



# ACTS OF THE SUPERIOR COUNCIL

## OF THE SALESIAN SOCIETY

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8. G. S. - ROMA

## I. LETTER OF THE RECTOR MAJOR

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*My dear confrères and sons,*

The long drawn out postal strikes in Italy have certainly disrupted our mutual correspondence and caused all sorts of upsets and inconveniences, as you are only too well aware. Now that things are back to normal we hope to resume the regular communications that the smooth running of the Congregation requires.

My first word is one of gratitude to all who sent me Easter greetings. They arrived very late because of the postal strike, but were nonetheless most gratifying. Indeed they were a comforting earnest of the deep sentiments that unite us in sincere brotherly and spiritual communion. Your kind wishes are an expression of that bond of charity that unites us all, through Don Bosco, to Christ our Head; and for this very reason I want to assure you in return that I will spend myself completely in the service of each confrère and our beloved Congregation.

### **Good news and sad news**

You have heard of the happy news regarding *Father Castillo*, our Councillor General for Youth Apostolate. Last April the Holy Father appointed him coadjutor bishop of the diocese of Trujillo in Venezuela. Quite a few of you wrote to express your sincere "reactions" to this appointment; and there was a unanimous insistence that the Superior Council stood to lose a capable member, one who had much to contribute in theory and practice to both the Commission and the Council.

This is all very true; and while we accept the sacrifice with that faith in the Holy Father taught us by Don Bosco, we hope that for this very reason the good Lord will bless with particular efficacy the work Father Castillo will be doing for his diocese and the Church in Venezuela. And we pray that God will reward our sacrifice by giving us light and guidance in the choice of a successor.

And now the sad news. The end of May brought the announcement of the death of *Father Peter Garnero* in Campinas, Brazil. He was making good progress after a heart operation, but complications occurred which caused his death in a matter of days. Father Garnero was widely known, especially in Latin America and Italy. He did magnificent work for the Congregation in many responsible positions; but this letter is not the place to go into details. He was a Salesian of tough fibre, a man of deep spirituality; his love for Don Bosco was enlightened and practical; and his charity extended to all who were suffering or in need.

A few days later I received a phone call announcing the sudden death of *Father Francis Burger*, Provincial of Munich, Germany. He had laboured solidly for his Province for six years and was looking forward to a little respite. However, God called him to the reward so richly deserved by this good, generous and optimistic Salesian, who never spared himself in working for his confrères and his Province.

Let us show our gratitude to these two worthy confrères by remembering them in our prayers.

Now I wish to touch on a matter that I consider of special importance in this post-capitular period.

### OUR CARE FOR THE CO-OPERATORS

Two years ago I presented to you the Acts of the Special General Chapter. In them I noted under five headings the main avenues of renewal that were to guide us in the years following

the Chapter. I followed this up by reminding you in my recent letters of two of these matters: firstly, the lively sense of the presence of God that calls for the steady growth of our faith particularly by means of our community and personal prayer; and secondly, the renewal of our vocation by becoming dynamically mission-minded (a duty that will bear abundant fruit). In this present letter I wish to treat of a matter that has great bearing on renewal: the relaunching and turning to best account of that branch of the Salesian family which Don Bosco called "most important" — the Salesian Co-operators.

The Special General Council (SGC) gave its particular attention to this matter; and it is closely connected with the other two matters I have dealt with. Indeed it depends on our "sense of Salesian mission", and in turn is an indispensable factor today in strengthening and energizing our apostolic initiatives.

The SCG drew up two documents on the subject and they are under study with a view to practical application. Rather than indulge in a doctrinal discourse, I prefer to set before you, however summarily, the findings and decisions of the Provincial Chapters in this field. This will give you a bird's-eye-view of what has been decided in order to carry out the directives of the SGC. It will make pleasing, enlightening and stimulating reading for us all. I shall outline the results of the delicate and complex study undertaken to sort out what should be done in drawing up practical programmes. Over the past months the Congregation has been very busy with these things, applying the SGC decisions to local conditions.

## **1. INFORMATION ON THE PRESENT SITUATION**

It was a great joy for us members of the Superior Council to read through the promising prospects opened up by so many Special Provincial Councils (SPC) by their choices and decisions. It is a pleasure for me to run through a list of these: they are positive and full of encouragement.

### **Promising post-capitular features**

\*\* The teaching and deliberations of the SGC regarding the Co-operators have stirred up the confrères to a sincere appreciation: there is the will to vitalise the Co-operators along the lines drawn up by Don Bosco and resumed by the SGC. A great number of SPC's made reference to No. 730 of the Acts of the Special General Chapter and emphasised the urgency of the "radical change of outlook" required of us all if we wish to view consistently the ideal of the Co-operator as described by the SGC according to Don Bosco's thinking.

\*\* A number of SPC's expressed the conviction that decisions in this area had an important bearing on the actual renewal of the Province. Accordingly they drew up complete documents with concrete and detailed plans of action. I shall refer to these later on. Others went further and put the relationship between Salesians and Co-operators on the plane of understanding brotherly collaboration in educative and apostolic enterprises.

\*\* I would like to particularize certain decisions made by a number of Provinces, especially in areas experiencing hardship and difficulty. They have been greatly concerned at the problems presented by lay-helpers, and have drawn up programmes of research, formation and collaboration with a view to incorporating them more efficiently into their work.

### *Attempts to gauge the situation*

The drawing up of realistic plans obviously required a knowledge of the conditions, problems and possibilities of the Provinces concerned. An examination was made to gauge exactly how the Co-operators and collaborators stood in relation to the local communities.

\*\* In many cases this work was facilitated by studies carried out by the provincial and local delegates in collaboration with the

Co-operators themselves, and enriched with practical and pertinent directives on the renewal of the whole area.

\*\* In various Provinces groups of Salesians and Co-operators have been formed to make a joint study of a *development strategy* — that is, times, ways and means to effect an increase in the number and quality of dedicated collaborators; also better organization.

\*\* In some countries the Co-operators, with their national, provincial and local delegates, are making a *check on the enrolled members*, not to exclude or discourage those who are only capable of a minimal contribution, but to discover those who are better trained and more available, and use their services in a more enlightened and efficient manner.

#### *Other enterprises for the Co-operators*

I wish to point out certain significant facts in this post-capitular period.

\*\* Several reports give *precise indications about the Salesian personnel* to be assigned to this work; and a good number of Provincials have already chosen capable and trained priests and brothers to attend to the spiritual and apostolic care of the Co-operators.

\*\* The SGC has promised to give priority to the Salesian and apostolic *formation of the Co-operators* (SGC 735-744). The SPC's have done much fine work along these lines. Some have planned regular courses, conventions and meetings for the Co-operators; these will be held at provincial and inter-provincial levels; the scope will be formative and pedagogical.

\*\* The Salesian Bulletin will carry *articles of a formative nature* for the Co-operators. It is expected that the Co-operators themselves will also contribute.

\*\* Some Provinces have founded *centres of Salesian spirituality* open to all members of the Salesian family, and well stocked with books and reviews for their use.

\*\* Other praiseworthy initiatives plan to make a study of the Salesian family, and particularly the Co-operators: the survey will be historical, theological, spiritual and formative. There will be study meetings and pastoral discussions at national and international levels, and publications of various kinds.

### **Areas of darkness**

A careful study of the SPC reports has also revealed the other side of the coin — the side with various gradations of darkness, some already known, some new. In balancing the past against the present, nearly all the SPC's have pointed out these dark areas: defects, gaps, zones of omission, and in general many situations that have to be examined.

We may find it useful, and perhaps necessary, to ponder these things, without over- or under-playing them. There is no desire to concentrate unduly on the defects, and certainly no wish to undermine confidence or encourage pessimism; nor should we become in any way resigned to situations that are painful and difficult. The purpose of our examination is to look into these problems and make a united effort to sort out the various ways and means that will help in eliminating them. (This is exactly what the SPC's have endeavoured to do.)

### *Dark areas for the Salesians*

Here are certain data that have direct reference to us Salesians.

\*\* Some Provinces point out that various confrères lack a true or sufficient understanding of the thinking of Don Bosco in regard to Salesian co-operation, and (more specifically) the Co-

operators and their history. There are still confrères who confuse Co-operators with the friends, sympathizers and benefactors of our works. Others have difficulty in viewing the Co-operators in the light of the SGC documents (which are based on Don Bosco's thinking); they baulk at accepting the Co-operators as apostolically dedicated Christians, imbued with our spirit and committed to our same mission. Others again do not see the wonderful possibilities latent in this apostolic project of Don Bosco. And there are some who feel dubious about the thought of having to work with enterprising and trained layfolk, and fear the possible risks involved.

\*\* Many Provinces admitted that their Co-operators and collaborators received no encouragement or help from their communities. The Salesian personnel in charge of the Association was often untrained and got no help or support. In the face of new, modern responsibilities, there was a dearth of adequately trained confrères.

### *Dark areas for the Co-operators*

Other problems brought to light have a more direct bearing on the position of our Co-operators and their organization. These are exemplified by a number of sincere SPC statements.

“In the past we have not given sufficient importance to certain sectors, and today we are faced with a situation that is sadly lacking in many ways: in numbers, quality organization and apostolic impact.”

“We have been more interested in numbers than in formation (especially Salesian formation); and now we are reaping the results of this mistake.”

“In our Province the Co-operators have never flourished and at present they do not exist as an association.”

“We have to admit sadly that at at times the Co-operators are only a list of names.”

“We have given little importance to the Co-operators.”

Various SPC's have stated: “We have catechists, lay-teachers, pupils' parents and leaders, all of whom would make fine Co-operators. But we have failed to give them apostolic and Salesian encouragement”.

### *Omissions in the SPC reports*

The above data may perhaps explain the limitations and omissions in some of the SPC reports.

Some documents are limited to a theoretical generic acceptance of the capitular deliberations and make no attempt to get down to practical details at the local level. Other Acts merely mention the Co-operators and their delegates but give no practical programme of activities. In other cases confrères have made no effort to seriously rethink the rôle of the laity in terms of Vatican II and the SGC and to apply this to their province and community. The reason lies in the unfortunate fact that confrères are not au fait with the thinking of Don Bosco, the teaching of his successors and the various General Chapters; and the Co-operators are regarded as something useless and outmoded.

It should be added that the feeling and urgency of the Salesian mission seem to be on the wane. People do not realise that to achieve this mission we need (today more than ever before) the co-operation of trained and available laymen. We must take practical steps to overcome the inevitable difficulties.

These crucial and less positive aspects of our post-capitular period have come to light in the SPC reports. To forestall any false interpretation I repeat that I have listed them because they constitute our everyday problems and so it behoves us to make a special effort to search out the most suitable ways and means

to remedy the situation. This is precisely what so many of the SPC's have done.

## **2. OBJECTIVES TO BE ACHIEVED**

At this point it would be useful and stimulating for us all to recall certain important ideas and facts; they are to be found in the documents of the SGC and have been taken up by quite a few SPC's. By duly heeding and appreciating them we are taking the first necessary step in tackling our task with the courage that is needed.

### **Salesian co-operation is a matter of faith**

From the beginning of the Oratory to the formulation of the 1876 Regulations for the Co-operators, and later in the decisions of the successive General Chapters, Don Bosco had envisaged his mission for youth and the people as including the co-operation and collaboration of the laity. Indeed he practised the principle before he formulated it. This must not be viewed as a mere historical fact. According to the explicit pronouncements of the SGC (nos. 153, 154), it revealed God's intervention and was an indication of the charism given Don Bosco by the Holy Spirit in view of the founding of his apostolic family.

Article 5 of our new Constitutions makes this very clear: "The Holy Spirit has raised up other groups of baptised persons who, living the Salesian spirit, fulfil the mission of Don Bosco in their different vocations. The Daughters of Mary Help of Christians (FMA) and the Co-operators were founded by Don Bosco himself. Later, other institutes were established, and more may yet come into being. Together with us these groups form the Salesian Family for which the members of the Society have the special responsibility..."

These statements are simple and compelling. They cannot

be understood or accepted except with the eyes of a faith that makes us aware of the active and generous presence of God in our Father and Founder yesterday, and in the mission of his family today.

Not to understand this, or worse, to care nothing about it, to refuse to accept it, would be equivalent to not recognizing the signs given us by God in the life, thought and work of our holy Founder. It would mean restricting Don Bosco's charisma — hence mutilating our vocation and mission given to us by God for the good of the Church and society.

Today this becomes more serious: for Vatican II has urged the idea of co-operation between the various members of the People of God and between the different ministries in the local and universal Church. The Council has pointed out this co-operation between apostolic religious, diocesan priests and dedicated Christians as something essential to the whole Church; and much hard work is going into the achieving of this principle in our post-conciliar age. This was the concept that our Founder had thought out and realised in the specific field of his work for youth and the people (albeit within the limitations of his century). To carry out this idea of Don Bosco's — Salesians working together with people who have received apostolic and Salesian training — this is a pressing duty for us, as indicated expressly in nos. 728, 734, 738 and 739 of the Acts of the SGC.

This renewal concept of our SGC has been enthusiastically understood and received by many Salesians. But it is plain that to be efficiently and universally accepted, there has to be a delicate process involving a change of mind. This is something that is urgent; and many SPC's saw it as such. I appeal to those confrères (young and old, and especially those in positions of authority) who are hesitating and perhaps are not quite convinced about this line of renewal. I earnestly invite them to be courageous in overcoming these attitudes, which are after all only negative and non-constructive, and show a lack of faith in our mission.

### **New ways of co-operation**

The SGC has presented us with a second objective. Salesian co-operation (that is, the participation of Co-operators and lay helpers in our common mission) must today assume new forms in theory and practice. These forms are to exploit the true value of Don Bosco's thinking and all that a century of history has proved valid; they are to face up to the changes that have occurred in the Church, in society, in our Congregation; they are to be sensitive to the needs and possibilities of co-operation in today's world.

The deliberations of many SPC's bring this out very clearly. We read the following extracts.

"It is urgent and indispensable that we have able and well-trained collaborators to back us in our enterprises and to stand in for us in so many places where there is need of Salesian activity."

"We must see to it that the teachers and other Christian people who help in our houses and educative activities are aware of the nature of their participation (in different ways) in our Salesian mission; that they be imbued with the spirit of Don Bosco, and be in reality responsible, convinced co-workers with us, not under us."

"We propose to encourage our collaborators who show greater aptitudes and availability to become full-time Co-operators."

So much for the quotes. Now it is our task to waste no time, but to encourage such people to work among our university groups, in our youth centres, our schools, parishes, missions and working-class areas. They will be groups or individual co-workers from the ranks of laity and clergy; they will share our vocation and mission; they will be imbued with our spirit and duly trained according to their talents, competence and availability. Integrated with us they will work in the Salesian mission and be an earnest

to the Church and modern society of an efficacious Salesian presence according to local needs.

Here too the importance of the spirit of faith is obvious: we must believe that God is generous in supplying vocations like these; we must be utterly convinced that Don Bosco's educative and apostolic mission and his spirit have much to offer to the local and universal Church. When it is duly in evidence, it presents itself as even more relevant today than in the past.

This way of thinking is basic and decisive and should help get rid of certain difficulties and objections we hear among us from time to time.

### **“Side by side with us”**

Another important objective expressly mentioned by the SGC (nos. 743, 744) received the attention of various SPC deliberations; with shades of difference according to local circumstances that emphasise its importance. It is plain that Salesian co-operation today is of vital interest in all the areas of our mission: evangelization, catechesis, youth apostolate and vocations, work in parishes and on the missions. Interesting statements were made by a number of Provinces.

“We must bear mind that in the present situation of our schools, oratories, youth centres, etc., the efficient help of trained Salesian Co-operators is absolutely indispensable, and in many cases is a decisive factor in making evangelization and catechesis relevant to local areas.”

“Today the problem of priestly, religious and lay vocations is the task of the entire local Church; it is not a fragmented problem but universal. The contribution that individual Co-operators or groups of lay collaborators can offer us in research and in the the perseverance and maturing of Salesian vocations is irreplaceable.”

Some SPC reports added that it was the only hope for the future of their Provinces.

For the Youth Apostolate many SPC's stressed "the importance and urgency of having mature and capable layfolk, imbued with our spirit, to help us in our parish activities and especially in our parish councils. The absence of such people, or their inadequacy or lack of training, definitely slows up the apostolic efficiency of the parish, prevents stagnant situations from being remedied and impedes the « Salesianity content » of the local ecclesial community".

In a special way, in those regions where there is a battle for justice and the integration and betterment of youth, the SPC reports have declared that "the incisive presence of lay collaborators, imbued with the spirit of Don Bosco (such as our Co-operators) is absolutely essential".

These findings stress an important basic principle: these situations require effective collaboration; hence we cannot be content with groups of Co-operators after the manner of pious associations, often composed of people of a certain age and who seem rather to be the subjects of our pastoral care than collaborators side by side with us (even though these people deserve our highest respect and recognition for what they have done and continue to do).

These groups should not be neglected, but enriched with other layfolk, including men and women, teachers, professionals, workers and ordinary people, all of whom possess characteristics of the Salesian Co-operator as envisaged in Don Bosco's 1876 Regulations and as updated by our General Chapter.

This requires that we earnestly seek out and select Co-operators; then engage in their Christian, Salesian and apostolic training.

Many SPC's have made serious decisions to do exactly this. May their example stimulate and encourage other Provinces to practical efforts along the avenues I shall now try to indicate.

### 3. PASTORAL TACTICS

To avoid damaging misunderstandings, let me point out a danger. All the initiatives and proposals that follow are obviously not suited to every province or community; this would be going to extremes and get us nowhere. Rather is it a case of making a correct and proper appraisal of what other Provinces have planned and are planning, and deciding what can be imitated in one's own Province and local community. One needs to be sanely realistic and practical; but also courageous and enterprising.

#### Training Salesians

The first group of decisions refers to *the confrères in our houses*. These should be brought to a better understanding of what Salesian co-operation signifies today. They need to be stimulated to change their ideas and to assimilate the directives of the SGC.

For this reason many SPC's have directed that in every house there should be conferences about the Co-operators based on the capitular documents and the Salesian literature on the subject.

Quite a few SPC's decided to call periodic meetings of Salesians and Co-operators for the purpose of reflection, brotherly understanding and prayer. The aim is a mutual change of outlook. Other Provinces have counselled their confrères to participate in the study sessions organized by the Co-operators at provincial and national levels.

The second group of decisions is directed mainly at the *young Salesians*. For instance, it was decided by many that during the various phases of formation (novitiate, philosophy, tirocinium, theology, up-dating courses) the history of the Salesian family should form an integral part of their training, or at any rate should be dealt with adequately. It would include the origins, development and mission of the Co-operators, and the secular Salesian spirituality proper to our lay collaborators.

In some Provinces a study has been made on how to put to better use the contribution that well-trained and enterprising individual Co-operators can offer to our young Salesians in the different phases of their formation.

### **Those who promote the Co-operators**

A notable number of SPC's took the more explicit SGC directives (nos. 736-744) and insisted that it was the task of the community as such to look after the Co-operators and establish the bonds of union with them. In all this the Rector has the special responsibility of giving encouragement to both community and individual members (Const. 54).

In the community the local and provincial delegates assume rôles much more important than in the past. This is because of their talents and the theoretical and practical training they need to possess, and also because of the new tasks they are called on to perform both in the community and among the Co-operators. Many SPC documents descend to precise details on the matter.

"The Delegate should be chosen by the community and be presented to the Provincial for appointment; he should be a member of the house council; he should be given suitable time, place, means and Salesian helpers to assist him in carrying out his activities."

"In the general set-up of the various Co-operator activities (e.g., periodic "stock-taking"; making important changes), the Delegate should proceed in accord with his community; he should keep them posted regarding developments so that all confrères feel a responsibility and encouragement to lend their own generous collaboration."

As regards the Provincial Delegate, he should be chosen from among the Salesians who are really capable and well-trained for this kind of work. He should co-ordinate initiatives at the Provincial level and make regular reports to the Province.

Finally, the delegates should meet regularly to pool their experiences so that they may work in unity and coherence at the provincial and national levels and all may help one another.

### **Recruiting new Co-operators**

In finding new members it is interesting to consider developments regarding the *Young Co-operators*.

Don Bosco's 1876 Regulations required the minimum age of sixteen years. No Province can afford to overlook this very significant fact.

In this regard some very courageous decisions are in evidence. A great number of Provinces intend to extend the entire youth apostolate of their schools, centres and various works to undertake the task of apostolic training of the young, giving them enlightened guidance in their choice of vocation, and addressing themselves especially to the senior pupils and the more promising youths who have the necessary qualities, with a view to making them Co-operators in the fullest sense of the word.

The efforts made in this field deserve the greatest encouragement; all the more so since the experiences of the last few years in various Provinces have proved most promising.

Regarding other collaborators, I add some practical deliberations of many Provinces.

\*\* In choosing Co-operators according to the ideal of the SGC, we should forage first of all among those who already help in our works (schools, clubs, hostels, parishes), or whose presence shows their interest in these activities. The normal and expected avenues of choice would include our lecturers, teachers, catechists, voluntary workers, apostolically minded past pupils, the parents of our pupils who show signs of our vocation, are imbued with the spirit of Don Bosco, and intend to work with us in the many ways required by our Salesian service to youth and the people.

\*\* Suggestions for recruiting lay vocations not connected with our works could be: sermons, conferences, conventions, the Salesian press (especially the Bulletin) and other means of communication.

### **How to engage the Co-operators in our enterprises**

The SGC in its message to the Co-operators assured them as follows: "We shall take steps that your activities be more fully directed, according to your own possibilities, preparation, and the demands of our own educational work; we shall also study how best to entrust to you other apostolic activities that are more in keeping with the lay nature of your association » (SGC 736).

In fulfilment of this directive, some Provinces, whose schools include a great number of extern personnel have decided "to arrange that as far as possible this staff be made up of persons who (in addition to their specific professional competence) will share responsibility in our various activities, especially in the fields of education and the apostolate and will be prepared to become our true co-operators, fully aware of the significance of their work. They will thus become real Salesian apostles, inspired and encouraged by the group of confrères engaged in that particular enterprise".

There are other Provinces, however, whose works are run almost exclusively by confrères. They have decided on a gradual increase of Co-operators in their work-force. Times and methods will be studied in accordance with particular cases. Of course account will be taken of the professional qualifications and educational and apostolic talents of the Co-operators concerned.

Finally, many SPC's have decided "to admit capable Co-operators as members of their various councils: they will play the part of consultants, experts, helping in planning, achieving and checking on that area of the apostolate they share with the community".

### **Co-operators, "the soul of the Congregation"**

To conclude. I have deliberately put before you ideas, directives and decisions which have come from your own Provinces. They are patently in agreement with the charismatic concept of Don Bosco regarding his Salesian Co-operators. Today, because of an agglomeration of grave motives that have been maturing and becoming obvious, it is urgent that this "concept" be put into practice efficiently and methodically — even if gradually.

In some respects it does not seem an exaggeration to say that putting these principles into practice is a vital matter for the achievement of our mission: both as a natural complement and also to overcome today's vocation problems.

I hope we are equal to facing up to this reality; if so, we shall find ways of acting accordingly

As I have said, it is not a case of doing everything in a day; nor of attempting all the suggestions of the various Provinces. Rather is it a matter of clear ideas and determination and of course prudently progressing according to individual circumstances.

It is important to be convinced that the Congregation invites us to engage in this activity; it is not a luxury, a will o' the wisp or something superfluous: it is a very relevant and constructive reply to the Congregation's vital needs of today; and it is in accord with the will of the Church and the Council.

The Superior Council (and more specifically the competent Commission) will do their best to encourage and help. A great number of persons directly interested have almost completed the work of studying, revising and up-dating the Co-operators' Regulations; and it is planned to hold a Congress of Co-operators on the occasion of our missionary centenary, which should bear much fruit.

My dear Provincials, Rectors and confrères, our renewal will suffer seriously by default if these decisions are not put into practice. Their realisation will depend for the most part on you.

I am well aware of the various problems you will have to

face. But we are dealing with apostolic affairs of such importance that they are altogether "top priority". By overcoming the obstacles and promoting the cause of the Co-operators methodically, courageously and adroitly, we shall have resolved many other problems.

Let us forge ahead then, after the example of our holy Founder. Let us always keep his words in mind, "The Salesian Co-operators' Association is of the utmost importance for us; it is the soul of our Congregation" (I Gen. Chapter, 1877).

My affectionate greetings to you all. Those who will be making their Retreat have my good wishes that they will profit by recollection and prayer and attain that light that brings security and comfort, and hence the strength to live in joyous fidelity to our Salesian vocation.

Please remember me too.

Father LOUIS RICCERI  
*Rector Major*

## II. INSTRUCTIONS AND NORMS

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### TWO NOTICES FROM THE SECRETARY GENERAL

a) *Provincial Secretary's Manual*

The second edition of the Provincial Secretary's Manual, so much in demand because of its practicality, is almost exhausted. Before printing a third edition the Secretary General invites any possible observations and suggestions for its improvement. These should be forwarded immediately to us to be in good time for due consideration.

b) *Correspondence with the Generalate*

The Secretary General further reminds confrères that in their correspondence with the Generalate the following practice should be adopted. To save time and prevent letters from landing in the wrong departments, all matters needing to be dealt with by different departments should be on separate sheets of paper.

### III. COMMUNICATIONS

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#### 1. NEW SALESIAN BISHOPS

The Holy Father has recently raised two confrères to the episcopate. The "Osservatore Romano" of 1-4-73 reported that the Holy Father had appointed Rev. Father Rosalio José Castillo Lara, SDB, titular bishop of Precausa and coadjutor bishop with right of succession to His Lordship José Leon Rojas Chaparro, bishop of Trujillo in Venezuela.

On 7 June 1973 the English edition of the "Osservatore Romano" reported, "The Holy Father has appointed bishop of Kohima-Imphal (India) Rev. Abraham Alamgimattathil, of the Salesian Society of St. John Bosco, Vicar General of Dibrugarh". The territory was formerly part of the diocese of Dibrugarh, India, and is a suffragan diocese of the Metropolitan See of Shillong-Gauhati.

Finally, the Holy See has cut off from the archdiocese of Shillong-Gauhati the territory of Tura and raised it to a suffragan diocese. The Salesian bishop Orestes Marengo has been appointed its Administrator Apostolic.

#### 2. VARIOUS APPOINTMENTS

a) *Father Ricceri a councillor of the Union of Superiors General.* Last May the Union of Superiors General elected a new council which will hold office for three years. The Rector Major, as a representative of clerical congregations, was elected one of the seven councillors.

b) *The Sacred Congregation for the Evangelization of Peoples.* On 28 April 1973, His Lordship Hubert d'Rosario, Salesian bishop of Shillong, India, was appointed by Paul VI a member of the Sacred Congregation for the Evangelization of Peoples.

c) *New Provincial of South Germany.* Father Richard Feurlein was appointed Provincial of the München Province, South Germany.

d) *Consultor of the Sacred Congregation for Religious and Secular Institutes.* On 17 May the Pope appointed the Salesian Procurator General, Father Decius Teixeira, a consultor of the Sacred Congregation for Religious and Secular Institutes.

### 3. BROTHERLY SOLIDARITY

#### a) *Provinces who have contributed*

#### ITALY

PAS Study Centre	Lire	300.000
Ligure-Toscana		600.000
Lombardo-Emiliana		735.000
Southern		100.000
Roman		800.000
Sicilian		1.500.000
Subalpine		3.630.000
Veneta San Marco		1.314.000

#### EUROPE

North Belgium		130.000
South Germany		1.800.000
Portugal		1.064.000
Spain - Barcelona		841.650
Spain - Madrid		1.726.947
Hungary		240.000

#### ASIA

Japan		1.159.000
Middle East		250.000

#### THE AMERICAS

Argentina - Bahia Blanca		300.000
Ecuador - Cuenca		259.670
Ecuador - Quito		1.240.000

United States East	3.040.386
United States West	2.503.315
<hr/>	
Total received from 12-12-72 to 12-6-73	23.533.986
Plus cash in hand	3.286.454
<hr/>	
Monies available as at 12 June 1973	26.820.422
<i>b) Distribution of monies</i>	
<b>ITALY</b>	
Rome, Faculty of Theology, PAS: for certain pastoral initiatives	1.000.000
<b>ASIA</b>	
Philippines, Tondo social works	300.000
India, Archbishop of Madras: for construction of a village chapel	2.000.000
India, Shillong: for Father Usai's social works	200.000
India, Madras: for the Father Mantovani enterprise	305.000
<b>THE AMERICAS</b>	
Argentina, Cordoba: for university residences	630.000
Brazil, Porto Alegre: for social work of Joinvillense Institute	2.480.000
Colombia, Ariari: to the FMA for catechetical material (Granada)	300.000
Nicaragua, Managua: for the Youth Centre badly damaged by earthquake	7.905.112
Nicaragua: to the Salesian Bishop Obando Bravo for earthquake victims	1.000.000
United States, Alabama: for Birmingham social work	521.286
<hr/>	
Total monies disbursed from 12-12-72 to 12-6-73	16.691.398
Cash in hand	10.129.024
<hr/>	
Grand Total	26.820.422
<hr/>	

c) *General summary of Brotherly Solidarity*

Monies received up to 12-6-73	193.608.967
Monies distributed up to 12-6-73	183.479.943
	<hr/>
Cash in hand	10.129.024
	<hr/>

d) *Notices*

(i) The considerable amount of "Cash in hand" is due to the absence of Father Tohill from the Generalate. It will be assigned to various works as soon as he arrives back from his visit to the South American missions.

(ii) The L 300.000 assigned to Tondo, The Philippines were given to the Rector Major by Father Anthony Javierre, Rector Magnificus of the PAS. It was the stipend given him for preaching the Holy Father's Retreat at the Vatican in March 1973.

(iii) Details of cash sent by confrères to the Solidarity Fund for the Managua Youth Centre, badly damaged by earthquake, were printed in the Acts of April-June 1973, page 27.

(iv) The Rector Major received a letter signed by the Provincial of Central America, Father Hugh Santucci, and his Council. They thanked him for the help received from various parts of the Salesian World and from the Solidarity Fund for the badly damaged Youth Centre at Managua. Part of the letter reads thus:

"The confrères of Managua, the Provincial Council, and indeed the whole Province, wish you to accept our sincerest thanks. And through you we also wish to thank all who were at one with us in the tragedy of last Christmas Eve and offered the fruits of their sacrifices to help those in need. We resolved to think well and responsibly about the use of these contributions that have come from all parts of the world. We shall rebuild the Managua Youth Centre. For many youths it is the hearth where they receive their formation. These youngsters add their voice to ours: 'May Mary Help of Christians abundantly reward your fatherly kindness'."

4. **THE SALESIAN CO-OPERATOR, ALEXANDRINA DA COSTA,  
SERVANT OF GOD**

The preliminary steps for the Beatification of the Portuguese Salesian Co-operator, Alexandrina da Costa (1904-55) are now completed.

On 10 April the ordinary process in the Portuguese archdiocese of Braga finished its work; and at Rome on 21 May, the Sacred Congregation for the Causes of Saints began the examination of the writings of the Servant of God and the testimonies regarding her holiness.

#### IV. ACTIVITIES OF THE SUPERIOR COUNCIL AND MATTERS OF GENERAL INTEREST

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##### 1. WORK AT THE GENERALATE

From the end of last February to the beginning of July the Regional Councillors were away from Rome visiting their respective regions. Accordingly the meetings of the Council were limited to ordinary administration. However, the Commissions have been particularly busy.

*The Commission for On-going Formation* has entrusted to the Regionals the task of presenting to all their Provinces its document on Salesian Formation. This paper is still in the provisional stage and traces out the main lines of Salesian formation throughout its complete course. The Regionals will pass on the document to those in charge of formation and invite their criticism and observations. The Commission is particularly interested in thus learning about the special local needs in the various parts of the Salesian world. These findings will make it possible to draw up a definitive text that will be more valid and efficient.

The Formation Commission is also making a study of the Salesian Brother. As has been well publicized, a series of conventions at the provincial, regional and world (1975) levels will plumb the depths of this vocation.

The Commission is also working on a detailed plan for the guidance of the committees that will be organizing the various conventions.

Further work of the Commission is the preparation (in collaboration with the Rome PAS) of the two-year course of spirituality to begin this year. It is also attending to the final arrangements for the four-month Course of Continuing Formation to commence this coming October at the Rome "Salesianum" in collaboration with lecturers

from the PAS. Details are given in the *Document* section of this issue (page 34).

Finally the Commission is preparing a *Course for Masters of Novices* which is planned to be held at Rome in March-April, 1974; it will last about a month.

*The Commission for Youth Apostolate* has lost its superior (Father Castillo is now coadjutor bishop of Trujillo, Venezuela); but work has continued along the lines already approved before his new appointment. This work comprises two studies with practical directives (these are nearing completion); and a convention.

One study concerns the *promotion of vocations* throughout the whole Congregation. The other deals with the *encouraging of missionary interest in the young*. This theme is being studied in co-ordination with the Missionary Commission and its deadline is the approaching centenary of the Salesian missions. In practice, it aims at making our youngsters and their families mission-minded, encouraging missionary vocations, and seeking help for the missions.

The Commission is also collaborating with the PAS (Rome) in organizing the *European Convention on the Preventive System* to be held at the Rome "Salesianum" next year.

*The Commission for Adult Apostolate* is pushing ahead with the new Statutes for the Past Pupils and the new Regulations for the Co-operators.

With regard to the former, the Central Committee (last April) discussed the observations from the National Councils and has prepared a second draft that is practically definitive and now undergoing final revision. The new Statutes will be officially proclaimed next October in Mexico City during the Convention of Latin-American Past Pupils.

The Regulations for the Co-operators are also well advanced. A technical committee comprising not only Co-operators but also consultants from the different branches of the Salesian Family from Italy and abroad has edited the first draft of the text. This is now being studied by the Co-operators throughout the world. The document has evoked wide interest in many people, not only because of the far greater collaboration that it envisages but also the new mental outlook in contains with regard to the vocation of the Co-operators.

The Commission has concluded its *enquiry into the Salesian Bul-*

*letins* throughout the world. The plentiful data forthcoming made possible a detailed survey of the world situation. Positive and negative aspects have been sorted out; and a number of preliminary reflections have been written up on the function of the Bulletin.

The Salesian Press (which is part of the Commission) is conducting a survey of the Provincial Newsletters, classifying data and arranging various points and suggestions. These will soon be forwarded to those in charge of the newsletters to help them form a general idea of the picture that is emerging.

Two other fact-finding surveys in progress concern *Salesian parishes and Salesian activities in the mass media*.

The Commission in charge of the Missions is organizing the annual preparation course for future missionaries to be held at the Rome "Salesianum" in September.

A general census of basic data regarding all Salesians at present working on the mission fields is in progress; its purpose is to extend the knowledge and apostolic efficiency of these valuable forces in the Congregation.

During May and June the Generalate, with the authority of the Rector Major, held a series of extraordinary assemblies which produced a community document detailing the house's specific mission and setting out its activities in the service of the Superior Council. The document is now awaiting the approval of the Rector Major and his Council along the lines of the deliberations of the various SPC's.

## 2. THE REGIONAL COUNCILLORS ON THEIR VISITS

The purpose of the initial visit of the Regional Councillors (July-October, 1972) was to make a first contact with the Provinces after the lengthy SGC. In these last months (Feb.-June, 1973) they have been able to begin the canonical visitations to their Provinces according to article 127 of the Regulations: "During his six year term of office the Regional Councillor shall make an extraordinary visitation in the name of the Rector Major and with the powers of jurisdiction required by such a visit".

This meeting with the Provincial and his Council and all the

confrères, and the opportunity of speaking to all individually, will be completed throughout the whole Congregation over a period of six years. It will allow the Regionals to make a complete assessment of the local situations and co-ordinate with the Rector Major and his Council the steps necessary for the realization of the Salesian mission throughout the world. At the moment of writing the Regionals have not quite completed their visits and so a report must necessarily be sketchy.

*Father Fiora* has completed his extraordinary visitation in the extensive Middle East Province where the different works are carried out under a variety of situations. He also presided at a meeting of the Italian Provincial Conference (part of the agenda being the provisional draft of the Practices of Piety). Much of his time has been spent working at the Generalate.

*Father Ter Schure* visited Rwanda, Burundi and Zaire where the situation warranted another meeting with the confrères. Then he made his extraordinary visitation of South Belgium and Croatia, and was able to organize a meeting at München, Germany, with the three German Provincials.

*Father Mélida* made his extraordinary visitation to Portugal and the mission of Mozambique. He also presided at the Iberian Provincial Conference.

*Father Henriquez* made his canonical visitation to Mexico City and was present at Caracas for the episcopal ordination of Father Castillo. Then he met the two Provincials of Ecuador to study with them the reunification of the two Provinces.

*Father Vecchi* completed the extraordinary visitation of the Brazilian Province of Porto Alegre. Then he presided at the Provincial Conferences of his region (Argentina and Brazil). He is nearing the close of his extraordinary visitation of Manaus.

*Father Williams* carried out canonical visitations in Ireland, England and Malta. His journey also included the two Provinces in the USA and Canada, most of the allotted time being spent in San Francisco.

### 3. MEETINGS WITH THE SALESIAN FAMILY

The Rector Major and the Commission Councillors have been in contact with the Salesian Family in various ways.

*The Rector Major* went to Spain at the end of April to the Provinces of Cordoba and Seville, where he presided at a meeting of Salesian Rectors and a meeting of Provincial Councillors; he also addressed various groups of confrères and FMA.

In May the Rector Major was present at the diamond jubilee celebrations of the Salesian houses of Caserta (Southern Province) and Bologna (Lombardo-Emiliana Province), founded in 1898. At Bologna he was present at a convention which included Provincial Superiors, the Cardinal of Bologna, and many bishops and representatives of the FMA, to study the kind of collaboration the Salesian Family can offer to the local Church.

*Father Viganò* visited the Salesian formation centres in Spain, Italy, Jugoslavia, France, Belgium, Germany and Poland. He had personal discussions with Provincials and Salesians in charge of formation in other European countries. The purpose was to see how the formation centres were getting on with regard to the SGC prescriptions concerning them. The SGC had in mind that these and all relevant matters must gradually become the responsibility of the Provinces themselves.

*Father Raineri* twice visited France and Belgium and twice the Iberian Peninsula to discuss various commission matters with Salesians, Co-operators and Past Pupils. His talks with the Provincial Councillors of South Belgium and the two French Provinces included, among other things, the broad lines of their Salesian Bulletin. He also went into the matter of the Past Pupils' Statutes and the Co-operators' Regulations. At Coat-an-Doc'h, France, he took part in the Congress celebrating the silver jubilee of the founding of the National Federation of Past Pupils.

*Father Tobill* is nearing the end of his four-month visit to the ten Salesian missionary territories of South America, where he is meeting each missionary individually. His busy programme will help in a thorough assessment of the situations of the missions in that continent.

#### 4. THE WORK OF THE NEXT FEW MONTHS

The Regionals will be back by the 1st. of July; and the general meetings will have a full programme. It will include reports on the visitations, and the whole Council will apply itself to the business of each region. Then will follow the exacting and lengthy task of examining for the approval the remaining thirty or so SPC documents.

There will also be the appointment of new Provincials and the approval of the appointments of new Rectors. Then preparations will have to be made for a number of meetings — Provincials, Salesian Brothers, Novice Masters, and others; plus the usual unforeseen matters that always crop up.

## V. DOCUMENTS

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### COURSE IN ON-GOING FORMATION AND TWO-YEAR COURSE IN SALESIAN SPIRITUALITY

*On 24 April the Rector Major wrote to all Provincials and presented two matters of basic importance for our renewal programme: the course in continuing formation and the two-year course in Salesian spirituality. The text of the letter follows.*

Dear Father Provincial,

The impetus given by the Special General Chapter has gathered momentum throughout the whole Congregation, as is evidenced by the documents of the Special Provincial Councils. There is a general quickening of conviction that we need to plumb the depths of our religious, Salesian and priestly lives and engage in that continuing formation that is now within the range of all.

The Special General Chapter has appealed to the whole Congregation for a spiritual renewal; and the Superior Council has taken up the task of implementing this mandate. *Two important happenings are planned* and I propose them for your attention and collaboration. They are capable of making a profound impact on the lives of individual confrères and indeed on the whole Congregation.

- \* At the Generalate Salesianum next October: the *Course of On-going Formation* (duration: four months).
- \* At the Faculty of Theology of the PAS (Rome): the *Course of Salesian Spirituality* (duration: two years).

#### a) THE COURSE OF ON-GOING FORMATION AT THE SALESIANUM

This course, while carrying out the requirements of SGC 555b, will be of immediate and efficacious help for analogous courses that

will need to be organized at the inter-regional or provincial levels. The Salesianum means to keep in close touch with the latter in all aspects.

As I said when writing to the Provincial of Caracas on the occasion when he was setting up a similar course for South America, "The main aim of these courses is an immediate deepening of the Salesian religious life according to Vatican II. This deepening will be effected in the theologico-ascetical and pastoral areas".

Today we may also add that the course should take on the nature of *an important and extraordinary experience in the continuing formation* required by the Special General Chapter (v. Const. 118), and a deep and happy experience of genuine Salesian life in its various aspects — a life of spiritual dedication and profound faith, a rejuvenation of the Salesian spirit, especially with reference to the praying brotherly community and pastoral charity.

For this first time, the course is geared for those confrères (priests and brothers) with a spirit of faith, suitable ability and education and keenly sensitive of the Salesian spirit. These men will be enriched with a whole complex of values during *these four busy and rewarding months*. In the judgement of the Provincial and his Council they should be capable not only of assimilating these values but also of putting them at the service of their Provinces when they return.

The success of the course will depend on this careful choice.

Later on other categories of Salesians will be catered for. Right now, however, there is the urgent need of preparing confrères who can serve the Province by diffusing throughout it the fruits of the course.

As soon as possible, the Regional Councillors will forward details of the course, conditions of admission and numbers of vacancies available.

If you are interested in sending someone it will help to bear in mind that this is a matter of utmost importance; your Province cannot and must not be deprived of its benefit, even if it has to suffer momentary hardship.

**b) TWO-YEAR COURSE OF SALESIAN SPIRITUALITY AT THE PAS, ROME**

There is wide-spread agreement about the need to set up a study centre for Salesian spirituality. Not only the SGC, but also many learned members of the Salesian Family have expressed a strong desire for the Congregation to begin such a work.

This insistent request was justified; and the Faculty of Theology at the PAS, collaborating closely with the Formation Commission, has decided on an increasingly direct service to the Congregation, and drawn up a practical plan to meet the situation. Hence the two-year course of Salesian spirituality to begin 1973-1974.

The programme, the choice of lecturers, the form the course will take, etc., have all been worked out in conjunction with the Councillor for Formation. I myself was present at the meeting of the lecturers of the first year of the course (some of whom belonged to other Roman universities). The programme and study courses were discussed certainly with an eye to doctrinal needs, but more to the practical needs of the Congregation.

As you can gather (and will soon be able to assess for yourself from the more detailed information on the way), this venture has been well thought out by all concerned — Councillors, Faculty and others. It is meant to be a service to the Congregation that is not only useful but essential; hence it merits your confidence and interest. For the good of your Province and its renewal, I am sure you will make the most of it.

The Councillor for Formation will duly apprise you of the norms to be followed in enrolling students for these specialization and updating courses at the PAS; but I think it would be well for you to introduce the confrères you intend to send to the two-year course of spirituality with a special letter addressed to the Dean of the Faculty of Theology at the PAS.

These two courses will provide a fund of worthwhile knowledge rich with the wealth of a century of Salesian living; and we are counting on its being put to use according to the spirit and spirituality of our Father and Founder. It should bring a breath of genuine Salesian spirit into our great family.

It is our firm hope that the courses will result in a vital influx of grace, in a joyous Salesian optimism; and that they will help all towards that true personal renewal, which in turn is the premise of all fruitful renewal for the community and the Congregation.

Father LOUIS RICCERI

## VI. FROM THE PROVINCIAL NEWSLETTERS

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This number of the Acts of the Superior Council presents a brief survey of extracts from the Provincial newsletters.

"Copies of the newsletters of the individual Provinces should be sent to the Superior Council which in due course will circulate a digest of the principle initiatives undertaken in the field of Salesian renewal" (SGC, 763, 3b).

This new section of the Acts of the Superior Council is in answer to the SGC's directive and will endeavour to select what is of use and general interest.

Up to date the flow of Provincial newsletters to the Generalate has been considerable, if irregular: fortyfive Provinces have forwarded material. In general the newsletters are roneoed, economical and practical and follow a pattern that is fairly uniform: Provincial's letter, reports of meetings, conventions and various enterprises; schedules and reports of those in charge of different sections of the Province; items of interest from the Generalate or from other Provinces; brief news snippets from the different houses; notices of meetings, publications and aids; confrères' ordinations, tertiary qualifications, feastdays and birthdays; news of illnesses and mourning notices.

The space allotted to this new section will only allow of a few of the many interesting items from the newsletters.

The Rector Major wishes to thank in advance those confrères who may send in to us their opinions, proposals and advice about this column.

### 1. A few principles for redimensioning

*Father Joseph Sangalli, Provincial of the Italian Province of Ligure-Toscana, in an address to Rectors at Pietrasanta on the 14th. of February, was reported in the Provincial Newsletter (March, 1973, page 4) as follows.*

The Provincial drew attention to the urgency of renewal. It depended on an active interior life. "The prime factor in a Salesian's life is the desire

for holiness" (Cardinal Garrone). Father Sangalli recalled that the recent letter of the Rector Major stated that personal and community prayer was the starting point of our efforts at renewal. We must either front up decisively to this vital problem (and then all other problems are reduced to their proper proportions), or we lose ourselves in an intricate maze of personal, inconclusive perspectives which only multiply frustrations. If we succeed in truly basing our renewal on prayer, we shall then be able to forge ahead with genuine redimensioning. And redimensioning is also necessary for us too for the following reasons.

*a)* For five years quite a few confrères will be unavailable for full- or even part-time work.

*b)* We have insufficient confrères; and certain kinds of work are beyond many of them.

*c)* Specialization and further study courses for young confrères will prevent their being put to work for some time. The basic principle of such redimensioning (as the Rector Major has also stated) is briefly summarised under the following five headings.

*a)* The young confrères should specialize according to what is suitable to them and of use to the Province, as the redimensioning committee will suggest.

*b)* They will return with definite tasks to carry out in the Province, and in their turn will have to do their part for the other confrères who will need to further their qualifications from time to time.

*c)* Meantime those who remain holding the fort will need to roll up their sleeves and realise that their labours and sacrifices mean the perseverance of our young men, and thus the survival of the Province.

*d)* When these young men return they will put to work their specialized qualifications in our still valid enterprises (parishes, youth centres, schools, etc.), infusing new ideas and energies into these apostolates (after all, this was the very purpose of their study and training); or they will initiate new enterprises.

*e)* Meantime every community will have to take stock of its resources and program its work realistically and efficiently, for there will be no new men available.

## 2. Survey regarding volunteers for the missions

*"At the moment we seem to be neither on fire nor freezing" was the summing up of a survey on volunteers for the missions; it was conducted in November, 1972 in the Mexico City Province. (Newsletter 26, page 21) These are the findings.*

At present we number 162 Salesians and novices. Without the novices we total 145 Religious, 18 of whom are on the missions. Of the remaining 127 Salesians, 57 (that is, 44 per cent) answered the questionnaire sent them.

\* Of the 18 replies from Santa Julia: 4 would volunteer after ordination; 2 for group work; 1 for a short period; 1 after looking into the matter well; 1 if it were the general desire; 1 during the holidays to examine the layout.

\* Of the 5 replies from Espiritu de Mexico, none felt called to the missions.

\* Of the 5 replies from Puebla (Ponce): 1 would volunteer unconditionally; 1 after due preparation.

\* Of the 9 replies from Cobre: 1 would volunteer after ordination; 1 if the present organization were changed.

\* Of the 13 replies from Huipulco: 1 would volunteer willingly; 1 but not immediately; 1 for a couple of years; 1 after ordination.

\* From "Don Bosco" no "starters" were forthcoming.

\* 16 of the 17 novices replied. 11 were available; 3 after due preparation; 3 for a period; 2 with no strings attached; 1 after further specialized training; 1 if sent; 1 if he knew what to expect.

General conclusion: With the exception of a few "forty-and-overs", it is the youngsters who have set the pace this time.

## 3. Some "musts" for on-going formation

*The SPC of Paris has drawn up a firm plan for "continuing formation", which is also being seriously considered by the Rectors of South Belgium (Newsletter, Brussels, Feb., 1973, pages 2-3). The text runs thus:*

It is urgent that we actuate our continuing formation and the updating of our confrères theologically, professionally, spiritually and politically. Continuing formation is not a matter just for the individual confrère; it is also for the whole community. The Provincial issues these directives:

a) Within six months every community should organize a meeting which ought to include experts (Salesian or otherwise); and if possible the initiative should come from the Provincial. Each confrère present should be able to ascertain what is offering in the way of continuing formation.

b) A detailed three-year plan of on-going formation should then be worked out for each confrère.

\* It is the job of each community to see to this.

\* It should be presented to the Provincial and his Council for their information.

\* It should provide each confrère with the formation and further skills that will be of use to him in the three years.

\* It should indicate to what section of formation the community as such intends to give priority (e.g., renewal along the lines of pedagogy, catechesis, theology, etc.).

\* The community should look into the possibility of freeing the Brothers for a year (or other period to be determined) to continue their formation, especially in the doctrinal, religious and catechetical areas. Other facets of formation would include group leadership, social and trade union problems and professional competence.

#### 4. 120 Institutes at Youth Rally

*Each year the Salesians of Guatemala (Don Bosco) organize a youth rally that lasts a week and concludes on a Sunday (Newsletter, Central America, no. 2, 1973, page 6). Last year had a record attendance and included 120 private and government institutes. The activities ranged from basketball and volleyball to photography, painting and public speaking.*

A panel of boys and girls conducted a seven-hour debate on the problems of youth; and a group of budding journalists discussed the matter of school newspapers.

It is of interest to note that the youth rally is organized almost entirely by the final year Salesian students. They visit the various schools in the city and issue personal invitations to those interested in sport and the arts. The rally time-table allots the mornings to cultural activities and the afternoons to sporting events.

## 5. News in brief

According to an announcement of Father Louis Ferrari (Provincial of the Philippines) to the confrères in Thailand, *the Salesians in the Philippines* plan to lend a helping hand to the missionary diocese of Surat Thani, Thailand. In recent months the Provincial Chapter in the Philippines chose the new diocese of Bishop Carretto as the recipient of its missionary efforts (Newsletter, April, 1973, page 2).

*Vocation survey.* "Taking account of the grave vocation crisis in the Adriatic Province", the confrères consider "the promotion of vocations as a primary duty during the next three years." Accordingly the Provincial Chapter has decided on (and is already carrying out) an unusual project. "In drawing up the yearly programme each community will plan for one serious 'scrutinium' per term; this will take the form of a close examination of the work the community is putting into its vocation apostolate" (Newsletter of the Adriatic Province, Italy, April 1973, page 4).

*Landslides at Colle Don Bosco.* The threatening landslides on the Salesian property are approaching closer to the Temple of Don Bosco and are causing ever-growing concern. Father Roger Pilla (Economer General) has sent written authorization to the Colle to speed up investigations into ways and means to halt the slides and to make a start on the necessary work. It is going to be a difficult and costly job (Newsletter, Central Province, May 1973, pages 4-5).

*Matters of interest treated in detail in the newsletters.*

The Province of Madrid, Spain, dedicated its newsletter of March, 1973, to "*continuing formation*" in the Province. It reported on a survey made among the confrères to highlight the situation, the studies in course, the choices available. It insisted on the need for organizing continuing formation, drawing up schedules, stirring up interest and making careful checks.

*A detailed diagram of graded priorities of the Salesian communities* forms part of the newsletter of Leon, Spain, May 1973, pages 6-11. The basis of the diagram is the pastoral mission: this idea "must always guide the programming, the execution and the revision of our activities".

*What the vice-Rector means to the community.* The newsletter of the Roman Province (April 1973, pages 12-15) carries an article by Father Angelo Gentile on the vice-Rector in the community. Amongst other things he mentions the vicar's ordinary duties; what is proper to the office; and he dilates on the vicar's special task in the organizational facets of the community.

*Promotion of vocations* was the subject of a meeting of representatives from the houses of the Spanish Province of Valencia (Newsletter, May 1973). The discussion began with the present paucity of numbers and the probable worsening in the future. It highlighted the experience gained in "parallel seminaries" (boarding colleges for "ordinary" students and aspirants).

## VII. PONTIFICAL MAGISTERIUM

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### THE HOLY YEAR FOR THE INTERIOR RENEWAL OF MAN

*A jubilee "for the renewal and reconciliation of Christians".*

*In the space of a month (from 9 May, when Pope Paul announced the Jubilee, to 10 June, when he declared it open) the Holy Father spoke about it in six addresses. He obviously wanted to emphasise in a special way how important it was.*

*The following texts summarize the thoughts of the Pope regarding the Jubilee. He dilated at length in his six addresses. Let us hearken to his words with the attention that characterized our Father Don Bosco.*

*(The extracts that follow are taken from the English editions of the "Osservatore Romano" dated 17 May, 24 May, 7 June, 14 June, 21 June, though not in that order; the sequence of thought is logical, not chronological.)*

#### a) *The announcement of the Holy Year*

Today there is something we would like to tell you, something which we believe is important for the spiritual life of the Church. It is this: after having prayed and meditated, we have decided to celebrate in 1975 a Holy Year, when the interval of twenty-five years fixed by our predecessor Paul II in the Papal Bull *Ineffabilis Providentia* of 17 April 1470 will have expired.

#### b) *Brief history of the Jubilee*

The Holy Year, which in canonical language is known as the "Jubilee", meant in the biblical tradition of the Old Testament a year of special public observance, with abstention from normal work, a return to the original distribution of land, the cancellation of existing debts and the freeing of Hebrew slaves. In the history of the Church, as you know, the Jubilee was instituted by Boniface VIII in the year 1300, for a purely spiritual purpose. It consisted in making a penitential pilgrimage to the tombs of the Apostles Peter and Paul. Dante was among those who took

part in it and he gives a description of the crowds thronging the city of Rome. Later, in 1500, there was added to the Jubilee the opening of the Holy Doors of the Basilicas which were to be visited. This was intended not only to facilitate the influx of penitents but also to symbolize easier access to divine mercy through the gaining of the jubilee indulgence.

c) *The Jubilee to help man in his needed renewal*

We have asked ourselves if such a tradition should be continued in our times, which are so different from times gone by and so conditioned both by the style of religion given to ecclesial life by the recent Council and by the practical lack of interest of many parts of the modern world in the ritual expression of other centuries. We have immediately however been convinced that the celebration of the Holy Year not only can be consistently fitted in with the spiritual line adopted by the Council itself—which it is our responsibility to develop faithfully—but also can very well be harmonized with and contribute to the tireless and loving efforts being made by the Church to meet the moral needs of our time, to interpret its deepest aspirations and to accept honestly certain forms of its preferred external manifestations.

In view of the variety of purposes it is necessary to stress what is the essential concept of the Holy Year. It is the interior renewal of man: of the man who thinks and who in his thought has lost the certainty of truth; of the man who works and who in his work has realized that he is so extroverted that he no longer fully possesses communication with himself; of the man who enjoys life and who so amuses himself and has so many exciting ways to gain pleasurable experience that he soon feels bored and disillusioned. Man must be renewed from within. This is what the Gospel calls conversion, penance and a change of heart. It is the process of self-rebirth. It is simple, like a clear and courageous act of conscience and at the same time complex, like a long, instructive and reforming apprenticeship. It is also a moment of grace, and one usually does not obtain grace without bowing one's head. And we do not think we err in detecting in modern man profound dissatisfaction, satiety coupled with insufficiency, unhappiness produced by false formulas for happiness, with which he is intoxicated, and dismay at not knowing how to enjoy the thousand and one pleasures that civilization offers him in abundance. In other words, man needs an interior renewal such as that hoped for by the Council.

d) *Two aims of the Jubilee: renewal and reconciliation*

With the Jubilee we propose the renewal of man and his reconciliation with God, which take place above all in depth, in the interior sanctuary,

where conscience is called to bring about its conversion, or “metanoia”, by means of faith and repentance, and to aim at the fullness of charity.

God himself, infinitely merciful, after redeeming the world by means of Jesus Christ his Son, calls all men, none excluded, to participate in the fruits of redemption and intervenes with his Holy Spirit to operate salvation in them.

The Church is convinced that only from this interior operation can be derived also the reconciliation between men, as the social dimensions embrace all sectors and levels of life, in relations between individuals, families, groups, categories, nations; to become, as far as is possible for man’s frailty and the imperfection of earthly institutions, a ferment of peace and universal unity.

She undertakes, therefore, to bring it about that the force of the redemption wrought by Christ should strengthen in the faithful, in dioceses, in parishes, in religious communities and in other centres of Christian life and apostolate, as well as in the Churches separated from us up to now, the bonds of faith and charity in the Blood of Christ. The Pentecost of grace will thus be able to become also the Pentecost of the new brotherhood. This is the spirit we hope to see flourish in the whole celebration of the Holy Year.

*(From the Pope’s letter to Cardinal de Furstenberg, 31 May 1973)*

#### e) *Profound renewal*

The Holy Year does not concern a fleeting moment of our journey in time; it concerns an orientation of our modern life at the end of the twentieth century. It does not refer to a particular aspect of our mental or moral behaviour, but invests our entire way of thinking and living.

It is a question, in other words, of an overall examination of our outlook with regard to two principal realities: the religion that we profess and the world in which we live. Religion and the world; faith and mundane experience; the Christian conception of life and a conception without light, principles, duties and hopes transcending our journey in time, which leads inexorably to temporal death.

The time has come to measure our adherence to Christ in the conflict which it must wage with forms of thought and action that disregard the Gospel and its salvation. The moment is ripe for a complete act of conscience about supreme values and subordinate values; it is time for a choice that is not only practical and submissive, but also pondered and binding about the general character we wish to imprint upon our existence: Christian, or not? And this ultimately means, really human, or not? We could prolong this interrogation by proposing so many other alternatives,

or rather so many other antitheses, such as: do we want to be real followers of Christ, or just mere names on the register of the baptized and therefore freewheeling pharisees condemned by the principles and exigencies that we ourselves claim to profess? Do we want to make God and Christ the centre that conditions and harmonizes our life, with its drama of redemption and its unflinching present and final happiness, or do we wish to place in ourselves, in our absorbing and fallacious selfishness, the hinge of our every movement? Do we want to embrace in love and solidarity our brothers, near and far, or do we wish to close the circle of our social outlook within narrow self-interest, walled up in a bitter individual or collective selfishness, and therefore armed with hatred and struggle, incapable of real love? And so on.

We wish that this Holy Year may constitute a general balance sheet of our ideas, of our conception of our higher duties and of our real interests, and guide us to a new synthesis of our ancient faith, living and necessary, and the pressing programme of modern life, not so much in a supine compromise, but rather in an intelligent Christian harmony, admittedly demanding, of certain renunciations and austerities, but yielding fruits of sincere humanity, and authentic happiness.

f) *Reconciliation with God and men*

You know about the Holy Year. It aims at being a period of spiritual and moral renewal, and at finding its characteristic expression in reconciliation, that is, in the recomposition of order, of which Christ is the principle, in the depths of the consciences of individual souls, the order of every man with God, the order of every human relationship in the harmony of community sentiments, in justice, concord, charity, peace.

The Holy Year should be a kind of prophetic moment, Messianic awakening, Christian maturity of civilization, one of those conscious and collective efforts which produce, in the Church and in the world, a step upwards, a sign of Christian progress, a break through on the plane of humanity imbued with the life-bringing Spirit of the kingdom of God.

The term "reconciliation" evokes the opposite concept of a break. What break would we have to mend in order to reach that reconciliation which is the condition for the desired renewal of the jubilee? What break? But is it not perhaps enough to use this word reconciliation, which involves a whole programme, to realize that our life is disturbed by too many breaks, too much disharmony, too much disorder to be able to enjoy the gifts of personal and collective life according to their ideal finality? We need above all to reestablish a genuine, vital and happy relationship with God, to be reconciled with him in humility and love, so that from this first

basic harmony the whole world of our experience may express a need and acquire a virtue of reconciliation in charity and justice with men, to whom we immediately give the new title of "brothers". Moreover, reconciliation takes place in other vast and very real areas: within the ecclesial community itself, in society, in the relations among nations, in ecumenism, in the sphere of peace and so forth. If God permits us to celebrate the Holy Year, it will have many things to tell us in this regard.

g) *The action of the Holy Spirit*

*Announcing Pentecost as the opening of the Holy Year, Paul VI continued:*

Why does this fact start from Pentecost? Not only because this beautiful feast, which we can define as the historical birth of the Church, offers a propitious, inspiring occasion, but above all because we hope, we beseech that the Holy Spirit will be the principal Operator of the fruits desired from the Holy Year. This, too, will be one of the most important and fruitful themes of spirituality proper to the Holy Year: the Christology and particularly the Ecclesiology of the Council must be succeeded by a new study and a new cult of the Holy Spirit, precisely as the indispensable complement of the teaching of the Council.

We do not wish to enter this magnificent theological field now. It is enough for us to point out, that the action of the Spirit, in the ordinary economy of the divine plan, is carried out in our spirits in respect for our freedom, in fact, with our very cooperation, if only as the condition of divine action in us. We must at least open the window to the entrance of the breath and the light of the Spirit.

Let us say a word about this opening, this availability of ours to the mysterious action of the Spirit. Let us ask ourselves what the psychological and moral states of our souls must be, in order that they may receive the "dulcis Hospes animae".

Let us now reduce these states to two only, at least for the sake of being easily remembered, making them correspond to the field preferred by the action of the Paraclete, that is, the Holy Spirit who becomes our assistant, consoler, advocate.

The first field is man's "heart". The Holy Spirit has his favourite cell in the human being, the heart. It would take too long to explain what the word "heart" means in biblical language. Let us be content now to describe the heart as the intimate centre, free, deep, personal, of our spiritual life. Anyone who does not have a spiritual life of his own

lacks the ordinary capacity to receive the Holy Spirit, to listen to his soft, sweet voice, to experience his inspirations, to enjoy his charisms. The diagnosis of modern man leads us to see in him an extroverted being, who lives a great deal outside himself and little in himself, like an instrument that is more receptive to the language of the senses, and less to that of thought and conscience. The practical conclusion at once exhorts us to praise of silence, not of unconscious, idle and mute silence, but the silence that subdues noises and exterior clamour and which is able to listen; to listen in depth to the voices, the sincere voices, of conscience and to those springing up in the concentration of prayer, to the ineffable voices of contemplation. This is the first field of action of the Holy Spirit. It will be well for us to remember it.

And what is the other? The other is "communio", that is, the society of brothers united by faith and charity in one divine-human organism, the mystical Body of Christ. It is the Church. It is adherence to that mystical Body, animated by the Holy Spirit, who has, in the community of the faithful, hierarchically united, authentically assembled in the name and the authority of the Apostles, his pentecostal upper room. So we might well consider whether certain ways of seeking the Spirit, which prefer to isolate themselves in order to escape both from the directive ministry of the Church and from the impersonal crowd of unknown brethren, are on the right path. What Spirit could a selfish communion meet, one that arises from a flight from the true communion of ecclesial charity? What experiences, what charisms could make up for the absence of unity, the supreme encounter with God?

And so the programme of the Holy Year, inaugurated on the feast of the Holy Spirit, is at once placed on the right way: both the way of spiritual life, where He, the Gift of Love, inhabits and awakens and forms and sanctifies our individual personality; and the way of the society of the "saints", that is, the Church of the faithful, where salvation is a continual rejoicing, for everyone.

#### *h) With the help of Mary*

*After sketching the vast spiritual goals of the Holy Year, the Holy Father continued:*

Is ours a dream? An ideal, certainly, but it must not be an empty, unreal one. Difficult, certainly; and for us, men of little faith, a demand that is beyond our strength. To renew the spiritual and moral energies of the Church, and consequently, or concurrently those of our society, is a courageous aspiration, which makes tangible to us, if nothing else, the

necessity of a superior, extrinsic assistance, but near to us, accessible to us, a compassionate; affectionate assistance, already marked out in a general plan of goodness and mercy. What assistance? What can be the help that enables us to dare, to hope for the aims of the Holy Year?

The Blessed Virgin, beloved sons, Holy Mary, the Mother of Christ the Saviour, the Mother of the Church, our humble and glorious Queen.

Here there opens in front of us a great theological panorama, characteristic of Catholic doctrine, in which we see how the divine plan of salvation, offered to the world by the one mediator between God and men, efficacious by his own power, Christ Jesus, is carried out with human cooperation, marvellously associated with the divine work. And what human cooperation has been chosen in the history of our Christian destinies, first in function, dignity and efficiency, not purely instrumental and physical, but as a predestined, though free and perfectly docile factor, if not that of Mary?

Here there is no end to what could be said about the Blessed Virgin, for us, after firmly grasping the doctrine that places her at the centre of the redeeming plan, first and, in a certain sense, indispensable beside Christ our Saviour, it will be enough to recall and affirm how the renewing outcome of the Holy Year will depend on the superlative assistance of the Blessed Virgin. We need her help, her intercession. We must put on our programme a particular cult for the Virgin Mary, if we wish the historico-spiritual event, for which we are preparing, to reach its real purposes.

Now we will merely condense in a twofold recommendation the advantage of this Marian cult, to which we entrust so many of our hopes. The first recommendation is a fundamental one: we must know the Madonna better as the authentic and ideal model of redeemed humanity. Let us study this limpid creature, this Eve without sin, this daughter of God, in whose innocent, stupendous perfection, the creative, original, intact thought of God is mirrored.

Our Lady is the sublime "type" not only of the creature redeemed by Christ's merits, but also the "type" of humanity on its pilgrim way in faith. She is the figure of the Church, as St. Ambrose calls her, and St. Augustine presents her to Catechumens as "she who mirrors the image of the Church".

If we have our eyes fixed on Mary, the blessed, we will be able to reconstitute in ourselves the line and the structure of the renewed Church.

And the second recommendation is no less important: we must have confidence in recourse to the intercession of the Blessed Virgin. We must pray to her, invoke her. She is admirable in herself, she is lovable to us. As in the Gospel, she intervenes with her divine Son, and obtains from

Him miracles that the ordinary course of events would not admit. She is kind, she is powerful. She knows human needs and sorrows. We must renew our devotion to the Blessed Virgin, if we wish to obtain the Holy Spirit and be sincere followers of Christ Jesus. May her faith lead us to the reality of the Gospel, and help us to celebrate properly the coming Holy Year.

i) *Our pilgrimage to the "sources of salvation"*

*As the opening day (10 June) of the Holy Year drew near, the Pope suggested the following practical directives to help keep it well.*

*Penance*

We trust that the value of penitential practices will be rediscovered, as a sign and way of grace, as a commitment for the deep renewal which receives its full efficacy in the Sacrament of Penance, to be used and administered according to the provisions of the Church, for resumption by the individual and the community of progress along the way of salvation.

*Pilgrimage*

It seems to us that the expression, the occasion and, as it were, the synthesis of these practices, which will have their completion in the celebration of the Holy Eucharist, can be the Pilgrimage, which in the authentic tradition of Christian asceticism, has always been carried out for reasons of piety and expiation. Today, too, it can be inspired by these motives, both when it takes place in forms more similar to those of the ancient pilgrims to Rome, and when it uses the modern means of communication.

*Fraternal charity*

It is necessary, however, that the Pilgrimage should be accompanied not only by prayer and penance but also by the exercise of brotherly charity, which is a clear demonstration of love of God, and must be expressed, by the individual faithful, their associations, and ecclesial communities and institutions, in spiritual and corporal works of mercy, in favour of needier brothers. Thus the Holy Year will really widen the

scope of the Church's charity, and will portend a renewal and reconciliation of universal dimensions.

### *Local Church pilgrimages*

For these aims to be achieved more easily, let us express the wish that the practice of the Pilgrimage will be carried out in all the local Churches, in cathedrals and sanctuaries, diocesan and national, as intermediate stages converging at last, in 1975, in Rome, the visible centre of the universal Church. Here the representatives of the local Churches will conclude the way of renewal and reconciliation, venerate the tombs of the Apostles, renew their adhesion to the Church of Peter, and we, God willing, will have the joy of receiving them with open arms and together with them we will bear witness to the unity of the Church in faith and charity.

### *Ecumenical union*

It is our ardent desire that in this march towards the "sources of salvation" our sons fully united to the Church of Peter will be joined, in the forms possible for them, also by the other followers of Christ and all those who, along different and apparently distant ways, are seeking the one God with upright conscience and goodwill.

### *Concrete programmes*

The concrete programmes of the Pilgrimage and other practices, aimed at fostering renewal and reconciliation, will certainly be indicated by the Episcopal Conferences for the local Churches, taking into account both the outlook and customs of the places, and the real purposes of the Holy Year, which we have just outlined.

On our side we ask pilgrims, after having prayed according to our intentions and to those of the whole Episcopal College, to take part, locally, in a solemn community function, or to make a stop to reflect before the Lord, ending it with the recitation or singing of the Pater and the Creed, and with an invocation to the Blessed Virgin.

### *Indulgences*

As if in response to these simple and sincere manifestations by means of which the faithful, in the local Churches, will carry out a real conversion and profess that they wish to remain and become stronger in charity towards God and towards brothers, we, as the humble minister of Christ the Redeemer, will grant, in the due forms, the gift of the Indulgence. Also those sons of ours who, not being able to take part in the Pilgrimage because they are prevented by illness or some other serious cause, join in it spiritually with the offering of their prayers and their suffering, will benefit from this gift.

### *Aims of the Holy Year*

The aims are, we repeat, renewal and reconciliation as interior facts and as implementations of unity, brotherhood and peace, expanding from spirits renewed and reconciled in Christ, throughout the whole Church, and towards the whole human society, on the ways of charity.

## VIII. NECROLOGY

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### *Father Leander Ayuso*

\* Bernuy de Zapardiel (Avila - Spain) 27-2-1893, † a Salamanca, Spain 24-4-1973, 80 years of age, 53 profession, 47 priesthood.

He spent nearly half of his priestly life (22 years) on the Indian missions. From 1949 till his death he was confessor for the aspirants and theologians back in Spain. He was exemplary in his life of prayer, poverty, quiet priestly dedication and loving fidelity to the Congregation.

### *Father James Bernardinis*

\* Caporiacco (Udine - Italy) 22-8-1908, † San Donà di Piave (Venice - Italy) 13-1-73, 64 years of age, 44 profession, 35 priesthood.

The best of his youthful priestly work was in the oratories. With his talent for orderliness he was an excellent economer and he was a great help to many souls in the confessional. His greatest and most attractive quality was charity, and he manifested it in faith and kindness in so many unexpected ways. Like Don Bosco he had a good word for everyone.

### *Father Arnold Bernasconi*

\* Montevideo (Uruguay) 25-10-1884, † there 18-11-72, 88 years of age, 71 profession, 63 priesthood, 3 rector.

He also worked in Punta Arenas, Chile, from 1924 to 1941. His was a kindly and gentle nature. Even if he was obliged to reprove anyone he was always remembered with affection. His eloquence as a public speaker was appreciated far and wide.

### *Father John Louis Brasesco*

\* Flores (Buenos Aires - Argentina) 8-4-1896, † San Justo (Argentina) 15-2-73, 76 years of age, 57 profession, 46 priesthood.

A quiet and simple man, he was noted for his love of Don Bosco,

whose principles he made his own from earliest youth and observed them so well in his hardworking and quiet dedication in the classroom and confessional. He made a gift to the Congregation of valuable family property and goods, for the promotion of vocations. His deep piety and cheerful and humble character have left us with an affectionate remembrance of him.

*Brother Charles Bryson*

\* Philadelphia (Pennsylvania - USA) 15-8-28, † Boston (Mass. - USA) 12-8-72, 44 years of age, 15 profession.

An amiable and jovial character, well-liked by the boys. He was an enthusiastic participant and leader in the school sports programme; indeed for him this was a fruitful apostolate. He was involved in a fatal car accident and suffered a broken neck, to which he succumbed after a gallant fight for survival. His funeral was a great tribute to him from his confrères and boys. In these difficult times it is hard to lose a Brother of his calibre in the full vigour of his manhood.

*Father Humbert Caramaschi*

\* Polesine di Pegognaga (Mantova - Italy) 19-9-1882, † Ancona (Italy) 12-4-73, 90 years of age, 72 profession, 65 priesthood, 30 rector.

His early formation was at the Valdocco Oratory under the first disciples of Don Bosco. He was a man of God with firm and clear convictions; and he had a boundless affection for the young for whom he spent himself in a consecrated life of service and love; and the young respected him and loved him in return. His ministry meant everything to him and he gave himself to it with unflagging zeal till his death.

*Father Peter Cattani*

\* Bethlehem (Israel) 17-12-06, † Nazareth (Israel) 24-4-73, 66 years of age, 44 profession, 37 priesthood.

He shared citizenship with Jesus (Bethlehem and Nazareth) and was an apostle of the people of these places at home and abroad. He travelled South America far and wide to carry the Gospel to Arab migrants and to collect funds for the orphanage at Bethlehem. In his last years the apostolate of suffering was added to his priesthood. Mary rewarded his love of her and called him to heaven on the 24th. of the month.

*Father John Geloria*

\* Casorzo Monferrato (Asti - Italy) 12-5-04, † Tampa (Florida - USA) 22-11-72, 68 year of age, 48 profession, 41 priesthood, 21 rector.

Born of pious parents of the old stamp, John was left an orphan at an early age. With the desire of consecrating his life to God in the Salesian Society, he made his profession at New Rochelle after his novitiate with saintly Father Binelli. As Rector of Novi Ligure during the war years, he maintained a delicate balance between Germans and Italians and managed to feed and clothe his aspirants of those trying years. After the war he returned to the USA and laboured diligently in various occupations. The poor and abandoned were his predilection always. His great heart wore itself out: but it took ten years and three heart operations before it halted completely. Father Geloria was a man of deep piety, with a tender devotion to Mary Help of Christians and Jesus in the Blessed Sacrament. He was also a zealous preacher and confessor.

*Brother Marcellinus Chesini*

\* Breonio (Verona - Italy) 25-5-1878, † General Pico (Argentina) 12-3-73, 94 years of age, 59 profession.

A humble, obedient and devout Salesian. He spent most of his life working on the Pampa missions and was of invaluable help to the great missionaries of our continent. Old age and illness brought his activities almost to a standstill, but he enriched these last years with prayer and sacrifice.

*Father Mariano Chiari*

\* Secchiano (Pesaro - Italy) 7-9-1882, † Frascati (Italy) 27-3-73, 90 years of age, 73 profession, 64 priesthood, 9 rector.

An inspiring and wonderful Salesian. His fifty years in the classroom brought him the esteem of countless pupils. He was a man of method, constancy and precision, and had acquired an authority that was warm and robust, eschewing all that was distant or artificial with his charges. His charity was balanced, convincing and educative.

*Father Leopold van den Dijk*

\* Bourg-Léopold (Liège - Belgium) 22-10-1894, † Lubumbashi (Zaire) 16-5-73, 78 years of age, 58 profession, 49 priesthood, 22 rector.

He encountered many material and spiritual problems during his long life. In World War I he was a stretcher-bearer for four years, carrying out his rescue work in constant danger. He was a front-line soldier too in his priestly duties, always readily available. Like a good soldier of Christ his motto was "Be prepared".

*Cleric Joseph Albert Fonseca*

\* S. Marta de Penaguião (Villa Real - Portugal) 28-3-50, † Oporto (Portugal) 17-3-73, nearly 23 years of age, 7 profession.

He came from a deeply Christian family who gave three of four sons to the Congregation; and he proved himself a generous young man. He was calm in the face of death, and despite his sufferings he was always at his post. In hospital he was in the minds of all, especially those youngsters who belonged to his former youth group.

*Brother Silvio Fontana*

\* Somma Lombardo (Varese - Italy) 8-1-03, † Fossano (Italy) 6-8-72, 69 years of age, 50 profession.

His vocation developed in the Mother House, Turin, under the early Salesians. As a young Salesian he went to Mato Grosso (Brazil), where he worked generously at various tasks. He was noted for his piety and devotion to duty.

*Brother Nazareno Fratalli*

\* Belforte sul Chienti (Macerata - Italy) 31-3-95, † Pio XI (Rome) 15-5-73, 78 years of age, 50 profession.

Most of his Salesian life was spent at Pio XI in Rome, skilfully training and educating youngsters in the tailoring department. In his latter years he was infirmarian after due study and qualification in first aid. He was truly a good Samaritan, assuaging both body and spirit. His was the hidden life of a simple, hard-working and faithful Religious.

*Father Vitus Guarisco*

\* Burgio (Agrigento - Italy) 9-1-85, † Palermo (Italy) 10-4-73, 88 years of age, 70 profession, 62 priesthood.

His talents as teacher and musician were given generously to the

various houses he worked in. His solid labours in pulpit and confessional and for the FMA, his optimism, his jovial cordiality and his simple and deep Salesianity were always in evidence. Latterly he exercised a great unifying influence among the confrères, and his work of formation with pupils and past pupils was much in demand.

*Father Elladio Guevara*

\* Choachi (Cund. - Colombia) 6-8-1900, † Agua de Dios (Colombia) 12-5-73, 72 years of age, 51 profession, 43 priesthood.

An indefatigable worker among the needy youngsters in various cities of Colombia, and a zealous parish priest. His talents as spiritual director and confessor were much in demand both by Salesians and others. Completely resigned, he died a holy death at Agua de Dios where he had gone to convalesce.

*Father Frederick Johnson*

\* Chicago (Illinois - USA) - 23-4-1900, † Newton (USA) 9-7-72, 72 years of age, 43 profession, 34 priesthood.

Drawn by his love for Don Bosco and youth, he came to the Salesians as a late vocation and had the good fortune to be guided by Father Francis Binelli during his novitiate year. He was a tireless worker and no problem was too difficult for him to tackle. Wherever he went he built, repaired, renewed: he expressed his Salesianity in a life of service for others. He was active to the very end — in fact he said Mass for his beloved campers only five hours before he died.

*Father Ignatius Kozik*

\* Lowell (Boston - USA) 17-2-05, † New Rochelle (USA) 18-4-72, 67 years of age, 49 profession, 42 priesthood, 12 rector.

A man of studies, learning and deep piety, he gained the esteem and affection of his students. Father Kozik was a gentleman and a scholar and will be greatly missed by his confrères. He was one of the first American Salesians to study at the Crocetta. He worked hard to obtain State recognition of our Don Bosco College at Newton, N.J., where the young Salesians took out their degrees. Later he was Rector at Hope Haven Orphanage in Marrero and at the Don Bosco High School at Ramsey.

During his last years Father Kozik was a valued confessor at New Rochelle. He was working on a scholarly series of monographs and biographies of ancient saints, his first being the life of Saint Paul the Hermit by St. Jerome; and he had almost completed a second, the "Vita Malachi". He ended his long and active Salesian life quite suddenly at Marrero where he had gone to officiate at the funeral of an old and highly esteemed friend of the Salesians there.

*Father Stanislaus Kuszyb*

\* Czudec (Poland) 5-5-07, † Bernal (Argentina) 19-5-73, 66 years of age, 47 profession, 38 priesthood, 3 rector.

His priesthood was spent in Patagonia, Ensenada and Bernal, and found generous fulfilment in pulpit, confessional and parish duties. Many communities benefited by his spiritual direction. His life was one of the strictest self-discipline; and he had a great devotion to Our Blessed Lady.

*Father John Magueur*

\* Ploudalmezean (Finisterre - France) 20-8-15, † Giel-Putanges (France) 20-10-73, 57 years of age, 37 profession, 24 priesthood.

He was ordained after five years in a concentration camp in Germany during World War II. He was a good, simple man, and worked as economer and later as parish priest in a country parish.

*Father Francis McCabe*

\* Darlington (England) 14-1-1899, † Beckford (England) 31-3-73, 74 years of age, 52 profession, 47 priesthood, 25 rector.

After three years in the army he felt the call to the Salesian life and sought admittance with two fellow soldiers. He was deeply devoted to Don Bosco, the Congregation, the Holy Rule and our Salesian traditions. He was a great organizer and used this talent to great efficacy with the Co-operators and the Past Pupils. As Rector he always evinced a special interest in the younger Salesians.

*Father Joseph Metzger*

\* Thal bei Erding (Bavaria - Germany) 6-2-1894, † Burghausen (Germany) 10-1-73, 78 years of age, 58 profession, 48 priesthood, 30 rector.

He gained the affection of all he met because of his approachability with young and old. He was a man of simple heart, humility and deep piety, and was greatly attached to Don Bosco and the Congregation. His optimism and affability made him a pleasant companion at all times.

*Father Ferdinand De Meulenaere*

\* Gand (East Flanders - Belgium) 25-12-24, † Lubumbashi (Zaire) 1-2-73, 48 years of age, 26 profession, 18 priesthood.

A full-time missionary and a man of courage, method and meticulous daily planning. His flock loved him as a zealous pastor; his heart went out to the poor, the sick and the neglected: for him, "Da mihi animas" was a sacred heritage indeed.

*Father Charles Mindera*

\* Vienna (Austria) 26-6-06, † München (Germany) 9-1-73, 66 years of age, 48 profession, 40 priesthood.

He was a lecturer in history and art for forty years at Benediktbeuern until his death. His scientific work on the old Benedictine monastery founded in 937 is an outstanding document. Under his guidance extensive restoration was carried out. He published a study of the origins of devotion to Mary Help of Christians in Germany, and wrote other booklets to help spread this devotion. He died as he had lived, a faithful servant, full of trust in God.

*Father Louis Minson*

\* Este (Padua - Italy) 13-3-1887, † Sao Paulo (Brazil) 6-1-73, 85 years of age, 62 profession, 53 priesthood, 9 rector.

An example to all, especially in his great love of the Congregation, his regularity in the confessional (where he was much in demand, especially by the boys), his preaching, and his preparation of the first communicants.

*Brother Henry Monnier*

\* Marseille (France) 18-7-21, † La Crau (Var - France) 19-4-73, 51 years of age, 30 profession.

A pleasant, cheerful, self-sacrificing character. In his work in the Oratory, and as assistant and teacher, he was an able educator and loved

by his boys for his kindness, cheeriness and dedication. He died of a heart attack on Maundy Thursday morning. He has felt very weary the evening before, but had barely mentioned the fact.

*Father David Moràn*

\* Arabayona (Salamanca - Spain) 2-11-02, † Ronda (Malaga - Spain) 3-9-72, 69 years of age, 51 profession, 40 priesthood.

He was well known to the Spanish Salesians, having spent forty years in the houses of formation. He was a living example of the values of the Gospel and the Salesian life: this is his heritage to us. He was completely faithful to his religious profession; he possessed the simplicity of the Gospel; he was a man of deep piety.

*Father Joseph Novoa*

\* Rairiz de Veiga (Orense - Spain) 11-9-1888, † Utrera (Seville - Spain) 2-5-73, 84 years of age, 61 profession, 52 priesthood, 6 rector.

A true Salesian of simplicity, austerity, hard work and temperance, with a great love of his boys; his was a simple piety; he lived close to God, constantly aware of his presence.

*Father Maximus Palao*

\* Yecla (Murcia - Spain) 25-9-05, † Burriana (Castellon - Spain) 1-4-73, 67 years of age, 47 profession, 38 priesthood.

He spent all his priestly life as a teacher. In his last years he worked in the parishes of Mary Help of Christians at Valencia and Burriana.

*Brother Louis Pastori*

\* Milan (Italy) 5-11-04, † Como (Italy) 29-6-72, 67 years of age, 48 profession.

He worked in various houses as head mechanic. He was an example to all in his life of labour, teaching and piety according to the spirit of Don Bosco.

*Father Anthony Prieto*

\* Barruecopardo (Salamanca - Spain) 23-10-07, † Cordoba (Spain) 4-2-73, 65 years of age, 47 profession, 37 priesthood.

A model of constant work, orderly and methodical. He was naturally a deeply responsible man with extraordinary foresight and an eye for detail; a confrère of prayer and strict observance.

*Father Rudolph Ragucci*

\* Buenos Aires (Argentina) 13-9-1887, † Bernal (Argentina) 25-4-73, 85 years of age, 69 profession, 63 priesthood, 6 rector.

A master of the Castilian language, he was applauded by the severest literary critics and was decorated by the Spanish Government with the "Order of Queen Isabella". He was an exemplary Salesian and priest, with a deep love for Don Bosco (who figured in many of his literary works).

*Brother John Ramos*

\* Malaga (Spain) 3-4-13, † Ronda (Malaga - Spain) 5-5-72, 59 years of age, 17 profession.

He lost his sight when young. At the age of twentyone he came into contact with the Salesians at Malaga and began to live as though he were himself a Salesian, proffering his most welcome services as organist in various houses. In 1954 he sought admission into the Society and was accepted. His blindness did not prevent him from living all facets of community life; and he found his way about without assistance. He won the affection of all by his availability and usefulness to others.

*Father Edgar Rocha*

\* Juis de Fora (Minas Gerais - Brazil) 18-12-1899, † S. Paulo (Brazil) 25-1-73, 73 years of age, 54 profession, 45 priesthood, 18 rector.

He had Don Bosco's spirit of energetic creativity. Thousands of his pupils were his close friends and witnessed to his genuine vocation as a Salesian educator. He worked in many houses in Brazil, and twentythree years in Oakland, California, as parish priest for the Portuguese. Back in Brazil he was Delegate for the Past Pupils of San Paulo.

*Father George Shalhub*

\* Beirut (Lebanon) 10-12-1883, † PAS (Rome) 9-4-73, 90 years of age, 71 profession, 64 priesthood.

His mastery of languages and knowledge of the Arab situation in Palestine enabled him to be of great help to the Congregation and the Patriarchate of Jerusalem in the first years of his priesthood. Then at Montpellier he used to good effect his talents as musician, teacher and confessor. At the PAS the "Abuna" (Arabic for "venerable father") was an institution for thirtyfive years. He is also remembered for his founding of the Biblical Museum (with the encouragement of Father Ricaldone). He made friends easily and was a wise and decisive counsellor. The sufferings of his final illness prepared him well for his eternal reward.

#### *Father Robert Tabacco*

\* Turin (Italy) 7-6-1892, † Paterson, N.J. (USA) 23-8-72, 80 years of age, 55 profession, 48 priesthood, 6 rector.

One of the oldest members of the Province and full of the history of its early times. He was always a hard worker and in the pioneering days used his skill as compositor and linotypist to aid the Provincial publications. Most of his life was spent as a parish priest, and he always displayed great loyalty to the Holy Father and a tender devotion to the Blessed Virgin. In his last years failing eye-sight somewhat hampered his work but he was able to continue his apostolate of the confessional to the local clergy. Always the optimist, even in his declining years, he kept a warm and cheerful outlook on life and bore his handicap with patience. His funeral was a fitting tribute to a beloved confrère and priest.

#### *Father Joshua Thomas*

\* Rossart (Belgium) 10-11-1894, † Dilbeek (Belgium) 10-5-73, 78 years of age, 57 profession, 49 priesthood, 3 rector.

A first-class Salesian with a powerful and attractive personality, he guided thousands of boys during his forty years of teaching at the Imara college. He was young among the young and gave excellent and well-considered counsel and guidance. He had the heart of a poet and used to speak to his young pupils in a simple and direct manner that was peculiarly his own. "I speak for the young; and for the old who have young hearts", he used say.

#### *Father Ernest Tomba*

\* Lonigo (Vicenza - Italy) 1-3-03, † Verona (Italy) 23-7-72, 69 years of age, 53 profession, 44 priesthood, 19 rector.

Most of his Salesian life was spent at Don Bosco, Verona, as teacher and rector. Those who knew Father Tomba could not but hold him in affectionate esteem; he was full of memories, anecdotes and various happenings. His pupils recall him as a Salesian who loved Don Bosco whom he recommended to all for wisdom and guidance in the trials of life.

*Brother John-Baptist Valentinotti*

\* S. Giacomo (Trent - Italy) 3-11-02, † Mother House, Turin, 13-2-73, 70 years of age, 36 profession.

He worked on the land for thirty years before Don Bosco called him, and continued farming as a Salesian, a great believer in labour enriched by prayer. Later at Piosasco, at Bagnolo and at the Mother House, Turin, he helped in the infirmary, always treating the confrères with open heart and serene smile, even during the frequent bouts of the illness that afflicted him.

## 2° Elenco 1973

N.	COGNOME E NOME	LUOGO DI NASCITA	DATA DI NASC. E MORTE	ETÀ	ISP.		
50	Sac. AYUSO Leandro	Bernuy Zap. (E)	27.2.1893	24.4.1973	80	Salamanca (E)	Ma
51	Sac. BERNARDINIS Giacomo	Caporiacco (I)	22.8.1908	13.1.1973	64	S. Donà di P. (I)	Vr
52	Sac. BERNASCONI Arnaldo	Montevideo (U)	25.10.1884	18.11.1972	88	Montevideo (U)	U
53	Sac. BRASESCO Giovanni L.	Flores (RA)	8.4.1896	15.2.1973	76	San Justo (RA)	BA
54	Coad. BRYSON Carlo	Philadelphia (USA)	15.8.1928	12.8.1972	44	Boston (USA)	NR
55	Sac. CARAMASCHI Umberto	Polesine Pol (I)	19.9.1882	12.4.1973	90	Ancona (I)	Ad
56	Sac. CATTAN Pietro	Betlemme (IL)	17.12.1906	24.4.1973	66	Nazareth (IL)	Or
57	Sac. CELORIA Giovanni	Casorzo Monf. (I)	12.5.1904	22.11.1972	68	Tampa (USA)	NR
58	Coad. CHESINI Marcellino	Breonio (I)	27.5.1878	12.3.1973	94	General Pico (RA)	LP
59	Sac. CHIARI Mariano	Secchiano (I)	7.9.1882	27.3.1973	90	Frascati (I)	Ro
60	Sac. DEN DIJCK van L.	Bourg-Leopold (B)	22.10.1894	16.5.1973	78	Lubumbashi (RCB)	AC
61	Ch. FONSECA Giuseppe A.	S. Marta de Penag. (P)	28.3.1950	17.3.1973	23	Oporto (P)	Pt
62	Coad. FONTANA Silvio	Somma Lombardo (I)	8.1.1903	6.8.1972	69	Fossano (I)	Sb
63	Coad. FRATTALI Nazareno	Belforte (I)	31.3.1895	15.5.1973	78	Roma	Ro
64	Sac. GUARISCO Vito	Burgio (I)	9.1.1885	10.4.1973	88	Palermo (I)	Sc
65	Sac. GUEVARA Elladio	Coachi (CO)	6.8.1900	12.5.1973	72	Agua de Dios (CO)	Bg
66	Sac. JOHNSON Federico	Chicago (USA)	23.4.1900	9.7.1972	72	Newton (USA)	NR
67	Sac. KOZIK Ignazio	Lowell (USA)	17.2.1905	18.4.1972	67	New Rochelle (USA)	NR
68	Sac. KUSZTYB Stanislaw	Czudec (PL)	5.5.1907	19.5.1973	66	Bernal (RA)	LP
69	Sac. MAGUEUR Giovanni	Ploudalmezean (F)	20.8.1915	20.1.1973	57	Giel-Putanges (F)	Pr
70	Sac. McCABE Francesco	Darlington (GB)	14.1.1899	31.3.1973	74	Beckford (GB)	Ig
71	Sac. METZGER Giuseppe	Thal bei Erding (D)	6.2.1894	10.1.1973	78	Burghausen (D)	Mü
72	Sac. MEULENAERE de Ferd.	Gand (B)	25.12.1924	1.2.1973	48	Lubumbashi (RCB)	AC
73	Sac. MINDERA Carlo	Vienna (A)	26.6.1906	9.1.1973	66	München (D)	Mü
74	Sac. MINSON Luigi	Este (I)	13.3.1887	6.1.1973	85	São Paulo (BR)	SP
75	Coad. MONNIER Enrico	Marseille (F)	18.7.1921	19.4.1973	51	La Crau (F)	Ly
76	Sac. MORAN Davide	Arabayona (E)	2.11.1902	3.9.1972	69	Ronda (E)	Cb
77	Sac. NOVOA Giuseppe	Rairiz de Veiga (E)	11.9.1888	2.5.1973	84	Utrera (E)	Se
78	Sac. PALAO Massimo	Yecla (E)	25.9.1905	1.4.1973	67	Burriana (E)	Va

79	Coad.	PASTORI Luigi	Milano (I)	5.11.1904	29.6.1972	67	Como (I)	Lo
80	Sac.	PRIETO Antonio	Barruecopardo (E)	23.10.1907	4.2.1973	65	Cordoba (E)	Cb
81	Sac.	RAGUCCI Rodolfo	Buenos Aires (RA)	13.9.1887	25.4.1973	85	Bernal (RA)	LP
82	Coad.	RAMOS Giovanni	Malaga (E)	3.4.1913	5.5.1972	59	Ronda (E)	Cb
83	Sac.	ROCHA Edgar	Juiz de Fora (BR)	18.12.1899	25.1.1973	73	São Paulo (BR)	SP
84	Sac.	SHALHUB Giorgio	Beirut (Libano)	10.12.1883	9.4.1973	89	Roma (I)	PAS
85	Sac.	TABACCO Roberto	Torino (I)	7.6.1892	23.8.1972	80	Paterson (USA)	NR
86	Sac.	THOMAS Giosuè	Rossart (B)	10.11.1894	10.5.1973	78	Dilbeek (B)	AC
87	Sac.	TOMBA Ernesto	Lonigo (I)	1.3.1903	23.7.1972	69	Verona (I)	Vr
88	Coad.	VALENTINOTTI G. B.	San Giacomo (TN-I)	3.11.1902	13.2.1973	70	Torino (Casa Madre)	Cn



