



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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S. G. S. - ROMA

I. LETTER OF THE RECTOR MAJOR

Rome, October 1975

Dearest Confreres and Sons,

Once again it is time for our quarterly get-together!

First of all, I would like to express my heart-felt gratitude to the very many who sent me their warm congratulations, best wishes, expressions of solidarity and most of all their fraternal prayers on the joyful occasion of my fiftieth anniversary of Ordination and First Mass. I want you to know that I felt deeply touched by your participation, which was not just an outpouring of affection, but also the expression of your understanding of the heavy responsibility which weighs down on my weakening shoulders. For all this I say thank-you to the Lord for having given our Congregation so many and such wonderful, kind-hearted confreres. In particular, I would like to underscore the sentiments of fidelity and enthusiasm for the Salesian vocation expressed on this occasion by very, very many of our young confreres, novices, postulants, Sons of Mary and Aspirants. I assure you that their expressions are a reason for much joy in the present and for high hopes for the future.

Once again, I thank you one and all, and at the same time I ask you to continue helping me to thank the Lord for all the good He enabled me to do during these fifty years, and I ask you to beg His mercy on my many shortcomings which have marred this long period of my life. This will, indeed, be an act of fraternal charity, for which I will be deeply grateful to you.

The First Centennial of Our Missions

The event on which our whole Congregations is now focusing its attention is certainly the first centennial of our missions.

By now all the provinces, I am sure, have received the first package of information and promotion material. Reports on various commemorative activities are already beginning to come in from various regions, particularly from Latin America, with Argentina in the lead.

But I would like to call your attention on how we should celebrate this November 11. Let it be not so much a day of exterior celebration, but one of prayer and reflection and thanksgiving to God for all the marvelous and great things that He has done throughout these one hundred years through our many dedicated, hard-working missionaries, be they well-known or almost unknown. Let it also be a day when we become more deeply aware of the pressing needs of our time and of the future, so that we too can become true and effective missionaries.

In this regard I find much consolation and hope in the fact that many young confreres are asking to be sent to the Missions, and many of them are asking to be sent to those missions where the need is greatest, and poverty at its worst. It is certainly encouraging and inspiring to see the high idealism and total dedication shown by these confreres.

Let us hope that this celebration, held in the right spirit, brings about an increase in missionary vocations. For experience tells us that when in a community the missionary spirit is flourishing, a spirit of dedication, temperance, faith and enthusiasm does also flourish, and in this environment vocations do develop and grow. It is up to each of us to foster such environment in our houses, each bringing his own personal contribution.

The Problem of Formation

This past summer a seminar for the confreres in charge of the formation of our students of theology was held here at the Salesianum. Given the importance of this period of formation, it was natural we should have delegates from all continents. They probed the many problems confronting them and reached not a few practical conclusions, which I am sure will serve as guidelines for them and for all those Salesians who have been entrusted with this most delicate task by our Congregation.

During their long hours of reflection and dialog many other problems and solutions emerged, which cover the whole gamut of formation, including permanent formation. And logically so, because no stage of formation is like a water-tight compartment, and the problems and solutions of one stage flow back and forth into the others.

I plan to deal later and at some length with some very important aspects of formation which should interest all of us, especially those who are going through, so to say the classical period of formation. But let me only remind you now that when we speak of permanent formation, we really mean a continuing work, a life-long task, which is imperative for each of us, if our religious life is to be true and productive.

The World Congress of Salesian Coadjutor Brothers

An event of particular significance was certainly the World Congress of Salesian Coadjutor Brothers, which took place at our Generalate during the first week of September.

Without going into detailed information that you will get from other sources, here I would only like to say that those days were marked by great enthusiasm and were spent in a climate of brotherliness, cheerfulness and prayer.

Many were the topics discussed, and the conclusions reached, all of them touching the vocation of the Brothers in a vital manner. You will find the concluding talk of the Rector Major in this issue of the Acts, under the heading "Communications". I invite you to read it attentively.

It deals with very important aspects of the figure, the identity, and the role of the Superior in a Salesian house, — a topic which I believe to be even more relevant today than in the past, since we need to have clear and well-grounded ideas on the true image of the Salesian Superior. Last but not least, that talk dispenses me from the treatment of some other topic at this time...

Going back to the World Congress of the Salesian Coadjutor Brothers, the wish that comes spontaneously as a result of those days of intense exchange of ideas and ideals is that there arise among us a renewed appreciation of the Coadjutor Brothers' vocation, which is so characteristic, so rich and so essential to the very life of the Congregation.

Once again my sincerest thanks for your warm expressions of love on the occasion of my Golden Jubilee, and in return accept my humble prayers and fatherly blessing. May Mary Help of Christians protect us all.

Sincerely yours,

Fr. LOUIS RICCERI
Rector Major

III. COMMUNICATIONS

1. New Provincials

The Rector Major has named the following confreres as Provincials:

- Fr. Carlo Melis for the Adriatic Province,
- Fr. José Pedro Pozzi for the La Plata Province, Argentina,
- Fr. Rinaldo Vallino for the Bolivian Province.

2. Two New Salesian Bishops

His Holiness has chosen two new bishops from the Salesian ranks: Right Rev. Bishop Guillermo Leaden, and Right Rev. Bishop Bonifacio Piccinini.

Bishop Leaden, former Episcopal Vicar for the Belgrano Region, Buenos Aires, has now been named Titular Bishop of Tindali, Episcopal Vicar of Buenos Aires, and Auxiliary to Archbishop Aramburu. He is 62 years old and 34 years a priest. (Cfr. *Osservatore Romano*, June 26, 1975).

Bishop Piccinini was director of the Salesian aspirantate in Lavrinhas, São Paulo Province. He was promoted to the titular and "*pro hac vice*" (just for this one time) archepiscopal church of Torri in Bizacena, and named Coadjutor with the right of succession to Bishop Orlando Chavez, Archbishop of Cuiabá in Mato Grosso, Brazil.

These two nominations raise the total number of Salesian Bishops to 110. Of them, 58 are living. Four have been chosen so far this year.

3. The World Congress of the Salesian Coadjutor Brothers

As previously stated, the World Congress of the Salesian Coadjutor Brothers was held August 31 to September 7 at the Generalate in Rome. It had been in preparation for a long time all across the Salesian world. Its first stage had been the 73 Provincial Congresses and the second stage the 14 Regional or Interprovincial Congresses, whose main purpose had been, in the words of Fr. Ricceri, “an in-depth rethinking of the figure of the Salesian Coadjutor Brother according to the mind of Don Bosco, in the light of Salesian Tradition, and in the framework of religious life in post-Vatican II and the needs of the new time.”

The Congress was presided over by the Rector Major himself. Brother Renato Romaldi, who for the last two years had coordinated the entire preparatory work done in all the Province, was its Chairman. There were in attendance 129 Delegates from 73 provinces and 38 nations throughout the world.

The Identity of the Salesian Coadjutor Brother

During the 7-day long congress seven experts spoke on various topics, and their talks were followed by group discussions (there were 11 language-based groups) and by assembly meetings.

The first theme: “The Identity of the Lay Religious Vocation of the Salesian Coadjutor Brother at the service of the one Salesian Mission”, seen from its historical viewpoint, was presented by Prof. Pietro Stella, of the Salesian Pontifical University (UPS), Rome, who defined the essential role of the layman in the social and cultural context in which our Congregation was born and grew up.

The theological aspect of the theme was skillfully developed by Prof. Mario Midali, Dean of the Faculty of Theology at the same university (UPS). With many references to the teachings of Vatican II and the conclusions of our Special General Chapter, he set down in clear terms the characteristics of the Salesian consecrated layman, with his own specific spirituality, in the context of the laity in today’s Church.

Prof. Gustave Leclerc, Dean of the Faculty of Canon Law at

UPS, clarified the juridical position of the Salesian Coadjutor Brother as member of the Congregation and in relation to his priest confreres in the light of present Canon Law and other juridical texts on laymen in our Congregation.

Group participation in the discussion of this first topic was very intense and at times a little heated. This was reflected in the many vigorous interventions on the floor of the general assembly hall.

The Apostolic Action of the Salesian Coadjutor Brother

On Tuesday, September 2, the Congress took up the second theme: "Prospects of Apostolic Action for the Salesian Coadjutor Brother, in harmony with his religious lay state, with the times and with the local needs." In his colorful talk, Prof. Paul Natali illustrated "new models of action" that open up new outlets of apostolic activity for the Salesian Coadjutor Brothers. Without excluding the traditional forms of apostolate, such as professional and technical school, missions, evangelization, catechesis and recreational activities, new emphasis was given to the Coadjutor Brothers' participation in the labor field apostolate, where they could work for the implementation of the principles of social justice. The labor field should, then, be regarded as a privileged field of apostolate for the Salesian Coadjutor Brothers. As school principals, instructors, guidance counselors, leaders in their professional or technical department, they can, in the spirit of Don Bosco, make a real contribution to the building up of a new order for the workingman — an order which is to be open to sound political and social values and to the Gospel message.

Wednesday marked a pause in the activities of the Congress. It was the delegates' "Roman Holiday." In the morning they participated in a concelebrated Mass in St. Peter's and visited the basilica, and in the afternoon they made the rounds of the other Major Basilicas in order to gain the Jubilee Indulgence. Later in the evening they attended the general Papal Audience scheduled for Wednesdays.

Thursday, September 4, was taken up with the third theme: "The Formation of the Salesian Coadjutor Brother." Bro. Mario Seren Tha, S.D.B., an expert on the religious formation of young Salesians, presented the basic principles and objectives and some specific projects in the program of Salesian formation. Both the

discussion groups and the general assembly stressed most emphatically the universally felt need of guaranteeing the Salesian Coadjutor Brothers in formation not only a solid basic preparation in the early stages, but also a real opportunity for later advancement and updating through permanent formation courses.

The Brotherhood — a vocation to be presented and promoted

On Friday the delegates considered the fourth theme: "Presenting the Salesian lay-religious vocation to the youth of today."

The sociological aspect of this theme was developed by Prof. Luis Artigas, a Marist Brother, who teaches Theology of Religious Life at the University of Salamanca (Spain) and at the Lateran University in Rome. On the basis of a well-documented sociological research made by himself and making use of the latest data in the field, he presented a keen sociological analysis of the present crisis of vocations in religious life, singling out the various elements or factors which attract modern youth to, and repel them from, religious life in general and lay-religious life in particular, and showing the relevance of the latter in the Church and the world of today.

Brother Jerry Meegan, S.D.B., of the New Rochelle Province, Chairman of the United States Commission for the preparation of the World Congress of the Salesian Coadjutor Brothers, and vice president of the U.S. Association of Lay Brothers, was the last keynote speaker to address the assembly. In a masterful synthesis he presented various ways and means which should be used for an effective promotion of the Brothers' vocation. Such promotion should be based, he said, first of all on the living witnessing and personal contact of the Brothers themselves with prospective vocations, and also on an extensive and sensitive use of modern means of communication aimed at informing and inspiring youth through the presentation of model Coadjutor Brothers.

Saturday, September 6, was entirely dedicated to personal reflection and communal discussion of the proposals formulated by the Commission on Proposals. These were hours of particularly intense activity for the delegates, during which they tried to express through some concrete resolutions their week-long efforts at self-understand-

ing, self-renewal and especially at meeting the challenges of today's Church, Congregation and society.

The result was a new approach to — almost a new strategy about — their apostolic work, which is in complete harmony with the spirit of Don Bosco and the needs of the times.

Needless to say, the work of the Congress was carried on in an atmosphere of joyful togetherness, free exchange of views, and lively participation at all levels.

Particularly meaningful and appreciated was the presence of the Rector Major and of the other Superior Council members, who followed the proceedings very closely, thus emphasizing multiplicity and at the same time oneness among the members of our Congregation.

The Congress goes on

The Congress was officially concluded on Sunday, September 7, with the important message of the Rector Major (see the entire text on page 37 f. in this issue of the Acts), and the Eucharistic celebration presided over by Card Ugo Poletti, Vicar of the Holy Father for the Diocese of Rome. In his homily he highlighted the responsibilities of every Christian who has been called to work with God for the transformation of this world. God does not save men without other men's helping hand; hence the duty for each of us to examine his degree of concern for the salvation of his brothers and of his co-operation with God. Card. Poletti then reminded those present that the Congress goes on through the implementation of its proposals and recommendations. "What really matters now," he said, "is your practical response to the issues and challenges of the Congress. This response will demand of you much effort and striving for improvement, and at the same time total faithfulness to Don Bosco — and faithfulness to him is inseparably bound up with faithfulness to the Church and to the realities of today's world."

With this Congress the Salesian Family has certainly received from the Holy Spirit a new apostolic impetus, which will help it accomplish its mission among the young and the poor with greater effectiveness through the rediscovery and the refurbishing of the figure of the Salesian Coadjutor Brother — a figure which, as the

Congress itself clearly brought out, is by no means outdated after a century of existence, but is still rich in meaning and full of promise for the future.

4. Encounters on Salesian Priestly Formation

In July two meetings were held at the Generalate on the formation of the Salesian candidates to the priesthood.

From July 2 to July 5, the Presidents of the Theologates affiliated with the Faculty of Theology at UPS met to discuss and compare their various programs, and tried to draw up some general guidelines applicable to all Salesian Theologates. On the basis of the meeting held in January 1974, they were able to move forward with regard to Introduction to Theology, Fundamental Theology, and Dogmatic Theology and Scripture.

A deeper probing remains to be done in the fields of Moral Theology and Pastoral Formation: a meeting among the Salesian Professors of Moral Theology is scheduled for January 2-5, 1976.

From July 6 to 19 a Seminar on Salesian Priestly Formation was held. Organized by the Department of Formation and presided over by Councillor Fr. Egidio Viganò, it was attended by about 60 Salesians in charge of formation in various parts of the Salesians world. Two lectures were given every day by Salesian and non-Salesian experts, and each was followed by group and assembly discussion.

The keynote speakers were: the Rector Major, who gave the opening address; Card. Gabriel M. Garrone, Prefect of the Sacred Congregation for Catholic Education, who later spoke on "Some of the most serious dangers in post-conciliar priestly formation"; and Fr. Egidio Viganò, who in his concluding address presented a synthesis of the chief ideas and trends that had emerged from the seminar.

A summary of the proceedings is being prepared by the Department of Formation. Only the speakers and their topics are listed here:

a) Bishop Emilio Colagiovanni, Professor of Sociology at the Catholic University in Milan, Italy: "Priestly formation in the framework of the expectations of modern society";

b) Fr. Joseph Aubry, of the Department of Formation: "Sum-

mary of the replies to the questionnaire on the condition of the Salesian Congregation”;

c) Fr. Mario Grussu, of the General Secretariat of the Superior Council: “Priestly defections in the light of the documents of the Juridical Office of the Superior Council”;

d) Fr. George Gozzelino, Vice Dean of the Faculty of Theology at the UPS in Turin: “A theological reflection on ministerial priesthood and practical consequences on formation”;

e) Fr. Augustine Favale, President of the Institute of Spirituality at the UPS: “The most recent guidelines of the Magisterium on the preparation to the priestly ministry”;

f) Fr. August Aimar, Director the Salesian Seminary La Cita, Bogotá, Columbia: “Don Bosco, model of the priest”;

g) Fr. Joseph Aubry: “The Identity of the Salesian priest in the perspective of the Special General Chapter and of the new Constitutions”;

h) Fr. Nicholas Cotugno, Director of the Salesian Theologate in Montevideo, Uruguay: “The spiritual formation of the Salesian candidate to the priesthood today”;

i) Fr. Tarcisius Bertone, Director of the Theological College at the UPS in Rome: “A formative community: its composition, cohesion, and functioning”;

j) Fr. José Colomer, President of the Theologate of Marti Codolar, Barcelona, Spain: “Ecclesiastical studies from the viewpoint of Salesian formation”;

k) Fr. Peter Brocardo, of the Department of Formation: “Essential factors in the personal formation of the future Salesian priest”;

l) Fr. Egidio Faresin, Director of the Theologate at Crocetta, Turin: “Preparation for ministry, for diaconate and for priestly ordination”;

m) Fr. Joseph Zen, Director of the Salesian House of Studies in Hong Kong: “Specifically Salesian formation: its spirit, mission, and consecration.”

5. The photostatic edition of the writings of Don Bosco

Through the efforts of Frs. Peter Stella and Raphael Farina, the Center of Studies on Don Bosco has prepared a photostatic (technically, anastatic) edition of the printed works of Don Bosco in 37 volumes, plus one of introduction. The first volumes should be ready by January 1976, and all the others within the same year.

An information brochure with a subscription blank will be mailed to all Provincials and Directors shortly. The evident usefulness of such work, which is a further contribution to the deepened understanding of, and the renewed fidelity to, the spirit of our Founder promoted by the Special General Chapter, should persuade the Superiors to make it available to their communities. Furthermore, the edition is reasonably priced.

IV. THE FIRST CENTENNIAL OF THE SALESIAN MISSIONS

We think it would be appropriate in preparation for the upcoming First Centennial of the Salesian Missions to present under this special heading of the Acts a number of items that should prove informative to our Confreres.

1. The Letter of His Holiness to our Rector Major

On this occasion Pope Paul VI sent our Rector Major a letter entitled "Societati Salesianae" and dated August 15, 1975. It was published in the Osservatore Romano of September 20, 1975. The Latin text appears in the Documents Section of these Acts. Here is an English translation:

*To our Beloved Son Louis Ricceri,
Rector Major of the Society of St. Francis de Sales,*

As We have been informed, the Salesian Society is about to celebrate a very important anniversary, for in fact one hundred years have elapsed since ten sons of Don Bosco, impelled by evangelical charity, began to work in the missions with great enthusiasm.

That eventful missionary expedition had begun in the name and under the protection of the Blessed Virgin Mary Help of Christians (those brave men in fact reached the distant lands of South America after departing from the temple that bears her name in Turin); and the memory of that great spiritual venture touches our heart and moves it deeply. While we see today the abundant fruits of so much work done, we cannot but rejoice over them and share our sincere feelings of sweet joy and spiritual consolation with you, our beloved Son, and with all the religious under your care.

A difficult and daring Venture

Your congregation had come to life a short time before. Hardly one year had gone by since it had been officially approved by the authority of the Holy See, when its first members (and among them we are pleased to remember, to its undying honor, that John Cagliero who was then the leader of the expedition and later became Vicar Apostolic, Bishop and Cardinal of the Holy Roman Church) were sent into the vast lands of Patagonia in November 1975.

Certainly difficult and daring was their venture, almost unknown the territory, sparse its inhabitants, and uncertain the outcome of their undertaking; but great was the courage, aflame the heart and stimulating the leadership of your Holy Father and Founder. He had presented his project on foreign missions to Pope Pius IX, our predecessor of happy memory, and obtained his full approval and blessing. Even greater approval had been given to that spirit of total dedication to the sacred ministry, in which the new Congregation was beginning to distinguish itself.

Should we take a look today at the condition of the Catholic Church in that aforementioned land, we would find three ecclesiastical jurisdictions, i.e. those of Viedma, Rivadavia and Rio Gallegos, which were raised to dioceses on account of the extension of their territories, the ever growing number of their faithful as well as the ever growing hope for further progress of the Church in Argentina, and now carry on a work which is far from small or secondary.

But if we looked further, we could consider the extent and importance of the Salesian missions in their totality, since after that memorable first expedition, many others without interruption have followed on its wake, and many other missionaries (roughly, nine thousand) have, so to say, trekked along the same venturesome road into every continent — into South and North America, into the Mid and Far East, into Africa and Australia.

We could therefore conclude that the field of Patagonia was since its very beginning prepared for a providential planting and thus bore the first fruits of those abundant harvests which a more extensive and more energetic missionary force was to bear in later years for the good of the Holy Church of God as its first beneficiary, and for the good of mankind and its social advancement.

Youthful preachers of the Gospel

What was the purpose of this venture? Certainly it was to show, by deeds and not merely by words, the true missionary nature of the Church; it was to establish and confirm the true identity of their newly-founded Congregation; it was — and this follows logically from the preceding — to share in the saving action of the Catholic Church and to this end to be willing to take on all kinds of hardship and suffering.

Full credit must therefore be given to the Founder of this Congregation, who in the last century, while new and wider avenues of apostolic activities were being opened in the Catholic Church, gave his utmost attention to so arduous a task and decided, for himself and for his followers, to accomplish it without hesitation or delay.

What was his *modus operandi* in this new undertaking? The answer to this question is closely bound up with the understanding of the very nature of the new Congregation. For since the earliest years of its growth in Turin it was its chief characteristic to concern itself with the young, the poor, the common people, and to feel that it had been specifically called by God to minister to these classes of people. Consequently, this youthful quality marked, almost by necessity, also its missionary activity: young were the preachers of the Gospel sent to the American countries, and youth-centered were their ministrations.

Thus for the Christian education of youth in the missions they opened schools and other types of foundations, such as had been opened elsewhere. Likewise, they built churches, hospitals and youth centers and tried in every way to meet the needs of the times and of the places.

While we recall the accomplishments and praise the outstanding dedication of the Salesian missionaries, we should not forget the intense activity of the Daughters of Mary Help of Christians, who shared their missionary work everywhere and like the Salesian Fathers and Brothers spent themselves with boundless generosity.

These two religious families assisted with loving care not only the natives, but also the foreigners and the immigrants, who in great numbers had left their countries and had gone overseas to find

better living conditions but there had be with many hardships and serious problems. The Salesians' pastoral activity on behalf of this latter group of people was also greatly successful.

A time for reflection and renewal

The upcoming centennial celebration will be a welcome opportunity for your Congregation to stop and look back on the long, long journey made so far, and also to look forward to the road ahead.

This is evident not only from the impressive Calendar of Celebrations scheduled for the Centennial that you, my beloved son, kindly sent us, but also by the resolute stand that your Congregation is taking on this occasion. As the year 1875 was the glorious year that marked the beginning of its missions, so the present year 1975 is the appropriate time for rethinking its missionary activity, for reviving its energies, for renewing its dedication, in the light particularly of the Decree of Vatican II on the Missionary Activity of the Church.

The Church in fact, as in often said these days and correctly so, is a missionary community. As such, she must fulfill her all-important mandate with the greatest possible care, if she wants to follow the will of her Divine Founder very closely. For this reason she consistently calls on all her children and untiringly she exhorts them to give her all the assistance she needs and they can give. She, therefore, taking this very special occasion, exhorts all the Salesians to give her, with hearts made extra generous by charity, all the help they can and must give, by making full use of the pedagogical system, the educational tools and the formative talents which are their unique heritage left to them by St. John Bosco.

In support of our exhortation it may be useful to quote here the principles laid down by the same Council on the special spiritual and apostolic formation to be given to missionaries (Cf. Decree *Ad Gentes*, 25-26) and on the missionary role of Religious Institutes (*ibid.*, 40).

Those words are more persuasive than any we could write here, since we know for sure that you will reflect on them very attentively in your meetings. We will only give you two brief quotations: "Since still many are the people to be led to Christ, Religious In-

stitutes remain absolutely necessary to accomplish this task” (*ibid.*, 27), and therefore, “let them ask themselves whether they are able to further extend their activity for the spreading of the Kingdom of God among the people” (*Ibid.*, 40). Are not these words an echo of Christ’s words: “I tell you, take a good look at the fields: the crops are now ripe and ready to be harvested!”?

Dare greater things

When above we spoke of the young, we purposely omitted something. In our recent Apostolic Exhortation “*Gaudete in Domino*” (Rejoice in the Lord), we at one point (chapter 6) treated of the relationship between the Church and the young, in order that the young could find in the Church not only a source of Christian joy, but also a valid incentive to true self-renewal.

We believe that a similar relationship does exist between the Salesian Society and the young of today, and we hope that they will find also in it a strong incentive to carrying on their work.

This is what we felt we should express to you, our beloved son, on the occasion of the upcoming Centennial in order to stimulate the minds and hearts of the Salesians by the testimony to desire and to dare ever greater deeds, ever nobler undertakings for the cause of the Catholic missions.

Led on by this lively hope, with deep affection and in the name of the Lord we impart to you and to your confreres, both priests and lay, as well as to the Daughter of Mary Help of Christians our Apostolic Blessing as a pledge of divine favors.

Given in Rome, at St. Peter’s, the fifteenth day of August, the Solemnity of the Assumption of the Blessed Virgin Mary, the year 1975, the thirteenth of our Pontificate.

2. Activities for the Centennial

The first centennial of the Salesian Missions will be celebrated not only in Italy and Argentina, which are evidently the two countries more directly concerned with the event, but also in all the Salesian communities throughout the world, with a program of various acti-

vities, whose aim should be not so much an external recollection of past achievements and glories, but rather an occasion for all Salesians to deepen their awareness of, and to renew their commitment to, the missionary work of the Congregation.

For the sake of information we report here the activities programmed at the center of the Congregation and those of which we have been notified on time for publication:

November 1975

— November 11: "Day of Prayer" by all the Salesian Family.

— November 13: in Turin, Commemoration of the Centennial with Card. Sergio Pignedoli presiding.

— November 16: in Turin, at the Basilica of Mary Help of Christians, a Eucharistic Concelebration with Card. Angelo Rossi as the main celebrant, and the giving of the crucifix to the departing missionaries (Both ceremonies will be carried live by Italian TV). At Valdocco-Turin, the opening of the Permanent Salesian Exhibit.

— November 16 - December 3: Visit to the Missions of India by European Salesian Cooperators.

December 1975

— December 14: in Argentina, the opening of the Centennial Year; in Rome, commemoration of the Centennial.

January 1976

— January 12-24: in Rome, Meeting of the Italian Missionary Bishops.

— January 24-31: in Rome, Week of Study on Salesian Spirituality.

Meeting of those in charge of Missionary Catechesis.

Meeting of those in charge of Pastoral Activity in the slums.

Beginning of a series of talks on the Missions, organized by the UPS.

June 1976

— In Shillong, India: the opening of the Salesian Missionary Theologate.

July 1976

— July 10, in Buenos Aires, Argentina, the conclusion of the Youth Song Festival.

September 1976

— In Rome, Retreat for the missionaries of the “Expedition 1976”.

November 1976

— October 30 - November 3: World Congress for the Centennial of the Regulations for Cooperators.

— November 3-5: Meeting of Young Cooperators (topic for discussion: The missionary role of the Cooperators).

— In Turin, the Farewell Ceremony of the Missionaries of “Expedition 1976”, and the closing of the Centennial Year of the Salesian Missions.

Undated events:

— In Rome, opening of the Missionology Department at the UPS Faculty of Theology.

— Meeting of the Ladies in charge of the Mama Margaret Liturgical-missionary Workshops.

— Visit of Cooperators to Patagonia.

— At Colle Don Bosco, inauguration of the new Salesian Missionary Exhibit.

3. The Centennial Expedition

The invitation sent last year by the Rector Major to all the Confreres (cf. ASC, No. 277, pp. 30-31) to organize a “missionary expedition worthy of the Centennial” was received with great enthusiasm and generosity. To date over one hundred confreres have responded to the appeal.

Sixty-seven of them have received their assignment, and some of them have already reported to work; thirty-seven are still waiting

for it. Of the sixty-seven, 37 are priests, 9 Coadjutor Brothers, and 21 clerics. Nineteen come from Italy, 17 from Spain, 12 from Poland, and three from Belgium. The Philippines, the United Kingdom and the United States contribute two each; Australia, Austria, Brazil, Hong Kong, Costa Rica, El Salvador, South India, Ireland, Mexico and Portugal, one each.

The year 1975 marks the first Salesian missionary expedition to Ethiopia. At first only two confreres — Fr. Peter Morrin from Ireland and Bro. Joseph Reza from the United States (San Francisco Province) — will be sent to open a technical school in Adigrat, in the diocese of the Salesian Bishop Sebhatlaab Workú. Later they will be joined by others.

The Centennial Missionary Expedition comprises 105 confreres. (It was not possible to organize an expedition every year; but in some years two or more were made).

As indicated above, the Farewell Ceremony will take place on November 16, 1975 in the Basilica of Mary Help of Christians in Turin, during the concelebrated Mass presided over by Card. Angelo Rossi, Prefect of the Sacred Congregation for the Evangelization of People. Also many confreres, veterans of fifty or more years of missionary work, will be present.

4. Aids for the Centennial Celebration

The “Centro di coordinamento per il Centenario delle Missioni Salesiane” (Coordinating Center for the Centennial of the Salesian Missions) at the Generalate in Rome has prepared a series of publications to help organize the Centennial celebration. One such publication is the commemorative booklet, “*Missioni Don Bosco — Anno cento*” (Don Bosco’s Mission - One Hundred Years), in six languages.

Publications of learned character are being prepared by the “Centro Studi di Storia delle Missioni Salesiane” (Center for Historic Studies on the Salesian Missions) at the UPS in Rome. Of recent publication are two volumes of the “*Bibliografia Generale delle Missioni Salesiane*” (General Bibliography on the Salesian Missions): vol. 1, “*Bollettino Salesiano e altre fonti salesiane*” (The Salesian Bulletin and Other Salesian Sources) by Fr. Eugenio Valentini (L. 7.500),

and vol. 3, “*Notiziario dell’Istituto delle FMA*” (Collection of the Newsletters of the Institute of the FMA’s) by Sr. Assunta Maraldi (L. 1,500).

Also books for general reading have been published, such as: “*Tra i fiumi e le foreste*” (Among Rivers and Jungles) by Mons. Marchesi, “*Monsignor Versiglia e Don Caravario* (Bishop Versiglia and Fr. Caravario) by Adolf L’Arco, and “*Cronache del Regno di Dio*” (Chronicles of the Kingdom of God) by Bishop Ferrando.

“Don Bosco Film” Center has prepared eight 16-mm color documentaries and is preparing their sound track in various languages. Their title are: “*Mio fratello lebbroso*” (My Brother is a Leper), “*Tondo, casa mia*” (Tondo — a slum area of Manila — my home), “*Occhi per incontrarci*” (Welcoming Eyes — on Thailand), “*Bororos e Xavantes, uomini veri*” (Bororos and Xavantes, real people), “*Oriente è promessa*” (Promise in the Far Est), “*Ecuador parallelo zero*” (Ecuador - Zero Parallel), “*Il cammino dei poveri*” (The Poor on the March — about underdeveloped people), and “*Yanomami ieri e oggi*” (Yanomami, Yesterday and Today).

Other material available: three wall posters, some slides series, color postcard sets, letter seals, etc.

Also in Argentina and in other parts of the world similar publications have been produced to help promote the Centennial celebration.

5. Fifty years or more in the missions: 94 Salesians

The Missions Office at the Generalate has recently compiled a list of Salesians who have been working in the foreign missions for fifty years or longer. It came up with the impressive list of 94 confreres, of which one is a bishop, 66 are priests and 27 Coadjutor Brothers; 60 are Italian-born, and 27 born in other countries. The bishop is Monsignor Oreste Marengo, presently Apostolic Administrator in the Diocese of Tura (India).

The Mission Office asked the Provincial to help complete the list, should they know of any omission, and prepare a biographical sketch and a photo documentary on these well-deserving confreres.

6. An appeal by the Missions Office Councillor

My dear confreres, urgent requests and at times very distressing cries for help keep pouring in from missionaries in Africa, Asia and Latin America. Consistently they underscore their drastic needs for printers, agriculturists, auto-mechanics and mechanics in general, electricians, building maintenance men, etc. Often they ask for formation personnel. Quite often they simply ask for personnel with no expertise in any particular field, but willing and capable of taking care of various services in the missions.

I ask you, dear confreres, to heed these calls that come to us from Manaus, Chile, Paraguay, the Philippines, Bhutan, Thailand, Central Africa and from many other “forgotten places” in the Salesian Missionary world.

7. Solidarity Fund

a) THE CENTENNIAL YEAR IS ALSO THE YEAR OF GENEROSITY

For the first time the contributions of the confreres to the Solidarity Fund in the current year 1975 will go over the nine-hundred million Ital. Lire mark. As of September 12, close to 98 million Ital. Lire were received by the Rector Major and immediately distributed. The remaining two million Lire will certainly come in before the end of the year.

This is a record over the previous years. To some small degree, this is due to a worldwide devaluation of currencies; but by far and large it should be credited to a maturation of the sense of solidarity in our Salesian communities.

Table of Money distributed in the Years 1969-1975:

| Anno | Ital. Lire distributed |
|--------------|------------------------|
| 1969 | 24.991.400 |
| 1970 | 71.354.420 |
| 1971 | 12.250.000 |
| 1972 | 58.192.225 |
| 1973 | 58.629.938 |
| 1974 | 55.866.386 |
| To 9-12-1975 | 97.842.150 |
| | 379.105.724 |

b) CONTRIBUTING PROVINCES FROM JUNE TO SEPTEMBER 12, 1975

AMERICA

| | | |
|-------------------------------|----|-------------|
| Bolivia | L. | 975.000 |
| Brazil-Recife | | 138.000 |
| Central America | | 10.7723.290 |
| Chile | | 1.350.000 |
| Ecuador | | 638.000 |
| Mexico-Guadalajara | | 188.400 |
| Paraguay | | 685.000 |
| United States - San Francisco | | 3.200.000 |

ASIA

| | |
|----------------|-----------|
| Philippines | 2.250.000 |
| Japan | 952.500 |
| India-Bombay | 300.000 |
| India-Calcutta | 1.170.000 |
| India-Madras | 1.000.000 |

EUROPE

| | |
|-------------------------|-----------|
| Austria | 152.000 |
| Italy-Adriatic | 1.200.000 |
| Italy-Generalate | 80.000 |
| Italy-Central | 4.042.245 |
| Italy-Ligurian-Tuscan | 150.000 |
| Italy-Sicilian | 2.000.000 |
| Italy-Subalpina | 2.830.000 |
| Italy-Venetian St. Mark | 4.750.000 |

| | |
|--------------|------------|
| <i>Total</i> | 38.774.435 |
|--------------|------------|

| | |
|---------------------|--------|
| <i>Cash on hand</i> | 21.295 |
|---------------------|--------|

| | |
|------------------------------------|------------|
| <i>Total amt. for distribution</i> | 38.795.730 |
|------------------------------------|------------|

c) DISBURSEMENT FROM JUNE 12 TO SEPT. 9, 1975

AFRICA

| | |
|---|-----------|
| Central Africa, Kigali: for a new parish church | 1.000.000 |
| Ethiopia, Makele: for the future technical school | 1.000.000 |

S. AMERICA

| | |
|--|-----------|
| Antilles, Haiti: for a vocation campaign | 1.000.000 |
| Argentina, Rosario: a technical school | 500.000 |

| | |
|---|-----------|
| Argentina, Bahia Blanca: for a schiol in Junin de los Andes | 500.000 |
| Argentina, Bahia Blanca: for Higar del Niño | 1.000.000 |
| Bolivia, "El Alto": for poor trade-school students | 600.000 |
| Bolivia, La Paz: to equip a Youth Center-School | 600.000 |
| Bolivia, Santa Cruz: to boost the "Radio Mensaje" apostolate | 1.000.000 |
| Bolivia, Santa Cruz: for the San Carlos Parish Clinic, Montero | 1.350.000 |
| Brazil, Belo Horizonte: for the Cabana slums | 700.000 |
| Brazil, Belo Horizonte: for the Jacarezinho slum | 500.000 |
| Brazil, Belo Horizonte: to buy books for the Permanent Formation Course | 104.305 |
| Brazil, Campo Grande: Corumbà, Don Bosco's Town | 500.000 |
| Brazil, Campo Grande: for the Sister working at the leper colony | 100.000 |
| Brazil, Manaus: to repair the roof of the school in Porto Velho | 1.000.000 |
| Chile, Santa Anna (Talca): for the "Milk to the Children" program | 1.000.000 |
| Chile, Macul: for the children's feeding | 500.000 |
| Chile, San Ramon: for a work on the periphery | 500.000 |
| Chile, Catemu: for free farm training | 1.000.000 |
| Colombia, Ariari: for building homes for the poor | 1.000.000 |
| Colombia, Ariari, Canaguaro: for the development of the Mission | 1.000.000 |
| Colombia, Ariari Mesetas: for a new chapel | 1.000.000 |
| Colombia Ariari Puerto Lleras: for a new church | 200.000 |
| Colombia, Bogotà: to spread the Bible | 500.000 |
| Ecuador, Sucua: Centro Shuar: to fight illiteracy | 500.000 |
| Ecuador, Chiguaza: to provide tools for the artisans | 200.000 |
| Ecuador, Rocafuerte: for a missionary parish | 1.000.000 |
| Peru, Callao: to repair the earthquake damage | 1.000.000 |

| | |
|--|---------|
| Peru, Lima-Brena: to buy tools for the technical school | 600.000 |
| Peru, Lima: for the Catechetical Center's apostolate | 500.000 |
| Uruguay, Montevideo: to buy tools for the technical school | 500.000 |

ASIA

| | |
|---|-----------|
| Japan, Tokio: to spread good literature | 100.000 |
| Korea, Seoul: from the Venetian-St. Mark Province | 100.000 |
| India, Bombay: from the Venetian-St. Mark Province | 100.000 |
| India, Calcutta: for a student's house in Rangoon | 1.000.000 |
| India, Calcutta: scholarships for the parish poor | 500.000 |
| India, Calcutta: Azimganj, for the poor native boarders | 500.000 |
| India, Gauhati: scholarships for the mission at Damra | 1.000.000 |
| India, Gauhati: to the Mission at Rongeny from the Venetian-St. Mark Province | 100.000 |
| India, Gauhati: Shillong, university scholarships | 500.000 |
| India, Gauhati: Shillong, Mawkhar: Venetian-St. Mark Province | 100.000 |
| India, Gauhati: boarding-technical school in Maligaon | 1.000.000 |
| India, Gauhati: to redeem the poor's lands in the Jorhat mission | 1.000.000 |
| India, Madras: to buy land for social works in Ennore | 500.000 |
| India, Madras: a Koviloor, for a dispensary | 500.000 |
| India, Madras a Varadarajanpet: to repair the typhoon damages | 1.000.000 |
| India, Madras: a Hyderabad, for a new mission | 500.000 |
| India, Madras: a Cuddapah, for the orphanage-technical school | 1.000.000 |

| | |
|--|-----------|
| India, Cochin: to spread the Bible among the young | 1.000.000 |
| Middle East, Cairo: for the technical school | 1.000.000 |
| Vietnam: from the missionary group of San Gregorio, Sicily | 500.000 |
| Vietnam: from Cuenca for vocation | 638.000 |
| Vietnam: from the Venetian Province of St. Mark | 2.000.000 |

EUROPE

| | |
|--|---------|
| Yugoslavia, Ljubljana: from the Venetian Province of St. Mark | 600.000 |
| Yugoslavia, Zagreb: for the Venetian Province of St. Mark | 600.000 |
| Spain, Bilbao: to buy books for the Permanent Formation Course | 500.000 |

| | |
|---------------------|------------|
| <i>Total</i> | 38.792.305 |
| <i>Cash on hand</i> | 3.425 |

c) FINANCIAL PROSPECTUS OF THE SOLIDARITY FUND
AS OF SEPT. 12, 1975:

| | |
|---------------------|-------------|
| <i>Income</i> | 379.109.149 |
| <i>Disbursement</i> | 379.105.724 |
| <i>Cash on hand</i> | 3.425 |

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

The summer months are particularly suited to encounters, meetings, congresses and the like. And so, while the Regional Conucillors were back to their time-consuming visitations in the provinces of their regions, there was a stepping up of activities by the various Departments at the Generalate and elsewhere.

The following report, though it may seem lengthy, is far from complete; but it should be sufficient to show the over-all effort at self-renewal which animates our Congregation.

1. Activities of the Rector Major and of the Departments

After a long journey into Latin America which ended in early June, the Rector Major animated with his presence the numerous events which took place at the Salesianum attached to the Generalate. With his advice at key moments he also followed the proceedings of the 16th General Chapter of the Daughters of Mary Help of Christians which was being held in the same months. In September he attended the *Eurobosco*, the European Past-Pupils' Congress at Louvain.

The Councillor for Formation Fr. Egidio Viganò, after many meetings in the provinces of Brazil and Paraguay, took part with his fellow-workers in a long series of activities held in Rome.

From July 2 to 5 he attended the meeting of the Presidents of the UPS-affiliated Theologates, which was chaired by the newly-appointed Dean Fr. Mario Midali. From July 6 to 19 he attended the Seminar on Salesian Priestly Formation, at which about 60 confreres in charge of formation in the various Theologates of the Congregation were present.

From August 31 to September 7 he attended the World Congress of the Coadjutor Brothers. He had previously attended a Week on Salesian Spirituality at Lyons, France.

Mention should be made here of the publication of the Acts of the European Salesian Symposium for the Renewal of the Spiritual Retreat, which had taken place in early 1975. The book, which was published by LDC Salesian Press (Lire 3,200), is entitled: "*Il rinnovamento degli Esercizi Spirituali*" (The Renewal of the Spiritual Retreat).

The Councillor for Youth Apostolate Fr. Giovenale Dho, after the June meetings with the Directors of Aspirantates and those in charge of Youth Centers in Caracas, Venezuela, and in Belo Horizonte, Brazil, presided over a Vocational Guidance Course at Aquila, Italy (for a more detailed report, see page 54).

Fr. Giovanni Raineri, Councillor for Adult Apostolate, prolonged his meetings in Latin America to about the end of June. In August he attended the "Colloquium on Salesian Life", which was held this year in Jünkerath, West Germany, on the topic: "Concern for justice and the Salesian Family." In September he attended the *Eurobosco*, the second European Past-Pupils' Congress in Louvain, which studied the topic: "Don Bosco's Past Pupils and their unification in Europe."

The Salesian Press Office gave its collaboration to the Missions Department for the preparation of aids for the upcoming Centennial of the Salesian Missions.

As indicated above, the Councillor for the Missions Fr. Bernard Tohill and his Department were busy during the past months with the preparation for the Centennial of the Missions.

2. Visitations of the provinces by the Regional Superiors

Fr. Louis Fiora made the canonical visitation of the southern Italian province, and chaired or attended numerous meetings, such as the meeting of the Italian Salesian pastors in June, a meeting to revitalize our schools in July at UPS, and a meeting on social communications in September. In the Italian Region two courses on permanent formation were also held, one at Col di Nava and the other in Bolzano, each lasting a month and a half.

Fr. Anthony Mérida visited the Bilbao Province. He had also planned to visit Timor and Macau, where political turmoil is causing serious problems for our Salesian work; but he was unable to enter Timor on account of the sudden turn of events in that island.

Fr. John Ter Schure visited the Munich province (Southern Germany), and stayed in the Benediktbeuern community for a long time.

Fr. John Henriquez attended a meeting of the directors of youth centers and another meeting of the directors of the regional aspirantates in Caracas, Venezuela. He visited the Peruvian province, held several meetings in Bolivia, and presided over the National Congress of the Past Pupils' in Columbia. He is presently visiting the Medellín province in Columbia.

Fr. John Vecchi visited the Recife and Campo Grande provinces in Brazil, and the Buenos Aires province in Argentina.

Fr. George Williams visited the Bombay province and the Korean Delegation. Since his region extends to all continents, when he gets on the move, he ends up traveling around the world. And so he touched at Madras, Calcutta, Thailand, Hong Kong, Macau, Taiwan, Japan, San Francisco, New Rochelle, Great Britain and Malta.

3. During the coming months

On September 19 occurs the Golden Jubilee of the Rector Major's Ordination — a joyous occasion for our Salesian Family. In Rome there will be a concelebrated Mass in the Basilica of the Sacred Heart, with the participation of the members of the Superior Council, the confreres from the Generalate and the other houses in Rome, and many representatives and friends of the Salesian Family.

From October 10 to 20 another important event will take place at the Generalate — and not in Bangalore, India, as previously announced —: the "Continental Encounter" of the Major Superiors with the Provincials and the delegates of the Far East.

The Department of Formation has organized and is now conducting a Course of Permanent Formation for the Coadjutor Brothers, that will last from mid-September till Christmas 1975 at the Salesianum in Rome.

Two important meetings of provincial delegates are awaiting Fr. Dho in Asia: in October at Bangalore for the confreres in India, and in November in Hong Kong for the other provinces in the Far East. At these meetings the principles and methods of organizing youth apostolate and catechesis will be studied. An analogous visitation will

be made also in the Far East by Fr. Raineri to deal with the problems concerning the organization and functioning of the Cooperators, Past Pupils, parishes, and the means of communication.

In the meantime, the Regional Superiors' visitations to their provinces are proceeding as scheduled. Begun in June this year, they will last until January 15, 1976. Fr. Fiora will visit the Adriatic Province and will preside over various consultative meetings for the revitalization of schools, parishes and youth movements. Fr. Ter Schure plans to visit the houses in Africa, and hopes to meet with the confreres in Northern Africa, and those in the Central-African Province and also those in Mozambique. Fr. Henriquez will end the visitation to the Medellín province and then begin that of Quito. Fr. Mérida plans to visit the Córdoba province in Spain, and Fr. Williams the Madras province in India.

Upon their return to Rome in mid January 1976, the Regional Superiors will resume the meetings of the "Plenum" (or full assembly) of the Superior Council. Finally, already looming at a distance as a matter of remote preparation is the 1977 General Chapter, our twenty-first.

VI. DOCUMENTS

1. Pope Paul on the Centennial of the Salesian Missions

Here is the Latin text of the Letter "Salesianae Societati" sent by His Holiness to our Rector Major on the occasion of the First Centennial of the Salesian missions:

Salesianae Societati, quemadmodum est ad Nos allatum, insignis mox occurret eventus: integrum nempe revolutum saeculum, ex quo decem S. Ioannis Bosco fratres, evangelica impulsu caritate, missionale munus adimplendum alacres susceperunt. Huius sane gloriosi recordatio itineris, sub nomine ac patrocinio Beatae Virginis Mariae Auxiliatricis initi — quoniam a cognomini templo urbis Augustae Taurinorum profecti, illi viri longinquas Americae Australis oras petierunt (cfr. E. CERIA, *Memorie biografiche del B. Giovanni Bosco*, vol. XI, pp. 382-389), — facile Nostrum subit animum eundemque vehementer movet; dumque uberrimos hodie tot laborum fructus conspiciamus, facere non possumus, quin Tecum, dilecte Fili, cumque omnibus Religiosis, tuo commissis moderamini, suavis laetitiae spiritualisque solacii sensus gratulabundi communicemus.

Recens quippe Pia vestra Congregatio orta erat, unus vix annus exierat postquam publice Apostolicae Sedis auctoritate erat confirmata, cum primi sodales, quos inter Ioannem Cagliari, illius tum expeditionis duces ac postmodum Vicarium Apostolicum, Episcopum, S.R.E. Cardinalem, honoris causa nominare placet, mense Novembri anni MDCCCLXXV in amplissimas Patagoniae regiones missi sunt. Audax sane opus et arduum, incognita fere incolisque infrequentior tellus, rei sortes dubiae; sed virtus magna, cor ardens, impellens mandatum legiferi Patris vestri, qui, cum Pio PP. IX, Nostro fel. rec. Decessori, consilium de missione ad exteras gentes aperuisset, assensionem rite benedictionemque impetraverat (*ibid.*, pp. 142, 145, 146, 152, 376-377). Adeo animorum studium sacrique ministerii diligentia probabantur, quibus nova iam Societas enitebat. Si quis

autem in praesenti rerum catholicarum statum attendat in ea, quam upra diximus, terra, statim comperiet tras inibi ecclesiasticas dictiones esse constitutas, Viedmensem, Rivadaviae, Rivogallaëcensem, quae, titulo et iure donatae dioecesis, pro locorum amplitudine, pro increscente fidelium numero, pro spe denique et exspectatione maioris usque provectus, totius Ecclesiae, quae in Argentina Civitate est, neque exiguam neque obscuram partem efficiunt. Sed item, eundem veluti prospectum extendentes, Nos iuvat Salesianarum Missionum spatium atque momentum in universum considerare, siquidem memorabilem illam expeditionem multae postea expeditiones, cursu numquam intermisso, secutae sunt, aliique deinde missionarii, ad numerum novem fere milium virorum, coeptum iter perrexerunt in continentes terras Americae tam meridianae quam septemtrionalis, Asiae proximae et extremae, Africae, Australiae. Merito igitur hoc statuendum esse videtur, agrum Patagonicum ab initio providae huiusmodi sationi patuisse, atque adeo illarum primitias frugum profudisse, quas amplior post et impensior industria operariorum comparavit sive sanctae Dei Ecclesiae in primario eius munere, civili hominum consortioni, ad socialem progressionem quod attinet.

Quodnam vero totius fuit negotii propositum? Fuit sane missionalem Ecclesiae naturam re non verbis ostendere; fuit eandem in condita recens Societate indolem asserere; fuit — quod aperte ex utraque re consequitur — nisus consilia incepta universalis Ecclesiae participare, indeque labores et incommoda recipere. Eximius ergo honor atque cumulatae laudes tribuendae sunt istius Sodalitatis Fundatori, qui superiore saeculo, dum catholicae activitati Ecclesiae latiores aperirentur viae, tantum oneris cogitate perpenderit statimque sibi et suis sustinendum decreverit.

Quaenam insuper fuit agendi ratio, quam ipse ingressus est? Quaestio heic agitur, quae ad ipsum novi Instituti genus rectissima pertinet. Ei enim primis iam annis, quibus in urbe Pedemontana floriut, illud tamquam singulare ac peculiare inerat, ut iuvenes praesertim, pauperes, populares advocaret, iisdemque potius destinaretur. Quamobrem, iuvenalis — paene dixerimus — proprietas in missionali etiam obeundo officio quadam quasi necessitate eluxit: iuvenes fuerunt Evangelii praecones, in Americae plagas missi; iuvenes pariter fuerunt homines, quos primo illi adire et alloqui et edocere elegerunt. Iuvenes — ita dicere liceat — ambo unius eiusdemque operis termini.

Tali ergo modo factum est, ut ad christianam iuventutem recte educandam eadem instituta, eaedem cuiusvis fere ordinis scholae technicarumque disciplinarum cursus, quae alibi erant, in Missionum stationibus conderentur, atque sacra exstruerentur oratoria, valetudinaria, domus, ceteris apparatus subsidiis, quae cum temporum locorumque condicionibus aptissime congruerent. Neque vero, dum res gestas, vires, exitus recensendo extollimus, sedulam sociamque operam oblivisci possumus, a Filiabus Mariae Auxiliatricis collatam, quandoquidem rerum veritati respondere constat et illas, una cum Salesianis viris, plurimum adlaboravisse in omnibus Missionum sedibus, pernobiliter et illas incitas animi fervore. Ab utraque autem Familia non solum autochthones seu indigenae, sed migratores etiam ac peregrini propensa benevolentia excipiebantur, qui turmatim, patria relicta, ut victum sibi quaererent, novum attingere orbem consueverant, maximisque undique premebantur angustiis. Hac de re quoque pastoralis Salesianorum actio affluentem meritorum copiam collegit.

Nos equidem novimus advenientem memoriam, in istius Societatis historia, tamquam dispositam itineris mansionem habitum iri. Id enim confirmatur non solum perspicuo illo indice, seu exarato ordine celebrationum per annum habendarum, quem Tu, dilecte Fili, Nobis offerendum curavisti, verum certo etiam consilio certaue deliberatione universae Religiosae Sodalitatis: ut igitur annus MDCCCLXXV eius primordia candido lapillo obsignavit, ita praesens hic annus MCMLXXV commodum sane ac prosperum tempus missionalis inceptus recogitandi, redintegrandi vires, proposita insistendi videtur esse, si prae oculis habeatur potissimum Decretum Oecumenici Concilii Vaticani II de activitate missionali Ecclesiae. Revera enim Ecclesia, ut saepius ac iuste quidem edici solet, est communitas missionalis; qua talis, tantum munus expletius usque et perfectius exsequi debet, ut cum divini sui Conditoris voluntate cohaereat; eadem cunctos advocat monetque filios suos, ut quod urget auxilium sibi praebeant; eadem, hac oblata opportunitate, Salesianos omnes cohortatur, ut peculiare, quod possunt ac debent, adiumentum dilatato per caritatem animo afferant, iisque utantur, electis quasi instrumentis, normis ac praeceptionibus doctrinae paedagogicae, in qua S. Ioannis Bosco hereditas praecipua continetur. Estne opus, ad nostrum hoc fulciendum hortamentum, ipsius Concilii principia iterare de special Missionariorum formatione, sive spirituali sive apostolica (cfr. Decr. *Ad Gentes*, 25-26), deque officio missionali Institu-

torum Religiosorum (cfr. *ibid.*, 40)? Verba illa planiora, apertiora, suadibilia sunt, quam ut hic sint exscribenda, cum praesertim pro certo sciamus vos eadem, inter proximos coetus, attente et assidue esse reputaturos. Duo tantum recolimus: *Cum multae adhuc exstant gentes ad Christum adducendae, Instituta apprime necessaria manent (ibid., 27); ideoque sincere coram Deo sese interrogent, utrum actuositatem suam in expansionem Regni Dei inter gentes extendere valeant (ibid., 40).* Nonne dulces ibi Evangelii voces resonare videntur? *Levate oculos vestros, et videte regiones, quia albae sunt iam ad messem (Io. 4, 35).*

Sed aliquid consulto omisimus, antea licet de iuvenibus mentionem iniecerimus. Namque in edita nuper Adhortatione Apostolica GAUDETE IN DOMINO » caput comprehenditur, in quo de necessitudine inter Ecclesiam et iuventutem elocuti sumus, ut non solum inde christianae laetitiae rationes haurirentur, verum etiam firma incitamenta ad renovationem veri nominis promovendam (*cap. VI*). Haud absimile profecto vinculum isti Societati cum iuventute intercedere arbitramur, indidemque stimulus pariter ad incepta instauranda ac spes bona fecunditatis expromentur.

Haec habuimus, dilecte Fili, quae saeculari adventante celebritate talam significaremus, ut paternae nempe caritatis testimonio Salesianorum animos ad maiora, ad nobiliora, ad celsiora usque appetenda atque audenda pro causa Missionum Catholicarum erigeremus. Qua fiducia freti, cum Tibi tum universis Sodalibus tuis, sive sacerdotibus, sive adiutoribus, necnon Religiosae Familiae Sororum Beatae Mariae Auxiliatricis, Apostolicam Benedictionem, supernarum auspicem gratiarum, peramanter in nomine Domini impertimus.

Datum Romae, apud Sanctum Petrum, die XV mensis Augusti, in sollemnitate Assumptionis eiusdem B.M.V., anno MCMLXXV, Pontificatus Nostri tertio decimo.

PAULUS P.P. VI

2. The Rector Major at the World Congress of the Salesian Coadjutor Brothers

The Rector Major gave both the opening and concluding addresses at the World Congress of the Salesian Coadjutor Brothers, respectively on August 31 and September 7, 1975. The latter one — in which,

among other things, he spoke on the "hot" issue of the juridical parity of the Coadjutor Brothers with the priests — is reported here in its entirety for the benefit of our confreres.

Dear Confreres,

We have arrived at the end of our World Congress.

This is a moment charged with deep emotion. We must say farewell to each other. It is also a moment rich with bright new hopes, which each of us is going to take along, as he returns to his community.

But before we leave, it is my pleasure, privilege and duty, as the humble successor of Don Bosco and the one who is most accountable for the precious heritage he entrusted to us, to open my heart to your as a father would to his grownup sons.

I could not present you at this time, as you understand, an analysis and appraisal of all that was done during these last seven days of very intense activity — this would require a prolonged reflection which evidently I have not yet had the opportunity to make. I will, instead, manifest to you some thoughts which are matter of deep concern to me and are the product of long-standing meditation.

The atmosphere of the Congress

First of all some remarks on the atmosphere of the Congress.

For me, and I believe also for you, these were days of intense activity, days of deep consolation, but also — and I am not going to hold this back — of a certain trepidation on account of the size, gravity and complexity of the problems you took up day after day and I, more than you, feel lying heavily on my shoulders.

Numerous and outstanding were the positive qualities of this Congress — chief among them the solid contributions of the speakers and the responsible participation of all in the language-based discussion groups and in the general assemblies. A sense of progressive maturation could be felt with each passing day, even though not everything was perfect.

Special praise and gratitude is due to the Chairman and his steering committee, the secretaries, the organizers, the press office,

the translators, the entertainment committee, the photographers, the liturgists — in a word, to all who have in a more direct way contributed to the success of the Congress.

I was greatly pleased with the climate of freedom, honesty, mutual respect and brotherly love which characterized these unforgettable days. The spirit that animated our meetings was — and this is a consoling comparison — very much like the spirit that animated the meetings presided over by Don Bosco. The minutes of 1876 tell us: “The lectures which lasted for hours and hours, were allowing us little time to go downtown; but the cheerfulness that was reigning among us was allaying our weariness and relieving our fatigue. Jest, humorous stories and guffaws were breaking the monotony of the endless sessions — just like among brothers who love each other and enjoy a family reunion. In that atmosphere the Blessed Don Bosco was feeling right at home, and was plainly delighted.” The chronicler, praising the fine spirit, added this remark: “In the celebration of the Mass such sense of recollection and calm can be felt that it is evident that true charity is burning in their hearts” (MB 12, 53).

During these days I have seen the spirit of the past generations of Salesian Coadjutor Brothers alive in you again, in an admirable plurality and modernity of forms. You, too, have given evidence of ability, efficiency and unconditional love for Don Bosco and for your vocation. Your beautiful liturgical celebrations have shown that, like true children of Don Bosco, you keep your hearts solidly rooted in God.

For this and for much more I thank all of you; and above all I thank the Lord, and you do that with me, with the words of St. Paul to the Philippians: “I thank my God for you every time I think of you, and every time I pray for you all, I pray with joy, because of the way in which you have helped me in the work of the gospel, from the very first day until now. And so I am sure of this: that God, who began this good work in you will carry it on until it is finished... God knows that I tell you the truth when I say that my deep feeling for you all comes from the heart of Christ Jesus himself” (Phil. 1: 3-6,9).

The problems

The World Congress of the Salesian Coadjutor Brother was organized and held with these precise objectives in mind: "An in-depth rethinking of the figure of the Salesian Coadjutor Brother in the mind of Don Bosco and in the light of the Salesian Tradition... the formulation of practical guidelines for a more authentic, more updated and more effective presentation of the Coadjutor Brother... sensitizing of the Salesian congregation and family on the true nature of the Coadjutor Brother" (cf. Acts of the Superior Council, No. 272).

It seems to me that, on the whole, these objectives have been achieved, though we know that in matters of this kind every point of arrival is nothing but another point of departure.

I consider the final proposals and resolutions of the Congress as the expression of your minds and wills as delegates representing your local and provincial communities, and I wish to assure you that they will be used by me and the Superiors of the Council in guiding our Congregation.

Many of you had never met the Superiors of the Council, but you know them now. You watched them during the past days mix with you, brothers among brothers — actively concerned about your activities, but discretely silent... They wanted the Congress to do "its own thing"! Was that good *or* bad? Or, was it good *and* bad? Well, I'd rather think it was the smart thing to do...

But let us now talk about the results of the Congress, which, as we have said many times, was not a little General Chapter, but an encounter for the purpose of deepening our common understanding of the figure of the Salesian Coadjutor Brother, as was requested by our Special General Chapter.

It is not hard to spot three types among the proposals approved by the assembly:

1. proposals to be implemented forthright, because they are but evident interpretations of the spirit of Don Bosco, and there was about them a total agreement among the delegates;
2. proposals that need to be presented to competent organs for study and approval;
3. proposals that still need a deep study, because they apparently represent a break with the lifestyle practised in our Congregation

since its origin. It should be clear to all that such proposal demand a most diligent inquiry vis-à-vis Don Bosco's thinking and the Salesian tradition — an inquiry that would involve the whole Congregation and eventually the entire Salesian Family.

Proposals for immediate implementation

On the theoretical level the Congress placed a heavy stress — and rightly so — on the urgent need for an in-depth study of the original charism of Don Bosco, for the spiritual preparation of the Coadjutor Brother, for a refurbished and updated presentation of his image as a Christian educator especially among the working classes, in technical schools and in missionary lands. All this comes as most opportune at this particular time, when we celebrate the First Centennial of our Missions. For it was in the missions in particular that the Coadjutor Brothers of yesterday and of today wrote and are still writing splendid pages of incredible heroism. In that first historic missionary expedition, four out of ten missionaries were Coadjutor Brothers. What a vast field of apostolate lies open in the missions for the zeal of the Coadjutor Brothers!

Another issue that you tackled vigorously was that of vocations to the Brotherhood and of integral formation of the Coadjutor Brother. The metabolism of our Congregation, that is the replacement of old vocations with new ones, is vital for its survival. You were therefore right when you stressed the importance of spiritual and religious formation, since this type of formation — sad to say — often leaves much to be desired and compares poorly with the high level of professional and technical qualification present nowadays in most of our Coadjutor Brothers.

Consequently I would like to express my sincere wish that courses on permanent formation for the Coadjutor Brothers be offered in each region, if not in every province. In spite of my insistent requests, too few of them so far have been sent to such courses. In this regard I should acknowledge here that Latin America is the lead, as it is shown by the two courses, each over a month long, given in Guatemala last year and recently. Every one there felt the impact of the courses on the work of self-renewal. For this reason the Salesian Brothers of Latin America made this proposal at the end of

their Course on permanent formation: "In view of the spiritual benefit we have received from this Course, we propose that it be offered on a regular basis at regional level and that possibly within the next five years all of the Coadjutor Brothers take it." I can only wish to God that it were so for every Brother everywhere.

Proposals that need to be presented to competent authority

You know what these proposals are. They are chiefly those the participation of the Coadjutor Brothers in the Preparatory Commission of the XXI General Chapter and the General Chapter itself. The discussions proved that these issues are deeply felt and widely shared, and that high hopes are pinned on their resolution. I can assure you that I will study them — and will have them studied — seriously within and without the Superior Council, just as they emerged from the discussions and the proposals of the Congress. Here it should be remembered that in the government of the Congregation the Rector Major works in close collaboration with his Council within the Constitutions and the deliberations of the last General Chapter.

The issue of juridical parity

The hot issue of the Congress was, as everybody saw, the so-called juridical parity of the Coadjutor Brothers with the priests.

The arguments pro and con were debated in a climate of great responsibility, and indicated that this issue touches the very roots of our Salesian spirit.

Allow me to express some thoughts, which on account of the responsibility resting on my shoulders I feel I should place before your consideration.

When during the study and discussion of the identity of the Salesian Coadjutor Brother the issue of juridical parity was brought up before the assembly, this was done, I believe, with the intention of proposing as a tenable Salesian thesis that in principle no office of local, provincial and world authority within our Congregation be conditioned to the priestly ministry.

Well, first of all, we should ask ourselves how we should view this issue objectively. In other words, whether we should start from

a subjective consideration of every member of the community and from there proceed to state the right of any to hold a position of service in the community on the basis of personal qualifications only, or whether we should start from an historic and objective consideration, that is, the consideration of the type of mission and of the spiritual characteristics of the community, which is the first object of that mission. Either consideration should be made with a view to establishing the requirements for service which those in authority must render to the community with due respect to our own pastoral style and spirituality.

The Special General Chapter invites us to the second way of viewing the problem, since it deals first with our mission, then the service to be rendered in it, then our spirit, then our religious consecration and, at the end, the form or organization of our Congregation and of the various types of members (Cf. Acts of the SGC, Document 1).

Let me elaborate on this point, which is so critical to our Congregation. And I will start a little way back.

Lay and priestly qualities

One of the characteristics of the Coadjutor Brother which this Congress underscored very strongly is his lay or secular quality as a truly characteristic dimension of his. It is, of course, a lay quality *within* his religious consecration. Strictly speaking, it does not coincide with the exact description of the layman given by Vatican II, by the Latin American Episcopal Synod at Medellín (Colombia) or by other magisterial documents of the last decade; but it is a type of lay condition which is proper to some religious institutes and varies according to their particular nature. In our Congregation the lay condition of the Coadjutor Brother is strictly integrative with the sacerdotal quality of the Salesian priest.

On this point the Special General Chapter speaks of “fundamental equality”, of “integration of tasks”, of “profound unity”, of the “lay dimension” in the fulfilment of our mission, but not in the capacity of a “merely private layman.” (Nos. 146-149). This means that the Coadjutor Brother possesses and exercises his lay condition by reason of his membership in our Congregation, and consequently in close union with the whole community, in full solidarity with the

other confreres. As a matter of fact, his lay condition is absolutely necessary to the very Salesian mission: it affects the inner composition and the outer appearance of our Congregation, making it an harmonious ensemble of religious priests and laymen, living and working together “with but one heart and one soul” “to evangelize by civilizing and to civilize by evangelizing” or, as Don Bosco used to say, to educate youth to become “honest citizens and good Christians”, active “in every work of spiritual and corporal charity”.

The Special General Chapter chose two complementary expressions to describe our single and complex mission. It spoke of “integral Christian promotion” and of “liberating Christian education, to indicate that our work of “development of the person” and of evangelization is carried on by us in a single concerted effort prompted by charity. For us there are not two missions, one natural and the other supernatural; “there is but a single mission of a religious nature... which tends to bring about ‘that the earthly and the heavenly city penetrate each other.’” “We believe that Don Bosco’s ‘Da mihi animas’ bound the two aspects together with some insistence on the religious aspect” (Cf. Acts of SGC, 59-61). Oh, if we only knew the documents of our Special General Chapter a little better...

Within the framework of our mission, the lay quality of the Coadjutor Brother, then, appears in all its light and necessity; but it demands from every priest of our Congregation an understanding and an effort that go beyond that of the strictly priestly activity.

Here I would like to underscore that the lay quality of the Coadjutor Brother does not exist as a separate and independent entity, nor is it, as we have said, his exclusive property as a member of the Congregation. It exists in symbiosis with the sacerdotal quality of the priest. Both qualities penetrate each other and create a unique spiritual and practical combination which is proper to the Salesian community in the Church. At the same time I must say that neither does the sacerdotal quality of the priests among us exist as a separate and independent entity, since it belongs also to the Coadjutor Brothers *qua* members.

And so the lay quality and the sacerdotal quality coexist and work together in our Congregation. There is here an original charismatic aspect that needs to be studied in depth, and if this Congress

succeeded in stimulating some of the more competent members to do that, it would already have achieved a great success.

Laymen and priests are complementary

If it is true that the figure of the Coadjutor Brother has, in the words of Fr. Caviglia, "something new and profoundly original and unfolds one of the most glorious aspects of Don Bosco's genius and one of the most unique characteristics of Salesian life," it is equally true, in my opinion, and this should be stated with equal emphasis, that the figure of the Salesian priest as embodied in, and willed by Don Bosco, bears the marks of his genius as well.

In fact, viewed in the pluralism of ministries of Vatican II, it implies a renewed form of priestly presence and apostolate intimately shared with his lay consecrated brothers. I dare say that it was from the rich experience of Don Bosco *as a priest* that originated his ability to conceive and to realize his image of the Coadjutor Brother. He, therefore, willed a community of both priests and Brothers to be the complementary recipients and agents of his single mission. And if we today must talk about a renewed image of the Salesian Coadjutor Brother, we must be equally ready to talk about a renewed image of the Salesian priest: for all members must be renewed!

We have thus affirmed that in our Congregation the lay and the priestly conditions are intrinsically complementary and essential to each other.

Priesthood and government

In this setup we can now posit the question that was the object of lively discussion in the assembly, and other related questions.

How can these two dimensions — lay and priestly — be harmonized in our institution? Can they be harmonized in any way or only in a set way?

This is a question of *form* of our Congregation as such, which determines its identity as a body in the Church. It is not a question of legal rights of individual members, but a question of the nature and inner structure of our community as an apostolic organization. In this sense, this issue affects us not merely as a Congregation, but as an ecclesial body. For our vocation as a charism is for the others,

it is a gift to the Church. Therefore, it is not simply a matter of democratic government or basic rights or a certain theology of religious life; it is, instead, a question of fidelity to a community experience shaped by Don Bosco and lived in a certain ecclesial manner.

So this is the reality on which we must reflect — a community of priests and laymen carrying on a vital exchange in the Spirit of the riches of their different vocations, closely bound up together by a common mission to youth and the working classes. To accomplish this mission, Don Bosco in the last century organized a community of priests and laymen with diversity of services, but unity of purpose. He invented a pastoral system, called the “Preventive System”, in which the pastoral care deriving from the sacramental Order characterizes and guides all its expressions; he, *de facto*, tied the priestly ministry with the function of service which authority rendered in his houses. This typical structure, set up by Don Bosco, is an historical fact supported by 150 years of existence and experience.

Today the signs of the times and the renewed ecclesiology of Vatican II require a profound qualitative renewal of all the elements of our religious life, especially of those modes of community living and apostolic organization which appear still anchored to outdated social and pastoral structures. Our Special General Chapter and our many Special Provincial Chapters know all too well how demanding this work of renewal is.

No we ask: do the signs of the times and the renewed ecclesiology clearly require that no post of authority in our Congregation be conditioned by the priestly ministry? In other words, is the priority of service of the priesthood as set up and lived by Don Bosco, a merely historical fact dependent on the mentality of his time, and therefore amenable to change in force of social, cultural and ecclesial changes, or is it an essential factor deliberately willed by Don Bosco for his own form of religious community? Is it right to pinpoint in Don Bosco's personality, especially in his extraordinary talents as educator and leader, some personal aspects which were merely contingent to his priestly ministry?

And consequently, would 150 years of Salesian history simply indicate, on this matter, an historical adaptation to a situation existing in the Church in those days, without implying a charismatic connection purposely chosen as an essential part of the form of his Congregation?

Three considerations

I have put these questions to myself and have reflected on them for a long time, also because of the heavy responsibility placed by art. 129 of the Constitutions on the Rector Major as the successor of Don Bosco: "His main care shall be to promote in the members a constant and renewed fidelity to their Salesian vocation, in fulfilment of the mission confided by God to our Society."

Now, with regard to this delicate issue, I see that our Congregation has up to this time replied through the formal declarations of the Special General Chapter, where the issue was taken up, carefully studied and formally spelled out in our Constitutions.

It seems to me that here we are dealing with something that touches the very essence of our organization as a religious community. Why do I feel this way?

I have asked myself when and why any one factor should be considered essential to our Salesian charism, and I have come up with three conditions:

1. the explicit and verifiable will of the Founder,
2. the intrinsic nexus of such factor with our mission, and
3. the formal declaration by the Church.

I think, therefore, that in order to introduce the change we have been talking about, we should find objective, clear, and sure reasons with regard to at least these three factors. In the presence of a possible doubt whether or not any one element belonged to the essence of our Congregation, we could not proceed with the change for the only reason that a change is possible. We must proceed with Salesian certitude, based on serious and objectively valid reasons. For instance, it should be made absolutely clear that the ministerial priestly character is in reality indifferent to, or unnecessary in, the service or exercise of our own type of authority. For if this were disproved and we nonetheless proceeded with the change, we would run the risk of renouncing an explicit choice of our Founder, with the inevitable consequence of depriving our Congregation and the whole Salesian Family of one of its essential values. And by doing this, we would in time make less truly Salesian the members of our Family and, therefore, the very figure of the Salesian Coadjutor Brother that we want to promote.

Study, calm and time are needed

I felt it was my duty to express these thoughts as a way of witnessing to my love of, and responsibility for, the Congregation of Don Bosco. I am glad that also each of you has felt free to express his opinion and the reasons behind it. Everything that was said is useful: it will help us towards renewal.

We must continue to study this issue till it becomes clear and certain. In the meantime we should consider it an achievement of this Congress to have developed a deeper awareness of it. This Congress will surely help us to work with greater intensity towards overcoming every residue of clericalism among us, towards achieving a right appreciation of the specific vocation of the Coadjutor Brother, and in particular towards strengthening the twin dimension — lay and priestly — which is intrinsic to our apostolic Congregation.

But to carry on this unfinished task, my dear confreres, we still need plenty of study, calm and time.

The thoughts I have expressed to you are rooted in my firm and deep convictions. However, as I said before, this does not shut the door to personal research and reflection. It is meant, rather, as a stimulus to further research.

But there is more. This Congress must give birth to a new sensitivity in our Congregation — a sensitivity that should prompt each of us to work for the removal of all the inequalities, tensions, discomforts, passions and selfish tendencies which are the very negation of that Salesian brotherliness willed by Don Bosco as the soul of our communities.

The certainty of belonging to a Congregation willed by God and by the Blessed Mother should give us reassurance. In the founding of our Society Don Bosco had the consciousness of being a mere instrument in the hands of God and of Mary. There are religious institutions, as you know, which would seem to be rather the result of circumstances and human ingenuity than the authentic working of the Holy Spirit. This is not the way our Congregation was born. "The Salesian Society," our Constitutions tell us, "came into being not only by human agency, but by the providence of God" (Art. 1). In the maturing of his experience, we read in the Acts of the Special General Chapter, "Don Bosco realized with certainty that he was

led by Divine Providence. He wished that his sons should never lose sight of the intensity of this divine intervention” (No. 8). This “intensity” is so evident that Pius XI did not hesitate to say that in Don Bosco “the supernatural became natural.” Proof of this are his extraordinary gifts, healings, prophecies, the reading of consciences, and his dreams — those mysterious, imperative and compelling events that were like heaven-sent road maps for his life’s journey. Proof of this is also the devil’s opposition at every step in the foundation of the Society; but the greatest proof is his own intimate conviction.

Allow me to quote two instances in his life. The evening of February 2, 1876 in a talk to his directors Don Bosco said: “I see that the life of Don Bosco is deeply intertwined with the life of the Congregation, and so let us talk about it! It is for the glory of God, for the salvation of souls, and for the growth of our Congregation that we make these things known. To tell you the truth, other Congregations and Orders had at their origins some divine inspiration, some vision, some extraordinary event, but on the whole, they had few or very few of them. Instead, the situation is altogether different with us. It could be said that there was not one event that was not known beforehand. Our Congregation did not take one single step without the backing up of some supernatural event: it did not make one change, one improvement, one development without the Lord’s previous order” (MB 12, 69). “Each of us.. be convinced,” Don Bosco said in another occasion, and please notice the forceful word he used: be *convinced*, “that it is Our Lady herself who wants our Congregation... I am going to tell you not just another dream, but something that Our Lady herself graciously showed me” (BM [Engl. edition] 3, 25).

If this is the situation, then a conclusion — one among the many — is inescapable: our Salesian vocation, to the Brotherhood or to the priesthood, is a gift from above that makes sense only in the order of faith, and it will always remain mysterious, with the same clarity and obscurity of faith. Our Salesian identity can, then, be grasped in the light of Faith — and that means, most of all, on our knees.

Conclusion:

I will conclude with an incident from Don Bosco's life. The Saint was grievously ill at Varazze in 1871. He was assisted with filial care by Coadjutor Brother Peter Enria, who stood by his bedside night and day. In one of the letters that this Brother wrote to Turin to report on his patient's condition, he penned these moving words: "Dear Brother Buzzetti, my pain is so intense I cannot write. I can hardly stand it. Who would not feel saddened at the sight of so loving a father being bedridden for so long a time?... It is two o'clock in the morning... He seems to be falling asleep... I wish you a happy holiday. I'll spend it here... *at the bedside of my and your Father*" (MB 10, 258).

As long as the Coadjutor Brothers will have this kind of love for Don Bosco — and my living with you during these days has given me a clear proof of it —, as long as they will have this spirit of sacrifice (notice he was writing at 2 A.M.), our Congregation were a little ill or tired, their faithfulness, their apostolic courage, their religious spirit would heal it.

May Our Lady and Don Bosco bless you, my dearest Coadjutor Brothers, as I do, too, from my heart. This is also the message and the good wish I ask you to take to your confreres, especially the Coadjutor Brothers, who did not have your good luck of sharing in those marvelous and unforgettable days.

3. Convocation of the World Congress of the Salesian Cooperators

With a letter written from Cachoeira do Campo, Brazil, on May 24, 1975, the Rector Major called the World Congress of the Salesian Cooperators for the year 1976. Here is the text of his letter:

"My dearest Salesian Cooperators and all members of Don Bosco's Family, The Centennial of the approval by the Holy See of the Association of the Salesian Cooperators — the lay branch of our Family — is coming up very soon.

In order to foster a renewal of the spirit and mission of our Founder, and a stronger bond of union with the other groups of the

Salesian Family in the climate of the Special General Chapter, and in order to carry out the dispositions of the new Regulations, after hearing the request of the Cooperators' Provisional World Council, I have decided to call together the World Congress of the Salesian Cooperators at the Generalate in Rome for October 30 - November 5, 1976.

In view of the renewal of the Association according to the spirit of the Vatican Council and of the Special General Chapter, in view also of the ongoing experimentation of the new Regulations and their hoped-for final draft at the XXI General Chapter, and finally in view of the concurrence of the Congress with the celebration of the First Centennial of the Salesian Missions, after accepting the suggestions of the Provisional World Council, which is charged with the preparation of the Congress through local, provincial and national congresses, the following topics were chosen for discussion at the Congress:

1. General Theme: "The responsibilities of the Salesian Cooperators to family, society and Church."
2. Remarks and proposals for the final drafting of the Regulations of the Cooperators to be presented to the XXI General Chapter.
3. The missionary endeavor of the Salesian Cooperators.

Considering the timeliness of the Salesian vocation as evidenced by the many groups of "Young Cooperators" in many parts of the world, I wish that a representation of Young Cooperators be present at the Congress, and that a Meeting of Young Cooperators be held at international level at the end of the Congress. Both Congress and Meeting will give the Cooperators the opportunity to meet, in a friendly spirit and in a missionary atmosphere, with the Salesians, the Daughters of Mary Help of Christians and the other groups of our Family around the Successor of St. Peter.

May Don Bosco and Mary Help of Christians bless you and guide you in your preparation for the Congress and eventually bring it to a successful completion.

Fr. LOUIS RICCERI
Your in Don Bosco,

VII. FROM THE PROVINCIAL NEWSLETTERS

1. Chilean Province: "1975 Salesian Week"

More and more meetings are being held by various members of the Salesian Family for the purpose of increasing their awareness of the Salesian mission and coordinating their many programs. The "Salesian Week", held in Santiago Chile, August 11 through 17, and reported in the Chilean newsletter of the same month, is a typical case.

Through the initiative of the Provincial Fr. Sergio Cuevas, an organizing committee was set up among the Directors and Mother Superiors of several houses, pastors, and other people in charge of the most diversified Salesian activities in Santiago, Chile. A summary of its activities and conclusions is given here.

1. Goal and Objectives of the Salesian Week:

a) The Salesian Week is a time for reflection and for unity in the Salesian work in Santiago. The Salesian presence in Chile is a significant contribution to education and to parish work: thousands of youngsters and adults find personal and communal fulfillment in it. We must, however, review and update our programs.

We must also become more aware of the unity that we must achieve among the various sectors of our work. In particular, we must find a time in the year, when students, teachers, priests, religious and laymen can meet together and dialog and get to know each other better.

*b) The Salesian Week is a time for growth in fidelity to the local Church and to its pastoral activities. Such fidelity is a characteristic of the Salesian *modus operandi*. During the Week a study will be made of the Salesians' role in the archdiocese of Santiago, and there will be a meeting with the "Shepherd", Card. Silva Henríquez.*

c) The Salesian Week is a time for renewal of Salesian values. Some of them need greater emphasis. For instance, our involvement in the local church, the Preventive System, our ideal of a Salesian

boarding school, our care for the poor, our helping the young and the adults to grow in their faith.

d) *The Salesian Week is a time for witnessing our real service to the national community.* The Salesians of Chile are aware of serving their nation today in the young and the poor, according to Don Bosco's program of making them into "good Christians and honest citizens." The city of Santiago and the whole country must be told what the Salesians are doing, not to solicit their applause, but to achieve a sense of community and solidarity with them.

2. The Salesian Week's theme was: "Our fidelity to the educational plan of Don Bosco."

3. The Week's Program.

Besides the numerous meetings dedicated to sharing information and reflection, and besides a series of talks on "The Educational Plan of Don Bosco", the program called for a "Songs-with-a-message Festival" on Monday, a lecture and discussion on "The Social Action of the Members of the Salesian Family" on Tuesday, sports events on Wednesday, an academic entertainment on Friday, a Youth Mass with the Cardinal on Saturday, and a "Religious Celebration of our Salesian Vocation" on Sunday.

2. Spain: A Missionary Exhibit on the Road

Several provincial newsletters from Spain report on the Missionary Exhibit on the Road, organized by the Madrid Salesian Missions Office. Within the last three years the Exhibit has toured almost all the Salesian houses in Spain. The following is a summary of the report sent in by Fr. E. Gonzalo Gallego, who is in charge of the Exhibit:

After three years on the road it might be interesting to know what this exhibit has accomplished. This was without doubt the most practical means for creating the right kind of atmosphere for the Missions Centennial, both on account of the number of houses where it was shown, and on account of the variety of media that were used.

Briefly, it was displayed in 135 houses (including some belonging to the Daughters of Mary Help of Christians); it was seen by over

174, 000 people, of which 23,000 were boys, 96,000 students, and 55,000 adults. One hundred and twenty-one meditations were preached, 174 Masses celebrated: 239 homilies and 281 lectures given, and 260 showing of film documentaries. Finally, almost \$ 33,000 worth of religious articles was sold and \$ 24,300 worth of offerings was collected.

Among the minuses we must list the occasional element of surprise or lack of preparation and a certain amount of prejudice in certain people who are against what they consider a traditional way of presenting things missionary. A certain unwillingness to take part in liturgical or prayer meetings was also noticed in a few houses. If we do not want to merely rouse feelings of surprise, curiosity and short-lived empty compassion in the boys and people who come to visit the exhibit, we must use the exhibit as a pastoral activity and make it a source of divine grace and of true commitment to the apostolate.

The impact of the exhibit on our older pupils was particularly noticeable. When we try to teach them, we at times tell them and give them things that pamper their egos too much and challenge their lives too little; but when they see horizons of personal dedication and generous sacrifice, they respond first with awed admiration, then with enthusiastic acceptance of the challenge.

At the end of this project, I feel that the Spanish confreres have grasped the great value and the magnificent possibilities, in the field of education and apostolic training, of a Missions Exhibit. For next year we plan to revamp it completely, and add new materials and new themes. We will show it preferably in those few Salesian houses where it had not been shown before, and then we will carry it outside our diocese.

3. Adriatic Province: Education and Guidance Week

It was held in Aquila (northeast of Rome) for a limited group of confreres (32) under the guidance of the Councillor for Youth Apostolate Fr. Giovenale Dho, in mid-August.

Here is a summary of the report on its activities:

Those who attended the study Week had two main objectives in

mind, that is, to become more aware of the problems concerning vocational guidance, and to make a group experience.

Each day began with the Eucharistic celebration. There was a lecture in the morning, followed by group meetings. In the afternoon there were more group meetings and then the general assembly to pool the experiences of the groups and to check on the day's activities and organization.

The general theme was "Education and Guidance", and the general aim was "to help those in attendance to perceive how our educative mission is directed to the building up of a new society and of the Kingdom of God, and how in the process this touches the personal vocation of each boy."

It was not our purpose to search for ways and means of recruiting new Salesian vocations; our purpose was, rather, to become ourselves more aware that "our educative work must be directed towards placing every young man in the optimal condition of discovering his own call and building his own identity."

Here are some of the major points that emerged from our discussions:

1. The final and all-encompassing objective of guidance is to enable a young man to achieve a sense of personal identity in his particular life situation, in a Christian perspective and in his continuous growth process.

2. This objective must be achieved primarily by the young man himself through an ever deeper understanding of himself and of his environment, through his constant effort at freeing himself from unwholesome inner and outer conditioning, and through his effort at organizing his own life in the light of Faith.

3. Our guidance does not aim at taking over the young man's responsibility, but at encouraging, stimulating and creating a climate in which he feels confident and willing enough to assume his own responsibility.

No ready-made solutions were offered. An effort was made, instead, to understand our position as guidance counsellors, to acquire common attitudes, to take some definite steps towards removing long-standing difficulties and above all to carry out our mission more fully.

4. Calcutta Province: Youth Rally

For some years the sixty clerics of Salesian College, Sonada, in northeastern India have been working in some twenty neighboring villages and trying to organize a youth center in each of them. The September Provincial Newsletter carried this account of their activities, and in particular of the grand celebration at the beginning of the year.

“On March 23, 1975, a great crowd of youngsters gathered in the Salesian College playground. It was for the 1975 Youth Rally. The Youth Rally has been an annual feature of the College for some years. But 1975 Youth Rally was a unique one. An experienced person such as Fr. J. Verzotto says: “It was a success with flying colours, though it was organized by inexperienced hands.”

The day started at 10 A.M., when all the youngsters gathered in front of their Youth Centre flags and Mr. S. Mitra, Acting S.D.O. (Subdivisional Officer) of Darjeeling hoisted the national flag and 1,200 voices sang the National Anthem. After this the Youth Centre anthem was sung and the inaugural speech was given by Mr. Mitra, in which he exhorted the boys “to do good and be good” — which is the motto of our Youth Centres. After this the “Mela” (fête, or gala affair) was opened, in which all the youngsters present took part. The District Commissioner from Darjeeling paid a short visit. He was impressed by all the work done by the students for the local youth. At lunch time 1,200 packets (lunch bags) were distributed to these poor youngsters, and all the Brothers had lunch with these poor youngsters. It increased the cordiality and familiarity between boys and Brothers very much.

Mr. R.S. Rai, Ex-Superintendent of Darjeeling Tea Gardens, presided over the variety entertainment, which began at 2:30 p.m. Each Youth Centre gave a number or two, and Bro. Augustine Kottisseril gave a magic show, which all enjoyed. AIR Kurseong (of the radio station of his town) attended the variety show. Besides recording part of the Programme, he also interviewed youngsters from different villages. During the following week, he put on the air a half hour programme about Salesian College Youth Centres. The concluding speech was given by Mr. R.S. Rai, who praised the work done by the Brothers of Salesian College.

The Youth Rally has given our Youth Centres new impetus and interest, so much needed especially at the start of the new scholastic year, after a break of three months of winter holidays. It was also a great learning experience for the Brothers.

Now requests for opening new Youth Centres are increasing. At present there are twenty Youth Centres. We may increase the number when the first Course (i.e., the first-year students) will arrive from Sunnyside. There are distant villages that feel the beneficial influences of Salesian College Youth Centres. Sithong village, which is some 25 kilometers away, is a clear example. Fr. Verzotto has visited the Christian families there, through the encouragement and effort of some Brothers a Youth Club has been started there.

Apostolic creativity has given rise to new apostolic ventures. Brothers have organised well prepared Sung Masses in Nepali for a number of villages where there are Catholics. The non-Catholic friends of Youth Centres are invited on the occasion. The number of those in attendance and the devotion they have manifested on such occasions are a source of edification even for us.

Another interesting venture is that a Youth Centre for girls has been opened by the Sisters of Ft. Helen's School, Kurseong, in Tung, with the help of the Brothers of Tung Youth Centre. We hope that soon this number will increase."

VIII. PONTIFICAL MAGISTERIUM

1. Three Words to the Newly Ordained Priests

On the Feast of Saints Peter and Paul, June 29th, Paul VI marked the twelfth anniversary of his coronation by ordaining 359 deacons to the priesthood. Among them there were also 37 Salesians, representing several provinces.

The following is the text — almost in its entirety — of the Holy Father's homily to the candidates during the ordination ceremony. (cf. Osservatore Romano, Engl. ed., July 10, 1975, pp. 1-2):

“Dearly beloved sons and brothers,

We cannot pass over in silence three words, words that in themselves sum up the intrinsic truth of the mystery of priestly ordination, and which we simply propose to your memory as chapters, which you yourselves along the journey of our lives must continually remember and explore.

Priesthood is vocation

The first word, as you know, is “vocation”. You have been called. Called by God, called by Christ, called by the Church. Whatever may have been the manner in which your vocation made itself heard in the inmost depths of your consciousness and in the external reality of your experience, each of you must remember this fact, a fact that marks his existence: the divine choice made of your person. The word of Jesus has descended from the Gospel even to your human existence: “I chose you” (Jn. 1:16); to each of you Christ has said: “Come, follow me” (Mt. 19:21); and for all of you the same call resounded — attractive, liberating and imperative: “Follow me and I will make you fishers of men” (Mt. 4:19).

You are fortunate, beloved sons and brothers. You are fortunate because you have had the grace, the wisdom and the courage to listen to and accept this decisive invitation. It has upset the normal and

attractive plans of your life; it has snatched you away from the company of your dear ones and your peers (Mt. 19:27-29); it has even asked from you the renunciation of conjugal love, in order to extol in you an extraordinary fullness of love for the sake of the Kingdom of heaven — that is, for faith and for love of the brethren (Mt. 19:12); it has made you exceptional individuals, nearer, by virtue of the priestly character, to the angels than to the men of this world (cf. Mt. 22:30; 1 Cor. 7:8); it has infused, and even imposed, an exclusive spirituality (cf. Gal. 5:16), which nevertheless still knows how to understand and evaluate everything (cf. 1 Cor. 2:14ff.; Jn. 14:17); and with the acceptance of your oblation it has set you upon the exciting adventure of the following of Christ (cf. Mt. 8:19; Lk. 22:35). You are indeed fortunate! Reflect always on this exalting good fortune of your vocation, and never doubt, never wonder whether you have mistaken your choice, a choice inspired by a superlative charism of wisdom and love (cf. Mt. 19:11; 1 Cor. 12:4ff.). And never turn back. Jesus himself teaches you this: "Once the hand is laid on the plough, no one who looks back is fit for the kingdom of God" (Lk. 9:62). This is the law of a vocation: a total and definitive *yes*.

Priestly Ordination

Then there is a second word, wholly divine this one. What do we call it? Canon Law calls it priestly ordination. But what does priestly ordination mean, what does it involve? What is the efficacy of this sacramental action that continues the essence, the truth and the supernatural newness of the present rite? Let us pay close attention.

This is the focal point not only of the present ceremony, but of the mystery of the Church. It is a question of nothing less than the transmission of spiritual powers — powers that the Holy Spirit himself infuses into the chosen disciple, who is raised to the rank of a minister of God, for Christ, in the Church. Remember the Risen Christ speaking to the disciples and breathing upon them: "Receive the Holy Spirit" (Jn. 20:22). At that moment, a contact, an impression, a character formed, and still forms, him who receives the sacrament of Holy Orders; he becomes able to dispense "the mysteries of God" (1 Cor. 4:1; 1 Pet. 4:10). Brothers and sons, let us never forget this most special relationship that priestly ordination creates between us and God: we become vehicles of divine action. "Holy

Orders,” says Saint Thomas, “involves principally the conferring of a power” (Suppl. 34, 2 ad 2), which in itself transcends human possibility, and which can only derive from God and be entrusted to the ministry of man. Think of the power of “consecrating, offering, administering the Body and Blood of him, our Savior, and of remitting and retaining sins” (DS 1754). If this is so, and it is so, our mind must never cease to be full of wonderment: we must be absorbed in the contemplation of the mystery of our ordination, as we shall never sufficiently grasp what the Lord has accomplished within us. Our whole life will not suffice to exhaust the meditation of the inexhaustible wealth of the great things accomplished by the power and goodness of God. With the Blessed Virgin we shall always say: “Fecit mihi magna qui potens est: the Almighty has done great things for me” (Lk 1:49).

Priesthood is mission

Vocation and ordination! And here is the third word in which the present celebration is summed up: the word is “mission”. We know this well, but now let us allow ourselves to be completely penetrated with the meaning and the demands of the Catholic priesthood. Priesthood is not just a personal dignity for the person upon whom it is conferred; it is not an end in itself.

The priesthood is a ministry, a service, a mediation between God and the people. The priesthood is meant for the Church, for the community, for the brethren; it is meant for the world. In this regard, Christ’s word gives this value to the priesthood. On the very evening of his resurrection, he said to his Apostles: “Peace be with you. As the Father sent me, so am I sending you” (Jn. 20:21).

The priesthood is apostolic. The priesthood is missionary. The priesthood is the exercise of mediation. The priesthood is essentially social. And so it is that, as if to shake us out of the elation that the sacramental mystery has now kindled in us, Christ adds this overwhelming order and programme: “Go, therefore, and take the Gospel to all the nations” (Mt. 28:19).

In this regard too our priestly spirituality will have to include a permanent and progressive act of awareness. Each one of you will have to repeat to himself: I am destined to the service of the Church,

to the service of the people. The priesthood is charity. Woe to him who considers that he can put it to his own selfish use. The total gift of his own life opens up a new marvel before the generous priest: the panorama of mankind. Perhaps, at a given moment, when he realized that because of his vocation he had been set apart from his own social background (cf. Act 13:2) and destined to the very specialized activity of the religious ministry, he was doubtful of ever again being able to have direct and effective contact with contemporary society or with the individuals who make it up. Now he must realize that he was wrong. If there is a service that calls for those who exercise it to be immersed in the many-sided and tumultuous experiences of society, even more so than the teacher, the doctor, or the man in public life it is the service of the priestly ministry. The Lord tells you that you are the salt of the earth, the light of the world (Mt. 5:13-15). An affinity, a feeling, a need, born out of the very consciousness of his priestly nature itself, obliges the minister of the Word, of grace, of charity, not only to make himself available for every dialogue, every invitation sincerely given to him, but also himself to take pastoral initiative in seeking out those who may have need of him whether they are willing or not. This active and apostolic approach (cf. Mt. 18:12) today more than ever should emerge in the figure of the priest. A manifestly supernatural, sensitive and attentive love must characterize his ministry, especially for the effective promoting of social justice, in accordance with the spirit and the forms of Christian sociology. This must find its inspiration and energy in the Gospel and in the school of the Church's Magisterium, and not in other sources which are alien to Christian principles. "The love of Christ overwhelms us" (2 Cor. 5:14), and no other stimulus can take its place or better it.

Fidelity to your activity

And so we tell you in Christ's own words: "Look around you, look at the fields; already they are white, ready for harvest" (Jn. 4:35). We shall presume to point out in a prophetic way the apostolic panorama which lies before each of you: the world needs you! The world is waiting for you. Even in the hostile cry which it sometimes hurls at you, the world is proclaiming its hunger for truth, for justice, for renewal, which only your ministry can satisfy. Know how to accept

as an invitation the very reproach which perhaps, and often unjustly, the world hurls against the messengers of the Gospel. Know how to listen to the groan of the poor, the candid voice of the child, the thoughtful cry of youth, the complaint of the tired worker, the sigh of the suffering and the criticism of the thinker. Never be afraid! *Nolite timere*. The Lord has repeated it (Cf. Mt. 10:23; Lk. 12:32). The Lord is with you (cf. Mt. 28:20). And the Church, Mother and Teacher, is helping you and loving you, and, through your fidelity to your activity, waiting for Christ to continue his work of realizing salvation."

2. A Greeting to Youth on Vacation

"Opening this window..." — the best known window overlooking St. Peter's square — at noon, Sunday, July 13th, Pope Paul VI saw a huge crowd of pilgrims and among them many young people who had just finished their final examinations of the school year and were starting their vacations. He greeted them with the following message (cf. Osservatore Romano, Engl. ed., July 24, 1975, p. 2):

"Opening this window, it comes to us spontaneously to seek longingly with the spirit, those to whom to address our special greeting, our friendly word. Who are these special people? Today they are the young, they are the students, who, having finished their examinations, are going on holiday. Perhaps our understanding of youth, nostalgia of the past memories that with loving care bring our spirit near the present generation, help us discover, with respectful discernment, some of their deep feelings which are of special concern to our pastoral office.

Which feelings? The feeling of liberation, for example, from the effort of school work, from academic study, from the toil of learning things which are beautiful, if you like, but alien to the instinctive and personal activity of one's own spirit; the feeling of relaxation, of being able to return to one's own native way of thinking and living. If this is a respite from the effort of studying, if it is really a pause in the fatigue of memorizing and learning, it is a good thing. This moment of relaxation is necessary, it is wise, also because it may serve for a psychological turning of the spirit to itself. This can be fruitful for

the most precious science of all, the science of knowing oneself, of reflecting, almost dreaming, about one's own conscience, of modelling freely a personality of one's own. Well, then, welcome the summer vacation, a time free of other commitments, but occupied in exploring the secrets of one's own life.

Another feeling at this season may be, on the other hand, the instinctive one of applying oneself to whatever one likes. This may be instinct for physical exercise, for pitting oneself against nature, the sea, the mountains, a time for excursions and, today more than ever, tourism: journeys that teach us to read the great book of the physical, historical and artistic reality that surrounds us. If so, then we will repeat, welcome the summer vacation, as physical effort and as a living exercise of culture.

Are there other feelings worthy of filling with intelligence and energy the free time that the holidays offer, particularly to the young, who are rightly eager to discover some ideal reason that will illuminate the path along which life must advance? In this way the holidays would be filled with those data that today are most lacking in the human and spiritual formation of the present generation.

We will just say that the world of faith, of prayer, of God's word is a very wide field, extremely fruitful of ideals that are strong, bright, new and human, truly human. We hope that the young people on holiday will discover them with great joy, each day of their lives.

Our greetings, our best wishes, and our blessings to these young people and to all the people who wish to be young and vibrant."

IX. OBITUARY NOTICES

Fr. Severio Aparicio

* at Valleluengo (Zamora - Spain) Nov. 14, 1941, † at Cambados (Pontevedra - Spain) July 27, 1975, 33 years old, 16 prof., 6 priest.

In his brief Salesian life he was outstanding for his fidelity to his religious duties: poverty, piety, sacrifice, priestly zeal and dedication to youth. A true son of Don Bosco in supervising his boys and helping his students. His high sense of responsibility made him successful wherever he worked.

Fr. Calogero Aronica

* at Naro (Agrigento - Italy) Dec. 19, 1916, † in Catania (Sicily - Italy) May 22, 1975, 59 years old, 41 prof., 32 priest, 10 director.

Richly talented in mind and heart, he was highly esteemed in the various houses where he worked. He was an excellent teacher and a dynamic director. Earlier this year he had been elected Provincial Delegate of the Past-Pupils, who were finding in him a father, an advisor, a brother. A heart attack suddenly took him to his reward.

Fr. Michael Ascolese

* Piazza di Pandola, Montoro (Avellino - Italy) Nov. 25, 1916, † at Rawson (Chubut - Argentina) July 28, 1975, 58 years old, 42 prof., 31 priest.

"I always placed my vocation in the hands of my heavenly Mother, and I hope she will help me persevere to the very end of my life." This is what he said when he asked to be admitted to his first profession at 16, and the Blessed Mother granted his request. His end came suddenly shortly after he had returned from a visit to his relatives in Italy. As a faithful son of Don Bosco, he had loved music and had used it in his apostolate among the young in Patagonia and Bolivia.

Fr. Emilio Barberich

* at Bann bei Landstuhl (Germany) July 31, 1905, † at Mindelheim (Germany) June 14, 1975, almost 70 years old, 49 prof., 50 priest, 17 director.

He used his rich musical talent, especially as a cleric and as a young priest, in his educational and apostolic work with the choir and the band. When his Superiors realized he also had administrative ability, he was made economer. He discharged the office of director with competence and love. His availability, his deep understanding of human problems, and his faithfulness to Don Bosco and the Church are well known to all who came in contact with him. He died of heart failure shortly before his 70th birthday.

Fr. Giovanni Battista Bertossi

* at Flumignano, Talmassons (Udine - Italy) Dec. 19, 1921, † at Rosario (Argentina) June 27, 1975, 53 years old, 35 prof., 25 priest, 6 director.

He was a man of intense priestly piety, strong and demanding character coupled with fine sensitivity. Accustomed to a very active life, he suffered in his last years when, having been made Provincial Secretary, he could no longer exercise a full-time apostolate among the boys. Nevertheless, he spent his energies preaching, hearing confessions and giving spiritual guidance. He died of heart attack.

Fr. Casimiro Budaitis (formerly *Budavičius*)

* at Seduva (Lithuania) Aug. 27, 1912, † in Lisbon (Portugal) June 2, 1975, 62 years old, 44 prof., 35 priest.

He studied philosophy in Belgium and theology in Turin. After he was not permitted to return to his native country, he went with other Lithuanians to Portugal, where he worked like a true son of Don Bosco. He was Director of the Boys' Club, teacher, organist, spiritual director, and economer. He distinguished himself for his open and sincere piety, his cheerfulness that befriended him to the youngsters, and his untiring activity for our Congregation.

Fr. Bendetto Cardoso

* at Pirassununga (São Paulo - Brazil) March 25, 1905, † in São Paolo (Brazil) June 30, 1975, to years old, 49 prof., 40 priest, 23 director.

A priest according to the heart of Don Bosco, he did not spare himself in caring for the suffering and the poor. Afflicted with Parkinson's disease during his last fifteen years, he became an example of Christian faith and resignation to his confreres. Even then he was happy to help with confessions at the Boys' Club.

Fr. Giacomo Carrara

* at Serina (Bergamo - Italy) September 20, 1906, † there (he belonged to the Community of Alberoni, Venice) Aug. 1, 1975, 68 years old, 48 prof., 40 priest, 3 director.

Charitable and ready to serve at all times in spite of his poor health, he had returned to Italy from the Middle East in 1967, after he had spent most of his life as an elementary school teacher, band leader, catechist and director in Istanbul. He spent his last eight years in the community of Alberoni, Venice, as a teacher and confessor, esteemed for his simplicity of heart and his caring for the children, the sick and the neighboring religious communities. He was vacationing with his relatives when the Lord called him to himself.

Fr. Pietro Chini

* at Segno di Taio (Trento - Italy) Sept 8, 1896, † at Codigoto (Ferrara - Italy) April 3, 1975, 78 years old, 52 prof., 45 priest.

In his eulogy the Archbishop of Ferrara said about him: "Fr. Chini was a tireless worker, first in his studies, then during his military service, then and finally in his Salesian priesthood. His spent his 45 years as a priest in total dedication, up to this past Easter, which he made holy and happy for so many penitents. He was like Don Bosco, especially in making his presence among the boys of the Boys' Club an instrument of friendship and of apostolate. His faith was strong like a rock — and built on the Rock of the Church, the Pope. Like Don Bosco, he lived a life of serene, eucharistic and Marian piety... He was a humble worker of redemption and salvation for many people."

Fr. Amato Decléene

* at Bierne (Northern France) May 20, 1892, † at Cuiabá (Mato Grosso - Brazil) May 28, 1974, 82 years old, 50 prof., 45 priest.

After 7 years of military service, at the age of 30 he entered the novitiate. Sent to the Missions of Mato Grosso, he first worked among the Bororos at Sangradouro. After his priestly ordination, he spent over twenty years in the difficult apostolate of the hinterland: he rode hundreds of mile on a donkey's back, under the searing sun and the torrential showers of that tropical zone, to minister to the Christians in the remotest villages of the jungle. "Animas quaerere, to seek souls" was his motto, and he sought them out everywhere, without ever sparing himself. Besides caring for the souls, he also cared for the bodies by using his vast knowledge of the medicinal properties of the regional flora.

Coad. Bro. Giovanni De Montis

* at Ortueri (Nuoro - Italy) Sept. 23, 1924, † at Valdocco (Turin - Italy) May 4, 1975, 50 years old, 30 prof.

He will long be remembered for his admirable patience in his sufferings, his capacity for friendship, his sense of dedication to duty and to humble service.

Fr. Paolo Diaz

* in Montevideo (Uruguay) Dec. 15, 1905, † there Aug. 11, 1975, 69 years old, 48 prof., 38 priest.

He spent his religious and priestly life in an atmosphere of simplicity and friendship. He used his talents as a teacher, musician and painter to enrich the spirit of his pupils. A long sickness prepared him for his reward.

Fr. James Doyle

* in Liverpool (Lancashire - Great Britain) Dec. 17, 1907, † at Bootle (Great Britain) July 9, 1975, 67 years old, 50 prof., 42 priest, 20 director.

He spent most of his Salesian life in South Africa. He was a tireless worker, an observant religious, and a dedicated priest. The confreres of

South Africa owe much to him for the foundation and development of the Salesian work there, especially in Transvaal. During his last years, at Cape Town, he was a much sought after and highly esteemed by the confreres and the boys as a confessor. The Lord called him to his reward while he was in England on a visit to his family, and exactly while he was making his thanksgiving after Mass.

Coad. Bro. Alfredo Fernández

* in Santander (Spain) Febr. 15, 1903, † at Manga, Montevideo (Uruguay) May 22, 1975, 72 years old, 54 prof.

As a missionary in the Chaco region, he spent his life teaching the religious truths to people of very limited religious background and vocabulary. He always took a special care of the children and the youngsters, and through them he was able to reach the adults. His sense of self-denial and detachment from material things was his outstanding characteristic.

Coad. Bro. Ernesto Fernández

* at Tlachichuca, Puebla (Mexico) May 21, 1884, † in Guadalajara (Mexico) Jan. 1, 1975, 90 years old, 64 prof.

He was a true Salesian, the type envisioned by Don Bosco: a man of God, a tireless worker, always available and cheerful. He suffered many trials and difficulties with a solid faith in God and in the Blessed Mother. He was very obliging to all. Under his simple demeanor there was a sturdy spirit — the spirit that enabled him and a small group of other Salesians to ensure the survival of our Congregation during the heroic days of the Marxist persecution of the 20's.

Fr. James Foley

* at Tarbert (Kerry - Ireland) Febr. 27, 1916, † in London (England) May 3, 1975, 59 years old, 38 prof., 28 priest.

He dedicated his almost entire life to teaching in our schools in England. An Oxford graduate, he loved the culture of his famous center of learning, and always tried in his apostolate to form his students according to the ideal of a gentleman described by Card. Newman, that is, the

cultured man steeped in religion and humanity. As Principal of our schools in Farnborough and London, he established sound and permanent academic traditions. He worked to the end of his life. The Lord called him suddenly, during a meeting of the Past Pupils.

Fr. Antonio García de Vinuesa

* at Marmolejo (Jaén - Spain) Nov. 11, 1899, † in Madrid (Spain) August 6, 1975, 75 years old, 54 prof., 45 priest, 11 director.

A man of God, of intense prayer and faith in all his activities, he was an exemplary religious and a zealous confessor. He had a deep love for the Congregation and its spirit. He was most active in the recruitment of vocations and in the search for benefactors for our foundations.

Mons. Secondo García

* at Laguna de Negrillos (León - Spain) Dec. 4, 1899, † in Rome (Italy) June 6, 1975, 75 years old, 55 prof., 47 priest, 9 director, 3 Apostolic Administrator of Upper Orinoco (Venezuela), 20 Bishop Vicar Apostolic of Puerto Ayacucho. He was 7 months returned.

Dynamic and cheerful, he spent himself in his mission of evangelization. As a Salesian he organized our technical school in Caracas and the administration of the province. As Apostolic Administrator, he not only cared for the see of his Vicariate, where he built a new cathedral, an episcopal residence, the Pius XI Professional School for boys and St. Mazzarello School for girls, but he extended his activity to the entire territory by establishing schools, parishes, chaplaincies, catechetical centers, and expeditions into the Upper Orinoco with new mission centers. His characteristics were an exceptional physical endurance, a simple and living faith, and a captivating friendliness: people felt deeply loyal to him, and truly honored whenever they could do him a favor or a service. His lesson to us is devotion to the Church and love for the young and the poor.

Fr. Fedele Gioffredi

* at Montemagno (Asti - Italy) Nov. 14, 1913, † at Lanzo Torinese (Italy) June 7, 1975, 61 years old, 44 prof., 35 priest.

He was an enthusiastic teacher and educator. He loved his boys, and followed them even after graduation. After suffering a first heart attack in January 1966, he was forced to curtail his activities, but continued to spend as much time as possible with his boys, especially during recreation. Death came suddenly at the dawn of the last school day. The large crowd that attended his funeral was indicative of the great love he had been able to engender in the hearts of boys, parents and confreres.

Fr. David Gioppi

* at Torbole (Trento - Italy) Dec. 22, 1913, † at Negrar (Verona - Italy) April 21, 1975, 61 years old, 42 prof., 32 priest, 3 director.

Prayer, work, poverty, availability and faith were his chief ways of witnessing to his Salesianity and priesthood. Everywhere, in particular among his boys, he spread his unique and abiding sense of the presence of God. In his last hours he asked to have the Beatitudes read to him.

Fr. Ludwig Glaser

* at Edesheim-Pfalz (Germany) Febr. 3, 1903, † at Marienhausen-Aulhausen (Germany) July 22, 1975, 72 years old, 44 prof., 36 priest, 17 director .

After his ordination, he was made economer at Helenenburg, — office that he held with great competence for 14 years. He then was made director at Saarbrücken and Marienhausen, and during his 17-year tenure he developed these foundations to a remarkable degree. From 1970 to his death, he was a pastor. He was held in great esteem by his parishioners as a zealous and untiring shepherd and as a good friend of the children. For many years he served the Province as Provincial Counsellor with his well-balanced advice and wide experience.

Coad. Bro. Vitaliano Grinta

* in Pesaro (Italy) July 7, 1884, † at Lanuvio (Rome - Italy) Aug. 25, 1975, 91 years old, 45 prof.

He was in his 40's when he quit serving as the head steward of the Barberini princes in Rome, and began working as a servant of Christ in the Salesian Congregation. He was for many years a competent and dedicated

infirmarian. Gregarious and friendly by nature and deliberation, he spread genuine cheerfulness among confreres and boys. He summed up his long life in his spiritual testament with these words: "Full of trust I draw close to the Sacred Heart of Jesus, who wanted me to be what I am", that is, we could add to explain, a simple, faithful and good religious.

Cleric Peter Hung

* in Ninh Binh (Vietnam) Apr. 20, 1951, † in Saigon (Vietnam) May 20, 1974, 23 years old, 4 prof.

He had to overcome many difficulties in his life. In spite of his shyness and stuttering, he achieved brilliant success on the theater stage. Generously he offered his services to the community, and cared for the prisoners of war. As general assistant of the boarders and day students, he fostered in them a love of discipline and serious study. He left behind a shining example of persevering effort, faith and charity.

Fr. Sigismond Kowalik

* at Radzyn Podlaski (Poland) Nov. 18, 1931, † in Wroclaw (Poland) Aug. 21, 1975, 43 years old, 24 prof., 16 priest.

He worked in his priestly ministry with great zeal and love for souls, but because of poor health he was forced to give up his work. He spent his last years as a Chaplain at the Milkow Hospital. Always ready to serve his brothers, he was much loved and appreciated by them.

Fr. Arnaldo Lévera

* in Asunción (Paraguay) July 26, 1905, † there Mary 28, 69 years old, 52 prof., 44 priest.

A straightforward Salesian, he found practical ways of bringing God's love to the young, especially to the poorer ones. After his work as a military chaplain in the Chaco War, he rebuilt the agricultural school at Ypacarai, amidst many sacrifices and misunderstandings. He opened the trade school at Salesianito. As pastor, he defended the workingmen and later organized them in an area that was considered "the cancer of the city". For this social action he was elected City Councillor of Asunción, and used

his influence to fight for social justice and public morality. His catchy cheerfulness, his candid simplicity and his sincere dedication to the cause of the poor made him the "priest-friend of all".

Fr. Frederick Lindauer

* in Soest (Germany) March 21, 1927, † in Hannover (Germany) June 1, 1975, 49 years old, 19 prof., 9 priest.

After some years of teaching in some of our schools, he became military chaplain at Nienburg near Hannover. He served his soldiers with much zeal, and was loved by them as a good priest and friend. At the beginning of this year was struck down by a disease which the doctors were unable to diagnose; during his last few months he was kept alive through an artificial kidney. His premature death was a great loss to the German province.

Fr. Julius Marachal

* in Chaudfontaine (Belgium) April 6, 1903, † in Néchin (belonging to the community of Tournai, Belgium) June 1, 1975, 72 years old, 53 prof., 44 priest, 9 director.

In spite of his poor health since his youth, he was very active as a school teacher, as the one in charge of the formation of novices and young confreres, as economer and director in several houses. He was also very active in the apostolate of the press and preaching. Unable to go personally to the Missions, he was deeply concerned, down to his last days, with the evangelization of the pagans, and introduced into Belgium and developed St. Paul the Apostle's Work founded by Monsignor Mathias.

Fr. Francis Mármol

* at Jerez de la Frontera (Cáriz - Spain) Oct. 1, 1886, † in Bandel (India) May 4, 1974, 87 years old, 69 prof., 56 priest.

A pioneer in the missions in India, he used to visit his Christian communities frequently. He loved the young. He loved community life. He never complained about anyone. He was ready to help everybody. Always willing to obey, always cheerful. His fine qualities captivated him the

friendship of all, in particular of the school boys, whose confessor and infirmarian he was.

Coad. Bro. Antonio Martínez

* at Luchana-Baracaldo (Vizcaya - Spain) Dec. 7, 1940, † in Salamanca (Spain) April 25, 1975, 34 years old, 15 prof.

He was esteemed for his good example and his kindness. He put his knowledge of technical engineering to the service of his boys. Neat, orderly, balanced in his work, deeply involved in the activities of the community, he made friends easily. He died suddenly while he was accompanying his boys to the lab. after enjoying a lively recreation with them.

Coad. Bro. Benedetto Martins

* at Palmital (S. Paulo - Brazil) Jan. 19, 1916, † at Lorena (S. Paulo - Brazil) May 25, 1975, 59 years old, 21 prof.

He was infirmarian, carpenter, automechanic. He distinguished himself for piety, humility, and hard work. When he died a sudden, but not unprepared death, he was feverishly building a monument to the Blessed Mother in the St. Louis' Youth Center.

Fr. Fiorenzo Mora

* at Purépero (Michoacán - Mexico) Febr. 22, 1883, † in Zamora (Mexico) Febr. 16, 1975, 92 years old, 45 prof., 61 priest.

He was 15 years a priest when Don Bosco's smile won him over to the Salesian Congregation. For 33 years he spent himself unstintingly on the island of Cuba. He was a fisher of souls in all places and at all times, like a true Salesian. He suffered persecution, imprisonment and exile in the Marxist revolutions first in Mexico and finally in Cuba.

Coad Bro. Giusto Pastore Orjuela

* at Machetá (Columbia) Oct. 25, 1889, † in Bogotá (Columbia) June 7, 1975, 85 years old, 55 prof.

He entered the Congregation mature in years, and he quickly matured into an exemplary religious. He loved his work — farming. In spite of the infirmities in his advanced age, he never missed the community practices of piety. He died a serene and holy death while praying with his confreres.

Fr. Roberto Pardo

* in Villavicencio (Columbia) June 10, 1887, † in Bogotá (Columbia) July 7, 1975, 88 years old, 71 prof., 63 priest, 20 director.

Distinguished preacher, littérateur, and biographer. He dedicated all his energies to the young both in the parishes where he served for many years and in other Salesian houses, some of which were founded by him. Down to his last few months he was involved in catechetical work, especially among the sick children of Agua de Dios. He treasured the name of Salesian more than all the honors conferred upon him by the governments of Columbia and Venezuela for his merits in the field of education. He considered the celebration of his Diamond Jubilee as an extraordinary grace.

Fr. Francisco Javier Pérez

* at Sauce Corto-Arroyo (Buenos Aires - Argentina) Dec. 25, 1888, † in La Plata (Argentina) Aug. 15, 1975, 86 years old, 66 prof., 48 priest, 28 director.

“I was always a catechist.” This statement, which he made on his 86th birthday, sums up his lifelong effort to bring the young to the Lord. During his almost thirty years as director, he manifested great love for his confreres and for the Congregation. He spent his last years in the apostolate of the confessional. The Blessed Mother took him to his heavenly reward on the day of her glorious Assumption.

Fr. Francis Piecha

* in Ksiazence (Poland) Oct. 4, 1912, † in Oświęcim (Poland) June 4, 1975, 62 years old, 38 prof., 29 priest.

He was first economer, then vicar. In 1960 he was struck down by paralysis. For the last two years of his life he was confessor of the confreres in Oświęcim. He was a humble, diligent and good-hearted priest. In spite of his paralysis, he was always ready to help with simplicity and cheerfulness.

Fr. Gregory Py

* in Kuming (China) March 12, 1919, † in Hong Kong Apr. 15, 1975, 56 years old, 33 prof., 22 priest.

Fr. Gregory suffered excruciating pains during the last months of his life on account of his incurable disease. In spite of the splitting headaches and progressive blindness caused by the disease, he continued to the end to write and translate books on Don Bosco and Don Rua. Even in the midst of his sufferings he radiated Salesian joy and cheerfulness on the confreres around him. He cultivated a tender devotion to Mary Help of Christians and a sincere love for his Salesian vocation.

Fr. Michael Ramirez

* in Pichi Mahuida (Argentina) Nov. 21, 1908, † in Patagones (Argentina) July 31, 1975, 66 year old, 49 prof., 40 priest.

A man of prodigious and constant activity, he began his day at 4:30 A.M. At the age of 66 he was still in charge of studies and discipline in a school, and carried the heaviest teaching load permissible, in our school in the mornings and in the public school in the afternoons. He directed the city's polyphonic choir and the instrumental band, which he had founded for the poor boys in the slums. His youngsters admired his precision, orderliness and dedication, and loved him in a special manner.

Coad. Bro. Saverio Scerbo

* at Amato (Catanzaro - Italy) Nov. 26, 1925, † there May 8, 1975, 49 years old, 22 prof.

He was infirmarian, librarian, head of the carpentry shop, and physical education teacher. He believed in work as a means to perfection and as an expression of evangelical poverty. He is remembered in the many communities where he worked, for his deeply felt piety, his faithfulness to his tasks, and his simple trust in Divine Providence.

Fr. Louis Tisserand

* at La Talaudière (Loire - France) June 1, 1910, † in Paris (France) Aug. 24, 1975, 65 years old, 44 prof., 36 priest.

He died in the Lord as he had lived for him, amidst many sufferings. First in France, then in the mission of Somo Makenene in Africa, he was an educator and an apostle in the genuine Salesian tradition.

Fr. Longino Ulinowski

* at Porto Alegre (Rio Grande do Sul - Brazil) Dec. 27, 1930, † there July 29, 1975, 44 years old, 22 prof., 12 priest.

Fr. Giuseppe Virzi

* at Cesarò (Messina - Italy) Dec. 12, 1913, † in Catania (Italy) June 8, 1875, 61 years old, 45 prof., 35 priest, 12 director.

With a degree in Classical Education, he taught in high schools and colleges in Italy with great distinction. In 1942 he was Chaplain in Libya, where he was taken prisoner; he spent three years in prison in Tunisia. Set free after the war, he was made director and pastor in various foundations in Sicily. In 1970 he was forced to retire by his almost total loss of eyesight. His heroic and exemplary resignation was a source of inspiration to all his confreres.

Fr. Ferdinand Wüstefeld

* in Altenessen (Germany) July 22, 1894, † at Marienhausen-Rüdesheim (Germany) May 18, 1975, 80 years old, 54 prof., 47 priest.

Ordained priest in Turin (Italy), he worked from 1927 to 1958 in various houses in Austria and Germany. Consistently he sought the salvation of the souls of his youngsters, and he showed himself to be a faithful son of Don Bosco. In his last years he dedicated much of his time to ministry of the confessional.