



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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I. LETTER OF THE RECTOR MAJOR

Rome, July 1977

My dear Confreres and sons,

Here I am for what is to be our next to last get-together before the twenty-first General Chapter. The Acts that will be dated October next will actually get into your hands when the Chapter is about to begin or will already be under way.

As you will learn from other sections of this issue, the preparatory work at the Generalate is proceeding very regularly and in great earnest. I here want to thank the confreres of the Technical Commission for the work which under the enlightened guidance of the Moderator they did with commendable diligence and expeditiousness, furnishing the Precapitular Commission with ample material obtained from Provincial Chapters, groups and individual confreres. It is a carefully organized material that will notably facilitate consultation and study.

To the Provinces which, with great sacrifices, have made available confreres for both the Technical and Precapitular Commissions, I wish to express, in these pages, the thanks of the Congregation. For it is to its service — a very important service indeed — that these wonderful confreres have so generously given of themselves.

I remind everyone that the closer we get to the important event of the Chapter, the more intense our personal and community prayers must become. All the work of the Chapter will have to be imbued with a sense of the supernatural, in that climate of spiritual discernment which is the result of humble and sincere prayer. Let it be a prayer of souls moved by the lively desire

to become humble and willing instruments of the Holy Spirit in order to accomplish, in true fidelity to Don Bosco, the great and vital goals of the mission which Divine Providence has conferred on our beloved Congregation in our time.

And now not to break with a tradition which has been inaugurated some years ago and especially to underline an anniversary which is particularly important to our Family, let me talk to you on the occasion of the Centenary of the Salesian Bulletin about *the importance of the Salesian news for our Family*.

I am sure that this topic will provide each of us with some helpful, up-to-date Salesian reflections and will also encourage some relevant and worthwhile initiatives to make one of our Father's most genial and cherished ideas come alive and effective.

FAMILY NEWS

Many important centenaries concerning Don Bosco and his early sons keep our interest in the history of our Family high these days. In 1972 we had the centenary of the FMA Institute, in 1974 that of our Constitutions, in 1975 that of the Salesian Missions — which was properly celebrated throughout the world —, and in 1976 that of the Cooperators. Exactly on these days falls the centenary of Don Bosco's little treatise on the Preventive System. (In my opinion, this last-mentioned anniversary deserves to be taken into consideration by our communities, because in the few pages of this precious pamphlet — that required an unusual feat of editing from the usually nimble pen of our Father — our entire educational heritage has been incisively condensed).¹

We look towards these past events not for useless self-

¹ See MB 13, 112-113 (historical background) and 918-923 (full text). We recommend it as a community spiritual reading.

satisfaction, but because we know that we owe our present position to what has gone before us. Someone once cleverly wrote that "every man is a bus on which his ancestors ride," and this is true also for us and our Congregation.

Actually, we can often get useful instructions to build the future from past history. Moreover, what makes retrospection full of fascination for us Salesians is also the loving figure of our common Father Don Bosco, who had his most prolific season precisely in the 70's of the last century and during the same period began, so to say, to harvest the ripened fruits of his hard work.

To complete our look towards the past, we must make mention of several other events of August-September 1877, which so heavily influenced the history of our Congregation.

"I need to speak to my sons"

In the first days of September, Don Bosco with twenty-two of the first Salesians, went to the boarding school of Lanzo Torinese to celebrate the First General Chapter of our Congregation.² He arrived there carrying under his arm a newsletter of few pages, with the ink hardly dry, on the cover of which was written "First year —Number one", and entitled *Bibliofilo Catolico o Bollettino Salesiano mensuale* (*Catholic Book-lover or Salesian Monthly Bulletin*). Yes, it was the first Salesian Bulletin. Don Bosco began, one hundred years ago, through the press, a dialogue which would prove to be very fruitful, with his precious collaborators whom for just over a year he had begun calling "Salesian Cooperators."

But ten years before that, Don Bosco had started, in a similar way, a no less fruitful dialogue with the Salesians. In

² Also this centenary deserves our remembering, at least in a community spiritual reading; cf. *MB* 13, 243-294.

May 1867, he had written to them in these words: "Before long our Society may be definitively approved. I therefore feel the need to communicate frequently with you, my dear sons. Being unable at times to do it personally, I will try to reach you by letter."³

With these words he had begun his first Circular Letter, copied over in Valdocco by willing copyists and sent to Fr. Rua, Fr. Bonetti, Fr. Lemoyne — in other words, to all the Rectors of the first Salesian houses as well as "to other beloved sons of St. Francis de Sales," i.e. to all the Salesians. That first Circular Letter was to be followed uninterruptedly by many others, and they were to be eventually transformed into this booklet that you now have in your hands: the Acts of the Superior Council.

With these two initiatives in 1867 and 1877 — the Circular Letters and the Salesian Bulletin — Don Bosco had in effect given life to the thing, now complex and irreplaceable, that we ordinarily call Salesian News.

Rethinking and reshaping

On other occasions I dealt with the subject briefly and in passing. For instance, I pointed out that in a regular circulation of family news there is found a means to foster the communion and unity of our Congregation.⁴ But now, dear Confreres, I wish to deal at greater length with this subject of Salesian News, because, although unusual, it is nevertheless important to the life of our Congregation. In fact it regards an aspect of Salesian reality which — to express an overall judgement — was already stated with foresight and originality by Don Bosco in his time, was consistently developed by his followers and will perhaps with the current spreading of the mass-media need prompt intervention on our part at two levels, i.e. an in-depth rethinking and study

³ BM 8, 354.

⁴ Cf. *Acts of the SC*, No. 272, Oct.-Dec. 1972, pp. 31-32.

in terms of ideas, and then a reshaping or redimensioning on the practical and executive level.

Meanwhile, and this is the starting point of our considerations, it will be well to note that Don Bosco's initiative shows us that he considered it possible and even indispensable to build up that reality that we today call the "Salesian Family" also by making use of family news. And in fact, in his able hands, family news contributed a great deal to the establishment of his apostolic project for youth.

It will be our task to study his model, to examine the present situation (which has changed so much!), to assess the stiffer requirements of our age, and to bring about the necessary renewal in this delicate area as well.

Don Bosco wanted Salesian news

If we think back to the life of our Founder, among a long series of dates and episodes, we are led to acknowledge that Don Bosco with realistically modern intuition wanted his apostolic project to be within the context of social communication. And this from the very beginning, from the time when he was teaching his first pupils the art of book-binding and was resorting to a mincing-knife borrowed from Mama Margaret's kitchen to trim the edges of his first books, because he had no paper cutter...

He simply followed a deep and certain instinct that guided him towards the choice of that broad and varied 'pulpit' or forum, which then was and has become even more today the so-called instruments of social communication. This explains the great volume of works which, while he was alive, he wrote and caused to be written and circulated by his sons, and which our Congregation, following his example, continues to produce with untiring apostolic creativeness. We therefore — and why should we not remember this? — are the children of a book-binder, printer, journalist, writer and editor. We are therefore children

of a genuine 'worker for social communication,' who put the mass-media of his time among the most important instruments and typical Salesian initiatives to serve youth and the Church with foresight and effectiveness.⁵

But in particular Don Bosco wanted, and set in motion with courage and clarity of ideas, that area of communication which closely concerns us here and which we have called Salesian News.

Inside the Congregation

In the first place, Don Bosco wanted internal news of the Congregation, and the Circular Letters prove this. In this connection he rightly recognized the supreme importance of direct verbal communication, that which we call 'face to face.' "I need to *speak* to my sons," is what he wrote. Don Bosco also understood the unavoidable need of a group when it becomes too big and geographically divided into centers far away from each other to resort to the rudimentary forms of social communication of circular letters. In fact, realizing the impossibility of speaking in person and often with his sons, he immediately emphasized: "At least I will try to do it by letter."

In 1867 he had barely forty-four sons, but he was thinking in terms of the future development of his work. The Congregation had not yet been definitely approved, but he had already chosen the right road.

"A union of benefactors for mankind"

Furthermore, Don Bosco wanted the Salesian news to be extended to all the Salesian Family — and he used the former

⁵ Anyone wishing to go deeper into this very important aspect of Salesian apostolate should read, among other things, my message, *To Salesians in the publishing field*, in ASC, No. 282, April-June 1976, pp. 25-33.

to build the latter. Even if he did not use the term Salesian Family, this was an idea close to his heart from the beginning. We can also add that he accomplished it by resorting to a clever use of social communication.

We can attest to that from the very first issue of the Salesian Bulletin. On the second page, Don Bosco himself explained his intention to produce this publication for his Cooperators. "Here — he wrote — we are not establishing a confraternity, nor a religious, literary and scientific association, not even a newspaper, but simply a union of benefactors for mankind — people ready to pledge not merely their words, but their deeds, cares, troubles and sacrifices in order to be of help to their fellowmen."

These are fundamental words. According to the intentions of Don Bosco the Salesian Bulletin had the exclusive purpose of giving life to a "union of people." On another occasion Don Bosco was even more explicit: the Bulletin, he said, "will become a mighty force not on its own account, but because of the people it will unite."⁶

It is useful to recall how at the root of the Salesian Bulletin which he called the "newspaper of our Congregation,"⁷ was the need for Don Bosco to have an organ of the press always at his complete disposal and always at his beck and call to gather and spread all the news he felt it suitable to make known on a wide scale. This was because not all newspapers, even those well in his favor, could always respond to his continuous requests to circulate Salesian news. Yet, through the collaboration he had with other journals, especially the Catholic ones, and in various other publicity initiatives it is possible for us to discern our Father's interest for social communication, and specifically the definite role that he gave to communicating the ideals and the

⁶ MB 16, 413.

⁷ MB 13, 81.

achievements of the Salesian apostolate to the world at large. On one occasion, i.e. the first missionary expedition, all this reached a very high pitch.

Through articles and circulars Don Bosco was thus able to spread the news of his happy initiative to very many readers, and became so well-liked as to attract the support and help necessary for his costly endeavor. And it should be noted that it was not only a matter of material help, but also an impressive flowering of vocations that spread the Salesian work. At the same time, Don Bosco was asked to open houses everywhere; and Salesian Cooperators sprang up in various places (Venezuela and Mexico, for instance), determined to begin our works even before there were enough Salesians to take care of them.

In brief, there was a series of connected incidents which prompted a level-headed and dispassionate researcher such as Fr. Ceria to write: "A new chapter really had begun for the Oratory and for the Salesian Society."⁸

Now we should note among the decisive facts of this historical turning point the intelligent and courageous use of social communication by Don Bosco.

We know how Don Bosco relied most heavily on the Salesian Bulletin. He called it "the main bulwark of the Salesian works and of whatever concerns our members."⁹ He was convinced that "the Salesian Society will flourish materially if we strive to uphold and spread the Salesian Bulletin."¹⁰

For this reason Don Bosco wanted it to be printed in several languages, and before his death he completed four different editions: Italian, French, Argentinian, and Spanish. One might say that wherever the Salesian Family reached a certain membership level and a certain degree of strength, Don Bosco wanted

⁸ E. Ceria, *Annali della Società Salesiana*, I, 249.

⁹ MB 17, 669.

¹⁰ MB 17, 645.

a Salesian Bulletin to get there too to encourage, inspire, and multiply his collaborators.

Under Fr. Rua the editions rose to eleven in number. In this manner began and developed bit by bit a 'chain of publications' with worldwide circulation (there are 34 today), which constitutes a fairly unique occurrence in what could be called the minor history of journalism.

Now it is up to us to see if we are able to take the Salesian news into proper account and if we will succeed in utilizing it with sufficient competence and effectiveness to the advantage of the Salesian missions throughout the world.

Spreading Salesians news

Before getting to the heart of the evaluations and problems of the Salesian news, let us stop briefly to consider the overall picture that it puts before us. It is something that we are certainly aware of, even though not very clearly, and it therefore deserves some brief study as well.

Those for whom our family news is intended

The first question is: To whom is the family news directed that we, according to Don Bosco's example, continue to receive and spread throughout the Salesian world? The obvious answer is that group of people whom Don Bosco wanted joined together in the "union of benefactors of mankind", called by him to "be of service to their fellowmen," — in other words, all those belonging to the Salesian Family, understood, however, not in a strictly juridical sense, but in a wide one. Besides, not everything is meant for everyone, not in the same way nor for the same reason.

The Salesian news readership is, therefore, made up of various

kinds of people — in the first place, the Salesians and the Daughters of Mary Help of Christians, the Salesian Cooperators and those who hold the most distinguished positions in the Salesian Family, even though they carry no membership cards, i.e. our parents.

There are other groups which in fact share to a certain degree in Don Bosco's apostolic project, for example, the Salesian Past Pupils who are particularly close to the Family of Don Bosco.¹¹ And then there are the thirteen Religious Congregations and the three Secular Institutes that grew off the Salesian stock, as well as the various other youth and adult groups organized by us in our schools, youth centers, parishes and missions.

Also the parents of our pupils, who by the fact of having entrusted their children to the Salesians, have a particularly close educational relationship with us and have thus entered into the Salesian sphere of activity. Nor must we forget our benefactors and all those people who may show only a friendly interest in our work. Actually, all of them can derive some benefit, such as an enrichment for themselves and a reason for fruitful collaboration with us, from open, serene, cordial and positive Salesian news.

All of them have a legitimate right to Salesian news, and it is therefore our duty to see that they are not deprived of it.

The channels through which Salesian news is transmitted

It would be interesting to make a survey of the initiatives that are today at work to spread our Family news. The result would be a very impressive picture ranging from film documentaries to slides, from books to hundreds of printed periodicals and

¹¹ *Const.*, art. 5.

countless cyclostyled or mimeographed sheets. I will confine myself to some brief comments.

For the news in the Congregation, other than the official "Acts of the Superior Council" (quarterly in 6 languages, with world-wide printing of about 8,000 copies), there is the Salesian News Agency (ANS, now in 4 languages with printing of about 2,000 copies), and there has recently been added the colorful collection of about 70 Provincial Newsletters. Proposed in 1971 by the Special General Chapter, these newsletters have been found extremely useful by both the Provinces and the confreres, which explains their large circulation and their popularity. Although requiring a great deal of work, they are put out wherever and whenever possible, often with good taste and always with much dedication and commendable spirit of service.

A news circulation somewhat similar to that of the Salesians is that of the Salesian Sisters. On their part, the Cooperators and the Past Pupils are kept informed through various national and local publications, while their leaders regularly receive from the Center cyclostyled sheets which deal especially with organizational matters.

The Salesian Family, taken in the broad sense, is reached through the 34 current Salesian Bulletins, still growing in quality and quantity, published in 19 languages and with an annual printing of over 10 million copies. Locally, the Salesian Family is informed through hundreds of school, parish and association publications, which at times are only cyclostyled or mimeographed sheets — an deconomical, practical and speedy means which can never be praised too much —, but which together add up to a great deal of Salesian '*animazione e informazione*,' i.e. spreading news and fostering good spirit.

While these publications usually reflect and follow up Salesian 'scene,' i.e. the day-by-day unfolding of our project, the books have the express purpose of recording and spreading Salesian history and reflecting on the spirit and charism of Don Bosco.

The Missions Centenary provided an occasion for a flourishing of historical volumes, in various languages.¹² Reflection is nurtured by collections or series produced in the Salesian Study Centers, and this is a definite sign of love for Don Bosco.¹³

The Missions Centenary also provided the occasion for a considerable and commendable production of documentaries, high in technical and artistic quality, and effective instruments for Salesian news.

On the whole this is a rich and varied panorama, though in some cases one wonders whether good will is accompanied by the necessary competence and quality level needed to ensure the desired result, i.e. that it will be accepted and read by those for whom it is intended.

The contents of Salesian news

What does the Salesian news bring to the Family of Don Bosco? We have said generically 'family news,' i.e. the news regarding Don Bosco's project being carried out in the Church for the benefit of youth. We can be more exact in saying that this Salesian news carries three types of content: the historical content, that of thought or reflection, and more often that of current events.

- At times, not sufficient importance is given to the *historical content*, to our past. Nevertheless, it is through the tradition left to us by Don Bosco, short but full of inspirational and

¹² Particularly precious has been the contribution, in this area, of the *Centro Studi di Storia delle Missioni Salesiane (Salesian Missions History Study Center)*, which has published several series of books at the Libreria Ateneo Salesiano (Rome) and LDC (Turin).

¹³ One only needs to point out the publications of the *Centro Studi Don Bosco (Don Bosco Study Center - UPS)*, the "*Colloqui sulla vita salesiana*" (*Conversations on Salesian Life*) series, the various volumes published by the Generalate, and various works of several centers especially in Latin America.

leavening elements, that the members of his Family fundamentally find the first element of union and cohesion. A scholar once said that “there does not exist, and there never has existed, a people without stories,”¹⁴ and that is true for the Salesian Family as well. In the almost unfathomable figure of our Founder, in the volumes of his Biographical Memoirs, in the missionary adventure of his sons, in the concrete example of his saints and of all those who have gone before us, it is possible — rather I would say necessary — to find again that brightness of life and that climate of generous dedication, which alone can animate, awaken ideals, and stimulate imitation and action.

- No less important is the content of *reflection* on the history and nature of the Salesian mission, that can bring about a more profound and orderly knowledge of our Founder’s project and spirit, and of the Salesian charism.

We can sometimes notice, even amongst some Salesians — especially today when the myth of material efficiency has very many followers — almost a refusal of, and an escape from, ideas as though they were a useless waste of time; and we witness a persistent search for whatever looks ‘concrete’ and ‘practical.’ Well, I wish to remind those confreres who might be taken in by this outlook of what someone once said: “Nothing in the world can be more practical than a clear idea.” Let us be convinced that personal and community reflection on the Salesian project, supported by comprehensive Salesian information in its various forms, is the shortest way to reach the ‘concrete’ and the ‘practical,’ and cannot but be of help in the accomplishment, without mistakes or deviations, of our mission amongst youth.

- Finally, and I would say above all, the Salesian news is concerned with *current events*. In the first place, it brings to our attention official communications regarding the activities of

¹⁴ Roland Barthes in Autori Vari, *L'analisi del racconto (Analysis of a story)*, Bompiani 1969, p. 7.

our various organizations, new appointments, the programs already planned and soon to be carried out, and the various opportunities for meeting. Furthermore, it brings up-to-date information on works, men, successes and failures, and expectations and problems.

We will see later on in this letter what positive influence — such as giving consolation and encouragement, and contributing proposals and programs — this type of communication can exert upon the entire Salesian Family. But in concluding this point I feel I must remind you that the flow of Salesian news can and must circulate, at least in part, to the outside, to those who know us and to those who do not yet know us, in such a way that Don Bosco's project, according to Our Lord's exhortation: "Let them see your good works!" (Mt. 5:16), may be accomplished in the daylight, in an open and truly evangelical confrontation with public opinion.

Those who spread family news

At the root of so many instruments and channels working in the Salesian world to spread our family news, there are definite people, who undoubtedly today are in great numbers, and several of them are well trained. Many work only occasionally in this area, but others on a regular basis, and some full-time, like the confreres working on some Salesian Bulletins. At the centers of our organizations, Provinces included, there are those who have permanently taken on the task of a *quasi*-news agency. There are Provincial secretary offices that have become like small clearing houses, engaged in the periodical and faithful receipt and dispatch of news.

It is a fact that at various levels of responsibility there is felt in our Congregation an increasing need to make things known, to inform in the most appropriate way, and to 'animate' through communication. Hence the need for men specifically trained and therefore capable of guaranteeing really effective information.

Social communication is today rightly considered a science, a technical skill, and an art; therefore, it calls for aptitudes, professional study, and patient apprenticeship. Commendably, the confreres who enter the Salesian news field through special study and thus have professional credentials, are growing in number. This is the road to follow, and I feel I should encourage the Provincials who direct their confreres toward such study.

To digress for a moment, let me remind you that the Salesian presence in social communication cannot limit itself to training 'intermediate operators,' i.e. those who transmit Salesian news. According to the example of Don Bosco, there is need for specialized confreres capable of producing the news, and it is necessary to train them.¹⁵

But, what I want to point out concerning those who have the task of transmitting Salesian news, is the exact interpretation of their role. They have been called on to present and illustrate Don Bosco's project, and therefore they must feel they are speaking in Don Bosco's name. This requires that in order to communicate *Salesiana* (things Salesian) they make every effort to know and truly understand our Founder, as well as the present Superiors interpreting him, and the Salesian 'reality' happening now as a part of our developing mission; in other words, it is not themselves they are expressing, nor their own ideas or their own tastes that they are asked to transmit in the communication of Salesian news, but that mission toward youth that God entrusted to Don Bosco and to his sons.

What should I say then about certain trends, clearly recognizable for example in some Salesian Bulletins, towards a generic

¹⁵ On this, which is primarily a duty of the Provincials, see the aforementioned message *To Salesians in the publishing field*, ASC, No. 282, especially pp. 28-31. See also *Acts of the Special General Chapter*, 455, where scientific training is said to be required "for those who will become involved at the production level, either as writers, editors or publishers of printed matter, or as advisers or reporters in the field of the cinema, radio and TV."

type of journalism, even if it is soundly Christian? On this point I would like to invite you not to confuse the two things. That kind of journalism, though excellent in itself, can not and must not replace Salesian information on channels normally reserved to Salesian information itself. The family of Don Bosco in every region of the world has an inalienable right to a suitable Salesian nourishment, and this under the pain of its deterioration and demise as a specifically Salesian reality.

The objectives of Salesian news

Family news evidently strives constantly to promote, inspire and urge on the Congregation and the Salesian Family in their pastoral endeavors on behalf of the world's youth. Now the Salesian Family, though it finds its *raison d'être* and justification above all on the supernatural level, continues nevertheless to be conditioned in its historical unfolding by the human element, and it is therefore subject to precise sociological laws, which we must reckon with.

For a reality as complex and variously organized on the five continents as the Salesian Family to attain its pastoral objectives such as were specified by Don Bosco, it will be necessary to have within itself a communication network capable of spreading definite kinds of news. We will leave it to those responsible for this delicate sector to go further into the matter. We will mention only that scholars consider four different kinds of information to be necessary in any organization.¹⁶

• First of all, there is the *information* which we call *operational*, necessary to guarantee the normal execution of community

¹⁶ Cf. Paul Grieger, *Comunicazione e informazione al servizio della comunità* (*Communication and information at the service of the community*), Edizioni Paoline 1976, pp. 47-49 (who refers to P. Jardillier, *L'organisation humaine des entreprises*, PUF-Paris, esp. ch. VII).

activity programs. It involves that combination of guidelines, announcements, declarations, etc. that are found in abundance in Salesian news media.

- There is also the *motivational information*, which in groups of volunteers like ours is, to say the least, indispensable. In the Salesian Family from the confreres with vows to the Young Cooperators fresh from their first pledge, we are all volunteers, that is people who have freely answered *yes* to the '*si vis*' (*if you wish*) whispered in the innermost conscience by Our Lord's voice — demanding but respectful of individual liberty. This makes it important for us to see continually set before our eyes the reasons for belonging to our group and the ideal values that give full supernatural justification to our attachment to, and our working for, Don Bosco.

- There is also *promotional information*, which in the case of the Salesian Family is understood above all as "on-going formation," for the spiritual enrichment and the professional updating of all those who are working on Don Bosco's project.

- And finally there is the *general information*, with carries with it every type of news — not only appointments, changes and obituaries, but also facts about people and data about works, description of experiences and initiatives, etc. — that promotes an adequate knowledge of group life.

This brief listing of the four types of information in organizations may seem uninteresting, but nevertheless it should be kept well in mind by the confreres involved in communication, whether they be heads of some important publication or of a simple cyclostyled or mimeographed sheet. They will have to ask themselves at the right moment if, besides spreading general and operational information, they are succeeding in transmitting to their readers motivation which is ideally valid, and content which is truly enriching at the human and spiritual level.

Salesian news is absolutely necessary today

After this bird's-eye view on the present situation of Salesian news it is necessary to briefly explain its value and usefulness.

Beginning with its limitations, we have already mentioned the most obvious one: that communication through mass media is not the best there is. Far more beneficial is the 'face-to-face,' person-to-person communication, which among other things allows for an on-the-spot dialogue and makes it possible to understand immediately whether the message sent has been received, understood and accepted, or rather misunderstood, opposed or rejected. One direct meeting is worth more than one hundred letters, articles, pamphlets or books.

Recourse to instruments of social communication becomes necessary, however, in so far as personal communication cannot reach everyone nor can it do it as often as necessary. In practice, for a group as large as the Salesian Family, recourse to such methods, already considered necessary in 1876 by Don Bosco for the forty-four confreres at that time, has today become absolutely indispensable.

Another necessary observation concerns excessive reliance on technology. Some may think that in order to ensure the complete success of communication all that is needed is to possess the most advanced and highly sophisticated means of communication available today. This 'idolatry of progress' could lead us to belittle or ignore the prime importance to be given to the content of communication, the rich substance of the message to be conveyed, without which the most advanced equipment, though attractive to the eye at first, would in the long run definitely leave a sense of emptiness and ill-advised ostentation, and a painful impression of sheer waste.

A sense of belonging

With the ground cleared of erroneous and misleading appraisals, it remains to point out several positive effects of family news. Above all, they cultivate and enrich our sense of belonging to the Salesian Family.

In the first place let us talk about the Salesian. For him to feel at ease in the Congregation, to work with satisfaction and effectiveness for Don Bosco's project and for his own spiritual enrichment, he must have a well-motivated conviction that "it is really worth" belonging to Don Bosco's Family. If the feeling grows in him that his religious family has a specific and important mission to accomplish in the Church, that he has been personally and definitely called to be — as our renewed Constitutions say in art. 2 — a sign and bearer of the love of God for young people, and that he can truly accomplish all this while fulfilling himself as a man, a Christian and a religious, then there can be no doubt in any of us that his heart will open up, and he will feel the joy of being Don Bosco's son and living happily in his vocation.

On the other hand, if he limits his vision to his own local group, which may seem insignificant to him, unsuited to witness to anything convincingly, incapable of solving the concrete problems of his fellowmen, he may easily feel useless, worthless, frustrated and disappointed in his aspirations.

Thanks to the Good Lord, we sons of Don Bosco today find ourselves placed in a substantially positive situation, regardless of human sins and weaknesses. The Family that Don Bosco created with his heroic sanctity is still a valid reality, operating effectively within the Church. As a matter of fact, it has been receiving public testimonials of appreciation and trust — sometimes perhaps beyond its merits — on the part of public opinion and many civil and Church authorities and I do not hesitate to say from the Pope himself, who has shown this on more than one occasion.

It is a consoling fact that very many confreres in difficult positions and with a life of sacrifice bear wonderful witness to God and to men of their faith and love for youth.

Now Salesian news that informs us without triumphalism or ostentation, but serenely and objectively on the activities of those who work for Don Bosco can only have an advantageous effect on one's sense of belonging to the Salesian Family. News 'without triumphalism or ostentation' I said, and I did so advisedly. For it is the truth — Saint Paul reminds us — and certainly not a pretentious put-on nor hidden persuasion that makes us free.

But I am thinking of certain isolated confreres, placed in a narrow-minded and perhaps mediocre community, engaged in thankless work — sometimes one continues for years and years to water the proverbial 'dry stick,' without any hope of ever seeing it sprout —. In such situations discouragement becomes understandable, as does the temptation to give up. If on top of that the confrere knows little or nothing about the other confreres, then he can easily generalize his pessimism, with easily foreseeable results. If on the other hand he is able to discover that in very many other parts of the Salesian world there are confreres who plant with the Lord's blessing and reap generous fruits, he can find in this a source of comfort and stimulation to remain faithful at his post even in difficult moments.

So let there be Family news! Abundant and positive Salesian news will reinforce his sense of belonging and give forth its results of enthusiasm, self-fulfilment, satisfaction and joy shared by all in the Lord.

The effects of widespread publicity

What has been said with reference to the Salesian applies equally well to everyone else — Cooperator, Past Pupil, etc. — working in the Salesian Family. Family news can improve everybody's involvement in Don Bosco's mission.

But this same news, if it is used well, can do more than just support us; it can make us new friends who will join forces with us. Don Bosco obtained support for his apostolic project because he was able to make it popular through the means of social communication. He achieved this *popularity* through a combination of what social communication experts today call *publicity* and *appeal*.

- Don Bosco's project, which he wanted to make known to the largest number of people possible, was publicized through the Salesian Bulletin: "Let us increase its circulation as much as possible," he said. "Let us make it known in every possible way."¹⁷

Fr. Ceria commented that he "used to recommend that it (i.e. the Salesian Bulletin) be sent not only to Cooperators, but also to as many as he knew who would not turn it down."¹⁸ Even more explicit is what Don Bosco said about 1884 in reply to a direct question of the Founder of the Pompei Institute: "Here is my secret," he replied. "I send the Salesian Bulletin both to those who want it and those who do not."¹⁹

- But publicity is not enough. For the Bulletin to achieve the desired result of bringing good people together, *appeal* was needed as well. The term used by Don Bosco has a richer meaning than that found in social communication books. He spoke of '*affetto*', affection. It is a question of "winning the people's affection for our institutions."²⁰

In reality, Don Bosco in the past century perceived empirically and applied consistently principles that today's social communication experts express in less simple formulas.

The fact remains that the popularity of this important project

¹⁷ MB 13, 261.

¹⁸ E. Ceria, *id.*, I, 242.

¹⁹ MB 17, 670.

²⁰ MB 13, 260.

of Don Bosco was a vital force that kept it going, and it continues to do so. A real knowledge of what the Salesians do in the world can inspire honest, Christian-minded and youth-concerned people with a desire to know more about the Salesians' involvement in youth work and can lead them to associate themselves with us. Thus from a contact with Salesian values and works people can easily and gradually acquire our Salesian outlook and developed a desire to belong to the Salesian Family.

At the operational level, this can mean, in the first place, that people give us external support in the form of financial contributions for our missionary work. Then their collaboration can be made more concrete by their joining some groups organized by the Salesians. Later, in the light of personal experience and reflection, they may feel a call to play a more stable and precise role in the Salesian Family, such as that of Cooperator, and in the case of young people the goal can even be to consecrate one's life as a Salesian or a Daughter of Mary Help of Christians or a Volunteer of Don Bosco. I am not speaking hypothetically, but through personal experience, for the modest history of our Congregation is rich with some very vivid episodes of this kind.

Salesian news today is in a state of crisis

The Salesian news system set in motion by Don Bosco and improved on by his successors, though continuing to render invaluable service, has been in a state of crisis over the past ten or twenty years. A similar crisis has also hit other religious institutes, but perhaps we have felt it more sharply because in our Family news has had and still has a particularly prominent role to play.

What are the causes of such a crisis? There are at least two — one that could be called external, related to the profound changes going on in society, and the other internal, related to the changes occurring in our community life.

The Salesians in the "World Village"

The new sociological fact is that the Salesians too — like all men today — have been taking up more stable residence in what Marshall McLuhan has called the "world village." In fact, thanks to the increase and improvement of the instruments for social communication, news today spreads on a world-wide scale with the same speed as it used to circulate from door to door, from gossip to gossip in any old-time village. In other words, as McLuhan has been telling us, our planet is shrinking to the dimensions of a village, as far as news is concerned.

In fact, we all find ourselves much more informed on what is happening in the world than in times past. Reliable sources speak of 8,000 daily papers in the world, 25,000 weeklies, 27,000 radio broadcasting stations, 18,000 television transmitters, 250,000 cinemas, and a total of about 150 million people employed in social communication.²¹

Now the torrent of news that continuously pours into the atmosphere from all directions and to which people are exposed whether they want it or not — and most of them seem to want it —, does not stop at the doors of religious communities, much less at those of the Salesian ones, since our mission to youth and the working classes leaves us wide open to the world. We can thus imagine one of the little houses in the "world village" to be that of a Salesian community. The news that reaches it, is for the most part news that we could term worldly, without necessarily giving this term a negative connotation. It is news about politics, current events, sports, social life, etc., all so disproportionately abundant as to swamp the other news of a religious or strictly Salesian nature.

It is a fact today that Don Bosco's voice, amidst the deafening

²¹ Msgr. André-Marie Deskur, *La Chiesa, lo Stato e i mass-media (Church, State and Mass-media)* in *L'Osservatore Romano*, 26th March 1976.

chorus of the thousand other sounds carried by television, radio, records and cassettes, weeklies, dailies and books of all kinds, reaches our ears more and more muffled, fainter and fainter with each passing day. The negative effect of this on our religious life can easily be imagined.

Scheduled times for reading family news have declined

Besides this disturbing fact, we must take note of a more or less legitimate change which has nevertheless occurred in our communities. I mean the decline, in too many cases, of the fixed times for reading Salesian news.

The ever more rapid rhythm of modern life, which has also influenced the Salesians — who by vocation and on the example of Don Bosco are engaged in a very active life — has caused a further abating and almost erasing of the already short amount of time once given to Family news. An ideal moment for this news remains the time for Spiritual Reading, with which however some of the confreres dispense almost regularly and all too easily. Another time that was traditionally dedicated to family news was mealtime, which is now reserved for brotherly conversation.

Let us try to recall for an instant the Salesian legislation and practice of past times, in an attempt to recapture their spirit and their concern with regard to Family news.

Our 1923 Rule, which remained in effect until comparatively recently, 'canonized' the duty of reading at table "the decrees of the Holy See which refer to us, the constitutions, the regulations, the Acts of the Superior Council, edifying letters, the Salesian Bulletin, the biography of St. John Bosco, of deceased Salesians, of the Saints and other persons... particularly missionaries and educators of the young."²²

²² *Regulations of the Salesian Society*, 1923, art. 19.

But even before that Fr. Rua, in his Circulars, gave some detailed and stringent instructions. The Provincials after their visits to the houses had to report to the Rector Major “whether reading at mealtime was done regularly and, when the Bulletin came in, whether it was given precedence... whether the same was done in the case of other Salesian news, and whether due importance was given to Circular Letters.”²³ On another occasion, after recalling the obligation of reading the life of Don Bosco and the Salesian Bulletin of each month, Fr. Rua exclaimed: “How could one excuse a Rector who does nothing of this? And what could be said of the custom, started in various places, of shortening the reading at mealtime or beginning it after serving soup and finishing it ordinarily before serving dessert?”²⁴

These detailed norms and severe admonitions are indications of the obvious concern that confreres should never be deprived of family news. Today those times and those ways have changed; but has the need for Salesian news, too? The answer is no, and we will immediately state why.

Out of sight...

The spreading of news which we have called worldly, together with the decline of those set times for the reading of family news bring about a crisis not only in the Salesian news, but also in our feeling of belonging to the Congregation. The voice of Don Bosco is growing weak in our ears, and the Salesian ideal is becoming dim in our eyes. For its part, civil society offers a wide array of alternative life projects — often easier and more alluring — for self-fulfilment. There is an old saying that is valid not only for engaged or married couples, but also for religious

²³ Circular Letter of 25th December 1902, point 8a.

²⁴ Circular Letter of 1st November 1906, point 4.

in respect of their Congregation and their ideal: "Out of sight, out of mind."

Probably no Salesian has left the Congregation solely because of a scarcity or lack of Salesian news. But very probably ignorance of the positive aspects of our Family was a contributing cause in every case.

After all, the abandonment of one's vocation is only the extreme and visible result of a less serious but more far-reaching crisis, from which today perhaps many more confreres are suffering than we realize.

These considerations cannot leave the Salesian who loves Don Bosco indifferent, especially if he should hold a post of responsibility for other confreres in the Congregation.

Together for a more active commitment

The importance of Salesian news, that we have seen fully recognized by Don Bosco, as well as the danger lurking in its present crisis, of which we are aware and for which we are probably suffering personally, are reasons that should provoke in us a more active commitment to work in this sensitive area. This is also demanded by the care we must take of our vocation and by Don Bosco's mission that we have been called to carry on amongst the young.

To each individual confrere I would like to put these questions: How do you stand with regard to Salesian news? Do you look forward to it with anticipation and receive it with joy, as you do in the case of a letter from a dear one? Or do you feel uninterested and bored? Do you dedicate a little of your time to knowing Don Bosco and his charism, your confreres and their work in the Province and in the world? Do you know where to find this news? Are you interested in having books and publications at your disposal? Have you made it a real

habit of reading Salesiana? All this can be of great help for you and your vocation.

• To the *Superiors of communities* I would like to say a great deal, because so much depends on them. Let them begin by asking themselves a few questions about the kind of conversation that prevails amongst the confreres. What do they talk about? Are they limiting their conversations to sports and crime or do they rise to the higher level of spiritual and Salesian things? There are here tell-tale signs of what really interests them.

It is up to the local Superiors to find any necessary ways and means to re-establish suitable times and places for Salesian news within their communities.

A first step is *providing subscriptions* to Salesian periodicals and purchasing Salesian *books* for their communities and individual confreres.

A second step is stocking the *library* and setting up a *reading room*. These places should be not only adequately supplied (skimping is no longer commendable and recommended...), but also comfortable.

Here I would like to point out an original initiative, which is an improvement on the regular reading room. For some time in some communities there has been in operation a *Salesiana Reading Room* (« *la sala della salesianità* »), i.e. a room reserved specifically for Salesian material, e.g. ample collections of Salesian publications, audiovisuals, documents of old vintage, picture albums, curios, antiques, souvenirs, etc. — briefly, anything that could help the confreres to get better acquainted with Don Bosco and their mission.

• A third step concerns the *community use of family news*. Getting it through private reading is useful, but it is not enough. I would say that Salesian news is effective solely when the community becomes aware of it. This can be achieved through community practices, such as the Spiritual Reading — probably still the most suitable time —, conferences, and good-night talks.

The Rectors should not be satisfied with merely retelling events and repeating ideas, but should get the confreres to join the conversation and express their opinions, thus making sure that they derive some benefit from it. This can be done much more easily in small communities. It can be done also when the community is gathered together in the chapel. (The recollected atmosphere of a chapel should not make us fall silent, for the Apostles and disciples were not made silent by their awareness of being in the Lord's presence, but conversed familiarly with him and among themselves.)

- *Those in charge of training Salesians* have a special task to perform for the new generations of confreres. They must instil in them a lively interest in our family events. The years of training should be the "suitable time" for developing that habit of reading Salesian news which is to accompany these confreres for the rest of their lives. A Salesian who does not acquire a habit of perusing with enthusiasm and perseverance the Salesian sources of information during his training period, will hardly do it later.

Modern teaching methods in the studentates could likewise be usefully oriented and applied to Salesian information, both with regard to historical and theological and pastoral matters.

- *The Provincial and his collaborators* have also a selective role to play, because it is in their power to promote or to stifle the flow of news. This begins with the news about the Provincial community carried by the Provincial Newsletter.

- A special word needs to be addressed to the *Salesians directly in charge of Salesian news*. They are now numerous and are placed at various levels —from the Generalate to the Provincial and local houses. Some of them are responsible for complex publications; others for modest but very useful cyclo-styled or mimeographed sheets; and all of them are dedicated to

a work which often brings little recognition and entails much sacrifice.

Sometimes they may be criticized for putting too much printed matter in circulation, and this might be true. But what at first sight might appear to be a problem of quantity is very often nothing but a problem of quality, because whatever is poorly written from a journalistic point of view, even though it may be small in quantity, is rejected by the readers, and psychologically it is already too much.

If a recommendation is to be made to these workers, it concerns their professional training. (We have said above that social communications is a science, a technical skill and an art.) But more than to these confreres, who do their work out of obedience, our recommendation is directed to their superiors, who have the duty of training their personnel. Schools of journalism have grown in number throughout the world: amateurism and improvisation are no longer adequate in this field; on the contrary, they are tragic.

• *To everyone* I would like to say once again: Do not keep Family news for yourself — stored away in your cupboard, so to say. When it is suitable, pass it on to your boys, in sermons and talks, and in various other situations. In the past and even now, many Salesians had and still have a talent for speaking about Don Bosco and Salesian matters with charm and ease. We have known many such confreres — and some are still with us in our communities — who possessed a vast, nearly inexhaustible repertoire of Salesian anecdotes and were thus able to carry on lively conversation with their boys for hours and hours on end.

As you see, dear Confreres, in this area there is work for everyone.

In the centenary year of the Salesian Bulletin

There remains to say one last word on that beloved creation of Don Bosco's, whose "100th Birthday" we are getting ready to celebrate in a most effective way, and which has been the reason for this Letter, i.e. the Salesian Bulletin.

We already have a pretty good understanding of its importance for the Salesian Family. Don Bosco used to call it "(not only) the main means" but clearly "the indispensable means for our Congregation."²⁵ On one occasion he said: "It is the main bulwark of the Salesian works and of whatever concerns us, our vocations and our schools."²⁶ Then he added: "The Salesian Society will flourish materially, if we strive to uphold and spread the Salesian Bulletin."²⁷ It was Don Bosco's belief that "if it failed, our works too would fail."²⁸

The 1971 Special General Chapter declared the Salesian Bulletin "the official organ of the Salesian Family,"²⁹ but despite the appearance this declaration meant no change or anything new. Although written primarily to inspire and encourage the Salesian Cooperators and to attract new ones, the Salesian Bulletin from the very beginning had a much wider and more comprehensive purpose. Don Bosco had already called it "the newspaper of our Congregation,"³⁰ and wanted it to reach his Salesians as well: "The Bulletin is written for us and for our Cooperators."³¹ But he intended it for a still wider circle of readers: "The Bulletin is but a tool for acquainting others with our undertakings

²⁵ MB 18, 146.

²⁶ MB 17, 669.

²⁷ MB 17, 645.

²⁸ MB 13, 261.

²⁹ *Regulations of the Salesian Society*, art. 32.

³⁰ MB 13, 81.

³¹ MB 16, 412.

and uniting all good Christians in spirit and purpose.”³² Therefore he used to say: “Let us increase its circulation as much as possible; let us make it known in every possible way.”³³

Even the Tenth General Chapter in 1895 shared this view, and stated that the Salesian Bulletin was “the organ of the entire Salesian Society,” thus placing no limitations — as also the recent Special General Chapter has done — regarding its readers.

It will therefore be our task in this centenary year to work for its wider circulation — first of all, among the sons of Don Bosco and then among their families. (Who more than our dear ones are entitled to know of, and enjoy reading about, the wonderful things accomplished in the Salesian world with God’s blessing?)

Then the Delegates of the Cooperators and the Past Pupils should take up again at once promoting a regular circulation of the Bulletin in their associations, whenever this has been interrupted. Those in charge of other organizations operating within our Salesian environment should do the same. Parish priests should consider the Salesian Bulletin as a welcome bond with the families most actively engaged in parish apostolate. Nor should the people who work with us in our houses (teachers, employees, etc.) be forgotten.

We do well to make the Bulletin known also to the parents of our boys. In as much as by the mere fact of entrusting their children to us they show a desire to join forces with us in their education, they will find it interesting and useful. Also our pupils should be acquainted with the Bulletin, when the occasion arises in the school or elsewhere; they could use it for school research projects, for missiological education and for vocational information and talks.

The Bulletin should also reach people and places which are

³² *ibid.*

³³ *MB* 13, 261.

'outsiders' to our work and to which our work should be made known, i.e. civil and religious authorities, cultural organizations, libraries, companies and firms with which we deal regularly, and also plain sympathizers.

All this is part of that precise duty which our Constitutions impose on us with regard to the Salesian Family: "In it (we) have the special responsibility of preserving unity of spirit and of encouraging those friendly contacts which lead to enrichment and to a more fruitful apostolate."³⁴ There is no better way to achieve this than through the Salesian Bulletin.

In this connection we should adopt Don Bosco's modern outlook and approach. We should consider, as he did, the Salesian Bulletin as a kind of 'house organ,' that is, like the periodical that any large business concern distributes among its employees, sales personnel and customers to promote a better public image, better public relations and ...better business. Good results are bound to come to us from our Bulletin, too.

This is the experience of the past. In 1905 Fr. Rua wrote: "Don Bosco's predictions have come true. The Salesian Cooperators have grown in numbers prodigiously: they can be found everywhere in the world. The Bulletin is printed in 8 different languages and is read with enthusiasm. In this way about 300,000 people are kept informed of the work being done by the Salesians, and according to their moral capacity and material means they come to their assistance."³⁵

Since then the Salesian Family has been growing steadily — and whenever a Salesian Bulletin is skilfully edited and widely circulated, unfailingly the goals are achieved which Don Bosco set forth and the Special General Chapter summed up: "To diffuse the spirit of Don Bosco, to provide information about the work being done and its needs, to bring together the various

³⁴ *Const.*, art. 5.

³⁵ Circular Letter of 19th February 1905.

groups in our family, to encourage and inspire them, and to promote vocations.”³⁶

To attain all this, the Bulletin needs steady care and support. Like every living being, it needs to be protected and nourished. But it yields generous returns, for it wins friends to the Salesian work, strengthens the bonds of affection and cooperation, and helps to build up Don Bosco's Family.

“In thinking about these things,” Fr. Rua went on to say in the aforementioned text, “I assure you, my dearest sons, that I cannot be persuaded that those Salesians are inspired with true zeal who are devising a thousand other means rather than following that of spreading the Salesian Bulletin. I tell you in all sincerity, I cannot feel glad when I am told that certain confreres are working untiringly to establish and direct other associations and are giving no thought to that of the Cooperators which is completely Salesian. I cannot praise those who take on immense sacrifices and unbearable burdens to print and circulate other periodicals while they leave piled and buried under dust the Salesian Bulletins that we sent them with the hope they would distribute them.” (Circular Letter of February 19, 1905).

We should do our best to avoid deserving this reprimand from the one who wanted, even for the Salesian Bulletin, to go halves with Don Bosco. We too will work effectively in this Salesian Bulletin centenary if between August 1977 and August 1978 we try to take up some initiative such as our love for Don Bosco and our creativeness prompted by his example will suggest to us.

Conclusion: Let us publicize the good we are doing

To conclude this brotherly conversation on Family news, which for well founded reasons we consider truly capable of

³⁶ *Regulations*, art. 32.

helping us make the Salesian Family grow, there only remains to listen once again to Our Father Don Bosco, in a passage I consider fundamental for this subject. It is stated by Fr. Ceria in these words:

“There were at various times people who criticized Don Bosco for resorting to publicity either through the newspapers or through occasional pamphlets. We would like to say that his virtue stood out even in this matter.

In fact Don Bosco did not ignore the attitudes of some people and the criticisms of some others, nor was he unaware of the fact that by acting in this manner he was forfeiting the esteem of some people in high positions. Sometimes these would express their disapproval quite openly to his face.

However, he justified his way of acting by saying: ‘Our times demand action. The world has become earth-centered. *We must therefore work and publicize the good we are doing.* Even if one were to work miracles by praying night and day in the privacy of his own room, the world would take no notice nor believe. *The world must see and touch for itself.*’

Dear Confreres, as I said when introducing this letter, from Don Bosco’s clear ideas and especially constant and consistent work there come to the new generations of Salesians ideas and guidelines that we feel to be extremely valid, and I would say pressing, for our times. It is up to us now to make the word and example of the Father fall on good ground.

Sending my greetings and prayers to each and everyone of you, I am,

Affectionately yours,

FR. LOUIS RICCERI
Rector Major

III. THE 21TH GENERAL CHAPTER

1. Roster of the Members of the GC 21

1.1 CAPITULARS

1.1.1 *Superior Council*

1. Fr. Luigi RICCERI, *Rector Major*
2. Fr. Gaetano SCRIVO, *Vicar*
3. Fr. Egidio VIGANO, *Personnel Formation Councillor*
4. Fr. Giovenale DHO, *Youth Apostolate Councillor*
5. Fr. Giovanni RAINERI, *Adults Apostolate Councillor*
6. Fr. Bernard TOHILL, *Missions Councillor*
7. Fr. Ruggiero PILLA, *Economer General*
8. Fr. Luigi FIORA, *Regional Councillor*
9. Fr. José HENRÍQUEZ, *Regional Councillor*
10. Fr. Antonio MÉLIDA, *Regional Councillor*
11. Fr. Jean TER SCHURE, *Regional Councillor*
12. Fr. Juan Edmondo VECCHI, *Regional Councillor*
13. Fr. George WILLIAMS, *Regional Councillor*

1.1.2 *Other ex-jure Members*

14. Fr. Renato ZIGGIOTTI, *Rector Major Emeritus*
15. Fr. Decio TEIXEIRA, *Procurator General*
16. Fr. Raffaele FARINA, *GC 21 Moderator*

1.1.3 *Province (*) Provincial*

Delegates

Substitutes

AfC	17. Fr. Henri REUMERS	18. Fr. Jacques NTAMITALIZO	<i>Fr. J. Dingenen</i>
Ant	19. Fr. Giovanni ARTALE	20. Fr. Angel SOTO	<i>Fr. J. Mesidor</i>
ABA	21. Fr. Jorge CASANOVA	22. Fr. W. MALDONADO	<i>Fr. S. Negrotti</i>
		23. Fr. Francisco LEOCATA	<i>Fr. J. Cristiano</i>
ABB	24. Fr. Juan CANTINI	25. Fr. Benjamin STOCHETTI	<i>Fr. E. Moreno</i>
ACó	26. Fr. Jorge MEINVIELLE	27. Fr. Eusebio FARIAS	<i>Fr. A. Pepman</i>
ALP	28. Fr. José Pedro POZZI	29. Fr. Demetrio LICCIARDO	<i>Fr. R. Mañas</i>
ARo	30. Fr. Francisco TESSAROLO	31. Fr. Angel BUTTO	<i>Fr. A. Buccolini</i>
Aul	32. Fr. Wallace CORNELL	33. Fr. F. BERTAGNOLLI	<i>Fr. N. Ford</i>

(*) Missing are the names of three Provinces (Bohemia-Moravia, Slovakia, and Hungary) and one Delegation (Vietnam).

<i>Province Provinciale</i>	<i>Delegates</i>	<i>Substitutes</i>
AuS	34. Fr. Joseph PITZL	Fr. O. Wansh
BeN	36. Fr. Maurizio QUARTIER	Fr. J. Schepens
BeS	39. Fr. Pascal POU MAY	Fr. F. Pottie
Bol	41. Fr. Rinaldo VALLINO	Fr. P. Vivier
BBH	43. Fr. Alfredo CARRARA	Fr. R. Cotta
BCG	45. Fr. Walter BINI	Fr. G.P. Campos
BMa	47. Fr. Antonio RASERA	Fr. G. Winkler
BPA	49. Fr. Guerrino STRINGARI	Fr. G. Gómez
BRe	51. Fr. Antonio POSSAMAI	Fr. L. Rossa
BSP	53. Fr. Fernando LEGAL	Fr. G. Teofilo
CAM	55. Fr. Luis CHINCHILLA	Fr. I. Danelon
Cil	57. Fr. Sergio CUEVAS	Fr. O. Rodriguez
Cin	59. Fr. John WAN	Fr. A. Videla
CoB	61. Fr. Mario Alberto JIMÉNEZ	Fr. Jos. Zen
CoM	63. Fr. Jorge NIETO	Fr. S. Pongutá
Ecu	65. Fr. Carlos VALVERDE	Fr. C. Montalvo
Fil	68. Fr. José CARBONELL	Fr. G. Bottasso
FLy	70. Fr. Georges LINEL	Fr. G. Perrelló
FPa	72. Fr. Pierre PICAN	Fr. A. Cogliandro
GeK	75. Fr. Karl OERDER	Fr. M. Mouillard
GeM	77. Fr. Richard FEUERLEIN	Fr. J. Gouriou
Gia	80. Fr. Gennaro HONDA	Fr. G. Balbo
GBr	82. Fr. Bernard HIGGINS	Cler. U. Gillner
InB	84. Fr. Tony D'SOUZA	Fr. U. Knapp
InC	86. Fr. Nicholas LO GROI	Fr. G. Fiedler
InG	88. Fr. M. PULINGATHIL	Fr. G. Ishikawa
InM	91. Fr. Benjamin PUTHOTA	Fr. J. Collett
Irl	94. Fr. Michael HICKS	Fr. L. Nazareth
IAd	96. Fr. Carlo MELIS	Fr. L. Colussi
ICe	98. Fr. Felice RIZZINI	Bro. N. Valeri
ILi	101. Fr. Giuseppe SANGALLI	Fr. O. Paviotti
ILO	104. Fr. Angelo VIGANÒ	Fr. Manjil Ittyachen
IMe	107. Fr. Pasquale LIBERATORE	Bro. J. Mannath
INO	110. Fr. Giov. Batt. LUCETTI	Fr. V. Ford
		Fr. V. Di Meo
		Fr. E. Ferasin
		Bro. G. Bombardo
		Fr. E. Torrigiani
		Fr. G. Galligan
		Fr. L. Melesi
		Bro. F. Marinelli
		Fr. A. Verdecchia
		Fr. E. Artale
		Fr. S. Colombo
	35. Fr. Ludwig SCHWARZ	
	37. Fr. Enrico BIESMANS	
	38. Fr. Roger VANSEVEREN	
	40. Fr. Fernand NIHOUL	
	42. Fr. Mario PANI	
	44. Fr. Wolfgang GRUEN	
	46. Fr. Walter BOCCHI	
	48. Fr. Bruno SECHI	
	50. Fr. Pedro Antonio de LIMA	
	52. Fr. O. NUVENS LINARD	
	54. Fr. Hilario MOSER	
	56. Fr. Vidal HERNÁNDEZ	
	58. Fr. Giuseppe NICOLUSSI	
	60. Fr. Alexander MACHUY	
	62. Fr. Luis RIVEROS	
	64. Fr. Gabriel GONZALEZ	
	66. Fr. Fernando PERAZA	
	67. Fr. Teodoro ARROYO	
	69. Fr. Edgard ESPIRITU	
	71. Fr. Edmond KLENCK	
	73. Fr. Georges LORRIAUX	
	74. Bro. Yvon BOURSIER	
	76. Fr. Heinrich SCHUH	
	78. Fr. August BRECHEISEN	
	79. Bro. Hans BORCHARDT	
	81. Fr. Danilo FORTUNA	
	83. Fr. Martin McPAKE	
	85. Fr. Joseph CASTI	
	87. Fr. Jos. KEZHAKKEKARA	
	89. Fr. T. MENAMPARAMPIL	
	90. Fr. M. KOCHUPARAMPIL	
	92. Fr. Thomas PANAKEZHAM	
	93. Fr. Paul PUTHANANGADY	
	95. Bro. John HARKIN	
	97. Fr. Nazzareno CENTIONI	
	99. Fr. Mario FILIPPI	
	100. Bro. Mario MIGLINO	
	102. Fr. Paolo NATALI	
	103. Fr. Severino BRESCHI	
	105. Fr. Francesco MARACCANI	
	106. Fr. Luigi BOSONI	
	108. Fr. Pio DEL PEZZO	
	109. Fr. Nicola PALMISANO	
	111. Fr. Vittorio RE	

<i>Province</i>	<i>Provincial</i>	<i>Delegates</i>	<i>Substitutes</i>
IRo	113. Fr. Salvatore DE BONIS	112. Bro. Renzo TOMASELLO	Fr. P. Scalabrino
ISi	116. Fr. Arturo MORLUPI	114. Fr. Luciano VECCHI	Bro. P. Vespa
ISu	119. Fr. Antonio MARRONE	115. Fr. Paolo VILLASANTA	Fr. A. Cencia
IVn	122. Fr. Omero PARON	117. Fr. Gino CORALLO	Fr. C. Conti
IVr	125. Fr. Antonio MARTINELLI	118. Fr. R. FRATTALLONE	Fr. P. Latorre
JuL	128. Fr. Rudolf BORSTNIK	120. Fr. Mario COLOMBO	Fr. L. Allegri
JuZ	130. Fr. Milan LITRIC	121. Fr. Giacomo MORGANDO	Bro. R. Mano
MOr	132. Fr. Lino OTTONE	123. Fr. Aldo BORT	Fr. N. Castenetto
MeG	134. Fr. Salvador NAVA	124. Fr. Zelindo TRENTI	Fr. A. Zuliani
MeM	136. Fr. Ramón GURRUCHAGA	126. Fr. Raimondo LOSS	Fr. G. Bonato
Ola	138. Fr. Adriano Van LUYN	127. Fr. Guido GATTI	Bro. G. Boni
Par	140. Fr. Víctor REYES	129. Fr. Stanislao HOČEVAR	Fr. W. Dermota
Per	142. Fr. Jorge SOSA	131. Fr. Ivan GRBEŠIČ	Fr. P. Simic
PoK	144. Fr. M. KACZMARZYK	133. Fr. Alfredo PICCHIONI	Fr. G. Laconi
PoL	147. Fr. Stanislaw STYRNA	135. Fr. Macrino GUZMAN	Fr. J. Gutiérrez Jiménez
Por	150. Fr. José María MAIO	137. Fr. Pablo AGUAYO	Fr. J. Solis
SBa	152. Fr. Alfredo ROCA	139. Fr. Wim SARIS	Fr. N. Meijer
SBi	155. Fr. Salvador BASTARRICA	141. Fr. Carlos GIACOMUZZI	Fr. N. Fernández
SCó	158. Fr. Antonio CALERO	143. Fr. Carlos CORDERO	Fr. G. Colombi
SLE	160. Fr. Aureliano LAGUNA	145. Fr. Agostino DZIEDZIEL	Fr. A. Smigielski
SMA	163. Fr. José Antonio RICO	146. Fr. Guglielmo NOCON	Fr. C. Szczerba
SSe	166. Fr. Santiago SÁNCHEZ	148. Fr. Stefano PRUS	Fr. A. Strus
SVa	168. Fr. Joaquín CARDENAL	149. Fr. Stanislaw SKOPIAK	Fr. J. Krol
SUE	171. Fr. Salvatore ISGRO	151. Fr. José María RIBEIRO	Fr. J. Caetano
SUO	174. Fr. Harry RASMUSSEN	153. Fr. José COLOMER	Fr. A. Manero
Tha	176. Fr. Michael PRAPHON	154. Fr. Antonio DOMENECH	Fr. J. Canals
Uru	178. Fr. Hector LECUOA	156. Fr. Matías LARA	Fr. F. Hernando
Ven	180. NFr. Ignacio VELASCO	157. Fr. Juna LAZARO	Fr. L. Puyadena
		159. Fr. Antonio RODRIGUEZ T.	Fr. R. Gutiérrez
		161. Fr. Antonio GONZALEZ	Fr. A. García-Verdugo
		162. Fr. Antonio SAN MARTÍN	Fr. J. Egozcue
		164. Fr. Julián OCANA	Fr. J. Sánchez
		165. Fr. E. ALBUQUERQUE	Fr. J. Juarros
		167. Fr. Valentín VIGUERA	Fr. J. Borrego
		169. Fr. Miguel ASURMENDI	
		170. Fr. Jesús EZCURRA	Fr. F. Ugalde
		172. Fr. Edward LIPTAK	Fr. D. De Blase
		173. Fr. Joseph TYMINSKI	Bro. A. Bertetto
		175. Fr. Tom PRENDEVILLE	Fr. R. Luna
		177. Fr. Anton SMIT	Fr. G. Ulliana
		179. Fr. Nicolás COTUGNO	Fr. L. Schmidt
		181. Fr. Luciano ODORICO	Fr. J. Holgado
		182. Fr. José Angel DIVASSON	Fr. D. Angulo

1.1.4 *Delegaciones y Casas dependientes directamente del Rector Mayor*

<i>Province</i>	<i>Provincial</i>	<i>Delegates</i>	<i>Substitutes</i>
RMU	183. Fr. Mario BASSI	184. Fr. Pietro BRAIDO	Fr. L. Calonghi
Kor		185. Fr. Robert FALK	Fr. H. Bonetti
RMG		186. Fr. Domenico BRITSCHU	Fr. E. Segneri

1.1.4 *Delegations and Houses depending directly on the Rector Major*

1.2 OBSERVERS

Rector Major's Delegate for the Polish Provinces:

Fr. Stanislas ROKITA

Vicar for the Daughters of Mary Help of Christians:

Fr. Giuseppe ZAVATTARO

Salesian Coadjutors invited by the Rector Major:

Bro. Angelo ACOSTA (Rosario Province)

Bro. Rocco BEJARANO (Bogotá Prov.)

Bro. Robert DIAS (Bombay Prov.)

Bro. Jose JUARROS (Madrid Prov.)

Bro. Raimondo MESQUITA (Madrid Prov.)

Bro. Mattia PINUELA (León Prov.)

Bro. Renato ROMALDI (Generalate)

Bro. Uberto SANON (Antilles Prov.)

2. A brief report on the preparation for the GC 21 at the Generalate

2.1 On April 18, 1977 the Rector Major in keeping with art. 102 of the Regulations nominated a *Juridical Commission* which was to examine the minutes of the elections of the Delegates to the Chapter. The nominees were: Fr. Gaetano BRUNO, President; Fr. Mario GRUSSU, Fr. Giovanni HOMOLA, and Fr. Piergiorgio MARCUZZI. They will report their findings to the Capitulars at the beginning of the Chapter.

2.2 During the same month of April, the GC 21 Moderator Fr. Raffaele Farina asked a small number of confreres from various

nations and languages to begin planning for the *liturgical celebration* of the most important dates during the Chapter.

2.3 Throughout the month of May a 10-men group, self-styled the "*May Group*", under the direction of the Moderator and the technical guidance of his Secretary Fr. Nicolás Cerisio, worked at gathering and organizing the material received from Provincial Chapters and individual confreres. The group was made up of the following: Fr. Pietro Ambrosio, Fr. Jesús Borrego, Fr. Angelo Botta, Fr. Pietro Dalbesio, Fr. Jesús Díaz, Fr. Juan Antonio Romo, Fr. Fausto Santacatarina, and Fr. Mino Semeraro.

The proposals received at the Center were arranged under the three main headings on which confreres and Provincial Chapters were invited to reflect and send proposals, i.e. 1st, proposed emanations to the renewed Constitutions and Regulations; 2nd, proposals on the general study topic, and 3rd, proposals on any other topics which Chapters and confreres would consider of general interest to the Congregation.

The material thus arranged (on index cards) was handed over to the Precapitular Commission and will be made available to all the participants in GC 21.

The result of the work done by the May Group is a set of 5 cyclostyled soft-cover volumes which summarize all the proposals received for quick and easy reference. These volumes, with the two accompanying "*Quaderni di lavoro*" (workbooks — furnished with diagrams, graphs, etc.), are the chief work tools of the Precapitular Commission, and will be made available to all the confreres taking part in the Chapter.

3. The Precapitular Commission

3.1 On May 27, 1977 the Rector Major nominated the *Precapitular Commission*, whose duty it is to draw up, under the direction of the Superior Council, the reports or *schemata* to be sent to the participants in the General Chapter for discussion (Reg. 101).

The Commission on June 6 began its work at the Generalate in Rome and on July 1st moved to Villa Tuscolana at Frascati, where

it is scheduled to wind up its work by the end of the month of July.

The Commission is made up of the following confreres: Fr. Raffaele FARINA, *President*; Fr. Angelo AMATO (*PAS-group Delegation*), Fr. Giovanni ARTALE (*Antilles Province*), Fr. Mario BASSI (*PAS-group Delegation*), Fr. Tarcisio BERTONE (*PAS-group Delegation*), Fr. Walter BINI (*Campo Grande Province*), Fr. Jesús BORREGO (*Seville Province*), Fr. Gaetano BRUNO (*PAS-group Delegation*), Fr. Giovanni CANTINI (*Bahia Blanca Province*), Fr. Giovanni CANALS (*Barcelona Province*), Fr. Igino CAPITANIO (*Generalate*), Fr. José COLOMER (*Barcelona Province*), Fr. Martin MCPAKE (*Great Britain Province*), Fr. Mario FILIPPI (*Central Province*), Fr. Carlo GIACOMUZZI (*Paraguay Province*), Bro. John HARKIN (*Irish Province*), Fr. Salvatore ISGRO (*New Rochelle Province*), Fr. Mario MIDALI (*PAS-group Delegation*), Bro. Mario MIGLINO (*Central Province*), Fr. José NICOLUSSI (*Chilean Province*), Fr. Thomas PANAKEZHAM (*Madras Province*), Bro. Renato ROMALDI (*Generalate*), Bro. Renzo TOMASELLO (*Novara Province*), and Fr. Valentino VIGUERA (*Seville Province*).

The secretarial work is handled by Fr. Nicolás Cerisio, Fr. Giuseppe De Bertoli, Fr. Jesús Díaz and Fr. Antonio Canzian.

3.2 The Commission has the following work to perform:

3.2.1 To make a careful study of the materials received from Provincial Chapters and individual confreres concerning the revision of the Constitutions and Regulations, the main topic and other eventual topics. In drafting the *schemata* for the Capitulars, the Commission will give a primary consideration to the proposals sent in by the Provincial Chapters and individual confreres, and will use all the other materials (Acts of Provincial Chapters, research papers, etc.) especially to get a clearer understanding of the proposals themselves. The proposals submitted by the Provincial Chapters carry more weight than those submitted by the individual confreres.

3.2.2 The next task of the Commission is to draw one or more *schemata* (i.e. basic documents or work plans) for the Chapter participants. Each schema will include at least the following:

a) a concise, clear and simple summary of the proposals concerning any topic or problem under consideration by the Commission or

a group thereof. It is obvious that this summary is not going to be a mere repetition of the one prepared by the May Group;

b) a focusing on the most burning issues contained in the proposals. Such issues will be individuated by the large number of Provincial Chapters (and individual confreres) who made a particular proposal, by the wide endorsement such proposal actually received in the vote count, and by the quality of the reasons adduced in its support;

c) a practical work plan for the Chapter participants, that is, the best possible procedure (Italian: *iter ottimale di lavoro*), alternative proposals, and, whenever possible, indicated solutions.

3.3 To expedite its work the Precapitular Commission has formed four subcommissions (or committees), one for each of these areas: 1) Constitutions and Regulations, 2) the general study topic, 3) the Salesian Coadjutor, and 4) Formation.

4. The Salesian Coadjutor at the GC 21

4.1 The World Congress on the Salesian Coadjutor, held in Rome in 1975, made, amongst its many proposals, two which have a direct bearing on the Coadjutor Brothers' participation in GC 21:

1) "Let the Superior Council within the limits of the special powers conferred by the Motu Proprio 'Ecclesiae Sanctae' and also within the limits fixed by the SGC (nn. 765-766) seek opportune way to ensure that: At the coming General Chapter called together for the important task of re-examining and sanctioning the renewed Constitutions,...there be a proportionate representation of Salesian Brothers as Delegates, or a least as Observers; (and that) a part of these be elected within the confines of the Regions".

2) "Let a special commission be established as soon as possible to study the problems peculiar to the Salesian Brother to a greater depth in preparation for the XXI General Chapter. The said commission will bear in mind, as a starting point, all the material on the Salesian Brother which has come from the Provincial and Regional

Congresses, as well as the Acts of this World Congress". (Proposals 8 and 9 of the World Congress; cf. *Acts World Congress: The Salesian Brother*, Eng. translation published by SIGA, 2B, Taylors Rd., Madras-600010, India, p. 433).

The Rector Major with his Superior Council accepted the second proposal — which in a way makes more explicit and fulfills a wish already expressed at the SGC — and set up within the Precapitular Commission a Subcommission charged with the specific task of studying the problems indicated in the proposal of the World Congress on the Coadjutor Brother.

With regard to the first proposal (No. 8) on a proportionate representation of Salesian Brothers as Delegates at the GC 21, the Superior Council believes that it does not have the special powers mentioned in the same proposal, that is, the power to name Salesian Coadjutors as Delegates or to have them elected as such, above or contrary to the norms established by the Constitutions and Regulations; and this for the following reasons.

1) The Motu Proprio "Ecclesiae Sanctae" II, 1,7; referred to in Acts of the SGC, nos. 765-766, grants the Superior Council the power to modify, or at any rate to intervene on, the prescriptions of the old Constitutions, even when such prescriptions are restated in the new Constitutions and Regulations, and at the same time it grants it the power to authorize experiments contrary to common law. This power to make modifications and/or experimentations is, however, limited by the conditions set up by the SGC (Ecl. Sanctae II, 1,7; Acts SGC, 765, 3, and without doubt cannot be exercised to change Chapter deliberations or in any way to act against them, but only "to make good any eventual serious gaps in the text of the new Constitutions and Regulations" and to issue clarifications of the latter "for practical purposes" (Acts of SGC, 766-767).

2) The General Assembly of the SGC, as the record shows, took a very definite stand on the issue of group representation at the General Chapter (cf. Minutes No. 89). To question No. 36 of the straw vote on Schema 18: "Is this Assembly in favor of maintaining the general — that is, not by group — representation in use in our Congregation up to the present time?", the General Assembly on 11th

November 1971 replied positively by an overwhelming majority (i.e. 181 votes out of 195).

3) Moreover, the same General Assembly considered the issue of the Coadjutors' juridical equality not only during the discussion on "the leader of the Salesian Community" (Const. 35), but also in several other discussions, debates, position papers, oral interventions, etc. by highly qualified confreres. The SGC, after long and mature consideration of the issue and after voting on the above-mentioned question 36 of the straw vote and on art. 36 of the Constitutions, clearly felt the need — which was openly expressed by the Rector Major towards the end of the Chapter itself — to study the matter to a greater depth (cf. Minutes No. 140 and documentation attached to them). It is for these reasons that the World Congress on the Salesian Coadjutor was held and a special Subcommission within the Precapitular Commission for the GC 21 was established.

4.2 To meet the above-mentioned request the Rector Major, acting within the limits of the faculties granted him by the present Constitutions (Reg. art. 113), nominated seven Coadjutors as Observers to the GC 21. These were chosen to complete the number of those elected as Delegates in such a way as to give each Region at least two Coadjutors in attendance at the Chapter. (A list of the Observers can be found above, at No. 1.2 of this section).

IV. COMMUNICATIONS

1. Appointments

a) The Rector Major nominated Fr. Joaquin CARDENAL Provincial of the Valencia (Spain) Province.

b) On a proposal of the Rector Major, the Sacred Congregation for Catholic Education nominated Fr. Raffaele FARINA *Rector Magnus* of the Salesian Pontifical University (UPS). Fr. Farina, who succeeds Fr. Pietro Braido, will remain in office for three years.

2. The Don Bosco Publishing Group in La Plata

The Don Bosco Publishing Group, which had been operating on a trial basis for the last two years in La Plata (Argentina), was officially approved by the Rector Major recently. The Argentinian Provincial Conference has charged it with the task of publishing all its productions in the field of catechesis and pastoral work.

The initiative stemmed from a compelling need to give a better service to the Church and the Congregation in a sector which, in the words of Father Ricceri, "belongs to the Salesian vocation", and in which all the previous attempts restricted to a merely local and provincial level had failed to achieve adequate results. "This is no longer a time for one-man small-scale undertakings", the Rector Major said in the document of approval. "Today we need to set up things on a large scale. We need to be far-sighted and to plan on a long range. We need to take a concerted and continued action".

The present decision was taken at the end of a 2-year-long trial period, during which the "Don Bosco Publications" of La Plata was able to give evidence of publishing ability, to overcome initial prejudices, and to realize new hopes for a Salesian presence in the field of evangelization.

At this point the Argentine Provincial Conference, meeting with the Regional Councillor Fr. Vecchi, decided that the time had come for each Province to commit itself to this common endeavor. Thus each agreed to share the burden of financing it, of finding a suitable place for it, and getting the necessary staff trained, so as to assure its continuity and effectiveness.

The decisions of the Provincial Conference, which prior to the approval of the Rector Major were merely 'orientative', subsequently became, in virtue of Reg. art. 123, binding.

The new Publishing Group of La Plata will also enter into the audio-visual field and will eventually set up its own catechetical center with a library and with adequate facilities and equipment.

This is fully in keeping with the spirit of the SGC, which issued the following practical directive: "Salesian publishing houses of the same country or language should aim at a spirit of mutual cooperation and an exchange of ideas and personnel on an international basis" (Acts of SGC, 462).

3. Missions news

The forthcoming missionary expedition. At the Missions Department a list is being completed of the missionaries who are to leave in the forthcoming Expedition — the 107th in the long series initiated by Don Bosco. A Course for these new missionaries is being set up, and it will take place — as in the past — at the Generalate, beginning on September 3. It will conclude with the Farewell Ceremony, scheduled for October 2, 1977 at Valdocco-Turin.

An appeal. Heart-rending appeals for personnel keep coming to the Rector Major from Provincials and Salesian Bishops in mission territories and also from other areas of the Congregation as well as from non-Salesian Bishops in Asia, Africa, Latin America and Oceania.

A quick glance at the following tables may reveal nothing different from any dull, unappealing list of places, but in reality to each name correspond one or more letters written by anguished confreres and bishops who grieve at the sight of so vast a harvest and so few laborers in the territories entrusted to them.

	COUNTRIES OR PROVINCES	PRELATURES
ASIA	Iran Israel Japan Jordania Korea Lebanon Macao Philippines Syria Thailand Timor *	Indonesia: Djakarta Denpasar, Pendang Pakistan - Lahore
AFRICA	Burundi * Capo Verde Egypt Ethiopia Rwanda * Zaire *	Benin, Parakou Burundi: Ruyige, Muyinga Cameroun: Meiganga Central African Republic Congo Brazzaville Dahomey: Cotonou Djibouti Gabon: Libreville, Oyem Ivory Coast Liberia: Monrovia Madagascar: Ambanja, Tananarive Mozambique: Tetè Rwanda: Kabgayi Uganda: Kampala, Gaba Zambia: Kasama
OCEANIA		Tahiti Samoa
LAT. AMER.	Argentina: Buenos Aires, Bahía Blanca, Córdoba, La Plata Bolivia Brazil: Campo Grande *,	Argentina: Anatuya, Salta Bolivia: La Paz Brazil: Aracajú, Guirantín-

An asterisk (*) indicates greater need and urgency.

	COUNTRIES OR PROVINCES	PRELATURES
	Manaus, Porto Alegre, Recife	ga, Humaitá, Porto Velho, Rio Negro
	Chile	Chile: Punta Arenas, Iquique
	Colombia: Bogotá	Colombia: Ariari
	Dominican Republic	Dominican Rep.: Barahona
	Ecuador	Ecuador: Méndez
	Guatemala	El Salvador
	Haiti	Mexico: Mixes
	Paraguay *	Paraguay: Chaco
	Peru *	
	Puerto Rico	
	Venezuela	Venezuela: Puerto Ayacucho

The appeals cover a varied assortment of jobs and professions, such as:

Accountants	Land surveyors
Administrators or managers	Mechanics
Assistants	MISSIONARIES
Bishop's secretaries	Pastors
Bookbinders	Pastoral work experts (youth & adults)
Catechism teachers	Plumbers
Economers or bursars	Printers
Electricians	Radio and TV operators
Electronics experts	School teachers
Farmers	Seminary professors
Graphic arts teachers	Sheep and cattle breeders
Handymen	Tailors
Infirmarians	Youth work coordinators

One situation among the many others deserves a special mention not only to give an example, but especially to underscore its urgency. It is the case of the Marauíá mission among the Guaicas in Rio Negro (Brazil). After the death of its founder Fr. Gois — a truly outstanding

missionary — it was abandoned. (The other confrere who used to work there with him was recalled by his Provincial, who thought it unsafe for him to carry on by himself). "I'm very saddened at the situation now prevailing at the Marauíá mission", writes a missionary in the area. "The natives have scattered into the forest and have gone back to fighting among themselves. They number about 1,500. We got in touch with them about ten years ago, when we first came. These are very primitive people, still living in the stone age, going about totally naked, and living in extreme poverty. I visit them every two or three months. But one should live with them in order to educate them and little by little bring them to the Gospel".

Two confreres are needed — two men willing to spend some time in an "easier" mission while getting themselves ready for the much "tougher" Marauíá mission.

Two new books. Two books on the missions which were published in Italian within the last few months deserve to be known by the Salesians.

Fr. Domenico Bertetto, ed., *Maria Ausiliatrice e le missioni (Mary Help of Christians and the Missions)*, Libreria Ateneo Salesiano, Roma 1977, pp. 400, Lit. 5,000 (about US\$6).

The book — the eleventh of the *Atti dell'Accademia Mariana (Acts of the Marian Academy)* series — illustrates Mary's place in the Catholic missions as the "Mother of the missionary Church". The well-known Salesian mariologist gathered and edited the contributions of renowned authors of various Congregations and the living testimonies of Salesian missionary priests and Sisters.

Fr. Antonio Altarejos, ed., *La Famiglia Salesiana, Famiglia Missionaria (The Salesian Family — A Missionary Family)*, Editrice LDC, Turin 1976, pp. 248, Lit. 3,00 (ab. US\$4).

This easy-to-read book collects the most significant material presented by the author at the "Missionary Spirituality Week" at the Generalate in January 1976. The missionary problem is examined both in its general and typically Salesian aspects. The remainder of the book contains lectures of renowned missiologists, and reports and testimonies of 'workers in the vineyard'.

The assistance provided by the Solidarity Fund. The Solidarity Fund is nearing its 600-million-lire mark — a very consoling goal indeed. With the latest contributions, which are itemized in the following report, we have been able to sponsor some 40 large and small projects in many places of the Salesian world. Moreover, the Rector Major with other funds available to him has been able to give substantial help to other 60-odd very needy works in developing countries.

4. Solidarity Fund (23rd report)

a) CONTRIBUTING PROVINCES (January 3 - May 6, 1977):

AMERICA

United States, San Francisco	Lit.	8,185,000
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ASIA

Philippines		2,000,000
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EUROPE

A confrere, for a scholarship		500,000
Belgium, North		3,000,000
Belgium, South		468,233
Germany, North		3,750,000
Holland		4,272,000
Italy, Central Prov.		2,500,000
Italy, Ligurian Prov.		4,000,000
Italy, Roman Prov.		1,300,000
Italy, St. Mark-Venetian Prov.		1,630,000
Italy, Southern Prov.		1,000,000
Italy, Salesian Pontifical University (UPS)		1,000,000
Italy, Motherhouse		500,000
Spain, Sevilla Prov.		3,750,000

<i>Total</i>		37,855,233
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<i>Cash on hand</i>		26,509
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<i>Total amount for distribution</i>		38,881,742
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b) DISBURSEMENT (January 3 - May 6, 1977):

AFRICA

Central Africa: scholarships for poor students in Burundi	600,000
Equatorial Guinea: for an urgent need in Bata	1,000,000
Ethiopia: for the needy and homeless in Adigrat	3,272,000
South Africa: scholarships for poor Negro students	600,000

AMERICA

Antilles, Haiti: for pastoral youth work	800,000
Argentina, Bahía Blanca: for the medical care of a missionary	1,890,000
Argentina: to Mons. Sapelak (from San Francisco)	185,000
Bolivia: scholarships for poor students	500,000
Brazil, Humaitá: for catechetical apostolate	500,000
Brazil, Humaitá: for needy families at Manicoré	500,000
Central America, Tegucigalpa: for various pastoral needs	1,000,000
Chile: for feeding the hungry	1,000,000
Chile, Valparaiso: for a sewing machine at the "Mothers' Center"	680,000
Colombia, Ariari: for a scholarship at Lejanis and for the missionary center	1,500,000
Colombia, Bogotá: for a youth center and its activities	1,000,000
Colombia, Barranquilla: for feeding the hungry	1,500,000
Ecuador, Chiguaza: for the needs of the missionary center	300,000
Ecuador, Guayaquil: for jobless youth	500,000
Ecuador, Méndez: for air transportation of poor and ill Indios	600,000

ASIA

Burma: for supplies and equipment in a youth center	1,000,000
India, Bangalore: for drilling wells in poor villages	1,500,000
India, Bombay: for the apostolate among the jobless at Wadala	500,000
India, Calcutta: for the education of the Santhalis at Azaimganj	500,000
India, Cochin: for library books of the aspirantate at Vaduthala	1,000,000
India, Gauhati: for catechetical training courses of Christians at Moranhat	600,000
India, Mannuthy: for the aspirants' library	500,000
India, Pallikonda: for extinguishing a debt	200,000
India, Polur: for the catechists' homes	1,000,000
India, Shillong: for the activities of the Cathedral youth Center	400,000
India, Tura: for a new boarding school	1,000,000
India, Tura: for a mobile library at Damra	1,500,000
Korea: for the training of the children of the lepers	600,000
Philippines, Cebú: for the aspirants' library	1,000,000
Philippines, Pasil: for urgent needs in a new parish	1,000,000
Philippines, Tondo: for medicines for the poor	600,000
Sri Lanka, Negombo: for books and equipment for the poor fishermen's cultural center	1,000,000
Thailand, Betong: for the old folks' home	600,000
Timor: for feeding the hungry	2,000,000
Vietnam: for the training of the confreres	2,000,000

EUROPE

Italy, Caltanissetta: pastoral supplies for the vocational center	1,450,000
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Total

37,877,000

<i>Cash on hand</i>	4,742
<i>Total</i>	<u>37,881,742</u>

c) SOLIDARITY FUND as of May 6, 1977

<i>Income</i>	561,658,256
<i>Disbursement</i>	<u>561,653,514</u>
<i>Cash on hand</i>	4,742

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

Two events marked the high points of the activity of the Superior Council during the last few months, i.e. the ending of the visitations of the Provinces and the beginning of the work for the immediate preparation for the General Chapter. Here follows a summary report on the main events.

The RECTOR MAJOR, besides attending to his ordinary work, supported by his fatherly presence some initiatives of the Salesian Family in Italy. In April in Turin he presided over the commemoration honoring Fr. Peter Ricaldone on the occasion of the twenty-fifth anniversary of his death. (Fr. Eugenio Valentini gave a learned commemorative talk). In May he attended the *La Scaletta* festival, in which several Salesian boys' groups from Italy participated. (The show was later broadcast on the Italian TV network). Then he attended a Salesian Family Day organized in Naples by the Southern Province, and lastly he participated in the celebration in honor of Mary Help of Christians on May 24 at Valdocco.

THE DEPARTMENTS of Formation, Youth and Adults Pastoral Work and Missions are gathering contributions in their fields in preparation for the coming General Chapter. Moreover, *Frs. Viganò, Dho* and *Raineri* are kept busy at the Salesian Pontifical University (UPS), carrying on a dialogue in the name of the Superior Council with an extraordinary commission made up of the UPS *Rector Magnificus* and Deans in an effort to thoroughly examine the staff and thoroughly renew this institution which is the highest Salesian cultural center.

The *Formation Department* is likewise busy elaborating general criteria as well as practical guidelines for the confreres' education; in doing this it is making use of the plentiful material gathered during the several study sessions held in the last few years.

Fr. Tobill in March and April visited the Antilles, Colombia and Venezuela. In Santo Domingo and Puerto Rico he met with the confreres working among poor youth. In Ariari (Colombia) he visited nearly all the mission centers and spoke to all the confreres. He spent the Holy Week among the natives in the Upper Orinoco missions and saw first-hand the urgent need for personnel in the area.

In the *Department of Adults Pastoral Work* work has been done towards sensitizing the Cooperators and the Past Pupils on "commitment to evangelization" in order that they may associate themselves more closely with us in evangelization work and be prepared for the General Chapter.

Fr. Raineri attended several gatherings, especially those of the Cooperators in Rome, Sardinia, Switzerland and Liguria, and is presently following very closely the setting up of the new World Council of the Cooperators, which is replacing the previous and temporary one, and is taking on new, permanent and greater responsibilities. With no less interest he attended the meeting of the Past Pupils' Confederal Council during the months of April-June, and the Course for the Past Pupils' Leaders which was given at Frascati. He also followed closely the work of the Volunteers of Don Bosco, who are preparing their first General Assembly to be held at the Generalate from July 5 to August 5, 1977.

THE REGIONAL COUNCILLORS by April 20 finished making the visitations or visits of the Provinces of their Regions, thus bringing to a conclusion a six-year long program of journeys and visits which took them into every community of the Congregation.

Fr. Fiora finished making the canonical visitation of the Subalpine Province, and then presided over a meeting of the Italian Provincial Conference (which dealt primarily with school problems) and subsequently a meeting of Pastors and Youth Center Directors. His summer schedule calls for him to attend a "Week for newly-appointed Directors" and other courses and meetings in the most varied fields of Salesian work.

Fr. Mélida in May, after completing the visitation of the Valencia (Spain) Province, met with the Iberian Provincial Conference in Madrid to evaluate the work done in the past six-year period. On

May 31, the twenty-fifth anniversary of his Ordination to the Priesthood, he concelebrated in Barcelona with 340 priests (25 of them Salesian), who likewise had been ordained on the occasion of the 1952 International Eucharistic Congress.

Fr. Ter Schure completed the round of his Provinces with a visit to the North African communities; then, returning by the way of Spain and France, he stopped at Montpellier (Lyon Prov.), where our hostel had recently suffered a severe fire which had taken the lives of seven young boarders. He later met with each of the Provincials of his Region in their own houses. For the month of July he has a Course on On-going Formation for German-speaking confreres only scheduled at the Salesianum.

Fr. Williams finished his long rounds of canonical visitations in the Calcutta Province. He then made short visits to the other three Indian Provinces, and spent the Holy Week in the two houses in Sri Lanka. After a brief stopover in South Africa and Swaziland, he returned to Rome for the plenary sessions of the Council.

Fr. Vecchi concluded his visitations in the La Plata Province and subsequently met with the leaders of the La Plata Provincial Group (Argentina, Uruguay and Paraguay) to assess their achievements and shortcomings over the past six years. Two sets of activities were made the object of special consideration, i.e. the activities concerning the confreres' on-going formation and those concerning publishing (see more on the latter in Sect. IV, Communications, in this issue). Prevented from assembling the Brazilian Provincial Conference, *Fr. Vecchi* invited the people concerned to send in their evaluations of the work done at national level.

Fr. Henriquez' last canonical visitation was made to the Bogotá Province. He then met twice with the Provincials of his Region. At the first meeting they went over all they had achieved or failed to achieve in the three areas in which they had made a common commitment at Belo Horizonte, i.e. youth catechesis, Salesian formation, and search for unity at provincial and world-wide levels. At the second meeting the Provincials of the Group considered how the situation stood in their provinces with regard to consecrated life and commitment to evangelization.

Upon reconvening in full at the Generalate in the last ten days of April, the SUPERIOR COUNCIL busied itself mainly with three activities. First, it met its obligations with regard to the preparation for the the coming General Chapter. (The Constitutions entrust this preparation primarily to the Superior Council; see more about this in Sect. III of this issue). It then heard and discussed the Regionals' reports on their visitations and visits to their Provinces. Finally, it took under consideration the deliberations of Provincial Chapters which dealt with particular cases and which according to art. 178 of the Constitutions required the approval of the Superior Council.

VIII. PONTIFICAL MAGISTERIUM

Young people, help build a new society on hope

In April 1977 Pope Paul VI added one more message — one which is very terse and compelling — to his already long series of talks to youth. Though addressed to 12,00 Italian students, his message of hope is meant for Christian youth everywhere in the world and also for the Salesian educators who are called to pass it on to their boys.

Here is a portion of it as it appeared on the L'Osservatore Romano (Eng. Ed.) of May 5, 1977, page 8:

Dear young people, the Church looks to you with great confidence. The sincerity of your spirits, the thirst for authenticity, which is characteristic of you, and which rejects all cowardice and all compromise, tell us that you have the intelligence and the courage to make your life a testimony that Christ is our salvation, the salvation of every man.

We are well aware, in fact, that your thirst for the absolute cannot be quenched with the substitutes of ideologies and aberrant experiences. Do not let yourselves be deceived by those who would like to introduce into your heart ideals that are different from, or even opposed to, those of your faith. In Christ alone is the solution of all your problems. It is He who frees man from the chains of sin and all slavery; He is the light that shines amid the darkness; He is "that truth which so exalts us" (Dante, Par. XXI, 43); He gives life the reasons for which it is worth living, loving, working, suffering; He is our support and our comfort.

You young people have the thrilling task of being bearers of Christ to this confused society, more in need of Him than ever today; be young Christians, true witnesses to his teaching, and you will build in hope a new society recomposed and founded on the civilization of love. Then the fears and trepidations of these crucial years will cease, and thanks to you, young people who are listening to us here and young people whom the echo of this trusting exhortation will reach, mankind will find again the way to progress, serenity and joy of living.

IX. NECROLOGY

Fr. Bartholomew Arnold

* Weiden, Oberpfalz, Germany, 11.2.1897; † Carpina, Pernambuco, Brazil, 25.4.1977; 80 years old, 47 prof., 40 priest.

After his ordination to the priesthood he was sent to Brazil as a missionary in Amazonia. Ceaseless work wore out his strong physique, and in 1951 he was forced to look for healthier living conditions in the North-east. Here he dedicated himself especially to parish ministry. During his last 15 years he was curate at Carpina. A cardiac insufficiency, made worse by complications, forced him to rest in bed, and despite medical care, he succumbed shortly afterwards. At his funeral his parishioners gave him a touching tribute of gratitude.

Bro. Albert Bussi

* Benedito Novo, S. Catarina, Brazil, 5.11.1909; † Rio do Sul, Brazil, 25.4.1977; 67 years old, 44 prof.

He worked in several houses as an assistant and teacher until 1953, carrying out his duties in a truly Salesian fashion and gaining a full measure of trust and esteem from his Superiors and boys. In 1953 he was assigned to Mons. Resende Costa as his helper and faithful companion. His amiable and courteous way of dealing with everyone quickly gained him the good will of the diocesan clergy, the religious and the authorities. Pope Paul VI awarded him the *Pro Ecclesia et Pontifice* cross.

Fr. John Capuzzo

* Tribano, Padua, Italy, 7.8.1907; † Pordenone, Italy, 4.4.1977; 69 years old, 53 prof., priest, 3 Rector.

“He was the true gentleman in whom culture and character were not matters of improvisation for special occasions, but fruits of long and consistent inner training. Richly endowed with outstanding human qualities, he had a taste for earnestness in making himself available to

others and listening to them. He looked upon school as his missionary post. He was a well educated man, and he knew how to 'sell' his knowledge on the least venal market in the world — the human and Christian training of one's pupils. He lived his priesthood with dignity, accepting its burdens and its occasional unpopularity. He preached the Gospel tirelessly, without whittling it down to please men. Perhaps it was also for this reason that people flocked to his sermons." (Excerpts from his obituary letter).

Fr. Stanislaus Chomiuk

* Denwiczna, Poland, 3.5.1903; †Rumia, Poland, 26.2.1977; 73 years old, 52 prof., 44 priest.

He distinguished himself for his exact observance of the Rule and his exceptional attachment to the Congregation. His diligence in the performance of all his duties was noteworthy. He never failed to make himself available for any kind of service. The Superiors entrusted him for many years with posts of high responsibility (he was Economist, Rector and Pastor), and he discharged them with untiring devotion. In his last few years he served as parish Secretary at Rumia and was much appreciated as confessor. He died suddenly as he was returning from his confessional.

Fr. Raul Entraigas

* S. Javier, Rio Negro, Argentina, 28.8.1901; †Buenos Aires, Argentina, 25.4.1977; 75 years old, 59 prof., 51 priest.

A teacher, poet, researcher, writer, missionary, preacher and above all a Salesian, Fr. Entraigas dedicated his talents to the Christian training of youth. He published essays, biographies of the first Salesians and FMA's who went to Argentina. His last work is *Los Salesianos en la Argentina (The Salesians in Argentina)*, in 4 volumes — a historical account of the first ten-year period of the Congregation in that land. He was awarded accolades for his historical work and his poetry. An advisor to various cultural societies, a movies consultant, a radio and TV commentator, an esteemed lecturer at universities, a contributor to several newspapers and magazines, he made the name of Don Bosco and of the Congregation known everywhere. His life was wholly dedicated to the spreading of the Gospel values and of Don Bosco's spirit.

Bro. Cletus Formaglio

* Urbana, Padua, Italy, 3.5.1902; † Bologna, Italy, 15.3.1977; 75 years old, 49 prof.

He came to know Don Bosco through the Salesian Bulletin, to which his family had a subscription. He made his religious profession after his vocation matured in Catholic Action groups. He worked, especially as an infirmarian, in the houses of the Lombard-Aemilian and Ligurian Provinces. He was the type of the simple and kindly confrere who goes about spreading goodness and quietly offering up his sacrifices and prayers for the Congregation — sacrifices and prayers that became more intense in his last years, when the Lord visited him with sickness.

Fr. Anthony Galas

* Carpentras, Vaucluse, France, 31.10.1904; † Toulon, Var, France, 27.3.1977; 72 years old, 53 prof., 44 priest, 15 Rector.

He spent thirty years of Salesian life (15 of them in Africa) working in parishes and youth centers. He took special care of children, the poor and the aged. For some time, while he was parish priest, he looked after the gypsies, helping them to get settled, and finding them a job, encouraging and comforting them. He followed very closely his former pupils and his Orano parishioners who had returned to France. Despite the progressive decline of his physical strength, he remained at his post as a zealous and self-sacrificing shepherd of souls until a few weeks before his death.

Fr. Angelo Garbarino

* Tribogna, Genoa, Italy, 25.1.1894; † Genoa, Italy, 24.2.1977; 83 years old, 63 prof., 55 priest, 23 Rector and 9 Provincial.

At the age of 13 he entered our school in Sampierdarena, where he was to spend most of his life as a cleric, Prefect of Studies, Catechist, Economist, Rector and Provincial and, in the last few years, highly esteemed confessor. Early in his priesthood he put in a request to be sent to the missions, but since he was never permitted to fulfil his wish, he made every effort to help missionaries. He was a Salesian continuously united with God. A tireless worker, he lavished his uncommon talents in many houses of the Ligurian, Adriatic and Lombard Provinces. The Rector Major defined him "a faithful custodian of Salesian traditions, an exemplary religious, and an indefatigable educator."

Bro. Jacopo Garlatti

* S. Vito al Tagliamento, Udine, Italy, 10.6.1899; † at the Motherhouse in Turin, Italy, 29.3.1977; 87 years old, 42 prof.

Besides carrying on his regular work at the Economist General's Office, he taught drawing at Rebaudengo and Cumiana for many years. Good-hearted, simple, unassuming, almost retiring, he discharged his duties with exemplary diligence. The reference point of his life was always the Lord. He loved the Sacrifice of the Mass — he served as many Masses as he could each day in the Basilica of Mary Help of Christians. He found time to recite a full Rosary and make the Stations of the Cross every day. For many years he gave Christian witness in the ranks of Catholic Action, of the Society of St. Vincent de Paul and of the Marian Congregation. With the gift of a long life the Lord also gave him that of cheerfulness and willingness to work for others to the very end.

Fr. Grato Germanetto.

* Bricco-Cherasco, Cuneo, Italy, 31.8.1931; † Lombriasco, Turin, Italy, 5.3.1977; 45 years old, 24 prof., 14 priest.

At the age of 17 he responded to the Lord's call with that kind of commitment and conviction which later characterized his whole life as a priest and teacher. Sensitive to social problems, he found time to dedicate himself to the upgrading of the poor and needy by word and deed. Forced to nearly total inactivity by a serious physical breakdown during his last three years, he climbed his Calvary in a spirit of faith, desiring — as he wrote at the foot of his desk-top crucifix — “to do God's will at all times and in all things.”

Fr. Adam Haub

* Kronberg/Ts., Germany, 19.5.1899; † Hausen bei Linz, Germany, 9.3.1977; 77 years old, 53 prof., 47 priest, 3 Rector.

After his first profession his Superiors sent him to the missions in the Antilles. After completing his theological studies at Crocetta (Turin), he returned to Cuba, Mexico and Santo Domingo, where he held several positions with great zeal. When he was already advanced in years, he returned to his native country and spent his remaining energies as a confessor of the boys and a chaplain of the Sisters. His confreres remember his modesty and the patience with which he endured his last and fatal sickness.

Fr. Joseph Koller

* Budakesci, Hungary, 27.2.1894; † Pannonhalma, Hungary, 3.5.1977; 83 years old, 52 prof., 60 priest, 10 Rector.

Shortly after his ordination to the priesthood he left his diocese to follow his ideal of religious life in Don Bosco's Family. He was a man of intense prayer — prolonging it even into the night. He was a parish priest for many years, but he wanted most of all to be a father to his faithful. Neighboring parish priests sought his counsel; his bishop chose him for his confessor. Nothing could stop him from serving the People of God. He treated all with kindness, and could find something good in everyone. He was getting ready to celebrate his Diamond Jubilee and was anticipating the day with great expectation — he had already received a telegram with felicitations and a special blessing from the Holy Father —; but the Lord willed that he should celebrate his anniversary in heaven by calling him to himself ten days beforehand.

Fr. Francis Kralik

* Székesfehérvár, Fejér, Hungary, 10.8.1903; † Zagreb, Yugoslavia, 7.6.1976; 72 years old, 9 prof., 49 priest.

He entered the Congregation when he had already been a priest forty years. As a Salesian he worked at Krizevci (where he had also made his novitiate) as a teacher of Croatian and German, and at Knezija near Zagreb in Mary Help of Christians' Church, where he was confessor, preacher and provincial house librarian. In Serajevo, where he had worked before joining the Salesians, he was held in high esteem by the older priests and the faithful: he had been a spiritual director of young people and Sisters, secretary of the Archbishop and editor of the well-known Catholic weekly *Katolicki Tjednik*.

Fr. Constantine Lychacz

* Jalyna, Ukraine, 8.3.1923; † Rome, Italy, 14.12.1976; 53 years old, 32 prof., 21 priest.

“He carried out his apostolate always among poor boys as an assistant and mathematics teacher. As Prefect of studies, economist and teacher, he gave his very best to the sons of displaced Ukrainian families studying at the Pontifical Minor Seminary in Rome, thus giving the Church many priestly vocations and honest citizens. He lived his priestly and Salesian

life in total harmony with his ideals, at times to a heroic degree.” (Excerpts from his obituary letter).

Fr. Louis Olivero

* Quargneto, Alexandria, Italy, 20.12.1910; Turin, Italy, 11.5.1977; 66 years old, 49 prof., 40 priest.

He dedicated most of his life to the teaching apostolate — he taught French with enthusiasm and competence. During his last four years he had to discontinue all his activities because of a serious sickness. Having lost his voice as a result of a throat operation, he intensified his prayer life and in a spirit of faith he fully accepted God's will. His greatest sadness was his inability to celebrate the Sacrifice of the Mass and to receive Communion. He wrote on this notebook: “Although I can't receive your Body, O Lord Jesus, I accept your cross — each day. I know for sure I'm acceptable to you just the same.”

Fr. Louis Perillo

* Buenos Aires, Argentina, 15.7.1922; † there, 15.4.1977; 54 years old, 34 prof., 21 priest, 2 Rector.

Since the beginning of 1975 he was Rector of St. Anthony's School in a workingmen's quarter of the city where he was born. He was a pious Salesian — and wholly dedicated to teaching and pastoral work. He took special care of pupils, past pupils, fathers of a family and youth groups in the local school and church. Despite his poor health he never shirked his responsibilities. He gave of himself to the point of self-sacrifice. His premature demise caused much sorrow in those who knew him. He left an example of love of the Congregation and of souls.

Bro. Aldo Piatti

* Padua, Italy, 17.4.1907; † Bologna, Italy, 17.4.1977; 70 years old, 54 prof.

While he was chatting with his friends at the annual Past Pupils' banquet in Bologna, he suddenly bowed his head and expired — a victim of heart attack. Of all the many Salesian houses where he worked for the Christian education of youth the one that he remembered and loved best was that in Bologna, where he was stationed — with the exception of four years — from 1940 till his death. He was an outstanding Coadjutor Brother, known also outside Salesian environs for setting up,

with other people's cooperation, city-wide organizations and special events such as the *Sbandieratori Petroniani* (*Petronian Flag wavers*), the Children's Carnival (known also as Cardinal Lercaro's Carnival), the Three King's Procession, recitals and artistic crèches. Death overtook him as he was sharing his Salesian joy with his past pupils.

Fr. José Premoli

* Buenos Aires, Argentina, 11.6.1899; † there, 5.4.1977; 77 years old, 61 prof., 53 priest, 8 Rector.

He carried out a tireless activity as a teacher and Prefect of Studies in various secondary schools of the Province. He was also Rector, Provincial Economer, consultant to religious communities and supervisor of religious education. Reserved in mien, he was demanding in matters of discipline, but at the same time he was affable, affectionate and understanding. In his free time he translated many books and pamphlets from French and Italian into Spanish. He spent his last years near the Don Bosco Publishing House in Buenos Aires. He loved his priestly and Salesian vocation, and he showed it in his assiduous preaching, and still more in the consistency of his life.

Fr. Francis Rastello

* Turin, Italy, 17.11.1882; † there, 22.2.1977; 94 years of age, 76 prof., 68 priest, 10 Rector, and 9 Provincial.

A man of uncommon moral stature and of a keen and open mind, he brought to his teaching and various other assignments those qualities of precision and method which he had assimilated at the Maths and Science Departments he had brilliantly attended in his youth. As a young Salesian he enjoyed the friendship of the Blessed Michael Rua, of whom he wrote a voluminous still-unpublished biography. Beloved by Fr. Carlo Baratta, he published his successful biography. Of Father Pietro Ricaldone, who had a great trust in his capacities, he wrote the "biographical memoirs" in two large volumes. He was made Provincial of the Lombard-Aemilian Province during the Second World War and the post-war period: amidst difficulties of every kind he was able by his vigilant and loving care, by his strong and precise word, and by his example to maintain his confreres faithful to Don Bosco and guide them through that dangerous and trying period. He spent his last few years giving the Salesian Sisters spiritual assistance, particularly at the *Pedagogico* in Turin. His last words were: "I offer everything to the Lord. I want to miss nothing of this day of hard work."

Bro. Joseph Renzi

* Faenza, Ravenna, Italy, 29.7.1892; † Arese, Milan, Italy, 8.7.1976; 83 years old, 47 prof.

"A man of few words and many deeds, and always smiling. 'I became a Salesian,' he used to say, 'because I had to do something with my life, and something for which I should have no regrets when I die.' And certainly he had nothing to be sorry about. During his life he was always available to others — a faithful servant of all (confreres and boys alike), eager to help anyone in need, and particularly concerned about the sick. He lived a poor man's life. Happy whenever someone would stop by to pray with him during his last days, he enjoyed having the psalms of the poor, the ill, the dying read to him. He believed in Christ's presence in the suffering, in the consecrated Bread — a sign of Christ's Body offered up and given out to all — and in the priest — a sacrament of the forgiving, teaching, blessing and saving Christ." (Excerpts from his obituary letter).

Br. Francis Ruiz Gálvez

* Almeira, Spain, 14.2.1939; † Seville, Spain, 4.4.1977; 38 years old., 16 prof.

Since his youth he showed his readiness to help his neighbor. After his profession, he suffered a great deal on account of his not having been allowed to work in the field of graphic arts, which he believed to be his avocation. His life was a continuous service to his boys: he made them come alive and feel happy through athletics, and out of friendship he shared their problems. He strongly disliked superficiality and levity, and liked orderliness and discipline. He tolerated no injustice nor anything that smacked of instrumentalization of people. Perhaps his work was not particularly showy, but it was nonetheless significant: with his humble and hidden life he built up the Congregation and helped extend God's kingdom.

Fr. Nicholas Scocco

* Rome, Italy, 12.5.1911; † there, 28.1.1977; 65 years old, 49 prof., 38 priest.

He was a Salesian "for all seasons". His characteristics were cheerfulness, availability and simplicity — qualities commonly found in those whose vocations, like Fr. Scocco's, matured in Salesian youth centers.

He was Prefect of Studies, Catechist and Director of a youth center and assistant parish priest. He spread serenity and cheerfulness all around while fulfilling his duties with diligence and exactness. He distinguished himself in the field of music. He played the organ with skill, and organized boys' choirs which added solemnity to liturgical services and brightened academic entertainments. Some members of his choir later became renowned musicians working for the Italian Radio and TV RAI network: they were always happy and proud to continue singing in Fr. Scocco's choir.

Bro. Francis Selak

* Konjsko, Yugoslavia, 17.1.1928; † Zelimlje, Yugoslavia, 17.3.1977; 49 years old, 29 prof.

His whole life was spun around two jobs — infirmarian and driver — first at Colle Don Bosco and in other houses near Turin, and for the last ten years (as a driver) at the Apostolic Nunciature in Belgrade. He carried out these two delicate and responsible jobs with utmost dedication, well-tested fidelity, and always with a cheery smile. During his last and painful sickness he revealed the depths of his spiritual life, which was aimed unreservedly at the crucified and risen Christ.

Fr. Roman Skrzelowski

* Czchów, Poland, 23.1.1905; † Szczecin, Poland, 2.4.1977; 72 years old, 54 prof., 44 priest.

His main field of Salesian activity was the trade schools and the minor seminaries, where he generously spent his energies as Prefect of Studies and teacher. Like a true son of Don Bosco, he won for himself the affection of his pupils with his affable and tranquil manners. He was held in high esteem by his confreres for the calmness with which he tackled his work and the even temper with which he dealt with everyone. Despite his delicate health, he made no complaints. His industriousness was proverbial. During his last 25 years he devoted himself with great love to the teaching of catechism, especially to children. His thoughtful and assiduous care for the little ones gained him the gratitude of their parents, who attended his funeral in great numbers.

Fr. Miles Edgar Somonte

* Bahía Blanca, Argentina, 23.12.1893; † Buenos Aires, Argentina, 12.4.1977; 83 years old, 55 prof., 50 priest.

President of the Past Pupils, he decided at the age of 24 to consecrate himself to the Lord in Don Bosco's Family. Born of a distinguished Argentine family, he had received a refined education, but he did not hesitate to work among the most uneducated and lowest classes of people. He always accepted cheerfully whatever assignments the Superiors gave him. During his long life in Congregation he took great pains to work for the goal of his vocation — to be an apostle of the Eucharist. He was moved by a lively desire to bring all men to God.

Fr. John Span

* Doropolje, Slovenia, Yugoslavia, 18.12.1900; † Celje, Slovenia, Yugoslavia, 5.3.1976; 75 years old, 58 prof., 49 priest, 7 Rector and 18 Provincial.

His Salesian life was characterized by a long service to the Congregation as Provincial. Faithful to Don Bosco, he knew how to be realistic and well-balanced in solving problems which at times were extremely serious and affected the very survival of the Province. This happened both during the World War II and later when a new social structure in his country destroyed all the Salesian works and caused many confreres to disperse to other countries. He was then able to reshape the Salesian work and create new conditions for vocations and for their training. He was practically the new founder of the Salesian Province in Slovenia.

Fr. Louis Trivero

* Turin, Italy, 24.7.1908; † Novara, Italy, 2.1.1977; 68 years old, 51 prof., 42 priest.

Since his boyhood he wanted to dedicate himself to the missions. He received his Salesian training in Palestine, and taught in Egypt, then at Perugia, Borgomanero and lastly Novara. The classroom was the field where he displayed his enthusiastic commitment to teaching, his didactic prowess, expository clarity and methodical precision. To these fine professional qualities he added a simple and lively piety, a retiring and sturdy spirituality, a devout performance of his priestly duties, and faithfulness to liturgical and private prayer.

Bro. Mario Varese

* Langosco, Pavia, Italy, 25.9.1888; † Maroggia, Ticino, Switzerland, 16.4.1977; 88 years old, 49 prof.

He expressed his love of the Salesian vocation through dedication to work, faithfulness to religious life, and a tender devotion to Mary. He worked in his vegetable garden for over 42 years. During his last few years, amidst the infirmities of old age, he spent most of his time praying. At the funeral homily the Provincial said of him: "He was always hard-working, diligent, pious and observant of the good traditions. He never raised his voice. He worked with enthusiasm and precision, and followed directives. He showed respect for his confreres, and made every effort to be useful to them in all circumstances. He showed himself ready to render service to everyone with exemplary generosity."

2nd Elenco for 1977

- 29 Sac. ARNOLD Bartolomeo † a Carpina, Pernambuco (Brasile) 1977 a 80 a.
- 30 Coad. BUSSI Alberto † a Rio do Sul (Brasile) 1977 a 67 a.
- 31 Sac. CAPUZZO Giovanni † a Pordenone (Italia) 1977 a 69 a.
- 32 Sac. CHOMIUK Stanislaw † Rumia (Polonia) 1977 a 73 a.
- 33 Sac. ENTRAIGAS Raul † a Buenos Aires (Argentina) 1977 a 75 a.
- 34 Coad. FORMAGLIO Cleto † Bologna (Italia) 1977 a 74 a.
- 35 Sac. GALAS Antonio † Toulon, Var, (Francia) 1977 a 72 a.
- 36 Sac. GARBARINO Angelo † Genova (Italia) 1977 a 83 a.
- 37 Coad. GARLATTI Jacopo † Torino (Italia) 1977 a 87 a.
- 38 Sac. GERMANETTO Grato † Lombriasco (Torino-Italia) 1977 a 45 a.
- 39 Sac. HAUB Adamo † Hausen bei Linz (Germania) 1977 a 77 a.
- 40 Sac. KOLLER Giuseppe † Pannonhalma (Ungheria) 1977 a 83 a.
- 41 Sac. KRALIK Francesco † Zagreb (Jugoslavia) 1976 a 72 a.
- 42 Sac. LYCHACZ Costantino † Roma (Italia) 1976 a 53 a.
- 43 Sac. OLIVERO Luigi † Torino (Italia) 1977 a 66 a.
- 44 Sac. PERILLO Luigi † Buenos Aires (Argentina) 1977 a 54 a.
- 45 Coad. PIATTI Aldo † Bologna (Italia) 1977 a 70 a.
- 46 Sac. PREMOLI Giuseppe † Buenos Aires (Argentina) 1977 a 77 a.
- 47 Sac. RASTELLO Francesco † Torino (Italia) 1977 a 94 a.
- 48 Coad. RENZI Giuseppe † Arese (Milano-Italia) 1976 a 83 a.
- 49 Coad. RUIZ GALVEZ Francesco † Sevilla (Spagna) 1977 a 38 a.
- 50 Sac. SCOCCO Nicola † Roma (Italia) 1977 a 65 a.
- 51 Coad. SELAK Francesco † Zelimlje (Jugoslavia) 1977 a 49 a.
- 52 Sac. SKRZELOWSKI Romano † Szczecin (Polonia) 1977 a 72 a.
- 53 Sac. SOMONTE Edgardo Miles † Buenos Aires (Argentina) 1977 a 83 a.
- 54 Sac. SPAN Giovanni † Celje, Slovenia (Jugoslavia) 1976 a 75 a.
- 55 Sac. TRIVERO Luigi † Novara (Italia) 1977 a 68 a.
- 56 Coad. VARESE Mario † Maroggia (Ticino-Svizzera) 1977 a 88 a.

