



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

SUMMARY

- I. **Letter of the Rector** (page 3)
Don Rua: the faithful servant — Belief in Don Bosco's sanctity — If he were at the helm today — Fidelity is relevant — **He belonged completely to Don Bosco** — Pastoral love — Work and temperance — A worker saint — Gentleness — Kindliness — Two predilections — Youth first — An oratory in every Salesian House — A "missionary" Congregation — Solicitude for the Co-operators — Love for past pupils — **Don Rua's message for the seventies** — If I had ten Don Ruas! — The working classes — An invitation in the name of Don Rua.
- II. **Instructions and Norms** (page 27)
 1. Celebrations in honour of Don Rua — 2. Deliberations of Provincial Chapters — 3. On the application of articles 196 and 197 of the Constitutions.
- III. **Communications** (page 30)
 1. Beatification of Don Rua — 2. Modifications in the Province of the PAS — 3. Appointments — 4. The 102nd Salesian Missionary expedition — 5. Salesian Press — 6. The Superior Council and the Generalate.
- IV. **Activities of the Superior Council and matters of general interest** (page 37)
- V. **Documents** (page 40)
 1. The new discipline for Minor Orders and Diaconate - 2. Mass in honour of Blessed Michael Rua.
- VI. **Pontifical Magisterium** (page 62)
 1. "A hundred years: good example and work in abundance" — 2. Tradition inspires and urges progress — 3. Morals, a re-strengthening (six addresses of Pope Paul VI)
- VII. **Necrology** - Third list for 1972 (p. 90)

I. LETTER OF THE RECTOR MAJOR

My dear confrères and sons,

You are already aware of the joyous news that is ours: on the last Sunday of this month (29 Oct.) Don Bosco's first successor, Father Michael Rua, will be declared "Blessed" in St. Peter's, Rome.

The event is assuredly a matter for great rejoicing in our Salesian family as it means so much for us. For this very reason we must not let it degenerate into a mere superficial triumphalism. Don Rua's Beatification and the world-wide celebrations to be held during the coming months must not burn themselves out or disappear like a will-o'-the-wisp — a mere transitory satisfaction. Rather should the holiness of the new Beatus (whose lot it was to be invited to "go halves" with Don Bosco) be for us an invitation and inducement to further commitment. His Beatification should bring to fruition in a realistic way the courageous renewal which the Special General Chapter has commended to us.

It is clear that the surest and most efficacious way to attain this goal is to stop and take a good look at Don Rua as a holy Salesian, as Don Bosco's successor, and as the one who continued Don Bosco's mission in the world. The Church has set him up and proposed him to the faithful, and especially to us, as a practical model of holiness.

Our new Constitutions state that the Church wants "to assure us that the way of life we have chosen is true to the Gospel." (*Art.* 200.) The Beatification of Don Rua is another proof of the Church's will to recognise the Gospel image of our Salesian vocation, and to show forth the Holy Spirit's sanctifying

energy which was given to Don Bosco to ensure the growth of his Salesian family.

To take a good look at Don Rua, then, means to get to know him intimately, so that we can make our own a message he has for us, a message that flowed from a life lived as a “true Salesian of Don Bosco.”

THE FAITHFUL SERVANT

Unfortunately the image of Don Rua has come down to us in many ways strangely falsified: rather the result of personal impressions than of documentation and objective study. Every Salesian therefore must feel it a duty to go to the genuine sources which will afford him authentic knowledge of this great Salesian, who was in a sense the second Father of our Congregation.

It is true that books on Don Rua are not numerous, and almost all are in Italian only. We must make translations into other languages, at least of the more significant works. (Some countries have already done this.) Also I hope it will be possible for new books to be written, taking advantage of the four folio volumes of the canonical processes.

From an accurate and complete knowledge of Don Rua we shall gauge the exceptional and mature qualities of the man destined by Providence to accept and treasure the precious but difficult legacy left him by Don Bosco. We shall realise that Don Rua was a man faithful to the point of heroism. It was indeed his constant preoccupation to hand down intact the message of Don Bosco, and to pledge his whole powerful personality in the portrayal of the ideal Salesian as conceived and lived by our holy Founder.

After Don Bosco's death Don Rua, with that influence everyone acknowledged, carried on with conviction in the style and spirit of his Father. Not for nothing did he kneel by Don

Bosco's remains and feel the urge to spend himself totally in utter fidelity.

He told his Salesians, "I knelt by Don Bosco's remains weeping and praying for a long time. Furthermore, I made a solemn promise to our dear Father. As I saw that I had to accept his inheritance and take charge of the congregation (which was the greatest of his works and cost him so much in labour and sacrifice) I promised him I would stop at nothing to preserve intact, as far as in me lay, his spirit, his teachings and the minutest traditions of his family. Now, nineteen years after that memorable day (he wrote in 1907) I harvest my memories and feel a great comfort in that with God's grace I think I have not broken this promise. And if there had been any danger of forgetting it, Pope Leo XIII would soon have reminded me. Often and energetically he averred that the Salesians must guard jealously the spirit of their Founder. And Pope Pius X spoke in the same vein..." (Don Rua, circ. letters, ed. 1965, p. 431).

Belief in Don Bosco's sanctity

Fidelity, like courage, is not something conferred; it must be born of particular circumstances of nature or environment. Don Rua's fidelity was born of his high regard for Don Bosco and the consequent unlimited confidence he had in him: he knew him to be endowed with extraordinary charisms: he knew him to be a man of God.

An heroic band of soldiers or a mighty team of technicians might rally round a leader possessing purely natural gifts; but no matter how remarkable the gifts, they would not hold the loyalty of a religious family through the centuries. Don Bosco was not just a man magnificently endowed: he also had the requisites of an ambassador of God, with well-proven authenticity. To understand the fascination he exercised over his boys and indeed people in general (above all his first Salesians, who dedicated

their lives to him), his character must be measured in the light of the supernatural. Besides very young followers such as Cagliero, Fagnano, Lasagna, Costamagna (who could have been dubbed hero-worshippers of a brilliant and daring leader) we find mature men no less ready to be at his beck and call. Such men were Count Cays, Fr. Alasonatti, Fr. Lemoyne — just as enthusiastic and utterly obedient as the youngest lad.

The real explanation of attachment of this nature (which borders on veneration) is found to be simply this: the holiness of the leader. This is why we cannot examine a Founder in minute detail using purely scientific criteria.

Don Rua in particular believed so completely in the holiness of Don Bosco, and that his educative mission was a mandate guided by God, that towards the end of 1860 he set up a commission of confrères under John Bonetti to record the sayings and deeds of their Father and Founder. In 1874 Don Rua set up a second commission (under Fr. Lemoyne) with the same purpose. This time he obtained the consent of Don Bosco. He knew that Don Bosco “took no step except under the inspiration of God”.

We could indeed say that our new Beatus (as did all the first Salesians) dedicated his fidelity to a Gospel “spirit” which all acknowledged as the gift of God to their Father and friend, Don Bosco.

Today the crisis of fidelity to one’s vocation is often the crisis of appraisal of the Founder. One forgets that he is also a privileged soul on whom the Holy Spirit has lavished his gifts for the building of a heritage of permanent values which will span the centuries.

If he were at the helm today

Every charism is a gift within the Church and for the Church; and the Church is the supreme arbiter of the authenticity of every

project based on the Gospel. The Church has given official approval to our Constitutions; has canonised Don Bosco, Mother Mazzarello and Dominic Savio. Now the Church beatifies Don Rua, and has confirmed in a thousand ways the genuineness of the spiritual heritage of Don Bosco. The Church is the treasury and regulator of charisms, and also the authentic guardian of the spirit of every religious family.

Don Rua was aware of this truth; he loved it and it cost him acute suffering. If today he were at the helm of the Congregation, of this we could be certain: he would show exemplary docility to the Church in her request for *aggiornamento* in religious Institutes as regards both Constitutions and living according to the directions of the Second Vatican Council.

And Don Rua would have appreciated the efforts of our Special General Chapter to probe deeply with understanding and fidelity the mission and spirit of Don Bosco; and he would have rejoiced at the new Constitutions, enriched as they are by the "early spirit", with almost every page enlivened with the name and words of our beloved Founder and Father.

The Church needs fidelity, fidelity in individuals and fidelity in Institutes. Both these facets shine in Don Rua. He desired with every ounce of energy that he as an individual, and the Congregation with him, should live with absolute fidelity to the spirit of Don Bosco. He knew the Church's need of the specific witness proper to every Religious family.

One of the constant sayings of Pope Paul VI to Religious is, "Be yourselves." We should as Salesians make this motto our very own. It is always the theme of fidelity that should urge us on. Don Rua's beatification does not just repeat this: it shouts it aloud. If anyone has "to his own self been true", it is Don Rua — from the age of eight years to seventy-three! Always at Don Bosco's side and completely his! Always as the ready for Don Bosco's least word. His sobriquet, "The Living Rule" was no mere rhetorical flourish!

Fidelity is relevant

While on the theme of fidelity, let me continue to delve thoughtfully with reference to our modern times, usually referred to as “times of identity-crisis.” This delving will help us see Don Rua in the cadre of our present modern urgency.

It has been said that fidelity is God’s greatest attribute. (Léon-Dufour). Salvation history is always conditioned by “fidelity to the Covenant.” The People of God (and especially we Salesians) will be judged fundamentally in the light of fidelity to Baptism (which for us implies fidelity to our Religious profession). Heaven indeed is the home of “the faithful servant” insofar as he has been “faithful in little things.”

Fidelity, viewed in the Saints, is constancy in friendship; it is a strict adherence to a Salvation-covenant. As we look at Don Rua, we could say that fidelity entails the knowledge of God as our friend; a union with him in a vocation-covenant; an interior certainty that the values of such an allegiance are permanent and topical; the pledge to defend its integrity and to show it to others by the way we live.

Such fidelity can only be the expression of a strong character, for it imports the unceasing exercise of activities that are most characteristically human: understanding, liberty, love and a rule of life.

To be faithful, we need an understanding that searches out true values; a liberty that knows how to be committed to a basic choice; a love that can blend the permanence of yesterday’s values with the novelties of today’s; and a discipline of life that can apply abstract philosophical principles to the hard realities of life.

It is true that human liberty is characterised by the ability to unsay what it said yesterday, for in every psychological area events and signs of the times can carry with them overwhelming discoveries.

Still, the greatness of a character and the meaning of freedom can never consist in a choice that is indifferent, nor in the ability to be constantly changing decisions.

A man's measure is gauged by his choice of true values and by his commitment to translate them into his life. To keep all possibilities of choice continually open signifies, in fact, to be committed to nothing, never to get to the heart of any true value, to sink blissfully into vague relativism, no longer to believe in making a definitive choice. One can understand such an attitude of indifference a moment before making a decision, but this would never constitute greatness of character or mode of life.

Don Rua's vocation comes to light as a fundamental choice which defines historically his freedom, his fidelity to his chosen project, and his consciousness of belonging to the Congregation. These constitute the measure of grandeur in this great character.

It must be added that this concrete example of Don Rua shows us that fidelity is a daily conquest, and never static or "cut-and-dried"; rather do we see it as a kind of challenge, always lively and new, and needing every effort of the soul, especially when living in a time of change.

Fidelity, indeed, is no mere repetition; it is not a matter of mere doing. To be faithful we must avoid the danger of a materially conservative regression, which substitutes for fidelity a mere "fixism." At the same time we have to know how to avoid the mistake of a superficial progressivism: this only befouls fidelity, feeding it with relativism and naturalism.

In our new Constitutions there is a chapter which helps us reflect on the meaning of our fidelity. It speaks of "a continued effort of renewal"; "a dynamic urge to keep up to date"; "a sharing in the passion of Christ"; and a pledge "to make humble use of the means of defence against our weakness." (*Arts.* 118, 119).

Understanding, liberty, love, discipline are the essential components of a fidelity which sees death as the most expressive

witness that puts the seal conclusively on a life lived true to the "Salvation-pact."

We see Don Rua's death not as a simple chronological coincidence of two things: his permanent Salesian vocation and his last breath! Rather was it the supreme expression (a witnessing, a "martyrdom") of his fundamental choice made in freedom and in love of Jesus Christ in the spirit of Don Bosco.

How true are the words of the new Constitutions: "If we accept sickness and the infirmity of old age with faith, then we exercise our fidelity in a special way" (*Art.* 121); and the hour of death is considered as "the moment... when his consecration will reach its highest fulfilment." (*Art.* 122)

I think, and often with distress, that these days we have special need of the lesson of fidelity so eloquently demonstrated by Don Rua: we need it both as individuals and as communities, so that we can show that fidelity demands the use of spiritual understanding, a loyal choice of "belonging", apostolic love, manly discipline.

God grant that every Salesian confrère identify his perpetual profession with the fundamental choice of his life; please God, let there flourish in every community the awareness that our vocational values are relevant; and let us work busily and vigorously to draw near to God, urged on by our Salesian spirit of sacrifice.

HE BELONGED COMPLETELY TO DON BOSCO

Let me now prove my points by taking some of the more characteristic elements of our Salesian heritage and seeing how Don Rua, the "faithful Salesian," practised them.

Pastoral love

Our new Constitutions tell us: "Pastoral love is at the very heart of our spirit." (*Art.* 40) Don Bosco's whole life is per-

meated with the presence of God: its outlet being a thirst for the salvation of souls, especially the young (“Give me souls...”).

Don Rua had the most thorough understanding of this. In his circular letter of 24 Aug., 1894, he wrote: “Don Bosco never took a step, never uttered a word, never began a task which did not aim at the salvation of the young... The salvation of souls was his heart’s desire; ‘Da mihi animas’ was for Don Bosco not just a matter of words, but of deeds.”

In Don Bosco’s rooms we see framed his two mottoes of Salesian spirituality. They are perhaps the oldest relics of Valdocco. The first was the one that caught the eye of Dominic Savio and formed the subject of the first conversation between master and pupil: “Da mihi animas, caetera tolle”. The second, still over the entrance, says: “One thing is necessary — to save one’s soul”. And Don Bosco succeeded in living these two mottoes, and having his sons live them, too. They were the spring of their apostolic activity during life, and their last and most spontaneous thought when dying. The enormous activity of Don Rua seemed out of place with his frail appearance: the only explanation is in these two mottoes of Don Bosco’s spiritual teaching.

This passion for souls in Don Bosco and Don Rua never became an excuse to neglect man’s material progress. Rather it was the driving force of many initiatives, ways and means to face up to the wants of needy youth, materially, intellectually and socially.

As a son of Don Bosco, Don Rua never forgot that he would prove false to his vocation if it did not embody practical enterprises in education; he did not reduce charity to a mere horizontalism, but insisted, with Don Bosco, that it be very practical and dedicate itself, as the new Constitutions express it, “to help permeate the temporal order with the spirit of the Gospel. We must work for the total well-being of all men, especially the young, helping them to become honest citizens and good Christians”. (*Art.* 17).

Work and Temperance

Another characteristic of our Salesian heritage, and called by Don Bosco “our banner”, is expressed clearly and forcefully as “Work and Temperance.”

This is a complete pedagogical program of fidelity: it underlines the regular life; it gives efficacy to our mission, and holiness to our Religious state.

Already the Acts of the XIX General Chapter had emphasised this vision of Salesian work by affirming significantly: “Prayer and work are like two clasped hands, never separated, and certainly never in opposition. Jesus himself exemplified this”.

A Worker Saint

Don Bosco summed up his way of life in this recommendation with Gospel simplicity: “I do not recommend to you penances and disciplines, but work, work, work.” (*M.B.* IV, 216). He himself was a shining example. We know this on his doctor’s authority — he died exhausted with fatigue, worn out by ceaseless work. And his first Salesians did not lag behind him. More than anyone else, Don Rua was in this matter a faithful replica of of our Father, Don Bosco.

In 1876 Don Bosco himself said: “Don Rua could certainly be called a victim of hard work.” In that same year Don Rua was Prefect General, Catechist General, Rector of the Oratory, Director of the Salesian Sisters, Spiritual Director of the Barolo Refuge and preacher and ordinary confessor in the church of Mary Help of Christians, not counting various other duties that were given to him from time to time. Already in 1868 he had come near to dying through over-work; it was soon after the celebrations for the consecration of the Sanctuary of Mary Help of Christians. “Dear Don Rua”, Don Bosco had said to him at that time, “I don’t want you to die; you have still a

lot of work to do.” Then he gave him his blessing and added confidently: “Listen, Don Rua: even if you threw yourself out of the window in your present condition, I assure you, you would not die.” (AMADEI, “*Un altro D. Bosco*”, p. 138)

A past pupil, Professor Rinaudo, on the staff of the University of Turin and a member of the Turin City Council, paid the finest of compliments to Don Rua as a hard worker and a saint. When his colleagues, setting aside party distinctions, had convened to honour Don Rua’s remains, he turned to them and said: “Don Rua was the ideal saint, earnestly sought by troubled souls. His faith was crystal-clear, diamond-tough, not lost in mystical contemplation. He was truly the modern-day worker-saint. From 1845 (when for the first time, at eight years of age, he experienced the fatherly love of Don Bosco) right to the day when his stamina exhausted itself and he lay on his death-bed, he did not enjoy a single day of rest: sixty-five years of assiduous and fruitful work!... He was the true figure of a working ascetic.” (AUFFRAY, *B. Mich. Rua*, 1972, p. 174)

Temperance

And with work, temperance: they go together. Our work is always work by the poor for the poor, with no rest when finished. The Salesian never retires on a pension: this is well known to our many confrères who are advanced in years but still battling away in the front lines. We could translate “work & temperance”, then, by “hard-working poverty”.

Poverty (which is the guarantee of absolute temperance) is the only climate in which our Congregation can live and prosper, especially these days. Of the seventythree circular letters of Don Rua to the Salesians the most striking is assuredly that on Poverty. A witness at the Apostolic Process states: “By his circular on Poverty Don Rua has built for himself a monument of religious asceticism. Without meaning to, he has left us his portrait!” (AUFFRAY, *op. cit.* p. 158)

Don Rua was only too well aware of Don Bosco's serious warning: that our Congregation would have had its day when ease and comfort were found among us.

Also in the Regulations for the Co-operators (he liked to call them "Salesians without vows") he traces out a mode of life having all the austerity of Religious poverty: "Modesty in clothing, frugality at meals, simplicity in furnishings, restraint in conversations, exactness in the duties proper to their state of life." These are the five "comforts" of Salesian life both "inside and outside the walls".

Gentleness

Now I make mention of a virtue in Don Rua I think was not so obvious — but nevertheless rich in values. It has been written that "patience is the most heroic of the virtues, since from no angle does it look heroic". There is much truth in this. It is much easier to work furiously than to be patient: indeed, without patience our most characteristic virtue (kindliness, amiability in speech and bearing) would no longer be a virtue. Only when this kindliness is stable and unchangeable can it be called gentleness and meekness. Even if the splendid and fascinating kindliness of Don Bosco is not obvious in Don Rua, it is there nevertheless — meekness, evenness of character: the fruit of heroic patience.

Experience teaches us this lesson: the stricter a person is with himself, the more generous, understanding and indulgent he is towards others. The saints who were most severe with themselves were never intransigent or hard towards their neighbour. Don Rua went even further. A page on which are written his Retreat resolutions (Lanzo, 1876) ends with this sentence: "I shall never judge anyone, except myself." When his duty obliged him to correct a person regarding the observance of the Rules or Vows, he did not condemn the confrère's transgression:

rather did he remind the confrère of his commitment. In this way he helped his son to do God's will.

Kindliness

Don Rua's meekness was not only the result of self-control: it embodied also kindness and true tenderness. We must not be deceived by his lean countenance, his eyes red with tiredness, his controlled gestures; to discover love we must examine the heart, not the features.

It is Don Rua himself who gives us the clearest picture of his heart when he wrote to the confrères in Argentina a few days after the death of Don Bosco, "The immense goodness that characterized the heart of our beloved Don Bosco of Saintly memory has heightened by word and example the spark of love that the dear Lord has placed in my own heart. I feel electrified by Don Bosco's love. I, his successor, do not possess the great virtues of our Founder, but oh indeed I feel God has granted me Don Bosco's love for his spiritual sons".

Moreover, we have a sure gauge for measuring the strength of Don Rua's love: his sufferings, which he enveloped with peaceful resignation and serenity when faced with the sorrows of those about him and the trials of the Salesian family; and in Don Rua's life-time he had many trials — some of them most bitter.

Professor Rinaudo, mentioned above, knew Don Rua intimately; and he could say this about him: "His eyes shone with goodness, meekness, kindness; his speech was both firm and gentle; he possessed the leniency of a mother. No-one ever saw him angry. In the bitterness of his trials his countenance was placid and serene and radiated love, peace and forgiveness." (AUFFRAY, *op. cit.*, p. 174)

Two predilections

The element characterizing our Salesian vocation is our mission for youth and the people. Pastoral charity is our motivating force in a lively love that finds its outlet in education; this in turn prompts us to educative enterprises that are practical in nature, their special scope being needy youth and the missions. Our life and labour is with the “young and the poor” to make them good citizens and upright Christians.

But the highest expression of our apostolate is the spreading of the Gospel. “Don Bosco began his work with a simple catechism. Preaching the Gospel and catechising are fundamental to our mission. As Salesians we are all and at all times educators in the faith.” (*Const.*, Art. 20)

We Salesians must see ourselves as always and everywhere missionaries for youth; we are Christ’s envoys for his “Good News” to the masses.

Youth first

The birth of a charisma is its most authentic moment; and so the inspirational genius and the peculiar methodology of the Salesian mission among the young are found most robust in the apostolic action of Don Bosco in the Oratory’s first years. It is there that we see the deep preoccupation for evangelizing and catechizing; it is there that everything is based on the “preventive system” of friendship and confidence; it is there that we see with special clarity what is today termed “youth pastoral.”

When we revert to the birth of Don Bosco’s work and speak of the “Oratory,” we do so not in the simple remembrance of something begun within a definite structure; rather do we see it as Don Bosco’s pastoral action at its primal source and brought to its meaningful realisation.

To say that the Oratory is our first love does not mean

that we regard it as a determined “work” of a particular period in history. Rather do we see it as a choice of a particular apostolic style and pastoral attitude that should constitute the very heart and centre of every Salesian foundation or activity.

Certainly in Don Rua’s time the Oratory was a practical continuation of a special type of work. His constant and earnest promotion of the Oratory is precisely what underlines his fidelity to the Salesian mission.

His dream: to every Salesian House an Oratory

In his deeply faithful interpretation of Don Bosco’s mind, Don Rua, in more than twenty circular letters, insisted that it was urgently necessary to open Oratories in all urban centres. His dream was that every Salesian House should have one attached to it and provide it with all the necessary means and personnel. This was his idea of a true guarantee that our work was really geared to the salvation of the young.

Don Rua never forgot that it was as an Oratory boy that he had fallen under the spell of Don Bosco; and that his greatest apostolic satisfaction as a cleric was to go every Sunday to St. Aloysius’ to organize the Oratory with his lively enthusiasm.

Canon Ballesio, who as a young man collaborated with Don Rua at Borgo Vanchiglia (which Don Rua directed for seventeen years) has left us this testimony: “In the long summer days we left Valdocco promptly and got to St. Aloysius’ for an early start. We spent all the morning among the youngsters, either in the church or in the playground. We got back to our Oratory late evening and the boys came with us. They used to gather round Don Rua and tug at his arms and cassock. As they neared their homes they left him, shouting their farewells. We arrived at Valdocco at a late hour and supped as best we could.” (AMADEI, *D. Mich. Rua*, I, 165)

Not haphazardly is the cradle of the Society called, and always will be called, “The Oratory.” This is a perpetual reminder

of the fountain-head of our educative charisma and our most solemn life-pledge. Don Rua's example at Vanchiglia (on the periphery of Turin) is a lesson to us all that souls are to be sought where they actually live, even if a long way from our Houses. We could call them our "Flying Oratories" — catechetical groups in the slums, on the outskirts of the cities. What possibilities and what necessities to be faced up to, especially in the big cities!

True, all this means getting out of a certain routine, and maybe out of our fixed rhythm of work (which perhaps has some of the material comforts of the easy life). Here is where the jolt must be given.

He wanted the Congregation to be "missionary"

Like Don Bosco, Don Rua had a special feeling for the missions. He was anxious to set up mission foundations in every continent. In his twentytwo years as Rector Major he organized more than twenty missionary expeditions, the largest one being two hundred and ninetyfive confrères — a figure that sets one thinking!

With ecclesial insight he insisted on respect for local customs which were not discordant with the Gospel. Indeed, it was his wish that the missionaries should adopt the life and usages of the new countries, renouncing their own. (FRANCESIA, *Don Mic. Rua*, p. 159).

Don Rua's words, and even more so his practical example, confirm what I wrote in my last letter in the "Acts," viz., that the Congregation, to be true to itself ("qualis esse debet") must be in the deepest and widest sense *missionary*. It is precisely from this mission-mindedness (let me hammer this home with my deepest conviction) that the Congregation will fill its lungs with oxygen, life-giving and continuous.

Solicitude for the Co-operators

Don Rua had very much at heart the growth and organisation of the Salesian Co-operators — who extend the Salesian mission in the world, and are called by Don Bosco “our extern confrères.”

Don Bosco’s initial idea of the Salesian Co-operators was a kind of preview of something between Catholic Action and Secular Institutes. It is hardly to be wondered at then that this “great concept” did not receive approval in its original design, and that even some of his Salesians were rather vague about it.

Don Rua however never had a doubt. His heart and mind were firmly entrenched in this magnificent “foundation” of Don Bosco. Like Don Bosco he had to suffer the bitterness of the “great concept” being misunderstood, in spite of its being spelled out in clear terms.

In his circular letter of 19 February, 1905, Don Rua wrote: “When Don Bosco presented to his sons the Regulations for Co-operators, some ‘men of little faith’ had doubts about the success of the new enterprise. But Don Bosco, in that resolute tone of voice that allowed no objections, told them, ‘I assure you, the Association of the Salesian Co-operators will be the main support of our works.’ This Association cost Don Bosco many sacrifices; but it has received the blessing and encouragement of Supreme Pontiffs; it has been embraced enthusiastically by bishops and cardinals; it will always be the main support of Salesian works. This Association is in our hands, dearest sons; it is our task to make it known, to spread it abroad and to make its harvest plentiful. I wish I had Don Bosco’s oratorical powers to convince you that we must devote all our energy and zeal to develop this crown of Salesian enterprises. If through our negligence it were to decline, it would show that we had not taken to heart the recommendations of our Founder.”

Dear confrères, if this lack of understanding, even among Salesians, of the “grand concept” (so much ahead of its time) was excusable seventy years ago, I do not hesitate to say that

today, in the light of the Special General Chapter, it would be an unpardonable rejection of the wishes of Don Bosco and Don Rua. The renewed pastoral vision of the Church does not allow us to neglect the apostolic involvement of the laity, their direct collaboration, their co-responsible participation in the Salesian mission in the world.

The objections put forth for not getting down to the business of organizing and putting life into the Co-operators really lack validity. I say bluntly, they are the fruit of insensibility to things apostolic and Salesian; the result of a superficial evaluation of the manifold advantages that the Church and the Congregation derive from the renewal of this true vocation, the Salesian Co-operators.

Seventy years ago, in the letter quoted above, Don Rua lamented in his fatherly way: "I confess in all sincerity, I cannot feel happy when I see certain confrères working indefatigably to found and direct other associations, without giving thought to that of the Salesian Co-operators, which is so utterly Salesian."

These days Don Rua would have gone further in expressing his regret: he would have said, "Shed your tears that the Lord's vineyard is short of workers; that our Salesian works are in grave difficulties because of shortage of personnel; meantime you neglect so many elements so ready to live the spirit and mission of Don Bosco in the world."

In some of our houses lay folk work side by side us Salesians, and we have never put to them the ideal of becoming a Co-operator. These conscientious, apostolic, brotherly co-workers would join the ranks of our Co-operators (at least, many of them would). Meantime, through our remissness they too often remain simple "externs," mere workmen.

The Special General Chapter devoted itself in depth to the subject of the Co-operators: we have only to read and put into practice the twenty pages of Document 18. The Special General Chapter maintains convincingly that our Congregation (as Don Bosco said, and Don Rua emphatically repeated) can look to the future with confidence because the Congregation is willed by

God, guided by Mary Help of Christians and “backed up by the Salesian Co-operators.” (And “backed up” does not mean “hand-outs”: it means “co-operating,” “working together”).

Paragraph 730 of the Acts of the Special General Chapter says explicitly, “The Co-operator, as Don Bosco envisaged him, is a true Salesian- in-the-world; i.e., a Christian (be he a layman, lay-Religious or priest) who, even if he has no religious vows, follows a vocation to holiness by offering himself to work for the young in the spirit of Don Bosco, in the service of the local Church and in communion with the Salesian Congregation.”

I hope that the Special Provincial Chapters will focus their attention on this point. I believe it to be one of the most significant parts of our renewal.

I look forward to the fact that the Provinces, in the light of practical decisions made in this regard, will establish just how right Don Bosco and Don Rua were when they insisted that our trust should be placed, after God and Mary Help of Christians, in the apostolic contribution of the Salesian Co-operators.

Love of the past pupils

In one of the last years of his life, Don Bosco said to the past pupils who had gathered round him for his feast-day, “You cannot image my joy at seeing you here with me. I always love being among the young, but it is a great and ineffable consolation to me to be surrounded by my grown-up children, for they are no longer just my hope, but rather the fruit of my labours and cares”.

It is exactly in fidelity to this spirit of our Founder that Don Rua busied himself in a special way with the Past Pupils. “Let us be convinced,” he said, “that by holding fast to them when they have left us, we shall bring salvation not only to them but also to many of their relations, friends and acquaintances.”

It was Don Rua who was responsible for the first real organizing of this great force for good in the world. He wanted

the Co-operators organized, knowing that it is the bond of union, not mere numbers, that makes for strength.

The recent World Congress of Past Pupils (1970), among other things, realised an ardent wish of Don Rua: they recognized that the Past Pupils should engage in apostolic work. He had dreamed of them as apostles of good, not only in their own families, but also in their social milieu. And the recent Special General Chapter approved this motion, together with another of still greater commitment, feelingly suggested too by Don Rua on many occasions, and in line with Don Bosco's mind: viz., that the Christian past pupils who were involved in apostolic work should be enrolled as Salesian Co-operators. No-one is more prepared to become a "Salesian in the world" than a past pupil.

DON RUA'S MESSAGE FOR THE SEVENTIES

Returning to the imminent beatification of Don Rua: I wish to add a few considerations on the relevance of his message today.

In a former letter I recalled the words of the "Osservatore Cattolico" of Milan, speaking of the sixty-four year old Don Rua. The article ended with a fine summing up: "His goodness cannot be put into words; his activity is extraordinary."

This goodness was not something acquired over the years. He always possessed it—from youth to old age.

When Don Rua was twenty eight and rector at Mirabello, cleric Cerruti had this to say: "I still recall those two years of Don Rua's rectorship at Mirabello. I always remember his untiring labours; his delicate, refined prudence in governing the House; the zeal, not only religious and moral but also intellectual and physical, that he showed for the confrères and youth entrusted to him. Still lively is my recollection of his charity (it seemed not so much fatherly as motherly) with which he encouraged me in my serious illness in May, 1865". (AMADEI, *op. cit.*, I, 175)

If I had ten Don Ruas!

Don Bosco, who knew Don Rua more closely than anyone else, did not hesitate to make this sweeping statement: "If I had ten Don Ruas, I would go on and conquer the world." (AMADEI, *op. cit.*, II, 251)

Don Cagliero's testimony is on the same lines. In 1879, when he made his first trip back from America, he was asked by Don Bosco for the names of three confrères whom he considered capable of governing the Society on the death of the Founder. Straight away he replied, "Three? Later on, yes. But at the moment there is only one: Don Rua." Don Bosco smiled and added, "There is only one Don Rua: he has always been the right hand of Don Bosco." And Don Cagliero, with his usual impetuous sincerity, rejoined, "Not only arm, but head, mind and heart."

He was possessed of an extraordinary activity yet was habitually serene (following Don Bosco's lead). These qualities were demonstrated in his regular achievements in the expansion of our Society.

His capacity and courage (he had his finger on the pulse of the times and understood them thoroughly) shone in the organization and direction of the six Congresses of the Salesian Co-operators. This he made his own personal responsibility. The Congress of Bologna (1895) opened the series. The *Civiltà Cattolica* wrote: "The International Congress of the Salesian Co-operators at Bologna was a splendid instance of religious activity, perfectly organized. The Salesians deserve highest commendation for appraising the times and suiting their work to these times, having chosen as their apostolate the poor and the working classes." (*Civiltà Cattolica*, May, 1895, p. 485). It was an extraordinary fact for those days that correspondents representing sixty newspapers were present.

After eighty years several reflections arise spontaneously in the face of these initiatives and activities of Don Rua. We should

attend to them in proportion to our responsibility in guiding and encouraging the Congregation. Here is a question that must be asked: "What has been done at the local and Provincial community level to walk the path of Don Rua? What is going to be done to make up for the time and opportunities that perhaps have been lost?"

The working classes

In complete fidelity to the Salesian charism relating to the people, Don Rua was at ease even among the strikers, succeeding in settling the very bitter dispute in the textile industry in Turin, 1906. His interest in the workers was not an isolated happening. In 1889 he was at the railway station of Porta Nuova to welcome two thousand workers on their way to Rome. In the three-quarter-hour stop he conquered the hearts of all, speaking in beautiful French, simple and correct.

In 1891 seven trainloads of workers, organized by Léon Harmel, stopped at Turin to pay homage to Don Bosco's remains before continuing on to Rome. Don Rua was host to the four thousand men at the Valsalice college and ate with them at their meal in the shade of the courtyard trees. Towards the end of the meal he spoke to them and expressed his admiration to them for their social movement, asking them to offer Leo XIII his homage. The assembly accorded him prolonged applause; they recognised in Don Rua an apostle, simple-hearted and fatherly, who had won their hearts from the very first moment. (AUFFRAY, *op. cit.*, p. 122)

An invitation in the name of Don Rua

I wish to end this letter by appealing in the name of Don Rua to each and every one of you, as though in a personal, heart-to-heart chat. I invite you to look to Mary Help of Christians, the true fount of the Salesian Society. I make this invitation in the name

of Don Rua, who undertook the responsibility for the erection of the Sanctuary of our heavenly mother, and fifty years later arranged her solemn coronation.

It is Our Lady who, in accordance with God's will, presides over the events of our Congregation. It is she who, in the Beatification of Don Bosco's most faithful disciple, repeats to us the message of fidelity. We need light to understand her message well, and abundant grace to practise what we hear with the same enthusiasm we had when making our first vows.

But for our fidelity to reach this standard, it must, like Don Rua's, be extended to each and every one of the components of the Salesian spirit. These are the same components that guided our Special General Chapter, and which appear vividly and clearly in the two hundred articles of the new Constitutions.

Especially should we read and meditate on Article 119, which is entitled "Our Fidelity." It begins with a statement quite Gospel-like in simplicity and depth, "Fidelity to the commitment made at our Religious Profession is an act of faith in Our Lord who has called us."

The depth of our fidelity is in proportion to the degree of our faith: for our faith regulates our work. St. Francis of Sales describes faith brilliantly when he writes: "It is that heavenly ray that makes us see God in all things, and all things in God".

In the Diocesan Process for Don Rua, Cardinal Cagliero made the following deposition: "In Don Rua there was no grasping egotism; he only sought God" ("In Don Rua non è mai stato esistito nè l'io nè il mio, ma soltanto Dio"). He was the man of perfect faith; and this explains why his fidelity was complete, integral and fruitful.

Dear confrères, at the beginning of this letter I invited you to "look carefully" at Don Rua. I can only conclude with the same recommendation. Let us study Don Bosco's most faithful

lieutenant, following in his footsteps and imitating his example.

His fidelity is for us today a powerful summons to personal renewal and a spur to better understanding of the values of our Salesian vocation; it urges us on to a choice of a more loyal and clear "belonging" to the Congregation; it is a call to a pastoral commitment more in tune with the times and the people; it bids us embrace a rule of life more virile and more constant.

These days our fidelity means an authentic reliving of the same spirit and the same mission but in new situations. It is in this sense that we must follow in the steps of Don Rua. It is in this "imitation" that we shall find the most efficacious and practical way to pay homage to and turn to best account the gift the Church is bestowing on us with the Beatification of Don Rua.

May the Virgin Help of Christians guide and help us to be Salesians as he was.

Father Aloysius Ricceri,
Rector Major.

II. INSTRUCTIONS AND NORMS

1. Celebrations in honour of Don Rua

The Sacred Congregation for Divine Worship, at the request of the Salesian Postulator of Causes, has issued an indult containing the liturgical rules for functions in honour of Don Rua.

These celebrations, which may consist of a feast (possibly preceded by a triduum) should take place not later than 29 Oct., 1973.

During the celebrations the Mass of the new Beatus may be said on all days except on Solemnities, Sundays of Advent, Lent and Eastertide, Ash Wednesday, Holy Week and Easter week.

In the Masses, the Gloria is said; in celebrations of special solemnity, the Creed also may be said.

On the days when the Mass of Don Rua is allowed, one may also validly celebrate his Vespers.

The Sacred Apostolic Penitentiary too, grants plenary and partial indulgences on the days of celebration.

The plenary indulgence is conceded once only to the faithful who have availed themselves of the Sacraments of Penance and Eucharist and recited a prayer for the Holy Father's intentions, and then visit the church or public oratory where the celebrations are being held and recite the Lord's Prayer and the Creed.

The partial indulgences are granted to those who, on the aforementioned days, make an act of contrition and devoutly visit the church or public oratory where the celebrations are being held.

2. Deliberations of the Provincial Chapters

a) On 4 Oct., 1972, the Vicar of the Rector Major, Fr. Cajetan Scrivo, sent the Provincials the following letter.

Dear Father Provincial,

The Superior Council is beginning to receive from those Provinces who have completed the work of their Provincial Chapters the relative Acts and Deliberations.

I would be grateful if you would bear in mind what follows.

To facilitate and speed up the work of the Offices and Superiors who will be examining the documents personally and in teams, the definitive Acts of the Chapters should be forwarded to the Superior Council in twelve copies.

We request those Provinces who have already sent less than twelve copies of their Provincial Chapter Acts to please forward us a further consignment to make up the required number.

b) Article 178 of the Constitutions reads: "The deliberations of the Provincial Chapter have binding force only after the approval of the Rector Major and his Council, with the exception of what is prescribed in Article 177, no. 5."

This prescription must be followed: the confrères should not be officially presented with the Provincial Chapter Acts as definitive and juridically operative; nor should the deliberations be put into effect, even in part, before receiving the approbation of the Rector Major and his Council.

3. On the application of articles 196 & 197 of the Constitutions

The Economist General has sent to Provincials and Provincial Economers the following letter dated 15 September, 1972.

Dear Confrères,

One of the prescriptions of the New Constitutions to be put into effect is that of article 197, in which it is established that the Rector Major and his Council are to determine the limits within which (for the economic operations indicated in the previous article, 196) authorisation of the Provincial and his Council is sufficient.

Now, in order to fix such limits, it is necessary to know the opinion of each Provincial Council and the decisions of the Episcopal Conferences. Please then forward to us the proposal of your Council

and information regarding the latest deliberations of the Episcopal Conference in this matter.

I wish to point out that the sum fixed by the Episcopal Conference has regard to the competence of the Superior General, who, within the limits of that amount, does not need the “*nihil obstat*” of the Holy See (v. *Manuale del Segretario Ispettorale*, p. 14).

It is plain, therefore, that what the Episcopal Conference determines is only a basis indicating where the limits should be fixed within which the Provincial with his Council has competence.

The Provincial Council, therefore, in formulating its proposal in this delicate matter, should look carefully into the question, so that it can point out to the Superior Council what amount (in accordance with the prescriptions of article 196) it considers it opportune to leave to the competence of the Provincial with his Council.

Where the Episcopal Conferences have not made any decision in respect of this matter, the Provincial Councils will set about examining how the Province stands and the local economic conditions.

Please note that in all circumstances the Provincials must act in accordance with art. 196 of the Constitutions as long as the Rector Major has not fixed the limits of competence for the respective Provinces.

For practical purposes, please show amounts in NATIONAL CURRENCY TOGETHER WITH THE U.S. \$ EQUIVALENT.

I am pleased to take this opportunity to send my kindest regards and to wish you all well.

Father Ruggiero PILLA,
Economer General.

III. COMMUNICATIONS

1. Beatification of Don Rua

The Salesian family is participating in the Beatification of Don Rua in a busy series of celebrations scheduled for Rome and Turin.

At ROME, the ceremony of Beatification in St. Peter's was arranged for 9.30 a.m., Sunday, 29 October. At midday the Salesian family paid homage to His Holiness in the piazza of St. Peter's. At 5.00 p.m., in the Great Hall of the P.A.S., and in the presence of the authorities and various representatives, The Hon. Antonio Alessi spoke at the civil commemoration of the new Beatus. Next day, at St. John Bosco's Basilica in Rome, the Salesians honoured Don Rua with a concelebrated Mass presided over by the Rector Major.

Also in Rome there was a triduum in honour of Don Rua beginning 30 th. Oct. (i.e., Monday, Tuesday & Wednesday) in the three Salesian churches of Santa Maria Liberatrice (Testaccio), S. Giovanni Bosco, and the Sacro Cuore. There were many concelebrations presided over by cardinals, bishops and Salesian superiors.

At TURIN (birthplace of Don Rua) the celebrations will take place on 9-12 November. Meetings, "conferences" and various functions are planned: they will be geared for Salesian youth, the clergy and nuns in Turin, and the Salesian families. The civil function will be held in the theatre of Valdocco; the speaker will be Professor Italo Lama of the University of Turin.

It is expected that large numbers of the Salesian family, both from Italy and abroad, will participate in this event of deep spiritual joy.

2. Modifications in the Province of the P.A.S.

The preceding "Acts" of the Superior Council gave notice of certain changes in progress in respect of the Salesian Pontifical Athenaeum (F.A.S.).

Now with certain ordinances from the Rector Major (dated 3 Oct., 1972), the following decisions have been made in this regard.

The first ordinance takes cognisance of the particular importance the Special General Chapter accorded to “the separation of the academic centre from the houses of residence and formation so as to ensure the realisation of the fundamental objectives of both”; it also takes into account that “the reasons that led to the setting up of the Province of the P.A.S. have now ceased to exist”; it consequently establishes that this Province is now suppressed.

The second ordinance establishes that the “Gesù Maestro”, which houses the personnel attached to the P.A.S., is now transferred to the dependence of the Rector Major and is constituted an “ens sui juris.” The document, furthermore, appoints that the Rector Major govern the community “ad instar Inspectoris.”

The third ordinance annexes to the Central Province five Houses formerly belonging to the suppressed Province of the P.A.S. Four of these are in Rome (Convitto S. Giov. Bosco for priest students; Convitto S. Franc. di Sales for students not yet ordained; the Community of the Parish of S. Maria della Speranza and the Istituto S. Tarcisio for students of Pontifical Universities). The fifth House now belonging to the Central Province is the Don Bosco International Institute of the Crocetta (Turin).

3. Appointments

a) *Procurator General*

Father Decio Teixeira, former Provincial of Belo Horizonte, Brasil, has been called to succeed Father Louis Castano in the office of Procurator General to the Holy See.

The Congregation expresses its deep gratitude to Father Castano on the occasion of his relinquishing the task he has carried out so diligently for eighteen years. Earnest good wishes go to Father Teixeira for the service he is about to render the Society.

b) *The Rector Major's Delegate for the Academic Centre of the P.A.S.*

Fr. ANTHONY JAVIERRE, being the Rector Magnificus of the Salesian Pontifical Athenaeum, has been appointed the Rector Major's Delegate

for the academic centre of the P.A.S. He will govern it “ad instar inspectoris”.

c) *New Provincials*

The following confrères have been appointed as Provincials.

Fr. ALFRED CARRARA: Brasil Province of Belo Horizonte.

Fr. JOHN LUCETTI: Novarese Province.

Fr. LINUS OTTONE: Middle-East Province.

4. The 102nd. Salesian Missionary Expedition

On the 1st. of October the 102nd. Salesian Missionary Expedition was farewelled in the Basilica of Mary Help of Christians, Turin. This year's new missionaries number twentyfour: eight priests, eight laybrothers and eight clerics (14 from Italy, 6 from Spain, 2 from the Philippines, 1 from Poland and 1 from Belgium). The Central Province provided 4; the Southern Province, 4; Sicily, 2; The Philippines, 2; and one each from the following: Subalpine, Veneta-Verona, Novarese, Adriatic, Poland-Krakow, Belgium North, Seville, Cordoba, Valencia, Madrid, Leon and Bilbao.

16 will go to *Latin America* (Brasil, 5; Bolivia, 2; Chile, 2; Ecuador, 2; Venezuela, 2; Argentina, 1; Colombia, 1; as yet undecided, 1).

6 to *Asia* (Middle East, 2; Thailand, 2; Bhutan, 1; Macao, 1).

2 to *Africa* (Gabon, 1; Zaire, 1).

5. Office of the Salesian Press

The Office headquarters of the Salesian Press have been transferred (as have other offices) to the new Generalate in Rome.

Among the various tasks is that of collecting as much new as possible about the Salesian family and rechanneling the information round the world in accordance with modern journalistic usage.

To facilitate this important work, those in charge of Salesian reviews are invited to forward to this office a copy of all publications.

We are interested not only in reviews with a wide circulation, but also in local publications, Provincial newsletters and roneoed copies of various organizations.

Please address these publications to

UFFICIO STAMPA SALESIANO,
Casella Postale, 9092,
00100, Roma
Italy

6. The Superior Council and the Generalate

For the information and use of confrères here is a list of names and duties of the Superior Council and other confrères at the Generalate, Rome. It is up to date October, 1972.

RECTOR MAJOR

FR. ALOYSIUS RICCERI

Secretaries

Fr. Silvio Silvano
Fr. Joseph Abbà
Br. Cajetan Guidi

VICAR GENERAL

FR. CAJETANO SCRIVO

Secretary

Fr. Mario Mauri

FORMATION OF SALESIAN PERSONNEL

COUNCILLOR

FR. EGIDIO VIGANÒ

Consultor for on-going formation

Fr. Peter Brocardo

Consultor for first formation

Fr. Joseph Aubry

Consultor for Salesian Brothers

Br. Renato Romaldi

Secretary

Fr. Michael Solinas

YOUTH "PASTORAL"

COUNCILLOR	FR. ROSALIO CASTILLO
<i>Consultors</i>	Fr. Anthony Ferreira Fr. John Romo
<i>Secretary</i>	Fr. Peter Dalbesio

ADULT "PASTORAL" & SOCIAL COMMUNICATIONS

COUNCILLOR	FR. JOHN RAINERI
<i>Consultor for pastoral theology</i>	Fr. Mario Midali
<i>Consultor for parish "pastoral"</i>	Fr. William Bonacelli
<i>Consultor for mass media</i>	
<i>Secretary</i>	Fr. John Cherubin

Salesian Co-operators

<i>General Secretary</i> <i>Central Office</i>	Fr. Augustine Archenti
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Salesian Past Pupils

<i>General Secretary</i>	Fr. Humbert Bastasi
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Press

<i>Director</i>	Fr. Amedeo Rodinò
<i>Editor</i>	Fr. Enzo Bianco
<i>Public Relations</i>	Br. Guy Cantoni
<i>Photographic Archives</i>	Br. Francis Milani

Salesian Bulletin (H. Q. at Valdocco, Turin)

<i>Director</i>	Fr. Teresio Bosco
<i>Editors</i>	Fr. Peter Ambrosio Fr. Charles De Ambrogio
<i>Correspondence</i>	Fr. Michael Obbermito
<i>Indexing & Shipping</i>	Br. Arnaldo Montecchio

MISSIONS

COUNCILLOR

FR. BERNARD TOHILL

Consultor

Fr. Anthony Altarejos

Secretary

Fr. Timothy Munari

ECONOMER GENERAL

FR. RUGGIERO PILLA

Secretary

Br. Severino Valesano

Property Office

Fr. Romeo Tavano

Br. Joseph Restagno

Administration

Fr. Mario Stelfli

Br. James Torasso

Br. David Basso

Fr. Fortunato Faggion (*Turin*)

Br. Ernest Zanella

Br. Joseph Ronco

Fr. Peter Robaldo (*Turin*)

Technical Office (buildings, etc.)

Fr. Mark Alciati (*Turin*)

Br. John Rubatto

Office for Transport & Travelling
(stationed at Valdocco, *Turin*)

Fr. Vittorio Tatak

Br. Louis Da Roit

Br. Joseph Sersen

COUNCILLORS ENTRUSTED WITH GROUPS OF PROVINCES

FR. LOUIS FIORA

Secretary: Fr. Orestes Giraldo

FR. JOHN TER SCHURE

Secretary: Fr. Alfred Fleisch

FR. ANTHONY MÉLIDA

Secretary: Fr. Angelo Berenguer

FR. GEORGE WILLIAMS

Secretary: Fr. Louis Tavano

FR. JOSEPH HENRIQUEZ

Secretary: Fr. Gianfranco Coffele

FR. JOHN VECCHI

Secretary:

GENERAL SECRETARIATE

GENERAL SECRETARY

FR. DOMINIC BRITSCHU

<i>Juridical Office</i>	Fr. Mario Grusso
<i>Elenco</i>	Fr. Peter Santia
<i>Statistics</i>	Fr. Faustinus Ayuso
<i>Archives</i>	Fr. Vendelino Fenyö
	Fr. John Homola
<i>Library</i>	Fr. Gregory Aranda
<i>Translators: English</i>	Fr. Alan McDonald
<i> French</i>	Fr. Joseph Manguette (<i>at Liège</i>)
<i> German</i>	Fr. Alfred Fleisch
<i> Spanish</i>	Fr. Gregory Aranda
<i>Mail & Shipping</i>	Br. Renato Celato
	Br. Egidio Brojanigo

SPECIAL OFFICES

<i>Procurator General</i>	Fr. Decio Teixeira
<i>Secretary</i>	Fr. Peter Schinetti
<i>Postulator General</i>	Fr. Charles Orlando
<i>Vicar for the Daughters of Mary</i>	
<i> Help of Christians</i>	Fr. Joseph Zavattaro
<i>Assistant for the "Volontarie" of</i>	
<i> Don Bosco</i>	Fr. Stephen Maggio

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

1. *In the Generalate*

During the summer season, after the feverish days of transferring the generalate from Turin to Rome, the Superior Council suspended its general meetings to allow the regional councillors to visit the various provinces.

Those Superiors who remained at the generalate, with the Rector Major, set about the problem of appointing the local superiors (Provincials and Provincial Councillors). As is well-known, the appointments of the local superiors are made and approved by the Rector Major with his council, taking into account "a wide consultation among the members of the province". An analysis of the voting showed that in practically all the provinces a laybrother was included on the council.

The Superior Council also continued with the re-organising of the various departments which make up the generalate. This task was far from simple; the transfer from Turin to Rome (this new venture was urged by the Special General Council) not only meant a physical shifting of men and materials but also a most intense activity in study and restructuring.

The various departments of the generalate are not yet finalised in every detail, but for the information of the confrères there is a list of names and duties in the "documents" section of these Acts.

2. *Meetings with confrères*

During the summer period the superiors still at Rome had many occasions to meet the Salesian family; some of these meetings were quite important.

The Rector Major was present at Mornese for the centenary celebrations of the Daughters of Mary Help of Christians (5 Aug.). In

September he received the professions of the novices of Monte Oliveto and Pacognano and was present at the opening of the special provincial chapters of the Southern and Veneta-Ovest provinces. On 1 October he took part in the farewell ceremony of the new missionaries at Turin-Valdocco; and on 9 October he opened the academic year of the P.A.S. at Rome.

Fr. Scrivo was in Portugal for the opening of the Provincial Chapter; and Fr. Viganò at Cison di Valmarino for the Veneta Est Chapter.

Fr. Castillo gave the retreat in Ecuador and opened the Special Provincial Chapter in Venezuela.

Fr. Raineri presided over a number of functions. At Lisbon: the reunion of the Iberian Peninsular delegates of the Co-operators who are preparing a study week on "Salesian Co-operator Spirituality"; at Rome: the commission for the revision of the statutes of the past pupils; at Lugano: the "Italian National Council" of the past pupils. He also attended the closing of the Ligurian Special Provincial Chapter. Now he is organising the celebrations for the Beatification of Don Rua.

Fr. Tohill visited the Mission Offices of New Rochelle and Bonn. In September he directed the preparation course for the new missionaries and accompanied them to Turin for the farewell ceremony.

3. *The visits of the Regional Superiors to their respective Provinces*

The visits of the Regional Superiors to their respective Provinces were completed on 10 October. These visits had three main purposes: *a*) to meet the Provincials and the Provincial Councillors and gather up-to-date information on the state of the Provinces; *b*) to meet the preparatory commissions of the Special Provincial Chapters to resolve possible difficulties and to ensure the regular running of the Chapters; *c*) to meet the personnel of the houses of formation.

Fr. Fiora visited his Provinces and was present at the Retreats; he also visited the summer vocational study-camps. He was at Mornese for the centenary celebrations of the Daughters of Mary Help of Christians and at the Past Pupil Convention at Lugano. Now with Fr. Raineri he is organising the celebrations for the Beatification of Don Rua.

Fr. Ter Schure visited the European Provinces of his region. Amongst other things he was busy with the urgent problems of the

migrants to Germany, Switzerland and Sweden, studying with the confrères ways and means to solve these problems more effectively.

Fr. Mérida held many meetings with Provincials. He also conferred with representatives of the laybrothers from all parts of Spain; school representatives; those responsible for the aspirantates; and those in charge of the drafting of the new guide-manual for the Practices of Piety. At Bilbao he discussed with the Chapter members the problem of relations between the Congregation and the "Adsis" youth movement. Then he spent September studying and discussing with Provincial Councils the deliberations of the Special Provincial Chapters which had completed their work.

Fr. Williams visited Great Britain, Ireland, U.S.A., Canada, Australia, The Philippines, Japan, Korea, Hong Kong, Vietnam, Thailand, Burma and India. At Hong Kong he spoke with the members of the Special Provincial Council; and at Madras he held a meeting with the Provincials of the Indian Provincial Conference. In The Philippines he witnessed the violent downpours (twenty-eight days of continuous rain) which caused much damage and claimed many lives. Some of the Salesian Houses were temporarily cut off by the floods, but apart from this nothing serious happened to them.

Fr. Henriquez visited his twelve provinces in eighteen different States, and in Bolivia spent some time with every community. He was able to gather information on three ways of renewal in his Provinces: the reconstruction of the vocation section (after the uncertainties of the new methods on trial); a noticeable progress in the deepening of community life and a consequent increase in pastoral activity; and thirdly an apostolic orientation towards needy youth.

Fr. Vecchi spent some of his time in setting up the machinery of the two Provincial conferences in his region — Argentina and Brasil. He carried out the Extraordinary Visitation to the Province of Cordoba, Argentina, and tackled a number of local problems. He also visited the Provinces of Uruguay, Paraguay, San Paolo and Recife.

4. Now that all have returned

With the return of the Regional Superiors the Superior Council now resumes its general meetings. The main work at present is the careful examination of the documents of all the Provincial Chapters with a view to their approval.

V. DOCUMENTS

1. The New discipline for Minor Orders and Diaconate

On the 15th of August, 1972, Pope Paul VI issued two Apostolic Letters in which are promulgated the new discipline of Minor Orders and the Diaconate.

The following translation of the two documents appeared in the English edition of the "Osservatore Romano" dated 21st September, 1972.

An Apostolic Letter by which the Discipline of First Tonsure, Minor Orders and Subdiaconate in the Latin Church is Reformed

(« Ministeria Quaedam »)

Even in the most ancient times certain ministries were established by the Church for the purpose of suitably giving worship to God and for offering service to the People of God according to their needs. By these ministries, duties of a liturgical and charitable nature, deemed suitable to varying circumstances, were entrusted to the performance of the faithful. The conferring of these functions often took place by a special rite, in which, after God's blessing had been implored, a Christian was established in a special class or rank for the fulfilment of some ecclesiastical function.

Some of these functions, which were more closely connected with the liturgical action, slowly came to be considered as preparatory institutions for the reception of sacred orders, so that the offices of porter, lector, exorcist and acolyte were called minor orders in the Latin Church in relation to the subdiaconate, diaconate and priesthood, which were called major orders: generally, though not everywhere, these minor orders were reserved to those who received them on their way to the priesthood.

Nevertheless, since the minor orders have not always been the same, and many tasks connected with them, as at present, have also been exercised by the laity, it seems fitting to reexamine this practice and to adapt it to contemporary needs, so that what is obsolete in these offices may be removed, what is useful retained, what is necessary defined, and at the same time what is required of candidates for Holy Orders may be determined.

Active participation

While the Second Vatican Council was in preparation, many pastors of the Church requested that the minor orders and subdiaconate be reexamined. Although the Council did not decree anything concerning this for the Latin Church, it enunciated certain principles for solving the question. There is no doubt that the norms laid down by the Council regarding the general and orderly renewal of the liturgy (1) also include those areas which concern ministries in the liturgical assembly, so that from the very arrangement of the celebration the Church clearly appears structured in different orders and ministries (2). Thus the Second Vatican Council decreed that "in liturgical celebrations, whether as a minister or as one of the faithful, each person should perform his role by doing solely and totally what the nature of things and liturgical norms require of him" (3).

With this assertion is closely connected what was written a little before in the same Constitution: "Mother Church earnestly desires that all the faithful be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a purchased people" (1 Pt 2:9: cf. 2.4-5) is their right and duty by reason of their baptism. In the res-

(1) Cf. Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 62: AAS 56, 1964, p. 117; cf. also 21: *loc. cit.*, pp. 105-106.

(2) Cf. Ordo Missae, *Institutio Generalis Missalis Romani*, 58, typical edition 1969, p. 29.

(3) Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 28: AAS 56, 1964, p. 107.

toration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. Therefore, through the needed programme of instruction, pastors of souls must zealously strive to achieve it in all their pastoral work" (4).

In the preservation of certain offices and in their adaptation to contemporary needs, there are those which are especially connected with the ministries of the Word and of the Altar and in the Latin Church are called the offices of lector and acolyte and the subdiaconate. It is fitting to preserve and adapt these in such a way, that from this time on there will be two offices: that of lector and that of acolyte, which will include the functions of the subdiaconate.

Other offices

Besides the offices common to the Latin Church, there is nothing to prevent episcopal conferences from requesting others of the Apostolic See, if they judge the establishment of such offices in their region to be necessary or very useful because of special reasons. To these belong, for example, the offices of porter, exorcist and catechist (5), as well as other offices to be conferred upon those who are dedicated to works of charity, where this service has not been given to deacons.

It is in accordance with the reality itself and with the contemporary outlook that the above-mentioned ministries should no longer be called minor orders; their conferring will not be called "ordination", but "installation"; only those however who have received the diaconate will be properly known as clerics. Thus there will better appear the distinction between clergy and laity, between what is proper and reserved to the clergy and what can be entrusted to the laity; thus there will appear more clearly their mutual relationship insofar as "the common priesthood of the faithful and the ministerial or hierar-

(4) *Ibid.*, 14: *loc. cit.*, p. 104.

(5) Cf. Second Vatican Council, Decree *Ad Gentes*, 15: *AAS* 58, 1966, p. 965; *ibid.*, 17: *loc. cit.*, pp. 967-968.

chical priesthood, while they differ in essence and not only in degree, are nevertheless interrelated. Each of them shares in its own special way in the one priesthood of Christ” (6).

Having weighed every aspect of the question well, having sought the opinion of experts, having consulted with the episcopal conferences and taken their views into account, and having taken counsel with our venerable brothers who are members of the Sacred Congregations competent in this matter, by our Apostolic Authority we enact the following norms, derogating — if and insofar as necessary — from provisions of the Code of Canon Law until now in force, and we promulgate them with this Letter.

I. First tonsure is no longer conferred; entrance into the clerical state is joined to the diaconate.

II. What up to now were called minor orders, are henceforth called “ministries.”

III. Ministries may be committed to lay Christians; hence they are no longer to be considered as reserved to candidates for the sacrament of Orders.

IV. Two ministries, adapted to present-day needs, are to be preserved in the whole of the Latin Church, namely those of *lector* and *acolyte*. The functions heretofore committed to the subdeacon are entrusted to the lector and the acolyte; consequently, the major order of subdiaconate no longer exists in the Latin Church. There is nothing, however, to prevent the acolyte being also called a subdeacon in some places, if the episcopal conference judges it opportune.

Word of God

V. The lector is appointed for a function proper to him, that of reading the Word of God in the liturgical assembly. Accordingly, he is to read the lessons from Sacred Scripture, except for the Gospel, in the Mass and other sacred celebrations; he is to recite the psalm

(6) Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, 10: AAS 57, 1965, p. 14.

between the readings when there is no psalmist; he is to present the intentions for the prayer of the faithful in the absence of a deacon or cantor; he is to direct the singing and the participation by the faithful; he is to instruct the faithful for the worthy reception of the sacraments. He can also, insofar as necessary, take care of preparing other faithful who by a temporary appointment are to read the Sacred Scripture in liturgical celebrations. That he may more fittingly and perfectly fulfil these functions, let him meditate assiduously on Sacred Scripture.

Let the lector be aware of the office he has undertaken and make every effort and employ suitable means to acquire that increasingly warm and living love (7) and knowledge of the Scriptures that will make him a more perfect disciple of the Lord.

VI. The acolyte is appointed in order to aid the deacon and to minister to the priest. It is therefore his duty to attend to the service of the altar and to assist the deacon and the priest in liturgical celebrations, especially in the celebration of Mass; he is also to distribute Holy Communion as an extraordinary minister when the ministers spoken of in canon 845 of the Code of Canon Law are not available or are prevented by ill health, age or another pastoral ministry from performing this function, or when the number of those approaching the Sacred Table is so great that the celebration of Mass would be unduly prolonged.

In the same extraordinary circumstances he can be entrusted with publicly exposing the Blessed Sacrament for adoration by the faithful and afterwards replacing it, but not with blessing the people. He can also, to the extent needed, take care of instructing other faithful who by temporary appointment assist the priest or deacon in liturgical celebrations by carrying the missal, cross, candles, etc..., or by performing other such duties. He will perform these functions the more worthily if he participates in the Holy Eucharist with increasingly fervent piety, receives nourishment from it and deepens his knowledge of it.

(7) Cr. Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 24: AAS 56, 1964, p. 107; Dogmatic Constitution *Dei Verbum*, 25: AAS 58, 1966, p. 829.

Destined as he is in a special way for the service of the altar, the acolyte should learn all matters concerning public divine worship and strive to grasp their inner spiritual meaning: in that way he will be able each day to offer himself entirely to God, be an example to all by his seriousness and reverence in the sacred building, and have a sincere love for the Mystical Body of Christ, the People of God, especially the weak and the sick.

VII. In accordance with the venerable tradition of the Church, installation in the ministries of lector and acolyte is reserved to men.

Following requirements

VIII. The following are requirements for admission to the ministries:

a) the presentation of a petition freely made out and signed by the aspirant to the Ordinary (the bishop and, in clerical institutes of perfection, the major superior) who has the right to accept the petition;

b) a suitable age and special qualities to be determined by the episcopal conference;

c) a firm will to give faithful service to God and the Christian people.

IX. The ministries are conferred by the Ordinary (the bishop and, in clerical institutes of perfection, the major superior) according to the liturgical rite “De Institutione Lectoris” and “De Institutione Acolythy” revised by the Apostolic See.

X. Intervals, determined by the Holy See or the episcopal conferences, shall be observed between the conferring of the ministries of lector and acolyte whenever more than one ministry is conferred on the same person.

XI. Candidates for the diaconate and priesthood are to receive the ministries of lector and acolyte, unless they have already done so, and are to exercise them for a fitting time, in order to be better disposed for the future service of the Word and of the Altar. Dispensation from the part of such candidates is reserved to the Holy See.

XII. The conferring of ministries does not imply the right to sustenance or salary from the Church.

XIII. The rite of installation of a lector and of an acolyte is to be published soon by the competent department of the Roman Curia.

These norms shall come into effect on 1 January 1973.

We order that what we have decreed in this Letter, in *motu proprio* form, be established and ratified, notwithstanding anything to the contrary.

Given in Rome, at Saint Peter's, on 15 August, the Solemnity of the Assumption of the Blessed Virgin Mary, in the year 1972, the tenth of our pontificate.

Paulus P. P. VI

An Apostolic Letter in "Moto Proprio" Form Laying down certain Norms regarding the Sacred Order of the Diaconate

("Ad Pascendum")

For the nurturing and constant growth of the People of God, Christ the Lord instituted in the Church a variety of ministries, which work for the good of the whole body (1).

From the apostolic age the diaconate has had a clearly outstanding position among these ministries, and it has always been held in great honour by the Church. Explicit testimony of this is given by the Apostle Saint Paul both in his letter to the Philippians, in which he sends his greetings not only to the bishops but also to the deacons, (2) and in a letter to Timothy, in which he illustrates the qualities and virtues that deacons must have in order to be worthy of their ministry (3).

Later, when the early writers of the Church acclaim the dignity of deacons, they do not fail to extol also the spiritual qualities and virtues that are required for the performance of that ministry, namely fidelity to Christ, moral integrity, and obedience to the bishop.

(1) Cf. Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, 18: AAS 57, 1965, pp. 21-22.

(2) Cf. Phil 1:1.

(3) Cf. 1 Tim 3:8-13.

Saint Ignatius of Antioch declares that the office of the deacon is nothing other than “the ministry of Jesus Christ, who was with the Father before all ages and has been manifested in the final time” (4). He also made the following observation: “The deacons too, who are ministers of the mysteries of Jesus Christ, should please all in every way; for they are not servants of food and drink, but ministers of the Church of God” (5).

Saint Polycarp of Smyrna exhorts deacons to “be moderate in all things, merciful, diligent, living according to the truth of the Lord, who became the servant of all” (6). The author of the *Didascalia Apostolorum*, recalling the words of Christ, “Anyone who wants to be great among you must be your servant” (7), addresses the following fraternal exhortation to deacons: “Accordingly you deacons also should behave in such a way that, if your ministry obliges you to lay down your lives for a brother, you should do so... If the Lord of heaven and earth served us and suffered and sustained everything on our behalf, should not this be done for our brothers all the more by us, since we are imitators of him and have been given the place of Christ?” (8).

Deacons' ministry

Furthermore, when the writers of the first centuries insist on the importance of the deacons' ministry, they give many examples of the manifold important tasks entrusted to them, and clearly show how much authority they held in the Christian communities and how great was their contribution to the apostolate. The deacon is described as “the bishop's ear, mouth, heart and soul” (9). The deacon is

(4) *Ad Magnesios*, VI, 1: *Patres Apostolici*, ed. F.X. Funk, I, Tübingen 1901, p. 235.

(5) *Ad Trallianos*, II, 3: *Patres Apostolici*, ed. F.X. Funk, I, Tübingen, 1901, p. 245.

(6) *Epistula Ad Philippenses*, V, 2: *Patres Apostolici*, ed. F.X. Funk, I, Tübingen, 1901, pp. 301-303.

(7) Mt 20:26-27.

(8) *Didascalia Apostolorum*, III, 13, 2-4: *Didascalia et Constitutiones Apostolorum*, ed. F.X. Funk, I, Paderborn 1906, p. 214.

(9) *Didascalia Apostolorum*, II, 44, 4; ed. F.X. Funk, I, p. 138.

at the disposal of the bishop in order that he may serve the whole People of God and take care of the sick and the poor (10); he is correctly and rightly called "one who shows love for orphans, for the devout and for the widowed, one who is fervent in spirit, one who shows love for what is good" (11). Furthermore, he is entrusted with the mission of taking the Holy Eucharist to the sick confined to their homes (12), of conferring baptism (13), and of attending to preaching the Word of God in accordance with the express will of the bishop.

Accordingly, the diaconate flourished in a wonderful way in the Church and at the same time gave an outstanding witness of love for Christ and the brethren through the performance of works of charity (14), the celebration of sacred rites (15), and the fulfilment of pastoral duties (16).

Profound examination

The exercise of the office of deacon enabled those who were to become priests to give proof of themselves, to display the merit of their work, and to acquire preparation — all of which were requirements for receiving the dignity of the priesthood and the office of pastor.

As time went on, the discipline concerning this sacred order

(10) Cf. *Traditio Apostolica*, 39 and 34: *La Tradition Apostolique de Saint Hippolyte. Essai de reconstitution* by B. Botte, Münster, 1963, pp. 87 and 81.

(11) *Testamentum D.N. Iesu Christi*, I, 38; edited and translated into Latin by I.E. Rahmani, Mainz 1899, p. 93.

(12) Cf. Saint Justin, *Apologia* I, 65, 5 and 67, 5: Saint Justin, *Apologiae duae*; ed G. Rauschen, Bonn, 1911, pp. 107 and 111.

(13) Cf. Tertullian, *De Baptismo*, XVII, 1: *Corpus Christianorum*, I, Tertulliani Opera, pars I, Turnholt, 1954, p. 291.

(14) Cfr. *Didascalia Apostolorum*, II, 31, 2: ed. F.X. Funk, I, p. 112; cf. *Testamentum D.N. Iesu Christi*, I, 31: edited and translated into Latin by I.E. Rahmani, Mainz 1899, p. 75.

(15) Cf. *Didascalia Apostolorum* II, 57, 6: 58, 1: ed. F.X. Funk, I, pp. 162 and 166.

(16) Cf. Saint Cyprian, *Epistolae* XV and XVI: ed. G. Hartel, Vienna, 1871, pp. 513-520; cf. Saint Augustine, *De catechezandis rudibus*, I, cap. I, 1: PL 40. 309-310.

was changed. The prohibition against conferring ordination without observing the established sequence of orders was strengthened, and there was a gradual decrease in the number of those who preferred to remain deacons all their lives instead of advancing to a higher order. As a consequence, the permanent diaconate almost entirely disappeared in the Latin Church. It is scarcely the place to mention the decrees of the Council of Trent proposing to restore the sacred orders in accordance with their own nature as ancient functions within the Church (17); it was much later that the idea matured of restoring this important sacred order also as a truly permanent rank. Our predecessor Pius XII briefly alluded to this matter (18). Finally, the Second Vatican Council supported the wishes and requests that, where such would lead to the good of souls, the permanent diaconate should be restored as an intermediate order between the higher ranks of the Church's hierarchy and the rest of the People of God, as an expression of the needs and desires of the Christian communities, as a driving force for the Church's service or *diaconia* towards the local Christian communities, and as a sign or sacrament of the Lord Christ himself, who "came not to be served but to serve" (19).

Constitution "Lumen Gentium"

For this reason, at the third session of the Council, in October 1964, the Fathers ratified the principle of the renewal of the diaconate and in the following November the dogmatic constitution *Lumen Gentium* was promulgated. In the 29th article of this document a description is given of the principal characteristics proper to that state: "At a lower level of the hierarchy are deacons, upon whom hands are imposed 'not unto the priesthood, but unto a ministry of service'. For strengthened by sacramental grace, in communion with the bishop and his presbyterium, they serve the People of God in the ministry of the liturgy, of the word and of charity" (20).

(17) Sessio XXIII, capp. I-IV: *Mansi*, XXXIII, coll. 138-140.

(18) Address to the Participants in the Second International Congress of the Lay Apostolate, 5 October 1957: *AAS* 49, 1957, p. 925.

(19) Mt 20:28.

(20) *AAS* 57, 1965, p. 36.

The same constitution made the following declaration about permanency in the rank of deacon: "These duties (of deacons), to very necessary for the life of the Church, can in many areas be fulfilled only with difficulty according to the prevailing discipline of the Latin Church. For this reason, the diaconate can in the future be restored as a proper and permanent rank of the hierarchy" (21).

Restoring the Diaconate

However, this restoration of the permanent diaconate required that the instructions of the Council be more profoundly examined and that there be mature deliberation concerning the juridical status both of the celibate and married deacon. Similarly it was necessary that matters connected with the diaconate of those who are to become priests should be adapted to contemporary conditions, so that the time of diaconate would furnish that proof of life, of maturity and of aptitude for the priestly ministry which ancient discipline demanded from candidates for the priesthood.

Thus on 18 June 1967, we issued in *motu proprio* form, the Apostolic Letter *Sacrum Diaconatus Ordinem*, by which suitable canonical norms for the permanent diaconate were established (22). On 17 June of the following year, through the Apostolic Constitution *Pontificalis Romani Recognitio* (23), we authorized the new rite for the conferring of the sacred orders of diaconate, priesthood and episcopacy, and at the same time defined the matter and the form of the ordination itself.

Now that we are proceeding further and are today promulgating the Apostolic Letter *Ministeria Quaedam*, we consider it fitting to issue certain norms concerning the diaconate. We also desire that candidates for the diaconate should know what ministries they are to exercise before sacred ordination and when and how they are to take upon themselves the responsibilities of celibacy and liturgical prayer.

Since entrance into the clerical state is deferred until diaconate,

(21) *Ibid.*

(22) *AAS* 59, 1967, pp. 697-704.

(23) *AAS* 60, 1968, pp. 369-373.

there no longer exists the rite of first tonsure, by which a layman used to become a cleric. But a new rite is introduced, by which one who aspires to the diaconate or priesthood publicly manifests his will to offer himself to God and the Church, so that he may exercise a sacred order. The Church, accepting this offering, selects and calls him to prepare himself to receive a sacred order, and in this way he is properly numbered among candidates for the diaconate or priesthood.

It is especially fitting that the ministries of lector and acolyte should be entrusted to those who, as candidates for the order of diaconate or priesthood, desire to devote themselves to God and to the Church in a special way. For the Church, which “does not cease to take the bread of life from the table of the Word of God and the Body of Christ and offer it to the faithful” (24) considers it to be very opportune that both by study and by gradual exercise of the ministry of the Word and of the Altar candidates for sacred orders should through intimate contact understand and reflect upon the double aspect of the priestly office. Thus it comes about that the authenticity of the ministry shines out with the greatest effectiveness. In this way the candidates accede to sacred orders fully aware of their vocation, fervent in spirit, serving the Lord, constant in prayer and aware of the needs of the faithful (25).

Norms promulgated

Having weighed every aspect of the question well, having sought the opinion of experts, having consulted with the episcopal conferences and taken their views into account, and having taken counsel with our venerable brothers who are members of the Sacred Congregations competent in this matter, by our Apostolic Authority we enact the following norms, derogating — if and insofar as necessary — from provisions of the code of Canon Law until now in force, and we promulgate them with this Letter.

I. *a*) A rite of admission for candidates to the diaconate and to the priesthood is introduced. In order that this admission be properly

(24) Cf. Second Vatican Council, Dogmatic Constitution *Dei Verbum*, 21: AAS 58, 1966, p. 827.

(25) Cf. Rom. 12:11-13

made, the free petition of the aspirant, made out and signed in his own hand, is required, as well as the written acceptance of the competent ecclesiastical superior, by which the selection by the Church is brought about.

Professed members of clerical congregations who seek the priesthood are not bound to this rite.

b) The competent superior for this acceptance is the Ordinary (the bishop and, in clerical institutes of perfection, the major superior). Those can be accepted who give signs of an authentic vocation and, endowed with good moral qualities and free from mental and physical defects, wish to dedicate their lives to the service of the Church for the glory of God and the good of souls. It is necessary that those who aspire to the transitional diaconate will have completed at least their twentieth year and have begun their course of theological studies.

c) In virtue of the acceptance the candidate must care for his vocation in a special way and foster it. He also acquires the right to the necessary spiritual assistance by which he can develop his vocation and submit unconditionally to the will of God.

II. Candidates for the permanent or transitional diaconate and for the priesthood are to receive the ministries of lector and acolyte, unless they have already done so, and are to exercise them for a fitting time, in order to be better disposed for the future service of the Word and of the Altar.

Dispensation from the reception of these ministries on the part of such candidates is reserved to the Holy See.

Signed declaration

III. The liturgical rites by which admission of candidates for the diaconate and the priesthood takes place and the above-mentioned ministries are conferred should be performed by the Ordinary of the aspirant (the bishop and, in clerical institutes of perfection, the major superior).

IV. The intervals established by the Holy See or by the episcopal conferences between the conferring — during the course of theological

studies — of the ministry of lector and that of acolyte, and between the ministry of acolyte and the order of deacon must be observed.

V. Before ordination candidates for the diaconate shall give to the Ordinary (the bishop and, in clerical institutes of perfection, the major superior) a declaration made out and signed in their own hand, by which they testify that they are about to receive the sacred order freely and of their own accord.

VI. The special consecration of celibacy observed for the sake of the kingdom of heaven and its obligation for candidates to the priesthood and for unmarried candidates to the diaconate are indeed linked with the diaconate. The public commitment to holy celibacy before God and the Church is to be celebrated in a particular rite, even by religious, and it is to precede ordination to the diaconate. Celibacy taken on in this way is a diriment impediment to entering marriage.

In accordance with the traditional discipline of the Church, a married deacon who has lost his wife cannot enter a new marriage (26).

VII. *a)* Deacons called to the priesthood are not to be ordained until they have completed the course of studies prescribed by the norms of the Apostolic See.

b) In regard to the course of theological studies to precede the ordination of permanent deacons, the episcopal conferences, with attention to the local situation, will issue the proper norms and submit them for the approval of the Sacred Congregation for Catholic Education.

Liturgy of the Hours

VIII. In accordance with norms 29-30 of the General Instruction for the Liturgy of the Hours:

a) Deacons called to the priesthood are bound by their sacred ordination by the obligation of celebrating the liturgy of the hours;

b) it is most fitting that permanent deacons should recite daily at least a part of the liturgy of the hours, to be determined by the episcopal conference.

IX. Entrance into the clerical state and incardination into a diocese are brought about by ordination to the diaconate.

X. The rite of admission for candidates to the diaconate and priesthood and of the special consecration of holy celibacy is to be published soon by the competent department of the Roman Curia.

Transitional Norms. Candidates for the sacrament of Orders who have already received first tonsure before the promulgation of this Letter, retain all the duties, rights and privileges of clerics. Those who have been promoted to the order of subdiaconate are held to the obligations taken on in regard to both celibacy and the liturgy of the hours. But they must celebrate once again their public commitment to celibacy before God and the Church by the new special rite preceding ordination to the diaconate.

All that has been decreed by us in this Letter, in *motu proprio* form, we order to be confirmed and ratified, anything to the contrary notwithstanding. We also determine that it shall come into force on 1 January 1973.

Given in Rome at Saint Peter's, on 15 August, the Solemnity of the Assumption of the Blessed Virgin Mary, in the year 1972, the tenth of our pontificate.

PAULUS P.P. VI

(26) Cf. Paul VI, Apostolic Letter *Sacrum Diaconatus Ordinem*, 16: AAS 59, 1967, p. 701.

2. Mass in honour of Blessed Michael Rua

On 5 October, 1972 The Sacred Congregation for Divine Worship approved the Latin text and the Italian translation of the Mass in honour of Blessed Michael Rua. The Latin text is given here; we are still awaiting the approval of the translation into English.

*Texto latino**Antifona ad introitum* (1 Sam. 2,35)

Suscitabo mihi sacerdotem fidelem, qui iuxta cor meum et animam meam faciet.

Collecta

Deus Pater omnipotens, cuius imaginem beatus Michaël Rua sacerdos tuus in adolescentibus docuit excudendam, fac nos quaesumus tua clarescere sanctitate, ut qui ad iuventutem educandam vocamur, formam Filii tui exhibeamus ingenuam.

Qui tecum.

Lectio Prima

(Vivit Dominus, et vivit anima tua, quia non derelinquam te)

Lectio libri Regum (2 Reg. 2,1.6-15)

Cum levare vellet Dominus Eliam per turbinem in caelum, ibant Elias et Eliseus de Galgalis. Dixitque Elias ad Eliseum: «Sede hic, quia Dominus misit me usque ad Iordanem». Qui ait: «Vivit Dominus, et vivit anima tua, quia non derelinquam te». Ierunt igitur ambo pariter. Et quinquaginta viri de filiis prophetarum secuti sunt eos, qui et steterunt e contra longe; illi autem ambo stabant super Iordanem.

Tulitque Elias pallium suum et involvit illud et percussit aquas, quae divisae sunt in utramque partem, et transierunt ambo per siccum. Cumque transissent, Elias dixit ad Eliseum: «Postula quod vis ut faciam tibi, antequam tollar a te». Dixitque Eliseus: «Obsecro ut fiat in me duplex spiritus tuus». Qui respondit: «Rem difficilem postulasti; attamen si videris me, quando tollar a te, erit tibi quod petisti; si autem non videris, non erit».

Cumque pergerent, et incedentes sermocinarentur, ecce currus igneus et equi ignei diviserunt utrumque; et ascendit Elias per turbinem in caelum. Eliseus autem videbat et clamabat: «Pater mi, pater mi! currus Israël et auriga eius!». Et non vidit eum amplius. Apprehenditque vestimenta sua et scidit illa in duas partes. Et levavit pallium Eliae, quod ceciderat ei. Reversusque stetit super ripam Iordanis; et pallio Eliae, quod ceciderat ei, percussit aquas, et non sunt divisae;

et dixit: « Ubi est Deus Eliae etiam nunc? ». Percussitque aquas, et divisae sunt huc atque illuc, et transiit Eliseus.

Videntes autem filii prophetarum, qui erant in Iericho e contra, dixerunt: « Requievit spiritus Eliae super Eliseum ». Et venientes in occursum eius, adoraverunt eum proni in terram.

Verbum Domini.

Psalmus responsorius (Ps. 15,1-2,5-6,7-8,11)

℣. Dominus pars hereditatis meae.

Conserva me, Deus, quóniam speravi in te.

Dixi Domino: « Dominus meus es tu, bonum mihi non est sine te ». ℣.

Dominus pars hereditatis meae et calicis mei: tu es qui detines sortem meam.

Funes ceciderunt mihi in praeclaris; insuper et hereditas mea est mihi. ℣.

Benedicam Dominum qui tribuit mihi intellectum; insuper et in noctibus erudierunt me renes mei.

Proponebam Dominum in conspectu meo semper, quoniam a dextris est mihi, non commovebor. ℣.

Notas mihi facies vias vitae, plenitudinem laetitiae cum vultu tuo, delectationes in dextera tua usque in finem. ℣.

Lectio secunda

(Caritas numquam excidit)

Lectio Epistolae beati Pauli apostoli ad Corinthios (1 Cor. 12, 31-13, 8a)

Fratres: Aemulamini charismata maiora.

Et adhuc excellentiorem viam vobis demonstro.

Si linguis hominum loquar, et Angelorum, caritatem autem non habeam, factus sum velut aes sonans aut cymbalum tinniens.

Et si habuero prophetiam

et noverim mysteria omnia et omnem scientiam,

et si habuero omnem fidem ita ut montes transferam,

caritatem autem non habuero,
nihil sum.

Et si distribuero in cibos pauperum omnes facultates meas,
et si tradidero corpus meum ita ut ardeam,
caritatem autem non habuero,
nihil mihi prodest.

Caritas patiens est, benigna est.

Caritas non aemulatur, non agit superbe,
non inflatur, non est ambitiosa,
non quaerit quae sua sunt, non irritatur,
non cogitat malum,

non gaudet super iniquitatem, congaudet autem veritati;
omnia suffert, omnia credit, omnia sperat, omnia sustinet.

Caritas numquam excidit.

Verbum Domini.

Alleluia et Versus ante Evangelium (Io 15,16)

℣. Alleluia

℟. Ego vos elegi de mundo, ut eatis et fructum afferatis, et
fructus vester maneat, dicit Dominus.

℣. Alleluia.

Evangelium

(Veni, sequere me)

Lectio sancti Evangelii secundum Marcum (10, 17-30)

In illo tempore, cum egrederetur in viam, accurrens quidam et genu flexo ante eum, rogabat eum: « Magister bone, quid faciam ut vitam aeternam percipiam? ».

Jesus autem dixit ei: « Quid me dicis bonum? Nemo bonus, nisi unus Deus. Praecepta nosti: "Ne occidas, ne adulteres, ne fureris, ne falsum testimonium dixeris, ne fraudem feceris, honora patrem tuum et matrem" ».

Ille autem dixit ei: « Magister, haec omnia conservavi a iuventute mea ».

Jesus autem, intuitus eum, dilexit eum, et dixit illi: « Unum

tibi deest: vade, quaecumque habes vende et da pauperibus, et habebis thesaurum in caelo; et veni, sequere me ».

Qui, contristatus in hoc verbo, abiit maerens; erat enim habens possessiones multas.

Et circumspecti Iesus ait discipulis suis: « Quam difficile qui pecunias habent in Regnum Dei introibunt! ».

Discipuli autem obstupescabant in verbis eius. At Iesus rursus respondens ait illis: « Filii, quam difficile est confidentes in pecuniis in Regnum Dei introire! Facilius est camelum per foramen acus transire quam divitem intrare in Regnum Dei ».

Qui magis admirabantur dicentes ad semetipsos: « Et quis potest salvus fieri? ».

Intuens illos Iesus ait: « Apud homines impossibile est, sed non apud Deum; omnia enim possibilia sunt apud Deum ».

Coepit Petrus ei dicere: « Ecce nos dimisimus omnia, et secuti sumus te ».

Ait Iesus: « Amen dico vobis: Nemo est qui reliquerit domum, aut fratres, aut sorores, aut matrem, aut patrem, aut filios, aut agros propter me et propter Evangelium, qui non accipiat centies tantum, nunc in tempore hoc, domos et fratres et sorores et matres et filios et agros cum persecutionibus, et in saeculo futuro vitam aeternam ».

Verbum Domini.

Super oblata

Quae tibi donamus, Domine, spiritalem nostri oblationem significant: ut quae in corpus et sanguinem Christi Filii tui mutantur, divinam nostri mutationem producant.

Per Christum.

Antifona ad communionem (Io 17,26)

Notum feci eis nomen tuum, et notum faciam, ut dilectio qua dilexisti me in ipsis sit.

Post communionem

Quos tua mensa, Domine, satiasti redde prudentia vigiles et caritate sollertes, ut in parvulis ac pauperibus ministrandis omnibus omnia esse valeamus et ineffabile largitatis tuae promere sacramentum.
Per Christum.

VI. PONTIFICAL MAGISTERIUM

1. A Hundred years - Good example and work in abundance!

Address given by Pope Paul VI to the 2300 Daughters of Mary Help of Christians assembled in the Vatican "Hall of Blessings" on the occasion of the Congregation's first centenary.

The official text appeared in the "Osservatore Romano" (16 July, 1972). The following text is taken from a tape-recording, and adds (in italics) the many spontaneous "asides" of His Holiness during the address.

First of all, our greeting go to the Mother General; and through her we greet this fine and wonderful (« bella bella ») religious family of sisters.

Dear sisters in Christ, we are delighted to receive you in audience. Our regret is that our time is never as abundant as our affection for you. You can certainly see at this moment how much joy, appreciation, hope and admiration we feel for your religious family; and how, as we look around, we seem to see nothing less than a panorama of the Church, since you are indeed now scattered in every corner of the globe. And so together let us rejoice with Mary Help of Christians.

Beloved daughters in Christ.

With our spirit full of fatherly emotion we extend our greeting to so many chosen representatives of the Daughters of Our Lady Help of Christians, come to bring us the testimony of their loyalty and devotion in the centenary year of the foundation of their Institute.

The Holy Father had me in mind

Before addressing your good selves, and before thinking of that vast number of Salesian sisters who are united with you at this moment gazing hither as at the Church's focal point, we raise our minds to all the sisters who have gone before you. A hundred years! So

many generations! So many sisters! So many wonderful examples! Such great work! Such fatigues and merits! So many gracious souls! All sent by the Lord and now taken back to his bosom. They have accomplished their pilgrimage and are assuredly in heaven giving glory to their Madonna.

Indeed to these chosen souls we send our greetings. We pray that God, if they so need, may grant them all complete peace; and though our human faculties lack the power to perceive the Communion of Saints, yet we rejoice in it just the same. If we had the ability to perceive reality as it truly is — spiritual reality — we would indeed see ourselves in the midst of an enormous gathering of saintly souls, lovely and pure, all here at this moment to celebrate the centenary of your spiritual family.

This meeting calls to our mind the great and well-deserving array of your humble and generous fellow Sisters who, in every continent, spend their lives joyfully and cheerfully.

(Indeed, we have remarked this serenity and joy on the faces of the sisters) working joyfully and energetically for the interests of the kingdom of God, to help the Church, and for the good of souls.

As we think of the rôle your zealous religious family plays in the Church, a host of thoughts and emotions crowd in on us, and we only wish we could give them fitting expression without being limited by this brief audience.

We are inundated with duties which cut short the time at our disposal; so, as we said before, we are all the more open with you in mind and heart even though time is short. I would like all of you to say "THE POPE HAS THOUGHT OF ME".

The Church is honoured by your progress

We wish however our first words to be words of gratitude to God.

Indeed we do thank God at this moment, because, as we look at you, he helps us see and sense something of his presence in the history of human affairs. You are all the work of his hands and you are helping in his plans of merciful salvation. Together let us thank him for these hundred years. Thank you, dear God. Te Deum laudamus. Thank you for this beautiful manifestation.

And we are only touching the fringe. One day we shall see your magnificent religious family in its splendour, its richness in wisdom, mercy, and active Godly presence. So our first gratitude is to God, and then to one and all of you for the comforting and promising spectacle that your congregation offers us on such a significant date.

A hundred years are not enough for the Daughters of Mary Help of Christians. How many, then? A thousand? We must cast forward our thoughts and gratitude to all the future vocations: they will come to your welcoming arms as sisters, then they will be your pupils and later will be your mother superiors.

We see in you the uninterrupted continuity and splendid flourishing of an ideal of charity and zeal.

I'm sure you all know how to embroider! What happens when, after maybe weeks, months, years, you have finished the job? You spread it out and say, "Look, isn't it lovely!" You have worked at one detail, then another, then a tiny section, etc. All of a sudden the whole design opens up and displays its beauty and meaning. So it is with your congregation. We open up the embroidery of your history and see that in a hundred years you have indeed accomplished a lovely pattern of goodness, loving care, love of God and salvation of souls. Let us rejoice together.

We return to that first moment when this ideal of charity and zeal burgeoned forth, that distant 15th. of August, 1872, when, thanks to St. John Bosco and St. Maria Mazzarello, the first daughters of Our Lady Help of Christians at Mornese offered the Lord their young lives and began their apostolic progress along the ways of the world. In the course of these hundred years, that little seed has shot up and grown in a marvellous way, like a majestic tree whose branches now reach to every part of the world, wherever the ardent zeal of the sons of Don Bosco is poured forth. How many reasons, therefore, for congratulating you, beloved daughters! May you be blessed for them. The Church is honoured by your progress, your evangelical testimony, your generous apostolic dedication.

But it is clear that the celebration of such an important date in the life of your Institute cannot be limited just to looking back at a luminous past.

Now a look at the present. The address we should have prepared would have been indeed interesting: to point out briefly the pheno-

mena of religious and spiritual life; today's contradictions and difficulties; the human embroilments that surround us; to examine and give an account of the state of things after a hundred years.

This would indeed be extremely interesting. But I imagine you yourselves make this examination daily — every day you wish to account for your duties, your responsibilities, your difficulties, your God-given opportunities. Even if your vision is limited, you are at least aware of the present, and watch honestly and diligently over this vista which the Lord opens up for your mission.

It is necessary to look towards the future, too

When at work, we often look about us, don't we? We glance ahead at our surroundings, our task in hand, what tomorrow will bring. In a sense we become prophets in a small way. At least if we don't make firm pronouncements, we ask questions about the future. The Lord not only permits, but urges us to keep an eye on the future. "Lift up your heads and look," says the Lord in one of his exhortations. "Lift up your heads." You too must lift up your heads and look to the future. We do not know definitely what lies ahead, but we can catch a glimpse of our future tasks, duties, the paths our lives must follow.

Will your congregation be able to respond to the appeal of the Church in this present tormented hour?

You know that our heart lies deep in this subject.

I shall do my utmost

What a momentous hour for the Church! You are well aware of it. Just a little contact with souls — the souls of our modern youth — and you will hold your breath. We ask: what sort of souls are they? — what kind of generation is this? — what times are we living in? — who overwhelms us in our toiling to sow the seed of good thoughts, good resolutions, good instruction?

And then we are engulfed in this great flood of entertainment and dissipation proper to these times. You certainly must view it

with fear. Imagine then how your Pope feels about it when he views this state of affairs so tempestuous.

We sail in the barque of Peter: it will never sink. But Peter himself was terrified during the storm on Lake Genesareth (and sailing was his job) — and Jesus slept! We have always puzzled at that sleep. Here is Jesus slumbering right in the midst of a storm. The disciples call out to him, "Awaken, Lord! Look, we are sinking!" Jesus arises, and with a divine, kingly gesture, he calms the winds. A great serenity prevails. Then he turns to his disciples and says, "Why are you afraid?" as if to say, "I am here. Even if I sleep, you must not fear what is going on around you. For whoever is with Christ is with life, is with God, is victorious over all opposition and difficulties encountered on the way of life."

Will your congregation know how to answer the call of the Church in her hour of torment?

Holiness is the answer

My hope is that each one of you will reply silently, deep down in her heart, "I shall do my utmost".

What means will your congregation use to ensure that the old vitality of the robust stock planted by your holy founders will continue to flourish in all its fulness? For these questions, my daughters, there is only one answer,

to put everything briefly in a few words. Time is lacking to dilate on the many difficult problems and agonizings of today;

there is only one answer; and as it explains the extraordinary fruitfulness of the past, infallibly ensures the vitality of your institute for the future: *holiness*. If your are holy, there is little else to say.

For you this means ensuring the primacy of interior life in the midst of all your educational, charitable and missionary activities, without ever fearing that your apostolic dynamism will be diminished thereby, or that you may be prevented from dedicating yourselves completely to the service of others.

Love of prayer

So many object that prayer takes time and kills attention and thought. This is not true. Prayer means that we restock ourselves with energy, thoughts, motives, strength, inspiration, the presence of God; and our poor human activity is thus rendered capable of getting things done — great things, too!

It means loving prayer, poverty, the spirit of sacrifice, the cross. It also means a particular commitment on your part to reproduce in your life of piety and apostolate the examples of the adoring and operative love of the Blessed Virgin Mary.

Oh, how we would like this marked Marian character, which everywhere constitutes the unmistakable note of the spirituality of the daughters of Our Lady Help of Christians, to be preserved among you in all its original freshness. *You have the privilege of belonging to a religious family which belongs completely to Mary and owes everything to Mary.* Is not your Institute the living monument that Don Bosco wished to erect to Our Lady, as a sign of imperishable gratitude for the benefits received from her?

And was it not also a sign of hope that his difficult and complex work needed. To speak paradoxically, so much was accomplished with so little.

Yes, daughters, as long as you learn, following the example of Mary, to direct everything to Christ, her divine Son, as long as you keep your eyes fixed on her, God's masterpiece, the model and ideal of every consecrated life, the support of all apostolic heroism, there will never dry up in your Institute that source of generosity and dedication, interior life and fervour, holiness and grace, which has made you such valuable collaborators of Our Lord Jesus Christ for the salvation of souls.

This is what the Church expects from you

And it is not a matter of a mere promise, dear daughters in Christ. FROM YOU THE CHURCH EXPECTS MUCH... just as in the past; in fact moreso, as today's sacrifices are felt more markedly. These days it is not so easy to be a religious, to wear the habit and to live and work in the midst of youth.

Difficulties there have always been, but today (and we know) one needs a larger dose of generosity, dedication, readiness to suffer, patience and wisdom than was needed yesterday. So in the name of Christ (Whom we represent so unworthily WE ASK OF YOU DEDICATION, SACRIFICE, TOTAL GIVING OF YOURSELVES TO THE MADONNA FOR THE GLORY OF CHRIST JESUS.

This is what the Church expects from you. Do not disappoint her expectation, but respond to a degree beyond her hopes.

If only we were able to console the hearts of Jesus and Mary in this way: to give more than what is asked — but this “more” is a matter of sanctity; to go beyond the ordinary measure is what Our Lord expects from us even when he does not say so, or says so as a counsel rather than a precept.

Souls at high-pressure

Our prayer is with you; *and this is a brief sentence, but I mean it: we shall pray for you.*

Our prayer asks from the Lord, through the intercession of the Blessed Virgin, for the reward of eternal merits for what you have done so far, for constant generosity for the present, and for increasingly abundant apostolic fruits for the future.

We hope you will avoid what, alas, happens at times to certain religious families. Don't allow your pressure gauge to drop; nor your capacity for sacrifice to lessen; nor the impetus of your enthusiasm and faith in your mission to diminish. It is our hope, rather, that you always be high-pressure souls in a joyous enthusiasm.

At this juncture may I quote Our Lord's words: “You have chosen the better part”. Hold it tight as a precious possession.

Our thoughts and our affections are with you.

We thank you in the name of all who never thank you: we thank you for the good you have done for souls, for the Church, for the glory of God's kingdom, and for society; in the name of all these souls whom you have benefitted I say to you: My daughters, thank you. God grant you happiness; God bless you. Remember, nothing is lost; nothing is lost! History marches on; time runs out; but work done for God is engraved on his Sacred Heart and remains there always. One

day you will find in it your reward for your dedication to the glory of God.

Finally, our apostolic blessing, which we impart to you and to all your fellow-sisters as a pledge of the choicest graces of heaven.

Remember that our heart is open to you all. We want our affection to go with our blessing — to reach out to wherever there is a Daughter of Mary Help of Christians — in every corner of the globe — the very furthest away — in Patagonia. Through the power and goodness of God, may our apostolic blessing reach every corner of the earth.

2. Tradition inspires and urges progress

During his journey to Udine on the occasion of the Eucharistic Congress, Pope Paul VI, on the 16th. September last, stopped at Venice and gave an address to priests, brothers and nuns. (Full text in "Osservatore Romano", 17 Sept., 1972.)

The Holy Father took his cue from the evocative Basilica of St. Mark, where he was speaking. He referred to it as "a place full of history, of mingled echoes of different civilizations, a place filled with sublime artistic expressions, matured long ago, and yet ever powerfully eloquent through the centuries even to our present day". Here are some selections from the Pope's address.

What a wonderful vision it is granted to us to summon up in our inmost heart, a vision which evokes a marvellous and centuries-old Christian experience, which has constructed here not only and not just its monument, but a living and original expression, which gathers together and unites in one identical and uninterrupted pulse of faith and love generations long-past and those of the present and the future.

We would thus like to underline the importance of tradition. We would urge you to preserve it, to encourage a sense of it and respect for it. We urge you to maintain your confidence in it, to understand it and to use it as a powerful and inspiring force, and as a serious and reponsible commitment to further growth and continual progress.

An unbreakable chain

We think that the goodness and wisdom of the peoples of Veneto, to whom you belong, together with the firmness and seriousness of

your priestly and religious consecration, make you especially open to receive and to make fruitful our simple and paternal exhortation: love the treasure of the spiritual heritage which Venice as it were sums up and offers you in this place.

The problem of fidelity to the religious patrimony received is not a problem only of today, although at the present time it presents itself with a certain seriousness that especially justifies, it seems to us, this spontaneous conversation. Indeed, on an occasion such as this, what other words could you expect from us? Do you recall the preoccupation of Saint Paul? "If anyone preaches a version of the Good News different from the one you have already heard, he is to be condemned" (Gal. 1:9): here the "hearing", the receiving, indicates a fundamental moment of the continuity and fruitfulness of the Christian message, that is of tradition. This is confirmed by the words with which the Apostle introduces his important testimony concerning the Eucharistic Mystery: "For this is what I received from the Lord, and in turn pass on to you" (1 Cor. 11:23).

To receive and to pass on: this is tradition, of which Saint Paul shows himself such a jealous guardian.

This receiving from the Lord, and then passing on, and again receiving and continuing to pass on — with faithfulness and in entirety ("...take great care of what has been entrusted to you, have nothing to do with pointless philosophical discussion..." [1 Tim. 6:20]) without changes, without ceasing to listen to the truth, without lending an ear to arbitrary interpretation or to fables, to the myths of yesterday and today (cf. 2 Tim. 4:4) — this constitutes a chain that cannot be broken. It is the duty of our moment in history. And it concerns above all, obviously, the unchangeable content of the religious and moral teaching of the Catholic faith.

Religious and human values of tradition

But then tradition brings with it so many other values. It is enough to think of those which concern ecclesiastical discipline, worship and Christian piety, spirituality and asceticism; and those concerning the figure or, as people say today — though not without an involvement in a controversy that is often fruitless and dangerous — the identity of the priest and the religious, which has come down to us after centuries

of definition and consolidation, on the foundation of the essential elements that go back to the will of the Saviour. They are all values that have been tried, proved in various ways and guaranteed by the teachings and directives of ecclesiastical authority, by the lives of the saints, by the "sense of the faithful." What a rich and precious heritage which a certain conformist, iconoclastic, worldly and desecralizing mentality risks undermining and dissipating. It is easy to take away and to suppress, but it is not easy to substitute, as long as one seeks and intends not just any substitute, but a substitute of authentic value. }

And we could make analogous observations concerning some human values — and not a few — of thought, art, life and civic existence.

Tradition is not immobility

Mark well, ours is not a praise of times past, but the recognition and acceptance — conscious, justified and dutiful — of values that transcend human competence and conquer time, even if the maturing of some of these values has taken place through the course of history.

Recognizing and appreciating the values of tradition is not passivity, but an attitude that is positive, reflective, critical and free. It is a way of being committed. Respect for, a sense of and a love of tradition are not immobility. On the contrary it demands moral strength, discipline in thought and habit, solidity, depth, an ability to resist the shortlived fashion of the times; it requires, in a word, personality: that human and Christian personality of which so much is said, but which is not so easily formed and possessed.

For the values of which it is the carrier and for the commitment which it demands of us, tradition obviously cannot but be an element of progress, both personal and communal. Being a living reality, tradition has in itself a striving towards the future. It guarantees organic growth; it assures the authentic and not deceptive realization of progress; it assures genuine and not just apparent development.

And so we can rejoice sincerely at the efforts that are being made, and encourage those efforts that must be undertaken, through a healthy renewal in the level of doctrine and pastoral activity, in order to attain a deeper, purer, more committed faith, a Christian life more intense in all its aspects, both individual and social, a witness of priestly and religious life more closely modelled on the Gospel and the example of

Jesus, and hence more effective for the salvation of modern man. What great undertakings the Church in Venice has promoted in the course of its history, in order to face and solve the problems of the time! What great and valuable works it has brought to completion! How numerous are the ranks of its Saints! From these examples therefore gather energy and enthusiasm for a great leap forward, keeping your creative abilities alert and ever renewed, with the aim of finding an adequate and far-sighted solution to the problems of today and tomorrow.

In entrusting to your intelligence and to your goodwill these reflections, we conclude with this exhortation: Be faithful, generously and dynamically faithful to Christ, to the Church, to your vocation, to your mission.

3. **Morals... a re-strengthening**

During the past summer months, the Holy Father, in his general audiences, gave eleven addresses, all on the same theme: "Christian Life & Morality." "We need", he said, "to rediscover the principles basic to our conduct." The addresses he described as "treating of important themes, but in such simple terms as to bring us back to the Gospels, where the revelation of God's great truths is reserved for his 'little ones'." We give a selection of these addresses...

a) *Changing times... the search for the unchangeable*

Address of Pope Paul VI at the general audience given 5 July, 1972.

What is life? What qualifies it essentially?

From this elementary, but fundamental question comes a first answer, which is worth remembering: life is made for action; it is not static, it is dynamic; it changes, develops, moves, seeks, desires, works, aims at some goal. It is not enough to exist; it is necessary to use existence to reach something new, something more, something perfect, good and happy. If experience has awakened in us this conception of life in search of a purpose, we have arrived at the threshold of the moral problem, the human problem par excellence. If action, in fact, which gives increase and meaning to life, uses what is most

human in us, thought, will, and therefore freedom, then to speak of a moral and to speak of a human act is the same thing (cf. S. Th. I-II, 1, 3). This first observation is already a break-through, which would invite us to linger over it with other reflections, among which let the following be sufficient for the present: we cannot disregard the moral value of our life.

Here a second observation arises and it is this: in the world in which we live, does there exist, or rather does there still endure a moral system that stamps on life its human face, as we have been accustomed up to now to consider normal and authentic? Let us note some general aspects of our times, by which our lives are deeply upset. For example, one of the most general aspects of present history is change: everything changes. There is not a corner of our lives that is immune to change. Every science, every art, every activity, every social relationship, every collective phenomenon, such as the school, transportation, the economy, health and social services, the legislative and political frameworks...; everything changes, the public mentality, morals, ...so much so that the history of our times is characterized with the terms "evolution," "progress," "revolution." Is not the human type "changing too? What human, moral element remains, in this fastmoving transformation of life? We possess a heritage of concepts, evaluations, traditions... What is to be kept? What to be changed?

Certain values essential

Also in the field of the Church, preserved for centuries, how many forms of life, how many customs, how many values are subject to a critical progress as regards the validity of their permanence. Is not "aggiornamento," which is talked about so much, expressed, perhaps, in a transformism, which alters not only the external features of ecclesiastical life: language, dress, rite, activity..., but also the interior concepts on which it is based, faith, worship, the structure of charity and discipline? We all feel, on the one hand, that something can and perhaps must be changed, but at the same time we know, on the other hand, that there are other things so important (if only for certain values of their own, such as art, history, tradition, the treasure of institutions and civilizations accumulated in the centuries...), and so

essential, such as divine truth and the ecclesiastical constitution authoritatively and legitimately derived from it, that they must not give way before this overwhelming wave of transformism, abdication, unfaithfulness, but must be defended, preserved, reasserted; renewed in inner feeling and in outer forms, absolutely.

Discernment needed

That is, we are faced with a new duty, characteristic of our times, the duty of distinguishing between what is obsolete, or perhaps it would be better to say capable of improvement, and what on the contrary must be stable and fixed, if we do not want to lose life, we mean the inalienable and permanent *raison d'être*. Let us say at once that we cannot make this distinction arbitrarily by ourselves. Members, as we are, of an organized and civil social body, we will have to reflect on and respect what this legitimate society orders and commands us to do; a problem of authority arises at once, even if it does not forbid solutions of evolution, which, in fact, civil constitutions admit and promote today. This holds good all the more in the social and mystical body which is called the Church, in which the divine element calls for a continual effort of improvement, and at the same time imposes faithful obedience, to the point of heroism, to her dogmatic and orthodox identity, protected and guarded, taught and interpreted by a legitimate authority, to which this service of charity for truth was divinely committed.

But let us conclude at once with two observations, or rather two exhortations.

The first one: we must realize without fear and without inner mistrust of our times, that Providence has caused us to be born in a historic hour such as ours, characterized, we were saying, by change and progress. Let us try to understand this condition of developing humanity, and let us bless with a wise and open heart the good things that human effort offers human life.

The second one: let us keep our balance at the changes that are taking place around us; on the contrary let us try to discover in them a need, far more logical, of higher principles to support the movements in which we are engaged, in order that the latter may be neither overpowering, nor anarchical, nor amorphous, but rather invincible and

impelled to traverse, in time, the ways of God, which must lead us beyond time.

b) *Christian Morality Means Living According to Faith*

Address of Pope Paul VI at the general audience of 26 July, 1972.

The thought that guides our little talk at the General Audiences in this period is the search for moral principles for our Christian life. We see this Christian life of ours exposed to a thousand dangers. Let us disregard for the present those that attack doctrine; let us limit ourselves to those that lay snares for and subvert the moral norm, life as it is lived; and let us be content with some fundamental and guiding principles.

We have an immense problem to consider: the relationship between natural, profane, secular life and Christian life. Today we are witnessing a gigantic effort to remove from the ordinary way of life every sign, every criterion, every commitment of religious derivation. The attempt is made, often even within the Christian world, to claim exclusive and absolute dominance for lay conduct, especially in its public and exterior forms. There are movements of thought and action that try to detach morality from theology; morality should be concerned only with the relations between men and with man's personal conscience: in the moral field there is no need, they maintain, for any religious dogma. Because of the legitimate fact that many expressions of thought and human activity must be governed by principles of their own (sciences, for example), and that the very organization of the State can be conceived according to a wholesome and reasonable laicism (as our venerated predecessor Pope Pius XII already said: cf. A.A.S., 1958, p. 220), it is claimed that religion should not only no longer appear in public, but should no longer have any inspiring and guiding influence in civil legislation and in practical norms. Even when religious freedom is officially recognized, it is often suppressed and oppressed in practice, and sometimes with intimidating and vexatious methods which succeed in stifling, even within consciences, the free and open profession of religious sentiment.

Does christian morality exist?

What have we got to say? Let us recall in the first place the

distinction that must indeed be affirmed and observed between the temporal order and the spiritual order, according to the decisive words of the divine Master: "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mt. 22, 21). But let us add: just as there exists a problem of relations, that is of distinction and relationships, between faith and reason, so there exists a problem of relations between faith and morality. We all divine the solution to this problem, which maintains that these relations are very close and operative (and, from certain points of view, far more so than the relations between faith and reason, because here, between faith and morality, that is, between faith and life, the distance between the two terms concerned is less) but it is still a very delicate and complex problem. Let us try to formulate some clarifying principle.

Does a Christian morality exist? That is, an original way of living, which is called Christian? What is Christian morality? We could define it precisely in an empirical way by stating that it is a way of living according to the faith, in the light of the truths and example of Christ, such as we have learned from the Gospel and from its first apostolic irradiation, the New Testament, always in view of a second coming of Christ and a new form of our existence, the so-called Parousia, and always by means of a double aid, one interior and ineffable, the Holy Spirit; the other exterior, historical and social, but qualified and authorized, the ecclesiastical magisterium. So St. Paul's incisive and synthetic formula: "He who through faith is righteous shall live" (Rom. 1, 17; Gal. 3, 11; Phil. 3, 9; Heb. 10. 38), is valid for us, in its exegetical significance and in its practical and extensive application to the whole style of Christian life. "The essential characteristic (of Christian ethics) is that it is bound to the faith and to baptism" (Cf. A Feuillet, *Les fondements de la morale chrétienne d'après l'épître aux Romains*, in *Revue Thomiste*, juillet-sept. 1970. pp. 357-386).

God must come first

So we must draw two conclusions that are very important for our modern mentality. First conclusion: our practical conception of life must reserve the first place for God, religion, faith and spiritual health; and not just an honorary first place, purely formal, or ritual,

but also logical and functional. If I am a Christian, everyone must say, I possess, duly honouring this title in myself, the key to interpret real life, the supreme good fortune, the highest good, the prime degree of real existence, my intangible dignity, my inviolable freedom. My position with regard to God is the most precious and most important thing. The hierarchy of my duties keeps the first level for God: "I am the Lord thy God" (Ex. 20. 2). Christ will repeat it: "seek first the kingdom of God" (Mt. 6, 33).

The first orientation of life, the central axis to which my humanism is geared, remains the theological one. The commandment that surpasses and synthesizes all the others is always the one that bids us love God (cf. Mt. 22, 37; Deut. 9, 5). It is a sublime commandment, which is far from easy, but which in the very effort of its fulfilment produces the motive and the energy to fulfil the other lower commandments, the first among which and, in its turn, the sum of the others, is love of our neighbour, so much so that it is taken as proof of love of God itself (cf. 1 Jn. 2, 9; 4, 20). Thus suppression of love of God, in the conviction that love of our neighbour is sufficient (... how many people, today, delude themselves that they have simplified the moral problem by neglecting its fundamental religious principle and reducing it to a humanistic philanthropy!) also compromises the relationship of real love for man, a relationship that easily deteriorates, no longer universal, no longer disinterested, no longer constant. It may become partial, and therefore a principle of struggle and hatred.

Doing the will of God

Then there is another conclusion: recognition of the primacy of the religious factor in man's operative system, does not imply any shirking of the urgent duties connected with justice and the progress of human society, as if purely religious observance were enough to exonerate the conscience from obligations of solidarity and generosity to one's neighbour. Far less does the recognition of the religious primacy in morality produce a selfish and irrational curb on the positive search for remedies for social ills; on the contrary. Let us recall the Lord's severe words: "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will

of my Father who is in heaven" (Mt. 7, 21; cf. Mt. 25. 31-46); and let us recall the Apostle's exhortation: faith working through love (cf. Gal. 5, 6).

Need for greater justice

Fortunately, nowadays this imperative of social justice to make our Christian profession operative, to give faith its consistent expression in charity, is very widespread and felt, particularly among the young. We, too, will do well to become aware of its stimulus in our hearts and to comply with the Church's urgent invitation today (expressed also by the Council and by the last Synod) to promote greater justice in the world. We must be careful, as we were saying, not to deprive our beneficial activity of its immanent religious inspiration, and we must also be careful not to make religion a political pretext, or an instrument in the service of purposes other than the just and honest ones of the real good of one's neighbour. But we will take care rather to educate ourselves at the school of an authentic, prayerful and operative Christianity and to testify with our consistency between faith and charity in the midst of our modern world, how true, how human, how transcendent Christ's Gospel is.

c) *The will: intention, choice, decision*

Pope Paul's address at the general audience of 23 August, 1972.

To be good, to be just, to be holy, one must will to be so. To give to one's own moral stature as a man and as a Christian its perfect measure it does not suffice to grow passively in years and to assimilate the formation from the environment in which one lives. It is necessary voluntarily to impress upon one's personality an interior thrust and to give a specific character to one's temperament. It is not sufficient to fulfil in any way, submissively, the duty which one cannot avoid; just as it does not suffice to defend one's liberty to think and to act as one wishes against possible undue interference or external compulsion. Liberty should not remain slothful and passive, but it should make its conscious choices and therein commit the will. The will is an essential and decisive factor of the moral life, that is, of the life that is truly human.

Man's driving force

This faculty to act excels in the sphere of the good. It is the real driving force of a man through which he tends to self-affirmation, to the development of himself, to the attainment of what he lacks, to his own end and happiness. It is *par excellence* the faculty of love, which in man is transformed from being something instinctive, of the senses and of the passions into something spiritual. When directed to its true and supreme object, which is the infinite and most real Good, namely, God, it epitomizes and fulfils every duty, at once finding in the love of the neighbour its expression both by way of an introduction to it and as a substitute for it, and also an expression which is concrete and social and, under certain aspects, indispensable (cf. 1 John 4, 20).

It is most important, especially during one's youth, to have an exact idea of the will in man's make-up, and to prefer its upright and effective use to every other evaluation of the various experiences that life has to offer. In "good will" there should be expressed the eagerness to live, the desire to act, and the capacity to love. A certain person has foolishly spoken of the "will to power" (*Wille zur Macht*: Nietzsche); we prefer to speak humbly of the power of will. Note a fundamental observation. The will is a dynamic force; it needs a guiding light; it needs thought. The good, if it is to be desired and willed in a human way, must be known. The intellect must therefore be the lamp of the will. A blind will can remain lazy and slothful, or it may turn to useless ends, or to others that are false or contrary to the supreme end. It may therefore waste its energies in vain efforts. It can also sin, though the fault of the will does not always depend on ignorance alone. We must therefore be zealous about the regulation of our spiritual existence. While the importance of the will may exceed that of speculative thought in the classification of human values, nevertheless it must depend upon the reason; it is a rational desire; idea-power is its definition.

You see how operative energy, such as the will is, is more highly valued in modern life in comparison with philosophical investigation, in the field of pedagogy and in the development of civil progress. (cf. M. Blondel, *L'Action*). While recognizing the primary function of thought, we can support and even foster — in just measure

and in forms coordinated with the global plan of life and of human destiny — the voluntarism characteristic of our time, and we can link it and in a certain manner derive it, from our Christian vision of life.

Christianity, which has in the faith its deepest roots, is voluntarist in practice. Christian education tends to form strong and active souls. Sloth and idleness are not permitted in the school of Christ. Recall for example, the parables of the Gospel: those of the seed, the talents, the labourers who had not been hired. "Why do you stand all the day idle?" are the words Christ puts in the mouth of the owner of the vineyard (Mt. 20, 6). The period of this life is always linked by Our Lord with the urgency of a continual activity (cf. John 9, 4; 5, 17; 11, 9).

One may perhaps object: did not Our Lord reproach Martha who was completely engaged in household chores, and prefer Mary who listened in silence at his feet? (Luke 10, 41). Do not the traditional commentaries on this Gospel scene find in Martha the personification of the active life, and in Mary that of the contemplative life, while assigning to the latter the first and supreme place? Be that as it may, the contemplative life is not an abdication of the will; rather, because of the very commitment which it implies it is, more than any other condition of life, extremely voluntary. The contemplative life — which modern society, feverishly straining after ends foreign to man's spiritual life, would certainly need for its instruction and support — is not quietism, that is to say, it is not indifference and moral passivity, spiritual apathy and the renunciation of the exercise of one's own will (cf. the condemnation of quietism in the Bull *Caelestis Pastor*, 1687, of Blessed Innocent XI, *Denz, Sch.*, 2195, ff.; 2181, ff.). Contemplation is an arduous and loving activity not directed to practical action but concentrated in the higher faculties of the soul. It is a special charism; it is a providential function in the communitarian economy of the ecclesial body and also of secular society.

Sin of omission

Now that we must bring this discourse to an end, we cannot refrain from exhorting everyone, who has the sense of his own Christian calling, to reflect on the importance of education of the will in order to avoid the situation, on the last day, where our gift of life, and

still more of the Christian life might be laid to our charge as an unfulfilled responsibility, if for no other reason than a fatal sin of omission (cf. Mt. 25, 31 ff.). That is the dreadful eschatological condemnation of Christ the judge: "When you have not done (the good that you should have done to your neighbour in need), you have not done it to me!" (cf. also 2 Peter, 2, 21).

We admire the awakening active and generous energies for the innumerable needs, which as if with a reviving and growing rhythm, are evident in our world, and already spread all over the earth; and we encourage and bless them with all our heart.

The voluntary act — three moments

We wish to recall the three moments of the good will as they appear to us in turning over once again the golden pages of St. Thomas Aquinas concerning the nature of the voluntary act. The first moment concerns the intention. In order to act well we must before all else have the right intention, which awakens the will and directs it to the thing desired as good, by reason of the good which it represents. This rectitude reaches out beyond the thing itself to the Supreme Good, to the ultimate end, which subordinates to itself in hierarchical order every virtuous good (cf. I-II, 9, 1). Then comes the moment of choice, of decision, of love, when the soul moves itself with liberty and power, with a capacity to make great sacrifices for the sake of great conquests (ib. 13). Finally there is the third moment, that of execution, of command, of practical activity (ib. 16), with all the virtues it requires, the so-called cardinal virtues, because under them are arranged and organized human actions directed to the good.

God's grace

Having said all this we should realize that we have omitted in this very brief exposition an operative factor of transcendent and indispensable importance: the grace of God! Divine grace infuses into us the very capacity "to will and to do" precisely in relation to the good will (cf. Phil. 2, 13). It is a marvel and a mystery of the Christian life. But it is a sea which we cannot sail today, so immense

is it. Nonetheless, may the Lord strengthen the good will in all of us by his grace, under the auspices of our Apostolic Blessing.

d) *The principles that mould our lives*

Address of Pope Paul VI at the general audience given 30 August, 1972.

You recall the episode in the Gospel that tells of the young man who addressed Jesus as a "Good Master," and asked him: "What must I do to have eternal life?" (Mt 19, 16). The question of that young man seems to interpret the voice of many upright and generous people of our time who asks themselves, or inquire from others, from the masters of life especially, and more often from public opinion, from the modern trends of thought and behaviour: what should one do? What is the practical line to follow? How must one live?

Modern man in doubt

We who are seeking to restore an authentic interpretation of the Christian life today, are immediately aware of a very striking individual and social phenomenon: moral uncertainty. Modern man, with all his conquests, is filled with doubt as regards the moral norm that should guide and direct his life. He treads his path fortuitously, or he is carried along by the human tide, following the fashion in thought and behaviour that surrounds him on all sides. He proclaims that he is free, and he claims for himself a personal autonomy that frees him from certain traditional and environmental bonds. At the same time, however, he allows himself to be moulded interiorly and manipulated exteriorly by imponderable prevailing factors that influence his experience in a dominant and irresponsible manner .

True it is that the moral life, not only as to what it is, but also as to what it ought to be, is of its nature in a permanent problematic state — not in regard to the principles, but in regard to individual actions. Conscience, law, social customs usually resolve the moral problems of practical life that are continually being presented to the human spirit. Thus our present life is engaged in a constant effort to overcome doubts about what to do, and to provide one's self with a practical plan, even though temporary, for practical action.

But to this, as it were, constitutional uncertainty of man in regard to his own actions, there is added today another very serious uncertainty, namely, ideological. This calls in doubt every moral norm, insinuating into the minds of many people of our time the persuasion that all rules governing human activity up to the present are open to question, nay rather, they are untenable; they can be changed, and they must be changed.

The age of "liberation" has arrived, understood in a radical sense. It declares lapsed the whole body of laws, the rights of others and one's own duties. It seeks to inaugurate a new style of life which demolishes the previous one (what revolutionary foolhardiness!), and it proposes to establish a new order (or a disorder) in which everyone does as he pleases, without perhaps realizing that this is the surest way to bring about a dictatorial regime. Tacitus acutely observed: "ut auctoritatem evertant libertatem praetendunt; cum everterint, libertatem ipsam aggrediuntur" (To overthrow authority they hold out the pretext of liberty; then when authority has been disposed of, they turn their attack on liberty itself).

In any event the fact is that in the sphere of action many laws are changing, and today more than ever before. This renders legitimate and reasonable the question we are posed very concisely: today, what are we to do? Or better still: what are the principles that should mould, inspire, transform and govern our action in order that it may be good, human and Christian?

The norm of morality in its unchanging principles, those of the natural law and also those of the Gospel, cannot undergo change. We admit, however, that uncertainty may arise when we probe these principles more deeply, or in the case of their logical development and practical application. If not, why study, and in what would moral progress consist? We also admit that many changes can and should at times be introduced in the positive laws actually in force. These normally serve a useful purpose in regard to action, always presupposing however the fundamental rectitude of such changes. Do we not always speak of reforms, *aggiornamento*, renewal, etc.? This is so principally because the "circumstances," that is to say, the conditions of the just, the useful and the possible in which our actions take place, are themselves, changeable, and this is so today more than ever before.

Spirit of modern activity

This changeableness of circumstances is at present very deeply felt. It is this attention to the very many changes which alter and upset the pattern of traditional life that makes us all excited and hasty, not only in the acceptance of the novelties that surround us on all sides and bewitch us, but also in the furthering of all kinds of novelties by ourselves, and in the approval of every kind of change, understood as progress and being up-to-date. This reaches the limit of the most daring expressions of genius and the most extravagant exhibitions of capricious innovation. To change, to invent, to risk, such is the spirit of modern activity.

This frenzy to change everything does not appear to be aware of the squandering of the patrimony of tradition, often precious and characteristic. Nor does it seem to take note of the difficulty in giving to the new expressions of moral life the logical stability and the ethical and juridical solidity which should distinguish it by insuring its constant duration in time and its widespread diffusion among men, as would be demanded by history and civilization, of which we would all wish to be upholders.

Critical conditions of modern thought

The phenomenon of moral weakness and decadence is aggravated by the critical conditions of modern thought which is opposed to the philosophical formulations of the past, and is dissatisfied with those of our own time. Together with many other things, the new generation repudiates also the rigorous discipline of thought. In its place they put experience, of whatever kind it may be. That is a surviving criterion of subjective truth, which in itself is incapable of furnishing solid principles for human conduct. Nay rather, if left to itself, it plays the role of tempter and accomplice of the many deviations and degradations to which one is led under the guidance of experience alone. There exists today an effort to derive from experience a stimulus, and then a moral teaching; but what efforts are needed to arrive there, what doubts to be disposed of before one succeeds!

Moral certainties

We shall at last have to return to some moral certainty to guide our conduct, not as a brake on the intensity of action demanded by our time, but as a fixed hinge for secure movement. We must overcome the great danger of a relativism which is unfaithful to our salutary human and Christian principles, and servile to the triumphant ideas of a given cultural and political period. (Do you recall Giusti's satirical and humorous "Brindisi di Girella"?)

We believers especially must be trained for the difficult task of distinguishing in the programme of the activity of ourselves and others what must be defended and observed, even at the cost of sacrifice (who are the martyrs?), from what can be jettisoned or reformed. We should have an idea of the so-called "situation ethics"; we should perceive the dangers of this theory when turned into a moral norm dominating the subjective instinct, usually utilitarian, of how to adapt our behaviour to this or that situation, without taking sufficient account of the objective moral obligation and of the subjective demands of a noble consistency (cf. *Dena. Sch.* 3918-3921).

Catastrophic nihilism

We will return to the remedies which can free us from the moral uncertainty which is widespread today and sweeping people along towards a nihilism which could be under every aspect catastrophic. Well then, the remedies: first, a correct notion of the natural law (cf. *S. Tb.* I-II, 94); second, habitual recourse to one's true conscience (cf. Rom. 14-23); third, confidence in obeying those who have authority over us, both in the family circle (Eph. 6, 1; Col. 3, 20; 1 Pet. 3, 1; etc.), and also in civil society (Rom. 13, 1-4; 1 Pet. 2, 13-17) and in the Church (Lk. 10, 16; Mt. 28, 20; etc.). In the economy of salvation, having before our eyes the example of Christ, "made obedient unto death, even to the death of the cross" (Phil. 2, 8), obedience does not degrade the human person but raises him up to the dignity of a son of the Father, and inserts him on the communitarian plane of charity and unity, characteristic of the Gospel.

To claim to free a believer from the magisterium established by Christ, whether for the purpose of liberating him from the dogmatism

of ecclesiastical teaching, or to break the bonds of hierarchical authority instituted by Christ in the Church, would imply depriving him of the certainty both of the faith and of the norms of morality, this charism of the certainty of faith proper to Catholicism, and to prefer the senseless torment of shadow doubt, of spiritual loneliness, of apostolic barrenness. This would, as it were, undermine the communion which in the sincere adherence to the authentic Church makes us live in Christ and of Christ, and would make us hear repeated by Him the threat (or the condemnation?): "He who is not with me, is against me; and he who gathers not with me, scatters" (Lk. 11, 23).

As for ourselves let us humbly thank the Lord, and let us ever implore Him that he make us walk with docile and strong step in the light and in the security of his way.

e) *Chastity — possible, easy, happy.*

Address of Pope Paul VI at the general audience given 13 September, 1972.

In these weekly talks we have for some time drawn the attention of our visitors to the moral aspect of life. Like so many other things, it is undergoing changes and deteriorations which cannot leave indifferent those who, like us Christians wish to impress on their conduct a line in conformity with certain natural and religious principles. We wish to, and we must, follow the Master, Jesus the Lord. We wish to open his Gospel in such a way that we do not feel condemned by this code of truth and life, but rather are instructed and raised to the ideal form of conduct in keeping with our Christian vocation.

Now there is a subject to be dealt with, on which there would be such a lot to say, because of its importance in the moral development of our lives, that of chastity. It is of such importance that it claims for itself, almost as if by *autonomasia*, the title of "morality"; and because of the seriousness and quantity of old and new problems growing round this delicate subject. But this is not, of course, the place to deal with it; let it suffice to enunciate it, so that everyone can give his attention and vigilance to it. Here are some sections referring to it.

Delicate topics

1. The subject is intruding upon us in a haunting way. It cannot be passed over in silence by those who have pedagogical functions with regard to youth, the formation of spirits, healthy morals, public morality. A delicate theme, because it is of an impressive nature, and therefore traditionally treated with great care, sometimes even an excessive care because covered by reticence. Today it is presented with studied and often provoking ostentation.

On the scientific plane, psychoanalysis; on the pedagogical plane, sexual education; on the literary plane, obligatory eroticism; on the plane of advertising, base allurements; on the plane of entertainment, indecent exhibition, straining towards the obscene; on the plane of publications, pornographic magazines spread perfidiously; on the plane of amusements, the pursuit of the most ignoble and seductive ones; on the plane of love, which is the highest plane, confusion between sensual and physical selfishness and the lyrical and generous dream of the gift of oneself.

Walking in mud.

2. We must realize that we are living in times when human animality is degenerating into unrestrained corruption; we are walking in mud. If we have a sense of personal dignity and of respect for others, for society, and above all the sense of our elevation to the Christian level, as sons of God, baptized and sanctified by grace (which is the lighting of the Holy Spirit in our persons), we must put ourselves into a state of defence, repudiation and renunciation of so many exhibitions and manifestations of modern debauchery; and not surrender either out of acquiescence or fear of what people will say to the pollution of the surrounding immorality.

3. And we must realize that the impurity to which we refer is not a right of the young man marching towards life, of modern man who must free himself of the old traditions, of mature man, as if he were immune from the disorders that stem from contagion with the provoking filthiness.

Why, what do we mean by impurity? We mean the prevailing of the instincts and passions of animal man over rational and moral

man. A prevalence that stimulates, fascinates and exalts the former; degrades and humiliates the latter; makes the former vulgar, vicious and sad, the latter short-sighted and insensitive and sceptical with regard to things of the spirit (cfr. I Cor. 2, 14); it is a grave disorder in our human being, which is complex and composite; a disorder that can easily sink even lower.

Grave problems

4. It is impossible to pass over in silence the lower degrees towards which our society is moving, sliding over the so-called freedom of the senses and of morals. They are the great questions that do not make it either strong or glorious: contraception, abortion, the unfaithfulness of married love, divorce... Then at the initiation to sensual pleasure there begin drugs... The life of man is at stake; true love declines. Grave, present problems, which are so much discussed, and should be even more.

5. Let us conclude with a positive section, the one on Christian formation. It is concentrated in one of the beatitudes of the Gospel: "Blessed are the pure in heart, they shall see God" (Mt. 5, 8). Many things can be discovered in this: the relationship between religious life and the discipline of morals; the primary seat of purity, namely the heart, that is our inner life, our thoughts, our emotions, our imagination, our conscience (cf. Mt. 5, 27, ff.; 15, 29); austerity, that is the fortitude, the real integrity of our conduct, a necessary condition to maintain and arouse the order of our being, disjointed by original sin and made guardian of the treasures of the kingdom of God (cf. 2 Cor. 4, 7), the excellency of pure, honest love, blessed by the sacred bond, the supreme excellency of virginity consecrated to the one absolute, divine Love... Purity is the atmosphere in which love breathes.

6. We wish to add another word. We have said, on other occasions, that Christian morality is difficult in itself. What should we say about this chapter, on chastity and purity, which nearly all those outside of Christian life think it is impossible to observe? We, too, will say that it is indeed difficult, in view of the circumstances in which man's life takes place, especially today; but we add at once, correcting in practice the first general statement: no, it is easy; with

self control, with the choice, when possible, of a healthy environment of life, purity is possible if we like; nay more, with prayer and with the sacraments: it is easy and it is happy!

We say so for you, young people; for all of you!

f) *Charity, the synthesis of moral life*

Address of Pope Paul VI at the general audience given on 20th. September, 1972.

“Love is the answer”

We will deal once more, in this little sermon incorporated in the general audience, with human activity; namely, with our *acting* (that is, man's acts within himself), our *doing* (that is, the actions we accomplish outside ourselves), (cf. S. Th., c. *Gentes*, II, 1), in a word, with our activity. It is on this aspect of life that the interest of modern man is most concentrated, tending as he does to assess everything in relation to the activity, the dynamics of the exercise of his faculties. Work has a primacy in our world, as we all know: it has even become the constitutional basis of society. Every life, every thing must be in movement, ordained to produce, measured by the potential of its operative forces; even culture is subject to quantitative, or rather operative measures; science is understood in the sense of its practical application; freedom is appreciated with regard to the capacity of acting and doing, enjoying, that it permits. Modern man tends to apply the accelerator in every aspect of his existence. For him “to act more” is as good as “to be more”. “To have more” and “to enjoy more” is his ideal.

We observe with great interest this principle — phenomenon of modern life, which goes by the names of work, progress, development, prosperity, civilization, because it is a human phenomenon. We can say with Terence in ancient times: « homo sum: humani nihil a me alienum puto », « I am a man: I do not consider anything human alien to me ». We Christians, furthermore, appreciate this operative intensity, which characterizes our times, also for reasons of our own, which confer a decisive importance on man's activity both with regard to human perfection (cf. *Blondel, l'Azione; Ollé Lapruno il valore del-*

la vita), and with regard to salvation: according to our works we will be judged on the scales for eternal life.

The Gospel lesson

If, therefore, our action rises to become the first of the values that qualify life, sometimes putting in the shade, in practice, even the precedence of knowledge and the excellence of being, on which, however it depends (« *nil cupitum quin praecognitum* », and « *operari sequitur esse* », the masters say), problem number one is concentrated on the content of operating, that is to say, on what we must do and why we do it, on the object and on the intention. What is, therefore, the principal duty of our existence? Can the general programme of our operating be summed up in a dominant ideal?

We would like everyone to be able to discover the marvellous loftiness and simplicity of the Gospel lesson, in this connection. We all know it, but let us read it again together. « One of them (the Pharisees), a lawyer, put a question to try him (Jesus): Master, which commandment in the law is the greatest? Jesus said to him, Thou shalt love the Lord thy God with thy whole heart and thy whole soul and thy whole mind (and the Evangelist St. Mark adds: and thy whole strength; 12, 30). This is the greatest of the commandments and the first. And the second, its like, is this, Thou shalt love thy neighbour as thyself. On these two commandments, all the law and the prophets depend » (Mt. 22, 35-40).

So God had already spoken in the Old Testament (cf. Deut. 6, 5). Jesus confirms: this is to be done. God's will as regards man is as follows: that he should love God and his neighbour. And here is the core of all morality, the supreme end of will, the first principle of upright action.

There are so many things that could be said in comment on these unsurpassable words; too many for this talk of ours. Let us note, just as an example, the logical necessity and the happy possibility of concentrating all duties in two main ones, nay rather one only, the end and principle of upright action: love of God and the complementary one of love of one's neighbour. And this possibility is, particularly from the didactic aspect, very useful, very convenient, we could say, for every mentality, especially today for us moderns, who dislike

mental effort and notionism.

The Gospel takes us at once to the summit, and synthesizes everything in a double duty, and contains and hierarchizes everything « in nuce »: the supreme object is love, also the end for which we must carry out subordinate duties: love. "Love is the answer to every-one of the commandments" (Rom. 13, 10).

The significance of love

And here there arises a formidable question: do we really know what love is? Is not this word among the ones most used, and therefore most difficult to define? Among the words that are polyvalent, in the meanings attributed to it? Is it not among the most ambiguous words, even among the most sublimated and the most degraded? Does it not refer to contradictory forms of our spirit, referred, on the vertical plane, to ascensions towards God, who is Love and towards whom our natural and supernatural vocation is essentially directed? (St. Augustine's synthesis: Thou — oh God — made us for Thee; and our heart is restless until it rests in Thee! Conf. 1, 1); and referred — this same word — to the most vulgar and degrading descents of sensual and even unnatural animality, does it not drag people down, like the inevitable pull of gravity, below the levels of all decency and all honest happiness? And on the horizontal, that is the interpersonal plane, cannot love mean now the most generous dedication, now the most selfish lust, or even both at the same time? It will not be easy to give a univocal meaning to the ambiguous word "love," which fluctuates between "eros" and "agape" (charity), between instinctive passionate sympathy and the aspiration to good, to happiness, to life.

Choice of the supreme Good

How shall we practise this fundamental precept of love of God and our neighbour, if the very word does not help us to an exact interpretation of its meaning? The fact is that we will have to endeavour, in the first place, to clarify our ideas. True love is the conscious and voluntary act towards good. Nature helps us to make for good; inclination, instinctive and sensual love, becomes an act of

will; becomes real love. So it is a question of a twofold operation: choice and strength. We must choose (in ordine intentionis) the supreme Good, the one that alone and really is proportionate to the insatiable scope of our power of desiring and loving; and then we must make all our spiritual and sentimental forces converge towards the supreme Good, which is God. And from this accomplishment of our very first duty, the combined effort of intelligence and will, which fixes our moral gravitation in God, who is Himself supreme Love, nay more draws from Him our operative energy, is derived the capacity of accomplishing every other duty (ordo executionis) which is planned on that first one and takes on its honesty, its dignity, its form of conversation of the creature with the Creator, the son with the Father

The whole of life becomes love. Real love, pure love, strong love, happy love. And with this first love, which is religious, as you see, and cannot be otherwise, is connected the second love, love of one's neighbour, both as a ladder to climb up to love of God; and as a motive to apply one's own activity in the service and for the benefit of one's neighbour.

Relevance of the Gospel today

If we Christians understood this Gospel of love, its law, its necessity, its fertility, its relevance today, we would not let ourselves be overtaken by the doubt that Christianity, our faith (Gal. 5, 6), is unable to solve social questions in justice and peace, and that it is necessary to get this capacity from economic materialism, class hatred and civil struggle, with the danger of letting our Christian profession be submerged in the ideologies of those who combat it and of giving human questions bitter and illusory solutions, and even perhaps, eventually, antisocial and antihuman ones.

There returns to our memories and to our hearts St. Paul's hymn to charity: "I may speak with every tongue that men and angels use; yet, if I lack charity, I am no better than echoing bronze, or the clash of cymbals... Charity is patient, is kind; charity feels no envy; charity is never perverse or proud, etc. Charity endures to the last..." (I Cor. XIII).

Charity, this is the synthesis of our moral life. Let us think about it.

VII. NECROLOGY

Fr. Oswald Andrade

* at Fartura (S. Paulo - Brasil) 17.5.1895; † Campinas, (Brazil) 8.8.1972; 77 years of age; 56 profession; 48 priesthood; he was a Rector for 20 years.

He was one of the veterans of the province of San Paulo. He lived Don Bosco's spirit and possessed a marked affability; truly a life that was deeply spiritual. His superiors entrusted him with duties of great responsibility: he was founder and first Rector of the Salesian Institute "Don Bosco de Americana — San Paulo".

Fr. Thomas Barutta

* at Rosario (Argentina) 6.5.1908; † Mendoza (Argentina) 10.7.1972; 64 years of age; 46 profession; 38 priesthood; he was a Rector for 3 years.

A man of unusual talent, he was a tireless researcher in the field of history; a prolific writer, a powerful orator; he lived his religious and priestly life totally in accord with Don Bosco's tenets. For thirty-eight years in succession he was entrusted with the teaching and formation of priests at the international Institute of Villada-Córdoba. His many pupils remember him with affection and gratitude.

Fr. Marius Bosticco

* at Bardonecchia (Turin - Italy) 23.3.1919; † Turin 23.7.1972; 53 years of age; 35 profession; 26 priesthood; he was a Rector for 3 years.

The major part of his Salesian life was spent in work that was mostly administrative; and he fulfilled these tasks with diligence, love of poverty and dedication. His main work will be remembered as generously given to the reconstruction of the Crocetta — difficult years of privation and sacrifice, but spent generously for his beloved Crocetta. He was a good man, without pretensions, observant and a lover of poverty. He gave to the Congregation all his best efforts.

Fr. Maurilio Candusso

* at Ragona (Udine - Italy) 27.8.1909; † Udine 12.5.1972; 62 years of age; 37 profession; 29 priesthood; he was a Rector for 6 years.

For forty years he was a hard worker in the missions, first in China (from whence he was expelled) then in the Philippines. He was in a special way dedicated to poor and abandoned youth, and tireless in his activities in the Festive Oratory. After a long illness he died in serene acceptance of God's will.

Mgr. Joseph Cognata

* at Girgenti (Italy) 14.10.1885; † Pellaro di Reggio Calabria (Italy) 22.7.1972; 86 years of age; 67 profession; 63 priesthood; he was a Rector for 15 years; Bishop of Bova 7 years, retirement, 23 years, Titular of Farsalo 9 years.

A bishop who suffered much but bore all with a smile. God called him to himself rather unexpectedly. In the first years of his Salesian life he gave himself enthusiastically to the apostolate in college and oratory, and all who knew him then still speak admiringly of him. He was made bishop of Bova in 1933, and worked generously in providing for the spiritual and material needs of the poor, opening a number of shelters and oratories. To make the work of the parishes more efficacious, he founded a secular institute of women (Salesian Oblates of the Sacred Heart), and impressed on them a solid formation according to the spirit of Don Bosco. (The Institute now enjoys Pontifical Right.) Painful misunderstandings and difficulties caused him to resign the direction of his works and also his bishopric; the which gave him the chance of displaying his absolute trust in God. From that day, and for almost thirty years, he lived a life of sacrifice in prayer and silent, serene suffering. A few years before his death he had the comfort of a fatherly gesture from the Pope which compensated for his many trials. He also had the joy of knowing that the works founded by him continued in strong development, remaining faithful to the stamp of spirituality he had given them.

Father Ruggero Dal Zovo

* at Vestenannova (Verona - Italy) 16.9.1909; † a Shillong (India) 8.7.1972; 62 years of age; 44 profession; 36 priesthood; he was a Rector for 16 years

A missionary in Assam since 1935, he spent himself in the service of the people in a most backward area. With his apostolic zeal and unlimited charity he won the zeal and goodwill of everyone, not only in his mission centre, but in the whole region.

Father Julius Deretz

* at Lille (Côtes du Nord - France) 5.2.1886; † Lorena (Brasil) 19.6.1972; 86 years of age; 67 profession; 58 priesthood.

He spent most of his Salesian life in our houses in Cuiabá, Corumbá, Niterói, Bagé and Lorena. In 1932 he was chaplain to the troops of San Paulo. He was an exemplary priest and religious and an efficient, painstaking, learned teacher. Further to other studies, he had also attended the Universities of London and Caen. His passing has left great sorrow.

Father Francis Fossati

* at Monza (Milan - Italy) 5.3.1897; † Bombay (India) 24.8.1972; 75 years of age; 47 profession; 41 priesthood; he was a Rector 6 years.

All who knew him lament the loss of a Salesian of sterling character who was deeply attached to Don Bosco and the congregation; a man dedicated to prayer and the sacred ministry, especially in the confessional. He made use of considerable correspondence and stamp-collecting to further extend his priestly encouragement and advice.

Father Octavius Gretter

* Rio dos Cedros (Santa Catarina - Brasil) 27.10.1912; † Campo Grande (Brasil) 5.7.1972; 59 years of age; 39 profession; 29 priesthood.

A vocation from the Salesian parish of Rio dos Cedros, he brought to the Salesian Congregation a spirit of happiness, activity and sacrifice. His apostolate found its vent working as catechist, teacher, in the oratory and as a chaplain to the Sisters. His great enthusiasm lay in his activities in the oratory and for the altar-boys. His last years took him to the diocesan seminary of Campo Grande, which he administered till his death. He passed away unexpectedly, a trouble to no-one, at a friend's house where he was staying for a few days' rest.

Father Vincent Horváth

* Višny, Košice (Czecho-Slovakia) 25.11.1909; † San Domingo (Dominican Republic) 8.7.1972; 62 years of age; 37 profession; 28 priesthood.

A man of tenacity; held in high regard as a teacher in our Lyceo San Juan Bosco at San Domingo. He was upright and reserved and much in demand as confessor and spiritual director. He worked without stint in one of the diocesan parishes. His desire was to live in extreme poverty so as the better to penetrate into the world of his parishioners.

Father Ludovic Macalak

* Nowe Targ (Kraków - Poland) 25.8.1930; † Milkowice (Poland) 23.7.1972; 42 years of age; 24 profession; 15 priesthood.

Father Ludovic died prematurely in a street accident while going to say Holy Mass. He will be remembered as a Salesian priest, exemplary and serene.

Father Augustine Raffaelli

* Volano (Trent - Italy) 24.2.1907; † Vallecrosia (Imperia - Italy) 22.8.1972; 65 years of age; 39 profession; 30 priesthood.

A Salesian of the old school, observant, devout and resigned to God's holy will in bearing his long illness. He has left us all the memory of his profound goodness and his zeal for the good of souls.

Father Louis Raineri

* Grogardo (Alessandria - Italy) 24.11.1923; † Andora (Savona - Italy), in a street accident (he belonged to the house at Alassio) 14.9.1972; 48 years of age; 31 profession; 22 priesthood; he was a Rector 3 years.

A priest and Religious of edifying observance and an untiring worker.. In spite of poor health he was unflinching in the exact fulfilment of his duties and always gave to his confrères whatever help he was capable of.

Father Silvester Rajzer

* Lancut (Lvov - Poland) 6.12.1914; † Kraków (Poland) 1.9.1972; 57 years of age; 39 profession; 29 priesthood; he was a Rector 9 years.

He came of a large and truly Christian family. Of the nine children, five became religious (two Salesians, one Daughter of Mary Help of Christians, and two sisters in the Polish congregation of Fra Alberto). Father Silvester is well remembered by his confrères as a priest full of zeal and hard work. He died rather suddenly but well prepared to meet his Maker.

Cleric Michael Sagez

* Colmar (Haut-Rhin - France) 27.5.1949; † Sindara (Gabon) 11.7.1972; 23 years of age; 3 profession.

For one year only did he help with his youth and zeal our missionary community of Gabon. He was drowned in the river Ngouniè. He rests next to an African Salesian who died last year.

Father Charles Simona

* Locarno (Canton Ticino - Switzerland) 12.6.1879; † Bagnolo (Piedmont - Cuneo, Italy) 2.9.1972; 93 years of age; 77 profession; 70 priesthood.

A real patriarch — he died at ninetythree yearsof age. His apostolate was long, active and fruitful. He taught philosophy in our houses of formation both in Italy and abroad. Back in Italy, he was for some years spiritual director of the novices of the Salesian Sisters; and they still remember him with gratitude. The name of Father Simona is linked with a group who spread devotion to the Sacred Heart. With these latter Father Simona was generous in advice and encouragement. The Lord rewarded him with a venerable old age and the joy of celebrating the seventieth anniversary of his ordination to the priesthood.

Father Joseph Valenti

* Lentini (Syracuse - Italy) 27.4.1911; † S. Lorenzo (Rome) 11.9.1972; 61 years of age; 44 profession; 36 priesthood.

He was called by the Lord after long service as an educator and administrator, especially in the large houses in Rome: Pio XI, Sacro Cuore and Gerini. Confrères and young men (especially the past pupils of Pio XI) remember his activity, his priestly availability and his Salesian cordiality. Weary and in poor health, he spent his last year as Prefect at the National Delegates' Centre.

Father Ambrose Zappa

* Villa Romanò (Como - Italy) 29.4.1908; † Bagnolo, Piedmont (Cuneo - Italy) 30.8.1972; 64 years of age; 48 profession; 38 priesthood; he was a Rector for 12 years.

His priestly ministry was first tested in delicate duties helping Fr. Peter Berruti (Vicar of the Rector Major). Then he was elected Master of Novices and Rector of the Houses of Formation in the Central Province, in Argentina and in Ecuador. He displayed in these tasks masterly and fatherly qualities, winning the affection and confidence of his many spiritual sons. Taken seriously ill, he returned to Italy, completely at his superiors' disposal. The lesson he bequeathed us was work, prayer, quiet recollection and humility.

3° elenco 1972

N.	COGNOME E NOME	LUOGO DI NASCITA	DATA DI NASC. E MORTE ETÀ			LUOGO DI M.	ISP.
137	Sac. ANDRADE Oswaldo	Fartura (BR)	17.5.1895	8.8.1972	77	Campinas (BR)	SP
138	Sac. BARUTTA Tomaso	Rosario (RA)	6.5.1908	10.7.1972	64	Mendoza (RA)	Cr
139	Sac. BOSTICCO Mario	Bardonecchia (I)	23.3.1919	23.7.1972	53	Torino (I)	PAS
140	Sac. CANDUSSO Maurilio	Ragogna (I)	27.8.1909	12.5.1972	62	Udine (I)	Fi
141	Mons. COGNATA Giuseppe	Girgenti (I)	14.10.1885	22.7.1972	86	Pellaro di R.C. (I)	
142	Sac. DAL ZOVO Ruggero	Vestena Nuova (I)	16.9.1909	8.7.1972	62	Shillong (India)	Ga
143	Sac. DERETZ Giulio	Lille (F)	5.2.1886	19.6.1972	86	Lorena (BR)	SP
144	Sac. FOSSATI Francesco	Monza (I)	5.3.1897	24.8.1972	75	Bombay (India)	By
145	Sac. GRETTER Ottavio	Rio dos Cedros (BR)	27.10.1912	5.7.1972	59	Campo Grande (BR)	CG
146	Sac. HORVATH Vincenzo	Vyšny (CS)	25.11.1909	8.7.1972	62	S. Domingo (R. Dom.)	A
147	Sac. MACALAK Ludovico	Nowy Targ (PL)	25.8.1930	23.7.1972	42	Milkowice (PL)	Kr
148	Sac. RAFFAELLI Agostino	Volano (I)	24.2.1907	22.8.1972	65	Vallecrosia (I)	Li
149	Sac. RAINERI Luigi	Grognardo (I)	24.11.1923	14.9.1972	48	Andora (I)	Li
150	Sac. RAJZER Silvestro	Lancut (PL)	6.12.1914	1.9.1972	57	Kraków (PL)	Kr
151	Ch. SAGEZ Michele	Colmar (F)	27.5.1949	11.7.1972	23	Sindara (Gabon)	Ly
152	Sac. SIMONA Carlo	Locarno (CH)	12.6.1879	2.9.1972	93	Bagnolo P. (I)	No
153	Sac. VALENTI Giuseppe	Lentini (I)	27.4.1911	11.9.1972	61	Roma (I)	Ro
154	Sac. ZAPPA Ambrogio	Villa Romanò (I)	29.4.1908	30.8.1972	64	Bagnolo P. (I)	No

