



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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I. LETTER OF THE RECTOR MAJOR

Rome - Feast of the Annunciation, 1978

My dear confreres,

I greet you with joy and hope, and I would like to share with you some thoughts that I have at heart.

Each one of us is accustomed to meditate on the facts of his own existence and of the salesian family in humble imitation of the Virgin Mary who knew how to store up in her heart the most meaningful events of her vocation and ponder them within her.¹

A few months ago Providence upset my whole existence with my election as your Rector Major. The awareness of the heavy responsibility inherent in this 'family service' which demands real spiritual fatherliness in full harmony with Don Bosco is already becoming second nature to me. It is a good thing that it is our practice to give each other mutual support.

But the good Lord is helping me also to perceive the beauty and the abundance of grace that comes with such a service, and the joy of being able to enter into communion with you, with each one individually and with every community, so that we can reflect and grow together in a spirit of gratitude and fidelity.

Would that I had the calm and penetrating style of Don Bosco and the facility of communication shown by his successors.

¹ Cf Lk 2, 51.

I hope to be able to make up for the lack of this charm and simplicity at least by sincerity and solidity.

I am writing this letter during the Easter Octave with the deep and joy-filled atmosphere of the Resurrection in my heart: this is the wonderful day the Lord has made! It is the day that brought us the greatest, the most disturbing and radical innovation that explodes every secularist world-vision and forces us to reread all earthly values from a point of view that is humanly speaking unthinkable, but which absorbs them all and shows their relativity.

How much it must have cost our Lord to make his apostles understand what his Resurrection was and what it implied in reality. It marked the beginning of a 'new humanity': man reaches the fullness of God the Father's plan for him, he touches his true destiny and captures the real dimension of his history.

We are at the heart of the gospel, whence we can perceive with penetrating clarity the baptismal mystery and the meaning of religious profession, the Church's true mission in the world and our role among youth as salesians; we can view the entire horizon both of the saving dynamism of the faithful and the technical, economic, cultural and political undertakings of man with their real objectives.

Easter is truly the vertex from which we can see and evaluate everything in the light of faith, and it is from this paschal summit and in the hope of the Resurrection that I invite you to reflect a little on our relationship with the Virgin Mary, Mother of God.

Let us make a place for Our Lady in our home!

The GC21 invites us to renew the Marian dimension of our vocation.

The time seems ripe for us to review together our convictions about the Blessed Mother and make an accurate verification

of our devotion to Mary Help of Christians. What is the relationship between the living person of Mary and ourselves? To what extent is devotion to our Lady experienced and felt in our hearts and in our pastoral activities at the present day? Is it an exaggeration to say that the Marian dimension of our life is on the decline? Is there not perhaps an urgent need to create a new space for Mary in our family?

On the afternoon of Good Friday while I was listening to the reading of St. John's account of the Passion, I was particularly struck by the importance he gives to the words the dying Jesus addresses to his Mother: "Woman, this is your son!", then he said to the disciple: "This is your mother", and by what he immediately adds: "and from that moment the disciple made a place for her in his home".²

This is both a testament and a program.

I thought instinctively of our Congregation and the whole salesian family that today needs to re-examine closely the reality of Mary's spiritual motherhood and live again the attitude and resolve of that disciple. And I thought to myself: "We must make the evangelist's affirmation our own program of renewal — 'make a place for our Lady in our home!'"

In this way we too will be 'beloved disciples' because we will give better attention to our baptismal adoption as sons, and will experience in a tangible way the beneficial effects of Mary's motherhood.

And I remembered the affection and the reality of Don Bosco's filial concern for our Lady's presence in the house, planning and carrying out his multiple activities in dialogue with her.

Then on Easter Sunday there flashed into my mind with great clarity the deeply realistic aspect of Mary's role as mother in the life of the Church.

Meditating on the objective meaning of the Resurrection of

² Jn 19, 26-27.

Christ, not on the miraculous aspect as in that of Lazarus who came back for a time to mortal life but as a final transfiguration of human existence, an effective fullness of new life conquering evil and death and sharing in God's glory. I once again saw emerging the singular figure of the Mother of Christ. In fact the paschal transfiguration of the Resurrection has so far found its concrete realization in only two members of the human race: Jesus and Mary!

As two of us they live the paschal Resurrection as the first fruits and the beginning of a renewed human race. They are the "new man" and the "new woman": the second Adam and the second Eve. And they are so not only as a model to be imitated or an objective to be attained, but more precisely as the only efficacious source of regeneration and new life for all.

Let us build on objective reality

I want to emphasize with particular insistence that this is a 'fact', or in other words an objective reality that exists and functions over and above our awareness of it; it is neither a religious 'theory' nor a pious way of feeling, but a real fact extrinsic to our subjective thought and approached with the seriousness of human knowledge guided by faith. At the root of our faith convictions there is the most concrete reality: living people and real events. The deepening of Marian doctrine and the expression of our piety must rest on such objectivity.

Belief in the Resurrection and the affirmation that Christ has ascended and Mary has been assumed into heaven, does not mean that they now live on some distant planet and are within reach of the earth only by some kind of extraordinary astronomic flight; it means rather that they are very much alive for us, present and active in our world through the new paschal reality of the Resurrection.

Today then Mary is a person living and acting among us; her assumption, by which she fully participates in the Resurrection of Christ, is a fact of faith; her universal motherhood is an objective and daily reality of grace, to which the Church bears witness.

Vatican II expressly assures us of this: the spiritual motherhood of Mary “in the order of grace continues uninterruptedly from the consent which she gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfilment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation. By her maternal charity she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into their blessed home.”³

Rightly therefore “the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix... And the Church does not hesitate to profess this subordinate role of Mary, which it constantly experiences and recommends to the heartfelt attention of the faithful, so that encouraged by this maternal help they may the more closely adhere to the Mediator and Redeemer.”⁴

Setting out from so convincing and realistic a point of reference will give particular strength and seriousness to our reflections, without us sinking into superficial sentimentality.

Unfortunately there are still to be found here and there uncontrolled outbursts of unhealthy fantasy, with expressions of questionable piety based more often than not on pseudo-revelations; this robs Marian devotion of credibility and tends to lead astray the precious patrimony of popular devotion which is today in process of rediscovery and which is very dear to our mission.

³ LG 62.

⁴ LG 62.

When we resolve to imitate the beloved disciple in “making a place for Mary in our home”, we mean to make a serious study in depth of the solid reality of the Resurrection, in the perspective of Church tradition and in the realistic style so consonant with Don Bosco’s spirit, and so characteristic of his devotion to our Lady under the title of “Help of Christians”.

The motivations behind the renewal in our devotion

The reasons that move us to relaunch devotion to Mary Help of Christians in the entire salesian family are not without importance. Let us recall some of the more important ones: they will serve as a source of enlightenment and give a better foundation to our undertaking.

— First and foremost we must keep in mind the *cultural change* which has followed the emergence of a new appreciation of human values; in the sphere of social custom, literary and artistic modes of expression, mass media and the sensitivity of public opinion, it has given rise to a completely new style which has its repercussions also in the expression of religious convictions.

This may have brought with it a certain antipathy for a set form of religious expression resulting for a time in more than marginal confusion and eventually, for some people, in doubts of a doctrinal nature. Think for example of the impact the women’s liberation movement can certainly have on Marian devotion.

The Pope exhorts us “to pay close attention to certain findings of the human sciences” so as to be realistic about eliminating “one of the causes of the difficulties experienced in devotion to the Mother of the Lord, namely, the discrepancy existing between some aspects of this devotion and modern anthropological discoveries and the profound changes which have occurred in the psycho-sociological field in which modern man lives and works.”⁵

⁵ MC 34.

All this certainly demands of us a new commitment.

— Another very strong motivation is provided by the great spiritual and pastoral event that was Vatican II. We know that it had a profound effect on the whole life of the Church and in particular on devotion to our Lady. Who has forgotten the heated discussions of the Council Fathers in this regard and the consequent need for renewal in the light of the concrete choices that were made?

The line taken by Vatican II regarding our Lady follows a new path characterized by the total mystery of the Church. Pope Paul's apostolic exhortation *Marialis Cultus* sets out precise directives and places a direct responsibility on religious families (like our own) "to promote a genuine creative activity and at the same time to proceed to a careful revision of expressions and exercises of piety directed towards the Blessed Virgin. We would like this revision to be respectful of wholesome tradition and open to the legitimate requests of the people of our time."⁶

In particular the dogmatic Constitution on the Liturgy encouraged after Vatican II a more authentic and creative development of christian worship; for "the development of devotion to the Blessed Virgin Mary, fitted into the only worship that is rightly called 'christian', is an indication of the Church's genuine piety."⁷ Therefore the whole thinking behind the liturgical movement and the reform of christian worship demands an accurate revision and a new development of our Marian devotion also.

— Further, we are witnesses to an interesting rediscovery of "*popular religiosity*"⁸ as a "theological-pastoral" point of practical importance for a realistic renewal. In this rediscovery there is a special consideration and a practical and faithful reevaluation of the "people" in the ecclesial communion, together with a more

⁶ MC 24; cf 40.

⁷ PAUL VI, MC - Introduction.

⁸ Cf EN 48.

comprehensive and properly critical discernment of their “religious sense”. These two ideas of “people” and “religious sense” should find a special sympathetic resonance in the salesian vocation.

— There is also a very deep and intimate reason that should prompt us to a conscientious relaunching of Marian devotion; it is the fact that we see *our vocation as a “charism of the Holy Spirit”*, of whom Mary is the “spouse” and the “living temple”.⁹

Today “we live in the Church at a privileged moment of the Spirit”¹⁰ with his gifts and charisms, and therefore at a moment strongly *linked* to Mary’s special role: her maternal function in the life of the Church is a fact linked with every “birth” and “rebirth” in the Spirit.

Therefore just as Don Bosco was able to give special honour and foster devotion to our Lady through the “birth” of the Congregation and the salesian family, so today should we with equal love and initiative know how to give her special honour and veneration through our renewal, which is a “rebirth” of our vocation today.

There can be no relaunching or recovery for us without the Help of Christians, but with her motherly help we shall be able to see the growing effects of our rebirth, and even “miraculous” effects. Add to this the fact that Mary is our special model because of her openness to the renewal that took place at the most difficult time of transition from the Old to the New Testament; there she provides for all to see the greatest lesson of fidelity to what is essential and complete openness to the unforeseen action of the Holy Spirit.

— Then there is a reason that derives from a characteristic aspect of devotion to the Help of Christians: it is a Marian dimen-

⁹ Cf LG 52, 53, 63, 64, 65; AG 4; etc.

¹⁰ EN 75.

sion that is of its very nature meant *for critical times*. Don Bosco himself expressed it to Don Cagliero in his well-known affirmation: "The Madonna wishes us to honour her under the title of Help of Christians; the times are so sad that we have real need of the most holy Virgin's assistance in preserving and defending the christian faith."¹¹

We too are living through times of serious and unheard-of dangers, whether in the area of the faith of believers, the life of the Church and the ministry of its shepherds, or in that of social and political reform, the integral education of youth and the development of the working classes.

If the title Help of Christians indicates a Marian dimension specifically relevant in difficult times, and if Don Bosco and the salesian family have been raised up by the Spirit as specialized and effective instruments in the spreading of that same devotion in the Church, we can conclude that the present complex and problematic difficulties in the Church and Society urgently demand from us a specific Marian relaunching.

— Another reason particularly relevant for us is the intimate link that exists between our *salesian spirit and devotion to Mary Help of Christians*. Don Bosco did not arrive at this devotion by mere chance, nor was it dependent on some local apparition; it appears rather as the maturation of a spiritual and apostolic line of thought that had been developing and becoming clearer with successive historical circumstances, interpreted in the light of a deep personal dialogue with the Holy Spirit in the context of those typically characteristic Marian touches so familiar in the daily life of Don Bosco.

The Help of Christians represents the peak of Don Bosco's feelings about our Lady: advocate, helper, mother of youth, protectress of christian people, conqueror of the devil, victor over

¹¹ MB 7, 334.

heresy, aid of the Church in difficulty, bastion of the Pope and the Bishops tormented by the forces of evil.

Such a devotion to the Mother of God is the practical realization of that sanctity-in-action so characteristic of Don Bosco's spirituality. It is enough to recall his conversation with the artist Lorenzone, whom he had asked to depict our Lady as the centre of a gigantic ecclesial dynamic activity,¹² or to gaze at the picture itself in the Basilica at Valdocco and discover there, so to speak, the inborn relationship between salesian spirit linked with ecclesial apostolate, and devotion to Mary Help of Christians.

If therefore the whole Conciliar movement of the renewal of Religious is to lead to a reactualization of their specific spirituality, this must mean for us a strong relaunching of the Marian element of our charism.

— For all these reasons, and not without the special influence of the Holy Spirit, the recent General Chapter asked us for an explicit commitment to the renewal of the Marian aspect of our vocation.¹³

In the course of a fraternal visit to our Chapter assembly, the Mother General of the FMA together with her Council accepted with active enthusiasm the assignment proffered by the Rector Major to feel themselves privileged to foster initiatives for the spread of Marian devotion throughout the whole salesian family.

And so, with the FMA and all the groups that make up the salesian family, we are conscious today of our call to create an atmosphere and to program concrete activities to make our Lady known and loved by the new generations of youth, who more than ever before are hungry and thirsty for the great christian and paschal reality.

Today for them too the prophetic words of the Virgin Mary

¹² MB 8, 4.

¹³ AGC21, 94.

herself must be valid and be transformed into action: “all generations will call me blessed.”¹⁴

The Marian choice of Don Bosco

It is enlightening to recall, even if only briefly, some details of the process by which Don Bosco arrived at his intense devotion to Mary under the title of Help of Christians. They may lead us to a better understanding of the physiognomy of his and our vocation.

We know that John Bosco was born and educated in a deeply Marian environment of local church tradition and family piety. Suffice it to recall the event of October 1835, a few days after he had been given the cassock and on the eve of his departure for the seminary, Mamma Margaret called him aside and gave him that memorable advice: “John, when you came into this world I consecrated you to the Blessed Virgin; when you began to study I recommended you to be devout to that same Mother; and now I advise you to be entirely hers: love those of your companions who are devoted to her, and if you become a priest always recommend and spread devotion to Mary.”¹⁵

It is of special interest, I think, that in the famous dream when he was only nine — a dream many times repeated and one to which Don Bosco attached great importance in his life — in his faith awareness Mary appeared as an important personage directly in a mission project for his life, a woman showing a particular pastoral preoccupation for the young; in fact she appeared “as a shepherdess”. And we should take note that it is not John who chooses Mary; it is Mary who takes the initiative

¹⁴ Lk 1, 48.

¹⁵ MB 1, 373.

in the choice; at the request of her Son, she will be the inspirer and guide of his vocation.

This deep awareness of Mary's personal relationship with him was to help Don Bosco to develop spontaneously in his heart a care and affection that go far beyond local Marian feasts and titles, though he certainly appreciated and celebrated these with enthusiasm.

This mark of personal relationship with the Madonna will always be characteristic of him: his Marian devotion leads him directly to the living person of Mary and in her he contemplates and admires her greatness, her numerous roles and the many titles of veneration attached to her. Thus a Marian devotion was gradually built up in Don Bosco's heart of a kind which was not compartmentalized or partial, but comprehensive and total, centred directly on the living and real aspect more ecclesiastically proper to the person of Mary.

Fr A. Caviglia writes: "When it comes to his devotion to Mary, we leave aside every celebrational, ornamental and devotional title. For him she is above all Mary, the Madonna. It would be natural to ask the question: to which Madonna was Don Bosco inclined? To which one was Dominic Savio devoted? The answer would have to be — all and none. In Don Bosco's dream at the age of nine there appeared not a Madonna as such but *the* Madonna, Mary the Mother of Jesus. At the time of which we are speaking our Father was devoted to Our Lady of Consolation, the Madonna of the Turinese — the first little statue in the Pinaridi Chapel was of her. And then with the religious movement that led the Church to define the Immaculate Conception, he turned to Mary Immaculate in love and devotion and with an intensely Catholic spirit and a very clear understanding. And because of certain aspects Mary Immaculate became his Madonna for a long time; it was to her that he led Dominic Savio, for whom the encounter provided the first big moment of his life

and explains why the historic sodality he began was named after the Immaculate Conception.”¹⁶

A similar attitude, combined with his practical genius and historical sense, led Don Bosco to give his active support to the Marian movement promoted by the Church at the time. And so in the first twenty years of his priesthood we find him expressing his comprehensive Marian devotion by emphasizing Mary's singular privilege of the Immaculate Conception, and the feast of the 8th December remains a central feature of his pastoral and spiritual methodology. It coincides too with the starting date of his most significant undertakings. Don Bosco lived with intelligent enthusiasm the ecclesial climate which preceded and accompanied the proclamation of the dogma of the Immaculate Conception (1854) and that saw the apparitions of Lourdes (1858).

We can recall, for example, the importance in his educational work of the “Sodality of Mary Immaculate” at Valdocco; it was the school that formed his first boy saint, Dominic Savio, and the first members of the future Society of St Francis of Sales. And it is significant that a parallel preparation was taking place at Mornese of the first members of the future Institute of the Daughters of Mary Help of Christians, which took its rise from the “Union of Daughters of Mary Immaculate”.

The choice of Mary Immaculate shows us therefore a Don Bosco who was involved in the Marian movement to an extent that went beyond titles and local devotions; it was a following of Mary, his inspirer and guide, in the vital way that was being realized in the Church at the time.

But it is clear too that Don Bosco tended to transcend the formal aspect of the dogma of the Immaculate Conception; he did not limit himself to the prerogative of the absence in her of original sin; he never stopped simply at the greatness of Mary's

¹⁶ A. CAVIGLIA, *Vita di Domenico Savio*, Opere ed. e ined. di DB, SEI, Torino, IV 314.

individual dignity (her fulness of grace, her virginal integrity and her glorious assumption), but he tended to consider them objectively in relation to her personal role of Mother of Christ and of all men — Christ's brethren.

Don Bosco's apostolic vocation led him to discover and to emphasize what had been the original picture of his "Mistress" since his dream at the age of nine: her role of spiritual motherhood.

In practice therefore one can easily recognize Don Bosco's clear tendency to assign to Mary Immaculate a role of help and protection in his educational activity, and to value her fulness of grace as a source of patronage for salvation.

Since 1848 he had begun to write the title "Auxilium Christianorum" on several pictures arranged on his desk. Before 1862 such a title does not appear officially, either as a main or a contrived title. But there were already growing indications, arising either from circumstances in the Church or from the very nature of Don Bosco's vocation, that he considered Mary Immaculate as the *protectress who overcomes* and crushes the wicked serpent's head.

It was in the 1860's, the years of Don Bosco's full maturity, and especially from 1862, that his choice emerged clearly for Mary Help of Christians. And this was to remain his definitive choice: the point of arrival in a continuous vocational growth and the centre of the Founder's charism. In Mary Help of Christians Don Bosco finally recognized the true image of the Lady who had established his vocation and had been and always would be his inspirer and guide.

"The experience of eighteen centuries — wrote Don Bosco, drawing from authoritative sources — makes us realize very vividly that from heaven Mary has continued with great success the mission of *Mother of the Church and Help of Christians* that she had begun on earth."¹⁷

¹⁷ DON BOSCO, *Meraviglie della Madre di Dio invocata sotto il titolo di MARIA AUSILIATRICE*, Torino 1868, p. 45; Opere ed., vol. XX, p. 237.

We should notice that the choice of Mary Help of Christians is associated with several facts of particular interest for our reflection.

— Don Bosco was sadly aware¹⁸ of the special and increasing difficulties facing the Church: the serious problem of the relation between religion and politics, the fall (after more than a thousand years) of the Papal States, the delicate situation of the Papacy and the episcopal sees, the urgent need for a new approach to pastoral work and for a new relationship between hierarchy and laity, the incipient mass ideologies, etc.

It is essential to remember that the history of the Church in the middle of the nineteenth century “is characterized by a violent encounter between old and new, between liberalism and conservatism, and between the structures of an officially christian society and the ever more decisive affirmations of the secular world.” The whole life of the Church is involved in a multiplicity of ways: doctrinal questions, popular piety, pastoral methods, the first affirmations of the laity, singularity of the local churches. “There emerges the picture of a key period in the history of the Church, which once again spells out the terms of the confrontation between christianity and the cultures of the various historical eras with which it comes in contact.”¹⁹

— Moreover, Don Bosco had been impressed by the Marian events at Spoleto, seen by Archbishop Arnaldi (who maintained contact by correspondence with Turin) and by the Catholic press as a sign of the intervention of Mary Help of Christians; from the very centre of Italy she gave hope to the Church and to the Pope at a most alarming time. This miraculous intervention recalled the happy solution to the vicissitudes of Pius VII (and

¹⁸ Cf as an example of the expression of his meditations, the prayer he composed for setting to music by Cagliero: “O Maria, Virgo potens...” (MB 17, 309-310).

¹⁹ G. MARTINA, *Pio IX, Chiesa e Mondo moderno*, ed. Studium, Rome 1976, p. 7-8.

of Msgr. Franzoni at Turin), and so gave rise to a real enthusiasm for Marian devotion among the faithful of the whole peninsula as well as of Turin.

— We know too how Don Bosco retained and deepened in his heart the sense of the presence of Mary in his vocation and in the life of the Church. His meditations and personal intuitions in this regard can be seen either from his various statements, e.g. the one to Don Cagliero already quoted, or in the dream of the two columns which occurred precisely in 1882, or in the particular kindness and goodwill on the part of Pius IX in the naming of the basilica then under construction.²⁰

— Finally, no little influence was due to the construction of the Basilica of Mary Help of Christians itself at Valdocco, completed in only three years and in a way considered by Don Bosco as quite prodigious. It was not a parish church to serve local needs: the local people were already well served pastorally. It was to be a shrine to Mary for the city, the country and the world itself, open to more universal spiritual and apostolic needs.

The basilica is well known as a place that offers the world the presence of God and Christ as well as Mary. The theology of the temple is linked to God's free initiatives for his insertion into history for the salvation of men, and we can say that for Don Bosco the building of the basilica became in fact a positive and palpable expression of this profound theology of the temple,

²⁰ Don Bosco writes in fact: "While the title for the new building was under consideration, there occurred an incident which removed all doubt. The Pope then reigning, Pius IX, whom nothing that would benefit religion ever escaped, being informed of the need for a church in the place referred to, sent a first kind donation of 500 francs with an indication that Mary Help of Christians would be a title certainly pleasing to the august Queen of Heaven." (JOHN BOSCO, *Meraviglie della Madre di Dio invocata sotto il titolo di MARIA AUSILIATRICE*, Torino 1868, p. 108-109 - Opere ed. vol. XX, p. 300-301; JOHN BOSCO, *Maria Ausiliatrice col racconto di alcune grazie*, Torino 1875, p. 30 - Opere ed. vol. XXVI, p. 334; JOHN BOSCO, *Associazione dei devoti di Maria Ausiliatrice*, Torino 1869, p. 27 - Opere ed. vol. XXI, p. 365).

seen through the maternal and active presence of Mary. The basilica is to be a "Marian sanctuary" that becomes the "privileged sign", the "holy place" of the protective presence of Mary Help of Christians: "haec domus mea, inde gloria mea!"

This also explains why Don Bosco dedicated himself so completely during those years to this undertaking. "Only one who actually witnessed it — Don Albera tells us — can really know of the work and sacrifices that our Venerable Father imposed on himself for three years in order to finish the work; many thought it a rash undertaking, beyond the capacity of the humble priest who had begun it."²¹

But whatever may be the concrete reasons for the choice of the title "Auxilium Christianorum", already weighted with history and with a vital urgency for the socio-religious situation, it seems that what subsequently became the determining factor for Don Bosco was the daily realization that Mary herself had well-nigh built this house of hers in the grounds of the Oratory, and had taken possession of it from which to spread her patronage.

The way in which Don Bosco speaks of this "House of Mary Help of Christians" emphasizes not so much the historical associations but rather the affirmation of a living presence, a fountain overflowing with grace, of a continuous renewal of apostolic action, of a climate of hope and of willing commitment to the Church and to the Pope.

There is a real "factual lyricism" behind the construction of the basilica which vividly illumines Don Bosco's Marian choice.

I think we should reflect at greater length on the spiritual consequences for Don Bosco (and for us) of the construction of this basilica, its effective significance and its creative role in giving shape to his charism, and its concrete consequences in the founding and development of the salesian family.

²¹ Circular Letters, Torino 1965, p. 286.

From the time this sanctuary came into existence the Help of Christians became the Marian expression that would always characterize the spirit and the apostolate of Don Bosco: his entire apostolic vocation he would see as the work of Mary Help of Christians; and his many great initiatives, especially the Society of St Francis of Sales, the Institute of the Daughters of Mary Help of Christians and the big salesian family would in his eyes be foundations desired and watched over by her.

I think it true to say that, through the living experience of the granting of so many favours, the Sanctuary has become even more important than Don Bosco may have initially thought. The light that shines forth from the basilica at Valdocco transcends local pastoral anxieties and even the history of its title, to become a partly new and even greater reality: a place privileged by the motherly and helping presence of Mary.

Characteristic elements of his devotion

Can we speak of an “originality” in our devotion to the Help of Christians which, in our desire to enter whole-heartedly into the Marian movement of the present day, should lead us to emphasize and develop certain characteristic aspects that emerge as distinctive of this devotion?

Let us ask the question from a very practical point of view: the reply will serve to highlight those aspects of our renewal to which we should give preference.

Don Bosco is one of the greatest devotees of Mary in history. His devotion was a characteristic one, expressed in his own way but inserted fully into the reality of the most incisive Marian movements in the Church of his day. Let us note well that Don Bosco inserted himself into devotion to the Help of Christians: he did not devise it. He associated himself with an ancient specific tradition, but he was able to give it so singular a style

that from then onwards the Help of Christians has also been familiarly called “Don Bosco’s Madonna”!

Let us dwell briefly on some of the elements which were strongly emphasized by our Founder, and which help to give this devotion a characteristic physiognomy and style.

— In the first place, *the living awareness of the personal presence of Mary* in the history of salvation brings to Don Bosco’s devotion, as we have already seen, the continual desire to establish a living relationship with her (linking Mary with Christ of course, in a inseparable binomial of salvation: the two columns of his dreams!).

It follows that this Marian devotion always refers directly to the “person” of the Madonna herself with all her greatness and her titles; it is therefore never expressed in any form of rivalry with other devotions, but rather in a form of intensive convergence and operative projection, through which every Marian title and feast is loved and celebrated through emphasis on the help she brings to the salvation of man.

This awareness of the personal presence of Mary Help of Christians was felt positively by Don Bosco in his own life as a basic objective fact, a fundamental element of his whole vocation both as regards the objectives and style of his apostolic mission and the delineation of his own evangelic spirit.

— Another characteristic element is found in the *doctrinal postulates* of devotion to the Help of Christians. Don Bosco took them from the most esteemed authors, but he marked them out and widened them with particular theological virility and pastoral concreteness. They elucidate the real nature of the devotion and cult of Mary “Help of Christians” and must be cultivated and deepened by her devotees. They refer specifically to Mary’s victorious intervention in favour of the faith of christian people, and in helping the Catholic Church led by the Pope and the Bishops.

“The need — writes our Founder — universally felt today

to invoke Mary is not a particular but a general one; it is no longer just a case of making more fervent those who are lukewarm, the conversion of sinners, the protection of the innocent. These things are always useful everywhere and for everyone. But it is the Catholic Church itself that is under attack. She is attacked in her functions, in her sacred institutions, in her head, in her doctrine, and in her discipline; she is attacked precisely as the Catholic Church, as the centre of truth and as the teacher of all the faithful.”²²

This characteristic aspect of “ecclesial help”, the source for Don Bosco of the title of Help of Christians, does not seem to have been connected to Marian titles by other devotees or charismatics.

We have of course already a quite significant collection of literature of our own on these doctrinal notions,²³ but after the

²² JOHN BOSCO, op. cit. (Meraviglie...) p. 6-7 - Opere ed. XX, p. 198-199.

²³ BIBLIOGRAPHICAL NOTES. The following publications are worthy of special mention:

— P. RIGALDONE, *Devotion to Mary Help of Christians*, in ASC, Sept.-Oct. 1948.

— THE 11 VOLUMES OF THE “ATTI DELL’ACCADEMIA MARIANA SALESIANA”:

I. *L’Ausiliatrice nel Domma e nel culto*. Reports presented at the first International Marian Congress (Rome 1950).

II. *L’Ausiliatrice della Chiesa e del Papa*. Commemorative papers for the 50th anniversary of the coronation of Mary Help of Christians in the Basilica in Turin, 1903 - 17 May 1953. Preface signed by Pius XII.

III. *L’Immacolata Ausiliatrice*. Commemorative papers of the Marian Year 1954.

IV. *L’Immacolata e S. Giovanni Bosco*. (Fr Dominic Bertetto).

V. *Maria e la Chiesa*. (Fr Joseph Quadrio). The social mediation of Mary in the teaching of the Popes from Gregory XVI to Pius XII.

VI. *Relazioni commemorative del Centenario delle Apparizioni di Lourdes*.

VII. *Aiuto dei Cristiani, Madre della Chiesa*. Commemorative papers for the centenary of the consecration of the Basilica of Mary Help of Christians in Turin.

VIII. *La Madonna nella nostra vita*. Twelve studies dealing with Marian devotion lived and propagated pastorally and pedagogically. For the fourth centenary of the manifestation of the Help of Christians at Lepanto (7 October 1971).

developments of Vatican II it has become necessary to add other and topical reflections in line with the renewed concept of the mystery of the Church.

Let us begin by noting that Don Bosco had already added the title of "Help of Christians" to that of "Mother of the Church" which we rejoiced to see proclaimed by Paul VI at the end of Vatican II.²⁴ We must emphasize that it is precisely *the living*

XI. *La vita salesiana oggi nella luce di Maria.* (Fr Dominic Bertetto) 23 lectures on salesian life and mission in accordance with the Salesian Constitutions as renewed by the Special General Chapter.

X. *La Madonna oggi. Sintesi Mariana attuale.* (Fr. Dominic Beretto) Marian doctrine in the light of Vatican II and subsequent developments. For the 25th anniversary of the founding of the Salesian Marian Academy.

XI. *Maria Ausiliatrice e le Missioni.* The missionary ideal carried out with Mary's help, Patroness of the Mission and Evangelizing Star. Papers on the occasion of the Centenary of the Salesian Missions.

— F. GIRAUDI, *Il Santuario di Maria SS. Ausiliatrice*, SEI, Torino 1948.

— P. STELLA, *Don Bosco nella storia della religiosità cattolica*, vol. 2, cap. 7; PAS-Verlag 1969.

²⁴ On 21st November 1964 Paul VI officially proclaimed the Marian title "Mother of the Church". It was at the end of the third session of Vatican II, in which the dogmatic constitution "Lumen Gentium" was promulgated which outlined the conciliar doctrine on the Church and on Mary. In his historic address the Pope declared:

"Reflection on this close relationship of Mary with the Church, so clearly set out in the present conciliar Constitution, leads us to think that this is the most solemn and appropriate moment to fulfil a desire which, after we had mentioned it at the end of the previous session, very many Council Fathers have made their own. They have insistently asked for an explicit declaration during this Council of the maternal role of the Blessed Virgin in respect of christian people. To this end we have decided to dedicate in this session a title in honour of the Virgin that has been suggested from various parts of the Catholic world, a title particularly dear to us because it synthesizes in an admirable way the privileged position of the Virgin in the Church, already recognized by this Council. To the greater glory therefore of the Virgin and for our own encouragement and consolation, we proclaim Mary most holy to be *Mother of the Church*, of all the people of God, the faithful as well as their pastors, who see in her their loving Mother; and it is our wish that henceforth the Blessed Virgin be still further honoured and invoked by all christian people with this endearing title." (AAS, 56 [1964] 1015).

sense of the Church that is the most characteristic element of the doctrine of the Help of Christians.

It will be of great help to the relaunching of this devotion in the present-day world if we make use of the interest with which the impressive relationship “Mary-Church” is developing at the present time.

Mary in fact is *already* what the Church is striving towards; she is its prophecy and its stimulus. She helps the Church to realize its role of “second Eve” in a motherhood of virginity and grace. In this way “the mystery of the Church is seen through the image of Mary. Looking at her, one can see the Church alive: her eyes explain its mysteries.”²⁵

Even a non-Catholic writer affirms: “It can be said that one does not get a correct vision of the Church unless there is room for Mary in faith and piety. The Church’s renewal is strictly linked with the relaunching of a sound Marian devotion. Loss of the sense of the maternal vocation of the Virgin Mary leads to a loss of the sense of the Church as ‘mother’.”²⁶

Mary’s maternal role is at the heart of her relationship with the Church: both exist and are holy in motherhood, and both give life in virginity. Hence there is a close link between “motherhood” and “evangelization”, between “Mary-Church” and “apostolic action”.

All this is significant for our spirituality today and has practical and compelling consequences. Hence devotion to the Help of Christians, animated by a living ecclesial sense, seems to be in Don Bosco the harbinger of a prophetic doctrinal choice that links “Marian piety” with “Church sense” in a unique form of mutual inseparability and of common growth.

²⁵ M. MAGRASSI, *Maria e la Chiesa una sola Madre*, ed. La Scala, Noci 1976, p. 40.

²⁶ MAX THURIAN, *Tradition et renouveau dans l'Esprit*, Taizé 1977, p. 193.

— Such a doctrine of the Help of Christians implies, as a necessary consequence, an untiring and courageous *attitude of practical commitment* that was in Don Bosco one of the characteristic aspects of his Marian devotion: Our Lady of Consolation, or of La Salette, or the Immaculate Conception, would not have indicated an appropriate practical need characterizing him and his numerous followers (and in particular the salesian family) with the same force and the same apostolic physiognomy as did the Help of Christians.

The “Church sense” is expressed daily in an active awareness of “belonging” with a profound spirituality of action.

This involves not only a continuous and generous apostolic activity in general but also a genuine ecclesial commitment, i.e. a dedication which is explicitly directed by a consciousness of existing and acting as a sharing, responsible member of the Body of Christ which is the Church. The Church however not considered in some vague sense, but in so far as “constituted and organized as a society in the present world, she subsists in the Catholic Church, governed by the successor of Peter and by the Bishops in communion with him.”²⁷

A commitment therefore specifically defined by the concrete historical situation of Catholic life. This realistic choice, which could even lead to martyrdom, comes necessarily close to positions of conflict which could assume in certain situations even the aspect of a political choice. This is the sort of thing that happened in the 60’s in Italy with the apparitions at Spoleto and the fall of Rome. Don Bosco led the way as he made devotion to the Help of Christians a real dedication to the Catholic Church, always avoiding the tendency to transform it into a banner for either side: revolution or anti-revolution.

To be able to maintain this attitude he made use of a

²⁷ LG 8.

characteristically practical criterion of “maternal activity”. This attitude is not prompted by abstract ideologies but by urgent and vital needs. It does all the good it can even if it cannot reach the best solution possible, and it pays more attention to the delicate framework of life than to the working out of great plans.

It is significant to note that there is no place for a similar vital activity (and therefore no parallel with Mary) in the most famous social ideologies, e.g. in Marxism, even though they have various close similarities with ecclesial structures. The pedagogical realism of Don Bosco expressed through his Marian devotion an authentic “mysticism of action” in the profound sense of St Francis of Sales,²⁸ permanently linked with a powerful (though sometimes hidden) “asceticism of action”.

Because of this I ventured to observe to the members of the Chapter that devotion to the Help of Christians “is intimately tied in with the concrete events of life; it comes through into the living flow of history in all its labyrinths and suffering, but it remains clearly eschatological (Don Bosco would say “religious”). It is not transformed into a “crusade for christianity”; it participates in all the social and cultural vicissitudes and new hopes of all people as they move forward without interruption towards a new degree of liberation, but it never becomes “political” (in the strict and specific sense of the word). It is realistic but transcendent, in perfect harmony with the specific mission of the Church.”²⁹

²⁸ Cf *Traité de l'amour de Dieu*, lib. 7, c. 7, in *Opera Omnia* V, 29-32.

²⁹ Cf AGC21, 590.

The Help of Christians and the Salesian Charism

It is certainly a fact, and we are very grateful for it, that there is an intimate link between devotion to the Help of Christians and our salesian vocation. It is not difficult to demonstrate this in Don Bosco: from the beginning as in the dream at the Becchi at the age of nine, to the end as in the dream at Barcellona in 1886; from the catechism classes begun with Bartholomew Garelli, to the way in which he obtained the approval of the Constitutions of the Society of St Francis of Sales; from the intimate conviction of Don Bosco expressed on so many occasions, to the external sign of the wonderful works he accomplished. But the origins are only the first fruits of the total reality.

Our Founder assures us that the salesian vocation cannot be explained either in its birth or in its continuing development without the continual and maternal guidance of Mary. Often he himself claimed that the Madonna was its “foundress” and its “support”, and he assures us that “our Congregation is destined to do great things and to spread all over the world, if the salesians remain faithful to the Rule given to them by Mary.”³⁰

He even allowed the following exclamation to escape him: “Mary loves us too much!”³¹

Don Rua, the great “continuer” of the vocation of Don Bosco who “teaches salesians to remain salesians” — as Paul VI has said to us³² — continually stressed the close relationship that exists between the salesian vocation and devotion to the Help of Christians.³³

It seems particularly evocative to emphasize the interesting

³⁰ MB 17, 511.

³¹ MB 18, 273.

³² Homily in St Peter's, Rome, during the beatification ceremony of Don Rua, 29 October 1972.

³³ Cf Circular Letters, Turin 1965; e.g. pp. 178, 293-294, 348, 367-368, etc.

observation he made at the coronation of the Madonna at Valdocco on 17th May 1903. After describing the ceremony with joyful effusion, he adds: "I have no doubt that an increase among salesians of devotion to Mary Help of Christians will also lead to an increase of esteem and affection for Don Bosco, as well as a greater dedication to the preservation of his spirit and imitation of his virtues."³⁴

There is here a very clear intuition of the close and vital relationship that exists between devotion to the Help of Christians and our spirituality.

Don Albera too, with his delicate sensitivity for the more spiritual aspects of our vocation, insists on the continual presence of Mary. He writes: "While speaking to his spiritual sons, (Don Bosco) never tired of repeating that the work he had undertaken was inspired by Mary, that Mary was its strong support, and that in consequence it need fear nothing from the opposition of its enemies."³⁵

Particularly significant, to conclude this argument, is an allusion to St Francis of Sales, in so far as he is the "master of salesianity" in the history of the spiritual life. Describing the almost imprudent magnanimity of our Founder, particularly in the construction of the basilica at Valdocco, Don Albera sees in this extraordinary courage an element of "salesianity". He affirms: "He shows himself a *disciple* of our St Francis of Sales who once wrote, 'I am fully aware of the great blessing of being a son of such a glorious Mother, even though I am quite unworthy of it. Confiding in her protection, we can take on quite extraordinary enterprises. If we love her with deep affection she will obtain for us all we desire'."³⁶

³⁴ Ibid. p. 353.

³⁵ Circular Letters, Turin 1965: p. 285; cf also pp. 169, 223, 224, 284, 466, 477, etc.

³⁶ Ibid. p. 286.

Without doubt it would be of great benefit to study in depth the significance and function of devotion to the Help of Christians in our salesian spirituality, but suffice it to outline briefly a few suggestions in the hope that they may provide inspiration for our Marian renewal.

We know that a spirituality is worthy of the name only if it forms an organic whole, where each element has its precise place and function. To displace, to fail to consider, or to suppress this or that element would be to begin the ruination of the whole.

Now devotion to the Help of Christians is, as we have seen, an integral part of the “salesian phenomenon” in the Church because it forms a vital part of its totality. It would be senseless and even destructive to try to separate our spirituality from devotion to Mary Help of Christians, just as it is impossible to separate Don Bosco from the Madonna; that would be an absurdity. Devotion to the Help of Christians is therefore an essential part of our charism. It permeates its whole structure and gives life to the various component parts.

Without a healthy Marian life our spirituality would suffer in its vigour and fruitfulness, while on the other hand a timely effort towards a profound Marian renewal will give freshness to the whole of the salesian vocation.

Let it suffice to note how our devotion to the Help of Christians is closely and vitally connected with the salesian “mission” and with the “spirit” of our own particular charism.

First, its intimate link with the *salesian mission*: Mary is the shepherd girl of the dreams, who plans the exact nature of our mission and indicates those for whom we are to work, handing over to us the field of “youth apostolate”. It is her characteristic as the Helper of Christians which opens the mission of the salesians to the wide horizons of modern social and religious problems, along with a definite choice to serve the whole Church and its pastors. It is her maternal goodness which also inspires

our pastoral criteria and teaches us a way in which we must approach those for whom we work.

Secondly, her profound relationship with the *salesian spirit* which finds in Mary, seen as the Help of Christians, its inspiration and its model. It is a spirit centred on “pastoral love”, inspired by the maternal love of the Madonna and rooted in the maternal love of the Church. All this implies a careful listening for the promptings of God, a total adhesion to Christ and a complete openness to his ways. It is a spirit full of hope (sure of “help” from above) in an interior attitude of basic optimism towards the natural and supernatural resources of man. It is a spirit of apostolic fruitfulness vivified by zeal for the Church, a spirit of courageous inventiveness and an adaptability appropriate to the vicissitudes of created things. It is a spirit of goodness and of familiar behaviour, full of the richness and simplicity of attitude which flows from sincerity of heart. It is a spirit of magnanimity (as in the Magnificat) which humbly desires to do all the good that it can, even when this seems imprudent, allowing itself to be guided by courage, faith and common sense, and avoiding all extremes.

We can conclude these few ideas by saying that just as in the life of Don Bosco the devotion to the Help of Christians, which was worked out in the full maturity of his vocation, was at the same time the point of arrival of a long period of growth and the departure point for his whole vast apostolic programme, so in the same way it constitutes in salesian spirituality the concrete synthesis of its various parts and is the life-giving source for its dynamism and fruitfulness. Hence what this devotion was at the foundation of our spirituality it must also be at every moment of its renewal.

The concrete nature of our proposal for a Marian renewal

To renew a devotion does not mean to simply change or intensify certain religious practices. We certainly have to update our Marian piety, but to do this we must first look to the basic values of our faith, the doctrinal presuppositions and the personal and community attitudes that flow from them. Faith and devotion should move together. If it is true that faith lives in piety (“lex orandi, lex credendi”), it is also true, especially in a renewal process, that doctrinal aspects must guide piety (“lex credendi, legem statuat orandi”).³⁷

It has been rightly remarked: “The recognition of the role of the Virgin Mary in the history of salvation and in the life of the Church brings with it a piety which is in harmony with this role.”³⁸

Now if in devotion to the Help of Christians there are characteristic doctrinal aspects, deepened and renewed by Vatican II, then we must come to know them well and recognize how we can also find from them a special quality for the renewal of our own Marian piety.

This will directly affect our efforts for renewal in the various sectors of our practical initiatives, and here I cannot go into details. These things must be studied and programmed at local level. I will merely indicate some major lines of action that may serve to guide and inspire the various programmes.

1. *Doctrinal formation* immediately appears as the first element which needs our attention. We have to be able to take a fresh look at and bring up to date our mentality and our knowledge in two complementary areas:

— the figure of Mary in the history of salvation in the light of the Council documents;

³⁷ Cf. encyclical *Mediator Dei* of Pius XII, nn. 38-40.

³⁸ MAX THURIAN, *op. cit.* p. 197.

— the doctrinal presuppositions of the title “Auxilium Christianorum” in relation to the spirituality of the charism of Don Bosco.

This is a vast field for research, popularization and both initial and ongoing formation.

Our Founder remains the model and master in this field. We recall in particular his own publications on the Help of Christians.³⁹

2. *Marian cult and piety* constitute the life of a genuine devotion. For this renewal we already have the important apostolic exhortation “*Marialis Cultus*” of Paul VI. We must value this rich document. We should remember that in this field the Church has made considerable progress, both as regards liturgical cult (cf. the first part of MC, nos. 1-23), and as regards those activities which are more properly called Marian piety (cf. second part of MC, nos.24-39). To be able to express our Marian devotion through an active and participation in the liturgical cycle is the most significant and formative goal of our efforts to renew our devotion.

In this renewal of Marian piety the Pope suggests four precious guidelines “to be kept in mind in the revision or creation of religious exercises and practices of piety.” They are the biblical (MC, 30), liturgical (MC, 31), ecumenical (MC 32-33) and anthropological (MC 34-37) dimensions.

The deeper understanding and application of each of these dimensions demand a profound revision of the way in which we practise our devotion.

As regards the practices of piety (MC 40-55), as well as the Rosary I would like to add and emphasize for us both the “Blessing of Mary Help of Christians” composed by Don Bosco

³⁹ P. RICALDONE, *Maria Ausiliatrice*, I sei libretti di Don Bosco, LDC 1951, pp. 39-44.

himself and approved exactly 100 years ago by Leo XIII,⁴⁰ and the celebrations in honour of Mary Help of Christians during May and on the 24th of each month.

In addition we must greatly enhance the significance and the spiritual contribution of the Sanctuary of Mary Help of Christians at Valdocco.

3. *The wide horizons of our ecclesial commitment*, seen realistically in the diverse local circumstances and in the light of present-day needs, upon which our future depends so much. must be the horizons within which our courage to evangelize and our pastoral inventiveness operate. Here is a vast and practical area in which there is always need for a profound apostolic involvement, with our minds kept continually in touch with the pastoral problems of the Church and with the urgent cultural needs of our time, especially in matters which concern the young and the masses.

⁴⁰ The formula of the blessing was approved by the Sacred Congregation of Rites on 18th May 1878. I think it both opportune and enlightening to quote in full the letter of Don Bosco to Pope Leo XIII (MB 13, 489), and this will also serve to commemorate the centenary:

Most Holy Father,

In the sadness of the times in which we are living it seems that God wishes in wondrous ways to glorify his august Mother under the title of *Mary Help of Christians*. Among the various points to be considered in this connection is the efficacy of the blessings with the invocation of this title which are being given in various places, and especially in the sanctuary in Turin dedicated to her.

But in order that such blessings may be stable and regulated according to the spirit of the Church, Fr John Bosco, Rector of the above-mentioned sanctuary and the archconfraternity established there, humbly prays that the enclosed formula be given your kind consideration, examined, modified, and where necessary corrected, so that it may be used to give the so-called Blessing of Mary Help of Christians, especially in the sanctuary dedicated to her here in Turin. There is a continual throng of people here asking for the blessing, and it bears obvious fruit in assisting them in both their spiritual and material needs.

The words of the formula are a collection of ejaculations already in use and approved by the Church in the liturgy. They are gathered here for the greater glory of God and of the Blessed Virgin Mary.

Turin, 10th March 1878

John Bosco, Priest.

It was precisely here that Don Bosco found the field in which he could best spend himself in his inexhaustible dedication. Devotion to the Help of Christians should help us to become a catalyst in the construction of a new Society through the young and the poorer classes.

4. Finally, *the care for vocations* was one of the most efficacious expressions of Don Bosco's Marian devotion. The Institution of the O.M.A. ("Work of Mary Help of Christians") for vocations, a movement which was very dear to him, is for us a clear indication of his attitude and also a fillip. We must dedicate ourselves with Mary to a profound renewal of all our vocation work. This will mean that we must give new life to the great values of the preventive system, and it will teach us to measure the depth of our spirituality and the authenticity of our apostolic activity by the yardstick of the vocations which result from it.

If we are able to animate the salesian family in these four great areas of renewal and if, together with the component groups of the family, we are able to work out some kind of modestly successful but enduring programme, then we will see our charism in the Church take on a new youth and grow with Mary's help.

And the Help of Christians will become the source of a more profound union between the various branches: she will appear more explicitly as the "Mother of the salesian family".

Don Bosco "was not content with just loving the Help of Christians; he did a great deal also to make her loved by others! A kind of pact exists between Mary Help of Christians and the salesian family. Mary helps this family and looks after the development of its enterprises. In their turn the members and the branches of the family, each in its own way, spread the cult of the Help of Christians among both young and old. It is one aspect of the salesian service to the Church. This is the significance of the inscription which Don Bosco saw on the

great church of his dreams and which in fact he caused to be carved into the pediment of the basilica in Turin: "Haec est domus mea, inde gloria mea": "This is my house; from here my glory will go forth". We are the living basilica."⁴¹

Conclusion

My dear confreres, the GC21 asked for a genuine renewal of our devotion to Mary Help of Christians. With this renewal that salesian "life" of which there is so much need in our communities, and with which we will again render present the charism of our Founder, will become concrete and genuine.

I beg the confreres of each house to study local possibilities and methods, and I ask provincials and their councils to insert a carefully prepared Marian activity into their plans for the province, in dialogue with the other groups of the salesian family and especially with the FMA.

An immediate increase of devotion to the Help of Christians will give everyone both uplift and hope, and will bring something of value to the Church. Paul VI reminds us: "Contemplated in the episodes of the gospels and in the reality which she already possesses in the City of God, the Blessed Virgin Mary offers a calm vision and a reassuring word to modern man, torn as he often is between anguish and hope, defeated by the sense of his own limitations and assailed by boundless aspirations, troubled in his mind and divided in his heart, uncertain before the riddle of death, oppressed by loneliness while yearning for fellowship, a prey to boredom and disgust. She shows forth the victory of hope over anguish, of fellowship over solitude, of peace over anxiety, of joy and beauty over boredom and

⁴¹ J. AUBRY, *Cooperatori di Dio*, Rome 1977, p. 444.

disgust, of eternal visions over earthly ones, of life over death.”⁴²

Dear confreres, let us listen again to the last words of Don Bosco: “The Blessed Virgin Mary will certainly continue to protect our Congregation and our salesian works if we continue to place our trust in her and promote devotion to her.”⁴³

Let us promise Don Bosco that we will really act in this way as true sons, imitating his great trust and his ardent gift of self.

I send you my warmest good wishes and joyfully impart to you the blessing of Mary Help of Christians.

FR EGIIDIUS VIGANÒ
Rector Major

⁴² MC 57.

⁴³ From Don Bosco’s “Spiritual Testament” in *Scritti Spirituali*, J. AUBRY, vol. 2°, pp. 278-279.

II. COMMUNICATIONS

1. Among the duties of the General Chapter was that of electing the members of the new Superior Council.

The capitulars elected the following:

a) on 15th December 1977, Fr EGIDIUS VIGANÒ, formerly Councillor for Salesian Formation, as RECTOR MAJOR OF THE SALESIAN SOCIETY;

b) on 19th December 1977: Fr CAJETAN SCRIVO as VICAR GENERAL, an office he had filled during the previous six years;

c) on 21st December 1977:

— Fr GIOVENALE DHO, formerly Councillor for the Youth Apostolate, *Councillor for the Formation of Salesian Personnel*;

— Fr JOHN VECCHI, formerly Regional Councillor for Latin America, *Councillor for the Youth Apostolate*;

— Fr JOHN RAINERI, formerly Councillor for the Adult Apostolate, *Councillor for the Salesian Family*;

— Fr BERNARD TOHILL, *Councillor for the Missions*, and

— Fr ROGER PILLA, *Economer General*, both of whom had filled the same office during the previous six years;

d) on 27th December 1977, the following *Regional Councillors*:

— Fr WALTER BINI, Provincial of Campo-Grande, Brazil, *Regional Councillor for Latin America* (atlantic zone);

— Fr Sergio CUEVAS, Provincial of Chile, *Regional Councillor for Latin America* (Pacific zone);

— Fr Paul NATALI, of the Province of Genoa, *Regional Councillor for Italy and the Middle East*;

— Fr Thomas PANAKEZHAM, of the Province of Madras, *Regional councillor for Asia*;

— Fr Anthony RICO, Provincial of Madrid, *Regional Councillor for the Spanish and Portuguese Provinces*;

— Fr Roger VANSEVEREN, of the Province of North Belgium, *Regional Councillor for Europe and Central Africa*;

— Fr George WILLIAMS, formerly Regional Councillor for Asia and the English-speaking Region, *Regional Councillor for the English-Speaking Region*.

2. *The Rector Major — Member of the Sacred Congregation for Religious and Secular Institutes.*

The Osservatore Romano of 14th March 1978 carried the following announcement: The Holy Father, Paul VI, has appointed member of the Sacred Congregation for Religious and Secular Institutes for a period of five years the Very Rev. Fr Egidius Viganò, Rector Major of the Salesian Society of St John Bosco.

3. On 5th May 1978 the Rector Major with his Council appointed as *Procurator General*, Fr Aloysius FIORA, formerly Regional Councillor for Italy and the Middle East. He will also act as *Postulator General* for the beatification and canonization causes of our Servants of God.

4. The Rector Major with his Council has appointed the following Provincials:

Province of Chile:

Fr Joseph NICOLUSSI

Province of Uruguay:

Fr Charles TECHERA

Province of Hong Kong:

Fr Joseph ZEN

Province of Madrid:

Fr. Cosmas ROBREDO

Province of North Belgium:

Fr Henry BIESMANS

5. Fr Decius TEIXEIRA, formerly Procurator General, has been elected President of the Conference of Religious of Brazil (C.R.B.)

6. The Osservatore Romano of 22nd January 1978 carried the following announcement:

Msgr. Emilius VALLEBUONA, titular Bishop of Numana and Auxi-

liary of the Archbishop of Piura-Peru, has been appointed by the Holy Father to the residential See of Huaraz (Peru).

7. On 22nd May 1978 the University of Yale (U.S.A.) conferred on his Eminence Cardinal Raul SILVA HENRIQUEZ the Doctorate in Social Science, honoris causa.

Solidarity Fund (25th report)

a) CONTRIBUTING PROVINCES (20.9.77 - 28.2.78)

AMERICA

Brazil, Belo Horizonte	Lit.	4.425.000
Bolivia		3.520.000
Central America		1.305.000
U.S.A., San Francisco		5.000.000

ASIA

India, Madras		1.500.000
Middle East		174.000

EUROPE

England		1.550.000
Holland		13.370.000
Italy, Central		200.000
Italy, Southern		500.000
Italy, Venetian - St. Mark		7.264.220
Italy, Pontifical Salesian University		300.000
On loan		500.000

<i>Total</i>		39.608.220
<i>Cash on hand</i>		42
<i>Total amount for distribution</i>		<u>39.608.262</u>

b) DISBURSEMENT (20.9.77 - 28.2.78)

AFRICA

Kenya, Nairobi: to a new Congregation of Sisters 500.000

AMERICA

Antilles, Haiti: for promotion of vocations 1.000.000

Brazil, Manaus: Vilhena, for small mission school 500.000

Colombia, Bogotà: for youth movement "Hombres y manana" 1.000.000

Colombia, Bogotà: musical instruments for youth work 106.200

Ecuador, Sucua: for printing of booklets for apostolate 1.000.000

Ecuador, Paute: from Holland for boarding-agricultural school 3.438.000

Ecuador, Paute: for urgent needs of the natives 1.000.000

Ecuador, Cuenca: for pastoral work in oratory 500.000

Ecuador, Quito: for school of typing of FMA 600.000

Mexico, Mixes: for a missionary's hospitalization (borne by the Venetian-St. Mark Province) 2.875.000

Paraguay, Puerto Casado: for a parish hall 1.000.000

ASIA

Philippines, Tondo: from Holland for various urgent needs 1.146.000

India, Calcutta: from Holland for boarders at Azimganj 3.438.000

India, Calcutta: from Venice-St. Mark for upkeep of confreres in Burma 2.875.000

India, Gauhati: for means of transport in Wokha mission 1.000.000

India, Gauhati: for needs of aspirantate-technical school at Maligaon 1.000.000

India, Shillong: for small chapel in Cathedral parish 800.000

India, Madras: for cyclone victims in Andhra Pradesh	3.000.000
India, Madras: for small chapel in D'Castro Road parish	650.000
India, Madras: Guntur, from Holland for damage caused by cyclone	3.056.000
India, Madras: a scholarship for Poonamallee seminarian	1.000.000
India, Madras: for small convent chapel at Poonamallee	1.000.000
India, Madras: from Holland for Kandy aspirantate in Sri Lanka	2.292.000
India - South: for an ashram damaged by cyclone	200.000
Thailand: for the studentate chapel and library	1.000.000

EUROPE

Italy, Ostia: for FMA work among slum-dwellers	300.000
Poland, Lodz: for vocational activities	1.000.000
Yugoslavia, Ljubljana: for vocational activities	1.000.000
For the Church Suffering	300.000

<i>Total</i>	39.576.200
<i>Cash on hand</i>	32.062
<i>General Total</i>	<u>39.608.262</u>

c) FUND AS ON February 28th. 1978

<i>Income</i>	626.295.251
<i>Disbursements</i>	626.263.189
<i>Cash on hand</i>	<u>32.062</u>

From the Missions Department

NEW MISSIONARIES in 1977

1. The year 1977 was to see the departure of 45 Salesians for our mission fields. However, by December 31st. only 37 had left (19 priests, 6 Brothers and 12 clerics — 19.6.12).

Eight confreres are still waiting to obtain visas and leave for their missionary destination.

The *New Missionaries* come from:

Austria	1 (1.0.0.)
India	5 (1.0.4.)
Poland	2 (2.0.0.)
U.S.A.	1 (0.0.1.)
Belgium	4 (2.0.2)
Ireland	3 (2.0.1.)
Portugal	3 (1.0.2.)
France	1 (0.1.0.)
Italy	11 (8.2.1.)
Spain	6 (2.3.1.)

Of the new missionaries 19 (12.4.3.) went to Latin America
11 (6.2.3.) went to Africa and
7 (1.0.6.) went to Asia

Five of them went to Argentine and the same number to Central Africa.

India and Paraguay received four each; three to Bolivia and three to Brazil; two each to Macau and South Africa; and one to each of the following countries Cabo Verde, Colombia, Ecuador, Egypt, Haiti, Ivory Coast, Philippines, Santo Domingo and Swaziland.

Belgium (North), India Madras and Italy Subalpine Provinces gave four missionaries each;

Ireland, Italy Adriatic and Portugal sent three each;

Leon and Valencia (Spain) each gave two;

And each of the following Provinces gave one missionary; — Austria, Lyons, Calcutta, Central, Lombardy, Novara, Roman, Lodz, Cracow, Bilbao, Seville and New Rochelle.

The missionaries hail from ten different countries and nineteen

different Provinces. They were sent to 16 missionary Provinces in 19 different countries.

2. AFRICA

The 21st. General Chapter recommended that the Congregation make bigger efforts to provide missionary personnel for Africa. The Missions department has on hand requests for personnel from 23 dioceses in 21 African countries.

One can easily imagine how great the need is for missionary personnel in Africa as also for the many missions and Provinces we have in Latin America. It is with a heavy heart that such requests and expectations are refused. The personnel available is far short of the requirements.

Any confrere wishing to offer himself for Africa or elsewhere may write directly to the Rector Major.

3. A NEW PUBLICATION

For years^o the department for missions had contemplated publishing a complete list of all confreres — past and present — who had gone to the missions. The cooperation of the Provinces was sought (cfr. Circular letter to Provincials dated 15.9.1975).

It seemed advisable not to postpone indefinitely the results so far obtained and so, although the department is fully aware of the imperfections of the first draft, it was decided to go ahead with the publication “pro manuscripto”, in two brochures. The first bears the title “SALESIANI IN TERRA DI MISSIONE” (Salesians on the Missions) while the second is entitled “MISSIONARI SALESIANI — I rimpatriati e i defunti” (Salesian Missionaries — repatriated and deceased).

Copies were distributed to all the Provincials and to all the Houses in Italy. To them and to all the confreres the department repeats the invitation to be found in the presentation of the second volume; namely, that all information, corrections, suggestions offered to improve the publication will be gratefully received.

III. NECROLOGY

Bro. Benjamin Acerni

* Specchio di Sogliano (Parma) 17.2.1903; † Cuneo 18.2.1978; 75 years, 49 prof.

Rich in human resources with great initiative and capacity for work, he was able to keep the community amused by his humble wit. His great faith led to a freedom of spirit which enabled him to meet his approaching death with a smile. He has left an example and a stimulus to those who knew and loved him.

Fr. Charles Agosto

* Belvedere Langhe (Cuneo), 17.12.1917; † Trelew (Argentina), 9.7.1977; 60 years, 41 prof., 31 priest.

With enthusiasm donated his fine qualities of heart, ability in preaching, his passion for music and acting, thus fomenting the spirit of union and love for the Virgin and an exemplary and self-sacrificing spirit of obedience.

F. John Alas

* Quezaltepeque (El Salvador), 24.6.1913; † San Salvador (El Salvador) 3.11.1977; 64 years, 45 prof., 34 priest, 9 Rector.

Maestro, writer, poet and preacher, directed his life towards the intellectual and Christian formation of his boys. Occupying responsible posts, he always won the confidence of the boys with his dynamic and genuine Salesian spirit. His last years were spent in the apostolate of prayer and spiritual direction, bearing with serenity and faith his long infirmity.

Fr. Caesar Albisetti

* Trento d'Isola (Bergamo) 18.6.1888; † Sangradouro (Mato-Grosso - Brazil) 28.12.1978; 89 years, 73 prof., 65 priest, 33 Rector.

Ordained priest in 1912, joined two years later the mission at Mato-Grosso Brazil, where he worked beside great missionaries like Msgr. Malan, Msgr. Courturon, Fr. Colbacchini from whom he learnt the great love for the Bororos. Won these over from their hatred against the

colonizers and was able to learn the most hidden secrets of the language and culture which permitted him to compile the Bororo Encyclopedia in four volumes, which won him the praise of the entologists of world fame. Fr. Albisetti was not only an eminent scholar but also “a most worthy son of the Church”, of the Congregation which he served “with long, loving and intelligent toil”. Firm in demanding observance, respectful towards the superiors even sometimes to the point of being rude, he always reflected a heart that was good and just. His was the death of the dean of the Province of Mato Grosso, the last of a generation of great missionaries.

Bro. Joseph Aloi

* Montà d'Alfa (Cuneo) 9.11.1904; † Cremisán (Israel) 7.11.1977; 73 years, 47 prof.

Became a salesian at 26, left for Palestine. Was first in Beitgemal and then in Cremisán. Lived for many years by the side of the servant of God Simon Srugi, which left indelible traits in him. A salesian of deep piety, always faithful at the community prayer meetings, enjoyed spending many hours on Sundays at the holy places in deep meditation. A sudden death found him watching and lovingly awaiting his meeting with the Father.

Fr. Thomas Alonso

* Muda (Spain) 29.12.1915; † Baracaldo-Cruces (Spain) 7.9.1977; 62 years, 45 prof., 36 priest.

A simple and jovial man, a zealous and pious priest, he spent all his life in teaching and vocation apostolate. Gifted with an open and optimistic character, would even make use of his physical anomalies to keep others happy. In his witty discourses, he knew to insert spontaneously and lovingly a formative word, a spiritual thought. His priestly zeal and the heart of an apostle caused a great many vocations to bloom and mature.

Fr. Adamo Alvarado

* Zaragoza de Palmares (Costa Rica) 24.8.1925; † San Jose (Costa Rica) 4.9.1977; 52 years, 32 prof., 21 priest.

A painful illness, borne in a christian way and with a strong and serene spirit purified and enriched him with merits for a year and half.

Meek, humble and hard working, he consecrated himself totally to his mission as a salesian educator with a marked preference for vocations. It was for these vocations that he offered all his pains, even rejecting medicines that could attenuate the spasms of a advanced bone sarcoma.

Bro. Aristides Alvigini

* Alessandria (Italy) 21.1.1912; † Asti 23.12.1977; 65 years, 44 prof.

Worked in the various houses of the province of Novara as a sacristan, infirmarian, gardener, but at the same time he interested himself in sport music, acting. He was gifted with an ability to converse with youth. A noble and delicate character, would beg pardon every time he thought of having offended the susceptibility of some confrere. His lessons of humility, fidelity to Don Bosco and the Congregation and hard work will ever be remembered by those who came in contact with him and whom he loved.

Fr. Joseph Orlando Amaral

* Braganca Pualista (Brazil) 25.4.1928; † S. Paolo (Brazil) 2.2.1978; 49 years, 32 prof., 22 priest., 2 Rector.

A gift of God to the Congregation, he was no sooner appointed Rector and Master of Novices in the new house of San Carlos, than a cancer (which was discovered too late) carried him off very quickly. As prefect of studies, catechist, economer, Rector and finally Novice Master, he proved himself an exemplary religious and educator, zealous and kind as a "formatore", faithful to Don Bosco's spirit but open to healthy renewal. He had a tender devotion to our Lady, but his main devotions were centred on the Eucharist and the Sacred Heart. On the day of his death his last words were: "Mary, most holy, please come and take me to paradise!".

Fr. Aloysius Araya

* S. Pedro de Poas (Costa Rica) 10.8.1908; † S. Jose (Costa Rica) 28.5.1977; 69 years, 46 prof., 37 priest, 1 Rector.

Jovial, optimist and good administrator, worked enthusiastically for vocations wherever obedience sent him. Forced to limit his activity during his last three years due to a cerebral hemorrhage, however always preserved and manifested to all habitual joy and good humour.

Fr. Alphonse Arboleda

* Pitalito (Colombia) 8.8.1918; † Bogota 12.9.1977; 59 years, 41 prof., 33 priest.

Matured his vocation in "Leone XIII" school at Bogota where he also spent his years of practical training. He spent almost the whole of his life in school as a priest. His deep sense of "Sequela Christi" inspired him to a radical choice to work in the leprosy centre of Agua de Dios and then in the apostolic prefecture of Ariari. After a few months was forced to return to Bogota due to illness and there faced his death with serenity edifying all the confreres with his piety and lively sense of faith.

Fr. Emanuel Astiz

* Novoleta (Navarra - Spain) 17.6.1820; † Zaragoza (Spain) 27.12.1977; 57 years, 39 prof., 26 priest.

A good salesian, simple and attached to his vocation. He was always very considerate towards others, specially the young and the smallest. His entire life was animated by a filial abandonment in the hands of the heavenly Father.

Fr. John Bailone

* Saluzzo (Cuneo) 1.7.1902; † Genova-Sampierdarena 15.2.1978; 75 years, 48 prof., 39 priest.

He gave up a lucrative occupation to enter the house of Ivrea as an adult vocation. From there he went as a missionary to the Middle East and worked there for 30 years amongst children of Italian emigrants and arabs. Compelled for reasons of health to return to Italy he worked the last 20 years in parishes, especially that of St John Bosco at Genoa. He was much esteemed and sought after as a confessor and did much apostolic work among the sick and the aged.

Fr. Ludovico Baldini

* Montagna (Sondrio) 1.11.1914; † Brescia 4.10.1977; 62 years, 44 prof., 35 priest, 6 Rector.

His 44 years lived in the Congregation, first as the rector of the Oratory and then as the rector of new work at Fiescoe and finally as the Parish-Priest at Brescia are a lively witness of his continuous will to serve God and to spread his kingdom, to help all especially the youth

to find the Lord. Outstanding in him were: genial organization capacities, a labourer's fibre, serene optimism even in difficult situations, love for music and for acting.

Msgr. Anthony Baraniak

* Sebastianowo (Poland) 1.1.1904; † Poznam (Poland); 73 years, 56 prof., 47 priest, 6 Aux Bishop of Gniezno and 20 Archbishop of Poznam .

As the secretary of Card. Hlond, shared the difficulties of the years of the years of exile during during the II World War. Continued as the secretary of card. Wyszynski who succeeded Card. Hlond. He was consecrated bishop in 1951, was for six years the director of the office of Primate at Warszawa. Arrested for his courageous stand in respect to the rights of the Church, suffered imprisonment for three years. He was nominated Archbishop of Poznam in 1957. His long pastoral ministry won for him esteem, respect to the authority of the Church, great advantages to the faithful, especially to the young to whom he had a special predilection, working for them even at the cost of great sacrifices against the infiltrating materialist education. He tried to live the documents of the Vatican II with wisdom, diligent care and the heart of a pastor.

He was proud of being a son of Don Bosco and would avail himself of every occasion to stress his salesian belonging and love for the confreres of the Polish provinces.

Fr. Anthony Bernad

* Huesca (Spain) 27.8.1894; † Palma del Rio 12.11.1977; 83 years, 62 prof., 53 priest.

He spent his life in various houses of the Cordoba province as catechist and confessor ,and in his spare time became an expert painter. An exemplary salesian and apostle of the confessional, he gave his confreres the example of a life which combined simplicity with authentic evangelization.

Bro. Arcangelo Bertolo

* Venaria Reale (Turin) 15.7.1909; † Bahia Blanca (Argentina) 31.7.1977; 51 prof., 67 years.

Entered the Oratory of Turin as a shoemaker, left for Patagonia where he diligently worked for many years as an educator and teacher. His great pride was that of having made the shoes for Don Bosco when his

body was placed in the urn at his beatification. Long sickness, borne with a spirit of trust in the will of God purified his soul and crowned his long laborious life.

Bro. Azelio Bertoni

*Bressa (Udine) 8.10.196; † Rome 3.2.1978; 71 years, 45 prof.

He worked in various houses of the Central Provinces as infirmarian, door-keeper, and sacristan. For the last 30 years he was a guide at the Catacombs of St Callistus, and offered to visitors accurate information in a competent manner. As a youth he had wanted to be a priest and a missionary, and his zeal reflected this desire. Because of his goodness and gentleness he was a factor in promoting cohesion and serenity in the community. He had a marked devotion to our Lady, to whom he attributed the gift of his vocation.

Fr. Mario Boni

* Castelvetro (Modena) 5.1.1923; † Modena 3.8.1977; 54 years, 36 prof., 28 priest.

He lived the whole of his life in the school, loved by youth and appreciated for his teaching ability. His availability in the school for any pastoral work was the result of a deep interior life, convinced and simple. He always worked hard till death suddenly called him.

Bro. Joseph Borello

* Magno (Cuneo) 5.11.1909; † Turin 3.12.1977; 68 years, 48 prof.

He joined the Congregation at the age of 20. After 5 years he left for Ecuador where he spent his youthful years, 17 years in all. After his return to Italy he continued with the missionary ideal by spreading good literature and the humble apostolate of the daily life.

Bro. Anthony Borra

* Roveto (Brescia) 23.4.1906; † Milan 24.3.1978; 72 years, 52 prof.

An observant confrere, always happy in his vocation. In 1923 he went to Patagonia as a missionary and in 1935 went to Peru. He loved and was faithful to his vocation to an extent that led him to complete detachment. A master wood-worker, he produced several works of art,

but his most precious heirloom was the example of love of work and solid christian life he gave to his numerous pupils. The Lord called him to himself on Good Friday to share his redemptive death and glorious resurrection.

Fr. Joseph Bosacky

* Dudvah, Trnava (Czechoslovakia) 8.6.1905; † Bratislava (Czechoslovakia) 6.7.1977; 72 years, 50 prof., 40 priest.

After initial studies in Italy, he completed them in Jugoslavia where he was ordained priest in 1937. He worked with youthful enthusiasm among the youth of Slovakia as long as the salesian works were allowed to remain open. The closure of our houses led to a breakdown in his health. He was obliged to give up pastoral work and was sent to various re-education camps. He offered up everything for the persecuted and suffering Church, and for his sorely-tried confreres.

Fr. Dominic Bosque

* Bejar (Spain) 21.5.1924; † Madrid 6.10.1977; 55 years, 35 prof., 26 priest.

His vocation developed in a genuinely christian and salesian family. Many salesian vocations are the fruit of his pastoral zeal in our schools and in the preaching of retreats. He worked a great deal for the past pupils and parents associations, and was a strong promoter of devotion to Mary Help of Christians. All his life he suffered from impaired eyesight but carried this cross with admirable serenity and strength of spirit.

Fr. Henry Bouquier

* Cassagne (France) 8.5.1889; † Nice (France) 1.1.1977; 88 years, 44 prof., 64 priest., 17 Rector.

As a young priest, before he became a Salesian, he dedicated himself zealously for the education of youth. When he came to know D. Bosco, he became an enthusiastic and ardent disciple of his. As a Salesian he endeavoured to make known the figure of the saintly educator and wrote much about him in his incisive and sober style. He was a zealous animator of JOC and of the Marian Union with a membership of over 4000 persons spread throughout France. D. Bouquier leaves in all the image of a frank man, unswerving, consistent, a man without compromises, dedicated to D. Bosco and the Help of Christians.

Fr. Bruno Bragagni

* Castel S. Nicolo (Arezzo) 4.6.1921; † Savona 2.9.1977; 56 years, 40 prof., 29 priest.

The noteworthy features of his priesthood are the following: a serene and generous acceptance of his long Calvary, his unreserved consecration for Jesus and for souls, a simple piety, dignified refined outlook, exquisite sensibility to what is beautiful and good and to those who suffer the most, for the love of whom he took the diploma of a male nurse, a vigilant service in the House of God and an extraordinary love towards the Virgin Mary.

Fr. Michael Brennan

* Coxlodge (Great Britain) 28.5.1905; † Cape Town 21.2.1978; 72 years, 47 prof., 38 priest., 15 Rector.

He entered the Congregation at the age of 20 years, attracted by the happy family atmosphere of our life. Happiness and good humour were in fact his most outstanding characteristics, nourished by a deep piety, a great love of work, and a charity which led him to give himself without reserve for everyone. The poor health of his last years brought his religious consecration to full maturity and provided a luminous testimony of faith for all.

Fr. Aloysius Brugnarò

* S. Giorgio in Bosco (Padoa) 29.7.1914; † Pordenone 28.11.1977; 63 years, 45 prof., 34 priest.

He always believed in the educative value of the school and consequently dedicated his life willingly to teaching, not minding either fatigue or sacrifice to be a salesian educator with all. His pupils remember with gratitude his cordial and fraternal availability, his serene and encouraging words that stimulated all.

Fr. Julian de Bruyckere

* Fives-Lille (France) 27.9.1903; † Mechelen (Belgium) 12.9.1977; 73 years, 55 prof., 46 priest.

He has been in various communities especially as economer where his diligence, his kindness and his availability made him dear to one and

all. As a priest he showed his zeal in preaching and the spiritual direction of souls especially during retreats and in the ministry of the confessional. How many people who knew him always easily remember his evangelical simplicity, his childlike abandonment in the hands of God, his recognition of the values of beauty and goodness life presents.

Fr. Maximilian Burger

* Oberfranker (Germany) 14.12.1904; † Waldwinkel (Germany) 14.1.1978; 74 years, 48 prof., 39 priest.

He joined us as a late vocation after having distinguished himself in the art of carving. After his ordination to priesthood he was curate and religious instructor, but had to discontinue his activities due to ill health. Thus he spent his time in a very fruitful apostolate as chaplain in a House for the aged and sick. He spent the last months in our House of Waldwinkel giving spiritual direction to the confreres .

Bro. Anthony Camacho

* S. Fernando (Spain) 14.3.1894; † Seville (Spain) 24.1.1978; 83 years, 62 prof.

An active and generous confrere with a happy disposition, he was able to make himself welcome anywhere by his humour, and he delighted boys with his theatrical productions in which he was both an actor and producer, up to a year before his death. He was always much esteemed for his great love of the Congregation, his sincere piety and his admirable dedication to others.

Fr. Antoninus Campo

* Comiso (Ragusa) 13.2.1881; † Catania 26.1.1978; 97 years, 72 prof., 65 priest.

He was the oldest member of the Sicilian Province. He was a young worker in his twenties when he began at Pedara the studies which culminated in his ordination at Foglizzo in 1912. His life was a regular one spent among the young and in schools till he was 70, after which he worked as a chaplain to the FMA. A lover of theology and the liturgy he used his rich cultural and ascetical patrimony to guide others as a teacher and a confessor. He leaves behind him a spiritual testament founded on rectitude and fidelity to the magisterium of the Church and the Congregation.

Fr. Joseph Cancino

* Onzaga (Spain) 26.2.1898; † Bogota (Colombia) 28.6.1977; 79 years, 46 prof., 41 priest.

An exemplary religious, a lover of the Congregation, balanced and prudent, he was for a number of years a well-appreciated and dynamic teacher and an esteemed spiritual director. He dedicated a great part of his activity to the study of pedagogy and the educative system of D. Bosco. For 11 years he carried out a zealous pastoral activity in the lazarettos of Contratacion and Agua de Dios. His last years were the synthesis of his entire priestly career. Weak in eyesight and sick, he would spend hours in prayer and in hearing confessions.

Fr. Iginio Canella

* Padoa 17.1.1920; † Tournai (Belgium) 21.3.1978; 58 years, 36 prof., 27 priest.

He was a teacher for several years in the houses of the South Belgium Province, and then from 1963 gave all his strength to parish activity. God called him to himself after several weeks of suffering.

Fr. Iginio Capitano

* Veggiano (Padoa) 25.6.1922; † S. Paolo (Brazil) 30.3.1978; 56 years, 38 prof., 28 priest., 10 Rector.

Although tired after various pastoral activities carried out with his habitual generosity, he left for Argentina where he was to direct a course of ongoing formation. But at S. Paolo, where he had broken his journey from Italy, a heart attack took him unexpectedly to God. Born into a family rich in faith, he was left an orphan at 14, but with his two FMA sisters followed a salesian vocation. After obtaining licentiates in theology and canon law he was sent as a teacher to the theologate at Messina where in 1963 he became Rector. Here his great human and religious talents as a "formatore" became evident. He lived as a priest amongst candidates for the priesthood to try to make them worthy of their vocation. In 1970 he became Rector of the clerical students at the PAS, and in 1973 was given the task of directing and animating the ongoing formation courses at the Generalate. He had the gift of making friends through his priestly and human qualities; he was sincere and upright and his friendship was a factor productive of cohesion and good spirit.

Fr. Ferdinand Casagrande

* Marino di Piave (Treviso) 6.3.1922; † Haifa (Israel) 2.8.1977; 55 years, 36 prof., 26 priest.

His first apostolate was in Central America, then in the Middle East. Gifted with special practical skills, serene, cheerful, he was an element of unity and of friendship in his community; always available, he knew how to give himself for others without counting the cost for himself. A simple and deep spirituality sustained his optimism in all difficulties.

Fr. Charles Casetta

* S. Damiano d'Asti 8.9.1907; † Bangkok (Thailand) 23.12.1977; 70 years, 50 prof., 44 priest., 8 Rector.

As Parish Priest he was zealous, untiring in work, ever available to help his neighbour. With love he studied the Thai language and became proficient in it. He dedicated his last years to the apostolate of the school and to the spiritual direction of the diocesan sisters of Thare and among the lepers of the neighbouring villages close to the same city. Fr. Carlo has left the memory of a life entirely spent for the glory of God and the good of souls.

Fr. Joseph Chies

* Colle Umberto (Treviso) 6.1.1906; † Santiago (Chile) 26.3.1978; 72 years, 57 prof., 43 priest., 13 Rector.

He was able to instil in the hearts of the young his own evangelical vision of the world. With his priestly wisdom, serene optimism and trust in God he created in the communities in which he lived a great love of Don Bosco and the Church, inculcating a sense of peace and confidence in Mary Help of Christians.

Bro. Chiaffredo Conte

* Cuneo 18.7.1922; † Turin 23.12.1976; 54 years, 34 prof.

He worked as a teacher and assistant, first in the Central and Ligurian Provinces and then from 1952 in the house of Cairo (Egypt). He was by nature reserved with outsiders but jovial and open with confreres whose conversation he enlivened with his good humour. A man of deep and sincere piety, he was passionately attached to his mission as an educator among his pupils by whom he was greatly esteemed and loved.

Fr. Remo Conti

* Baggio (Milan) 29.5.1927; † Sesto S. Giovanni (Milan) 12.5.1977; 50 years, 30 prof., 20 priest.

His vocation matured in a middle-class family rich in christian values. As a priest he worked for 20 years at the re-education centre at Arese. At the school and oratory of Sesto S. Giovanni his work became his mystic path to God. He was always with the boys, inculcating trust, and with a spirit of service and active friendship. Even when in constant pain he continued to receive those who came to him and to sustain their faith and christian hope.

Bro. Stanislaus Czechowicz

* Warsaw (Polan) 25.11.1925; † Jaciazek (Poland) 28.1.1978; 53 years, 22 prof.

He became a Salesian at the age of 30 and worked in various houses of Poland, especially as economer, with great devotion, discretion and creativity, showing a deep devotion to the Help of Christians, and a strong love for the community life. Towards the end of his life, unable to work, he would spend long hours in prayers before the tabernacle in deep union with the Lord.

Fr. Stephen Czmił

* Western Ukraine 20.10.1914; † Rome 22.1.1978; 63 years, 41 prof., 32 priest., 7 Rector.

He came from his native Ukraine to Italy to prepare himself for the priesthood. He was ordained in 1945 and three years later was sent to Argentina to work for his fellow countrymen there. In 1960 he returned to Rome as teacher and confessor at the Ukrainian minor seminary and remained there till his death. He was reappointed Rector two years ago and based his spiritual direction on kindness; he was a good and patient father to all, always calm and serene. His consent care was to promote unity among both confreres and boys, and to work for unity among others, so as to put into effect the words of Jesus: that they all may be one.

Bro. Albino Dalvit

* Maipu (Mendoza) 14.5.1894; † Alta Gracia (Argentina) 31.10.1977; 83 years, 63 prof.

He spent the greater part of his life in the agricultural school of Rodeo del Medio as a technical enologist. Many generations of boys found

in him a good, generous, pious and hardworking Salesian, and an efficient teacher of his subject. He diffused around him till the end of his life his ardent devotion to the Virgin Mother and to the Holy Eucharist.

Bro. Martin Dauser

* Dirgenheim (Germany) 22.10.1897; † Oberthalheim (Austria) 29.10.1977; 80 years, 48 prof.

Fra Martino as he was known, worked as a market-gardner in various houses of Germany and Austria, showing himself always an observant and exemplary religious. He was a man of deep piety, amiable, with a deep humility which made him seek always the last place, and the will of God was a habitual norm for him during the day.

Fr. Paul Depretz

* Wallers (France) 25.11.1908; † 8.6.1977; 71 years, 43 prof., 35 priest.

Born in an industrial area of northern France into a mining family, he himself worked as a miner before becoming a salesian. The experience had a deep effect on his personality and gave direction to his work as an educator amongst young men working in an unchristian atmosphere. He was a trusted friend and brother to many confreres during their military service, especially during the Algerian war. In his last years he carried out an intense pastoral activity in a parish of his native diocese, specializing in the teaching of catechism to children following Don Bosco's example.

Fr. Ludovicus Dona

* Zurich (Switzerland) 24.12.1908; † Lisbon (Portugal) 1.1.1978; 69 years, 50 prof., 40 priest.

After completing his High School and scientific studies in Italy, he left for Portugal in 1929, where he was teacher at Lisbon and at Oporto, showing a silent but constant dedication to work for the boys in whose midst he always loved to be. His serenity and his humour were a source of cohesion among the confreres. Assiduous and zealous in the ministry of the confessional, his guidance was sought by many youths who frequented our church at Lisbon.

Fr. Hugh Drum

* St Helens (England) 17.11.1888; † Bootle (England) 7.1.1978; 89 years, 53 prof., 46 priest.

He entered the Congregation as an adult and after his ordination to the priesthood he left for Chile where he was sent to the Vicariate-Apostolic of Magellano. He carried on his activities tirelessly and faithfully in the solitudes of the Falkland islands. Returning to his motherland after 14 years of missionary work, he dedicated himself to the apostolate of the confessional and to the care of the sick, spreading devotion to Mary Help of Christians and to D. Bosco.

Fr. Hubert Van Elssen

* Bockum (Germany) 23.2.1913; † Tournai (Belgium) 10.11.1977; 64 years, 45 prof., 35 priest.

Evident piety, love for D. Bosco, sense of order, love for the beautiful, cordiality and warmth in human relationships were the characteristics of the entire life of this confrere. He imbibed these from his family and later these would become the style of life during his entire salesian life.

Fr. John Aloysius Fanzolato

* Castelfranco Veneto (Treviso) 21.3.1893; † Boulogne (Argentina) 18.10.1977; 84 years, 68 prof., 60 priest., 19 Rector.

A good and amiable man with everyone, as Rector, as Parish Priest, he gave his priestly life as an untiring gift of goodness. His understanding and his humanity in receiving penitents rendered him in much demand as a confessor and won for him a great sympathy. His long illness showed his patience and his great love for the community life.

Fr. Celso Farneti

* Lizzano (Bologna) 9.11.1911; † Damascus (Syria) 8.11.1977; 66 years, 43 prof., 34 priest.

Open and serene in character, he combined joy with an austere life which made him satisfied with essentials, and faithful to his work with sacrifice and generosity. Always respectful to Superiors, he was happy to give his collaboration when needed. He leaves behind him the example of a consecrated life lived with consistency and enthusiasm.

Fr. Quinto Faoro

* Arsie (Belluno) 1.5.1910; Alexander (Egypt) 10.11.1977; 67 years, 51 prof., 42 priest., 20 Rector.

He acquired an unusual competence in arabic language and literature, and was recognized as an expert in Middle-Eastern culture. At the same time he was practical and prudent which made him a good Superior, open to the new expectations of the Church and Congregation, and of the whole ecumenical movement which he followed with love and lively hope. Many consecrated souls found him a wise and enlightened spiritual guide.

Bro. Francis Fernandez

* Bejar (Spain) 4.4.1891; † Coxipò da Ponte (Brazil) 23.12.1977; 86 years, 67 prof.

After ten years of salesian life in his home country he left for Mato Grosso where he remained till his death. He was a humble confrere who for more than fifty years engaged in different types of work. His life was exemplary, at times heroic, on account of his exactitude and fidelity to duty and to the practices of piety. He accompanied Fr. Colbacchini and Fr. Chovelon during their journeys and had the fortune of making the first friendly encounters with the fearsome Xavantes on the Rio Das Mortes in 1937 and of exchanging with them the mutual embrace of peace and friendship in 1951 at Xavantina.

Fr. Caesar Ferretti

* S. Zeno sul Maviglio (Brescia) 11.4.1898; † Brescia 16.1.1978; 79 years, 53 prof., 47 priest.

At the end of the first World War he entered the aspirantate of Penango Monferrato at the age of 21. Sent for novitiate to the United States he remained there till the end of his final year of theology, but concluded his studies at the Crocetta, Turin. He was a priest endowed with many a human and artistic quality and he dedicated himself to youth in various houses of the province of Lombardy, till disturbances of a serious nature compelled him to a state of inactivity for more than 20 years. He accepted this cross from the hands of the Lord with great resignation.

Fr. Joseph Ferro

* Orense (Spain) 5.1.1894; † Granada (Spain) 3.8.1977; 83 years, 63 pro., 49 priest.

His salesian priestly life was given over chiefly to the ministry of the confessional, through which he provided greatly esteemed spiritual

direction for confereres and the young. His jovial, open and sincere character endeared him to all.

Bro. Isidore Fioredda

* Luogosanto (Sassari) 23.8.1909; † Calcutta (India) 8.2.1978; 69 years, 40 prof.

A missionary in India from 1938, his life was remarkable his spirit of prayer, religious observance and dedication to work. Reserved by temperament and a man of few words he was always careful to see to the needs of his confreres. On being ordered by the government of Assam to leave the State, he joined the Province of Calcutta where a malignant sickness brought him to death in a short time.

Bro. Humbert Fontana

* Somma Lombardo (Varese) 16.7.1908; † Luis Belyran (Argentina) 27.6.1977; 69 years, 43 prof.

The plantations of Fortin Mercedes, the house and the chapel of Chos Malal and his well known vineyards are a standing testimony to his painstaking work in Patagonia for 50 years, lived in constant and total dedication of himself, in complete serenity, cheerfulness and exemplary religious observance.

Fr. Victor Francia

* Collesalveti (Pisa) 20.9.1901; † Alexandria (Egypt) 1.2.1978; 76 years, 57 prof., 49 priest., 17 Rector.

The early years of his salesian life were spent at Valsalice under the guidance of the Servant of God, Msgr. Cimatti, with Fr. Callisto Caravario as companion. Ordained at Bethlehem in 1929, he became a Rector in various houses and Master of Novices. Kind and cordial in manner he worked enthusiastically among the young, promoting religious and cultural manifestations to render educational activity among youth more efficacious. A long illness, accepted in faith and sanctified by prayer, prepared him for his meeting with Christ.

Fr. Aloysius Frassato

* Tonengo Canavese (Turin) 23.7.1885; † Valencia (Venezuela) 26.3.1978; 93 years, 72 prof., 66 priest., 3 Rector.

67 years of his long salesian life were spent in Venezuela, where he combined his priestly activity with a variety of other tasks in the fields of

agriculture, administration, sport and the infirmary, putting himself always at the service of all. Confirmation of his merits and the esteem in which he was held is provided by the eight decorations he received from the Government in recognition of his long and sacrificing work.

Fr. Teseo Furlani

* Trieste 9.5.1909; † Verona 3.10.1977; 68 years, 47 prof., 38 priest.

He carried out in all seriousness and with a great sense of responsibility his duty as councillor, catechist and teacher in the various houses of the Province of Veneto. In 1949 he started at Trieste, his native town, the "Boys Town", where the orphaned and the abandoned, the little delinquents condemned by the courts, found an unflinching assistance to become responsible and mature citizens. Worn out by work and sickly he passed his last years at Don Bosco, Verona, not losing courage in suffering and always courteous and acknowledging whatever his confreres could do for him.

Fr. Joseph Gaino

* Cartosio (Alexandria) 5.6.1890; † Vazze (Savona) 29.1.1977; 87 years, 69 prof., 59 priest.

He lived his vocation to be a priest and a Salesian educator with great enthusiasm and proved himself to be very efficient. His assuring smile and charming simplicity became in him a powerful means of salesian apostolate.

Bro. Charles Gallidabino

* Somma Lombardo (Milan) 30.10.1903; † Catania 25.11.1977; 74 years, 53 prof.

After working in various houses of north Italy he joined in 1952 Catania-Barrera where he remained till his death. Always among his boys he was, like Don Bosco, an apostle of the good word, of timely and brotherly advice. His ever-present heart-warming smile served to create a healthy liveliness around him. His simple look continues even now to enliven those who admired and loved him for his zeal.

Fr. Anthony Garnica

* Colomera (Spain) 19.3.1903; † Bahia Blanca (Argentina) 17.1.1977; 74 years, 56 prof., 49 priest, 15 Rector.

He carried out the responsible duties as rector and parish priest for many years with a great spirit of dedication and sacrifice. He bore with

an admirable spirit of faith and serenity long years of sickness.

Fr. Anthony Gini

* Montevideo (Uruguay) 25.1.1902; † Juan Lacaze (Uruguay) 20.2.1978; 78 years, 59 prof., 50 priest., 7 Rector.

He spent many years of priestly activity in the oratories, promoting many activities to give the boys a knowledge of catechism and inculcate in them a sacramental life. In his later years he gave himself without reserve to the spiritual and bodily care of the sick. In the sufferings of his last illness he found great consolation in his devotion to our Lady, for whom he had a tender and life-long love.

Fr. John Giovenale

* Turin 9.9.1928; † Alassio (Savona) 4.10.1977; 49 years, 29 prof., 21 priest., 3 Rector.

An intense period of missionary activity in Ecuador fatally affected his health though not his ardent desire and dreams for the missions. Returning to Italy he dedicated himself with zeal to work in schools and to the apostolate among cooperators who found in him an unassuming and lovable friend. His serene appearance was for all a call to fidelity and total acceptance of the loving designs of God.

Fr. Arthur Gonzalez

* Alariz Spain) 7.1.1906; † Orense (Spain) 13.4.1977; 71 years, 55 prof., 45 priest.

He was the last of the 15 children of a profoundly Christian family. His characteristics were: attending to the needs of others, gratitude to his teachers and superiors, spirit of piety, devotion to Our Lady, zeal in the apostolate of preaching and of confession.

Fr. Maximilian Gomiero

* Scorzè (Italy) 18.7.1916; † Udonthani (Thailand) 13.9.1977; 61 years, 43 prof., 33 priest.

He went to Thailand in 1934. He was economer and rector of the house of Bangkok for more than ten years spending his life for poor boys and giving an impetus to the standard of the school. Struck by illness he remained at his post as rector as long as his strength permitted. In the

hospital he was an edification to all by his spirit of faith and his calmness.

Fr. Peter Victor Grasso

* Montevideo (Uruguay) 23.12.1926; † Melo (Uruguay) 1.11.1977; 51 years, 33 prof., 24 priest., 4 Rector.

He lived his consecration in all fidelity and enthusiasm serving God in youth. Of a friendly nature and always ready to sacrifice himself, he understood and made use of the precious means of salesian education: the class-room, the theatre and sport — thus gaining the hearts of his pupils. He felt God's call, when as rector of the Liceo at Melo, he was on an outing with his boys. His sudden death, while it shook the whole town, revealed also the great esteem in which he was held by everyone.

Fr. John Gruyters

* Gemert (Holland) 19.6.1920; † Assel-Apeldoorn (Holland) 22.1.1978; 57 years, 37 prof., 28 priest., 15 Rector.

He was a tireless worker for the young and the missions, and for this purpose promoted activities with Cooperators, schools and parishes all over Holland; he was thus able to provide much economic help for the missions. Whilst Rector at Assel he contracted an illness that rapidly brought him to the tomb. He was a confrere of deep faith who loved the Congregation and freely offered his life and sufferings for the success of the 21st General Chapter.

Fr. Theophilus Gailupo

* Piura (Peru) 2.10.1895; † Lima (Peru) 29.9.1977; 82 years, 62 prof., 51 priest.

Small in stature but a great sport all the same, he attracted to himself crowds of boys, among whom his apostolate became almost legendary. Gifted with a lively and keen intellect he was admired as the professor of science. In his last years he frequently gave expression of his gratitude to his superiors and of his tender love for the Blessed Virgin.

Bro. Paul Guido

* Cisterna d'Asti (Asti) 25.6.1899; † Lima (Peru) 16.9.1977; 78 years, 49 prof.

A man of hard work and of a profound spirit of prayer he spent the greater part of his salesian life in gathering funds for the construction of

the church of Don Bosco at Callao and that of Mary Help of Christians at Chosica. He thus carried out an apostolate among the benefactors spreading the devotion to Don Bosco, Mary Help of Christians and St. Dominic Savio.

Fr. Alfred Gullotti

* Reggio Calabria 29.5.1917; † Reco (Genoa) 4.1.1978; 60 years, 40 prof., 33 priest.

A man of intuition, strong-will and exactitude in duty, he sought in all things for what was more true and lasting even if not so manifest and showy. He endured for seven years an incurable and painful malady with a great spirit of hope, easily seen in his calmness and longing for the home of his heavenly Father.

Fr. John Harangozo

* Szentpeterfa (Hungary) 29.3.1892; † Szombathely (Hungary) 8.1.1978; 80 years, 63 prof., 55 priest., 26 Rector.

He did his early studies at Cavaglia in the house for the Sons of Mary from Hungary. Spent the first years of his religious life in Sardinia and completed his theology in Rome, where he worked also for ten years at St. Saba. He then returned to his country and was for several years rector and master of novices working assiduously with a true spirit of Don Bosco for the growth of the Congregation in Hungary. With the suppression of salesian works, he joined the diocese of Szombathely offering his services in difficult circumstances to priests working in the parishes there.

Fr. Miloslao Hronek

* Trest (Czechoslovakia) 11.2.1919; † San Candido (Bolzano) 12.7.1977; 58 years, 37 prof., 6 priest.

As a coadjutor he worked in several houses in Czechoslovakia. He went to Argentina in 1931 where for some years he was secretary to Msgr. Carlo Perez. At the age of 52 he was ordained a priest. From 1975 till his death he devoted himself in all enthusiasm for the assistance of his co-nationals abroad. One of the characteristics of "Don Milo" was his generous dedication towards all: when he could do something for someone he seemed to be in a hurry to do it not withstanding his failing health in his last years.

Bro. Anthony Kern

* Maierhof-Wegscheid (Germany) —16.10.1898; † Wiesbaden 26.7.1977; 78 years, 53 prof.

Soon after his novitiate, his superiors sent him in 1924 to Marianhausen, where he remained till his death, living in exemplary religious observance. He worked with skill and tireless care in the agricultural farm that he directed for 36 years.

During the 2nd World War the Salesians were compelled to leave the house: he alone remained.

His faithfulness to the daily tasks and his capacity for endurance in work were nourished at the fountain of his love for God and his filial and profound devotion to Our Lady.

Fr. Felix Koczwarra

* Bottrop (Bavaria) 19.5.1903; † Rio de Janeiro (Brazil) 1.2.1978; 74 years, 48 prof., 39 priest.

At the age of 25 he left his native land and for Brazil where he worked with dedication and sacrifice for many years as a director of professional schools and catechist in various colleges. For 30 years he was chaplain and confessor to several religious communities, edifying everyone by his punctuality and availability. In his last years he gave striking testimony to his faith and acceptance of God's will when he had a leg amputated and also suffered blindness.

Bro. Anthony Kolarovic

* Peceny (Czechoslovakia) 19.1.1894; † Ruban (Czechoslovakia) 26.9.1977; 83 years, 54 prof.

He was one of the first to reach Genzano in 1920 with the view to becoming salesians. Returning to his own country he worked as a cook in several houses with great dedication. He was arrested in 1952 and imprisoned for some time, after which he worked as a cook in a State institution, remaining always faithful to Don Bosco and giving effective testimony by his optimism and his dedicated piety.

Fr. Anthony Koldziejczak

* Swiete (Poland) 10.2.1909; † Lodz 23.8.1977; 68 years, 50 prof., 40 priest.

He was one of the most well-deserving members of the Province of Lodz. As a person much valued for his loyalty to duty, and his balance

and goodness, he held for many years responsible offices as director of our technical school and of the studentates of philosophy and theology. He was a member of the provincial council for 26 years, and for nearly 8 years the Vice-Provincial.

He finished his life bearing patiently the cross of a long illness.

Fr. Charles Krcmar

* Velka Skrovnice (Bohemia) 29.10.1912; † Genoa-Sanpierdarena 11.9.1977; 65 years, 44 prof., 35 priest.

A man of open character, cheerfulness and goodness, he won the love and affection of numerous youngsters of Bohemia. When he came to Italy, he courageously offered to mediate for saving many of the partisans during the 2nd World War. Then he worked as an assistant in the Basilica of M.H.C. at Turin, later as secretary of our schools in several houses of the Ligurian Province. He was a priest with a solid piety, attached to the Congregation, to the Pope and the Church.

Fr. Alcide Lanna Cotta

* Barra Longa (Brazil) 14.5.1891; † Belo Horizonte (Brazil) 10.9.1977; 86 years, 66 prof., 58 priest., 18 Rector, 7 Provincial.

He lived fully his vocation as a salesian educator and apostle. For 23 years he lived at Cochoeira as a cleric, catechist and counsellor and won the trust and intimate friendship of his pupils who still remember him as a wise teacher and educator. When the Province of Belo Horizonte was erected, he was chosen as its first provincial.

Owing to his outstanding qualities as an educator and zealous priest he was honoured by Paul VI with the medal "Pro Ecclesia et Pontifice" and the government of Minas Geras conferred the honour "dos Inconfidentes".

Fr. Maurice Laporte

* Collobrieres (France) 17.10.1903; † Guiratinga (Brazil) 28.6.1977; 73 years, 49 prof., 39 priest., 31 Rector.

When he was a young leftist militant worker, he was called to substitute a musician of the band of the Marsiglia Oratory. Overcome by the salesian family atmosphere, he requested to join the Congregation. When he had completed the novitiate he left for the missions and was sent to Mato Grosso.

Gifted with tireless and dynamic activity, he undertook remarkable works, while remaining a modest exemplary and pious priest. For 20 years, as the Vicar General of the Prelature of Guiratinga, he went the length and breadth of the vast mission zone, becoming dear to all by his goodness, refinement and self-donation.

His passing away evoked grief in men of every class.

Fr. Charles Le Gac

* Roscoff (France) 9.10.1914; † St. Dizier (France) 24.2.1978; 63 years, 42 prof., 28 priest.

He became a salesian at the age of 22, and took part in World War II in which he was taken prisoner and was successively detained in Germany, Poland and Russia, where his sufferings left deep marks on him for the future. He was a man of open friendship, outstanding kindness, attentive to the sufferings of others and to the needs of the weak and the poor. His activity was carried out mainly in parishes and oratories, where he gave special attention to the sick, the aged, and the most needy among the young.

Fr. Aloysius Leinfelder

* Untergarching (Germany) 7.9.1896; † Bischoshofen (Germany) 17.11.1977; 83 years, 59 prof., 52 priest., 17 Rector, 9 Provincial.

He was one of the most senior confreres of the Province of Munich. After his doctorate in theology at the Gregorian University, he was for several years Rector and parish-priest. In 1958 he was elected Provincial of South Germany. He showed himself to be the very image of the good shepherd, always attentive to all his confreres who had an admiration for his dedication and paternal affection. A dangerous type of heart ailment hastened his encounter with God.

Bro. Ferdinand Liebl

* Unterpfraundorf (Germany) 19.4.1900; † Unterwaltersdorf (Austria) 29.1.1978; 77 years, 47 prof.

He spent all his religious life in the salesian house of Unterwaltersdorf, working among adult vocations for nearly 50 years. His remarkable qualities were: untiring work and constant calmness, sustained by an intimate union with God. In prayer and right intention he always found the energy to be ever at the service of everyone; he found in a brotherly

community the greatest help for his human and religious formation. Thus he became for all a credible model of religious life.

Fr. Joseph Liegeois

* Verviers (Belgium) 12.7.1903; † there —16.3.1978; 75 years, 46 prof., 38 priest.

Professed in 1932 and ordained in 1939, he carried out his salesian apostolate as teacher, assistant and confessor in various houses of the Belgian Province of the Immaculate Conception.

Fr. Aloysius Loss

* Canal San Bovo (Trento) 14.7.1906; † La Spezia 6.12.1977; 71 years, 55 prof., 47 priest.

He fulfilled his priestly apostolate in the sphere of music, winning the affection of everyone who knew him, by his competence, his human and priestly qualities. He was author of many musical compositions and a zealous supporter of sacred music: his pieces were capable of moving and spiritually uplifting the audience, with a style that was modern, balanced and pleasing.

Fr. Francis Mabr

* Moskowitz (Moravia) 6.5.1903; † Campo Grande (Brazil) 14.9.1977; 74 years, 56 prof., 48 priest., 3 Rector.

At the age of 20 years he reached Mato Grosso where he exercised a long and fruitful apostolate. As a parish-priest he was zealous in the preaching of the Word of God in the church and outside, in families and schools. For many years he moved about his extensive parish preaching, catechizing, and visiting the sick. As a loyal servant of the Church he defended its magisterium and the authority of the Pope. He had a love for the Virgin, and was a great promoter of devotion to her.

Fr. Evaristus Marcoaldi

* Ischia di Castro (Viterbo) 18.12.1898; † Rome 28.11.1977; 79 years, 62 prof., 55 priest., 15 Rector, 6 Provincial, 1 Procurator General.

Being an outstanding educator, he was soon called to ever more demanding responsibilities and he put at the service of the Congregation his manifold talents of intelligence, culture, heart and government. The effecti-

veness of his pastoral activity and preaching of the Word was always present during his long priestly career. The sudden death seemed like a reply to his pious and ardent desire.

Bro. Francis Martinez

* Orense (Spain) 23.1.1897; † Seville —(Spain) 23.3.1978; 81 years, 61 prof.

He spent the greater part of his salesian life as a missionary in China, where he worked as an instructor in mechanics. A tireless worker he was always ready to help, support or substitute others. An amiable and humble confrere, with an intense piety and a great spirit of sacrifice, he gained the esteem and affection of all who knew him.

Bro. Ludovicus Massenz

* Valdobbiadene (Treviso) 9.11.1921; † there 29.10.1977; 56 years, 35 prof.

With salesian dedication he worked in various Oratories, specially at Trieste. A long and painful ailment of the joints compelled him to remain in bed during the last years of his life. Even in his suffering he retained his usual smile and calm, convinced as he was of collaborating in this way with the educative action of his confreres.

Fr. Joseph Massimi

* Scandriglia (Rieti) 26.9.1881; † Porto Alegre (Brazil) 4.8.1977; 95 years, 78 prof., 69 priest., 32 Rector.

He exercised his priestly activity for many years at Rio Grande, where he built the Liceo XII. His passion was for neglected youth for whom he constructed the house of the "piccolo operaio".

His zeal and activity won for him other honours from both the Italian and the Brazilian government. A salesian fond of Don Bosco, he lived his ideal spending his life for the poor and abandoned youth.

Fr. Joseph Matlack

* Sucha (Poland) 4.4.1904; † Krakow (Poland) 24.8.1977; 73 years, 57 prof., 48 priest., 8 Rector.

He was first professor of theology at our studentate of Krakow, then at the diocesan seminary of Wroclaw. Then he was made Rector and parish priest and showed himself always a zealous priest, upright and faithful

observer of the rules. Many communities of sisters for whom he was chaplain and spiritual director felt the beneficial effects of his zeal and pastoral charity.

Fr. Francis Mazzocchio

* Casteltermini (Agrigento) 26.10.1886; † Lima (Peru) 23.9.1977; 90 years, 69 prof., 61 priest., 26 Rector, 2 Provincial.

In 1907 he left for Mexico, from there he moved to Cuba, where he was Provincial for 2 years. In 1925 he went to Peru. A man of visible piety, polite and good-humoured, he formed many salesians in religious life, first as Rector of the Aspirantate at Magdalene, then at the Seminary of Piura. With love dedicated himself to the care of vocations, and its finest fruits are a good group of priests, religious and diocesan, and two Bishops.

Fr. Francis McDonagh

* Dublin 31.5.1911; † Warrenstown (Ireland) 12.11.1977; 66 years, 45 prof., 36 priest.

Always of delicate health, he passed his priestly life in our agricultural institution at Warrenstown in the post of confessor, sought after and valued by all, confreres and students. He exercised a valuable apostolate on behalf of the "Zingari" of Ireland. His last act of charity was directed to a group of these "nomads" who came to seek his wise counsel.

Bro. Laurence Menegola

*Montagna (Sondrio) 30.3.1897; † Este (Padoa) 20.9.1977; 80 years, 52 prof.

Having given the flower of his 20's in the battle fields of the 1st World War, he consecrated himself to the Lord in the salesian life in 1925. He lived for 45 years in the house at Este, diligently and faithfully attending to his mission as an infirmarian. A calm and good natured man, he was loved by all and he edified all by his spirit of piety. He was a living model of the salesian Brother Don Bosco wanted.

Fr. Justin Mestaneek

* Stara Tura (Czechoslovakia) 8.3.1905; † Podunajske Biskupice (Czechoslovakia) 13.3.1977; 72 years, 52 prof., 43 priest., 3 Rector.

At the age of 18 he came to Italy to the house opened for Slovak youths at Perosa Argentina. After ordination at Turin in 1934 he returned

to his country and worked in various houses, eventually becoming a Rector. With the suppression of the salesian works he took part in the pastoral activity of the local diocese, dedicating himself with serenity and zeal, but without any sacrifice of principles, to those confided to his care.

Fr. Joseph Mina

* Villanova d'Asti 21.10.1926; † Roma 28.3.1978; 52 years, 35 prof., 24 priest.

After ordination in Turin he worked first in the Middle East, and then at Don Bosco Boys Town, Rome as school-secretary, assistant parish priest, and promoter of various organizations. A priest of deep spirituality and culture, open to reality and sensitive to human miseries, he gave himself completely to the poor and abandoned, who repaid his goodness and generosity with profound esteem and great affection.

Fr. Joseph Miracola

* Frazzano (Messina) 26.7.1916; † Catania 5.1.1978; 61 year, 44 prof., 34 priest.

With serene and generous dedication, he put at the disposal of others, his rich treasury of goodness, of culture and of scholastic experience, and in his apostolic and priestly activity, he proved himself a moulder of souls, especially those of the young. In spite of his failing health, he continued for several years his mission as teacher and educator, instilling in many a youth love for honesty, goodness and responsibility. He offered his suffering and his life for the church, for the Congregation, for the realization of a true communion of hearts in our religious houses.

Fr. Stephen Mocza

* Kecskemet (Hungary) 11.12.1914; † Budapest 11.2.1978; 63 years, 46 prof., 35 priest.

He came from a deep christian family of ten children, and was led to the salesians by the celebrations that accompanied Don Bosco's beatification in 1929. He worked as a cleric, and later as a priest, in various houses showing a deeply felt filial devotion to Mary Help of Christians. He was proud to be a salesian and to live in the spirit of Don Bosco, even in the last ten years when he was compelled to live as an employed book-keeper. As his strength failed he went to meet the Lord with filial resignation.

Fr. Ernani Monsciani

* Cambiasca-Verbania (Novara) 13.2.1890; † Miasino (Novara) 15.3.1978; 87 years, 66 prof., 53 priest.

Left an orphan at a very early age, he found a new family in the "Sons of Mary" at Turin-Martinetto. A simple man opposed to all formality, he dedicated 40 years of his salesian life to the children of the elementary schools. A pious and zealous priest, greatly attached to Don Bosco and the Congregation, he spent his last years in the spiritual care of the FMA, and in helping in parishes.

Fr. Patrick Morrin

* Dublin (Ireland) 26.7.1933; † Makalle (Ethiopia) 25.9.1977; 44 years, 14 priest, 2 Rector.

After a few years of priestly activity in Malta, he asked to be sent to the Missions, but his weak health came in the way, until 1975, when the house of Makallé in Ethiopia was opened and he was sent there, together with two other confreres, to begin the work. He plunged into his work immediately with joy and enthusiasm; with his zeal and with his availability he captivated the sympathy and affection of the little ones as well as of the great; just two years of missionary life! A life completely dedicated to the poorest, a fruitful seed which falls to the ground and dies in order to make the earth bear fruit.

Fr. Wenceslaus Mrtvy

* T'roubky (Czechoslovakia) 1.10.1907; † Plavciv Znoima (Czechoslovakia) 28.7.1977; 69 years, 50 prof., 43 priest., 13 Rector.

Bro. Julius Nunes

* S. Martino (Funchal - Portugal) 13.2.1911; † Estoril (Portugal) 6.8.1977; 66 years, 20 prof.

He came in contact with salesian life when he was serving as sacristan in our parish of Estoril; he was already well on in years when he asked to be enrolled in the Congregation as a Brother. His first engagement was in the role of a cook, an activity in which he had distinguished himself as a young sailor, and later in that of a steward and barkeeper. He was a great lover of work, for which he knew no day of rest. He was diligent in rendering an account of his activities and prompt in serving youngsters and confreres.

Fr. Vladimír Ondrasek

* Ujezdec u Prerova (Bohemia) 30.12.1918; † Sydney (Australia) 16.7.1977; 59 years, 41 prof., 32 priest.

After the first years of his priestly life in his native land, he left for India where he remained till 1972, engaging himself in the apostolate of schools, being always available and ready to carry out any desire of his superiors. He then left for Australia to offer his priestly services to his countrymen who has emigrated to Australia. His zeal and his intense work told on his health and hastened his end.

Bro. Francis Orrù

* Nogoro (Cagliari) 13.2.1917; † Rome 9.1.1977; 59 years, 39 prof.

He served as a diligent head of department in several houses of the Roman Province, and spent his last years at Don Bosco, Cinecittà as infirmarian. In a simple but lived piety, he cherished a special devotion to the Bl. Virgin, to the salesian saints, especially those of his native land, Sardinia, and an ardent love for the Pope for the Church. A long illness, which he endured in humble resignation and trustful abandonment, purified his spirit and disposed him the better for his final encounter with the Father.

Fr. Alfred Osorio

* Santiago (Chile) 27.12.1940; † there 10.9.1977; 37 years, 17 prof., 9 priest.

As a young priest, lover of music, painting and singing, he carried out an enthusiastic and zealous apostolate among the scouts. A painful and long illness crowned his sacerdotal consecration thus enabling him to share the paschal sacrifice of Christ. He leaves behind in the hearts of all his youngsters the unforgettable memory of his friendship, generosity and serene joy.

Bro. Nicholas Pagnutti

* Corloredo di Prato (Udine) 26.9.1892; † Montevideo (Uruguay) 8.1.1978; 83 years, 52 prof.

With him there passes an outstanding salesian figure of fidelity to Don Bosco, dedication to work, and marked piety, which has done honour to salesian history in Uruguay. An upright and simple man, he continued to work till the end of his life. He was an expert in dairy-farming of which he was able to pass on a practical knowledge to his pupils. He kept

himself up-to-date by extensive reading, but always remained modest and unassuming. He went to meet his maker after an illness endured with faith and peace of soul.

Bro. Faustus Pancolini

* L'Aquila 3.10.1916; † Rome, Generalate 27.3.1978; 61 years, 36 prof.

At 21 he left for India where his skill as an organizer was utilized first by Bp. Marengo at Dibrugarh, and then by Bp. Baroi at Krishnagar where he was in charge of the missionary propaganda. With his methodical style and untiring activity in sending out circulars and personal letters, combined with intelligent photographic documentation, he created a widespread organization for helping his front-line missionary confreres. Forced to return to Italy by a serious heart condition he dedicated his final years to work in the Correspondence Office at the Generalate, where in silent suffering he continued to work until Easter Monday, when the Risen Lord called him to himself.

Fr. Peter Pasquariello

* Falciano di Caserta 16.8.1908; † Vietri sul Mare (Salerno) 23.11.1977; 69 years, 51 prof., 43 priest.

As parish years, and as director of several Oratories, he distinguished himself by his ever positive attitude towards whatever activity was proposed to him, by his fidelity to the Congregation and to the Superiors, and by his zeal, be it in the class-room or in preaching, in teaching catechism or in spreading good literature.

Fr. Joseph Passarelli

* Laureana di Borello (Macerata) 25.1.1909; † Naples 28.6.1977; 68 years, 35 prof., 28 priest.

A humble and simple confrere, he obtained from the Madonna the faith, love and strength to conduct his apostolate among the peoples of Calabria and Campania, notwithstanding his weak and frail health. A noteworthy characteristic was his zeal for souls: he loved in a special way the poor, the sick, and the lonely. He was a full-time priest, always available, faithful to the Church and to her Magisterium.

Bro. Joseph Pastore

* Montanaro (Turin) 4.6.1887; † Genoa-Sampierdarena 5.12.1977; 90 years, 63 prof.

He was an educator and teacher at Florence, at Bordighera, and especially at Genova-Sampierdarena: his tenacious will, his total dedication, his abtutal serenity, his religious exemplariness — all these traits rendered him dear and amiable to his past-pupils, many of whom have attained distinct positions in society; they will never forget his invaluable lessons, particularly those of his own life.

Fr. Gabino Paulo

* Paysandu (Uruguay) 27.10.1902; † here 9.12.1977; 75 years, 57 prof., 49 priest., 21 Rector.

Rector and parish priest for many years, he founded his entire life and priestly ministry on a profound goodness and an unlimited trust in Divine Providence: from here he derived nourishment for his serenity, for his cordial joy, for his love for the Church and for the local bishop, for his devotion to the congregation, for his detachment from self and from all material goods, for his predilection for the young and for little children. The Lord wished to take him away unexpectedly, after a solemn eucharistic celebration.

Fr. Serafino Pelicon

* Sovodnje (Gorizia) 29.9.1898; † Zagreb-Rudes (Jugoslavia) 24.1.1978; 80 years, 61 prof., 51 priest.

His whole salesian life was a gift to God in the observance of the Rules and a continuous spirit of prayer. It was also a gift of God to his confreres, to whom he gave example and guidance for more than 30 years as Superior, Novice Master and confessor. Devoted to Don Bosco and Mary Help of Christians, he made his life of untiring work a pleasing sacrifice to God, despite the sufferings he endured even from his youth.

Bro. Ludovicus Peturkenne

* Harderwijk (Holland) 20.7.1917; † Verviers (Belgium) 22.10.1976; 59 years, 39 prof.

He began his salesian life as a cleric and subsequently changed over to a Brother. He carried out various activities as storekeeper, assistant and

secretary in various institutes of the South Belgian Province, distinguishing himself by his dynamism, his cordial friendship with all and his tenacious attachment to the values of our religious life.

Fr. Peter Pinto

* Sorocaba (Brazil) 23.2.1898; † Cachoeira de Campo (Brazil) 12.11.1977; 79 years, 60 prof., 52 priest.

First he was at the Oratory in Turin as the editor of the Salesian Bulletin in Portuguese, then he left for Brazil to exercise his priestly ministry in several parishes. Being a man of vast culture, he was able to transmit, with great facility, the word of God, always faithful to Don Bosco, and rooted in a solid Marian devotion.

Fr. Alfred Piotrowicz

* Strzebielin (Poland) 3.4.1925; † Warsaw (Poland) 8.11.1977; 52 years, 32 prof., 22 priest.

He worked for 17 years in parish apostolate and for 5 years in the house of Novitiate, distinguishing himself for his spirit of joy and enthusiasm in every type of apostolic activity. As an appreciated confessor and preacher of the word of God, he leaves behind in every one the memory of his serene and generous service, of his live marian piety, and of an exemplary religious and priestly life.

Bro. Constance Po

* Taleigao (Goa) 30.1.1910; † Panijm (Goa) 3.9.1977; 67 years, 27 prof.

He was the first vocation that the Salesians, after their arrival in Goa, got for our Congregation. After completing his Magistero course at Colle Don Bosco, he directed the salesian printing press in Goa for 10 years, distinguishing himself for his availability, his great dedication to work, his unique love of poverty and his admirable simplicity of spirit.

Bro. Anthony Polonio

* Montilla (Spain) 21.8.1922; † Antequera (Spain) 8.1.1978; 55 years, 35 prof.

He spent all his salesian life at St. Cruz de Tenerife and at Antequera, where as infirmarian he won the esteem and affection of boys and con-

freres. His death came rapidly but not unexpectedly, and he awaited it in an intense spirit of piety.

Bro. Patrick Quinlan

* Meelin (Ireland) 3.1.1897; † Ballinakill (Ireland) 28.11.1977; 80 years, 40 prof.

He spent practically the whole of his salesian life in the salesian house at Ballinakill, entrusted with the farm that was annexed to the college. He won for himself the affection of generations of youth through his frank and cordial joy, through his humble and faithful observance, and through a piety that was felt in his life. The call of the Lord came to him rather of a sudden, but it found the faithful servant on the watch and in loving expectation.

Bro. Attilio Ribaldone

* Lu Monferrato (Alexandria) 9.11.1911; † Lanzo Torinese (Turin) 21.1.1978; 67 years, 46 prof.

He grew up in a family that breathed salesian spirit and an intense christian life. For reasons of health he was compelled to abandon studies for the priesthood. The illness from which he suffered all his life he accepted as a mission and a means for ascetical and spiritual growth. He passed long hours in prayers and in spiritual reading, and gave his confreres a wonderful example of abandonment to God's will.

Fr. Sirus Righetto

* Soave (Verona) 22.8.1900; † Verona 14.10.1977; 77 years, 58 prof., 51 priest.

After having enthusiastically spent his energies as a young priest in the oratory of Rovigno d'Istria, he left for India. He was destined for the mission of Krishnagar, where he worked, except for a short interval of few years, till 1965. With serene optimism and untiring zeal he brought life to several mission centres. Obligated to return to his fatherland for reasons of health, he dedicated himself to parish apostolate, and in his last years, to correspond with missionaries and benefactors. He lived the gospel message of joy, and happily endured his bitter sufferings and delusions, thereby instilling in all a spirit of serenity and confidence. His joy derived from a serene abandonment into the hands of God; his rule of life was: "At all times and in all things, as God wishes."

Fr. Joseph Rossit

* San Vito al Tagliamento (Pordenone) 14.12.1913; † Santiago (Chile) 20.11.1977; 64 years, 46 prof., 36 priest., 8 Rector.

When still very young, he left for Chile together with a group of his companions, and he remained there almost 50 years. A sensitive heart, cordial treatment, a frank and contagious smile, a loyal and generous friendship — these were the characteristics that he carried to every house that obedience assigned to him. He returned to the Father after a painful illness, endured with edifying serenity and patience.

Fr. Ronald Ruffini

* La Spezia 6.12.1884; † Chieri (Turin) 15.10.1977; 92 years, 76 prof., 66 priest., 3 Rector.

With Fr. Ruffini there passed away the last Salesian who had a personal contact with Don Bosco. When still a little child, his mother presented him to Don Bosco, who affectionately took him into his arms. This historic encounter with the Saint, planted in him the seed of his salesian vocation. He was director of many Oratories for several years, and distinguished himself for his affable and jovial personality, full of humanity, and capable of arousing a sense of serenity and hope in all those who approached him. He was gifted with a striking artistic talent, and as painter and miniaturist, he actualised some precious works of art, like the banner of the Comune of Chieri, and that of the Union of the Past-pupils of Don Bosco. He spent the last thirty years of his life in the house of Chieri (Torino), and through spiritual direction, he shared his priestly heart and his rich experiences with the youngsters in the school.

Bro. Theophilus Sadowski

* Kaczowice (Poland) 14.2.1906; † Kujwiski (Poland) 6.8.1977; 71 years, 53 prof.

He worked for over 50 years as a gardener in his salesian life. He did all this in silence, faithful to Don Bosco and to his daily duties in an untiring and generous dedication to his confreres.

Bro. Raphael Sanchez

* Osuno (Spain) 6.6.1889; † Seville (Spain) 1.4.1977; 87 years, 67 prof.

At the age of 11 he entered our College at Seville when Fr. Peter Ricaldone was Rector there, and there he lived all his salesian life, first

as a teacher of printing and then in charge of the Mary Help of Christians publishing house and bookshop. In his last years he took charge of the house library. He served the Congregation with love and dedication, and cultivated a filial devotion to Mary Help of Christians. In the suffering which accompanied his final illness he provided a lesson in strength of soul that can never be forgotten.

Fr. John Schoemaker

* Amsterdam (Holland) 12.1.1913; † Rotterdam (Holland) 17.2.1978; 64 years, 45 prof., 30 priest.

While still a young man he went to Chile and worked there for many years. He was a gifted teacher of physics and mathematics, a zealous and self-sacrificing priest, and spent his time and health in the service of the young, especially the most needy. After being administrator in various houses he was called to take on the responsibility of Provincial Economist, a task he carried out with skill. He gained also the esteem of all by his kindness and generosity, and by his openness and sensitivity to the needs of the confreres. After returning to Holland for a more efficacious treatment of his illness, he offered his sufferings for the success of the 21st General Chapter and for vocations in his adopted country of Chile.

Fr. Caesar Sergi

* Montesardo (Lecce) 20.3.1900; † Raghapur (India) 30.4.1977; 77 years, 46 prof., 41 priest.

He joined the aspirantate of Ivrea as a late vocation, and after the World War I left for the missions of Assam. He carried out his priestly activities particularly in the missions of Krishnagar where he founded various missionary centres. He loved his people especially the poor. The large number of people that attended his funeral show what esteem they had for this great missionary.

Bro. Adalbert Szymczak

* Bilczew (Poland) 5.4.1902; † Marszałki (Poland) 7.10.1977; 75 years, 53 prof.

Having worked in various houses as an experienced economist, he distinguished himself for his serenity of mind and example of work — two characteristics which made him a true son of Don Bosco.

Fr. William Tait

* Newcastle on Tyne (England) 13.3.1906; † Johannesburg (South Africa) 28.1.1978; 71 years, 52 prof., 44 priest.

After obtaining his doctorate in theology in the Gregorian University, he taught for many years in the studentate of theology. During the World War II, he was made a chaplain of the Air Force, then he became parish priest at the Cape of Good Hope, at Johannesburg and at Pretoria. For a few years he carried out his apostolate with admirable dedication, helping also in the college of Swaziland. He was a teacher very much esteemed, a zealous parish priest and a salesian full of human qualities and of rich faith.

Fr. Rudolph Testa

* SS. Cosma e Damiano (Latina) 20.11.1920; † Latina 1.11.1977; 56 years, 37 prof., 27 priest.

Having left very young for Peru, he spent his youthful days in intense and serene work for the Congregation. Studied at Santiago, Chile, made himself lovable to all with his joviality, love for study and strong will power. Returning to his fatherland for reasons of health, he stayed in various houses of the Southern province with the hope of regaining his strength and making himself useful. When it seemed that he was almost miraculously recovering, a heart attack brought him to his end on the Feast of All Saints.

Fr. Joseph Torres

* Pespire (Honduras) 31.6.1905; † Tegucigalpa (Honduras) 15.6.1977; 72 years, 52 prof., 43 priest., 14 Rector.

During his long salesian life, he carried out his duties with dedication, humility and serenity of spirit, gaining the esteem and sympathy of all. In the last months of his life, he suffered from a painful illness which he welcomed in a spirit of faith to meet the Lord.

Fr. Dominic Trivellato

* Bagnolidi Sopra (Padua) 3.8.1906; † Camposampiero (Padua) 11.12.1977; 71 years, 53 prof., 44 priest., 25 Rector.

He distinguished himself in promoting vocations, zeal for the house of God, and love for poor and abandoned youth. For these he made himself

a beggar questing for alms both to the simple as well as to the rich. His style of life, though he could have had everything, was one of austere simplicity.

Fr. Peter Trouò

* Piove di Sacco (Padoa) 14.4.1920; † Savonera (Torino) 11.12.1977; 57 years, 41 prof., 31 priest.

For more than half of his salesian life he showed outstanding ability in the apostolate of the school. When sickness reduced him to complete inactivity, he was able to live his long calvary and in submission to God's will offer his sufferings for his house and boys.

Fr. Anthony Urbano

* Jaboatao (Brazil) 29.11.1910; † Salvador (Pernambuco, Brazil) 22.8.1977; 67 years, 45 prof., 37 priest., 11 Rector.

He worked in the various houses of North-East Brazil leaving behind in all a pleasant memory of his goodness, simplicity and dedication to his work. He did much to promote vocations and many religious owe to his zeal the growth of their vocation. The serenity and courage of spirit with which he bore his sickness and welcomed death won for him the admiration of all.

Fr. Michael Viviano

* Cataldo (Caltanissetta) 29.9.1909; † Caltanissetta 21.12.1977; 69 years, 51 prof., 41 priest.

Blessed with a meek pleasant character, he was found always serene and smiling, faithful to his practices of piety and work and ever ready at the service of his confreres. The Lord called him unexpectedly, recalling to all the evangelical call to vigilance.

Fr. Anthony Voltan

* Polverara (Padoa) 21.6.1905; † Biella (Vercelli) 17.1.1978; 72 years, 40 prof., 33 priest.

He came to our Congregation already an adult, attracted by the family spirit and his desire to work for youth. Following Christ's example of evangelizing the poor, he carried out his mission of teacher and educator

among the most needy youth, artisans and orphans. Friendship, fraternal dialogue, optimism supported by robust faith, animated all his apostolic work and sustained him in the trials of life.

Fr. Anthony Wagner

* Budapest (Hungary) 1.7.1906; † Budapest 29.11.1977; 72 years, 54 prof., 45 priest.

He was a great devotee of the Blessed Virgin from his youthful days and considered his ordination in the Basilica of Turin a singular privilege bestowed on him. Following the teachings of Don Bosco, he inculcated in all an attachment to the Church and the Pope.

Fr. Libardo Yepes

* La Ceja (Colombia) 31.7.1911; † Medellin (Colombia) 8.2.1978; 66 years, 38 prof., 28 priest.

He worked as a teacher in various houses of the Province of Medellin, and was greatly esteemed for an intense dedication to work, exemplary piety, a marked devotion to Mary Help of Christians, and for his zeal in cultivating priestly and religious vocations.

1st list of 1978

1. Coad. ACERNI Beniamino † Cuneo 1978 a 75 a.
2. Sac. AGOSTO Carlo † Trelew (Argentina) 1977 a 60 a.
3. Sac. ALAS Giovanni † S. Salvador (El Salvador) 1977 a 64 a.
4. Sac. ALBISETTI Cesare † Sangradouro (Brasile) 1978 a 89 a.
5. Coad. ALOI Giuseppe † Cremona (Israele) 1977 a 73 a.
6. Sac. ALONSO Tomaso † Baracaldo-Cruces (Spagna) 1977 a 62 a.
7. Sac. ALVARADO Adamo † S. José (Costa Rica) 1977 a 52 a.
8. Coad. ALVIGINI Aristide † Asti 1977 a 65 a.
9. Sac. do AMARAL José Orlando † São Paulo 1978 a 49 a.
10. Sac. ARAYA Luigi † S. José (Costa Rica) 1977 a 69 a.
11. Sac. ARBOLEDA Alfonso † Bogotà (Colombia) 1977 a 59 a.
12. Sac. ASTIZ Emanuele † Zaragoza (Spagna) 1977 a 57 a.
13. Sac. BAILONE Giovanni † Genova-Sampierdarena 1978 a 75 a.
14. Sac. BALDINI Ludovico † Brescia 1977 a 62 a.
15. Mons. BARANIAK Antonio † Poznan (Polonia) 1977 a 73 a.
16. Sac. BERNARD Antonio † Palma del Rio (Spagna) a 83 a.
17. Coad. BERTOLO Arcangelo † Bahia Blanca (Argentina) 1977 a 67 a.
18. Coad. BERTONI Azelio † Roma 1978 a 71 a.
19. Sac. BONI Mario † Modena a 54 a.
20. Coad. BORELLO Giuseppe † Torino a 68 a.
21. Coad. BORRA Antonio † Milano 1978 a 72 a.
22. Sac. BOŠÁCKY Giuseppe † Bratislava (Cecoslovacchia) 1977 a 72 a.
23. Sac. BOSQUE Domenico † Madrid (Spagna) 1977 a 55 a.
24. Sac. BOUQUIER Enrico † Nice (Francia) 1977 a 88 a.
25. Sac. BRAGAGNI Bruno † Savona 1977 a 56 a.
26. Sac. BRENNAN Michele † Cape Town (Sud Africa) 1978 a 72 a.
27. Sac. BRUGNARO Luigi † Pordenone 1977 a 63 a.
28. Sac. de BRUYCKERE Giuliano † Mechelen (Belgio) 1977 a 74 a.
29. Sac. BURGER Massimiliano † Waldwinkel (Germania) 1978 a 73 a.
30. Coad. CAMACHO Antonio † Sevilla (Spagna) 1978 a 83 a.
31. Sac. CAMPO Antonino † Catania 1978 a 97 a.
32. Sac. CANCINO Giuseppe † Bogotà (Colombia) 1977 a 79 a.
33. Sac. CANELLO Iginò † Tournai (Belgio) 1978 a 58 a.
34. Sac. CAPITANIO Iginò † São Paulo (Brasile) 1978 a 56 a.
35. Sac. CASAGRANDE Ferdinando † Haifa (Israele) 1977 a 55 a.
36. Sac. CASETTA Carlo † Bangkok (Thailandia) 1977 a 70 a.
37. Sac. CHIES Giuseppe † Santiago (Cile) 1978 a 72 a.
38. Coad. CONTE Chiaffredo † Torino 1976 a 54 a.
39. Sac. CONTI Remo † Sesto S. Giovanni 1977 a 50 a.
40. Coad. CZECHOWICZ Stanislaw † Jaciazek (Polonia) 1978 a 53 a.
41. Sac. CZMIL Stefano † Roma 1978 a 63 a.
42. Coad. DALVIT Albino † Alta Gracia (Argentina) 1977 a 83 a.
43. Coad. DAUSER Martino † Oberthalheim (Germania) 1977 a 80 a.
44. Sac. DEPRETZ Paolo † Francia 1977 a 71 a.
45. Sac. DONA' Ludovico † Lisbona (Portogallo) 1978 a 69 a.

46. Sac. DRUM Ugo † Bootle (Gran Bretagna) 1978 a 89 a.
47. Sac. Van ELSSEN Uberto † Tournai (Belgio) 1977 a 64 a.
48. Sac. FANZOLATO Giovanni † Boulogne (Argentina) 1977 a 84 a.
49. Sac. FARNETI Celso † Damasco (Siria) 1977 a 66 a.
50. Sac. FAORO Quinto † Alessandria d'Egitto 1977 a 67 a.
51. Coad. FERNANDEZ Francesco † Coxipò Do Ponte (Brasile) 1977 a 86 a.
52. Sac. FERRETTI Cesare † Brescia 1978 a 79 a.
53. Sac. FERRO Giuseppe † Granada (Spagna) 1977 a 83 a.
54. Coad. FIOREDDA Isidoro † Calcutta (India) 1978 a 68 a.
55. Coad. FONTANA Umberto † Luis Beltran (Argentina) 1977 a 69 a.
56. Sac. FRANCIA Vittorio † Alessandria d'Egitto 1978 a 76 a.
57. Sac. FRASSATO Luigi † Valencia (Venezuela) 1978 a 93 a.
58. Sac. FURLANI Teseo † Verona 1977 a 68 a.
59. Sac. GAINO Giuseppe † Varazze (Savona) 1977 a 87 a.
60. Coad. GALLIDABINO Carlo † Catania 1977 a 74 a.
61. Sac. GARNICA Antonio † Bahia Blanca (Argentina) 1977 a 74 a.
62. Sac. GINI Antonio † Juan Lacaze (Uruguay) 1978 a 78 a.
63. Sac. GIOVENALE Giovanni † Alassio (Savona) 1977 a 49 a.
64. Sac. GONZALEZ Arturo † Orense (Spagna) 1977 a 71 a.
65. Sac. GOMIERO Massimiliano † Udonthani (Thailandia) 1977 a 61 a.
66. Sac. GRASSO Pietro † Melo (Uruguay) 1977 a 51 a.
67. Sac. GRUYTERS Giovanni † Assel-Apeldoorn (Olanda) 1978 a 57 a.
68. Sac. GUAILUPO Teofilo † Lima (Perù) 1977 a 82 a.
69. Coad. GUIDO Paolo † Lima (Perù) 1977 a 78 a.
70. Sac. GULLOTTI Alfredo † Reco (Genova) 1978 a 60 a.
71. Sac. HARANGOZO' Giovanni † Szombathely (Ungheria) 1978 a 85 a.
72. Sac. HRONEK Miroslao † S. Candido (Bolzano) 1977 a 58 a.
73. Coad. KERN Antonio † Wiesbaden (Germania) 1977 a 78 a.
74. Sac. KOCZWARA Felice † Rio De Janeiro (Brasile) 1978 a 74 a.
75. Coad. KOLAROVIC Antonio † Rùban, Nové Zámky (Cecoslovacchia) 1977 a 83 a.
76. Sac. KOLODZIEJCZAK Antonio † Lodz (Polonia) 1977 a 68 a.
77. Sac. KRČMÁŘ Carlo † Genova-Sampierdarena 1977 a 65 a.
78. Sac. LANNA Alcide † Belo Horizonte (Brasile) 1977 a 66 a.
79. Sac. LAPORTE Maurizio † Guiratinga (Brasile) 1977 a 73 a.
80. Sac. LE GAC Carlo † St. Dizier (Francia) 1978 a 63 a.
81. Sac. LEINFELDER Luigi † Bischofshofen (Germania) 1977 a 83 a.
82. Coad. LIEBL Ferdinando † Unterwaltersdorf (Austria) 1978 a 77 a.
83. Sac. LIEGEOIS Giuseppe † Verviers (Belgio) 1978 a 75 a.
84. Sac. LOSS Luigi † La Spezia 1977 a 71 a.
85. Sac. MAHR Francesco † Campo Grande (Brasile) 1977 a 74 a.
86. Sac. MARCOALDI Evaristo † Roma 1977 a 79 a.
87. Coad. MARTINEZ Francesco † Sevilla (Spagna) 1978 a 81 a.
88. Coad. MASSENZ Ludovico † Valdobbiadene (Treviso) 1977 a 56 a.
89. Sac. MASSIMI Giuseppe † Porto Alegre (Brasile) 1977 a 95 a.
90. Sac. MATLAK Giuseppe † Krakow (Polonia) 1977 a 73 a.

91. Sac. MAZZOCCHIO Francesco † Lima (Perù) 1977 a 90 a.
92. Sac. McDONAGH Francesco † Warrenstown (Irlanda) 1977 a 66 a.
93. Coad. MENEGOLA Lorenzo † Este (Padova) 1977 a 80 a.
94. Sac. MESTANEK Giustino † Podunajské Biskupice (Cecoslovacchia) 1977 a 72 a.
95. Sac. MINA Giuseppe † Roma 1978 a 52 a.
96. Sac. MIRACOLA Giuseppe † Catania 1978 a 61 a.
97. Sac. MÓCZA Stefano † Budapest (Ungheria) 1978 a 63 a.
98. Sac. MONSCIANI Ernani † Miasino (Novara) 1978 a 87 a.
99. Sac. MORRIN Patrizio † Makallé (Etiopia) 1977 a 44 a.
100. Sac. MRTVY' Venceslao † Plavci v Znoima (Cecoslovacchia) 1977 a 69 a.
101. Coad. NUNES Giulio † Estoril (Portogallo) 1977 a 66 a.
102. Sac. ONDRÁSEK Vladimiro † Sidney (Australia) 1977 a 59 a.
103. Coad. ORRU' Francesco † Roma 1977 a 59 a.
104. Sac. OSORIO Alfredo † Santiago (Cile) 1977 a 37 a.
105. Coad. PAGNUTTI Nicolò † Montevideo (Uruguay) 1978 a 83 a.
106. Coad. PANCOLINI Fausto † Roma 1978 a 61 a.
107. Sac. PASQUARIELLO Pietro † Vietri sul Mare (Salerno) 1977 a 69 a.
108. Sac. PASSARELLI Giuseppe † Napoli 1977 a 68 a.
109. Coad. PASTORE Giuseppe † Genova-Sampierdarena 1977 a 90 a.
110. Sac. PAULO Gabino † Paysandù (Uruguay) 1977 a 75 a.
111. Sac. PELICON Serafino † Zagreb - Rudeš (Jugoslavia) 1978 a 80 a.
112. Coad. PETURKENNE Ludovico † Verviers (Belgio) 1976 a 59 a.
113. Sac. PINTO Pietro † Cachoeira do Campo (Brasile) 1977 a 79 a.
114. Sac. PIOTROWICZ Alfredo † Varsavia (Polonia) 1977 a 52 a.
115. Coad. PO Costanzo † Panjim (Goa) 1977 a 67 a.
116. Coad. POLONIO Antonio † Antequera (Spagna) 1978 a 55 a.
117. Coad. QUINLAN Patrizio † Ballinakill (Irlanda) 1977 a 80 a.
118. Coad. RIBALDONE Attilio † Lanzo Torinese 1978 a 66 a.
119. Sac. RIGHETTO Siro † Verona 1977 a 77 a.
120. Sac. ROSSIT Giuseppe † Santiago (Cile) 1977 a 64 a.
121. Sac. RUFFINI Rinaldo † Chieri (Torino) 1977 a 92 a.
122. Coad. SADOWSKI Teofilo † Kujawski (Polonia) 1977 a 71 a.
123. Coad. SANCHEZ Raffaele † Sevilla (Spagna) 1977 a 87 a.
124. Sac. SCHOEMAKER Giovanni † Rotterdam (Olanda) 1978 a 64 a.
125. Sac. SERGI Cesario † Raghbpur (India) 1977 a 77 a.
126. Coad. SZYMCZAK Adalberto † Marszalki (Polonia) 1977 a 75 a.
127. Sac. TAIT Guglielmo † Johannesburg (Sud Africa) 1978 a 71 a.
128. Sac. TESTA Rodolfo † Latina 1977 a 56 a.
129. Sac. TORRES Giuseppe † Tegucigalpa (Honduras) 1977 a 75 a.
130. Sac. TRIVELLATO Domenico † Camposampiero (Padova) 1977 a 71 a.
131. Sac. TROVO' Pietro † Savonera (Torino) 1977 a 57 a.
132. Sac. URBANO Antonio † Salvador (Brasile) 1977 a 67 a.
133. Sac. VIVIANO Michele † Caltanissetta 1977 a 68 a.
134. Sac. VOLTAN Antonio † Biella (Vercelli) 1978 a 72 a.
135. Sac. WAGNER Antonio † Budapest (Ungheria) 1977 a 72 a.
136. Sac. YEPES Libardo † Medellín (Colombia) 1978 a 66 a.