

ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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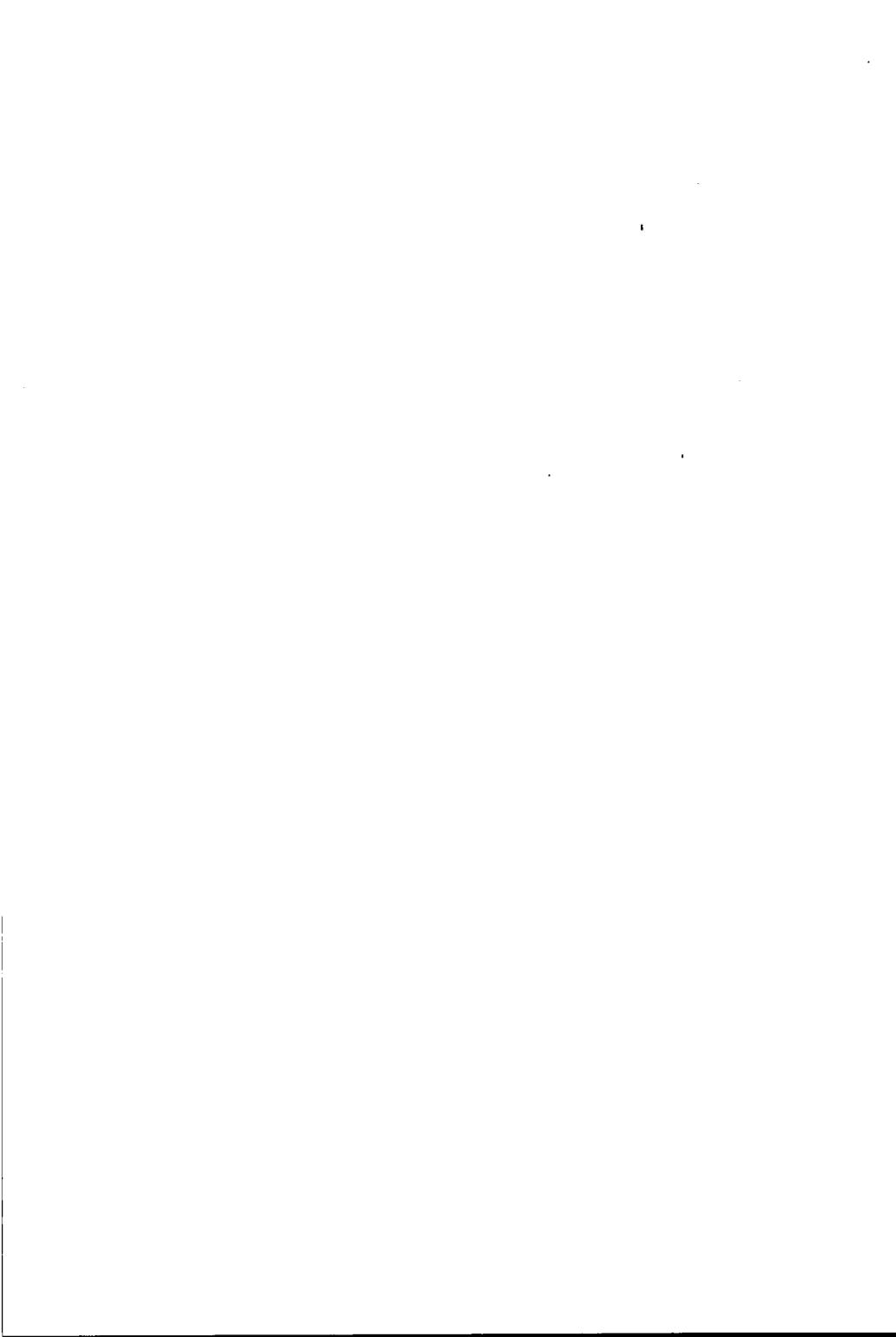
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I. LETTER OF THE RECTOR MAJOR

Turin, 28th March 1972

My dear confreres and sons,

A little more than two months after the conclusion of our Special General Chapter I am glad to be able to resume our meetings to consider together through the medium of these pages matters that concern all the members of our Family, and so foster that unity which is its fundamental source of vitality.

I think that by this time every province will have received, at least in the official Italian edition, the new Constitutions and related General Regulations, and also the Acts of the Special General Chapter.

I know that translations have already been made in many provinces and that the individual confreres and communities are studying all this rich material with great interest; I learn too that nearly everywhere serious work has already started on the preparation of the provincial chapters.

We are all convinced that because of its new role this chapter is of the greatest importance; in fact on its deliberations depends the concrete realization of the renewal of both the local and provincial communities. I shall not therefore repeat what I said in the introduction to the Acts of the Special General Chapter; I only invite you to keep in mind what is said in those pages.

From confreres' letters

In connection with the Constitutions and the Acts, letters are already reaching me from confreres of all ages and every continent, in which they give me their impressions after a first reading. I quote some extracts which are representative of the opinions of many.

« After a careful reading of the whole of the new Constitutions I

feel I must write and tell you that they seem to me to be excellent and to meet the deepest and most lively expectations of the confreres. It is clear from the chronicle that the General Chapter had its moments of difficulty and tension, and this was only to be expected. But the desired results, to which all the difficulties and discussions undoubtedly contributed, rise above any clashes. I really think that Don Bosco had a hand in the work and guided it to a successful conclusion. A conclusion indeed, but it is merely the point of departure for the desired renewal, because of which we now have to roll up our sleeves from a salesian point of view ».

A young priest writes: « The wonderful riches I discovered made me exclaim: « hic digitus Dei est! », and I felt again the joy of my first profession: the desire to re-ignite my enthusiasm for Don Bosco who is still vibrant with life, and to renew my pledge of fidelity and work. It is wonderful to think that in the Congregation there is room for all men of good will who want to truly love God in the service of their fellow men... I bless divine providence for having let me experience this re-birth of our Congregation and I assure and promise you that from this very day there begins for me a time of action, performance and accomplishment, in the joyful obligation of being a salesian... ».

In this spirit and in conscious adherence and fidelity to the renewal of the Congregation, both confreres and communities have renewed their consecration using the new formula found in the Constitutions; this is what makes one feel a son of Don Bosco at the present day.

Attitude of the true son of Don Bosco

I am not unaware that here and there are some who, although they start from quite opposite points of view, adopt a completely negative attitude or one of criticism in respect of the conclusions of the General Chapter. I shall not repeat what I have already said and written in this connection, especially in the presentation of the Constitutions and the Acts. I ask you to read those pages carefully; but I think it well to make two comments concerning such attitudes and especially concerning their different motivations.

In the first place those who now claim that they are presented with

something completely different from what they originally professed should remember that the Constitutions have always given to the General Chapter the right to change articles, always provided that such changes were in harmony with the spirit of the Constitutions themselves (cf. art. 125 of the Constns of 1966). This is what the recent Chapter has done, in obedience to the clear norms of the Church.

We must convince ourselves that to be good salesians we must follow the line of the Chapter, unless we want to be guilty of the same error as those who call themselves catholics but oppose the Pope and the Council over certain norms and changes which do not correspond with their own point of view. What it means in fact is that such people find themselves in agreement with those on the other side, who refuse to recognise lawful authority at all.

This last group find their expectations disappointed in so far as the General Chapter did not, in their opinion, go far enough. I should like to remind them that in any society when the supreme representative and legislative organ (like our own General Chapter), after lengthy study, discussions, etc. makes decisions, all those belonging to the society are obliged to accept and observe them; this is obvious and a matter of social common sense.

These reflections are based on arguments at an essentially human level. One could say a lot more at the religious and salesian level. I think that at the present time the attitude of a true son of Don Bosco could only be one of sincere and concrete acceptance of the Special General Chapter.

But while I invite each one to be quite clear about the obligations inherent in the Renewal it calls for, it is my duty to remind you that before all else the Chapter unequivocally demands of each of us that we react and, if necessary, put resolutely aside every form of compromise in our life of consecrated apostolate. If this were not done, how could we speak seriously of renewal of the congregation? Renewal, unless we want to reduce it to something purely technical and external, implies for each one, and hence also for the community, a mode of life and behaviour which provides a consistent and authentic testimony to our fidelity to our vocation, with the firm exclusion of every suggestion of compromise.

As I have already said, the work of studying the capitular documents in depth is going ahead in every province, the new Constitutions are

being presented at appropriate meetings of the community, and intensive preparations are being made for the provincial chapters, and all this provides an efficacious means of making fruitful the tremendous work of the Chapter. Each one, whatever position of responsibility he may hold, should take an active part in these operations, especially by an attentive study of the documents and then by promoting in himself and in others that process of assimilation, and more particularly of the spirit by which they are permeated, which is a necessary prerequisite for that comprehensive implementation which must give to our communities a style of life, and hence a physiognomy, renewed from both a religious and salesian point of view.

The Superiors elected by the 20th General Chapter

But one of my objects in this letter is to discharge a duty which as yet remains unfulfilled: to give official notification of the names of the Superiors elected by the Chapter. It is true that through news-bulletins and other means you are already aware of the results of the elections, but the official intimation called for by art. 121 of the General Regulations has not yet been made.

Here then are the names of those elected, with their respective offices:

- Fr. Cajetan SCRIVO, Vicar General
- Fr. Egidius VIGANO, Councillor for Formation
- Fr. Rosalio CASTILLO, Councillor for the Youth Apostolate
- Fr. John RAINERI, Councillor for the Adult Apostolate
- Fr. Bernard TOHILL, Councillor for the Missions
- Fr. Roger PILLA, Economer General
- Fr. Aloysius FIORA, Regional Councillor for Italy and the Middle East
- Fr. Joseph GOTTARDI, Regional Councillor for Argentina, Brazil, Paraguay, Uruguay (1)
- Fr. Joseph HENRIQUEZ, Regional Councillor for the Antilles, Bolivia, Central America, Chile, Colombia, Ecuador, Mexico, Peru, Venezuela
- Fr. Anthony MELIDA, Regional Councillor for Spain and Portugal

(1) Cf. important note at end of this letter.

Fr. John TER SCHURE, Regional Councillor for Austria, Belgium, Central Africa, France, Germany, Holland, Yugoslavia

Fr. George WILLIAMS, Regional Councillor for Australia, China, England, India, Ireland, Japan, Philippines, Thailand, U.S.A.

For Poland, as you already know, the Rector Major will make provision; this will be done as soon as possible.

We are all at the service of the Congregation

I ought now to speak of myself — but I would rather be dispensed from the obligation.

You know how things turned out. I am continuing to carry this cross because it seemed to me that the wish expressed by the members of the Chapter was an indication of the will of God who, despite all my shortcomings, was inviting me to continue this service to our beloved Congregation and to you all, and hence also to the Church.

I do not think it superfluous to repeat to you what I said to the Chapter members: « Don't leave me on my own! » Go on helping me by your prayers; give me the support of your willing collaboration, and of your affectionate understanding and sympathy.

The daily problems we have to deal with are endless, and they are often anything but simple.

Superiors and confreres, we all have the same ideals and interests; let us therefore take as addressed to ourselves the words which our Father used to repeat to the first members: Live and work « in unum »! Our « communion » will enable us to overcome so many difficulties. For my own part I repeat that all my energies are and will continue to be dedicated to the service of the Congregation, and of each one of you: I shall be happy whenever I am able to give some help or comfort to a confrere.

And in this the other Superiors are perfectly at one with me. Convinced as we are of our responsibility for the carrying out of the renewal of the Congregation desired by the Chapter, we intend to fulfil the duties confided to us in the manner and spirit clearly indicated in the Constitutions and all the documents of the General Chapter.

In this connection there are some articles of the Constitutions (e.g.

Nos. 93, 125, 126, 127, but not only these) which we need to meditate on and study in depth, whether we be called upon to give our service in posts of authority or collaborate with that authority for the well-being of the community.

Love of the confreres, the first duty of the Superior

Allow me now to say a word to those who have the responsibility of serving the community in the exercise of authority, extending my remarks in the nature of the case to other confreres as well.

It seems to me that to love the confreres is the first duty of a Superior. Art. 125 of the Constitutions says that his «service» is aimed at fostering charity amongst the members. Such a task clearly supposes that he gives the example himself, i.e. that he loves the confreres and loves them as they are, with all their defects. Don Bosco tells us that for such love to be efficacious it must be shown in some concrete manner; it must be felt by the confrere, who remains always a man with his ever-present human sensitivity and a heart that needs to feel itself loved. There is no need for the Superior to go looking for opportunities to show this love for the confrere; they occur continuously in community life; it is sufficient to grasp them as they arise. In such an atmosphere even correction, which is always a duty of service prompted and inspired by love, will be more willingly accepted and rendered efficacious.

It is by love that the Superior will show the esteem he has for the confreres and the trust he has in them. Don Bosco is our master also in this, as is recalled in Document 12 of the Acts of the Chapter. By the confidence he placed in men who were not always over-gifted he got incredibly high results from them, as well as a dedication without limit.

But it must be remembered that to trust on the part of the Superior there must correspond sincerity and fidelity on the part of the confrere. The man to whom is entrusted the financial administration of an estate can hardly expect to continue to enjoy the same trust if he stoops to embezzlement.

Finally it must never be forgotten that authority is received and exercised to promote the good of the members, and not their weak-

ness or unfaithfulness. Anyone who exercises authority at any level must be prompted by charity, humility and understanding, but all this must not be confused with its abdication in order to pander to those whom authority is called upon to guide. Silence and inaction in the face of evident abuses, arbitrary actions and wrong ideas, would be to connive at them. This might temporarily create a halo of popularity and win a certain amount of support for the one in authority, but at what a price for the true interests of the community! It would not be long before they felt the bitter fruits of such an abdication; experience teaches!

To serve the good of the community

Art. 54 of the new Constitutions presents a truly happy synthesis of the tasks which devolve upon the Superior in his « service » of the community in an evangelical, conciliar and salesian spirit.

Whilst leaving it to you to meditate on this article, I should like to underline here some of the essential points that emerge from it.

« The Superior's first duty is towards the community as such ». This idea was emphasized repeatedly during the Chapter. The Superior is not primarily the great organiser; he is not an expert on technical matters or on schools; he is not the skilled administrator or a genius at building; the Superior has been placed by the Congregation at the head of that community because he is before all else its shepherd. The lengthy list of his duties, contained in art. 54, in respect of both individuals and the community provides confirmation of this desire of the Congregation, a desire that corresponds to an absolute necessity. Amongst all these various tasks I should like to emphasize that which is usually called the teaching-role of the Superior.

The Constitutions (art. 54) call him a « mentor and spiritual guide » — and as such « he guides and prompts the consciences of all towards fidelity to the Rule ». But how could he be such with individuals and with the community, especially at the present day, if he did not exercise that teaching-role which is one of the most important aspects of the use of authority? How could he help the confreres « to an ever better realisation of their own vocation » (art. 54) if he were to deprive them of this irreplaceable and precious service?

It is obvious that in order to fulfil this task the Superior must be assiduous and systematic in keeping himself up to date by means of a deep and serious contact with at least those spiritual, religious and salesian writings which no community can do without.

It hardly needs to be said that this updating can be achieved by recourse not to those sources which provide only a bitter outflow, but to those from which there flows, directly or indirectly, the pure doctrine either of the Church or the Congregation.

I must confess that if a Superior does not follow this line I do not know how he can feel himself to be truly at the service of renewal in the community.

Again it goes without saying that the teaching of a Superior would be all in vain were it not in harmony with his life and example and his whole being. A shepherd (and a Superior is always such in respect of his confreres) cannot restrict himself to pointing out the path, but must clear the way by leading his sheep along it.

Again in art. 54, and in connection with the service which the Superior is called upon to render to the community, we find another passage which will repay careful meditation. The Superior « is at the centre of the community, a brother among brothers, coordinating the endeavours of all and keeping in mind the rights, duties and capacities of each one ».

There is therefore no question of a simple coordination or organization of work, but of something much deeper and more precious. It has been written: «Without unity it is vain to hope of serving Christ fully and courageously ». And to the Superior belongs the difficult but wonderful task of promoting this unity, or in other words the communion which has its roots deep in charity, and which thus counteracts the effects of that disrupting individualism which springs up so easily in man and arrests the progress of the community.

Confreres and Superiors in communion

If this communion requires on the part of the Superior a constant effort, animated by a supernatural spirit and interwoven with patience, humility and discretion, it demands no less from every confrere that

he should adopt a serene and objective outlook in assessing his relationship with his Superior on a supernatural plane. An attitude of hostility, of opposition, or even of vindication; the desire to impose one's own point of view as being best; paying little heed to the corrections and instructions of the Superior; all these are weapons, and efficacious ones at that, of putting asunder what should be united, of knocking down instead of building up.

One of the most efficacious means of promoting and fostering unity is to use the individual confreres to their best advantage, considering them always as adults. Another means is that of consulting the council frequently and giving due weight to its opinions, without being unduly disturbed if these are sometimes conflicting; it will be the Superior's duty to evaluate them and then make opportune decisions. A third means is to keep the community interested and properly informed about the many problems which in the last analysis are the concern of all the confreres and cannot be considered « forbidden territory ». This is the way co-responsibility is created, and with it the communion which is the source of peace, harmony, order and tranquillity. And it is precisely in the exercise of this co-responsibility that the confreres are able to find a training ground for the right use of authority.

Naturally it belongs not only to the Superior but to all the members of the community to contribute to the creation of this atmosphere. As adult and consecrated brethren they will understand the difficult task that the Lord has confided to the Superior, and the anxieties and difficulties that are inseparable from it, and they will bear with his possible defects; in a word they will love him, and this not only for his human qualities, which could easily lead to negative consequences, but especially for the « sacrament » of which he is the bearer in the community.

It is no mystery that at the present day many find difficulty, often insurmountable, in accepting the exercise of authority, whilst others seek to be freed from this burden. Such a situation provides food for thought for us all.

On the one hand no one can desert a post of responsibility to which the Lord has called him, albeit through human means, for the simple fact that today the service of authority is particularly beset with difficulties. And on the other hand for this very reason

every Salesian should feel a special obligation, in a spirit of loving brotherhood, to lighten the often truly heavy burden of the hard task which the Superior has to carry out in the community.

The Superior creator of unity in the Congregation

In connection with unity, it still remains to be said that this is something that concerns not only the local community, nor even the provincial community, but the entire Congregation.

In art. 56 of the Constitutions it is stated that we all form a living part of the world-wide community which is the Congregation, participating in that « communion of spirit, witness and service that the Congregation offers to the Church ». This communion is increased « by our spirit of solidarity with one another, by communication and the exchange of information, and by our union with the Rector Major and his Council ».

This is a great reality which must be lived by every member of the Congregation: it cannot remain a simple affirmation, no matter how sublime. Now those who, in the provincial or local community, exercise authority in some way are certainly primarily and most directly responsible for this communion which is made affective through the four great forces of solidarity, communion, information and interconnection; these enable us to enjoy the riches and apostolic fertility of this community which is none the less real for being so big. This communion must be the more intense in the light of the principle of subsidiarity and decentralization which has to be implemented, a principle which in so far as it assigns new responsibilities to provincial and local communities and to their respective superiors, puts a double obligation on them. On the one hand the new tasks must not lead to a lack or misuse of power which could be prejudicial, and even gravely so, to the good of the respective communities. On the other hand subsidiarity and decentralization require, for balance and harmony in a real and living provincial and world community, that those who exercise authority at different levels should cooperate in the construction of that ideal bridge which will make solidarity, communion, information and interconnection concretely effective and fruitful. This is of vital importance at this moment of evolution in

the general plan and in the style and manner of our whole community life.

It is easy to understand what an irreplaceable role is played in all this by those who exercise authority. I am confident that in the consciousness of their responsibility they will not seek to evade it but will promote and encourage every effort to foster and stabilise unity in the Congregation.

The divine will, meeting place of superiors and confreres

What has been said to Superiors recalling them to their responsibilities leads naturally to a reflection on the relation between authority and obedience. Document 12 on obedience, in line with the best ecclesial and conciliar doctrine and following the tradition and teaching of our Father, sheds light on our argument and harmonises two values which at the present day, with its too one-sided approach to matters, tend to be put in opposition.

I know very well that it is not popular nowadays to talk about authority and it needs courage to do so, but I like to think that none of you would want to align himself with a conformism which, according to Maritain, is often the fruit of « defective understanding », and would prefer to hear with a cool and open objectivity ideas, explanations and comments which shed light on the problem.

I do not intend therefore to undertake a defence of the office of authority, but I only want to put before you some useful points for reflection on the subject, on the same lines of a well understood renewal as were followed by our Special General Chapter.

Let us begin by saying, following some strong observations of P. De Lubac, that « the opposition between authority and liberty, authority and obedience, as between charism and institution, unity and pluralism, etc., rather than being sententious denotes a mode of thinking born of reaction, of resentment, one might say of the adoption of a fixed position because of some feeling possibly not even adverted to. When one thus becomes dissociated from reality, especially in matters of the spiritual life, one of the terms is misrepresented in order to get rid of it; in this case even the other term that one wishes to retain and endorse is inevitably misunderstood ». But we have to

remember that « all of life is a synthesis, and the life of the christian mystery is a synthesis par excellence. It is always an equilibrium of plenitude ».

In reality, precisely because of this synthesis and amplitude of balance, both the Superior and the simple confrere find themselves in a position of obedience to the will of God to which both of them are called. It would make no sense therefore, especially at the present day, for a Superior to say: « I'm the boss! ». No, authority is the exercise of obedience and not of power. Only God commands! Subject and Superior both obey the will of God: the Superior obeys as he tries to discern it so as to be able to make it known, as his duty demands, to the subject; and in so doing he will pay no heed to his own desires.

The subject will accept it through this mediation which, of its very nature, must be free of all emotion and every form of selfishness; it must be exercised in sincere humility and, in order to be the expression of the will of God who is love, it must always be inspired and accompanied by fraternal charity.

But if this limpid purity of mind and intention is required of the Superior in the performance of his tremendous duty of being the interpreter and medium through which the will of God reaches the confrere, the latter has the no less serious duty of not opposing it and not substituting his own will, for all the reasons that can be thought up by a narrow selfishness (even though it be disguised by better motives), for the will of God. And this is a danger which, especially at the present day, can be very deceptive and lead to totally negative consequences.

Authority and the protection of liberty

Here one can speak at length about dialogue in relation to obedience, a dialogue which must find both parties resolved in sincere humility to discover what God wants, not for the exclusive good of the individual but with respect to the community into which the individual is consciously integrated and of which he forms a living cell.

« We must be obedient, so let's take heart and go ahead! » This is the wise and constructive attitude that authority, every authority,

and also the confrere (whoever he may be) must adopt in common.

But on investigation, opposition to authority is found to have a double explanation. On the one hand there is the respect for the person, for participation and co-responsibility, felt so keenly today but unfortunately subject to easy distortion; and on the other hand there are all the mistakes and even abuses which have been committed by those in authority, and which perhaps they are still committing in its exercise. We cannot close our eyes to this fact, and it leads us to make a serious examination of conscience. But we must recognize that very often such opposition arises from a confusion of authority with authoritarianism which is a distortion of it. In brief, authoritarianism becomes identified with authority, and this gives rise to all the broadsides against the latter. It would be like attacking justice because there are corrupt judges, or the practice of medicine because there are ignorant or negligent doctors, etc.

But what are the consequences of opposition to authority (I do not say to authoritarianism), expressed in various ways from sharp and violent criticism to resistance, disobedience and revolt?

A sociologist of Berkeley, Thomas Farber, in connection with the demonstrations of young people in America which seem to betray a certain weariness, recently made this telling pronouncement: « The death of authority has created the curse of uncertainty ». And then he adds more explicitly: « Without rules there is no way of saying “no”; and what is worse, there is no way of saying “yes” either ». And in simple terms this means something like paralysis of society.

Besides, everyone knows from his own greater or less experience that in any environment, including that of the religious life, the lack of effective authority leads automatically to arbitrary action and abuses prejudicial to the fundamental norms of collaboration and of society, to the violation of the freedom of those who want to remain faithful to the obligation of a mandate or vocation, and thus leads to the deadening, the derangement and the disorganization of common forces which, if they were properly directed and guided by competent authority in their respective spheres, could be constructive and beneficial for the common good. How right Chesterton was when he declared that « authority is the safeguard of freedom ».

If we do not want to be linked with certain conformist attitudes of the present day we must accept, with Maritain, that authority and

freedom are « really twin sisters, and you cannot have one without the other ».

Authority therefore, not in a distorted form but understood and practised according to the teaching of the Council, which was followed by our Chapter in drawing up its clear directives as we are bound to admit, is not only something necessary, but a source of good for all.

Authority, to adopt a phrase from the Council which has been used so often (even outside the Church) that it is in danger of becoming a commonplace, is an indispensable service rendered to the community, to every community.

I say « service », and the rich and profound meaning of this word should not be in any way distorted or played down. It is a service which has as its source and object faith and charity; for this reason whoever exercises authority devotes himself to the good of his brethren. This is a noble concept that comes to us from the gospel, from Christ in person. And we might add that this evangelical lesson and example has been faithfully interpreted by our own Don Bosco.

Superiors responsible for renewal

And now to conclude. Taking a broad view of all that I have said so far, it will be evident to everyone what part Superiors have to play in the gradual implementation of all the directives and norms of the 20th General Chapter.

It has been said more than once, and it was repeated during the Chapter discussions, that the decisions of the 19th General Chapter, positive and courageous though they were, had never got off the ground at all or had been misinterpreted. If this is true, as it would seem to be, it should serve as a warning for all Salesians but especially for Superiors, whether at the centre, in the provinces or in the individual communities. Renewal will become a reality if those especially who bear the responsibility of government are convinced about it and promote it methodically. A lukewarm attitude, a lack of enthusiasm or a semblance of discouragement, would be fatal. To this end, I say again, it is essential that Superiors, even more than other Salesians, should have absorbed by diligent study the whole of the spirit which animates the Chapter documents.

This is something we must all do, and we shall do it with attention, with determination, with confidence and especially with a sincere love of the Congregation which needs this transfusion of new blood, this new breeze which, in fidelity to our Father, will renew it and impress on it the enthusiasm of our origins for meeting the needs of the present day.

My dear confreres, I have set before you « in sinceritate cordis » some reflections that came to my mind as the new Superior Council gets down to work after the great event of the Special General Chapter.

The willing reception that I am sure you will accord them will contribute efficaciously to the work of renewal of which we are all called to be convinced architects and eager agents in the post-Chapter period.

To work then, shoulder to shoulder; and may Mary Help of Christians bless your work in Don Bosco's name.

Affectionately,

Fr. Aloysius Ricceri
Rector Major

Important note

A few days after Fr. Joseph Gottardi had reached Turin and taken up his work on the Superior Council the news was announced of his nomination as Auxiliary Bishop of Mercedes (Uruguay).

It therefore became necessary to provide a replacement for him, in accordance with art. 147 of the Constitutions. The new Regional Councillor for the Atlantic zone of South America is Fr. John Vecchi, who was a delegate of the Province of Bahia Blanca at the Special General Chapter.

To the new Bishop, who has been called upon to undertake the delicate and important mission of a Shepherd, and to Fr. Vecchi who will work with us in the service of the Congregation go our best wishes and prayers.

III. NOTIFICATIONS

1. Corrections in the Italian edition of the « Constitutions and Regulations » and in the Acts of the 20th General Chapter.

N.B. These have already been incorporated in the English editions. They can be found in the Italian edition of these Acts of the Superior Council.

2. New Salesian Bishop

The Holy Father has promoted to the titular See of Belcastro, the Reverend Fr Joseph Gottardi, a member of the Superior Council of our Congregation, appointing him at the same time Auxiliary of His Excellency the Most Rev. Monsignor Henry Laurence Cabrera Ur-dangarin, Bishop of Mercedes (Uruguay).

3. New Provinces

By a decision of 22nd December 1971, the three Visitatories of Dublin (Ireland), Zagreb (Jugoslavia) and Bombay (India) were erected into provinces.

4. New Provincials

Fr Michael Egan — Dublin (Ireland)
Fr Nicholas Pavicic — Zagreb (Jugoslavia)
Fr Dennis Duarte — Bombay (India)

Fr Ismael Mendizabal — Valencia (Spain)
Fr Ignatius Velasco — Caracas (Venezuela)
Fr Sergius Cuevas — Santiago (Chile)
Fr Joseph Sangalli — Genoa (Italy)
Fr Hector Lecuona — Montevideo (Uruguay)
Fr Cadmus Biavati — Rome (Italy)

5. Fraternal solidarity

The Special General Chapter repeatedly emphasised the value of solidarity in the Congregation.

In this connection the Rector Major expresses his own appreciation and that of the Superior Council, and also the sincere gratitude of the Communities in need of help who experience the concrete fruits of fraternal charity. At the same time he invites every confrere to make it ever more generous and effective, in the certainty that this will lead to a greater awareness of the bond which unites us all in the Congregation. He recalls that Lent and Advent are the most propitious times for giving an effective demonstration to our needy brethren that we are concerned about their requirements, which are often urgent.

It must not be forgotten that a simple glass of water given in charity is a source of enrichment for both the giver and the receiver. For this reason, even the poorest communities can do a good deal, albeit in a modest way, for their other brethren.

Communities are asked to send the fruits of their efforts at solidarity to the Centre, even in cases where the amounts concerned are destined by the donors for specific works. But it should be remembered that in general only the Superior Council is in a position to know the true needs of so many different works and activities, and is therefore in a position to give them adequate help. It is therefore desirable that at least a part of the sum collected should be sent to the Centre without any strings attached.

Sums that have been sent in by individual Communities have been grouped together under their respective Provinces. The wishes of donors have been respected in every case.

Provinces that have sent donations:

ITALY

7.000.000	Central	160.000	Pugliese
1.500.000	Subalpine	680.000	Rome
500.000	Ligure	1.222.000	Sicily
350.000	Lombarda	1.088.000	Venice S. Mark
6.500.000	Novarese	148.000	Venice S. Zeno
408.000	P.A.S.		

EUROPE

479.020	Austria	82.470	Portugal
400.000	North Belgium	906.409	Spain - Barcelona
560.000	South France	226.700	Spain - Bilbao
400.000	Holland		

ASIA

340.040	Middle East	951.875	Thailand
10.000	Korea		

AFRICA

30.000	Central Africa
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AMERICA

19.000	Antilles	113.750	Paraguay
633.500	Argentina - Cordoba	831.350	U.S.A. S. Franc.
506.000	Bolivia		Various chapter
369.175	Ecuador - Cuenca	2.792.740	members
63.000	Mexico - Guadal.	120.000	Non salesians

Total received from 10 Mar. 1971 to 15 Mar. 1972	29.391.029
Residue brought forward	40.727
Total sum available	<u><u>Lire 29.391.029</u></u>

Destinations for money received:

AMERICA	Lire
Antilles Haiti: « Maison Populaire d'Education » of Cap-Haitien	112.000
Antilles Haiti: To Fr Bohnen for the poor at Port-au-Prince	1.000.000
Antilles Dominican Republic: Parish of St Dominic Savio	600.000
Argentina Parana: Salesian College « Enrique Carbo »	590.000
Bolivia El Alto, La Paz: for slum-dwellers	1.000.000
Bolivia Villas-Cochabamba: for slum-dwellers	1.000.000
Brazil Belem-Sacramento: Salesian Industrial School	200.000
Brazil Prelature of Porto Velho: Parish of Our Lady of Fatima	4.000.000
Brazil Prelature of Rio Negro: Mission of Pari-Cachoeira	590.000
Chile College of Conception	112.000
Chile Santiago, for the Institute of Pedagogy	1.875.000
Ecuador Quito: Parish of Mary Help of Christians	1.000.000
Ecuador Cuenca: Oratory at the Technical College	870.000
Ecuador Cuenca: Organ, Mary Help of Christians	1.475.000
Ecuador Santiago-Morona Mission, for agricultural machinery	1.000.000
ASIA	
Philippines Cebu, Boys Town	312.000
Philippines Manila: Tondo: for youth centre	951.875
Hong Kong Coloane: Leper Village	20.000
Hong Kong Cheng Chau: Studentate of Philosophy	112.000
India Diocese of Krishnagar, Pakistan refugees	2.387.175
India Calcutta: Flood victims in Krishnagar	1.000.000
India Province of Gauhati, Pakistan refugees	2.387.175
India Azimganj (Bengal, Calcutta) for irrigation pump	500.00
India Diocese of Shillong: new Mission at Dorange	600.000
Vietnam Mons. Paul Seitz, Bishop of Kontun, for social works	124.000

AFRICA

Algeria Oran: Hain El Turk	112.000
ROME To the Holy Father on the occasion of the special audience to the members of the Special General Chapter	5.000.000

Total sum assigned from 10 Mar. 1971 to 15 Mar. 1972	28.930.225
Residue carried forward	501.531
TOTAL	<u>29.431.756</u>

Fraternal solidarity. General Statement

Total received, to 15 Mar. 1972	138.028.076
Total disbursed, to 15 Mar. 1972	<u>137.526.545</u>
In hand	<u>501.531</u>

IV. ACTIVITIES OF THE SUPERIOR COUNCIL AND PROJECTS OF GENERAL INTEREST

The members of the Superior Council, having completed the more urgent business after the ending of the General Chapter, left the Generalate, Via della Pisana, Rome, for a period of rest, and in some cases to arrange matters in the provinces they had to leave after the elections.

Some of the Councillors were able to make a first rapid contact with the provinces and obtain information about the preparations being made for the provincial chapters and the implementation of the deliberations of the Special General Chapter, especially as regards the study of the documents.

The 5th March found them all back in Turin, and they have since been engaged in the ordinary and extraordinary work of the government of the Congregation. To deal more systematically and more exhaustively with the many and new problems which have to be faced, various Commissions have been set up amongst the Council members to study individual problems which later must be the object of consideration and decision by the whole Council. The following items have been examined, amongst others: the reorganisation of the complex of works at Valdocco consequent upon the transfer of the Generalate to Rome; the Central Province; the Commission for the P.A.S. called for by the Special General Chapter; the organisation of the different Departments and their activities in the new Generalate and in conformity with the requirements of the S.G.C.; the drawing up of a short-term programme of initiatives and activity of direct interest to the Superior Council and the whole Congregation for the gradual and systematic implementation of the S.G.C.; the putting into effect of the new structures, etc.

Because of this work which is urgent and of great importance for

the entire Congregation the Regional Councillors cannot begin at once their visits to the provinces of their groups.

The transfer of the offices from Turin to Rome will take place as soon as the work on the new house, which was taken up again after the General Chapter, is completed. It is difficult to be precise about a date, but it would seem to be a matter of a few months only.

In repetition of what was done after the 19th General Chapter, it was the desire of the Superior Council to inaugurate its service to the Congregation by a pilgrimage to Don Bosco's birthplace on 11th March, so as to evoke there, where our work began, the remembrance of those great ideals which are at the foundation of our renewal.

A surprise, at once welcome and unwelcome, came a few days after the return of the Councillors to Turin: the nomination as Auxiliary Bishop of Mercedes (Uruguay) of His Excellency Mons. Joseph Gottardi, who had been elected by the Special General Chapter as Regional Councillor for Latin America (provinces of Argentina, Brazil, Paraguay and Uruguay). He takes with him to his new and responsible pastoral duties the prayers of the confreres who had shown their confidence in him by calling him to take part in the government of the Congregation.

V. DOCUMENTS

SACRA CONGREGATIO
PRO RELIGIOSIS
ET INSTITUTIS SAECULARIBUS
Prot. n. Sp. R. 90-70

DECREE

On the form of ordinary government and the eligibility of secularized religious men for ecclesiastical offices and benefices.

Experiments in forms of government have given rise to a number of problems and questions especially in regard to the personal authority of the Superior.

Furthermore, it has seemed opportune, at this time, to re-examine the prohibitions of Can. 642 affecting secularized religious men.

After preliminary study by Consultors, the Members of this Sacred Congregation, in the Plenary Assembly held on September 24 and 25, 1971, weighed carefully the following questions:

1. Whether, contrary to the prescription of Can. 516, an exclusive and collegial form of ordinary government may be admitted for a whole religious institute, for a province, or for individual houses, in such a way that the Superior, if there is one, is merely an executive.
2. Whether Can. 642 may be suspended so as to permit religious men who have been properly dispensed from their vows to be eligible for or to hold ecclesiastical offices or benefices without the special permission of the Holy See.

After due consideration, the aforesaid Assembly, unanimously adopted the following decisions:

Answer to question n. 1: *Negative* According to the mind of Vatican Council II (Decr. *Perfectae caritatis*, n. 14) and the Pontifical Exhortation *Evangelica testificatio*, n. 25, Superiors must have personal authority, without prejudice to the practice of legitimate consultation and to the limits placed by common or particular law.

Answer to question n. 2: *Affirmative*.

His Holiness Pope Paul VI, in the Audience granted to the Secretary of this Sacred Congregation for Religious and for Secular Institutes on November 18, 1971, approved the conclusions of the Plenary Assembly.

By this present decree, the Sacred Congregation promulgates the above decisions and declares them immediately effective without the executory clause. They will remain in force until superseded by the revised Code of Canon Law.

Given at Rome, February 2, 1972.

I. Card. Antoniutti
Prefect

✠ Augustine Mayer, O.S.B.
Secretary

VI. PONTIFICAL MAGISTERIUM

1. **The presence of the Church in the world according to the teaching of Vatican II**

An audience of the Holy Father to Directors and of Secular Institutes, 2nd February 1972.

Beloved sons, members
of the Secular Institutes!

On this day, dedicated to the liturgical memory of the presentation of Jesus in the Temple, we are glad to meet you to recall together the XXV anniversary of the promulgation of the Apostolic Constitution *Provida Mater*, which took place on 2 February 1947 (cfr. A.A.S. XXXIX, 1947, pp. 114-124). That document was a very important event for the life of the Church today, because in it our Predecessor Pius XII of venerated memory accepted, sanctioned and approved the Secular Institutes, specifying their spiritual and juridical nature. A day dear to you, a significant day, on which; in imitation of Christ who, having come into the world, offered himself to the Father to do his will (cfr. Ps. 39, 9; Heb. 10, 9), you too were presented to God, to shine before the whole Church, and to consecrate your lives to the glory of the Father and to the elevation of the world.

We too are very happy at this meeting, because we well remember the circumstances in which the historic document, a real *magna charta* of the Secular Institutes, matured. These Institutes, already gradually prepared previously by the Spirit, who engenders secret impulses in souls, saw in it their official acceptance by the Supreme Authority (thanks especially to venerated Cardinal Larraona), their birth certificate, and the beginning of a new thrust towards the future.

Twenty-five years are a relatively short time; nevertheless they

have been years of particularly intensity, comparable to the years of youth. There has been a magnificent bloom, confirmed by your presence here today and the meeting of the Generals in charge of all the Secular Institutes, scheduled to take place in Rome next September. We wish, therefore, to address to you our word of encouragement, confidence, exhortation, in order that today's jubilee may be really fruitful in results, for you and for the whole People of God.

In the perspective of Vatican II

A) The Secular Institutes must be set in the perspective in which Vatican II presented the Church, as a living, visible and at the same time spiritual reality (cfr. *Lumen Gentium*, 8). It lives and develops in history (cfr. ib. 3, 5, 6, 8), composed of many members and different organs, which, however, are closely united and communicating with one another (cfr. ib. 7). They participate in the same faith, the same life, the same mission, the same responsibility of the Church, and yet are distinguished by a gift, a particular charism, of the life-bringing Spirit (cfr. ib. 7, 12), given not only for one's personal benefit, but also for the benefit of the whole community. The anniversary of *Provida Mater*, which expressed and approved your particular charism, invites you, therefore, according to the direction of the Council « to return to the sources of all Christian life and to the original inspiration behind a given community » (*Perfectae caritatis*, 2), to check your faithfulness to the original charism characteristic of each one.

If we ask ourselves what has been the soul of every Secular Institute, that has inspired its birth and development, we must answer: it has been deep concern for a synthesis. It has been the longing for the simultaneous affirmation of two characteristics: 1) full consecration of life according to the evangelical counsels and 2) full responsibility for a transforming presence and action within the world, in order to mould it, perfect it and sanctify it. On the one hand, the profession of the evangelical counsels — a special form of life that serves to nourish and bear witness to that holiness to which all the faithful are called — is the sign of perfect identification with the Church, nay more, with her Lord and Master, and with the aims he has entrusted to her. On the other hand to remain in the world is a sign of the Christian responsibility of the man saved by Christ, and therefore committed to

« illumine and organize temporal affairs... in such a way that they may always start out, develop and persist according to Christ's mind, to the praise of the Creator and the Redeemer » (*Lumen Gentium*, 31).

In this framework, we cannot but see the deep and providential coincidence between the charism of Secular Institutes and what was one of the clearest and most important lines of the Council: the presence of the Church in the world. In fact, the Church has laid strong emphasis on the different aspects of her relationship with the world. She has clearly stated that she is part of the world, that she is intended to serve it, that she must be its soul and leaven, because she is called to sanctify and consecrate it, and to reflect upon it the supreme values of justice, love and peace.

Towards a new world

The Church is aware of the fact that she exists in the world, that she « goes forward together with humanity and experiences the same earthly lot as the world does. She serves as a leaven and as a kind of soul for human society » (*Gadium et Spes*, 40). Therefore she has a real secular dimension, inherent in her intimate nature and mission, the roots of which plunge into the mystery of the Word Incarnate, and which has been realized in different forms for her members — priests and laymen — according to their own charism.

The papal Magisterium has never tired of summoning Christians, particularly in the last few years, to shoulder their own responsibilities, effectively and sincerely, before the world. This is all the more necessary today in that humanity finds itself at a vital turning-point in its history. A new world is arising; men are seeking new forms of thought and action, which will determine their lives in future centuries. The world thinks it is self-sufficient, and that it does not need divine grace or the Church to build itself up and expand. A tragic gap has arisen between faith and practical life, between technical and scientific progress and the growth of faith in the living God. It is stated, not without reason, that the most serious problem of the present development is the problem of the relationship between the natural and the supernatural order.

The Church of Vatican II has listened to this «vox temporis», and has replied with the clear awareness of her mission before the world

and society. She knows she is « the universal sacrament of salvation », she knows that there cannot be human fullness without grace, that is, without the Word of God, who is « the goal of human history, the focal point of the longings of history and of civilization, the centre of the human race, the joy of every heart, and the answer to all its yearnings » (*Gaudium et Spes*, 45).

In a moment such as this, the Secular Institutes, by virtue of their charism of consecrated life in the world (cfr. *Perfectae caritatis*, 11), appear as providential instruments to incarnate this spirit and transmit it to the whole Church. If, in a certain way, they essentially manifested this aspect even before the Council, with all the more reason must they today be specialized, exemplary witnesses to the attitude and mission of the Church in the world. For the *aggiornamento* of the Church today, clear directives or frequent documents are not sufficient: persons and communities, responsibly aware of embodying and transmitting the spirit desired by the Council, are required. This is the thrilling mission entrusted to you: to be a model giving an indefatigable impulse to the new relationship that the Church is trying to embody before the world and in the service of the world.

Dual reality

B) In what way? With the dual reality of your nature.

In the first place, your consecrated life, in the spirit of the evangelical counsels, is the expression of your undivided loyalty to Christ and to the Church, of the permanent and radical striving towards holiness, and the awareness that, in the last analysis, it is only Christ who, with his grace, carries out the work of redemption and transformation in the world. It is deep in your hearts that the world is consecrated to God (cfr. *Lumen Gentium*, 34). Thus your life guarantees that your intense and direct relationship with the world should not become worldliness or naturalism, but should be the expression of Christ's love and mission. Your consecration is the root of hope, which must always support you, even when the external results are few or non-existent. It is not so much your external works that make your life fruitful for the world as your love for Christ, which has impelled you to the complete gift of yourselves, to which you testify in the ordinary conditions of life.

In this light, the evangelical counsels — though common to other

forms of consecrated life — take on a new significance, which is particularly relevant at the present time. *Chastity* becomes the practice and living example of self-control and of life in the spirit, straining towards heavenly realities, in a world that is retiring into itself and giving vent to its instincts in an uncontrolled way. *Poverty* becomes the model of the relationship one should have with created goods and their right use, with an attitude that is valid both in developed countries, where the eagerness to possess seriously threatens the evangelical counsels, and in less well-off countries, where your poverty is the sign of solidarity and of presence with your sorely-tried brothers. *Obedience* becomes witness to humble acceptance of the meditation of the Church and, more generally, of the wisdom of God who rules the world through secondary causes; and at this moment of the crisis of authority, your obedience becomes a witness to the Christian order of the universe.

For the sanctification of the natural order

In the second place, your secular character urges you, unlike Religious, to emphasize your relationship with the world. This is not just a sociological condition, an external fact, but an attitude: to be present in the world, to know you are responsible for serving it, so as to shape it, according to God, in a more just and more human order, and thereby sanctify it from within. The first attitude to assume before the world is respect for its legitimate autonomy, for its values and its laws (cfr. *Gaudium et Spes*, 36). This autonomy, as we know, does not mean absolute independence of God, the Creator and ultimate purpose of the universe. One of the important dimensions of this special characteristic of your *secularity*, is to take the natural order seriously, working for its perfection and its sanctification, in order that its demands may be integrated in the spirituality, the teaching, the asceticism, the structure, the external forms and the activity of your Institutes. Thus it will be possible, as is required by the *Primo feliciter*, for « your own specific, peculiar character, your secular character, to be reflected in all things » (II).

Since the necessities of the world and the possibilities of action in the world and with the instruments of the world are very varied, it is natural that there should arise different forms of implementation

of this ideal, individual and associated, hidden and public, according to the indications of the Council (cfr. *Apostolicam Actuositatem*, 15-22). All these forms are likewise possible for the Secular Institutes and their members. The plurality of your forms of life (cfr. Vote on Pluralism. World Congress of Secular Institutes, Rome 1970) enables you to set up different types of communities and to give expression to your ideal in different environments and with different means, even when it is possible to bear witness to the Church only in an individual, hidden and silent form.

Priestly responsibility

One word more for the priests who join together in Secular Institutes. The fact is expressly contemplated in the teaching of the Church, from the *Motu Proprio Primo feliciter* and the conciliar Decree *Perfectae caritatis*. In himself, the priests as such has also, like the Christian layman, an essential relationship with the world, which he must realize in an exemplary way in his own life, in order to carry out his own vocation, for which he is sent into the world as Christ was sent by the Father (cfr. Jn. 20, 21). But as priest he assumes a specifically priestly responsibility for the proper formation of the temporal order. Unlike the laymen — apart from exceptional cases, as expressed in a vote of the recent Episcopal Synod — he does not exercise this responsibility with direct and immediate action in the temporal order, but through his ministerial action and through his role as educator in the faith (cfr. *Presbyterorum Ordinis*, 6). This is the highest means to ensure that the world should constantly be perfected, according to the order and the significance of creation.

Becoming a member of a Secular Institute, the priest, precisely in his secular capacity, remains connected in a deep union of obedience and collaboration with the Bishop; and, together with the other members of the Presbyterium, he helps his confrères in the great mission of being « fellow workers on behalf of truth », fostering the « special bonds of apostolic charity, ministry, and brotherhood » (*Presbyterorum Ordinis*, 8) which must characterize this diocesan organism. As a member of a Secular Institute, the priest is also helped to practise the evangelical counsels. We are well aware that this question of priests being members of the Secular Institutes is a deeply felt problem. It must be

solved in full respect for the « *sensus Ecclesiae* ». We know that, in this connection, you are seeking adequate solutions; and we encourage this effort, which must be considered valid, in a very delicate sector.

There exists, in fact, a problem that is raised in terms of a triple requirement, each of which is very important. There is the requirement represented by the « *secularity* » of the priest who is a member of a Secular Institute; the requirement, too, that this priest should maintain close contacts with his own Institute, from which he expects spiritual nourishment, solace and support for his own inner life; and finally the requirement of remaining in close dependence on the diocesan Bishop.

Points to consider

We know, as we said, that you are studying the matter, in order to reconcile these apparently conflicting requirements. Seek freely, along this line, placing your qualifications, your sensibility, your experience at the service of this study. We will take the liberty merely to call your attention to the following points, which seem to us worthy of peculiar consideration:

a) The solution, whatever it may be, must not encroach in the slightest on the authority of the Bishop, who, by divine law, is alone and directly responsible for his flock, a portion of God's Church (cfr. Acts, 20, 28).

b) In your studies keep in mind the following reality: man is a personal, psychological, active unit. The spiritual dimension and the pastoral dimension can be distinguished in him only on the conceptual plane.

We do not wish thereby — and allow us to stress it — to condition, far less to put an end to the study you are carrying out, by already indicating to you a solution. We wish merely to invite you to keep especially in mind, in your study, two points that seem to us of vital importance.

Thus we have reached the end of our considerations, even if a great many more things could be said, and many developments remain open. But with deep joy we express to you our desire and our hope: that your Institutes may be more and more models and examples of the spirit that the Council wished to infuse into the Church, in order to overcome the devastating threat of secularism, which exalts only

human values, detaching them from him who is their origin and from whom they receive their significance and their definitive finality; and in order that the Church may really be the leaven and the soul of the world.

The Church needs your testimony! Mankind is waiting for the Church to embody more and more this new attitude to the world, which must shine forth in a very special way in you, by virtue of your consecrated life in the world. May our Apostolic Blessing, which we willingly impart to you present here, and to all the members of the dear and well-deserving Secular Institutes, encourage you in all this.

2. Priest's identity found in Christ

*Audience of Paul VI to parish priests and Lenten preachers of Rome,
17th February 1972*

Dear Brothers,

This yearly meeting at the beginning of Lent, in *capite ieiunii*, as is the traditional expression in the Church's liturgy and asceticism, places us straight away in a setting of confidence. I hope that this confidence is mutual, even if this spiritual and family conversation gives me, your bishop, the role of sole speaker, with each one of you being called to reply to me in the silence of his soul. I perform that role with the simplicity and affection that mark the heart of a priest.

Re-thinking our priesthood

The heart of a priest: I think that your hearts too are at times uneasy and disturbed by the many questions and problems that have arisen since the Council even in our ordinarily tranquil minds. What has happened? The exploration of the causes and the examination of the phenomenon of this state of mind which is unusual for a priest precisely because of what he is and what he does, have given rise, as you know, to much study, writing, discussion, and certainly also to many personal reflections on your part. The aggressive tide brought by the critical period that we were going through has reached us too. From some points of view it is providential, from others it is dangerous and negative. It has obliged us to rethink our priesthood in all its elements: biblical, theological, canonical, ascetical, and operative. The

fact that this rethinking has been taking place face to face with the challenges of the whirlwind of changes in modern life, both in the practical, active, and social field, has made us too ask whether the traditional life of the priest should not be studied in a new historical and spiritual context. The world is changing, and are we standing there motionless, as though we were canonically mummified in our crystallized outlook and in our traditional customs, the meaning and value of some of which are no longer understood by many, neither by the society that surrounds us, nor at times by ourselves? Trust in a certain type of renewal is given us not only by this formidable pressure from outside but also by the Council, which was authoritative and good, and which spoke to us of « *aggiornamento* ». Some have interpreted this « *aggiornamento* » as a justification, indeed as an apologia for an extremely delicate criterion, that of historical relativism, of adaptation to the times, to the famous « signs of the times » (as though these were capable of being interpreted intuitively by all) of conforming, in other words, to the world, that world in which we find ourselves and from which the Council urged the Church no longer to separate herself as a matter of principle, but to immerse herself in it in order to fulfil her mission.

The onslaught of this thrust towards novelty has often given us ecclesiastics too a certain feeling of dizziness (cf. Is. 19:14) a lack of confidence in tradition, a certain low estimation of ourselves, a mania for change, a capricious need for « creative spontaneity », and so on. Intentions which are without doubt subjectively upright and generous have also found a place in this vast and complex attempt at transforming ecclesiastical life. We shall point out two of them to show you how we follow these phenomena with loving attentiveness. First, there is the intention, deeply and painfully felt, of escaping from the state of what is now called frustration, that is, from a sense, experienced by some, of the uselessness of one's being paralysed in the discipline of the ecclesiastical organization. What is the use, they ask, of being a priest?

Profound changes affect us

It is a bitter and anguished question in places where the community to which these priests belonged has profoundly changed in numbers

and life style and where the priest's ministry, tied to a fixed place and fixed customs, seems to have become either superfluous or ineffective. The objection that one's life is useless is, especially today, when we are so conscious of utilitarian efficiency, a very tormenting one. It deserves at the least loving understanding, even if an adequate remedy is not possible. The other intention, which is likewise certainly inspired by a good desire, is that of those who would like to remove every clerical or religious distinction of a sociological nature, of dress, profession, or state, in order to identify with the ordinary people and to conform to the life style of others — in short, to laicize themselves, in order thus to penetrate society more easily. This is, if you will, a missionary intention, but what a dangerous and injurious one it is, if it ends up with the loss of that specific power of reacting on society that is concluded in our definition of « the salt of the earth », and if it reduces the priest to a uselessness worse than that to which we have already referred. This is what the Lord says: « What is the good of salt that has become tasteless? » (cf. Mt. 5:13).

Dear brothers, read the introductory part of the document on the ministerial priesthood discussed in the recent Synod of Bishops. There, in a brief but comprehensive and vigorous synthesis, is described the priest's situation today, with all its problems. You will see with what an attentive eye, and with what an affectionate heart the Church is considering the present condition of the clergy. Realism and love have shaped this serious, but at the same time considerate and optimistic, study.

We now draw your attention to this important matter. Throughout this situation with its internal and external problems, one question concerning our priesthood stands out above the others. In a certain sense it sums them all up. It is that question which has become a common one in the complex discussion concerning us; the question is about the so-called identity of the priest: who is he? Who is the priest? Is there really a priest in the Christian religion? And if there is a minister of Gospel, what is the role that he should assume? All the temptations of the early Protestant polemic have been revived. Perhaps even deeper temptations springing from a preternatural source have come to life — this is a mystery, not fantasy — temptations of doubt, not as a method of research, but as a disheartened response proceeding from ungrasped truth and from uncertainty to the point of blind-

ness — a response which is assumed as a dramatic and condescending attitude by a person deprived of interior light. These temptations have been felt even at the very centre of the intimate self-awareness of the priest and have disturbed that blessed interior certitude about his role in the Church: *Tu es sacerdos in aeternum*; in its place there has been substituted a nagging question: Who am I? Does not the answer that has always been given and that was taught to us from our years in the seminary, the answer that has burned as an everlasting flame in the centre of our heart and has become part of our personal outlook? Indeed it is a question that at first sight seems as superfluous as it is dangerous; but the fact is that it has been shot as an arrow into the heart of many priests, especially of some young men on the threshold of ordination, and of other brothers when they had arrived at the fullness of maturity. The tendency of our brothers, when they have found themselves in this difficult situation of doubt concerning themselves and the authority of the Church, a tendency *per se* hypothetically legitimate, but soon transformed into temptation and deviation because of the impossibility of finding a satisfying answer — the tendency has been to seek the definition of the priest's identity in the wrong place, or outside the household of the faith, in the writings of sociology especially, or of psychology, or in the comparison with Christian Churches separated from Catholic roots, or finally in a humanism which has the axiom: the priest is above all a man, a whole man, like all others...

Document on Catholic priesthood

We do not concentrate on this analysis, except to follow spiritually and with sorrowful regret the priests who have left us: how could we not love them still? And in this we wish also to recall to you, beloved brothers, who, we would say with Jesus the Lord, « have remained with me in my trials » (Lk. 22:28), how much teaching the Church has dedicated in recent times to her priests, and how much your own reading in the scriptural, theological, historical, spiritual and pastoral field has confirmed and spread this teaching. The reading of a good document on the Catholic priesthood will be a providential strengthening comfort not only of your learning, but also your inner peace and fer-

vous. We cite one as an example: *Sacerdoce et Célibat*, by J. Coppens and other prominent authors, Louvain, 1971.

We limit ourselves here to a fundamental affirmation: we must search for the definition of the priest's identity in the thought of Christ. Only faith can tell us who we are and what we should be. The rest — what history, experience, society, the needs of the times, etc. can tell us — we will look for afterwards, with the responsible and wise assistance of the Church, as a logical derivation from an encounter in faith and from a commentary and application of it. Let then the Lord speak to us. This is the theme of our discourse, which each one of you can later develop on his own, in the inner sanctuary of the meeting with God.

And so let us humbly ask Jesus, our Master: what are we? Should we not perhaps consider what he thinks of us and what he wishes us to be and what our identity is, in his eyes?

We get a first reply immediately. We are men who have been *called*. Our Gospel begins with our vocation. It seems to us justifiable to see in the history of the Apostles the history of us priests. As for the first men that Jesus chose to be his own, the Gospel story is very clear and very beautiful. The Lord's intention is obvious, and it is very interesting in the messianic setting and, later, in the context of the economy of Christianity. It is Jesus who takes the initiative; he himself points this out: « You did not choose me, no, I chose you » (Jn. 15:16; 15:19; cf. Jn. 6:70) and the simple and delightful scenes which portray for us the calling of each disciple show fixed choices being carried out with precision (cf. Lk. 6:13). It will be a pleasure for us to meditate on them. Whom does he call? He does not seem to take account of the social standing of those he chooses (cf. 1 Cor. 1:27); nor does he seem to want to make use of those who offer themselves with superficial enthusiasm (cf. Mt. 8,19-22).

We have been called

This design in the Gospels concerns us personally. I repeat: we are men who have been called. The familiar question of vocation concerns the personality and destiny of each one of us. How our vocations developed and were formed is the most interesting factor in the personal history of our lives. It would be foolish to try to

reduce a vocation to a complex of trivial external circumstances. On the contrary, we should note the ever more assiduous and careful attention with which the Church nurtures, selects and assists priestly vocations. This is a factor providing certainty in the confirmation of our identity—an identity that is often today subjected to specious analysis with the aim of declaring it unauthentic. In fact today it is an extremely difficult thing for a vocation to the Church to be based upon internal and external motives that could be honestly questioned. The saying of Paschal: « The most important thing in the life is the choice of a profession: chance decides it » (cf. *Pensées*, 97) does not hold good for us. It was not chance that decided for us.

Always ministers of salvation

We ought rather to think about certain aspects of this vocation which came to us. It marked the highest moment for the exercise of our freedom: we freely thought, reflected, willed and decided. It brought about the great choice of our life; like the words « I do » spoken by the person contracting marriage, our response to it, in contrast to the wordiness of the man lacking ideals greater than himself, was a commitment of our life: a commitment of the form, the extent, and the duration of our self-offering. It is therefore the most beautiful and the most ideal historical page of our human existence. It would be tragic to underestimate it. Our response at once qualified our entire life with its awesome « yes », making our life that of one who is set aside from the ordinary manner in which others lead their lives. St. Paul says it of himself: « Set apart for the Gospel of God ». It is a « yes » which in a moment tore us from everything that we had: « they left everything and followed him » (Lk. 5:11); it is a « yes » which placed us in the ranks of the idealists, dreamers, madmen, even of those who seemed like fools, but also, thank God, in the ranks of the strong, of those who know why they are living and for whom they are living—« I know who it is that I have put my trust in » (1 Tim. 1:12)—of those who have set themselves the task of serving and giving their lives, their whole lives, for others. This is what we are called to. We are indeed set apart from the world, but we are not separated from that world for which we must be, with Christ and like Christ, ministers of salvation (cf. *Ench. Cler.*, 104, 360, 1387).

There is something else to say concerning our vocation. As we were saying, we are men who are called. We are called by Christ, called by God. That means that we are loved by Christ, loved by God. Do we think about this? « I know, says the Lord, the ones I have chosen » (Jn. 13:18). A divine plan conceived beforehand rests firmly on each one of us, so that of us it can be said what the prophet Jeremiah says to Israel in the name of God: « I have loved you with an everlasting love, so I am constant in my affection for you » (31:3). An identity entered in heaven, « in the book of life » (cf. Rev. 3:5).

We are called, therefore. But for what purpose? Our identity is enriched by another essential characteristic: we are *disciples*. We are, so to speak, *the disciples*. The term « disciple » necessarily involves another term: « master ». Who is our Master? It is absolutely essential to remember this: « You have only one Master, and you are all brothers, you have only one Teacher, Christ » (Mt. 23:8-10). Jesus wanted to be known by this title Master (cf. Jn. 13:13). After speaking to the crowd after instructing everyone, Jesus taught the group of his special followers, the disciples, recognizing that they had a prerogative of supreme importance: « the mysteries of the kingdom of heaven are revealed to you, but they are not revealed to them » (Mt. 13:11). Because those whom he called were disciples, they were raised to the position of teachers, not of their own doctrine, clearly, but of the doctrine revealed to them by Christ. In spite of the infinite difference, this is analogous to what Christ said of himself: « My teaching is not from myself; it comes from the one who sent me » (Jn. 7:16); Therefore, in as much as we are disciples, we can also say that our priestly identity carries with it a connotation of magisterium: we are disciples and we are teachers; we listen to the word of Christ and we proclaim that same Word.

Studying Christ's teaching

This description of ourselves would involve a long and patient study of its meaning in the Gospels. It will be interesting and essential for us all to make this study, in order both to know the Lord's thought regarding ourselves and consequently to become conscious of our nature: as pupils we must act as teachers.

The first characteristic, that of disciples, upon which we are now

concentrating our attention, is a very important one. As you know, dear brothers, this characteristic involves a twofold duty for the life of the priest in search of authenticity. The first duty is that of studying Christ's teaching. This study branches out in various directions, all of which are concerned with essential aims for our definition as priests. We hasten to say that this duty is that of *listening*, listening to the voice of Christ's Spirit, that is to the inspirations that have the mark of true supernatural origin (cf. Rev. 2:6 ff; Mt. 10:19; Jn. 14:26). We must listen, therefore, to the voice of the Church, when she speaks in the exercise of her magisterium, whether ordinary or extraordinary (cf. Lk. 10:16). We must listen to the echo of Christ's voice in the words of those who speak to us in the name of the Lord, as do the bishop, the spiritual director or some good and wise friend. We must listen also the voice of the People of God, when it recalls us to our duties or occasionally asks from us some service which is in accordance with our ministry. But we must act with due prudence, which is so necessary in such circumstances, for here it is easy to suffer from excess, from the pressure of publicity or the presence of outside interests or methods. We must listen through the study of the sacred sciences; often lay experts are better informed about their own subjects than we are about religious teachings (cf. Lk. 16:8). Finally we must listen through mental prayer and meditation. We are all well aware that this is meant for the nourishment of our personal spiritual life (cf. Jn. 8:31). We can truly say with Jesus: « Blessed are those who hear the word of God and keep it » (Lk. 11:28; cf. 8:21).

Following Jesus Christ

The second duty if we are to be true disciples, is to imitate. How much there is to say about this second consequence of the fact that we are members of Christ's school. Precisely at this time when we are assailed by secularization and the attempt to cause the clergy to lose its external marks, and, unfortunately, its interior ones too. So-called « human respect », which caused even Peter to fall, could tempt us also to hide what we are and make us forget Saint Paul's exhortation: « Do not model yourselves on the behaviour of the world around you » (Rom. 12:2). In fact the « imitation of Christ » must be the practical study for our conduct. We will not say any-

thing further on a subject which is so well known and so closely connected with the intrinsic demands of priestly identity. In the thought of Jesus there is still another essential characteristic needed for our identity. It is the fact that he has promoted us from disciples to apostles. As a synthesis of what we are saying, listen to the words of the Evangelist Saint Luke: Christ « summoned his disciples and picked out twelve of them; he called them apostles » (Lk. 6:13). *Servati servandis*, it does not seem exaggerated to us that this supreme title of apostle should be applied to priests, and indeed that certain powers and functions proper to the priest of Christ should be looked for in this very title.

Each one of us can say: « I am an apostle ». What does *apostle* mean? It means « sent ». Sent by whom? And sent to whom? Jesus himself gives us the answer to both these questions on the evening of his Resurrection: « As the Father sent me, so am I sending you » (Jn. 20:21). Think of it. Here is something that leaves us really amazed. Where does my priesthood come from and where does it lead? What else is it but the channel of the divine life, serving, by an extension of the saving mission of Christ, God and Man, to communicate the divine mysteries to mankind? Let people consider us, Saint Paul says, as « stewards entrusted with the mysteries of God » (1 Cor. 4:1). We are ministers of God (2 Cor. 6:4). We are friends of Christ. Ours is a mission which sets up a personal relationship with Christ, a relationship which is singular and different from that which he has with all others: « I call you friends, because I have made known to you everything I have learned from my Father. You did not choose me, no, I chose you » (Jn. 15:15-16). This is a friendship which has its roots in the uncreated love of the Trinity itself: « As the Father has loved me, so I have loved you. Remain in my love » (Jn. 15:9). We are servants of the brethren; we will never succeed in giving this term enough fullness of meaning with regard both to ourselves and even more to our mission. Christ wished thus to define his mission (cf. Mt. 20:28) and he wished ours to be similar, in deep humility and in perfect charity: « ... and you should wash each other's feet! » (Jn. 13:14). But at the same time what dignity and what powers such service involves! It is the service of an ambassador! « We are ambassadors for Christ; it is as though God were appealing through us » (2 Cor. 5:20). In addition we have the sacra-

mental powers that make us instruments of the very action of God in men's hearts. It is no longer just our human activity that marks us, but the conferral of the divine power working through our ministry.

Minister of official worship

Once the meaning and sacramental value of our ministry, that is, our apostolate, is understood, a whole set of other elements can give shape to the spiritual, ecclesial, and even the social figure of the Catholic priest, so as to identify him as unique among all, whether inside or outside the ecclesiastical society. The priest is not just a presbyter presiding over the community on religious occasions. He is truly the indispensable and exclusive minister of official worship, performed *in persona Christi* (in the person of Christ) and at the same time *in nomine populi* (in the name of the people); he is the man of prayer, the only one who brings about the Eucharistic Sacrifice, the man who gives life to dead souls, the dispenser of grace, the man of blessing. The apostle-priest is the witness of the faith, the missionary of the Gospel, the prophet of hope, the centre of the community. From him it goes outwards and to him it returns. He builds up the Church of Christ, which is founded on Peter. And here we come to that title which is properly his, a title both lowly and sublime: he is the shepherd of God's people. He is the worker of charity, the guardian of orphans and little ones, the advocate of the poor, the consoler of the suffering, the father of souls, the confidant, the counsellor, the guide, the friend of all, the man for others, and, if need be, the willing and silent hero. If you look closely at the anonymous countenance of this solitary man with no home of his own, you will see one who can no longer love just humanly, because he has given all his heart, without withholding any portion of it, to that Christ who gave himself for him even to the Cross (cf. Gal. 2:20) and to that neighbour whom he has resolved to love to the extent that Christ does (cf. Jn. 13:15). This is in fact the meaning of his intense, happy sacrifice in celibacy. To put it in a single phrase, he is another Christ.

This in the final analysis is the priest's identity: as we have so often heard repeated, he is another Christ.

Well then, what ground is there for doubt or fear?

VII. NECROLOGY

Bro. Robert Samuel Angus

* Mile End, Adelaide (Australia) 12.12.1923, † Sunbury, Australia 1.10.1971 age 47, 27 profession.

For several years he was farm-manager at Oakleigh and from 1965 agricultural instructor in our college at Sunbury. His characteristic virtues were: obedience, which seemed natural to him because inspired by true love of the Congregation and Superiors; charity, made still more endearing by his great generosity; unperturbed happiness of mind, which gave him the courage to face up to every difficulty in life.

Fr. Michael Arocena

* La Plata, Argentina 18.6.1898, † Bahia Blanca, Argentina 7.2.1972, age 73, 56 profession, 39 priesthood.

He wanted to be a missionary in Patagonia, and spent 30 years in the College of Don Bosco at Bahia Blanca, first as a teacher and then as a confessor and in visiting the sick. He also concerned himself with the spreading of christian literature and was for many years assistant to the Secular Institute «Mother Mazzarello» founded by Fr. Aloysius Pedemonte.

Fr. Aloysius Bacca

* Budrio, Bologna, Italy 8.3.1914, † Faenza, Italy 17.11.1971, age 57, 40 profession, 30 priesthood.

He generously spent himself for the boys in various houses of the province, and was a very good organiser. For many years he was rector of the oratory, prefect and teacher, and left kind memories amongst the past pupils.

Fr. Ladislaus Bajon

* Smigiel Koscian, Poland 26.6.1914, † Sepopol, Poland 27.3.1971, age 56, 37 profession, 29 priesthood.

He spent some years of his life amongst poor boys and then carried out his apostolate as a salesian parish priest. His zeal in the sacred ministry would lead him to walk as much as four miles to teach religion to the children. He was a tireless promoter of devotion to Our Lady.

Fr. Richard Banka

* Siemianowitz, Silesia (Poland) 7.4.1898, † Klagenfurt (Austria) 2.1.1972, age 73, 46 profession, 38 priesthood, 26 rector.

He was a zealous and hard working priest, rector and parish priest in various houses, and a writer of popular books. He made a loving study of the life of Don Bosco so as to make it known through his publications; he prepared and distributed the « Don Bosco Calendar ».

Bro. Aldo Bastiani

* Farnetella-Sinalunga, Siena (Italy) 28.10.1918, † Siena 28.11.1971, age 53, 31 profession.

Fr. Silvio Biasoli

* Sopramonte, Trento (Italy) 1.9.1921, † Trento (Italy) 24.5.1971, age 49, 32 profession, 24 priesthood.

The Middle East was the field of his apostolate, and the better to carry it out he successfully learned Arabic, French and English. He was an enterprising and efficient organiser and founded the Anglo-American catholic school at Beirut, which he directed with competence and brought up to the level of the best institutes in the Lebanon. Excessive work made inroads on his health and after a long illness borne calmly and with strength brought him to his death on the feast of Mary Help of Christians.

Bro. Adolphus Bocwinski

* Czerwonka-Sokolka Bialostocka (Poland) 10.3.1896, † Gloskow-Piaseczno, (Poland) 5.9.1971, age 75, 20 profession.

God gave him late in life the vocation to work in our Congregation, but his 20 years of profession were spent with serene generosity on

the farm at our house of Gloskow. Pious and industrious, he gained the goodwill of all.

Fr. John Bodensteiner

* Puchersreuth (Germany) 18.8.1907, † Memmingen (Germany) 17.4.1971, age 63, 40 profession, 37 priesthood, 6 rector.

After High School he entered the diocesan seminary and became a salesian whilst a student of theology. Ordained priest in 1934, he was a capable rector till the war of 1939 during which he was a zealous and self-sacrificing military chaplain. After the war he gave useful service in various houses as a teacher of religion. He was esteemed and loved for his humility and spirit of prayer.

Fr. Charles Boffa

* Diano d'Alba, Cuneo (Italy) 14.5.1911, † Torino-Valdocco (Italy) 31.12.1971, age 60, 44 profession, 35 priesthood, 3 rector.

After filling important offices in teaching, administration, the formation of novices, and as rector, he found vast scope for his apostolic zeal as delegate for the cooperators in the subalpine province. He was struck down by illness whilst gathering the fruits of his work carried out in true priestly and salesian fashion by personal contacts. Good, simple and profoundly religious in his cordial relations with others, he demonstrated by his life the validity of the salesian apostolate amongst lay people.

Fr. Joseph Castiglioni

* Sacconago-Busto Arsizio, Varese (Italy) 4.3.1917, † Cerignola, Foggia (Italy) 16.2.1972, age 54, 38 profession, 29 priesthood, 5 rector.

He was a parish priest in a dense working-class area and was distinguished for his christian and salesian optimism which he spread about him quite spontaneously amongst the people. He knew the young with priestly intuition and knew how to befriend them in their difficult preparation for life.

Fr. Peter Colombo (Crema)

* Truccazzano, Milan (Italy) 16.3.1886, † Milan (Italy) 2.2.1972, age 85, 62 profession, 55 priesthood, 22 rector.

He left just after the first world war for the missions in Ecuador and worked there to the point of exhaustion for more than 40 years; he held the offices of rector, provincial economer and master of novices. He always left behind him the memory of a zealous and self-sacrificing priest, deeply pious and attached to the spirit of Don Bosco, as is testified by major superiors, provincials and confreres who were close to him. On his return to Italy he used in the confessional the experience and treasures of grace of which long contact with souls had made him a master.

Bro. Charles Cucco

* Verolengo, Aosta (Italy) 27.4.1913, † La Plata (Argentina) 30.12.1971, age 58, 40 profession.

An exemplary religious and a tireless worker, he was a model because of his total dedication to the Lord, doing good to all who crossed his path. His generosity led him to leave his own country to carry out a silent but fruitful apostolate in our agricultural schools. He hid his great gifts and intelligence under a kind and simple exterior.

Fr. John Demaria

* S. Damiano Macra, Cuneo (Italy) 4.4.1912, † Intra di Verbania, Novara (Italy) 9.1.1972, age 59, 42 profession, 32 priesthood, 8 rector.

His chief characteristics were: fidelity to the spirit of Don Bosco, cordial human kindness, open and sincere friendship, observant in all religious duties, and of deep salesian spirituality. After being stricken down in 1955 the thought of death was familiar to him, and it found him prepared.

Fr. Eraldo De Rossi

* Ponderano, Novara (Italy) 7.6.1905, † Alexandria (Egypt) 16.1.1972, age 66, 48 profession, 41 priesthood, 5 rector.

He was one of the dearest and most characteristic figures in the province. After being master of novices and rector, he showed great activity as a teacher and especially as rector of the festive oratory at Alexandria, where he did an immeasurable amount of good. His ability and will-power helped him to acquire a perfect knowledge of Arabic, French, English and a wide general culture. He never took a holiday or a rest, and eventually wore himself out by unceasing work amongst the sick and the very poor.

Fr. John Domino

* Babice, Rzeskow (Poland) 14.6.1897, † Jaciazek, Makow Mazowiecki, (Poland) 26.11.1971, age 74, 49 profession, 41 priesthood, 15 rector.

He was the oldest confrere of the province. In his youth he had a hard life with a lot of work and little relaxation, and he maintained these characteristics. He was noteworthy too for his joy which appeared spontaneously in his meetings with others. He was exemplary as a priest, teacher and confessor.

Fr. Ludovicus Englert

* Wurzburg (Germany) 17.2.1912, † Munich (Germany) 5.1.1972, age 59, 36 profession, 24 priesthood.

Except for a short period at Buxheim, all his priestly life was spent as rector of the oratory at Munich. He gave constant witness of fidelity to our Lord and to young people in the spirit of Don Bosco.

Fr. Joseph Fanoni

* Chiesa Val Malenco, Sondrio (Italy) 22.8.1927, † Linares (Chile) 17.2.1972, age 44, 27 profession, 19 priesthood.

A priest in the fullest sense of the word, he combined the office of professor of sacred scripture in the Catholic University of Santiago with pastoral work at Santiago-Macul on the outskirts, where as a humble assistant priest, always happy in the midst of difficulties, he dedicated himself to the poorest of the poor and especially to the young to whom he brought not only true friendship but moral and material help as well. He was outstanding for his love of work and for his deep sense of friendship which he cultivated as a true disciple of St. John Bosco.

Fr. Francis Febrer

† Ferrarias, Menorca (Spain) 29.9.1916, † Barcelona-Mundet (Spain) 26.6.1971 age 54, 30 profession, 21 priesthood.

The rule of his priesthood was the generous donation of himself to others. He worked in various houses, and especially at the « Hogares Mundet ». He taught children, was a tireless assistant, saw to the spiritual and pastoral needs of old men and women, spent long hours in the confessional, and assisted the dying. Deeply humble and exemplary in piety, he always sought the last place, but gained the first in the esteem of the confreres.

Bro. Charles Gartner

* Hannover (Germany) 12.6.1908, † Rome-St.Callistus (Italy) 9.12.1971, age 63, 22 profession.

He was a late vocation, and was appointed almost immediately to be a guide in the Catacombs of St. Callistus, where he remained for 21 years fulfilling this service to the Holy See and to souls. During his illness he never complained and showed complete conformity to the last to the will of God.

Fr. Massimino Gasbarri

* Grottaferrata, Rome (Italy) 5.4.1894, † Rome (Italy) 2.8.1971, age 77, 48 profession, 40 priesthood.

His life was marked by simplicity and joviality in untiring work amongst the young. His apostolate was spent largely for the altar servers' association, amongst the members of which he discovered and cultivated many priestly vocations. His rather lonely later years were lived in prayer and meditation.

Bro. Celestine Giacomuzzi

* Ziano, Trento (Italy) 18.5.1888, † Mirabello, Novara (Italy) 8.7.1971, age 83, 47 profession.

He passed his days in humility and almost in silence. A good christian and a good religious he was exemplary in humility, work and prayer. He had a true and deep-rooted love for Don Bosco and the Congregation, and was most faithful in his observance of the rule.

Bro. Cataldo Giunta

* S. Cataldo, Caltanissetta (Italy) 26.1.1903, † Catania (Italy) 23.11.1971, age 68, 42 profession.

He came to the Congregation as an adult, and worked as general assistant to the prefect in many houses, leaving an example of regularity, generosity and hard work wherever he went. After a serious road accident he had to cut down on his activities. Finally after being struck down by paralysis and unable to speak, he died peacefully with all the comforts of our religion.

Fr. Ludovicus Griman

* Osiny (Poland) 3.2.1901, † Cieszyn (Poland) 19.10.1971, age 70, 51 profession, 41 priesthood.

He spent his salesian and priestly apostolate as a catechist, teacher, prefect, parish priest, and chaplain to the Sisters, giving a great example of zeal and work. A progressive paralysis curtailed his activities. The large number of confreres and faithful at his funeral bore witness to the esteem in which he was held.

Bro. Blaise Guastella

* Ragusa, Syracuse (Italy) 9.7.1876, † Messina (Italy) 19.11.1971, age 95, 66 profession.

He did his aspirantate at the age of 25 in the provincial house at Catania, taking on the most humble tasks. His 66 years of profession were marked by kindness, humility, hard work, and a great delicacy in dealing with others. He was always serene, smiling and ready to obey. Prayer, work and temperance was the programme of his salesian life.

Fr. James Gunning

* Manchester (England) 29.1.1900, † Kiln Green (England) 30.11.1971, age 71, 39 profession, 30 priesthood.

He came to the Congregation at the age of 30 to begin his preparation for the priesthood. He then spent 40 years of apostolate in England and Ireland, and for a brief period also in Iran. His last two years were spent in a nursing home. A man of strong will and solid piety, he had a great devotion to Our Lady and St. Teresa of Lisieux. The apostolate he most preferred was that of the confessional.

Fr. Thomas Gutierrez

* Hinojosa de Duero, Salamanca (Spain) 26.1.1902, † there 2.11.1971, age 69, 51 profession, 41 priesthood, 3 rector.

A dynamic and hard-working salesian, he spent many years as an administrator. In this work, and also as a teacher, as a correspondent, and even on the streets as his past pupils testify, he exercised an intense priestly and salesian apostolate. A great love of the Congregation and a deep spirituality based on the study of scripture, on the presence of God and on devotion to Mary Help of Christians characterise this exemplary salesian.

Fr. Bernard Herr

* St. Blasien (Germany) 1.1.1909, † Munich (Germany) 23.1.1971, age 62, 42 profession, 33 priesthood, 23 rector.

Well able to bear responsibility, he successfully filled many delicate posts of responsibility for the Congregation. At Munich he had to rebuild the house which had been completely destroyed. He was later rector at Mannheim and Bergomünster, and was finally given charge of cooperators. As a priest he was greatly esteemed for his kindness and cordiality.

Bro. Joseph Hundmeier

* Altdorf, Oberbayern (Germany) 24.11.1903, † Vienna (Austria) 4.10.1971, age 67, 42 profession.

He came to the Congregation at the age of 24 and first worked in the houses of Bavaria, and later in Austria. Hard work and love of the common life were amongst his characteristics. Struck down by a sudden illness he was operated on but died as he received the last sacraments.

Fr. Joseph Jany

* Jaiko (Hungary) 3.4.1891, † Taquari, Rio Grande do Sul (Brazil) 12.9.1971, age 80, 57 profession, 48 priesthood.

Fr. Joseph Keryzaouen

* Meslan (France) 26.12.1913, † Caen (France) 21.9.1971, age 57, 39 profession, 27 priesthood.

He did his tirocinium at the house of Caen, where his vocation had been born, and where he took up the teaching of professional subjects, which he never subsequently abandoned. Though small in stature, he established his authority by his competence and dedication, not only in schools but in many other places where he assisted, and especially in the priestly ministry which he always carried out in a spirit of fraternal charity.

Fr. Joseph Klenovsek

* Zurkov del 10, Sevnica (Jugoslavia) 19.2.1900, † Ivanovo Selo, (Jugoslavia) 16.10.1971, age 71, 39 profession, 31 priesthood.

Fr. Anthony Mary Kuczerowski

* Radziszow (Poland) 23.6.1899, † Campo Grande (Brazil) 20.11.1971, age 72, 53 profession, 42 priesthood.

He dedicated himself especially to the parish apostolate and showed himself a priest zealous in his duties, pious and completely dedicated to the poor and the young. He considered it a great grace to die in a salesian house and on a day dedicated to Our Lady, to whom he had a special devotion.

Fr. Alpino Laurenti

* Arezzo (Italy) 14.12.1921, † Pietrasanta, Lucca (Italy) 18.10.1971, age 49, 33 profession, 19 priesthood.

A delicate soul belonging wholly to God. Two apostolates marked the time he had free from teaching and administration: assiduous care of the past pupils, who will never forget him; and confessor and spiritual director of many souls, and especially of many religious communities of the area. In his diary was found a thought characteristic of him: «I have only one thing to say to God, my Father, and to men, my brothers: Thank you!»

Fr. Anthony Leo

* Madras (India) 3.7.1937, † Madras 15.10.1971, age 34, 15 profession, 6 priesthood.

Fr. Ignatius Lucas

* Cieza, Murcia (Spain) 16.7.1910, † Cabezo de Torres, Valencia (Spain) 15.6.1971, age 60, 40 profession, 29 priesthood.

As a priest he was 100 per cent apostolic. As a young perpetually professed cleric he fled to his own village during the persecution of the Spanish civil war and carried out a dangerous ministry carrying the blessed Sacrament to those in hiding. As a priest he gave himself generously to teaching and the ministry in various houses and offices. Don Bosco's promise: «Bread, work and heaven» made his work a pleasure, gave generosity to his apostolate, dedication to his religious life, cheerfulness to his community relationships. He died like a patriarch from the Bible surrounded by confreres and relations.

Fr. James Maggi

* Genoa (Italy) 27.6.1890, † Bethlehem (Israel) 15.1.1972, age 81, 62 profession, 32 priesthood.

A product of the festive oratory of Sampierdarena, he brought to the Congregation an ardent, pious and generous spirit, self-sacrificing in the service of others. With these gifts he did wonderful work, especially in the festive oratories of Bethlehem and Haifa. An esteemed spiritual director he led along the paths of virtue confreres, the christian elite of Aleppo, and prominent members of the local clergy. He tactfully cultivated priestly and religious vocations. A period of suffering brought his fervent priestly life to an edifying end.

Fr. Lucian Majchrzycki

* Blazewo, Srem (Poland) 7.1.1887, † Wozniakow, Kutno (Poland) 31.5.1971, age 84, 64 profession, 58 priesthood.

He carried out his first apostolate in Mexico where he was placed against a wall during the persecution to be shot. He escaped and returned to his homeland where for 50 years he was confessor in various houses and dedicated himself to prayer. He was very fond of preaching on Mary Help of Christians and the Sacrifice of the Mass. He underwent the purification of a serious illness during a long period of his life.

Fr. Joseph Malic

* Pec (Austria) 18.3.1884, † Este (Italy) 13.1.1972, age 87, 70 profession, 62 priesthood, 6 rector.

He worked as a salesian in Slovenia, in the missions of Patagonia, and finally in Italy. Strong and energetic in character, he was at the same time serene and cordial. He was particularly observant in matters of poverty. He liked to be with boys and acted as confessor for them and for various religious communities. Deafness caused a reduction in his activities in his later years, a source of pain to his priestly soul.

Bro. Santi Mantarro

* Casalvecchio, Messina (Italy) 15.3.1890, † Shillong (India) 30.7.1971, age 81, 51 profession.

Bro. Emilio Marechal

* Liege (Belgium) 12.10.1903, † there 20.2.1972, age 68, 49 profession.

He spent many years teaching, and later was organist of our parish church. He loved community life and had a gift for spreading joy and confidence around him.

Fr. Julius Martini

* Buenos Aires (Argentina) 23.9.1906, † there 9.12.1971, age 65, 47 profession, 38 priesthood, 15 rector.

Pious, austere, and with an almost scrupulous delicacy, he carried out various pastoral activities in our houses, winning the esteem of the confreres. Eventually he was given charge of the houses in the extreme south of the country, thousands of miles from Buenos Aires, and he was tireless in helping them. He was the founder of the periodical « Patagonia Austral ». We had hoped to have his generous service for a long time still to come, but at least his memory serves as a stimulus to imitate him in his great love for Don Bosco and the Congregation.

Bro. Sebastian Pius Merlino

* Chiusavecchia, Imperia (Italy) 8.8.1903, † Alassio (Italy) 5.4.1971, age 67, 43 profession.

Fr. Hyacinth Molino

* Chieri, Turin (Italy) 1.11.1913, † Santiago (Chile) 29.10.1971, age 58, 37 profession, 28 priesthood.

He lived his missionary vocation with simplicity, first in teaching the young, for whom he had a predilection, and in his later years as parish priest of the salesian parish of Valparaiso. Always attentive to his priestly duties he won the goodwill of his parishioners and accepted the cross of his last illness with christian resignation.

Fr. Michael Molinski

* Czernica-Brody (Poland) 20.11.1937, † Cieszkow (Poland) 16.12.1971, age 34, 12 profession, 4 priesthood.

An enterprising and practical salesian, he was most zealous in his care for souls and was completely dedicated to the young, for whom he had a special love. He was very cordial with others, and showed a great sensitivity for their sufferings. He was tragically killed in a road accident whilst going by motorcycle to teach catechism.

Fr. Mario Mondati

* Mendoza (Argentina) 24.10.1897, † Eugenio Bustos, Mendoza (Argentina) 1.6.1971, age 73, 53 profession, 45 priesthood, rector 16.

Dynamic and enterprising by nature, he was generous and detached, and tireless in work; he put all his energies at the service of souls, especially in parish activities. Two of his characteristics were his poverty and his love for Don Bosco and the Congregation. He lost his life in a tragic accident in the midst of his apostolic labours.

Fr. Geoffrey Moroncelli

* Verucchio, Forli (Italy) 30.1.1915, † Varazze (Italy) 7.2.1971, age 56, 38 profession, 29 priesthood, 17 rector.

He was well known in the places where he exercised his apostolate, and especially at Varese where he was twice rector. Under his direction every activity of the house developed greatly: school, oratory, and work in the local Church. Dynamic and cheerful, optimistic and encouraging, with a profound religious and priestly spirit, Fr. Moroncelli leaves behind him the memory of a true son of Don Bosco.

Fr. Daniel Murphy

* Knockagree (Ireland) 28.11.1909, † Battersea, London (England) 23.4.1971, age 61, 41 profession, 32 priesthood.

He was a man of great cordiality and kindness, and wherever he went he made friends amongst young and old. His apostolate lay chiefly in schools. Charity to all and a profound attachment to Don Bosco and his salesian vocation were the characteristic qualities of this good confrere.

Fr. Joseph Murphy

* Newcastle, Northumberland (England) 4.4.1920, † Tirupattur (India) 14.11.1971, age 51, 33 profession, 23 priesthood, 10 rector.

Fr. Joseph Mondejar

* Cordoba (Spain) 14.3.1912, † Las Palmas (Canaries) 24.11.1971, age 59, 42 profession, 33 priesthood, 16 rector.

With great human gifts, an excellent teacher, great worker and zealous priest, he sought after the perfection of the religious life with all the ardour of his generous heart. Sincere and consistent, he gave himself wholly to others and could stir up generosity in them too. He both loved and suffered a great deal. He had great desires because he always sought after what was best. Our Lord will have satisfied his great soul.

Bro. Charles Montecchio

* Pernumia, Padua (Italy) 26.4.1892. † Valdocco, Turin (Italy) 28.1.1972, age 79, 48 profession.

For more than forty years he was the postman of the Major Superiors. He was always ready to fetch and carry and meet every emergency. He merited the trust of all the Superiors, beginning with Fr. Rinaldi, because he realised in himself the ideal of the Brother according to the heart of Don Bosco: pious, hard-working, cheerful, trustworthy and responsible.

Fr. Peter Moreno

* Montevideo (Uruguay) 27.9.1886, † there 12.6.1971, age 84, 67 profession, 58 priesthood, 14 rector.

His death was quiet, as was his life. His chief ministry was the wise and prudent direction of many religious souls on the way of perfection, as master of novices, rector, a prudent confessor, and professor of theology. Fraternal charity inspired all his relations with others.

Fr. Joseph Navarro

* Oran (Algeria) 18.3.1918, † Lyons (France) 20.5.1971, age 53, 34 profession, 24 priesthood.

As a teacher, catechist, assistant, and vice-rector Fr. Navarro was loved for his approachability, optimism and kindness. His apostolic zeal led him to much self-sacrifice in the care of the souls confided to him, and in the work of spreading the gospel. His tragic death in a road accident caused great sorrow amongst those who loved him.

Fr. Aloysius Odello

* Mondovi, Cuneo (Italy) 17.1.1907, † Cairo (Egypt) 5.2.1972, age 65, 48 profession, 39 priesthood, 8 rector.

A great salesian who died at his work. Despite his age and asthmatic condition he would never stop working with his youthful enthusiasm. He was director of the Italian School at Ismalia, and later rector of the Institute itself. He had been spiritual assistant to an internment camp, a skilful teacher, and a promoter of scout groups for 25 years. Everywhere he left an indelible impression because of his uncommon gifts of mind heart and his desire for exactness in everything.

Bro. Thomas Orsolin

* Siror, Trento (Italy) 12.8.1907, † Belluno (Italy) 9.3.1971, age 63, 35 profession.

He was a pious, humble, obedient and very hard-working salesian. He gave himself for 32 years to the missions in China and the Philippines, which he left most unwillingly because of failing health. Struck down by an incurable disease he passed to his eternal reward.

Fr. Ferdinand Ortega

* Quintanilla, Burgos (Spain) 20.8.1917, † Bucaramanga (Colombia) 9.2.1972, age 54, 36 profession, 25 priesthood, 5 rector.

After having suffered through the hard years of the Spanish civil war, he wanted to consecrate his life to the lepers and spent 5 years at Agua de Dios. Then as prefect at Zapatoca he won the affection of the confreres, pupils and outsiders by his efficacious collaboration with the life of the parish. He was outstanding for his charity, his spirit of sacrifice and his piety. His spirit of detachment and austerity was such that he did not want to return to his homeland.

Fr. Aloysius Pace

* Montereale, L'Aquila (Italy) 18.7.1917, † Rome 28.7.1971, age 54, 33 profession, 24 priesthood.

Whilst still a student of theology at the end of the world war he was already an apostle of the « shoe-shine boys », to whom he dedicated all his energies. In the first years of his priesthood he had an irresistible hold over such boys because of his kindness and cordiality, his self-sacrifice, his approachability, and also his firmness. But more than for anything else he was accepted for his ardent faith and priestly zeal. Don Bosco Boys Town had in him a great supporter and he contributed to making it one of the best witnesses to our salesian work for the poor. His pastoral zeal was also displayed first in the salesian parish at Civitavecchia and then in that of Don Bosco in Rome. In the latter, the biggest parish in Rome, the virtues and zeal of Fr. Pace found full scope, and the affection and correspondence of the parishioners, and the esteem of the ecclesiastical authorities, are a measure of the success of his work. Great things were expected of him when a tragic accident cut short his life, already affected by work and sickness. Through the hands of the Rector Major who visited him after the accident, he offered his life for the success of the General Chapter.

Fr. Blaise Paglia

* Pescasseroli, L'Aquila (Italy) 22.3.1933, † Rome 10.9.1971, age 38, 15 profession, 5 priesthood.

He was a young priest who brought to his salesian work a boundless generosity, a happy and serene spirit, and a cordiality with all his confreres. He loved to work amongst the boys at Don Bosco Boys Town, Rome, and for vocations. Great things were expected from his apostolate, but our Lord called him to himself through an incurable illness which purified his soul without in the least disturbing the simplicity of his resignation. He offered his sufferings for the General Chapter.

Fr. John Pagliero

* Turin (Italy) 7.11.1905, † Pietra Ligure, Savona (Italy) 1.9.1971, age 65, 49 profession, 39 priesthood.

He was a salesian of the old school, exemplary in work, religious observance and obedience. For many years he was a wise and prudent administrator, generous with others but rigid with himself. A past pupil of the Oratory, he always maintained a striking love of Don Bosco and his traditions. He ended his life as a curate at St. Paul's, Turin, where he has been greatly missed as a confessor.

Fr. Joseph Pampin

* S. Maria del Conjo, Corunna (Spain) 26.8.1895, † S. Isidro (Argentina) 7.7.1971, age 75, 59 profession, 46 priesthood, 6 rector.

He exercised a self-sacrificing and efficacious pastoral activity in Patagonia from 1917 to 1943, working like a hero. For 8 years he he worked as a travelling missionary to reach the most far flung villages of the Cordilleras and bring the light of the gospel and the sacraments to groups of people living in isolation from the world. In his later years, when his health was failing, he acted as confessor in the houses of Buenos Aires. He always howed a great love for the Church and the Congregation.

Bro. Nazareno Pappalardo

* S. Pietro Clarenza, Catania (Italy) 9.10.1905, † Barcellona Pozzo di Gotto, Messina (Italy) 14.8.1971, age 65, 44 profession.

He became a salesian brother as a young man, and filled the most humble roles in our houses; he practised the salesian spirit in the apostolate of example and self-sacrifice for others. For more than 20 years a spinal disease made him cut down on his work, but despite this he did his utmost to make the oratory boys happy and contented.

Fr. Ignatius Pardo

* Choachi, Cundinamarca (Colombia) 1.12.1914, † Cienaga (Colombia) 24.1.1972, age 57, 38 profession, 28 priesthood, 6 rector.

He was ordained priest in Italy during the last world war, and was catechist at Montalenghe for three years. On returning to Colombia he developed meningitis and was cured through the intercession of Mary Help of Christians to whom he had a great devotion. During his convalescence in a nursing home he began to teach neighbouring boys, and little by little he founded an agricultural school which is now acknowledged to be the best in the country. He received a decoration from the government.

Fr. Joseph Parodi

* Paysandu (Uruguay) 31.3.1922, † Las Piedras (Uruguay) 8.11.1970, age 48, 31 profession, 23 priesthood, 9 rector.

Parish priest for 13 years and rural dean of his area, he was always attentive to the problems of his brethren and firmly adherent to the teaching of the Church. He was well known in Las Piedras, where he died whilst trying to rescue two boys of the parish school from drowning; he was a true shepherd who gave his life for his sheep.

Cleric Stanislaus Pietryka

* Krzemienica (Poland) 26.4.1945, † Mielec (Poland) 30.10.1971, age 26, 1 profession.

The life of this brother, professed little more than one year, was rich in promise but was cut short by death. There remains to us only a happy memory and the desire to realise the same hopes in our own lives.

Fr. Joseph Pinaffo Prevedello

* S. Giustina in Colle, Padua (Italy) 3.6.1887, † Altamira (Venezuela) 25.8.1971, age 84, 63 profession, 51 priesthood, 23 rector.

He was a missionary in Thailand for more than 20 years, and then worked for another 23 in Venezuela, first as chaplain to Italian

immigrants and then as a much sought after confessor by communities of salesians and Daughters of Mary Help of Christians and other nuns. Before all else he was a priest, obedient and devoted to the Pope and the Bishops, interested in liturgical matters, and always up to date about the life of the Church. Optimistic by nature, he had a great love of Mary Help of Christians and Don Bosco.

Fr. Mariano Del Rio

* Lucena, Cordoba (Spain) 7.5.1905, † Medellin (Colombia) 25.10.1971, age 66, 50 profession, 42 priesthood, 9 rector.

He was a model salesian and an excellent teacher, combining kindness with methodical preparation. To the end of his life he worked for boys and prepared them for the future. He was greatly esteemed as a preacher and director of souls, whilst his fine voice and pleasant-ries were the cause of continual happiness among the confreres.

Bro. Bernard Rizzo

* Ormea, Cuneo (Italy) 4.2.1896, † Bagnolo, Cuneo (Italy) 5.2.1972, age 76, 55 profession.

With him there passes an illustrious example of the salesian brother. His technical ability led him to great responsibilities, first in our own schools and then in the Vatican where for 24 years he was Technical Director of the Osservatore Romano and of the Vatican Polyglot Press. Everywhere he left the impression of a serene and coherent religious life, a kindness of manner, a great love of Don Bosco and a convinced educator of the young. For many years a serious illness, patiently borne in resignation to God's will, imposed on him a life of retirement and suffering enriched by uninterrupted prayer.

Fr. Francis Romagnino

* Selargius, Cagliari (Italy) 2.11.1905, † Rosario (Argentina) 20.7.1971, age 65, 46 profession, 38 priesthood, 3 rector.

He went to Argentina as a young man and amongst other offices filled the posts of Rector of the Seminary of Cochabamba, Bolivia, and of provincial secretary and vice-provincial at Rosario. The liturgy, of which he had made a life-long study and which he lived intensely, was the soul of his priestly life. He was steady and well-balanced, faithful and methodical in his duties, and an authentic figure of a man, a christian and a priest.

Fr. Erminio Rossetti

* Conegliano, Treviso (Italy) 20.9.1874, † Lisbon (Portugal 27.11.1971, age 97, 79 profession, 72 priesthood.

He was one of the few remaining salesians who had known Don Bosco, having seen him on occasion when he entered Valdocco as a pupil in 1887. His life was extraordinarily apostolic; he went from Italy to Timor, then to Australia, and finally to Portugal. A man of God and of faith, difficulties did not exist for him. He had a fervent love of our Founder, was most delicate in his dealings with others, and a true father of the poor. Cheerful by nature, he used this characteristic as an aid to the apostolate, as did Don Bosco. Amongst the confreres he served as a link between them and our holy Founder because of his kindness and his rich spirituality.

Fr. Ludovicos Rupala

* Mislowitz (Poland) 3.6.1888, † Sokolow Podlaski (Poland) 14.1.1971, age 82, 50 profession, 44 priesthood.

He dedicated his priestly life and work to the oratory boys, for whom he had a love of predilection. He did a bit of everything: referee, writer, producer of plays, teacher and assistant. He was always serene and ready to help in the church, school or house. In his last years when he could do nothing else, he heard many confessions and began to write a history of the oratory.

Cleric Vincent Sajko

* Ranjkovec, Slovenia (Jugoslavia) 2.1.1949, † Zelimlje (Jugoslavia) 10.8.1971, age 22, 2 profession.

Fr. George Salbeck

* Schwandorf, Bavaria (Germany) 23.4.1902, † San Francisco (U.S.A.) 17.6.1971, age 69, 44 profession, 36 priesthood, 18 rector.

As a parish priest he was cordial, generous, always at the disposal of the sick and the needy, and zealous for the house of God and for liturgical functions. As a provincial councillor his advice was highly valued. He did a great deal for the province and especially for the houses of formation. For the last ten years of his life he endured with patience and resignation a painful illness, which he crowned with a serene and edifying death.

Fr. Anthony Sassi

* Bibbiano, Reggio Emilia (Italy) 28.8.1907, † Milan (Italy) 19.12.1971, age 64, 48 profession, 39 priesthood.

He passed the greater part of his active salesian life in the oratories, to which he dedicated himself with efficacious zeal. Failing health, which he accepted with serenity, compelled him to withdraw little by little from the activities which had filled his life and to draw nearer in faith to God by humble prayer and resignation in suffering.

Fr. Joseph Scheuermann

* Niederkirchen (Germany) 12.8.1895, † Waldwinkel (Germany) 21.10.1971, age 76, 48 profession, 40 priesthood.

His vocation matured whilst he was on military service in the first world war. After ordination in Turin he left for the missions in Brazil, where for 23 years he spent all his energies in the care of souls and as confessor to the students of theology. Generations of salesians came to know him to esteem his kindness and cordiality. For reasons of health he returned to his homeland, where he again worked as a confessor. He was killed in an accident whilst on his way to the parish church.

Fr. John Slosarczyk

* Stara Wies (Poland) 13.3.1895, † Kopiec (Poland) 18.12.1971 age 76, 59 profession, 52 priesthood, rector 20, provincial 15.

As a salesian priest he gave himself whole-heartedly to educational work in our houses, for which he had an unusual practical ability. During the difficult war-years he was provincial and it fell to him to reorganise the apostolate of the confreres, which had to be confined almost exclusively to catechetics and work in parishes. At the end of his term of office he wrote a history of our houses in Poland, as well as several ascetical works.

Fr. James Streit

* Monchstokleim, Bavaria (Germany) 19.12.1902, † Teheran (Iran) 8.11.1971, age 67, 44 profession, 35 priesthood.

From 1938 he was attached to the Apostolic Delegation in Iran, where he was responsible for German-speaking Catholics in the whole country. He was most zealous in the care of souls, especially in the confessional, preaching, and assisting the sick. He was responsible also

for the official recognition by the Iranian Government of the Salesian Congregation as a work of charity in the country, and for the development of our work at Teheran.

Bro. Aloysius Szennik

* Budapest (Hungary) 14.1.1883, Madrid, San Fernando (Spain) 26.1.1972, age 89, 53 profession.

After making his novitiate and profession as adult in Mexico, he was sent by Don Rinaldi to the aspirantate at Astudillo (Spain), where he worked as infirmarian, teacher and factotum; his presence was providential in that very needy house. Cheerfulness, piety, respect for the common life, and an imperturbable adaptability to changing requirements were some of the characteristics of this outstanding figure of a salesian.

Fr. Anthony Tietz

* Peine-Hanover (Germany) 15.10.1900, † Gerolstein (Germany) 11.10.1971, age 71, 46 profession, 38 priesthood, 6 rector.

Of solid piety, he was solicitous in fulfilling his duties and diligent in preparing his classes for the aspirants. He lived in the faith of Christ and was animated by a great trust in Mary Help of Christians. Like Don Bosco he had a great love for boys. He was a zealous pastor of souls, and for his confreres a zealous companion on the path of religious life.

Fr. Anthony Tiranti

* Vignaud, Cordoba (Argentina) 2.6.1928, † Rosario (Argentina) 17.11.1971, age 43, 23 profession, 14 priesthood.

He was a priest full of life, which he consecrated unreservedly to God and souls, and especially to boys. The last years, which he passed in the full knowledge of his approaching death, made him ready for it and in it he realised the fullness of that Pasch that he had incessantly preached by word and example during his life.

Fr. Henry Tittarelli

* Mazzanugno-Iesi, Ancona (Italy) 16.1.1885, † Castellammare di Stabia, Naples, (Italy) 25.11.1971, age 86, 68 profession, 60 priesthood, 23 rector, 6 provincial.

He was a great priest, salesian and educator, and he used his gifts in posts of great responsibility in his salesian life. He treated everyone with care and delicacy, was greatly in love with God and was dominated by his affection for Don Bosco and his mission. He wrote several successful text-books for boys, including his « New Latin Grammar ». His outstanding services in the pedagogical field won him a gold medal from the Ministry of Public Instruction. To the end of his life he maintained a youthful outlook and amongst the confreres radiated joy by his smiling countenance, his encouraging words, and his fervent love of the Blessed Sacrament and of Our Lady. His last greeting, repeated several times as he was dying, was that of Don Bosco: « See you again in heaven ».

Fr. Henry Toneatto

* Flambro-Talmassone, Udine (Italy) 30.10.1900, † Bernal (Argentina) 12.1.1972, age 71, 55 profession, 46 priesthood, 6 rector.

His long salesian life was marked by unconditional dedication to work, and especially to teaching, in which he found the most efficacious means of practising his apostolate. His love for the young scattered across the vast regions of Argentina calls for special mention. He spent most of his time in agricultural schools, of which he was a great supporter.

Fr. Miroslao Vasina

* Banov, Moravia (Czechoslovakia) 12.10.1928, † Verbania, Novara (Italy) 21.11.1971, age 43, 24 profession, 7 priesthood.

He had a strong sympathy for his countrymen living like himself as exiles from their enslaved homeland, and lived a truly christian life motivated by charity. He was a generous priest, with a great love for the Church and the Congregation. His untimely death in an accident did not find him unprepared.

Fr. Anthony Weis

* Neburg (Germany) 6.3.1903, † Penzburg (Germany) 25.8.1971, age 68, 45 profession, 41 priesthood.

His salesian vocation matured whilst he was a student in the diocesan seminary at Dillingen. He served the Congregation faithfully for

the rest of his life as an educator, prefect and an outstanding teacher of mathematics. When declining health made such work no longer possible, he willingly helped in the care of souls in our chaplaincies. Despite his trials he always remained cheerful.

Fr. Hippolytus Wladarz

* Pielgrzymowice (Polan) 29.4.1907, † 17.11.1971, age 64, 45 profession, 35 priesthood.

He passed the greater part of his priestly life at Szczyrd, where he left a visible sign of his zeal by building the beautiful church of the Black Madonna. He was very simple and straight-forward in his dealings with others, always smiling and serene, and exemplary in the observance of the Constitutions and his priestly duties. He suffered for a long time from a painful illness which he endured with edifying patience. He was ready and prepared when death called him to meet his heavenly Father.

1° Elenco 1972

N.	COGNOME E NOME	LUOGO DI NASCITA	DATA DI NASC. E MORTE		ETÀ	LUOGO DI M.	ISP.
1	Coad. ANGUS Roberto Samuele	Adelaide (AUS)	12.12.1923	1.10.1971	47	Sunbury (AUS)	At
2	Sac. AROCENA Michele	La Plata (RA)	18.6.1898	7.2.1972	73	Bahía Blanca (RA)	BB
3	Sac. BACCA Luigi	Budrio (I)	8.3.1914	17.11.1971	57	Faenza (I)	Ad
4	Sac. BAJON Ladislao	Smigiel-Koscian (PL)	26.6.1914	27.3.1971	56	Sepopol (PL)	Lz
5	Sac. BANKA Riccardo	Siemianowitz (PL)	7.4.1898	2.1.1972	73	Klagenfurt (A)	Au
6	Coad. BASTIANI Aldo	Farnetella-Sinal. (I)	28.10.1918	28.11.1971	53	Siena (I)	Li
7	Sac. BIASIOLI Silvio	Sopramonte (I)	1.9.1921	24.5.1971	49	Trento (I)	Or
8	Coad. BOCWINSKI Adolfo	Cserwonka-Sok. (PL)	10.3.1896	5.9.1971	75	Glosków (PL)	Lz
9	Sac. BODENSTEINER Giovanni	Püchersreuth (D)	18.8.1907	17.4.1971	63	Memmingen (D)	Mü
10	Sac. BOFFA Carlo	Diano d'Alba (I)	14.5.1911	31.12.1971	60	Torino-Valdocco (I)	Sb
11	Sac. CASTIGLIONI Giuseppe	Busto Arsizio (I)	4.3.1917	16.2.1972	54	Cerignola (I)	Pu
12	Sac. COLOMBO Pietro	Truccazzano (I)	16.3.1886	2.2.1972	85	Milano (I)	Lo
13	Coad. CUCCO Carlo	Verolengo (I)	27.4.1913	30.12.1971	58	La Plata (RA)	LP
14	Sac. DEMARIA Giovanni	S. Damiano Macra (I)	4.4.1912	9.1.1972	59	Intra di Verbania (I)	No
15	Sac. DE ROSSI Eraldo	Ponderano (I)	7.6.1905	16.1.1972	66	Alessandria d'Egitto (ET)	OP
16	Sac. DOMINO Giovanni	Babice (PL)	14.6.1897	26.11.1971	74	Jaciazek (PL)	Lz
17	Sac. DREESEN Rodolfo	Rekem (B)	12.1.1889	25.8.1971	82	Neerpelt (B)	Wo
18	Sac. ENGLERT Lodovico	Würzburg (D)	17.2.1912	5.1.1972	59	München (D)	Mü
19	Sac. FANONI Giuseppe	Chiesa Val Malenco (I)	22.8.1927	17.2.1972	44	Linares (RCH)	Cl
20	Sac. FEBRER Francesco	Ferrerias (E)	29.9.1916	26.6.1971	54	Barcelona (E)	Bn
21	Coad. GARTNER Carlo	Hannover (D)	12.6.1908	9.12.1971	63	Roma (I)	Cn
22	Sac. GASBARRI Massimino	Grottaferrata (I)	5.4.1894	2.8.1971	77	Roma (I)	Ro
23	Coad. GIACOMUZZI Celestino	Ziano (I)	18.5.1888	8.7.1971	83	Mirabello (I)	No
24	Coad. GIUNTA Cataldo	S. Cataldo (I)	26.1.1903	23.11.1971	68	Catania (I)	Sc
25	Sac. GRIMAN Lodovico	Osiny (PL)	3.2.1901	19.10.1971	70	Cieszyn (PL)	Kr

26	Coad.	GUASTELLA Biagio	Ragusa (I)	9.7.1876	19.11.1971	95	Messina (I)	cs
27	Sac.	GUNNING Giacomo	Manchester (GB)	29.1.1900	30.11.1971	71	Kiln Green (GB)	Ig
28	Sac.	GUTIERREZ Tomaso	Hinojosa de Duero (E)	26.1.1902	2.11.1971	69	Hinojosa (E)	Se
29	Sac.	HERR Bernardo	St. Blasien (D)	1.1.1909	23.1.1971	62	München (D)	Mü
30	Coad.	HUNDMEIER Giuseppe	Altford (D)	24.11.1903	4.10.1971	67	Wien (A)	Au
31	Sac.	JANY Giuseppe	Jaiko (H)	3.4.1891	12.9.1971	80	Taquarí (BR)	PA
32	Sac.	KERYZAOUEN Giuseppe	Meslan (F)	26.12.1913	21.9.1971	57	Caen (F)	Pr
33	Sac.	KLENOVŠEK Giuseppe	Zurkov (YU)	19.2.1900	16.10.1971	71	Ivanovo (YU)	Zg
34	Sac.	KUCZEROWSKI Antonio	Radziszow (PL)	23.6.1899	20.11.1971	72	Campo Grande (BR)	CG
35	Sac.	LAURENTI Alpino	Arezzo (I)	14.12.1921	18.10.1971	49	Pietrasanta (I)	Li
36	Sac.	LEO Antonio	Madras (India)	3.7.1937	15.10.1971	34	Madras (India)	Mr
37	Sac.	LUCAS Ignazio	Cieza (E)	16.7.1910	15.6.1971	60	Cabezo de Torres (E)	Va
38	Sac.	MAGGI Giacomo	Genova (I)	27.6.1890	15.1.1972	81	Betlemme (IL)	Or
39	Sac.	MAJCHRZYCKI Luciano	Blazijevo (PL)	7.1.1887	31.5.1971	84	Wozniaków-Kutno (PL)	Lz
40	Sac.	MALIČ Giuseppe	Peč (A)	18.3.1884	13.1.1972	87	Este (I)	Vr
41	Coad.	MANTARRO Santi	Casalvecchio (I)	15.3.1890	30.7.1971	81	Shillong (India)	Ga
42	Coad.	MARÉCHAL Emilio	Liegi (B)	12.10.1903	20.2.1972	68	Liegi (B)	Lb
43	Sac.	MARTINI Giulio	Buenos Aires (RA)	23.9.1906	9.12.1971	65	Buenos Aires (RA)	BA
44	Coad.	MERLINO Sebastiano Pio	Chiusavecchia (I)	8.8.1903	5.4.1971	67	Alassio (I)	Li
45	Sac.	MOLINO Giacinto	Chieri (I)	1.11.1913	29.10.1971	58	Santiago (RCH)	Cl
46	Sac.	MOLINSKI Michele	Czernica-Brody (PL)	20.11.1937	16.12.1971	34	Cieszków (PL)	Kr
47	Sac.	MONDATI Mario	Mendoza (RA)	24.10.1897	1.6.1971	73	Eugenio Bustos (RA)	Cr
48	Sac.	MONDEJAR Giuseppe	Córdoba (E)	14.3.1912	24.11.1971	59	Las Palmas (E)	Cb
49	Coad.	MONTECCHIO Carlo	Pernumia (I)	26.4.1892	28.1.1972	79	Torino (I)	Cn
50	Sac.	MORENO Pietro	Montevideo (U)	27.9.1886	12.6.1971	84	Montevideo (U)	U
51	Sac.	MORONCELLI Goffredo	Verucchio (I)	31.1.1915	7.2.1971	56	Varazze (I)	Li
52	Sac.	MURPHY Daniele	Knockagree (IRL)	28.11.1909	23.4.1971	61	Battersea (GB)	Ig
53	Sac.	MURPHY Giuseppe	Newcastle (GB)	4.4.1920	14.11.1971	51	Tirupattur (India)	Mr
54	Sac.	NAVARRO Giuseppe	Oran (Algeria)	18.3.1918	20.5.1971	53	Lyon (F)	Ly
55	Sac.	ODELLO Luigi	Mondovì (I)	17.1.1907	5.2.1972	65	Il Cairo (ET)	Or

56	Coad.	ORSOLIN Tomaso	Siror-Trento (I)	12.8.1907	9.3.1971	63	Belluno (I)	Vr
57	Sac.	ORTEGA Ferdinando	Quintanilla (E)	20.8.1917	9.2.1972	54	Bucaramanga (CO)	Bg
58	Sac.	PACE Luigi	Montereale (I)	18.7.1917	28.7.1971	54	Roma (I)	Ro
59	Sac.	PAGLIA Biagio	Pescasseroli (I)	22.3.1933	10.9.1971	38	Roma (I)	Ro
60	Sac.	PAGLIERO Giovanni	Torino (I)	7.11.1905	1.9.1971	65	Pietra Ligure (I)	Sb
61	Sac.	PAMPIN Giuseppe	Conjo (E)	26.8.1895	7.7.1971	75	San Isidro (RA)	BA
62	Coad.	PAPPALARDO Nazareno	S. Pietro Clarenza (I)	9.10.1905	14.8.1971	65	Barcelona P. di G. (I)	Sc
63	Sac.	PARDO Ignazio	Choachi (CO)	1.12.1914	24.1.1972	57	Clénaga (CO)	Bg
64	Sac.	PARODI Giuseppe	Paysandú (U)	31.3.1922	8.11.1970	48	Las Piedras (U)	U
65	Ch.	PIETRYKA Stanislaw	Krzemienica (PL)	26.4.1945	30.10.1971	26	Mielec (PL)	Kr
66	Sac.	PINAFFO Giuseppe	S. Giustina in Colle (I)	3.6.1887	25.8.1971	84	Altamira (VZ)	Vz
67	Sac.	del RIO Mariano	Lucena (E)	7.5.1905	25.10.1971	66	Medellin (CO)	Md
68	Coad.	RIZZO Berardo	Ormea (I)	4.2.1896	5.2.1972	76	Bagnolo (I)	Cn
69	Sac.	ROMAGNINO Francesco	Selargius (I)	2.11.1905	20.7.1971	65	Rosario (RA)	Rs
70	Sac.	ROSSETTI Erminio	Conegliano (I)	20.9.1874	27.11.1971	97	Lisboa (P)	Pt
71	Sac.	RUPALA Lodovico	Mislowitz (PL)	3.6.1888	14.1.1971	82	Sokolów (PL)	Lz
72	Ch.	SAJKO Vincenzo	Ranjekovec (YU)	2.1.1949	10.8.1971	22	Zelimirje (YU)	Lj
73	Sac.	SALBECK Giorgio	Schwandorf (D)	23.4.1902	17.6.1971	69	S. Francisco (USA)	SF
74	Sac.	SASSI Antonio	Bibbiano (I)	28.8.1907	19.12.1971	64	Milano (I)	Lo
75	Sac.	SCHEUERMANN Giuseppe	Niederkirchen (D)	12.8.1895	21.10.1971	76	Waldwinkel (D)	Mü
76	Sac.	SLOSARCZYK Giovanni	Stara Wieś (PL)	13.3.1895	18.12.1971	76	Kopiec (PL)	Kr
77	Sac.	STREIT Giacomo	Monchstockheim (D)	19.12.1903	8.11.1971	67	Tehran (IR)	Or
78	Coad.	SZENNIK Luigi	Budapest (H)	14.1.1883	26.1.1972	89	Madrid (E)	Ma
79	Sac.	TIETZ Antonio	Peine-Hannover (D)	15.10.1900	11.10.1971	71	Gerolstein (D)	Kö
80	Sac.	TIRANTI Antonio	Vignaud (RA)	2.6.1928	17.11.1971	43	Rosario (RA)	Rr
81	Sac.	TITTARELLI Enrico	Mazzangrugno (I)	16.1.1885	25.11.1971	86	Castellammare di S. (I)	Cp
82	Sac.	TONEATTO Enrico	Flambro (I)	30.10.1900	12.1.1972	71	Bernal (RA)	LP
83	Sac.	VAŠINA Miroslao	Bánov (CS)	12.10.1928	21.11.1971	43	Verbania (I)	Vn
84	Sac.	WEIS Antonio	Neuburg (D)	6.3.1903	25.8.1971	68	Penzberg (D)	Mü
85	Sac.	WLADARZ Ippolito	Pielgrzymowice (PL)	29.4.1907	17.11.1971	64	Mikolów (PL)	Kr