



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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S. G. S. - ROMA

I. LETTER OF THE RECTOR MAJOR

THE CENTENARY OF THE SALESIAN MISSIONS

Rome, January 1975

And so, by the grace of God, we have begun 1975. This year is outstanding for two events: the Holy Year and the centenary of our missions.

The Holy Year has already been well publicized. In my traditional letter and "strenna" for the New Year, I have invited all confrères to live intensely the spirit of true conversion which is especially called for by the Jubilee Year. This should lead each one to a real and sincere reconciliation with God and his brothers. And I am sure that all of us, devoted sons of the Church, both individually and as communities, will take to heart the invitation that the Holy Father has addressed to all the faithful.

As I have said in the "strenna", if we take the Holy Year celebration seriously, it will certainly help us to prepare for the other event of the year, which is of special interest to us Salesians. It is this very important anniversary that I wish to draw your attention to.

On 11th November, 1875, with the boldness that only Don Bosco could inspire, the tiny Salesian Congregation launched its marvellous missionary adventure. Don Bosco himself described it as "the greatest enterprise of the Congregation". On that day the first band of Salesians departed for South America.

Only one year before this, the Constitutions had been de-

finitively approved. The two events were not unconnected. With the approval of the Constitutions, the Congregation was recognized as a living, healthy organism, capable of strong growth in the service of the Church.

It is true that the Salesians were still few at the time, with few foundations; but under Don Bosco's charismatic influence, they lived in a climate of intense faith and enthusiasm which they expressed as a lively desire to dedicate themselves, at Don Bosco's bidding, to the most arduous undertakings. A historian of the Congregation rightly observes: "This approval of the Society and the Rules gave the members a constant stimulus to devote themselves to undertakings that were ever more ambitious and more demanding. The departure of Salesians from Piedmont and Europe fit in with the logical scheme of things ». (PIETRO STELLA: *Don Bosco nella storia della religiosità cattolica*, 1, 167).

A commemoration not to be scamped.

You will appreciate the importance of this event in the developments of the last hundred years in the Congregation, and in fulfilling the mandate of evangelization entrusted to it by Divine Providence. The historian who remarked that the first missionary expedition marks "the beginning of a new history of the Congregation" was in no way romancing, but was making a sober assessment of a reality that, by the grace of God, has kept growing and growing like a river fed by melt-water. We ought, then, to recall this event with the rich values it has to offer. If we stop merely to re-echo the praises of those pioneers, we shall be wasting our time. Rather, we shall try to throw into relief all the 'missionary riches' that these hundred years have given to the Congregation and the Church. In this way, we shall become aware of the responsibility of the new-generation Salesians to capitalize those riches and, in our Father's spirit, to make all the adjustments demanded by the sensibilities and situations of today.

I will not, however, repeat what I wrote only two years ago on the theme "The Missions, our road towards renewal" (*Acts*, No. 267). In that letter you should be able to find matter for reflection that still holds goods today, especially with reference to the "missionary spirit" that must animate the Congregation in all its pastoral activities — and, of course, the missions hold pride of place.

It may be useful to reread those pages, which, you will remember, are a commentary on the SGC document on the Missions. It will complement the present letter commemorating the hundred years of missionary work in the Congregation. A commemoration is meant to remind us of what happened and of the values that lay behind the happenings, so that we can receive their signals and re-transmit them at high frequency.

My dear sons, let us go back for while to the period covering the immediate preparations for the expedition, the event itself, and its aftermath. I shall refer especially to the Biographical Memoirs: in them, through, the witness of those who lived through those fervent days, we shall relive the climate of enthusiasm that galvanized Valdocco and our infant Congregation.

1. A LOOK AT THE PAST

Don Bosco, the Salesian Congregation, the Missions: take the ideas individually, fuse them, and you have the living reality. Don Ceria wrote: "The missionary idea in Don Bosco grew, we could say, with him. At first it was an interior voice which called him to bring the Gospel to pagan lands; then it became a flame of zeal, enkindled by the desire to spread the activity of his sons to that field". (EUGENIO CERIA: *Annali della Società salesiana*, 1, 245).

One of his dreams, the first of his missionary dreams (cf. *MB* 10, 54-55), came through strongly as a call to action. He

found himself in an immense plain inhabited by rather fierce-looking and primitive men. A group of missionaries who came to evangelize them were put to death. Then a second group appeared on the scene—this time a happy-looking bunch, preceded by a group of boys. They were Salesians. The scene was transformed: the people put aside their savagery and listened to what the missionaries had to say.

Don Bosco was very much impressed by that dream. For three years he tried to identify the place through geographical research. Then he realized what he had been looking at: the people were Patagonian Indians. The very name conjured up visions of heroic sagas and mysterious, unexplored lands, a harsh climate, and savage tribes.

The First Expedition

The circumstances that led up to Don Bosco's decision are well-known:

a) The first stage was to be the establishment of the Salesians in the more densely populated areas of the Argentine, where there were greater numbers of Italian immigrants in need of spiritual assistance.

b) Once these centres had been established, the first missionaries would live among the indigenous peoples and begin the work of spreading the Gospel.

c) Those who had already been converted would, in turn, help to spread the faith.

The dream he had had at the age of nine was coming true: the savage beasts would be changed into lambs and these would eventually become shepherds; and what had taken place at Turin would be repeated in the regions being opened up by Don Bosco's pioneers.

A few flash-backs to the final stages of preparation for the expedition would be interesting and instructive (cf. *MB* 11, 142-155; 11, 372-390; 11, 391-410. EUGENIO CERIA: *Annali*, 1, 245-266. PETER STELLA: *op. cit.*, 1, 167-196. MORAND WIRTH: *Don Bosco e i Salesiani*, 193-204).

22nd December, 1874: Don Bosco announced the request of the civil and ecclesiastical authorities in Buenos Aires for missionaries, and presented his proposals for the approval of the Superior Chapter.

29th January, 1875: Feast of St Francis of Sales. With the greatest possible solemnity, Don Bosco presented the plan of his missionary enterprise to the embryonic Salesian family (Cf. *MB* 11, 142-143).

25th February, 1875: Don Bosco sent a circular letter to every Community informing them of this event, at the same time asking for volunteers among the confrères (then numbering 170) to go on the first expedition. The ten chosen are listed below:

- Fr. *Giovanni Cagliero*, leader of the expedition;
- Fr. *Giuseppe Fagnano*, with degrees from the University of Turin and one of Garibaldi's Thousand;
- Fr. *Valentino Cassini*, elementary-school teacher;
- Fr. *Domenico Tomatis*, teacher of literature;
- Fr. *Giovanni Battista Baccino*, elementary-school teacher;
- Fr. *Giacomo Allavena*, elementary-school teacher;
- Bro. *Bartolomeo Scavini*, master carpenter;
- Bro. *Vincenzo Gioia*, shoe-maker;
- Bro. *Bartolomeo Molinari*, music master;
- Bro. *Stefano Belmonte*, supervisor for music and domestic affairs (cf. *BM* 11, 373).

With all the to-do of preparing for the expedition, some found it hard to believe that it would ever come off... they were

looking at things from the human point of view. Don Cagliero was to lead the expedition. He was lecturer in Moral Theology, in charge of music at the Oratory, and the spiritual director of the Salesian Sisters. Of the others to leave, one was the headmaster of a school, another was a senior-school teacher, another had important duties: how could they be replaced? Humanly speaking, the difficulties posed real problems.

Take the case of Bro. Belmonte. He was in charge of looking after the visitors to the Oratory—and there were visitors every day at the Oratory! Well, he was still busy with his job in the house half-an-hour before his departure, and the wonder was that he didn't go off to South America with his keys still in his pocket. But Don Bosco was far-sighted, and, what is more important, he saw everything from the supernatural point of view, with the eyes of faith. "He drew up his plans before God, and he was far from thinking that there would be no difficulties on the way. But he would not be deterred by any obstacle: rather, he would overcome them, always reverting to the words of St Teresa: 'Let nothing upset you!'" (*BM*, 11, 155.J).

Don Bosco's Farewell

Those who had been chosen went to Rome to receive the blessing of the Vicar of Christ: "On the feast of All Saints, they had the honour of a special audience with the Holy Father. Among other things, he said to them: "You are the sons of Don Bosco going to distant lands to preach the Gospel... There you will have a great field for working wonders... I pray that your numbers may increase, for the need is great and the harvest abundant". And Don Ceria adds: "The confrères came out of the hall thrilled, and prepared to go to the ends of the earth, even to give their lives for the faith". (*BM*, 11, 376-7).

Then came the great day: 11th November. The farewell celebrations went off with great joy and enthusiasm. After Vespers, Don Bosco spoke to them. The Basilica of Mary, Help

of Christians, was filled to capacity; there was a deep silence charged with emotion. Don Bosco, after sketching out their programme of missionary work, said, among other things: "You must always remember that you are Christians... that you are Salesians. As Christians... you are sent by the Vicar of Christ to fulfil the mission of the Apostles sent out by Jesus Himself... that very same Gospel preached by Jesus, by his Apostles and his successors, beginning from St Peter right down to our own days... you must love ardently, stand up staunchly for your faith and preach, in season and out of season. As Salesians... never forget that here in Italy there is a Father who loves you in Christ, a Congregation that thinks of you always, will assist you and will be united with you as brothers." (*MB*, 11, 385). And he added these words, spoken in humility but illumined by the light that God grants to his faithful servants: "We are laying the foundations of a great work. It is not that we have any illusions about being able to convert the whole world in a few days. Not at all. But who can say that this small beginning may not be the seed from which a huge tree is to grow up? Who can say that this may not be like the tiny mustard-seed, which grows little by little; that this is not going to bring about a vast amount of good?" (*MB*, 11, 385).

After Benediction of the Blessed Sacrament, "Don Bosco and all the priests present gave a parting embrace to the missionaries. It was the scene of the father bidding good-bye to his sons, who were setting out for a far-off land to transplant beyond the seas the work begun in the meadows of Valdocco. As the group of missionaries and Don Bosco left the sanctuary and were making their way towards the square, Fr Lemoyne said, with feeling: "Don Bosco, are we beginning to see the fulfilment of the words 'inde exhibit gloria mea' ('from here shall my glory go forth' — part of the inscription 'Hic est domus mea: inde exhibit gloria mea' adorning the Basilica) "Yes, indeed", replied Don Bosco, deeply moved." (cf. *BM* 11, 388-399).

On Sunday, 14th November, the missionaries boarded the ship which was to take them to Buenos Aires. Exactly one month later, 14th December, they landed there. The first missionary expedition was now a fact: "For the Oratory and the Congregation, a new chapter of history was beginning".

The first group was followed by others with astonishing regularity. During Don Bosco's life-time, that is to say, between 1875 and 1887, eleven missionary expeditions made their way to South America. The first, as we have seen, on 11th November, 1875: 10 Salesians with Frs Cagliero and Fagnano; the second, on 7th November, 1876: 23 Salesians (6 priests, among whom were Frs Bodrato and Lasagna, 7 clerics and 10 Brothers); the third, on 14th November, 1877: 17 Salesians with Frs Costamagna, Vespignani and Milanesio.

The Salesian Sisters, 1877

Six very young Salesian Sisters also formed part of the expedition of 1877. This fact is worth underlining. It was the beginning of that common effort on the missions which was destined to become ever closer and more fruitful. It shows the complementary character of the two Congregations, which live the same spirit and share the same mission, each in its own sphere. Leading the group of Sisters was Sr. Angela Vallese. She was hardly 24 years old.

The departure of the Sisters was decided on in the General Chapter of the autumn of 1877. Mother Mary Mazzarello accompanied the first group of missionary sisters to Rome, where they were given an audience by Pope Pius IX. Then she accompanied them to the port of Genoa, and they embarked for Uruguay. Don Bosco had told them: "You will not immediately become missionaries in the Pampas or Patagonia. You will begin your work by strengthening God's kingdom among those who are

already Christians. You will set it up among those who have abandoned it. After that you will extend it to those who have never heard of it". (GISELLA CAPETTI: *Il cammino dell'Istituto nel corso di un secolo*, 46).

In 1878 a second expedition of Salesian Sisters made their way to Buenos Aires. From there, in 1880, they went on towards Patagonia, which was mission territory proper. A Buenos Aires daily wrote: "The Daughters of Mary, Help of Christians, are the very first nuns from the beginning of the world to go to preach the Gospel in those far-off lands of the south". The Salesians had gone there one year earlier, in 1879. Only in that year were they able to start the real missionary work, by making direct contact with the Indians of the Pampas and Patagonia.

The first three expeditions were followed by eight others in the course of less than ten years: the fourth on 8th December, 1878; the fifth in January, 1881; the sixth in December, 1881; the seventh in November, 1883; the eighth in February, 1885; the ninth in April, 1886; the tenth in December, 1886; and the eleventh in December, 1887.

On 30th January, 1888, the eve of Don Bosco's death, they read out to him the telegram announcing the safe arrival in Quito of the missionaries he had embraced and blessed some weeks before, in spite of his very poor health. He made a sign to show that he had understood what had been read out to him. He must have rejoiced and thanked God for his help in transforming into reality what had been shown to him in his dreams.

At the time of Don Bosco's death, out of a total of a little more than one thousand Salesians, one hundred and fifty were to be found in America. Fifty Salesian nuns, too, were working in five countries of Latin America. The little seed of 1875 had indeed multiplied. The Salesian work in America now consisted not only in giving pastoral assistance to young people and the families of immigrants, but also in preaching the Gospel to the primitive autochthons who had not yet heard the Good News.

Expansion under Don Rua

The pace of expansion and the spread of missionary fervour in the Congregation did not stop with the death of Don Bosco. Blessed Michael Rua inherited all his missionary zeal. It is enough to note that, during the time of his administration, which included some years when it was touch and go for survival, he succeeded in sending out as many as 25 missionary expeditions, some of which were extraordinarily large. With good reason it has been said of him that "his thirst for the missions was unquenchable". (ADOLFO L'ARCO: *Don Rua a servizio dell'Amore*, 66).

And so, by the time of Don Rua's death in 1910, the Salesians had extended their work to the Americas (Colombia, Perú, Mexico, Venezuela, Bolivia, Paraguay, Brazil, El Salvador, and U.S.A.), to the Middle East, Asia and various parts of Africa.

It is interesting to note that Don Rua was concerned not only with sending missionaries to new lands, but also with passing on to them some of his perceptive ideas and suggestions, after the style of Don Bosco.

For example, he wanted his men "to adopt the life-style and customs of their new homelands, leaving behind their own ways of doing things". (G. B. FRANCESIA: *Don Rua, primo successore di Don Bosco*, 15). This concern of his was very much in keeping with what Vatican II has explicitly and forcefully indicated to missionaries about accepting the values that the Creator has implanted in the peoples of the earth. Proof of this is a letter he wrote to Fr Balzola, who was working with the Bororo Indians. He says: "About some customs these people have: take care that you don't make fun of them. As the Church did in ancient times with the pagans, try to make these customs Christian, provided that they are not harmful to body or soul". (EUGENIO CERIA: *Vita di Don Rua*, 262).

By the time Don Rua died, the missionary endeavours on the American Continent had grown remarkably. 1,473 Salesians

were working there, and that was an impressive percentage of the total membership of the Congregation (about 4,000).

In addition to the continuing large number of Italians, members from other European nations also left for the mission-fields. The Congregation soon found that it was foremost among the missionary congregations, and was able to supply personnel to missions run by other societies.

Great pioneers of the stature of Cagliari, Fagnano, Milanese and Lasagna were not satisfied with consolidating and developing the works they had begun, but, with the aid of generous collaborators, they widened the scope of their apostolic work. In the meantime, outside the American continent other towering personalities arose to emulate these giants of the Americas.

Hard times under Don Albera

While Don Albera was Rector Major, the first World War broke out. It had repercussions throughout the Congregation and the Missions, slowing down the rhythm of expansion of the preceding years. There was a reduction in the departure-rate. But as soon as the war was over, the departures resumed even more vigorously than before. Then Don Rinaldi succeeded Don Albera.

At the beginning of the century, Don Albera had been commissioned by Don Rua to visit all the Houses and missions in the Americas. This he did, at the cost of discomforts and dangers of every sort. Even the war did not stop him. During his years as Rector Major, most of them war-years, 345 Salesians set out for the Americas and other continents.

Towards the end of Don Albera's term of office, there developed in the society a phenomenon which could be called 'the great Indian adventure'. It is true that, under Don Rua, a small group of Salesians had gone to work in Tanjore, in the

diocese of Mylapore. But the Salesian missionary activity in India received its main impetus when Don Albera, at the insistence of the Prefect of Propaganda Fidei, sent into Assam a small nucleus of missionaries guided by the intrepid Fr Luis Mathias, rightly referred to as 'the Cagliero of India'. Faithful to his motto of "Take a chance and hope for the best", he did, in fact, give this mission a powerful lift-off. Among other things, he lost no time in opening a novitiate with the idea of getting recruits from Italy to join the first Indian vocations. With this sort of drive, it is little wonder that the Salesians were also called to Calcutta, Krishnagar and Madras, while expanding their successful works in Assam. Today, all of us know how well our Congregation is represented in that immense subcontinent, and how great are our hopes of development for the future.

New Expansion under Don Rinaldi

As we have seen above, under Don Rinaldi the Congregation had what might be termed its missionary explosion. The Servant of God had at one time wanted to go to the missions (v. EUGENIO CERIA: *Vita di don Rinaldi*, 377). Don Bosco had discouraged him, telling him that, instead, he would one day send many missionaries abroad. The words of our Father were fully realized. Don Rinaldi sent a large number of missionaries and was responsible for some original developments which served for a long time to keep the missions strong in resources and personnel. He created such a climate of missionary fervour throughout the whole Family that it became the golden age of Salesian endeavour on the missions. You just have to look at the numerous works for the development of missionary vocations, including adult vocations. For this purpose, the Central Province was created, and it accounts very largely for the development of our missionary work. Also the Gioventù Missionaria Association and magazine were founded to provide burses for future candidates for the missions.

The 50th Anniversary Mission Exhibition in Turin, following the one for the Holy Year in Rome, 1925-26, was one of the more spectacular results of the missionary enthusiasm engendered by Don Rinaldi's singular zeal. But the most convincing proof of this enthusiasm in the Congregation at that time was the sharp increase in departures. The Salesians who left for the missions during the time of Don Rinaldi reached 1,600, whilst the rate of expansion in other parts of the world was not affected in any way.

The departure to mark the 50th anniversary of our missions, which took place in 1925, deserves special mention. 185 Salesians received their crucifixes. Among these was a group bound for Japan, headed by Fr. Cimatti. Don Rinaldi, who had found in him the ideal man in many ways for this particularly demanding mission, did not hesitate to take him away from the house at Valsalice, thereby fulfilling a long-standing desire of Fr Cimatti's, which he had expressed in these terms: "If the superiors were to send me to the missions... I would go there on my knees". We all know how this great son of Don Bosco worked away with simplicity, great insight, and the Salesian brand of genial enthusiasm, all to bring the Gospel to this great nation, a task bristling with difficulties.

Communist whirlwind in China

A word about China. We know the story of our missionary work there. It began in the first years of the century with the foundation in Macao and received a greater stimulus in 1918, at end of the First World War, when the Holy See entrusted the missions of Shiu Chow to the Congregation. Its rich growth was saddened by the tragic end of the heroic Vicar Apostolic, Bishop Versiglia. Later on, the Communist Revolution, like a monstrous bull-dozer, levelled all the flourishing works which had sprung up within a short time.

But the confrères displaced by the Communist onslaught

did not give up. With their help the work in Hong Kong and Macao expanded and multiplied. Vocations increased to such an extent that this little section of China, together with Formosa, was ready to become a Province. Other Salesians from China, and also from North Vietnam, transferred to other countries of the Far East and so stimulated a vigorous expansion of our missionary work in the Philippines and South Vietnam.

Today, thanks be to God, the young Province of the Philippines has begun to provide personnel for the neighbouring Province of Thailand. We hope that the Delegation of South Vietnam also, with its many confrères in training and its many vocations, will soon be able to collaborate actively with other missions, especially in the East.

2,500 missionaries during Fr Ricaldone's administration

I have spoken about the springtime of the missions which was reached during Don Rinaldi's term of office. But I must point out that, in his Prefect General, Don Ricaldone, he had just the man to realize his wealth of ideas. You could say that Don Ricaldone was the dynamo-set in the missionary power-house of Don Rinaldi, who had given him full responsibility for all the problems of the missions.

Energetic, genial, down-to-earth and hardy, Fr Ricaldone visited all the missions of India, China, Japan and Thailand, taking months to do so. He gathered information which proved to be of great value to him in his close collaboration with the Rector Major and later on when Providence called him to govern the Congregation.

Don Ricaldone was a man of great initiative and extraordinary ability as an organizer. Here is just one fact among many that I could quote to give you some idea of the enormous expansion that took place under his direction. At the end of 1951, the year

of his death, the number of Salesians assigned to the missions during his term of office, which had experienced the paralysing torments and tragedies of World War II, reached over 2,500. As a consequence of this marvellous development, it was necessary to designate a member of the Superior Council to work full time for the missions. And so it was that, during the General Chapter held immediately after the War, the post of Consultor for the Missions was created.

The Congregation, and especially our missions, owe very much to the truly extraordinary work of Don Ricaldone.

The world tour of Don Ziggotti

Don Ziggotti continued the missionary work of Don Ricaldone with complete dedication. The most significant gesture of his great feeling for the missions was certainly the world tour which he undertook in order to visit the confrères, missions and foundations of the Congregation.

It is not hard to imagine what Don Ziggotti had to go through to visit in person the Salesians and Salesian Sisters working in the most out-of-the-way places in the Salesian world. His sacrifice, however, was repaid by the enthusiasm and encouragement generated everywhere by his visit.

Even though the rate of growth was not what it had been in years past, the departures of missionaries continued. In the period between 1951 and 1965, exactly 1,606 Salesians left for the missions.

Present difficulties and hopes

The situation today, on account of an accumulation of causes that you well know, is unfortunately nothing like that of the thirties: between 1966 and 1974 about 500 men were lost to

the missions. Even so, there are aspects which, without losing sight of reality, give us reason for hope and consolation. One of these is the notable increase of indigenous vocations. It is an indication of the good work done by our missionaries, a clear sign that the new churches are maturing and also evidence of stability and security.

For example, in India we have a hundred novices in the four Provinces. The seminaries of the various dioceses entrusted to us in Assam have good numbers of students right through to theology. The Province of the Philippines has 16 novices and caters for those from Thailand as well, while the Delegation of Vietnam has 19 novices. Looking back over the last hundred years, we come up with the following figures: There have been 104 missionary expeditions so far, always with a gradual increase in the number of Salesians from different nations. It is gratifying to see the prominent part played by the smaller countries in sending personnel to the lands outside Europe: Belgium occupies third place after Italy and Spain. Then we have Ireland, the Netherlands, Malta, Switzerland and Czechoslovakia, and we can count in Poland, which can hardly be called small, but which shares a difficult situation with Czechoslovakia.

Other observations: the Salesians in the mission-field and in the countries of the Third World total up to 7,166, which is more than a third of the grand total. Another notable detail is this: of these, 4,722 are indigenous.

It seems to me a very significant fact that the great majority of our 56 bishops are working in mission areas and in poorer churches. These men are the expression of a Christianity that has been born and is growing through the work of the Salesians in spreading the Gospel.

2. CHARACTERISTICS OF OUR MISSIONARY ACTIVITY

Now that I have sketched the history of our missions, I should like to mention some aspects that are characteristic of the style and spirit of the work.

The Salesian Brother, a unique rôle

It is very impressive to observe that, in the first expedition of 1875, of the ten who went, four were Brothers. This lines up with what Don Bosco had in mind: "The priest", he said, "needs help, and I believe that all of you here, priests, students, artisans and Brothers can be true evangelical workers" (EUGENIO CERIA: *Annali*, 1, 705). These are the words that Don Bosco addressed to his Salesians and senior boys on the evening of the feast of St Joseph, 1876. On another occasion he said to the Brothers: "There are certain things that the priest and clerics cannot do, and these you can do". (BM. 16, 319). Thus we read in the new Constitutions: "in many sectors he has a unique rôle all his own ...".

Don Bosco realized the importance of this rôle, especially in the mission areas. The Brothers on the missions have responded splendidly to the trust placed in them by Don Bosco and the Congregation. The past century has been enriched by the outstanding figures of innumerable Brothers. I recall only a few names, but there are many more who deserve to be mentioned.

Buscaglione, De Fonseca, Pankeri, Mantarro: four great builders of churches, chapels, seminaries, bridges, canals and villages; but, for all this activity, they were always exemplary religious. Milanese, the courageous and faithful companion of Fr Bälzola in the land of the Bororos. Conci, called "The Ketteler of the Argentine": sociologist, journalist and trade union organizer. Srugi, infirmarian and miller from Palestine, and a man of noted

sanctity. He was called 'the friend of God' even by the Muslims.

But these are only the van of an army of missionaries who, working in a wide range of occupations, became the builders of the kingdom of God. Their witness to the faith was tenacious, their assistance to their brother-priests indispensable. Today, the Brothers working in the mission-field and the Third World number 1,115 of a total of 3,496 and continue in the same tradition of hard work, dedication and fidelity to their vocation that distinguished their predecessors.

The Salesian Sisters, missionaries "by nature and by vocation"

I mentioned above that a small group of Sisters formed part of the expedition of 1877, a fact of great significance. It is recorded that Pius IX, the Pope of the missions, said to Don Rinaldi: "We cannot have missions without the sisters. Indeed, there should be more sisters on the missions than missionaries". (EUGENIO CERIA: *Vita di don Rinaldi*, 395). Don Rinaldi commented: "We need a woman to educate a woman ... without the Sisters, we cannot convert a country..." (IBID.).

This evidently was Don Bosco's idea, which was shared by St Mary Mazzarello. The Salesian Sisters, then, faithful to Don Bosco's wishes, took on the Salesians, so to speak, at the missions game, facing the adventure side by side with them. They were not deterred by risks, discomforts or difficulties, but continued to strengthen their numbers in the various continents and to diversify their works. In fact, they fully vindicated the words of Pope Pius XI and Don Rinaldi.

Today, just as we regard our missionary wing as essential, so the Sisters see theirs in the same way. The missionary nature of their organization is written into the Constitutions: "An Institution educational and missionary by nature and vocation". (Constitutions of the Institute of the FMA, art. 3) The sisters working on the missions and in the Third World at present

account for a good third of the total number: to be precise, 6,847 out of 18,168.

*And now, the Salesian Secular Institute * as well*

For some years now the first *Volontarie di Don Bosco* have been working in collaboration with our missionaries. Naturally, they work in the way of a secular institute, but always with the spirit of the common Father.

Let us hope that they will extend their activities and continue to benefit the people they are working for.

The invaluable support of our Co-operators

The missionary work of Don Bosco, from its inception onwards, "began to receive the help of the Co-operators... when the need was pressing ... They responded generously to the appeal, each according to his means". (EUGENIO CERIA: *Annali*, 1, 212).

This also seems to me to be a characteristic of our missionary programme. Don Bosco, launching the Salesians into this huge undertaking, made it his business to create at the same time a close-support organization made up of committed Christians who would provide material and moral aid to his men working in the hostile conditions of distant lands. Since then, it is plain that "the Co-operators have done their duty" (MORAND WIRTH: *op. cit.*, 254). With good reason Don Bosco could say towards the close of his life: "The Co-operators are an unshakeable buttress" (*BM*, 18, 146). Ever since, they have stood by us as a real army of Christians and today they are still supporting the Salesian works, especially the missions, in all the (inhabited) continents. In its numerous editions, the Salesian Bulletin keeps in

* Footnote: this title is provisional and entirely unofficial.

contact with and encourages these thousands of people, who intimately share in the work of our missionaries, through prayer, moral support and a wide range of activities. Not only the missionaries, but the entire Congregation should express their constant and deep-felt gratitude to them.

An interesting point about lay missionaries. Nowadays there is much talk about lay missionaries, and we appreciate the generous availability of these Christians. Perhaps it is not generally known that many of our missionary expeditions since the earliest times included lay people, often in large numbers. They are mentioned in the chronicles and statistics over various years up to 1941. On the missions, they worked together with the Salesians, in a variety of occupations and lived there for the rest of their lives.

Don Bosco's way

a) "*... to take special care of the young*".

To the Salesians about to leave for America, Don Bosco said: "Let it never be forgotten that we are going for the sake of poor and abandoned youth"; and again: "On the missions we must take special care of the young, particularly the poor and abandoned"; and, more explicitly: "The missionary who is surrounded by a crowd of youngsters will go ahead and do much good". (BM 17, 233; 18, 44; 12, 280). It is pleasing to see how this conception of missionary strategy, on which Don Bosco insisted so much, received strong support from the authoritative voice of the recent Synod of Bishops. In their agreed statement we read: "In a special way we speak to youth ... Youth has top priority in the work of the Church" (Cardinal Cordeiro, Archbishop of Karachi). Our work of evangelization must be directed towards the young, so that, in their turn, they can pass it on to their contemporaries" (Bishop Pironio, President of the Latin American Episcopal Conference).

Our missionaries, and not just the early ones, either, have always kept before them the words of our Father, as the natural reflection of our special vocation, backed up by the full weight of the Church's authority. Among the boys of the Boca district, Buenos Aires, very much a deprived area at that time, and the many thousands of very poor boys in Haiti, in the Cité des Jeunes, Lubumbashi, and the shanty-town of Tondo, outside Manila, wherever our confrères pitched their tents, in fact, they instinctively went looking for youth, especially those in need. And that's not all: they created among these young people, by their educational methods and their way of life, the characteristic atmosphere that succeeds in winning youth, no matter the race, country or culture.

I repeat: one comforting fact, closely linked to this preference for the young, is the great increase in the number of indigenous vocations in many countries. This has now reached the stage where the Salesian strength is practically drawn from the country itself. Even more significant is the phenomenon of young people on the way to sanctity, such as Zefirino Namuncurà and Laura Vicuña.

b) *Economic and social advancement*

In conclusion, I would like to stress the work done by our missionaries, right from the start, for the economic and social advancement of the people entrusted to them. When we come to look into what they started with and the limited resources at their disposal, applause gives way to astonishment at their achievements: agriculture and cattle-raising, building houses, running co-operatives, organizing both the work and the workers, digging wells, building bridges and roads; teaching the three R's, training for technical qualifications, publishing books, setting up broadcasting stations ... and all with a view to pressing on with the great drive to liberate the whole man in Christ through the Good News. This is not meant to give the impression, of course, that

everything was always and everywhere perfect, or that the work done fifty years ago measures up in every respect to the standards of today; but, taking the past hundred years as a whole, we have to acknowledge that our missionaries have turned them to excellent account: for which we give thanks to the Giver of all good things.

c) *United with the centre*

I think it is worth-while to mention a common factor amongst our missionaries wherever they work. Don Bosco had succeeded in creating a family both at Valdocco and in the young Congregation: this atmosphere, which is hard to define but which gives to those who breathe it a deep sense of contentment, was exported to America with the missionaries. The chief medium for the maintenance of this family feeling that kept Don Bosco united to his sons was letter-writing. The letters were frequent, regular and heart-warming. Our archives are full of this precious material, which has grown over the years because the tradition has been kept up, even when the number of missionaries increased considerably and they were scattered throughout the world. I don't know whether other institutes have a tradition quite like this in style or intensity.

Anyway, it is certain that these family bonds — and letter-writing is only one of the threads — still constitute a useful interchange of information between the centre of the Congregation and its outposts. These links have made it possible to overcome difficult trials, have given enlightenment and security at times of crisis, which are bound to occur in a large family whose members are scattered around the continents in all sorts of situations. There is nothing bureaucratic about all this, the basic ingredient being sincere spontaneity. Communications play a vitally important part in fostering the unity that is the strength of the Congregation. Talking about unity, I would like to stress once more the fact that our missionary communities are characteristically

international. Without trying to white-wash the inevitable lapses in a potentially explosive situation, I say that the general effect has been the integration of different sets of values, which, far from being detrimental to unity of life and action, has actually enriched it. At the same time, it gains credibility in the eyes of the people who see Christ's charity at work in it.

d) *With a strong simple faith*

I have given you some points that I think are characteristic of the life and work of our missionaries. But it is natural to put the question: What is behind it all? I think that the safe answer to that one is simply — faith. The faith that took them far from their homeland in search of souls, that spurred them on to do incredible things. These men were not always well-up in the latest theological speculations, and yet, with this strong, simple faith, they faced the most difficult and, humanly speaking, desperate situations. It was the faith that we find at the root of the whole life and activity of Don Bosco. "It is faith that does everything", he used to say. (*BM*, 10, 90). This vision, this sense of the Invisible became transformed into prayer. When we read about many of our missionaries, and especially when we come into contact with them, we sense this flame, this unflagging zeal burning within them.

One more detail: from Don Bosco at Valdocco, the first missionaries had absorbed the devotion to Mary, Help of Christians. They kept it strong and vigorous in their new home, and so did those who followed them. They became its zealous apostles, as any visit to regions where Don Bosco's sons have worked will readily show.

Missionaries for our times

At this point, I can see that some of you will have some queries to make. For instance, considering the times that we live

in, doesn't the whole commemoration smack of an optimist's pipedream? How about all the problems and protests that confront the Congregation, or, for that matter, the rest of the Church, in the mission situation itself?

Well, we are not blind to the fact that serious difficulties do exist in the Church and in our own Society with regard to the missions. But can difficulties, however formidable, be allowed to stop anyone who believes firmly in the command of Christ: "Go and teach"? To men of faith, obstacles are not an invitation to lay down their arms: they are an incentive to find new ways of overcoming them. In this matter we must be enlightened and strengthened by the faith of our Father, Don Bosco. Let us recall his words: "We cannot stop. *Guardiamo avanti!*" We see here a will that is indomitable yet full of trust; and the message was repeated by the Holy Father when he said: "Go right ahead".

By way of consolation I ought to say that among our missionaries—and here I use the term 'missionary' in the wider sense—I have not seen any perplexity, or discouragement or defeatism. Instead the men on the spot are hard at it seeing how far the well-tried methods are still effective in spreading the Good News. This is something positive, I must say. To adjust, improve and revise in the light of experience must be our constant concern. Our missionaries believe in their vocation—they live it. Their one desire is to bring their missions into line with the needs of the times we live in, and so make their work more fruitful.

During this Centenary Year of our first missionary expedition, let us unite ourselves with the faith, the will to work and the sense of Salesian realism of our missionaries, and to launch any initiative that may serve to give the entire Congregation a missionary look, or, better still, a missionary heart. It would be a grave error to pretend that the missionary renewal concerns only the missionaries: the entire Congregation is missionary. I repeat here what has been said more than once already, and with the full support of the Church behind it: if the dynamic

missionary spirit of the Congregation were to falter, it would cease to be the Congregation, the one Don Bosco knew, at any rate.

In the cess-pools of the big cities

Today it can be stated that evangelization is not limited to planting the Church among peoples not yet baptized, though this does, in fact, receive priority treatment in the Church's missionary policies. Evangelization is needed in those countries where the faith, if it is not already defunct, has become a poor, twisted thing. Wherever we live, whatever our work may be, we are expected to be evangelizers and missionaries.

The statement of the Bishops in the last Synod, which was on this very topic of spreading the Gospel, clearly stresses this fact. To quote: "Strengthened by our faith in Christ... we wish to state anew that the command to evangelize all nations is the essential mission of the Church. The present-day changes are profound and wide-spread, affecting religion, ideologies, cultures and traditions. Realizing the gravity of the situation, the necessity of proclaiming the Gospel to all nations, and to every individual within those nations, is all the more evident and urgent. This must be done, especially for those who have not yet heard Christ's Good News, in whatever part of the world they may live, so that the Church and its message may be implanted among the peoples where it has not yet taken root".

For us, then, it means that we have to rally to this apostolic task, each one in his own situation, with all that involves. Of course, we shall continue to go out to the pagans; but we cannot turn a deaf ear to the urgent appeals that come from the twilight regions of our giant cities, those cess-pools of all sorts of human misery. We cannot remain insensible to the cries for help of the young victims of atheism, drugs and a lust-crazy society. We cannot close our eyes to the fact that a large section of the

society in which we live is in the grip of a terrible ignorance of religion.

Catechesis and witness

It follows from what has been said above that each one must dedicate himself with all seriousness to the work of catechizing, which has been authoritatively defined in the recent Synod as “passing on the message of the living Christ: it is essentially an education in faith and a clear Christian answer to the deepest problems of mankind”.

Faced with this tragic situation, there is not a single one of us that can opt out of doing something about it, urgently. The words of St Paul, “Woe is unto me if I preach not the Gospel”, ought, I think, to sound their warning in the ears of every son of Don Bosco. The opportunities and responsibilities of each one will vary. But, I repeat, in this mighty and holy battle, there is a task for every one: for the staff officer and the private, for the scholar, the craftsman and the ploughman. All of us, no matter what position we occupy, must be messengers of the Gospel through our apostolate of witness. What we do should tally with what we preach, otherwise our message will not be accepted and we shall be building on sand.

Then there are the pointed words addressed to the active religious institutes by the 2nd Vatican Council asserting the responsibility of evangelizing by living the Gospel values: and this applies to all of them, even those not strictly missionary. Among other things, we read: “The institutes should ask with all sincerity before God if their way of life bears witness to the Gospel”. This same point was stressed by Pope Paul recently when he said: “The Gospel is to be lived before being preached”.

3. THREE POSITIVE IDEAS

From what has been said above, each one of you should see that the commemoration of our missionary enterprise should not remain unproductive. At both personal and community level, we must reflect seriously on the matters broached in this letter. This will help us all to work for the renewal of the missionary spirit in the Congregation, the operative word being *all*: the determined individual effort is the only sure way to the total renewal of the Congregation.

I think that the scheme put to the Provinces for the Centenary celebrations may be of some help. While it is true that no one scheme will solve all the problems of our missionary renewal, it is equally true that a number of things can be made to work together for the renewal. The Centenary celebration is one of these things.

In practice, then, this what I propose:

First: co-operation

The communities at Provincial and local level must contribute their share towards a missionary *revival* by backing the schemes worked out at the Centre. These plans and suggestions, which will be sent on as they are completed, are the result of a lot of hard work put in by many confrères, Sisters, Co-operators, Past-pupils and pupils in conjunction with the Heads of the various Departments. It will be left to the individual Provinces and Communities to study which of these to put into operation, and how to do it.

It may be that the local product will be better suited to the local needs. The big thing is that something concrete is done about this renewal. It can be taken that the Sisters will be willing to give their support in every Province, as they do at the Centre. Also the other branches of the Salesian Family

will be interested in the different initiatives. I am pleased to see that the Argentine Provinces have made up a very interesting programme for the Celebration in common.

Second: a missionary expedition worthy of the Centenary

What follows is not so much a proposal as an invitation. The Congregation is, needless to say, grateful to God for all the good it has been able to do for souls in the last hundred years; yet it is deeply conscious of how much is still to be done. Now, Divine Providence knows how to reward those who leave their Provinces for the missions, and to inspire new and generous vocations; so the Congregation proposes to call for *a missionary expedition worthy of the great event*. I know that the missionary fire still burns in the hearts of many confrères, and we want to make the most of this fire with a gesture of faith and hope that will benefit the whole Congregation.

We are thinking of organizing the volunteers of this expedition along two distinct lines of action: first, we shall concentrate our forces in certain very needy yet promising areas so as make a real impact with a sustained programme; and second, we are thinking of branching out into a new type of work.

I therefore invite the confrères who feel inspired by this appeal to write to me directly. I thank you even now, while I pray the Lord to bless those who generously offer themselves, and to bless the local communities and the Provinces they come from. For the superiors and confrères of the Province, this will mean a sacrifice; but I am sure that this sacrifice will be made willingly as an act of faith and practical charity towards those who have the more urgent need. The Council has something à propos: "The grace of renewal cannot flourish in communities unless each of them extends the range of its charity to the ends of the earth, and devotes to those far off a concern

similar to that which it bestows on those who are its own members." (*Ad Gentes*, 37).

But on this there is more to be said, something born of hard experience. Cardinal Poletti, Vicar General of the city of Rome, has written: "The missions have need of us, it is true: but perhaps our own churches have still greater need of the missions". (In *Agenzia Fides*, January, 1973). Again, it has been stated recently, also from direct observation of a similar reciprocal effect and especially with regard to vocations: "The first beneficiaries of the missions are the churches that give, not those that receive". This throws light on the stand taken by the Church in France: "Our option is for the missions... the Church refuses to be a select club". (Card. Marty, Inaugural Address, French Episcopal Conference, 1971). And in the face of the chronic crisis of priests and seminarians: "The clergy will be revitalized only through a strong missionary spirit." (French Episcopal Conference, Final Document). These statements should make us think very seriously. No rhetorical vapouring here: they clearly point the words of Christ, "Give to others, and God will give to you." (*Luke* 6: 38).

Third: solidarity with the missions

These words apply also to the material help that each local community could give, specially during the Centenary year, for the many needs of the missionaries. You will be kept informed about the distribution of the Solidarity Fund, which will be determined by the priorities of the work in hand.

I invite all the communities to increase their contribution to this programme of fraternal aid, making sure that, whatever is done, is motivated by love, and, above all, productive of spiritual benefits. There will then be the mutual enrichment that, even with the exchange of material goods, is the natural bi-product of true solidarity in any form.

Our "stone" for God's Kingdom

To conclude, dear confrères: a hundred years ago, Don Bosco, greeting our missionaries in the Basilica of Mary, Help of Christians, expressed his deep joy that "the Congregation, for all its scanty resources, was collaborating actively, bringing its stone to add to the fabric of God's Kingdom." (*BM*, 11, 386). We have the privilege of celebrating the Centenary of the Salesian missions—what should we say? And, more to the point, what should we do?

Putting aside all triumphalism, let us humbly acknowledge our responsibility before the Church, before the Salesian Family of the past and the Salesian Family of the future. Let us recall the sentiments of gratitude to God and to Mary, Help of Christians, which Don Rinaldi proposed to the Salesians during the golden jubilee of the missions "for all the benefits granted to our Society" during the last years of missionary work. *Let us turn in admiration, gratitude and prayer* to the thousands of confrères who, in their different ways, have built souls into the kingdom of God.

Don Bosco wanted the Good News to be kept at the forefront of the Congregation's thought and action: following the example of our missionaries, who dedicated their lives to their mission, often to the point of the supreme sacrifice, let us "relive the ideal of Don Bosco intensely." (cf. *ASC*, no. 244, 1966).

And may our Father bless our efforts.

Fr. LUIGI RICCERI
Rector Major

III. COMMUNICATIONS

1. The Centenary of the Salesian Missions

The 103rd missionary expedition

On Sunday, 6th October, the traditional farewell ceremony for the missionaries of the 103rd expedition took place in the Basilica of Mary, Help of Christians, Turin. The chief celebrant was Bishop Andrés Rubio, S.D.B., Auxiliary of Montevideo, assisted by the Prefect General, Fr Gaetano Scrivo. Those attending the 3rd Continuous Formation Course at the Generalate were also present.

Promotion of the missions at Provincial level

The Missions Department co-operated with its expertise in the first meeting of the Italian Provincial Delegates for the promotion of the missions, held at St Tarcisio, Rome, on 16th November. The National Delegate, Fr Luigi Boscaini, directed the proceedings. The Rector Major addressed the meeting, and indicated policy-lines to be followed by the promoters in their efforts to give the Provinces the missionary look as the Missions Centenary approaches.

2. Salesian press in Latin America

The managers of the Salesian Bulletin of Latin America met on 13th - 14th November at Lapa, São Paulo, Brazil. Starting from the premiss that the Bulletin is an organ of information and communication among Salesians "around the world" (Fr Ricceri - and cf. Don Bosco and tradition generally), they examined the implications of Reg. § 32

for the renewal of the Bulletin as the official publication of the Salesian Family. Then they studied the situation of the Bulletin in Latin America and considered the possibilities of collaborating with the Central Press Office.

Those present were: M. Colunga, Mexico; A. Merino, Venezuela; J. Gutierrez, Colombia; R. Cotta, Bolivia; J. Calvo, Argentina; G. Cintra and J. Passero, Brazil; M. De Pra, Perú. Other participants, along with Fr Giovanni Raineri, Councillor for Social Communications, were Frs J. Henriquez, Regional Councillor for the Pacific-Caribbean, S. Cuevas and J. Velasco, Provincials from Chile and Venezuela respectively, and Enzo Bianco from the Central Press Office.

3-day meeting of the managers of the Salesian Publishing Houses in Latin America on the missionary function of the press in Don Bosco's thought and in Salesian tradition.

Preparations for the meeting, held at the request of the interested parties, consisted of personal meetings between Fr Giovanni Raineri and the individual managers, and also an enquiry carried out in 1973-4. The present situation was clarified, and a study was made of the rôle of the Publishing Houses in Mexico, Venezuela, Bolivia, Perú, Ecuador and Brazil. There were observers from other Provinces: Chile, Argentina, Colombia; the Provincials of Chile, Venezuela and São Paulo, with Fr J. Henriquez, the Regional. From Italy there were Frs Raineri and Meotto, Dr G. N. Pivano of the SEI and Fr Enzo Bianco of the Central Press Office.

First the function of the Catholic publisher in general, and the Salesian publisher in particular was defined in the light of the prevailing situations in the Church and society, and of pastoral needs, especially those of the young and of the working classes in Latin America. Then they studied the possibilities for collaboration on a continental scale and also world-wide, as indicated by the SGC (nos. 460-462). Finally they investigated the conditions for re-orbiting the essential Salesian work. The Rector Major sent a message, again indicating policy-directions. A report of all these proceedings will be sent to the people concerned.

3. Third Course of Continuous Formation

The third Course of Continuous Formation, this time principally for the English-speaking sector, started last October with 37 participants.

Papal audience

The Pope had this to say in the general audience held on 20th November, 1974:

“Now we go on to greet the party of Salesians (he had just addressed some Franciscans). There are forty of them who have come from all over the world to stay at the Generalate for several months and to study together the priestly life and the values attaching to their consecration to God, this time as interpreted by St John Bosco, the embodiment of heaven on earth. Your forte is education, up-dated as required by Vatican II. So, my dear Salesians, you are preparing to go back to your own countries as promoters of Continuous Formation there. This is no light responsibility which you have received from your superiors. Whatever post you occupy, hold high the torch of education as Don Bosco would have you do, re-create his charism and relive his apostolic ideals. And how badly you Salesian educators are needed.

Provisionally for the Church, wherever you have established yourselves, I have no need to worry any further, because I know that there true Christianity will be stoutly defended and vigorously promoted. You are masters of the technique — indeed, I would say you have the magic touch — of taking the youngsters of our age, highly resistant as it is to Christianity lived at depth, to the final stage of preparation for their calling in modern society, whether they are to be religious or professional or manual workers.

I don't have to say how much I appreciate all this, and I bless your dedication and specialization in this field. You will, I'm sure, see that you keep abreast of the times with all its revolutionary advances in education and scholarship, and, I might say, keep a step ahead in your educational theory and practice.

So have no fear! Be good Salesians, sons of Don Bosco, and you will render a great service to the Church and to society.”

4. The vocations apostolate: action and collaboration

In the Youth Apostolate Department attention is being given to the question of the vocations apostolate and the aspirantates. There are also meetings of experts being planned, initially at the European level:

— to clarify ideas on starting youth centres and the methodology to be used in them;

— to consider the problem of: — the construction of the educational community;

— the pastoral and educational training of our lay co-workers.

5. The World Congress of Salesian Brothers.

With the holding of the last of the Regional Conventions, we have entered the final phase of preparation for the World Congress.

Meeting of the Central Commission

On 26th October, 1974, the Central Commission met for the third time at the Generalate. Absentees: Fr Antonio Ferreira, at present in Brazil; and Bro. Henrique Ruiz. The Commission examined the following items:

— the remote and immediate preparation for the Congress: exchange of information, accommodation, duties, translations, materials, media, etc.;

— the daily programme and related matters;

— rules of procedure.

The Commission then decided about the various things to be done and made some suggestions on who should do them.

Meeting of rapporteurs

Next day, the 27th, the first meeting of rapporteurs took place. They are: Frs Pietro Stella, Mario Midale, Gustave Leclerc, who will talk, respectively, about the historical, theological and juridical aspects of identity; Fr Paolo Natali on prospects for the apostolate;

Bro M. Serentha on training; Bros Giulio Girardi (Marist) and Gerard Meegan on proposals for vocations, under their sociological and pastoral aspects respectively.

Those present: the rapporteurs, members of the Commission and consultants. Business transacted:

- preparation and co-ordination of subject-matter;
- how to use the conclusions of the preparatory conventions (with a conflation of the Provincial proceedings);
- organization of other meetings or forms of collaboration;
- measures to be taken to ensure the smooth running of the whole.

Résumé of the Regional Meetings

Urgent request: please send in the Acts of the Regional Meetings so that the rapporteurs can get to work on them. A copy of the résumé will be sent to the Delegates of the World Congress.

Delegates to the World Congress

The Delegates are requested to react promptly to communications from the Centre, to take steps in their own Regions to keep the pot boiling among the communities and confrères, and to ask for their prayers.

6. Training the Co-operators

From 29th October - 4th November there was a European study-week held at the Pisana on the training of Co-operators. 27 Salesian Sisters took part, including Mother Letizia Galletti, the opposite number of our Fr Raineri in the Adult Apostolate; the Provincials from Belgium and England, Provincial and local delegates; then there were 23 Co-operators and 52 Salesians from all over Europe. Those attending the Continuous Formation Course also joined in, bringing the numbers up to 140.

Fundamental aspects of the training of Co-operators were dealt with in the light of:

- the theology of the laity;
- the thought of Don Bosco;
- the Special General Chapter and the New Regulations. The object was to explore the implications of a “secular” and “Salesian” vocation. The Acts will be published.

7. Preventive System

The LDC recently published the Acts of the European Congress on the educational system of Don Bosco. It comprises: the experts' reports; the conclusions of the study-week; the Rector Major's address. 230 copies have already been sent to those taking part in the Congress. Others are available for all the houses and interested confrères: "Il sistema educativo di Don Bosco tra pedagogia antica e moderna": Torino-Leumann, LDC. 320 pages; 3,000 lire.

8. Canonization

The long process of beatification and canonization was partially simplified by the Holy Father in 1969. The twenty causes of the Servants of God from the Salesian Family, and there are more than a hundred of them, are at various stages of advancement, as the Postulator General, Fr Carlo Orlando, shows in the following summary.

In accordance with the rules of 1969, the Archdiocese of Tokyo, on authorization from the Holy See, has sent to Rome the data on the life of Mons. *Vincenzo Cimatti*, founder of the Salesian work in Japan, who died in 1965 at the age of 86. Tokyo is now waiting for the go-ahead to institute the cause formally.

Only Mon. Cimatti's cause has followed the new procedure: all the other Salesian causes were started before 1969 and follow the old procedure, whereby the first step was not the "preliminary proceedings", but the "ordinary proceedings", so called because the ordinary of the place instituted them on his own authority without previous reference to the Holy See.

The cause of *Alessandrina da Costa*, a Co-operator who died in 1955 in Portugal aged 51, is at this initial stage.

At the next stage, the Sacred Congregation for the Causes of Saints examines the writings of the Servant of God. Fr *Rudolph Komorek*, a Polish priest who died in Brazil in 1949 aged 59, has reached this stage. The *Spanish Martyrs* of 1936-9, numbering 97, have also reached it; but these causes are suspended against a clarification of the real reasons for the deaths of the people concerned.

After the writings, the Holy See examines those documents relating to the "ordinary proceedings", which deal with objections and difficulties. At this stage are the causes of Fr *Louis Mertens*, who died in Belgium in 1920 at the age of 55; Fr *Luigi Variara*, founder of the Daughters of the Sacred Hearts of Jesus and Mary, who died in Colombia in 1923 aged 48; Bro. *Simone Srugi* from Nazareth, who died at Beit-gemal, Palestine, in 1943 aged 66; and Bishop Luigi Olivares of Sutri and Nepi, who died in 1943 at the age of 70.

The objections of the Promoter of the Faith are examined and answered by an Advocate for the Cause. The replies have been submitted for the causes of Don Philip Rinaldi, Rector Major, who died in 1931, aged 74, and Laura Vicuña, pupil of the Salesian Sisters, who died in Argentina in 1904, aged 13.

If these replies are acceptable, the Pope issues a "Decree for the Introduction of the Cause". This is an official and decisive step, which is followed by an investigation to make sure that the Servant of God is not receiving public homage reserved for canonized Saints or those declared Blessed.

Then the "apostolic proceedings" are started, again in the diocese where the "ordinary proceedings" were carried out, only this time they are instituted by the Holy See, which will examine what has been done already and issue a "Decree of Validity" for these proceedings.

The next step is that all the documentation so far compiled is collated to form the "Account of the Virtues or Martyrdom". The Account of the heroic virtues of Sr *Maddalena Morano*, F.M.A., who was Provincial in Catania and died there in 1908 aged 68, is being printed at the moment.

This document also comes under fire from the Promoter of the Faith, and the Advocate of the Cause prepares more replies. We

are awaiting the replies for Prince *Augustus Czartoryski*, priest, who died in 1893 aged 35, Sister *Teresa Valsè Pantellini*, F.M.A., who died at Turin in 1907 at the age of 29, Dame *Dorothea Chopitea*, Salesian Co-operator, who died at Barcelona in 1891 aged 74, and Mons. *Luigi Versiglia* and Fr *Callisto Caravario*, who were murdered in China in 1930.

If the replies from the Advocate are acceptable, the Pope steps in again with a declaration of the heroicity of the virtues, and the Servant of God is declared Venerable. Fr *Andrea Beltrami*, who died at Turin in 1897 at the age of 27, and the little chieftain of the Andes, *Zefferino Namuncurá*, who died at Rome in 1905 aged 18, have been declared Venerable.

Then there are new proceedings to examine the miracles proposed for the beatification, which is solemnly proclaimed by the Pope. This happened two years ago for Blessed *Michael Rua*, first successor of Don Bosco. The last proceedings are those to approve the miracles for canonization.

It is a long course, but it reflects the seriousness of the Church in holding up people for imitation as model Christians. The charism of sanctity, whether it is canonised or not, springs from the Church as an organism living the supernatural life embodied in its members, and especially in those members who, like ourselves, have made their profession as an act of witness to Christ's salvation.

9. Errata

In no. 276 ASC (Oct.-Dec., 1974), on page 62 at 1.1.3.: "... and since the number of aspirants... began to drop off."

For "aspirants" read: ASPIRANTATES.

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

1. Rector Major's Journey

On 1st October the Rector Major started a journey of 22 days in the Far East. It involved intense work, which was planned and carried out in conjunction with the Departmental Heads and with Fr Williams, the Regional Superior and co-ordinator of the whole programme. The Rector Major had three ends in view: first, to meet the Provincials and delegates of the East, with their Provincial Councillors; second, to meet as many of the confrères as possible; third, to visit some works.

The Provincials' meetings took place at *Hong Kong*: there were seven Provincials and two delegates from China, India, Japan, the Philippines, South Korea and South Vietnam.

The problems dealt with in the Provincials' reports were numerous and pressing: Training; Missions; Youth Apostolate; Adult Apostolate.

There were ad hoc meetings with the Provincials from India and the Far East. Other meetings of a specialized nature were held with the Departmental Heads.

Monday, 7th October, was occupied with works in *Macao*. The first visit was to Coloane, where there is a leprosarium run by Fr Nicosia, S.D.B., and a Boys' Town for orphans and other poor children: this is run by the *Volontarie di Don Bosco*. Then there were the apprentices at the new technical school, where Fr Aquistapace was waiting for Fr Ricceri to bless the new chapel, and finally there was the hospice for polio children, also run by the *Volontarie*. The Rector Major spent the evening at the Mother House of the Salesian work in China at Macao. Here he was greeted by the boys and confrères

of the School of Trades (more than 800 boys, boarders and day-boys): first, concelebration, then celebration.

On 10th October, take-off for Korea. There was a stop at the Delegation H.Q.: at the moment it is the parish church, but it will soon include a Youth Centre for students. The confrères gathered together for the meeting with the Rector Major at the "Don Bosco Center", a youth centre with day and evening school, workers' hostel and the Y.C.W. Youth Club. The Nuncio for Korea was entertained along with the Rector Major. The remainder of the time was spent visiting our parish at Tae Bang Don and the works of the Salesian Sisters: novitiate and working girls' hostel.

From Korea to *Japan*: Saturday, 20th October. In the evening the Rector Major and the Superiors were welcomed at our house at Chofu. Next day a concelebration for the First Holy Masses of three Japanese confrères. Many Salesians came from all the houses in the country to hear the Rector Major's address. There were also many of our Sisters and "Sisters of Charity", founded by Fr Cavoli, S.D.B. The Pro-nuncio, Mgr Ippolito Rotoli, invited the Rector Major to lunch.

15th October: *the Philippines*. This visit lasted four days. On the evening of his arrival, the Rector Major was greeted by a group of *Volontarie*. Next morning, after Mass concelebrated at the Theologate of Parañaque, the Rector Major first met the Provincial Council and then spoke to the Rectors. The chief events were the clothing of 14 novices in the church at Makati and the solemn acceptance of a group of new Co-operators, many of them young.

Because of the flooded roads, the Rector Major was air-lifted by helicopter to the aspirantate at San Fernando, where he celebrated Mass for more than 150 aspirants and the staff. There was an interesting demonstration at the School of Trades at Makati. The items given by the boys from the slums of Tondo were loudly applauded. The Rector Major spoke also to the clerics and novices at Canlubang. Works of the Sisters were visited, especially the shanty-town of Tondo, mentioned above. The work of the Salesians and the Sisters is held in high esteem by the people, whose living conditions are deeply distressing.

At the same time, the Departmental Heads held meetings of their own. 19th: flight to *Bangkok*. The fierce heat and heavy rain

did not put a stop to the meetings held at the Provincial Office with the Provincial Council, the confrères and the Co-operators.

Last stage: *Teberan*. Late-night arrival. Next morning the confrères assembled in the Don Bosco College. The last part of the day was spent in entertaining the Rector Major.

22nd: return to Rome.

2. The Prefect-General in the Pacific-Caribbean Region

The Prefect-General, Fr *Gaetano Scervo*, went to Perú to preach the annual retreat for the Provincials of the Region. He stayed a few days in the Provinces of Perú, Venezuela and Central America, where he met the Provincial Councils and some Communities.

3. Far East: visits, meetings, contacts

The Councillor for Formation, Fr *Egidio Viganò*, went to Hong Kong with the Rector Major and the other members of the Superior Council. Then he visited the Delegation of Korea and the Japanese, Philippine and Thai Provinces, the Delegation of Vietnam, the Provinces of Madras and Bombay, and the studentate at Cremisan in Israel. He made contact with the Provincial Councils, the Formation Teams, the staffs of the training-houses and the young men in training, and came away full of optimism for the future.

Fr *Giovanni Raineri*, Councillor for the Adult Apostolate, in the course of his visit to Asia, met a large number of Salesians and Sisters, and discussed with them the renewal of the Co-operators, Past Pupils, mass-media apostolate and parish work. Of particular importance were the meetings in Hong Kong, the Philippines and Madras; and with the National Presidents of the Past Pupils of Hong Kong and India, the latter held in Bombay. During these meetings the plan for helping the youth of Asia was discussed. At Shillong and Madras there were meetings of the Presidents of the Past Pupils for those Provinces. The impression is that there is a strong movement towards renewal.

In the second half of November, Fr Raineri paid a visit to Brazil for two important meetings:

- with the managers of the Salesian Bulletins and
- with those running the Salesian Publishing Houses in Latin America. (cf. II of this number).

In September-October, *Fr Giovenale Dbo*, Councillor for the Youth Apostolate, went to the Provinces of Thailand, Vietnam, Hong Kong, Taiwan, Japan and the Philippines. With the Provincial and Confrères, he looked into the local thinking on the Salesian mission to youth and the way in which the various missions were being handled; he also examined the problem of vocations and what was being done about them.

Fr Bernard Tobill, Councillor for the Missions, left for India on 27th September to visit the Province of Gauhati, where he will stay till the middle of January.

From 3rd - 9th October, he was in Hong Kong for the meeting of the Superiors of the Far East, and he called in to see the confrères in Burma on the way back.

4. The Economer General in the Americas

From 12th - 14th November, the Economer General, *Fr. Ruggiero Pilla*, held a meeting of Provincial Economers of the Americas, which all attended. This carefully prepared and well-organized meeting was preceded by a short retreat held on the evening of 12th. There followed a period of intense work carried out in a cordial atmosphere. The things that economers discuss were discussed and experiences exchanged.

On 9th, Fr Pilla had taken part in the meeting of the Provincials of western Latin America. After this, there was a short visit to the Province of La Paz, in Bolivia, and then he went on to the Province of Venezuela, the Antilles, Central America, Mexico and New Rochelle, in the U.S.A., to meet the respective Provincial Councils or the Provincial and Provincial Economer.

On this tour, which finished on 30th November, he also took the opportunity of visiting certain Salesian houses, receiving every-

where a deep impression of industry, Salesian life and the spiritual qualities of the confrères' life and action.

5. Coming events

The Provinces are sending in their "Plans" and "Guide-lines" for formation, as required by Const § 106. These have to be passed by the Superior Council, which will start its plenary sessions in the middle of January, 1975.

The Formation Department has sent a questionnaire to the training houses for priests, by way of preparation for a meeting of the Rectors concerned, to deal with the more complex problems of present-day training .

A meeting is being organized at the Generalate on giving retreats to the confrères: it will take place between 25th January and 2nd February, 1975. Top experts will contribute to this symposium on the ideas that have been tried out and found to be effective in running our retreats. With the present revival of Christian prayer, it is our duty to make the most of what is available in this line.

At Hong Kong, arrangements are being made for the meetings of the local Provincials, the Rectors of the aspirantates and the Youth Apostolate staff from the Indian Provinces: these will take place at the end of October, 1975. In the first half of November, 1975, a fortnight's course is being held at Dalat, Vietnam, dealing with catechetics and the Youth Apostolate on the mission. The course is for the Youth Apostolate delegates of all the Provinces of the Far East.

VI. FROM THE PROVINCIAL NEWSLETTERS

This section is meant to fill the need for keeping the Congregation au fait with major developments in the apostolate (cf. A.SGC 763, 3b: "a digest of the principal initiatives undertaken in the field of Salesian reneway"). Publication of an item does not necessarily imply the approval of the Superior Council.

1. Dutch Province: missionary parents' day

Organized by the Dutch Missions' Office, with very encouraging results (NL June, 1974, p. 9).

Last May, at Leusden, the first "contact day" was held for the parents and families of our Dutch missionaries. More than 90 relatives and friends of 36 missionaries, out of the total of 53 from the Netherlands, took part in the function itself, while the parents who could not make it, chiefly through sickness or old age, sent their greetings in writing.

Also present were some missionaries on leave in their homeland, some confrères from the Province and representatives of the Flemish Missions Office and Province from Brussels. The Provincial, Fr J. Raaijmakers, presided at the Mass and preached. After Mass there was a showing of "Haiti, Pearl of the Antilles", a missionary documentary made by Fr D'Hoe, S.D.B. There was also an exhibition of missionary photographs. There was even a "missionary" dinner, with exotic dishes like Haitian hors d'oeuvre and Australian soup. The day proved to be of great interest to the younger confrères, whose knowledge of the missions was largely bookish. They found the contact with the missionaries and their families a refreshing experience. The visitors were very appreciative and said they hoped it would become an annual event.

2. Lombardy-Emilia Province: Radio Mensaje

From a letter sent by Fr Dante Invernizzi, a missionary of the Escuela Muyurina, Montero, Bolivia, to his home Province (NL October, 1974, p. 16).

We've done it at last, thanks be to God! Yesterday, 23rd September, saw the solemn opening of the new radio station, called "Radio Mensaje".

It is an event of great moment for the mission: our message, the Christian message, will reach far beyond where we can go ourselves with the great distances and bad roads.

This is an ecumenical achievement in which we have learned to appreciate others' generosity and love of Jesus: we don't hold the monopoly in zeal for the kingdom.

Obtaining official approval has been a very long job, the government already having had its fingers burnt with various religious adventurers. It is up to us now to show what we can do.

Bro. Feletti has been the prime mover in all this and he is naturally delighted. At the moment he and I represent the Congregation on the managing board of the station.

The Congregation in Bolivia and the local Church are very happy with the new fields of evangelization that have been opened up for them.

3. Thai Province: training sessions for Buddhist youth

This development at Banpong, for which the Parish Priest, Fr Giovanni Ulliana, is responsible, is one of the many successful forms of collaboration between the Buddhists and our confrères (NL Nov., 1974 - p. 2).

In October, 1974, the last series of cultural and social training sessions was held for the young people of Banpong.

The idea had been germinating for a long while, but it was not possible to do anything about it until last September-October. The

suggestion received general approval, especially from the "Council for Social Work in Thailand", of which our parish is a member, and which also met some of the expenses. The local authorities, too, were keen on it, the chief support coming from the Mayor and the Educational Supervisor, who presided at the opening session.

All told, 310 boys, drawn from the upper forms of the schools in Bangpong and district, took part in the sessions, which were held on the parish premises. The talks were given by the Salesians, one of our Sisters, and specialists in youth problems. The subjects dealt with (the boys took an active part in the proceedings) and the brotherly spirit that was created aroused the enthusiasm of the boys, and they were sorry when it was all over.

We are thinking of holding one or two further meetings, this time to help the boys to put into practice what they have heard.

4. Portuguese Province: twenty Salesians at the 'Youth Council'

From a number of European NL's we have reports about parties of boys, accompanied by Salesians, attending the Youth Council opened last year at Taizé. Portugal has come up with a different story: this time it is a group of twenty young Salesians accompanied by the Councillor for the Youth Apostolate, Fr Armando Silva. Here is a summary of their report (NL October, 1974, pp. 17-18).

45,000 young men from all over the world climbed up the hill at Taizé for this massive concourse of youth — there were 800 from Portugal alone. This magnificent hill, dominated by the Église de la Réconciliation, seemed to be heaving with boys and tents. Tents: five big ones for communal activities and hundreds of small ones, a latter-day encampment of God's pilgrim people with the Lord's own tent among them.

The organization was flawless and, par excellence, friendly. In fact, cheerfulness and friendship were the international language used by all.

It was an extraordinary experience for us: days of powerful

emotion as we shared the anxieties and burdens of young people from all over the world. We have brought away with us lively hopes for the future and full confidence in the youth of today and tomorrow. I personally found the deepest satisfaction in the performance of our young Salesians, who confirmed me in my belief in the vast breadth and depth of our mission, things we may perhaps lose sight of at times.

This experience, physically exhausting, proved to be marvellously rich for each one of us. After the festival, those 45,000 young men came down the hill and resumed their ways through the world: the Holy Spirit went with them. And now the fruits begin to appear. There is no room for flabbiness: we must continue the good work started there, at Taizé.

5. Porto Alegre Province: the 'Little Singers of Don Bosco'

The House of the Little Worker at Porto Alegre has for some years had a choir known as the "Little Singers of Don Bosco", which has made as a considerable name for itself. This report appears in NL no. 19, pp. 34-5.

In the Brazilian State of Rio Grande do Sul, music is given great prominence. Festivals are booming at the moment, and the "Little Singers" are in with the leaders.

Here are some of their appearances: as one of the nine best choirs in the State at the "De la Salle Festival of Little Singers", held in August; the "Bible-song Concert", organized by the Archdiocese as part of its Bible-Week; the "First Choir Festival", held at Novo Hamburgo for the centenary of the arrival of the German immigrants; and the "Second International Choir Festival", held at the Federal University in October.

The press shows interest in the performances of the Little Singers and always gives them a good write-up. Which goes to show what you can do with complete dedication to the young in developing the gifts God has given them: and music is undoubtedly one of the most precious of his gifts...

6. Province of Bogotá: appeal from the managers of the Salesian Bulletins

Recently the managers of the Salesian Bulletins of Latin America met at São Paulo, Brazil, with Fr Raineri, the Councillor for Social Communications, to study ways of improving their publications, and at the end of the meeting they issued the following appeal. (NL December, 1974, Supplement no. 13, p. 4).

1. We hope that every member of the Salesian Family is receiving his Bulletin and welcoming it as something directed specifically at him.

2. We hope that the members will not stay mere readers, but become our co-workers on the project. In fact, we should be very glad of their suggestions and advice for improving the magazine.

3. And since a publication is of interest only as far as the readers feel that they are involved, we invite the members of Don Bosco's Family to become sources of information for publication: e.g., news of activities and projects, with supporting photographs.

4. Whilst we undertake to do our utmost to make the SB a fit medium to bear witness to the Salesian apostolic work, we should like to feel that the readers were helping to increase circulation and so ensure an ever-widening readership.

5. In practice, we invite everyone in the Salesian Family to help us improve the distribution of the SB by sending us the names and addresses of those interested in receiving it. This is the only way in which the reader can establish a satisfactory contact with the magazine, and through the magazine with Don Bosco himself.

VII. PONTIFICAL MAGISTERIUM

1. No pessimism here

At a recent Sunday Angelus in St. Peter's Square, the Holy Father said that we should not give way to despondency at the sight of our society, riddled with egotism, violence and the pursuit of pleasure, but should set our strong faith in Providence against "the folly of despair" (Osservatore Romano, 2.8.1974).

Let us speak with our hearts and our lips thinking particularly about the young — the very young who have appeared among the suspects of the saddening and vile deeds committed recently. All of us, we believe, are disturbed by the recent moral and social trauma provoked by the murderous criminal offence committed against the train, 'Italicus'. We are, moreover, shaken by increasing episodes of terrorism and rapine perpetrated impartially with cunning and premeditation throughout what is called the civilian world (sic).

Aghast, as it were, we observe the reactions, tears for the innocent victims, and we see the people sympathize with souls filled with human and religious feeling. We are one with them.

We see the vigilance and energy of the authorities who are trying to remedy such grave and unforeseen situations, and we know that healthy public opinion is with them for the defence and order of a free and modern society.

In certain sectors we see indignation explode in the form of hatred, feuds and reprisals. It seems to us that this does not lead to the true reparation and concord which must be re-established. We then see a host of embittered and distrustful people — people who are indifferent and almost resigned to moral and social pessimism of a world without high and invigorating principles.

All this explains why some young people abandon themselves to wild, rash, anti-social and anti-historical undertakings. They seek strong

and lofty ideals, and they do not find them in the agnostic pedagogy of contemporary thought. They then give themselves to the substitute of subversive fancies: rashness has replaced heroism, success is valued as a victory. Economic interest has taken the place of moral grandeur; the hedonism of passionate pleasure has counterfeited love. Some fashionable theoretical formula has arrogated to itself the function of truth and the dignity of faith. Social love has thus become sluggish and degraded!

Young people, have you heard the voice that comes to you from the authentic tradition of our land and of our civilization—the Ambrosian voice—that of the Pastor of Milan? He spoke from the rooftops, we believe, but a few days ago, when in his authoritative declaration he condemned violence and demonstrated that it is madness to pretend that justice and brotherhood will be the fruits of the seeds of hatred. “The true and lasting renewal of society”, said Cardinal Colombo, the successor of Cardinal Ferrati, “commences with the formation and education of conscience. It must be given again those authentically human and Christian values of which it has allowed itself to be stripped by perverse customs and ideologies”.

Young people, from the dismay of this decadent and menacing time, do you not feel arising in your soul a powerful and overwhelming but simple and joyful call to honesty, to friendship, to the Faith? From you can spring forth the ideal and moral revival of our people. Wherefore, we ask this from you — and in the name of Christ, we promise it to you.

2. We must do more

In the public audience held on 4th September, the Holy Father reminded his listeners that up-dating and renewal as recommended by the Council was not simply a matter of becoming a new or different Church: it meant above all being more alive, more deeply committed, more inflamed with faith and love. (O.R. 5.9.1974)

During the General Audience at Castel Gandolfo on 28 August the Holy Father gave the following address.

Brothers and Children!

Once again we shall keep to the simple, familiar language we use at General Audiences, even if we must propose for your reflection a rather obscure term which has lately found favour in doctrinal analysis, Catholic, as well, because it is often spoken of as a liberating and modern formula; and this term is "pluralism". We do not intend now to speak of the pluralism of philosophical or political systems, nor the religious one apart from the Christian sphere.

Pluralism is an ambiguous word, that is, it has two meanings: the first one is very fine. This refers to the fruitfulness of our Catholic doctrine which, preserving a sincere, profound identity of content, that is, remaining very close to its own univocal reality, to the "una fides" of which the Apostle Paul spoke with such clarity and authority (Eph 4, 3-6; 13; Phil 2, 2; Rom 15, 5: 12, 16; cf. Jn 10, 16; etc.), possesses an enormous richness of expression for every language (we recall, for example, the miracle of tongues on the day of Pentecost, Acts 2, 4-8); for every era in history (cf. Newman, *An Essay on the Development of Christian Doctrine*, 1845); for every age and degree of human life (cf. the *kerygma*, or primitive preaching, the *didaché*, or apostolic doctrine, the first symbols, or doctrinal syntheses, as *rules* of doctrine, which took the name of *credo*, and then *catechisms* and doctrinal works of every form, such as the medieval theological *summae*, and the more recent works with a wider and more systematic explanation of Catholic dogma). We cannot omit the many vibrant words of the liturgy which vie with those of the doctrine, so as to offer the well-known equation between the *lex orandi* and the *lex credendi*. How then can we forget the inexhaustible literary production which in itself documents how the strict observance of doctrinal norms, far from extinguishing the blossoming of the spiritual genius of fantasy and poetry, rather, induces and stimulates it to a wonderful and ever new plurality of form and word?

Magisterium is not a prison of theological thought.

This is the pluralism of the Catholic Church to which we can ascribe that which springs from the probings of personal quests and remarkable expressions, to which Catholic doctrine calls the mystic and theologian as well as the artist, as long as these contemplatives,

scholars and semantic prophets have Truth as an ingrained law in their hearts; that Truth of which the Holy Spirit is surely the teacher (Jn 14, 26; 16, 23), but always in accordance with the interpretative guarantee of that Magisterium of the Church to which Christ entrusted the ministry of the Light (Mt 5, 14); of the Word (Lk 10, 16); of authenticity of faith and communion (cf. Denz. Sch. 3050, ff.; *Lumen Gentium*, No. 18; *Dei Verbum*, 12, 23; *Unit. Red.*, 21).

We could compare the doctrinal pluralism of the Catholic Church to that of an orchestra, in which the plurality of the instruments and the diversity of their respective parts combine to produce a single and admirable harmony.

We would like to remind those who regard Catholic dogma, that is, a religious doctrine revealed by God and as such declared by the Church's magisterium, almost as if it were a prison of theological and scientific thought, to recollect, we say, what security and breadth of truth, what variety of expression Catholic dogma offers to the human spirit, what an invitation to reflection and what joy to the mind that is brought onto the path of the supernatural science of God and man. Theologians, humble and wise, know well the pricelessness of this superlative experience (cf. Denz. Sch. 3016, 3020, 3044; etc.) To them we give our respectful greetings and encouragement.

Doctrinal disintegration.

This respect for the magisterium is all the more necessary for in professing didactic pluralism in the dogmatic unity of Christian doctrine, Catholics always have before them the formula of the ancient and modern Reformers: "Scripture alone", as if they were the true faithful of religious unity, and as if Sacred Scripture were not itself derived from Apostolic Tradition (cf. *Dei Verbum*, 7-10), and torn away from apostolic teaching, were not exposed to the danger, terribly real, of being abandoned to individual interpretation, indefinitely centrifugal and pluralistic, that is, to that "private judgment" which has pulverized unity of faith into innumerable multiplicities of personal opinions, vainly or arbitrarily restrained by a "regulating norm", that is, by a binding interpretation emanating from the community; and then this, too, exceeded by the subjective inspiration that the

Holy Spirit would suggest directly to the soul. Thus, “the Protestant doctrine of private judgment, or of the sole authority of the Holy Spirit, as the authentic interpreter of Scriptures, opens the door to the most radical philosophico-religious subjectivism” (Prof. Siro Offelli). Must we leave the unifying and festive pluri-symphony of Pentecost, and go back to the “confusion of languages”, of which mysterious event the Bible tells us (Gen 11, 1-9)? What ecumenism can we build in that way? What unity of the Church can we regain without the unity of faith? Were would Christianity end up, where, even more, Catholicism, if once again today, under a specious but inadmissible pluralism, the doctrinal disintegration it can bring with it were accepted as legitimate and hence ecclesial as well?

The true religion, which we believe ours to be, cannot be called legitimate nor efficacious if it is not orthodox, that is, deriving from an authentic and univocal relationship with God. Nor can our thirst for truth and life be quenched by a vague, even if moving and sincere, religious feeling, or by a free spiritual ideology built up with autonomous personal preparation, or an effort to elevate to a religious level the yet noble, impassioned expressions of lyrical and moral sociology of entire peoples, or the hermeneutic vivisection which attributes a natural or mythical origin to Christianity; or any other theory or observance that leaves out of consideration the infinitely mysterious, extremely clear voice which resounded on the mountain of the transfiguration and referred to Jesus, radiant as the sun and white as the snow: “This is my beloved Son, in Whom I am well pleased; hear ye Him” (Mt 15, 5).

Blessed are we, if we count ourselves among the little children, who know how to listen to such a voice and look forward to the happiness of immortal certainty. With our Apostolic Blessing.

3. Evangelization today

At the end of the Bishops' Synod on “Evangelization today”, the Holy Father reminded all the faithful that the essential mission of the Church was to bring Christ to the world, and that every Christian should be deeply conscious of having a missionary vocation to be translated into action and holiness of life. (O.R. 31.10.1974)

On Sunday, 20 October, Paul VI and the Bishops attending the Synod accepted the invitation of Cardinal Rossi, Prefect of the S. Congregation for Evangelization, to observe Mission Sunday with a ceremony at Propaganda Fide College on the Janiculum Hill overlooking St. Peter's. The ceremony took the form of a Liturgy of the Word in the Aula Magna of Propaganda Fide's Urban University, in the course of which the Holy Father delivered the following address. Afterwards the Pope and the Bishops remained for lunch with the students and staff of the College.

Why are the members of the Episcopal Synod gathered here today? We accepted for them the invitation extended to us, not without our personal satisfaction, by Cardinal Agnelo Rossi, Prefect of the Sacred Congregation for the Evangelization of Peoples, understanding the double reason for our presence in this noble and famous building. It contains the Pontifical Urban College and the Pontifical Urban University, two institutions of great importance for the Catholic Church. Both were intended for the preparation of pupils and teachers for the missionary apostolate, that is, for the evangelization of one of the vastest sectors most qualified to receive Christ's message.

The spirit, the study and the work of our Synod is concerned with this evangelization. Where could we find a more suitable place to celebrate an hour of its intelligent work? Was not this dwelling built, nearly fifty years ago, after the celebration of the Holy Year in 1925, with prophetic intention by our great predecessor Pius XI, of immortal memory, to give the Catholic Church a new centre in keeping with the new times, from which there could be irradiated a culture, a pedagogy, a missionary fervour more in keeping with the apostolic mandate entrusted by Christ to his Church, and more proportionate to the needs of catholicity and of the world that still does not know the vocation of the Gospel?

Appeal of Mission Sunday.

Here, venerated Brothers, and you teachers and guests of this blessed missionary centre, we all feel ourselves missionaries. The very places speak! Here there is affirmed and shines forth that evangelization, concerning which our Synod, and with in the whole Catholic

hierarchy, nay more our entire holy Church of God, is toiling these days to meditate on its mystery and understand the duty it lays upon us, to study its conditions, determine its means, and above all to live during this happy hour its "urgent charity". Here it invests us with its supreme interest, here it lets us meet the risen Christ, as if He were addressing to us his imperative and galvanizing words: "Euntes ergo docete omnes gentes" (Mt 28, 19). Here we feel not only stimulated, but exalted, almost heedless of our innumerable deficiencies, to attempt, on the word of the Master and in the impetus of his Spirit, the noble task of proclaiming the Gospel of salvation of mankind, to the world, with new vigour, with new language and with new testimony. The Church has summoned us here almost to experience in a beloved sanctuary of hers our specific and privileged vocation as missionaries, apostles, witnesses to the salvific intervention of God the Father, by means of his Son and our Brother Jesus Christ, our Lord and Master, in the ineffable communication of the Holy Spirit, to open to the world a new kingdom of justice and life (cf. 2 Cor. 13, 13).

Today a special circumstance increases in us awareness of this divine plan, and it is the celebration of Mission Sunday, which the Church has fixed for this Sunday. A wonderful harmony of thoughts, intentions and prayers, which today makes the Catholic Church, spread all over the earth, "one heart and one soul" (Acts 4, 32) surrounds us and assails us. Can we, whom our Synod has made students of the difficult and marvellous phenomenon of evangelization in the world today, remain extraneous, remain indifferent to this inspiring coincidence? Shall we not unite, like humble brothers, our spirits with those of the faithful all over the world to celebrate "Mission Sunday" with them, or rather also for them?

Oh, yes! We think that this physical presence and spiritual position of ours is providential to understand the great question of evangelization in its truest light. This is a panoramic point from which we can look with amazed confidence at the dynamic and decisive line of the major questions that the subject of evangelization presents to our laborious reflection. Let us mention one: how to reconcile the catholicity of the Gospel with its unity? Does not this centre of study and missionary preparation show us that the irradiation of the

Gospel to all the peoples of the earth is the first statutory law here, with its legitimate consequences: recognition of every civilization of a really human level, of every language worthy of expressing to God the voice of one people, of every historical and civil structure capable of guiding the development of a people in its specific personality and in the brotherhood of a just and free life in common with other peoples?

Synod discussions.

In the discussions of our Synod we have noticed a marked desire for ethnico-geographical diffusion, which we will not call centrifugal, but a vital, natural expansion, in love with free universality, pluralism that is not ambiguous, pentecostal promotion... Well, is not this citizenship canonized here from the outset in the evangelical vocation of every human expression? Will the tribute due to the maturity of the many new peoples harm the unity of the world, which is revealed more and more every day, not only as the goal of civil progress, but as the supreme desire for love, the testament of Christ's heart: "unum sint", let them all be one? (cf. Jn 17, 11 and 19 and 21 and 22 and 23). No, it will not harm it, because the greater the spread towards catholicity, the more vigorous and necessary the convergence towards unity. A double movement, if the comparison is permitted, diastolic and systolic, will characterize more and more the circulation of life in that mystical Body of Christ, the Church, one and universal.

This eternal city.

And just as we, sent by the Lord to succeed in this eternal city, which guards with the relics of the Apostles Peter and Paul the succession of their central and universal mission, just as we not only do not fear, but on the contrary promote, with the authority conferred on us by Christ, everything that can foster the irradiation of the Church over the face of the earth and in the drama of universal history, so we are confident that the same authority, collecting in the one fold of Christ the peoples and souls that have the good fortune to be his, will not arouse mistrust and resistance. We are pastors,

we are brothers; not lords, masters; and even in the exercise of the power, by no means empty, of the keys of the Kingdom, which Christ put in our hands, our boast in only to fulfil, as far as our conscious weakness makes it possible, the words of Jesus Christ: “sint consummati in unum, et cognoscat mundus quia Tu, (Pater) me misisti et dilexisti eos” (Jn 17, 23).

We mean: how much light is cast by this focal point on the realities of our religious and temporal life. These realities often become intricate problems, without plausible answers, when we consider them outside the framework in which the effort of faithfulness to Christ and of human wisdom places them, as they are here, almost in symbolic expression, and in a still potential experience of better and better progress. There come to mind, for example, certain characteristic questions of the subject studied by the Synod, such as the unquestionable identity of the faith, which, in apostolic and missionary language, pours forth and invents flexible forms embodied in the most varied ethnical and historical phenomena.

The new man.

It is not surprising, therefore, that from a centre such as this, of the one faith, there should fan out on the international plane, as a natural consequence, the most variegated scene of the human figure regenerated by Christianity. The new man, St. Paul teaches us, who, with St. Peter, is at home here, refers to the image of his Creator, “and in that image there is no room for distinction between Greek and Jew, between the circumcised or the uncircumcised, or between barbarian and Scythian, slave and free man. There is only Christ: he is everything and he is in everything” (Col 3, 11; Gal 3, 28). The fixed truth of faith, “that expresses itself in love” (cf. Gal 5, 7) opens to the apostolate, to the missionary the ways towards all the cardinal points of earthly geography, not to impose an unnatural uniformity everywhere, but so that he can draw from all the voices of human civilization choral praise to the “marvels of God” (Acts 2, 11).

We could speak in this way of ecumenism, where the recovery of united harmony becomes more difficult. We think that in this laboratory of communion happy formulas of reconstituted Catholic

union can be found by means of a critical and just complementariness of ever real religious and spiritual values. Then another result of complementary integration can have its justification and discipline here: true religion and true liberation. There is so much talk about it today, but already the practical formulas of its implementation are applied in different but effective ways.

Two conclusions, therefore, venerated Brothers. The first is a blessing that we must all give to this house, to those responsible for its origin, its development and its function. Superiors and pupils of yesterday and today, this blessing is for you. For you, benefactors and teachers, for you, members of the various Mission Societies under the guidance of our valiant Sacred Congregation for the Evangelization of Peoples, and for you especially, venerated Cardinal Angelo Rossi.

The other conclusion, rising to heaven is a humble and fervent prayer for our whole Catholic missionary world. In Christ, may it be so.

VIII. OBITUARY NOTICES

Fr Celestino Abbate

* Corigliano d'Otranto, Lecce, Italy: 9.2.1902. † there: 14.9.1974. 72 years old; 52 prof.; 45 priest.

Fr. Celestino joined the Salesians to be a missionary, and he was, in fact, sent out to Paraguay. Bad health obliged him to return to Italy, but he never forgot the missions. He was a very talented administrator; his apostolate, however, was exercised chiefly in the confessional, where he seemed to be oblivious of everything until the final penitent had been absolved. He was very much at home with the local peasantry, whose confessions he heard in the Greco-Coriglian dialect of the district. A man of great kindness, he received everyone with characteristic affability, and this was usually the beginning of a lasting friendship. During his last years, he offered up for vocations the sufferings of failing health, which prevented him from working.

Josef Adams

* Webbekom, Belgium: 21.4.1922. † Lubumbashi (Elizabethville), Zaire: 19.10.1972. 50 years old; 29 prof.; 20 priest; 14 rector.

He always wanted to be a missionary priest, and this ambition was fulfilled when, after ordination, he was sent to Africa, first as a teacher, then an itinerant missionary, and finally priest-in-charge of the mission. Simplicity and sincerity were his outstanding qualities: he was completely 'straight'. His life-long aim was to be the bearer of faith, hope and love to all. Calm, intrepid and truly holy, he spent himself to the very end for those he had consecrated himself to. He died suddenly of heart failure.

Fr. Ricardo Alterio

* Valencia, Venezuela: 24.2.1910. † Caracas: 22.9.74. 64 years old; 46 prof.; 39 priest; 30 rector.

Endowed with a superior intellect, a prodigious memory and an iron will, he devoted his life to scholarship and to the moral and scientific training of generations of youth in our colleges and at the University, where he was held in high esteem as a teacher. He was an all-rounder: mathematics, physics, philosophy, civil engineering and chemistry, law (in which he had a doctorate) and music. As a religious and priest, he was a "good and faithful servant", strict with himself and with others. When his heart began to fail, he was obliged to rest and he went through considerable suffering. This brought out all his spirit of faith and resignation to the will of God.

Fr. Hugo Amuchástegui

* Añatutya, Santiago del Estero, Argentina: 24.4.1908. † Rosario, Argentina: 11.9.1974. 66 years old; 49 prof.; 41 priest; 2 rector.

This quotation from the panegyric preached at the funeral will give some idea of the sort of priest and teacher he was: «Wherever he had been at work, there were men schooled in his intellectual and moral disciplines. He lives on, not only in the next life but in this one as well. A little of himself has rubbed off on to all who received his instruction as teacher or priest... He was a forthright man, not afraid to tell us when a thing was right or wrong: we could do with more of his type these days. He has left us, but we ask him to leave us his uprightness, moral strength, sense of responsibility, his firmness and tenacity — he was of Basque stock — his powers of resistance and, where necessary, his capacity for infighting.

Bro. Renato Avanzi

* Turin, Italy: 4.6.1918. † Monterosa, Turin: 25.8.1974. 56 years old; prof. 40.

A vocation from the Boys' Club at Monterosa, he spent most of his life there. He was much appreciated as a teacher and sports-master, and

trained a number of athletes who became well known throughout the country. He was a great admirer of Don Bosco and he passed this on to his pupils; and, more important still, he imitated him in his hard work and prayer. The certainty of death did not worry him at all, and he died suddenly, which he seemed to expect. The memory of his work will live on with us.

Bro. Massimo Barbieri

* Olgia, Re, Novara, Italy: 4.1.1913. † Bethlehem, Israel: 9.10.1974. 61 years old; 44 prof.

He worked for 36 years at Bethlehem and then seven years at Aleppo in the Tailors' Shop. His skill was widely acknowledged, especially in clerical tailoring. Above all, as a Salesian Brother true to the spirit of our Founder, he gave the example of strong conviction and dedication to his religious profession. For those he taught and their families and many others, he will always be a stanchion to which to anchor their Christian lives.

Fr. Vittorio Bardelli

* Morazzone, Varese, Italy: 30.4.1913. † Sesto S. Giovanni, Milan, Italy: 22.1.1974. 60 years old; 43 prof.; 33 priest.

He spent most of his life in scholastic pursuits. His lively intellect, his cultivated sensibilities and pleasant character made it easy for him to get on with the young, who responded with their esteem and friendship. He was known as a zealous priest, a valuable teacher and a good community man at Bologna, Modena, Milan, Treviglio and Parma. When he came to Sesto S. Giovanni to be near his mother, who had been bed-ridden for many years, there appeared the first symptoms of the illness that, in spite of all that medicine could do, proved fatal. He died amidst the prayers and affection of his confrères and relatives.

Fr. Jan Bartnik

* Jasionowka, Poland: 28.11.1931. † Warsaw: 6.9.1974. 42 years old; 23 prof.; 14. priest; 1 rector.

He was zealous, balanced and always calm. The young were attracted to him, and his catechism classes in church were always fully attended. After seven years of catechetics, he went to the Catholic University of Lublin, and from there to the University of Lodz as chaplain. He became rector and parish priest of the Salesian Basilica in Warsaw. Here he became ill and was an example to all in the faith and resignation with which he bore his atrocious sufferings; so much so that the Bishop cited him as a model for priests in their death-agony.

Fr. Giovanni De Belli

* Trieste, Italy: 17.11.1908. † Pordenone, Italy: 1.10.1974. 65 years; 49 prof.; 40 priest.

Death found him resigned and completely at peace. For a long time he was preparing for his meeting with God. In spite of his good will, he was not able towards the end to fulfil the various demands of his apostolate. A refinement of sensibility and manners marked all his actions, and he made firm friends with everyone he met — the result of his Salesian amiability. He cheerfully spent himself in teaching, never for a moment losing his self-control, and always very patient with his pupils. His chief medium of communication as an educator was music, which he used as a flux to weld the school into a united body and as an expression of the *joie de vivre* of youth. In our houses at Verona, Trento, Gorizia, Mogliano and Pordenone, he has left his mark and the deep regret of his passing.

Fr. Frans Bergmans

* Mol, Belgium: 25.7.1912. † Marrero, U.S.A.: 9.2.1974. 61 years old; 31 prof.; 24 priest.

He had a great zeal for the apostolate: so he joined first the Catholic Action Movement, then the Eucharistic Crusade; and no sooner was he

ordained than he asked to be sent to the missions. He was posted to the United States (East), where he was occupied in a variety of tasks, especially the care of the sick and dying.

Fr. Albert van den Berk

* Limmel, Belgium: 20.9.1924. † Louvain, Belgium: 23.4.1974. 49 years old; 29 prof.; 21 priest.

Growing up in the family that gave four Salesians and one nun to the Church, he learnt that God guides our lives in a marvellous way and that Mary helps us on our way to eternity. As a priest, his one aim was to help the young to find God. His own union with God was a source of strength during his years of sickness and convalescence. The last thing he wrote was: "Wait quietly to see what God will do". Just as he was regaining his health, he life was tragically cut off in an accident.

Fr. Giandomenico Dompé

* Tunin, Italy: 13.1.1934. † there (he belonged to the Campo Grande Province): 15.7.1974. 40 years old; 23 prof.; 13 priest.

As soon as he had finished his period of practical training at Perosa and Fossano, he left for Brazil. The 13 years of his priesthood were spent in the Mato Grosso at Três Lagoas and Campo Grande, and he worked with great enthusiasm for the young and for the rest of the people. Then he fell ill and returned to Italy in 1974. When every medical ploy proved unavailing, he went home, where his mother, sisters and brother, and the Salesians at the Crocetta surrounded him with their love and dedicated care. At the early age of 40, he completed the holocaust of his missionary life. To the very end the Mission on the Mato Grosso was in his thoughts.

Fr. Karel Driessen

* Berckheim, Belgium: 31.1.1899. † Korbeek-lo, Belgium (he belonged to the community of Oud-Heverlee): 16.5.1974. 75 years old; 55 prof.; 48 priest; 3 rector.

He was a Doctor of Theology and spent all his Salesian life in study and in training clerics for the priesthood. However, he was as generous and kind as he was learned. He was a man of great tolerance and iron nerve, perhaps a little on the retiring side, but always available, much esteemed and loved by all. He just faded away, with little fuss, as he had lived. May the Lord fill his cup of goodness and wisdom.

Fr. Giovanni Dutto

* Elotornado, Santa Fé, Argentina: 17.5.1917. † Racconigi, Cuneo, Italy: 24.7.1974. 56 years old; 41 prof.; 32 priest. He belonged to the community of San Paolo, Turin.

He was killed instantaneously in a car smash with Fr. Giuseppe Tafuri whilst on a mission of service to others, as he had been all his life. For 18 years he had demonstrated his dedication to the Lord, to Don Bosco and to the young through his constant hard work and simplicity of life at San Paolo. For a long time he had worked as a careful and reliable administrator and he was admired as a teacher.

Fr. José Maria Enseñat

* Balaguer, Lérida, Spain: 29.6.1911. † Barcelona, Spain: 11.6.1974. 63 years old; 46 prof.; 27 priest; 18 rector.

Very much the priest and Salesian, he lived the life of the loving shepherd at such a cracking pace that his heart gave up the struggle at a time when his plans and schemes were in full swing. He was the personification of the Salesian totally dedicated to his work for youth day after day: and he went on for 46 years. He was rector at Pamplona, Sarriá, Mundet and Tibidabo, and in this last house he stayed on as Rector of the Temple and Parish Priest. He spent his life planning things on a large scale, directing souls, organizing Perpetual Adoration and days in honour of the Sacred Heart, and counselling for vocations. All who approached him felt his priestly concern and, through his warmth and sympathy, he spurred everyone on, young and old, to give of his best.

Fr. Giovanni Ferrarese

* Pontecchio Polesine, Rovigo, Italy: 9.4.1915. † Varese, Italy: 16.9.1974. 59 years old; 42 prof.; 31 priest.

He went as he had stayed: with the minimum of fuss. Although death was sudden when it did eventually come, he had prepared for it by long years of suffering and prayer. Gifted with a clear, methodical mind, he taught philosophy as a cleric and then as a priest at Fogliazzo and Nave. But it was not long before a state of progressive debility set in, accompanied by various complications, one of which was a very serious heart condition. And gradually he was reduced to a state of complete inactivity. This was always his greatest trial: to have to live as a spectator in a school bursting with life. However, new horizons opened up to him: prayer and contemplation. He became the catalyst for the action of divine grace on the house, on the boys and on the Congregation.

Brother Pietro Ferraris

* Mirabello Monferrato, Alessandria, Italia: 27.2.1915. † Boston, U.S.A.: 27.7.1974. 59 years old; 42 prof.

He had a good mind and a big heart. Being well versed in agricultural science, he became editor of a national farming magazine and head of the department of agriculture at the Colle Don Bosco school, and at the same time held down a teaching post at Cumiana. Then he went off to the U.S.A. to play a leading part in establishing the new Don Bosco Agricultural School at Huttonsville, Va. Then he was consultant for the development of a similar school at Santa Cruz, Bolivia. From there he went back to the U.S., where he did various teaching and consulting jobs in our houses. He was a man whose work demanded brains and self-sacrifice, always in the service of the young.

Fr. Giuseppe Galliani

* Lesmo, Milan, Italy: 20.11.1909. † Cairo, Egypt: 19.2.1974. 64 years old; 41 prof.; 32 priest.

As a young man he entered the missionary aspirantate at Ivrea, and he completed his training in the Holy Land, where he was ordained priest.

He worked in various houses of the Province as Prefect of Studies, Catechist and Prefect, and during the last fifteen years as confessor at Cairo. He lived his vocation as priest-educator deeply, fulfilling his mission in a manner worthy of admiration and imitation. His spiritual direction was much appreciated by religious and young people. His fatherly approach, human understanding, clarity of judgment, and encouraging ways made his ministry very much sought after. To this he added his teaching, which he did not want to give up, although he knew that his illness was killing him.

Fr. Carmelo Gammacurta

* Tunis, Tunisia: 2.4.1912. † Turin, Italy (he belonged to the community of Taranto): 17.8.1974. 62 years old; 37 prof.; 19 priest.

Brought up in the Salesian house at La Marsa, he quickly revealed a deep attachment to Don Bosco and the Salesian life. Particularly devoted to Mary, Help of Christians, he left the priestly witness of a man of God that made his life a burning torch, and particularly so at Taranto, where he worked and suffered. He was a pious and observant religious, sensitive and precise, always available; and he combined in himself the simplicity of life with the prudence and fortitude of a great soul. His loss is felt very much by his pupils and past pupils, among whom he spread the spirit of true friendship.

Fr. Felipe Garais

* Alpachiri, La Pampa, Argentina: 7.2.1921. † San Nicolás de los Arroyos, Argentina: 23.12.1973. 52 years old; 30 prof.; 21 priest.

His life was marked by the love of Christ and always remained a path opened towards God. Resistencia, Misiones, Rosario, and Trinidad were the field of his apostolate. He had a powerful physique, and subjected himself to a crushing régime of work during the last years of his life: he taught in the morning and then looked after the Youth Club till midnight. The principal object of his pastoral care was the adult club-members of the district. With simplicity and humility, he gave us the example of a Christian who forgets himself to think of others, always in a spirit of Salesian cheerfulness. His love for the Mother of God was constant and

profound. Whilst suffering from a brain-storm, he kept on repeating: « Ora pro nobis ». Many poor people came to his funeral to bid farewell to a father who had given himself entirely to them.

Fr. Antonio García Carrizo

* Aguilares, Tucumán, Argentina: 3.1.1911. † Córdoba, Argentina: 6.10.1972. 61 years old; 42 prof.; 29 priest.

His vocation developed in our General Belgrano College at Tucumán, and he worked in various houses of the Province. Especially during the last few years, he came into contact with the Cursillos de Cristianidad Movement, through which he promoted a deep spirituality centred around prayer.

Bro. Luigi Ghezzi

* Sirtori, Como, Italy: 15.10.1888. † Cremisan, Israel: 19.9.1974. 85 years old; 44 prof.

He entered the Society at 42 years of age, moved by the desire of dedicating himself entirely to the missionary apostolate. Moved by his deep faith, he spent his life working tirelessly. He edified everybody, and all who came to know him are unanimous in acknowledging the holiness of his life, following the example of the Servant of God, Simone Srugi, and Giovanni-Battista Ugetti. Being very zealous for the salvation of souls, he made himself respected and loved by the youngsters, even the non-Christians, and by all the workers he came into contact with. His piety was outstanding and found its expression in a great love for Jesus in the Eucharist and in devotion to Mary. He was deeply attached to Don Bosco; he constantly read the Memorie and displayed a great concern for the preservation of the Salesian spirit in our communities.

Fr. Giovanni Battista Giario

* Benevagienna, Cuneo, Italy: 19.2.1889. † Pinerolo, Turin, Italy: 18.9.1974. 85 years old; 69 prof.; 61 priest; 1 rector.

When he was ten, he entered our college at Martinetto, Turin, even at that age declaring that he wanted to become a priest of Don Bosco. He was a priest for 61 years. Gifted with a sharp intellect, he devoted himself particularly to study and teaching. He knew Hebrew well, he could speak seven modern languages, and he had a special liking for teaching Greek, Latin and Philosophy, giving to his teaching a deep Christian tone, which gave many vocations to the Church and the Congregation. He ended his life in the novitiate at Pinerolo, living a life of prayer and meditation, surrounded by the affection and esteem of many past pupils and generations of novices. He used to say: I joined the Salesians at the start of the Holy Year 1900, and I shall end my life at the beginning of the present Holy Year ». He died a holy death.

Fr. Ramón Gironés

* Fatarella, Tarragona, Spain: 3.8.1898. † Barcelona, Spain: 28.1.1974. 75 years old; 49 prof.; 41 priest.

Won over to the Salesian vocation from his early youth, he spent himself in our works at Bejar, Tibidabo, Huesca, Valencia, Pamplona, Tarasca, and Barcelona-Meridiana. He was deeply faithful to his teaching mission, which he served with heart and soul, and was a great apostle of the Sacrament of Reconciliation. All flocked to him, attracted by his forthrightness and sound advice. They were drawn to him also by his generous understanding, Don Bosco style, by his fine feeling and transparent soul, which was entirely Salesian and priestly. Although during the last few months of his life he was tormented by great suffering, he never lost his cheerfulness and good humour.

Fr. Witold Golak

* Poznan, Poland: 22.7.1917. † Łódz, Poland: 7.9.1974. 57 years old; 37 prof.; 29 priest.

The main characteristic of his Salesian life was his religious observance, and enthusiasm for his work. He did his practical training and his theological studies in Lithuania amid the difficult war conditions. He was a very exacting Parish Priest and Dean, not always a very popular one. He was

recently compelled by a serious sickness to stop working, especially in the field of preaching. It was very difficult for him to be resigned to the will of God, but he succeeded through his trust in Our Lady and Don Bosco, whose relic he kept to the end.

Fr. Frans Goossens

* Malderen, Belgium: 30.6.1913. † Ghent, Belgium: 19.2.1974. 60 years old; 39 prof.; 31 priest; 16 rector.

He was a doctor and missionary in the tropics, and he always began by relieving the bodily sufferings of the people before reaching out to their spiritual needs. He worked among the poorest people in the Kakyelo and Kiniama districts. Kind, serene but energetic, he approached everyone with a smile, and was accepted by his parishioners as their father and leader. The difficult circumstances besetting his twenty-five missionary years did not succeed in blunting his zest for preaching the Gospel, and he worked ceaselessly before succumbing to cancer.

Bro. Vinzenz Grünthanner

* Lolthmühl, Oberpfalz, Germany: 2.11.1907. † Penzberg, Germany (in the hospital there — he was from Benediktbeuern): 25.9.1974. 66 years old; 45 prof.

To many he was known simply as Vincent. That is how he was known when he worked as door-keeper in several houses and as guide for German-speaking visitors in the catacombs of St. Callixtus in Rome. His musical gifts will be remembered for a long time. He was good trumpeter, a skilled chess-player, an excellent actor, and he kept everyone happy with his quick wit. Only those who knew him well will appreciate how firmly he believed in Don Bosco. After his death, a note as found in his room in his own handwriting: "Died at 67 - or even sooner": he was obviously prepared for death.

Fr. Jozs Kerec

* Sebescan, Slovenia, Yugoslavia: 14.10.1892. † Verzej, Slovenia, Yugoslavia: 27.6.1974. 81 years old; 59 prof.; 51 priest; 14 rector.

He distinguished himself as a missionary in China, where he worked for 30 years, especially as Apostolic Administrator of Chaotung. After his expulsion from China, he lived in his own country, helping out in the pastoral field. His characteristic missionary zeal, devotion to Our Lady, an optimistic and serene character earned everybody's respect.

Fr. Alojz Kovacič

* Doklezovje, Slovenia, Yugoslavia: 25.5.1902. † Ljubljana, Slovenia, Yugoslavia: 18.8.1974. 72 years old; 50 prof.; 40 priest.

He was a restless character, and had many trials in his life, working over a vast field. During the last ten years of his life, because of a heart condition, he was unable to rest. He was a convinced Salesian.

Fr. Emilio Lenzi

* Bolzano, Italy: 25.2.1885. † Córdoba, Argentina: 5.10.1972. 87 years old; 67 prof.; 59 priest.

His missionary spirit led him to complete at Bernal the novitiate he had started at Foglizzo. During these last few years the Salesians of the Province saw in him the last of the great missionaries of the early times. In fact, his whole life was dedicated to the education of youth in our colleges and youth clubs and to pastoral work in our parishes. He distinguished himself as a singer and as a musician in school and church. But his « great love » was the catechesis and preparation of children for First Communion. To these occupations we can add his tireless dedication to work in the confessional. To these ministries he dedicated his whole energies until the eve of his death. We all saw in him a zealous priest, a hard-working Salesian and a prudent confessor: a visible image of the Good Shepherd.

Fr. Anton Vanlier

* Millingen, Netherlands: 10.9.1911. † Oud-Heverlee, Belgium: 29.10.1974. 63 years old; 41 prof.; 33 priest; 4 rector.

For 30 years he worked his heart out for the young. He then went to the studentate of theology, where, as Bursar and Vicerector, he assumed the material, financial and administrative responsibility of a house. He brought to his task punctuality, accuracy and a thorough knowledge of all that came within his purview. His life among the students of theology was for them like a course of On-going Formation. A heart attack took him away suddenly, when we still needed him very much. We are convinced he is already with God.

Fr. Rosario Livatino

* Canicattì, Agrigento, Italy: 24.11.1881. † Palermo, Italy: 5.11.1974. 92 years old; 75 prof.; 65 priest; 5 rector.

He was a good religious, an active Salesian educator, and a friend to his pupils. As a teacher, Prefect of Studies and competent Catechist, he instilled into his students, besides culture, a great devotion to Mary, Help of Christians, and Don Bosco. In his ripe old age, as long as health allowed him, he shared the fruit of his profound Marian devotion with the FMA and their students.

Bishop Antonio Lustosa

* São João del Rei, Minas, Brazil: 11.2.1886. † Carpina, Brazil: 14.8.1974. 88 years old; 68 prof.; 62 priest; 49 bishop; 11 rector. Bishop of: Uberaba, 1924-28; Corumbá, 1928-31; Belém do Pará, 1931-41; Fortaleza, 1941-63. Retired in 1963.

He was the oldest Salesian bishop living. As a young priest, he taught in various Salesian schools and organized the teaching of catechism in a number of parishes. Among his very many achievements, we must mention the broadcasting station of Ceará in 1962, the pre-seminary, the minor seminary, an orphanage, a hospital, a shrine to Our Lady of Fátima, schools for the working classes and clinics on the outskirts of the city. He promoted a federation of workers' clubs, and founded a congregation of nuns which is actively engaged in the parishes and has spread in the N.E. of Brazil. He published various volumes on religious topics and a large number of pastoral letters to his clergy, the religious, and the people. When he felt worn out, he resigned and retired to the Salesian house of Carpina. Preaching, writing books and articles, and, above all, prayer filled the last part of his life.

Fr. José Maria Marquez

* Aguilar de la Frontera, Córdoba, Spain: 24.7.1913. † Algeciras, Cadiz, Spain: 31.8.1974. 61 years of age; 41 prof.; 32 priest.

He came from a deeply Christian family and received the call to bear witness to the Lord very early in his life. He spent most of his life in the parish of Algeciras, teaching at the same time in the Salesian school in that city. He was a cheerful soul and a zealous priest liked by everyone. He was always at the service of his brethren. His example of generosity, kindness and fidelity will always be with us. Because of this, even though we mourn his loss, we are happy, since « death to a religious is not sad. It is full of the hope of “enter into the joy of the Master” and “when a Salesian dies working for souls, the Society has won a great triumph” ». (Const. § 122). It is the best comment on the death of Fr. José.

Bro. Francesco Monticone.

* San Pamiano d'Asti, Asti, Italy: 31.12.1911. † Valdocco, Turin, Italy: 9.7.1974. 62 years old; 31 prof.

In Bro Francesco we have lost one of the most typical figures of the Salesian missionary Brother and son of Don Bosco. He spent his Salesian life on the missions of Ecuador, where he worked with tenacity, perseverance, and a deep love for the Church, Don Bosco and the Congregation. His main concerns were the farm, the cattle, the Shuar colony, the laboratory and farm machinery. He was above all a man of faith and prayer. Besides the Blessed Eucharist, the Rosary was the instrument of his dialogue with God through Our Lady.

Fr. Etienne Mvukiyehé

* Ruhinga, Rwanda: 1.12.1939. † Brussels, Belgium: 24.8.1974. 34 years old; 11 prof.; 4 priest.

“I lacked many things, but I never lacked friends”. With these words, Fr. Mvukiyehé acknowledged a gift he had received from God: the many friends in all the countries he had passed through to complete his Salesian and priestly training. Just as he was about to take upon himself the responsibility that the Superiors wanted to entrust him with, all our hopes vanished: the Lord had decided differently. He died in a road accident.

Fr. Angel Olivera

* Florida, Uruguay: 10.12.1912. † Montevideo, Uruguay: 12.8.1974. 61 years old; 37 prof.; 29 priest.

He started his Salesian life at the age of 20. He looked after the spiritual needs of the poor and humble with great zeal, with joy and with great generosity. He was calm, cheerful, resourceful yet obedient, and went about the country-side as a zealous priest. He built a school for the poor people on the outskirts of the capital. He spent himself in parish work in and around the town, not stopping at words but going on to practical solutions. At his death, which struck him down suddenly, we were able to say about him that he gave full meaning to his Salesian and priestly life: he had burnt himself out for souls.

Fr. Giuseppe Orsingher

* Gaoria, Trent, Italy: 8.11.1881. † Muzzano, Italy: 7.5.1974. 92 years old; 73 prof.; 64 priest; 2 rector.

His long life as entirely devoted to the service of the Lord and of his fellow-men. The work was conscientiously done and often difficult: Rector, Parish Priest, Catechist, Novice-Master, and he was hearing confessions to the very end. Fr. Giuseppe was a good and uncomplicated man, of simple faith and charming candour: and he was a worker. He won people over by his cheerfulness and calmness: he could make them feel at home and he buoyed them up with his optimism. These were invaluable assets during the war, when he helped the aspirants and confrères to keep going. But he put it all down to the help of Our Lady, to whom he had a lively devotion, and this he passed on to the others. He was also very devoted to Don Bosco and St. Joseph. In fact, his whole life was permeated with his strong faith, which was seen chiefly in his prompt obedience to the requests of his superiors. Always happy, he was the unflappable type, cool in emotional situations, a stable bed-rock for the family spirit of the community.

Fr. David Patzán

* Guatemala City, Guatemala: 27.6.1923. † La Libertad, El Salvador: 21.11.1974. 51 years old; 33 prof.; 23 priest; 5 rector.

He died suddenly during a short community trip to the sea. An exemplary priest and tireless apostle, he brought a great sense of responsibility to his Salesian vocation with the boys. He was counsellor, administrator and Rector. During his last years, he was the hard-working Parish Priest of the large parish of Mary, Help of Christians, at San Salvador, in the republic of El Salvador, where his apostolic action was wide-spread and highly valued. His premature death came as a shock to all who knew him.

Fr. Pedro Peñafiel

* Riobamba, Chimborazo, Ecuador: 2.4.1901. † there: 13.11.1974. 73 years old; 50 prof.; 43 priest.

When he entered the novitiate in 1923, he had already begun his theology in the seminary at Quito. He completed his studies at the Crocetta, and was ordained in 1931. He went off to the Missions, working in India until 1939. He then worked in Italy, Panamá and Chile till he returned to his original Province in 1948. He was much appreciated as a teacher and confessor. He devoted part of his time and energy to the native peoples of the Sierra and to the organization of the Past Pupils. He was outstanding for his loyalty to Don Bosco and the Superiors, and for his devotion to Our Lady, Help of Christians.

Fr. Johann Rodenbeck

* Liemke, Westphalia, Germany: 16.2.1900. † Duisburg, Germany: 25.9.1974. 73 years old; 54 prof.; 46 priest; 18 rector.

Teacher, Catechist, Rector, lecturer in moral theology, in charge of the Cooperators, he was always an exemplary Salesian. "He was a fervent Salesian priest" one Cooperator has said of him, "who dealt with men simply and humbly — and he had a great devotion to the Virgin Mary". He gave the blessing of Mary, Help of Christians, whenever he visited the old and the sick. He worked hard to promote vocations. We take our hats off to a priest and religious whose whole life was the following of Christ after the example of Our Founder.

Fr. Luigi Rossetti

* Conegliano, Treviso, Italy: 22.7.1892. † Estoril, Portugal: 3.6.1974. 81 years old; 65 prof.; 53 priest; 12 rector.

He died of heart failure after a full life. In the various offices entrusted to him, he was outstanding for his hard-working apostolate, especially in the confessional, for his geniality, his spirit of faith and love of the Congregation. He died in harness. For the last 22 years he had been much in demand as confessor for the Communities of the district and for the boys and people attending our Chapel at Estoril. He was a man of God, as his brother, Erminio, had been. A jovial character, he kept the Community and boys laughing at his off-the-cuff witticisms and anecdotes. He knew the Salesian giants, like Don Rua, Don Albera and Cardinal Cagliero, whom he recalled with affection. As a result of their training, the love of Don Bosco and the Congregation and the fulfilment of his religious duties were the clear expression of his faith.

Fr. Alfredo Ruaro

* Anzignano, Vicenza, Italy: 15.3.1912. † Alassio, Savona, Italy: 4.4.1974. 62 years old; 42 prof.; 33 priest.

A Salesian in the real Don Bosco style, he had a great devotion to the Founder and his Madonna. He spent most of his very full life in the Boys' Clubs, where the youngsters were attracted by the incomparable simplicity, calmness and fatherliness that revealed his great heart. He was a zealous priest, loving and tending the College Church, of which he was the priest-in-charge, to the end of his days. His legacy to his people, who thought the world of him, was the expression dear to Don Bosco: « The Virgin and Mother who awaits us in paradise ».

Fr. Esteban Ruiz

* Las Bárcenas, Santander, Spain: 26.12.1898. † Salamanca, Spain: 5.9.1974. 75 years old; 56 prof.; 47 priest; 32 rector.

His was a faithful Salesian life, the life of an uncompromising apostle seeking always to increase the grace of all who approached him. He was exemplary in his brothers. During his long years as Rector, he did his utmost

to build up genuine communities sharing the typical Salesian family spirit. He was responsible for the establishment of important works such as the Virgen de la Paloma School, supported by the Trades Unions, and the Railway Orphans' College, supported by the Railways. He bore his infirmities like a saint, in the care of the confrères of the Theologate.

Fr. Mario Saladini

* Fara in Sabina, Rieti, Italy: 3.8.1913. † Rome, Italy: 6.12.1974. 61 years old; 41 prof.; 31 priest.

His bluff exterior covered a simple and generous heart. The ups and down of his long illness, borne with faith and love, showed the power of the spiritual resources he had built up during his religious life.

Fr. Adamo Saluppo

* Busso, Campobasso, Italy: 27.11.1903. † Goshen, N. Y., U.S.A.: 5.7.1974. 70 years old; 42 prof.; 37 priest.

He died suddenly a few hours after celebrating the 37th anniversary of his ordination. Leading the prayers before the memorial luncheon he spoke deprecatingly of himself as « the faithful servant ». Born in Italy he emigrated to America with the family. He studied at Manhattan College, and felt the call first to the priesthood, and then to the Salesian life. Always humble and obliging, he did his job as a trustworthy Salesian priest among the confrères and the people of God, chiefly among the aspirants at Goshen.

Bro. Ramón Sánchez

* Fiesteus, Curtis, Coruña, Spain: 24.3.1898. † Buenos Aires, Argentina: 30.8.1974. 76 years old; 45 prof.

He gave his whole life to the apostolate of the press as distributor of the books turned out by "The Santa Catalina Publishing Centre". His chief contribution, however, was his Saturday and Sunday catechism classes in a suburban boys' club run by the Salesians. He poured his energies into these classes for all of 35 years. He had his share of suffering, too, and

his last illness dragged on for years of agony, which he offered up to the Lord for vocations, especially Brothers. All his life he showed the qualities of a first-rate son of Don Bosco in his spiritual life and his ceaseless labours for the souls of poor and abandoned youth.

Fr. Franc Seržen

* Vesca pri Vodica, Slovenia, Jugoslavia: 25.9.1907. † Zabukovje, Slovenia: 27.8.1974. 66 years old; 41 prof.; 34 priest.

The best part of his life was spent as a missionary in Brazil, mostly at Araçatuba as parish priest and builder. After 24 years of missionary life, he returned home and he spent himself on paroral work in a mountain parish, with living conditions at their most elemental. It was all for others, nothing for himself.

Fr. Jean-Baptiste Siméon

* Marseilles, France: 26.8.1884. † there: 17.9.1974. 90 years old; 73 prof.; 66 priest.

He is remembered as a man deeply faithful to his religious and priestly life. Right to the end, he retained his mental alertness and sensitivity to peoples' problems. Most of his work went into the training of future priests, first as a teacher of philosophy, then of theology. For the last twenty years or so he was in retirement in Marseilles, where he used his fine powers of discretion in guiding the confrères, nuns and lay people. His preference was for the poorest, and, even at the age of 90, he was able to keep up his apostolic work for them. His friends will all tell you that Fr. Siméon, through all his long life, had lived the motto of Don Bosco: "Da mihi animas...".

Fr. Cesar Strada

* Peñarol, Montevideo, Uruguay: 30.11.1913. † Montevideo: 18.8.1974. 60 years old; 43 prof.; 35 priest; 6 rector.

An impoverished family life and happiness with the Salesians at Sayago led him very early on into the Congregation. He did not spare himself

in working for those in his charge: in this he was another Don Bosco. A friendly soul, he lived the Salesian life of hard work and deep spirituality, radiating the good humour that made him very easy to get on with. Ill health was a trial that became the holocaust to the witness of consecration.

Fr. Friedrich Strebel

* Mödling, Austria: 2.7.1905. † Baden, Austria: 14.6.1974 (he belonged to the community of Unterwaltersdorf). 68 years old; 50 prof.; 42 priest.

On his return from the war, in which he served as a medical orderly and interpreter, he taught modern languages for many years in our grammar-school at Unterwaltersdorf, and at the same time took care of a small parish nearby. His good humour, typically Salesian, won him friends and respect everywhere. He was tireless in carrying out his duties: a real son of Don Bosco, in fact. On Whitsun Eve, as he was returning by road from his parish, he had a smash-up and died from his injuries a fortnight later in the hospital at Baden.

Fr. Giuseppe Tafuri

* Cellino San Marco, Brindisi, Italy: 19.2.1927. † Racconigi, Cuneo, Italy: 24.7.1974. 46 years old; 30 prof.; 20 priest. He belonged to the community of San Paolo, Turin.

He was killed instantaneously in a road accident whilst returning with a confrère from a shopping expedition on behalf of the holiday house he was preparing for his past pupils. All during his twenty years of priesthood, he was the genial leader of the San Paolo Youth Club in Turin. He managed constantly to achieve a happy fusion of the Salesian tradition and the whizz-kid culture. He was also generous in his efforts for the school and in administration.

Fr. José Telles

* Ponte Nova, Minas, Brazil: 4.1.1925. † Belo Horizonte, Brazil: 20.7.1974. 49 years old; 32 prof.; 22 priest; 11 rector.

He was a joyful character, a man of sincere spirituality and ready obedience. Mentally well equipped, he worked at São João del Rey, Brazil, among the students of philosophy and the aspirants, teaching Salesian spirituality and scientific methods of youth training. As Vicerector of the Don Bosco Faculty of Philosophy he was chiefly responsible for having it recognized by the Federal Government. As Rector of the aspirants and the Agricultural School for poor boys, he created a happy family atmosphere, in which keeping the Rule was that much easier. There was no mistaking the dominating figure of a zealous priest held in high esteem and rich in human qualities.

Fr. Georges Thoen

* Rotterdam, Netherlands: 27.3.1909. † Rees, Germany: 10.5.1914. 65 years old; 38 prof.; 35 priest.

There was nothing petty about him, and he left a very wide circle of friends. He will be remembered as a great priest, tall, benevolent, jovial, optimistic and of good faith. It cost him much to have to leave the parishioners of Lauradorp to go and work with the American soldiers at Kassel, and he found it hard to leave that work, too. He devoted himself to tending the poorest of the poor, regardless of age or creed, speaking from heart to heart. This was his most striking characteristic. In this way he got his "boys" to work in all sorts of ways to help the orphans, the aged, the sick and the needy. His compassion for the needs of the unfortunate was catching. Meanwhile he remained the real Salesian, strongly attached to Don Bosco and the Congregation. "God has given me the grace of perseverance", he said recently. "May the Holy Mother and Don Bosco take me out of this life rather than let me fall away. I would like to die with the faith of my first Communion". And so he did.

Bro. Julien Tielens

* Liège, Belgium: 1.1.1903. † Lubumbashi (Elizabethville), Zaire. 71 years old; 44 prof.

Nearly fifty years of service to Christ and his neighbour, of unshakeable loyalty to Don Bosco and of hard work in the diocese of Sakania. During

these years he always had in mind the two objects of his mission: first for himself, the practice of love and patience; and second, for others, their greatest possible good. This is what he lived for. And at the end of his innings, with his half century on the board, he could look back at it all with satisfaction, because his life had a beauty and greatness all its own. Greatness in the service he had rendered to others, beauty in his total dedication to the duties entrusted to him. He was best loved of the confrères, because he was loved by absolutely everyone. And that is extraordinary.

Fr. Christiaan Vandeputte

* Ypres, Belgium: 11.5.1938. † Kashiobwe, Zaire: 29.1.1974. 37 years old; 14 years prof.; 6 priest.

“I do not want to live long, but to live intensely, to give all I have: there is so much misery in the world”. This is what the young priest said to his Superior, and it sums up his missionary career, his love for the poorest, and most wretched of the villagers living farthest from the mission at Kasenga. This was the complete giving of himself by which he witnessed to Christ for six years, before he disappeared in the River Luapula.

Fr. Juan Miguel Vicente

* Salamanca, Spain: 7.9.1941. † Moca, Dominican Republic: 26.8.1974. 33 years old; 16 prof.; 6 years priest; 2 rector.

The news of his death came as a great shock to everyone. His six years of priesthood represented a total dedication to the Salesian mission. His great success in the apostolate can be attributed to his daily programming of the work to be done, and to his intimacy with Jesus and Mary. One of the last notes in his diary reads: “The apostle wins his battles on his knees”. As a Salesian, he worked unobtrusively, with method and perseverance. He was a real educator, who knew the secret of communication. He lived for his hundreds of working-class boys, for whom he was a witness to an evangelical poverty and manly chastity that attracted many to the Blessed Sacrament. He was always available, in the confessional and out of it, for promoting the sacramental life.

Fr. Mario Zocchi

* Busto Arsizio, Varese, Italy: 26.10.1909. † Vercelli, Italy: 24.20.1974. 65 years old; 39 prof.; 31 priest; 3 rector.

He devoted his whole Salesian life to the Indian missions, where his memory is revered for his ceaseless work, great zeal and exemplary religious life. Twelve months before the end, he had returned to Italy for health reasons to stay in the house at Vercelli, where he continued doing what he could for the missions. These he spoke about with great verve, which proved appealing to the boys, the confrères and whoever listened to him.

4° Elenco 1974

- 107 Sac. ANNATE Celestino † a Lecce (Italia) 1974 a 72 a.
- 108 Sac. ADAMS Giuseppe † a Lubumbaschi (Zaire) 1972 a 50 a.
- 109 Sac. ALTIERO Riccardo † a Caracas (Venezuela) 1974 a 64 a.
- 110 Sac. AMUCHASTEGUI Ugo † a Rosario (Argentina) 1974 a 66 a.
- 111 Coad. AVANZI Renato † Torino (Italia) 1974 a 56 a.
- 112 Coad. BARBIERI Massimo † Betlemme (Israele) 1974 a 61 a.
- 113 Sac. BARDELLI Vittorio † Sesto S. Giovanni (Italia) 1974 a 60 a.
- 114 Sac. BARTNIK Giovanni † Warszawa (Polonia) 1974 a 42 a.
- 115 Sac. BERGMANS Francesco † Marrero (USA) 1974 a 61 a.
- 116 Sac. BERK Alberto van den † Leuven (Belgio) 1974 a 49 a.
- 117 Sac. DE BELLI Giovanni † Pordenone (Italia) 1974 a 65 a.
- 118 Sac. DOMPE' Giandomenico † Torino (Italia) 1974 a 40 a.
- 119 Sac. DRIESSEN Carlo † Korbeek (Belgio) 1974 a 75 a.
- 120 Sac. DUITO Giuseppe † Racconigi (Italia) 1974 a 56 a.
- 121 Sac. ENSENAT Giuseppe Maria † Barcellona (Spagna) 1974 a 63 a.
- 122 Sac. FERRARESE Giovanni † Varese (Italia) 1974 a 59 a.
- 123 Coad. FERRARIS Pietro † Boston (USA) 1974 a 59 a.
- 124 Sac. GALLIANI Giuseppe † Il Cairo (Egitto) 1974 a 64 a.
- 125 Sac. GAMMACURTA Carmelo † Torino (Italia) 1974 a 62 a.
- 126 Sac. GARAIS Filippo † S. Nicolàs de los Arroyos (Argentina) 1972 a 52 a.
- 127 Sac. GARCIA CARRIZO Antonio † Còrdoba (Argentina) 1974 a 61 a.
- 128 Coad. GHEZZI Luigi † Cremona (Israele) 1974 a 85 a.
- 129 Sac. GIARIO Giovanni Battista † Pinerolo (Italia) 1974 a 85 a.
- 130 Sac. GIRONES Raimondo (= Ramòn) † Barcellona (Spagna) 1974 a 75 a.
- 131 Sac. GOLAK Vitoldo † Łódz (Polonia) 1974 a 57 a.
- 132 Sac. GOOSSENS Francesco † Gent (Belgio) 1974 a 60 a.
- 133 Coad. GRÜNHANNER Vincenzo † Penzberg (Germania) 1974 a 66 a.
- 134 Sac. KEREK Giuseppe † Verzej (Slovenia - Jugoslavia) 1974 a 81 a.
- 135 Sac. KOVACIC Luigi † Ljubljana (Jugoslavia) 1974 a 72 a.
- 136 Sac. LENZI Emilio † Còrdoba (Argentina) 1974 a 87 a.
- 137 Sac. LIER Antonio van † Oud-Heverlee (Belgio) 1974 a 63 a.
- 138 Sac. LIVATINO Rosario † Palermo (Italia) 1974 a 92 a.
- 139 Mons. LUSTOSA Antonio † Carpina (Brasile) 1974 a 88 a.
- 140 Sac. MARQUEZ Giuseppe Maria † Algerias (Spagna) 1974 a 61 a.
- 141 Coad. MONTICONE Francesco † Torino-Valdocco (Italia) 1974 a 62 a.
- 142 Sac. MVUKIYEHE Stefano † Bruxelles (Belgio) 1974 a 34 a.
- 143 Sac. OLIVERA Angelo † Montevideo (Uruguay) 1974 a 61 a.
- 144 Sac. ORSINGHER Giuseppe † Muzzano (Italia) 1974 a 92 a.
- 145 Sac. PATZAN Davide † La Libertad (El Salvador) 1974 a 51 a.
- 146 Sac. PENAFIEL Pietro † Riobamba (Ecuador) 1974 a 73 a.
- 147 Sac. RODENBECK Giovanni † Duisburg (Germania) 1974 a 74 a.

- 148 Sac. ROSSETTI Luigi † Estoril (Portogallo) 1974 a 81 a.
149 Sac. RUARO Alfredo † Alassio (Italia) 1974 a 62 a.
150 Sac. RUIZ Stefano † Salamanca (Spagna) 1974 a 75 a.
151 Sac. SALADINI Mario † Roma (Italia) 1974 a 61 a.
152 Sac. SALUPO Adamo † Goshen (USA) 1974 a 70 a.
153 Coad. SANCHEZ Raimondo (= Ramòn) † Buenos Aires (Argentina) 1974 a 76 a.
154 Sac. SERSEN Francesco † Zabukovje (Jugoslavia) 1974 a 66 a.
155 Sac. SIMEON Giovanni Battista † Marsiglia (Francia) 1974 a 90 a.
156 Sac. STRADA Cesare † Montevideo (Uruguay) 1974 a 60 a.
157 Sac. STREBEL Federico † Baden (Germania) 1974 a 68 a.
158 Sac. TAFURI Giuseppe † Racconigi (Italia) 1974 a 46 a.
159 Sac. TELLES Giuseppe † Belo Horizonte (Brasile) 1974 a 49 a.
160 Sac. THOEN Giorgio † Rees (Germania) 1974 a 65 a.
161 Coad. TIELENS Giuliano † Lubumbashi (Zaire) 1974 a 71 a.
162 Sac. VANDEPUTTE Cristiano † Kashiobwe (Zaire) 1974 a 35 a.
163 Sac. VINCENTE Giovanni Michele † Moca (Rep. Dominicana) 1974 a 33 a.
164 Sac. ZOCCHI Mario † Vercelli (Italia) 1974 a 65 a.

