



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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I. LETTER OF THE RECTOR MAJOR

Feast of St John Bosco, 1967

My Dear Confrères,

I am indeed happy by means of this letter to be in touch with you — each one of you. As I write I turn to Don Bosco, our father, whose feast-day brings us an occasion for renewing those generous resolutions of fidelity. I have still with me the echoes of the Christmas rejoicings which have brought me good wishes, gratitude and prayers. Hundreds of letters have arrived bearing messages of every kind, and deeply moved, I have seen thousands of signatures. They have come from all over the world; from lands of plenty as from those suffering the tragic reality of hunger, from countries of age-long Christian tradition as from mission lands; from countries enjoying freedom as from those living in insecurity, fear and in the perils of war.

It did not matter how far the regions were away, or how different the conditions of living and the apostolate whence came these festive greetings of good will, or how the signatures appeared written in so many languages and diverse characters, I discovered in them all, whether from fervent novices or promising aspirants, young confrères or old missionaries worn out by fatigue, the same sentiments, filial affection, unconditional attachment to Don Bosco and to him who humbly represents him, things which build up to a sincere promise of fidelity and dedication to our common mother — the congregation.

I give thanks to God for all this; it strengthens me to feel this cordial bond of union with my sons, for I bear the very heavy cross of fatherhood in the congregation. At the same time I thank each one of you, because it is you who create and sustain this which is the most authentic and constructive expression of our family spirit, the precious legacy left us by Don Bosco, which we all desire to nourish by our contribution.

The *dialogue* so willed by the Church is a vital element of this spirit of the family, as it is also its mark. This *dialogue* is to become the form, method and animating force of the Church in action today, which we, in the footsteps of our father and following the example of our best tradition, need to translate into a daily reality and transmit as life blood into every part of the congregation and at all levels of it.

The 'motto' of this year, as you know already, touches this theme. It seems to me to be a very useful thing indeed for our family to spend a little time showing you the motives, some aspects and the practical application of this *dialogue*.

Foreword: a look at the true Council.

Many things today are said, desired, and set in motion in the name of the Council. It is a way of obtaining support from the unquestionable authority of the supreme consensus of the Church. The same holds good for *dialogue*, often invoked with good reason, but all too frequently quite wrongly, when recourse is made to the Council.

It seems to me a very necessary thing to clarify immediately what is truly the 'Council'. For if it obliges us and gives us direction, we must have a proper and secure notion, not only for the question of *dialogue*, but also because it touches many other burning questions today. Not everything appearing in newspapers, reviews, books or conferences, even from the pen of famous people, is true to the Council, still less the capricious judgements of some proud but superficial individuals who pose as acting in the spirit of the Council. More than

once it has come to light that they have not even read the conciliar documents, much less have they studied them.

Only the conciliar and the post-conciliar documents, and the interpretation by those who have the responsibility and authority to give it, must be for us the 'Council' which builds, guides and points the way. This is the spirit of the Council and we must draw it from this source alone.

This is no restraint on thinking, or fear of what is new; but wisdom — I would call it common sense. Here is an example. In connection with *dialogue* and obedience in the religious life, there is the man who feels himself permitted to indulge in unheard of somersaultings to arrive in practice at the abolition of religious obedience, or indeed of any idea of obedience at all, which is — and it is well to recall it — a first principle of social life, before ever it is a Christian and religious virtue.

I turn the pages of the conciliar and post-conciliar documents, the discourses of the Pope and the official publications and I find in all this material not a single word to give foundation to any such interpretation. It is of course true that there are many places in the documents which state clearly to those who exercise authority that they must act in such a way as to bring the members to an obedience which is 'willed by them and responsible' and it is obvious that the superior to arrive at this end must find and use ways and means which are adequate. But there is a great distance between this concept and the practical abolition of obedience.

You can say the same thing of the 'Liturgy'; only recently the authorities of the 'Concilium' has discountenanced certain ill-considered initiatives. So also with the recitation of the breviary, devotion to our Lady, saying the rosary, and in this regard you may indeed ask how they justify certain attitudes in face of the letter of the Holy Father in October last; I would also invite all to look to Don Bosco and more recently to Pope John XXIII to see their attitude to the rosary.

Dear sons, we must recognise that under the cover of the Council, here and there in the world there are restless, confused and unbalanced

men who in the name of the Council would bring about things which are altogether contrary to its letter and spirit. This is not our way.

We have such an ample field of action to develop the true Council and we have so many things to renew in its spirit. Let us set to work seriously and without delay, beginning with our own personal interior renewal without which any other kind of renewal is impossible.

Let us study the conciliar documents with this purpose and seek to assimilate its thought and spirit. It is only thus that we shall give our efficacious contribution to the renewal which the Church anxiously expects from the Council; otherwise, and it pains me to say it, we are among those who pull down and destroy but are never builders of a renewed Church.

Now we pass on to the treatment of this important theme — *Dialogue* — bringing it, so to say, into the heart of our family, and with our eyes wide open to whatever the Church and the congregation teaches us through the Council.

Why this theme?

The great need for real *dialogue* springs from the determined will that there shall be a renewal in the Church, hence *dialogue* runs through every strata and along all the ways of the people of God. It puts in evident relief the social character of the Church and by this means there develop ever richer exchanges of ideas and plans for action.

The wide extension of our congregation and its deep rooting in the life of the Church opens the way to this *dialogue* which is at work in the world. The very renewal of religious life, inspired by the Council, put us on the road to this *dialogue*.

The decree 'Perfectae caritatis' puts the accent on the need for generous collaboration 'of all members of religious institutes' and without this 'an efficacious renewal and a true up-dating cannot take place'. The decree enjoins explicitly: « In decisions which involve the future of an institute as a whole superiors should in an appropriate

manner consult the members and give them a hearing ». Decree on Rel. Life No. 4.

To listen willingly to the confrères and to promote their united efforts for the good of the institute and of the Church is in clear conformity with the re-affirmation of the norm which confirms and defends the function of authority.

Our own congregation, undertaking the work of renewal willed by the Council, has already found it easy and completely in conformity with the spirit of Don Bosco to follow this path in open and cordial *dialogue*.

The XIX General Chapter had a rich experience of this method during the work that had to be done. The decisions which were then taken on so many aspects of our life are not only an invitation to but are a demonstration of ' *dialogue* ' in practice.

Let me cite a few.

The provincial conference, with the consultor who presides, desires to foster a continuous *dialogue* between the provinces and the centre, so that this fruitful union is achieved without ignoring the inequalities of people, countries, climate, ways of life and special exigencies and continued contact established, productive of mutual understanding which in its turn facilitates constructive collaboration.

The enlarged provincial councils, with the presence of the new figure, the vice-provincial, has the scope of putting the Provincial in the position of having easier and more intimate contact with the confrères and communities, so that, directly or indirectly, he may know the needs, understand situations and difficulties to serve their best interests.

So also the function of *provincial delegates*, who are not intended to be nominal figures, but real and efficient workers; they are to be the means of keeping contact between the provinces and the centre and between the Provincial and the work being done, transmitting directives and seeing they are carried out, reporting on situations and local difficulties to study them together in order to solve them the better.

The local councils, and still more the *council of action*, with the inclusion, in the cases contemplated, of our coadjutors. What is their purpose and function? The purpose is clear, that the running of the house, its government and activity should be the result of sustained, ample and responsible *dialogue*.

Groups for consultation — consulte — (parish councils) have already begun to function in some parishes and oratories for the pastoral care of youth and the social apostolate, for our technical schools and for the general economy.

The Superior Council has also its group of experts in those sectors in which we have special interests. The organisation has for its purpose to furnish the responsible superiors with the fruit of special knowledge and experience, the study done by confrères, priests and coadjutors, and in special cases, laymen who without executive office are able to give counsel and special information and valuable pointers to those who have to govern. He who has the duty can use all these structural aids with confidence.

In this connection, I express now my great pleasure to those provinces and communities in which such new elements have begun to function and I tell those who still delay that in the coming year all that has been proposed should be set up. We are not now dealing with just ordinary suggestions, but with the precise dispositions of the General Chapter. We obey these not only by providing what is materially necessary but by entering into the motive and reason which inspired these directives.

I must also add that this delay in facing the problems, through motives which are not valid could indicate an immobility, which in itself is a lack of understanding of the importance of the same directives and could end by causing harm to the province, and to its work, halting it and causing its decay in the very process of the renewal which the congregation at the invitation of the Church, intends to effect in all forms of its activity and life.

Reshaping — the great need — and Dialogue.

But the *dialogue*, vast, vital and demanding which the congregation has already happily begun finds its most eloquent expression in the reshaping of our works.

Each confrère is invited to express his views on the many aspects of his own house and the future of its life and work. By this means we shall be able to know, through the various grades of this great enquiry, the opinion of the confrères on the many problems of the province.

It goes without saying that this vast inquest, already well in act, while it shows the confidence the congregation has in its sons, everyone of them, also demands from them that they be very preoccupied to be objectively true, have clarity of thought, have serenity in their judgment, show diligence in the preparation of their replies, have a sense of responsibility in the priority of values, which the congregation must preserve. First there is the Salesian as a person, as a religious, as a priest in our own time. This means immediately the care of his vocation as such, before the work he does — his apostolate.

Our vocation is to youth and to the people, important today as the Holy Father has clearly told us; we must maintain this characteristic by fulfilment, not by emptying ourselves or by dispersing our energies in many directions.

Much of the renewal we go in search of is very closely bound up with the result of the work being done in the course of this reshaping. What really matters is that this task be completed by all alike, with method, with diligence, with seriousness and I would add with a 'passionate' interest, keeping present before our minds that we are dealing with the very life of the congregation.

As one can easily infer by examining the form distributed, this is not a matter of just closing or reducing this or that work, it is a profound and courageous revision of our collective vocation and of our apostolic work in the Church. In the light of past experience and the new perspectives of the Church and of history, it is now a question

of finding the ways and means for making the men, and therefore the structures and works, effective, for that mission to which the Church calls us today. Let us put this undertaking in the hands of our Lady Help of Christians. She guided Don Bosco in all that touched the life of our humble congregation; may she now obtain for us light, discernment and that clear vision necessary to make this very important *dialogue* of reshaping fruitful.

Dialogue — means to right living and formation.

These developments and innumerable others find their best synthesis in chapter VI of the document « Our Religious Life Today ».

« All the members (of the community) being adults sharing fully in the responsibility, ought to agree clearly among themselves as to their supernatural objectives and the means whereby to attain them. The conclusions thus obtained should be subject to constant review. For this there should be regular meetings, not only of the house council proper, but also of the community under the presidency of the Rector. At these they should study the actual situation, making a collective examination of conscience, and then draw up apostolic plans. A *revisione di vita* in restricted groups, will complete this work. Thus each confrère, without jealousy, can fit himself with his own duty and with his own special gifts into a single, coherent generous team. In this staff unity lies the guarantee and the merit of successful work in education, after the grace of God of course, but certainly before individual merits » (1).

There is another deeper reason which urges us to intensify this *dialogue*, and this directly touches our own formation. We live in an age of innumerable passing contacts, in ever new situations and in the presence of quite extraordinary changes of experience and mentality.

(1) Chap. VI p. 88., Gen. Chap. XIX. Eng. Transl.

We need to show ourselves open to what is going on around us and tends to condition our life. We need to know how to keep safe the basic firmness of our principles and of our spiritual patrimony. We cannot live any longer in a vacuum isolated from the world, at the same time we have to preserve ourselves from its dangerous deviations.

We have to prepare our confrères to face this situation, never easy and often very difficult. We have to teach them to know our purpose in our contact with the world, the limits within which we work, the dangers to be met with on the way, what we give and what we take from others. Our contact with the world in the apostolate must never make us poorer; on the contrary it should add to our experience, mature us and enrich us spiritually in a way we should never have found in personal isolation. In a word, we accept this dialogue the Church offers us in the spirit of the time in which we live; but it has to be a *dialogue* that becomes an instrument of doing good to others and an enrichment to ourselves, never to become for us a source of danger or harm.

The secret of true dialogue

It is true that often there is an appeal for *dialogue* amongst our own and the appeal is justified, but it is also invoked to support very personal views, often clearly at fault, or worse still, as a pretext to impose a point of view which cannot be sustained, or to obtain a concession from superiors which in conscience they cannot give. Still less a part of *dialogue* is the action of one who knows how to debate with well-marshalled and abundant arguments; all recognise that he can urge his case with eloquence and urgency, but in his community life, in his contact with his fellow religious he is deaf and impenetrable to all ideas but his own; it is his own point of view, his own initiative or nothing; he is closed in the narrow circle and of his own 'ego' and this he seeks to impose on others in the name of *dialogue*. Authentic dialogue has its roots in the virtue of humility and without it it no longer

exists. Humility gives it a true sense of its own limitations, enabling a man to esteem and trust the experience and intelligence of other confrères in the search of truth.

Dialogue is a sincere effort of a common good will to find the truth, and paradoxical as it may seem, it is essentially a capacity to 'listen' — just that. There are only a few who really listen to others, even though thousands of words pass between them. This is because everyone is so full of himself, his ideas, his hopes, his plan for his own big or small ambitions, his own 'ego'; there is no place left to give attention to his confrère who speaks. Too often the *dialogue* is a cavalcade of words, travelling along two parallel lines, side by side, but never meeting, this is no proper and cordial exchange of the richness, great or small, which may be present. On the other hand he who has the great gift of listening has a prodigious power he passes on to his interlocutor. Nothing so opens another's heart and establishes a perfect syntony as the attention we give and the interest we show in another's thoughts, his problems and his cares. This is a great secret which can make every kind of *dialogue* both useful and fruitful: between superiors and confrères, between young and old; between priests and coadjutors; between ourselves and laymen; between the educator and his pupils.

The 'motto' of 1967 has this in mind; it is not mere wishful thinking, neither does it deny the principles of the religious life.

The Church sets us the example

The decisive and courageous example of the Church confirms the actuality, validity and urgency of *dialogue*.

I would now like to take up again the argument I began with.

The Church has set up a dialogue in the first place with herself to rediscover the profound mystery of her own reality and the mission God has given her. During the Council she desired and sought colloquy with all bishops, the representatives of the whole Catholic world; and the atmosphere of liberty and frankness, if it gave a certain

vitality to the discussions, also bore fruit in the elaboration of conciliar decrees. It was an unique, imposing *dialogue* not heard before in human history.

Still more, the Church has re-opened, after centuries of silence and division, the dialogue with other Christian bodies, and not with these alone. Today the approach continues in an atmosphere of something more than respect, trust and good will, with the prospect of new advances along the road to be travelled. There is an immense *dialogue* continuing within the Church itself at all levels, and under every form of collaboration and approach. from the Pope to the members of the Christian family, between bishops, priests, religious and layfolk.

I know there are some much preoccupied at the risk present in every new experience and the abuse which can easily come from the use of the noble instrument of our liberty, but the call to *dialogue* comes to us favoured by the great authority of the Church; it is our duty to accept it and give it our support.

Dialogue, type of modern social function.

By inviting us to establish *dialogue* with the modern world the Church offers us a method of approach which today is at the root of all contact between men. Ours is the age of *dialogue*. It has become an exigency we cannot do without on any plane, social, political, economic, cultural, educative and religious. Meeting people has become a necessity for every organised and associated form of life. Men are no longer concerned with distance and multiplication of obligations. At all costs and to draw profit to themselves they want to find out the way other men think and act. Ideas and programmes they prefer to know first hand from living contact with person and places and no longer indirectly by the written word.

This personal *dialogue* is sought by commercial firms with their clients, by newspapers with their readers, by industry, which must choose its personnel. We need not speak of the vast spectacular *dialogue* which publicity establishes with the world of consumers to gain a

hearing and preference for its products. We have to recognise that the chapter on 'human relations' has become more important than those of material interests. The characteristics more accentuated today — respect for the individual, sense of personal liberty, the community and democratic spirit all favour in all human contacts, the persuasive formula of *dialogue*.

It is evident that the Church and the institutes which live in her cannot possibly be contrary to the *dialogue* which is to be established ever more widely in the world, but they must participate wholeheartedly and sustain it by qualities essential to their own proper spirit.

Jesus Christ - Master of dialogue.

Dialogue does not derive its necessity and actuality from historical or contingent motives, but finds its roots in the very origin of our religion. Jesus Christ is God who became man, he speaks and establishes a dialogue with men, whence the Church must continue the meeting which Christ came to make real with the world. We have to look to Jesus Christ to see what sort of contact we ought to maintain with the same world, and in what precise terms we ought to formulate it.

The most superficial glance we cast at the Gospel shows us that Christ had but one single preoccupation, that of meeting men to open their hearts to the light of truth. His was a *dialogue* without respite, without distinction of persons. He spoke to men along the road, in the Temple, in private houses; he spoke before crowds, with the lowly and humble, with the rich and powerful. It was he who went out in search of what was lost, he was the first to break the silence and begin the colloquy. His only method was that of understanding and an invitation full of trust; he despised and repudiated no man and also he never at any time denied the coherence of his doctrine nor did he violate the respect due to the free choice of those he turned to. Those incomparable words of his, spoken to Nicodemus, the Samaritan woman, Zaccheus, the blind man and the many others he met in his

preaching, have come down to us. We admire all they contain of salvation, of the wisdom and goodness with which Jesus Christ came to redeem the world, and from the Gospel we learn to recognise in an unmistakable way the method the Church and all Christians must use today to make known around them the message of salvation.

Following the example of Christ the *dialogue* is a service rendered to truth, it is inspired by the first and the greatest commandment of charity and takes the form and reaches out to the confines fixed by love itself.

Don Bosco and dialogue.

The *dialogue* of which Christ has given us a luminous example and to which the Church invites us with special insistence, has an authentic model in Don Bosco. If indeed *dialogue* follows an 'interior impulse of charity' which leads us to other men in order to seek together the divine gift of salvation, with warm affection, goodness and understanding, then the life of Don Bosco indeed reflects this quality, in fact it becomes in him a distinctive characteristic.

Don Bosco was never withdrawn, we cannot think of him alone, and not surrounded by others, especially by his boys. His heart was open to all and ever ready to make cordial contacts with others. In him *dialogue* was completely successful. He knew how to speak and how to listen. It is an instructive thing for us to examine the various aspects and moments in his life to discover the form, or characteristics his meeting with others reveal. We recall that first meeting on December 8th 1841 when the saint won the heart of the first boy sent him by divine providence, Bartholemew Garelli. What *dialogue*! By means of *dialogue* he searched for boys, in shops, prison, tenements, a *dialogue* of deeds all through his life, when he could easily have had a comfortable and peaceful existence, and yet he chose to go to Valdocco to live there on the outskirts of the city, in the midst of people anything but pleasant, there he lived the same life as his boys whom he

was to win and to save. In his concept of the apostolate, open to the people, more than in the words he spoke, is to be seen the *dialogue* Don Bosco established with the world. Our father, if he opened his heart with so much spontaneity to his boys, was also open in turn to the words of his confessor, Don Joseph Cafasso, whose counsel he sought in everything and whom he obeyed with absolute and filial submission.

He knew what it was to give generously and he made himself a secure guide to his boys, especially by his capacity for and use of *dialogue*. He offered himself spontaneously to be guided. I turn to confrères who know the life of Don Bosco well and I cannot pass over the capacity he had for *dialogue* with his first Salesians, in what was then the ordinary religious life and direction of the congregation. What humility and what interest in listening to and asking the advice of others, of submitting to the vote of his chapter (formed, it is a good thing to remember, of his own boys) when it treated affairs of the congregation. What refinement in giving his trust to all; in knowing just how to value those who were less gifted and draw from the resources of each for the good of all. What wisdom in giving them moments of grave responsibility at the right time and helping them to carry it, thereby teaching them the art of government, launching the men he had available into an apostolate apparently quite beyond them. What submission in his relations with his ecclesiastical superiors, in very difficult situations needing delicate handling; and yet later he re-established the bond of *Dialogue* and collaboration! For Don Bosco the *dialogue* was no pretext for imposing his own will to limit others nor the instrument of compromise and concession but it was a profound disposition of soul which caused him to open his heart in charity towards others and in return to receive counsel and help, seeking understanding and uniting forces so that they might work together doing good.

Dialogue in the first houses of Don Bosco did not diminish the prestige and the authority of the superior, but was an authentic father-

liness which opened itself to all members of a single family in an outpouring of goodness which led immediately to unity, to co-responsibility and collaboration. Let us not forget that the understanding created by Don Bosco in the congregation in the first years of its life gave it strength within and the power to expand out into the world.

The confrères grouped themselves closely around Don Bosco with simplicity of heart and with generosity when they knew that he came to them with the simplicity and generosity of his own fatherly heart. The modern Church records nothing finer in *dialogue*.

Looking at Don Bosco and the first Salesians and considering *dialogue* we must rediscover this same simplicity, generosity and cordial understanding. At this school, in the midst of the confusion of our own day, we shall find the elements for establishing that sane, authentic *dialogue* which will draw together all the power in our family towards the goal of its spiritual renewal.

Qualities and virtues required for dialogue

Dialogue to be successful demands a group of gifts and virtues all eminently active and fruitful.

Pope Paul VI gives four: clarity, mildness, trust and prudence. And now a word on each of these characteristics.

The *clarity* of our colloquy comes in the first place from the clarity of our concepts. This is the place for an exhortation to leave aside a certain intellectual laziness which makes us too sluggish to seek precise notions on the great and serious problems of our time. Mental attitudes today are in constant evolution and it is impossible to shake interests and convictions of others with arguments which are as confused as they are uncertain.

A priest, a scholar and a well-known professor of the Catholic University of Milan, by good fortune the popular writer on Christian thought and piety, Mgr. Francis Olgiati, says that to popularise knowledge you need to possess it at great depth, to have brought it under

control by much hard work and deep study. He alone, who has seriously studied a problem can put together the essential elements and assemble them with simplicity and succeed in presenting them with clarity. How important it is therefore in order to be able to discuss a problem that we should really know and understand it well.

It is no rare thing that *dialogue* is made difficult, if not impossible, because at the root ideas lack definition and clarity; instead, words are used equivocally, or are nebulous, the knowledge only approximate — like playing by ear! Looking to the future, how important it is that right from the beginning one is accustomed to go below the surface and make a serious study of each problem, to be able to possess ideas so clearly that they can be expressed with absolute clarity when dealing with others.

Mildness finds its origin in the very nature of *dialogue*. It demands consideration for the other person and relies on the strength of truth itself and not on its imposition.

In this connection, I would like to point out that we often adopt an accusing, obstinate attitude which closes the door to us, and just as often too, sad to relate, the elementary rules of courtesy are ignored; we find the opinions of others insufferable. This can happen in our own religious houses, in councils and other meetings, where we do not succeed in establishing a serene dialogue to reach constructive decisions and peaceful judgements and this because there is lacking that elementary disposition of mildness which permits everyone the expression of his opinion and allows the one presiding to come to proper conclusions.

Dear confrères, we have to make it a duty to see that our meetings never become occasions of offensive hostility, on which all *dialogue* is shipwrecked, together with charity and the common good. We must not waste the good which can come from well ordered *dialogue* by lack of respect and consideration.

Trust is the third quality the Pope ascribes to *dialogue*, because we spread all around us the great gift of salvation, we need faith and

trust in the mission we have been given, in the concrete circumstances of our life and the limits they put on us. At the same time we need to trust other men. Our own optimism about other people is able to liberate so many good qualities that otherwise would never be known. Trust could show the way and make hope and optimism flower in certain communities which so often jog along with little interest in doing good, because there is no one to open the way for *dialogue* — the spoken word and the vital action. It is possible to remain closed up in discontent or in the routine of daily miseries, or in the narrow limits of mediocrity, or in preconceptions and resentments; an invisible but perceptible veil separates and keeps apart people who have chosen community life, bound together by charity to be of service to one another.

Don Bosco founded his work in education on the premise that no boy is insensible to the demands of what is good; to show him trust and confidence that he can succeed is to put him already on the way to salvation. This encouragement of serene expectancy the saint gave his first followers, who felt themselves strengthened in their own powers by the affectionate esteem their father showed them, and they gave their response with a generosity which could not have been greater. In this way Don Bosco gave courage to many who otherwise would have remained manacled in the prison of their fear and mediocrity. It is an example we can look to, especially when we have the responsibility of government.

Prudence is the last virtue which guides along the path of *dialogue*, not always easy or open. It is not to be exposed and abandoned to improvisation, cynicism, inexperience and velleity on the part of every restless and uneasy spirit; *dialogue* is to be guided by that seriousness which guarantees success.

The Church exhorts us to go out to men impelled by charity to announce to all the news of salvation, but it does not forget to recall the prudence of the Saviour himself in his dealings with the apostles, the future messengers of salvation in the world.

Enlarging on this theme, I would exhort all, as did Don Bosco, to redouble their energy and activity in the apostolate, to meet men and bring them to Christ, especially those who have fallen away or who are without any faith. At the same time I ask, as one who feels responsibility for every single confrère and for the whole congregation, that prudence guide and regulate the activity of all. *Dialogue* must not be the pretext for ill-conceived experiment, or unjustifiable lightheadness, but neither must serious consideration be the pretext for immobility. Don Bosco, as I have said often enough before, gives us the example which is right up-to-date in its fearless daring and in its prudence. The result and the recognition of this manner of acting is both a guarantee and an instruction to guide our own conduct, and a guarantee of its success.

Salesians and dialogue.

Now we come to say a word of more concrete application for those who in our houses must establish *dialogue*.

Every Salesian house, in the mind of Don Bosco, to a greater or less degree, ought to be a centre of apostolic endeavour — not lost in isolation. The occasions for *dialogue* are therefore almost infinite, inside and outside the house, with young people, their parents, with friends and benefactors, co-operators and past-pupils, teachers and the faithful. This concept of things enlarges immensely the occasion for doing good, quite contrary to the complaint of those who consider the zeal of their priesthood stifled by the tasks they are called upon to do in the community. In reality the possibilities of *dialogue* are without end, first inside our houses and then outside. All this falls naturally under obedience, with proper understanding and with discretion.

If we really bring into being those forms of action which are consecrated by the rule and by the example of Don Bosco, we shall correspond not only with the lead he gives us, but also with the greater number of calls the Council makes upon us. Let us come to the practice.

Dialogue *between superiors and confrères* — *obedience*.

This is the *dialogue* often referred to in our own world. Hence it will serve a good purpose to clarify the essential points. To ignore them is to arrive at the most exaggerated and often absurd consequences. The decree 'Perfectae caritatis' reads thus: « Through the profession of obedience, religious offer to God a total dedication of their own wills as a sacrifice of themselves; they thereby unite themselves with greater steadiness and security to the saving will of God ». And then it goes on, « in this way they follow the pattern of Jesus Christ, who came to do the Father's will (cf. *Jn.* 4: 34; 5: 30; *Heb.* 10: 7; *Ps.* 39: 9) Taking the nature of a slave (*Phil.* 2: 7) he learned obedience from his sufferings: (*Heb.* 5: 8). Under the influence of the Holy Spirit, religious submit themselves to their superiors... ».

The decree continues « ... in the spirit of faith and of love for God's will, let religious show humble obedience to their superiors in accord with the norms of rule and constitution. Realising they are giving service to the upbuilding of Christ's body according to God's design... ».

From these two excerpts, the fundamental theological concept of obedience appears in a clear light — its ascetic dimension, its human and psychological aspect, its social value, the duty of practising it, the benefits and merits which accrue from it. The decree continues further... » religious obedience will not diminish the dignity of the human person but will lead it rather to maturity in consequence of that enlarged freedom which belongs to the sons of God ». Personality loses nothing by obedience, a religious knows just what he is doing, he accepts freely and he observes what he accepts with full liberty. There is a subtle error abroad today that by being obedient we offend the dignity of man. If one reflects a little, he sees that to tend towards God by the free attachment of life bound by the vow of obedience is a gesture of love and adds dignity to a man; if it is an act of humility and destroys pride, it becomes a thing by which a man is exalted.

Now we can consider how *dialogue* leads us to the practice of obedience.

If by *dialogue* is meant a discussion to induce the superior to free me from the obedience which costs me something and does not please me, and puts him who guides and controls men and things on the same level as the one who is obliged to collaborate through obedience for the common good, it is clear we are completely out of line, there is no coherence, religious, or even human.

Before obedience is to be considered as a religious virtue, it is a human and civil discipline. We have to face the facts of social life as men, in positions widely different. We most certainly have examples from among friends and relatives who although they have made no vow of obedience, have to obey orders which cost sacrifice, and no one thinks of rebelling against a contract for employment, or against some financial benefit, motives certainly less noble than the vow.

Our '*rapporto di lavoro*' let the phrase pass, we have sealed with God by vow, but we put it into practice through our contact with superiors who are intermediaries with all the responsibility of the office.

It pleases us to repeat the Council expression; 'the religious life is a witness'. By obedience we give testimony of the submission offered by Christ « to compensate for the grave disobedience of one man and to make all just ».

This *dialogue* with superiors, especially in things which are less easy, should be free and full of trust, sincere yet respectful, the opening of one's heart to the superior so that, informed by the member, he can advise him and direct him, and this he accepts; the confrère will express himself fully, the superior will listen, but the last word must be his.

I recognise that for many reasons known to all, obedience can be a very uncomfortable hair-shirt, and sometimes more difficult than chastity, but I like to think that the Salesian has no taste for the reluctant giver, but is generous in his gift to God. It has been said « that only one of warped and narrow temperament does not know how to obey ». Experience amply confirms this; it is a good thing to consider that obedience, especially when difficult, brings an increase in personal

worth, because the whole person is involved. How rich the following prayer: « O Lord, may I sow seeds in obedience, that I may reap the harvest in liberty ».

I have spoken thus far to the confrère who must obey, but, as I have already said, if the relationship of obedience is with God, there is in this relationship a link, an intermediary, and this link is the superior, who also has a duty so that the union be effected with justice and charity. The superior must understand that to command it is not sufficient to believe that one takes the place of God. The holiest rule and the securest guarantee for fulfilling the function of command is that of showing by one's manner of acting the intent to represent God in humility, with love, with benevolence, with respect and with discretion. With good reason the decree ' *Perfectae caritatis* ' speaking of superiors, says ' let him give the kind of leadership which will encourage religious to bring an active and responsible obedience to the office they shoulder and the activities they undertake », These words merit deep meditation.

It is the duty of the superior to know his confrères well, to accept from him suggestions that are good, to listen to proposals that are useful, recognise unforeseen difficulties in obedience and put into practice all those things which favour and sustain the family spirit, and by sympathetic understanding arrive at the point where obedience is made easy. The decisions taken are enriched, and forces for the good of the community are united and peace which, as Pope John XXIII demonstrates, is indissolubly linked with obedience, abounds.

As I close this letter let me repeat the wise and authoritative words of Pope Paul VI to a group of Mother Provincials.

« Shall we say that authority has lost its prestige, its reason for being, its responsibility in the complex of a religious family, which by authority is born, directed, animated, brought up and sanctified? Shall we say that obedience has disappeared in democratic dialogue, with the need of a numerical majority or a militant minority, when we know that this virtue is necessary for the religious life, for the religious community, and that still more, as teaches St Thomas: « among all the vows of religion, the vow of obedience is the greatest, maximum est?

(Summa Theol. II-IIae 186-8) No, certainly not; indeed We shall confirm the necessity of it for the wise exercise of authority or for a sincere exercise of obedience; the unity and the spirit of the religious life would be fatally compromised should authority and obedience cease to be. But the one and the other, as you know already, demand new forms, more lofty, more worthy of the ecclesial society, more virtuous, and more in conformity with the spirit of Jesus Christ. The twofold problem of authority and obedience must co-exist. One of the themes more deeply studied in the reshaping of your rule and the evolution of your religious mode of thought will call for attention, prudence and trust to bring about the solutions the times suggest and the Council calls for. To you superiors We do no more than cite the celebrated and always wise saying of St Augustine, concerning the responsible attitude of her who directs a community of religious; the holy master says in his famous letter to the restless nuns of his own time (a. d. 423) « ... that the superior should not consider herself one who dominates through authority, but rather she who serves through charity. He had said a little before, « obey the superior as a mother, with due honour, not to offend God within her ».

Dialogue between priests and coadjutors.

We know the mind of the Church of the congregation on the new responsibility of the lay apostolate and that of religious. We know also the deliberations and the orientations of the XIX General Chapter for a fuller collaboration between priests and coadjutors, not so much to overcome inferiority complexes or only to produce an attitude of fraternal cordiality, but to create a true and operative basis for energising cooperation, and to achieve this it is necessary that the spirit of serene and constructive *dialogue* should inform the relationship of priest and coadjutors in their work in the schools, for the good of souls. We must feel keenly the common responsibility we have to our boys. And from this spiritual interest should come the *dialogue* of understanding, brotherliness and collaboration.

The idea of the lack of, or different kind of, studies should by now be something of the past, either in religious matters or in secular subjects, and not now be a difficulty to *dialogue* conducted fraternally on equal footing. It is the spirit of the Council that our coadjutors have 'close contacts with the life and the works of the community... with equal rights and obligations' Also in the spirit of the XIX General Chapter is the reminder that the coadjutor, according to the Servant of God, Philip Rinaldi, is neither the second, nor the right hand of the priests, but his brother in religion; in this he is their equal, and in perfection he may be before them and surpass them » (A.C. p. 67).

The congregation has already taken several steps, in the sense of giving our coadjutors the possibility of a more effective and specialised outlet in the body of the various directive councils and consultative groups.

I have every confidence that understanding of the vitally important role of the coadjutor will be a true incentive to bring about and intensify the *dialogue*.

Dialogue between young and old

I would like to underline the need there is for *dialogue* between the younger and older confrères.

On the one hand humility is wanted to appreciate the riches of experience collected with the passing of time, wanted also is a sense of one's own limitations, need also of affectionate trust, the goodwill to accept and profit by one who has been along the road already; on the other hand there is need of love, real interest, help and effort to understand the worries and deep motives of youthful impatience.

Here is a good place to call attention to the differences which may develop between the older and the younger generations of confrères. This tension could be caused by a holy love — as I have said on another occasion — and may be the fruit of fidelity to the Church and the congregation understood under a different form. I do not think I am being over optimistic when I consider this situation nothing new in

the life of the Church, even if today it speak with a louder voice. It is surmounted by respect for others, with a sincere and dispassionate search for the good, and with that humble and trusting submission in proper religious spirit to whomsoever has authority and the duty from the Church and the congregation to make a synthesis between opinions and tendencies, to take decisions and give directives.

If *dialogue*, even in this case between divergent ideas, is conducted according to wise rules, it may become an instrument which can reconcile and enrich opposing parties.

Fruits of dialogue

I am well aware that this letter has become extremely long and I have still other 'persons' in our *dialogue* to present; our boys especially, who are the chosen field in the apostolate, and then their teachers who work with us in the schools and with whom there is too often no systematic *dialogue* other than the fact that they are with us 'mente, corde et animo' in that Salesian atmosphere we always try to create; there are also the co-operators, past-pupils and the faithful...

Let us therefore conclude. From all we have said in these pages, the precious fruits coming from this family *dialogue* are seen in clear perspective. *Dialogue* takes place in our own surroundings, within the family, at all levels, with honesty of intent, with sapient means. The community will find all its initiatives enriched by the learning, culture and experience of so many confrères. Directives which are communicated only after mature deliberation will be accepted not as the personal view of an individual but as a synthesis of what is best in the mind and heart of the community.

In consequence, feeling themselves to be active members in the building up of the life of the community, they will likewise feel themselves co-responsible and not just called upon to carry out orders, but will have a personal interest to see that they work. They will also know the motives which have brought them into being.

The 'running-in' period will prove valuable for the confrères, especially the younger ones. In establishing it, what increase in maturity will develop between members of the community, all of whom will become ever more aware of the infinite difficulties there are in the solutions of problems. There will be better understanding of the need for studying problems to see their multiple aspects and by this they will be the more convinced that it is neither wise nor useful to imagine 'you are always right in everything'. This is seeing things from a very narrow angle!

Dialogue rightly understood and sincerely applied will provide the most efficacious training for the formation of wise and prudent men, poised, open, realist, true adults — the finished articles — prepared step by step for the difficult art of government. What rich fruit for the life of the congregation!

One can readily understand what an atmosphere of well-being the *dialogue* thus established and lived could produce. There could come into being men of one heart and mind; there would be satisfaction, mutual trust and esteem and a multiplication of apostolic returns in the serene and familiar presence of constructive optimism. All this is not an unattainable utopia, it is a goal to be reached! In fact, in not a few communities it is already a living reality in spite of the ever present shortcomings of human nature. All this can be ours in every single one of our houses by means of a firm and generous will. I wish it for you with all my heart.

I entrust this good wish to the Help of Christian and to our father, Don Bosco; the practice of the 'motto' could bring about the transformation of every single community into a genuine family which in union of heart becomes everyday the richer to give abundantly of its best to souls.

I shall be very grateful for a remembrance in your prayers; I assure you of my own heartfelt prayers every day for each one of you.

Very affectionately in J. C.

Fr. Aloysius Ricceri
Rector Major.

CONCERNING AN IMPORTANT NORM for the implementing of the Decree « Perfectae Caritatis ».

I am sure that no one will have overlooked the importance of the *Motu Proprio* « *Ecclesiae Sanctae* » which gives wise and timely norms for implementing certain Council decrees. Of particular interest to us are the norms for implementing the decree « *Perfectae Caritatis* » on the renewal of religious life.

Article 3 of the said norms is worthy of special attention. It states: « In order to achieve renewal and adaptation in every institute, a special General Chapter must be summoned within two, or at the most three years, whether it be the ordinary or an extraordinary one ». This prescription puts our congregation in an awkward situation. Our XIX General Chapter finished its work at a time when the II Vatican Council had already completed three of its four sessions and five documents had been promulgated, amongst them the dogmatic constitution 'Lumen Gentium' and the constitution on the liturgy 'Sacrosanctum Concilium', both of fundamental importance.

The other Council documents were promulgated in the fourth session some months after the close of the XIX General Chapter, but their substance was known before that because they had already been prepared and discussed in the preceding session. In fact the General Chapter kept its eyes fixed attentively on the II Vatican Council, as witness the frequent quotations from the Council found in the Acts of the XIX General Chapter which are inspired in every page by the spirit of the Council and could not exist without it.

The fundamental documents of the Chapter itself provide ample evidence of the influence of the Council on their production; such are

- I. The Structure of the Congregation.
- V. The Salesian Coadjutor.
- VI. Our Religious Life Today.
- VII. Liturgical life and piety.

It is easy to see in such documents for instance how the new structure at a central, national, and provincial level corresponds essentially to what is prescribed in Art. 1 of the Norms. The document on liturgical life and piety is inspired by the Constitution on the Sacred Liturgy. The chapter on our religious life today is specifically inspired by Chap. VI 'De Religiosis' of 'Lumen Gentium'. A similar reflection of Council trends is shown by the modifications to the constitutions and regulations which were proposed and approved by the General Chapter. These modifications were examined by the Sacred Congregation of Religious and received approval after the Council's work had come to an end.

The decisions of the General Chapter were followed by their practical implementation with extensive changes in every field: the new structure of the Superior Council, the creation of provincial conferences, the strengthening of provincial councils and councils of action, the getting under way of the different 'centres' and advisory groups' at various levels, the systematic study of different local problems with a view to realising the reshaping of our works which the General Chapter has laid upon superiors and confrères as a bounden duty. Some of these await the approval of experience, others can be put into effect only gradually.

Given this situation, the Superior Council had to face up to the question: What would be the effect of an extraordinary General Chapter coming so soon after the last one? Would it accelerate the renewal desired by the Council and indicated in the Norms, or would it run the risk of slowing it up without being able to contribute anything fundamental in clear guidance or profitable suggestion? It could in fact put a brake not only on the effectiveness of government both at the centre and further afield but on the entire congregation which is at present immersed in a task of modernising, reshaping, reorganising, planning better qualifications, all of which would be interrupted at a delicate moment. As well as this, with the new experimental structure only just going into operation, how could an

extraordinary General Chapter pronounce on the result of an experiment that would be almost stillborn?

On the 25th October 1966 these considerations were put to the Sacred Congregation for Religious with a request for official guidance and instruction. The Sacred Congregation had examined all the alterations introduced into the constitutions by the XIX General Chapter, and also had before it the text of the Acts of the XIX General Chapter and the Acts of the Superior Council for 1965-66. On the 16th November 1966, Cardinal Antoniutti, Prefect of the Sacred Congregation of Religious, informed us that after a careful examination of the questions raised, the Sacred Congregation considered that valid motives existed for deferring the General Chapter contemplated by Art. 3 of the Norms, but not beyond 1971.

And here I want to make it quite clear that this deferment will not in any way take from our next General Chapter the particular and extraordinary character given to it by the Norms; both in its preparation and in its work it will have to reach the objectives set before it by higher authority. It is very true that the XIX General Chapter was inspired by Vatican II, but it would be naïve to think that in making the adaptations required by the Council we had found the complete and definitive answer to every problem.

As far as the postponement is concerned, we shall study (within the limits imposed in the Sacred Congregation's reply) what will be the best time for completing the work; in this connection we shall be greatly helped by the results which will come at the earliest possible moment from the experiments now being carried out. In the meantime we must all feel it a duty in our different positions to contribute to the lively fulfilment of the projects already under way, following the instructions and new norms which in many different ways have as their common aim the renewal desired by the Council and by the XIX General Chapter.

May our Lord bless and strengthen us.

Yours very affectionately in C. J.

Fr. Aloysius Ricceri
Rector Major.

II. ARRANGEMENTS AND RULINGS

On the Motu Proprio « Ecclesiae Sanctae »

On 6th August 1966 the holy Father issued a motu proprio promulgating *ad experimentum* some norms for the implementing of four Council documents: *Christus Dominus*, *Presbyterorum Ordinis*, *Perfectae Caritatis*, *Ad Gentes* *divinitus*. The norms relating to religious life are set out in the second section of the same apostolic letter (pp. 23-30 of the Vatican edition).

The first part deals with the practical procedure to be followed in religious institutes to bring about the 'renewal and adaptation' desired by the Council. Reference is made to the timeliness of an extraordinary General Chapter (a point referred to by the Rector Major elsewhere in these Acts), of a revision of the constitutions and finally of some practical criteria for a profitable renewal.

The second part lists some particular points needing renewal. From these we quote some which are of special interest to us: the divine office, mental prayer, mortification, poverty, common life, religious formation. Some of these norms will evidently be primarily the concern of those in positions of authority, others apply to the individual confrère. Here are some points and references of special importance which concern all of us:

— to obtain a thorough knowledge of the fundamental Council documents concerning religious life, and in the first place Chaps. V and VI of the Constitution *Lumen Gentium*, and the decree *Perfectae Caritatis*.

— to foster study and meditation on the scriptures, on the doctrine concerning religious life, and on the original spirit of each foundation.

— to revise certain external observances which have lost any characteristic of efficacious witness through the passage of time, provided that they do not touch on the essence of the institute itself. (It is obvious that all decisions in this connection belong to the proper authority).

— to make the exercise of authority more representative and efficient.

What the apostolic letter says in conclusion needs emphasising: « a proper renewal cannot be achieved once and for all; it is a matter of continued progress arising from the fervour of members and the solicitude of chapters and superiors ».

In every house there should be provided not only the official texts of the Council documents but also copies of the *motu proprio* 'Ecclesiae Sanctae', preferably translated into the vernacular and furnished with a commentary. It is necessary and of great use to our communities that these documents should be well understood.

The Friday mortification and abstinence

Questions have come in from various parts asking for a clarification of the position in respect of abstinence, observed traditionally until recent times in many Catholic countries.

On this point the decisions of the local conferences of bishops should be followed. Where these conferences have left it to the faithful to choose some other mortification in place of abstinence, some provincial conferences have adopted this criterion: at the beginning of the year every community should choose the act of penance to be performed on this day. As far as fasting is concerned, art. 157 of the constitutions is still binding, with the clarifications given in the Acts of the Superior Council (n. 246, p. 28).

Student burses tenable outside a province

Student burses granted by governments or other bodies for higher studies in foreign countries are multiplying rapidly, especially in Europe. No confrère may enrol for a course of this kind merely because the opportunity is offered to him. Only the provincials can permit a member to take up such a student burse, and this permission should be granted only when a real advantage will accrue to the province and it can be guaranteed that the member will find himself in circumstances that are safe from a moral and religious point of view.

The provincials must always inform the Superior Council, through their own Consultor, of the temporary displacement of the confrère concerned so that he can be assured of the assistance of the nearest Salesian house and of the provincial in whose territory the course takes place.

Applications to the Rector Major

Every request for those authorisations, concessions, permissions, etc., which can be granted by the Rector Major, should always be presented on a separate sheet of paper and not included in other business. The opinion of the provincial on the matter should always be enclosed. Similarly requests for dispensation from vows should also be accompanied by the provincial's opinion.

All these documents should preferably be typewritten, but at least they must be clearly legible, especially in the matter of names and surnames. In addition to the signature the name of the writer should be typed underneath.

These rules are absolutely necessary to ensure clarity, secrecy and ease in filing and especially for rapid action.

Reports and Statistics

Provincials are reminded that the following documents have to be sent to the Secretary General:

1) *Annual report of the Provincial to the Superior Council* (2 copies).

2) *Statistical summary* of the province (2 copies). The dates should correspond to the scholastic year (1965-66 for the provinces in the first volume of the *Elenco* and 1966 for those in the second volume).

In addition, would Rectors of Houses kindly see to the accurate compiling and prompt despatch through the provincial office of the following additional information:

A) *Annual statistical returns* of each house (2 copies).

B) *Five-Yearly Chronicle* (1962-1966) of each house (1 copy). As the division is by scholastic years, this chronicle should begin from October 1961 for the houses in the first volume of the *Elenco* (Acts of the Superior Council n. 245 pp. 22-23).

Attention is drawn to an error in the schedule for secretaries published in n. 239 of the Acts concerning the five-yearly periods. They remain as indicated in n. 226, i. e. 1962-66, 1967-71, etc. It goes without saying that if only one copy has been sent of those documents of which two copies are required, the second copy should be forwarded without delay.

Secretaries should arrange for all the necessary documents to be despatched together, and the package should be made up in such a way that the contents do not suffer damage en route.

III. COMMUNICATIONS

Proclamation of the heroicity of the virtues of Father Andrew Beltrami

On Dec. 15th, 1966, the Holy Father ordered the reading and publication of the decree of the Sacred Congregation of Rites which proclaim the virtues of the Servant of God, Andrew Beltrami, to be of an heroic degree. By this act, our confrère is now honoured by the Church with the title of 'Venerable' (See Document p. 42).

This high recognition paid to Andrew Beltrami is a cause of great joy to our family which sees yet another of her sons go forward towards beatification. He belonged to the generation of Salesians that immediately followed the death of the Founder, a generation which inherited the works he founded and the call to holiness. This further manifestation of Salesian sanctity, coming at this time, will serve as an incentive to us to seek in our own sanctification the true path of post-conciliar renewal.

All confrères are invited to read the biography of the new 'Venerable'; there they will discover the importance of union with God, suffering, and sanctified work.

Let us call to mind the eulogy of Card. Mistrangelo, Archbishop of Florence, which still holds good today. « God so desired... that the Christian world should have in this hour of its egotism, in its feverish round of pleasure and enjoyment, in its horror of suffering, this sublime example of charity, of penance, of patience, the like of which Christian hagiography has never witnessed ».

The formative process of the Servant of God — Simon Srugi of Nazareth

On Nov. 28th of last year, in the curia of the Latin Patriarchate of Jerusalem, the informative process on the holiness of life, virtues

and miracles of the Servant of God, Coad. Simon Srugi of Nazareth (1877-1943) was happily concluded. The process lasted a little less than two years.

The documents approved and signed by his Beatitude Mgr. Albert Gori, Latin Patriarch of Jerusalem and by the members of the ecclesiastical tribunal have been consigned to the Sacred Congregation of Rites through the Postulator, Don Carlo Orlando.

The congregation congratulates the confrères of the Middle East Province which offers this magnificent witness of Salesian religious life, and prays that the first Salesian coadjutor may soon be raised to the honours of the altar.

A biography of the Servant of God is being printed under the care of the L.D.C. - Turin-Leumann - all are asked to make this work known to the confrères, especially the coadjutors, who will be edified by a holiness so easy to imitate.

New Supplement of the Necrology

The new supplement of the Salesian Necrology is being printed; it will include all the names of the deceased confrères between 1950 and 1966 and will replace the preceding edition (1950-1962).

Seeing that the first volume of the Necrology in many houses is by now in poor condition, all houses will receive the first volume as a gift.

An up-to-date edition of the addresses of Salesian houses is also in preparation; several copies will be sent to each house, they will serve the confrères who may not have the General ' *Elenco* ' of the Society readily to hand.

The gift of two copies of the *Manuale di Amministrazione* will be sent to all the houses in Italy and on request to those abroad. It was edited by the late Don Fedele Giraudi. (One copy for the Rector and one for the Prefect).

IV. ACTIVITY OF THE SUPERIOR COUNCIL AND THINGS OF GENERAL INTEREST.

The past months have witnessed intense work, with priority above everything else on the implementation of putting into practice the decisions of the General Chapter.

Some new sectors have been considered and the Superior Council has outlined the general programme for work and study, while guide lines of general direction have been sent to the provincial conferences, through the Consultor concerned, for deeper study, development and adaptation to local situations and needs. The provincial conferences in their turn have asked both the houses and individual confrères for their special interest in the matter.

With regard to 'reshaping', to which reference was made in the last issue of the 'Acts of the Superior Council', three questionnaires have been prepared and sent out for an assessment, as objective as possible, which will really reflect faithfully the present state of our work and the effectiveness of our activities. The questionnaire marked with the letter A is prevalently scholastic in character; the questionnaire B — the parishes and oratories: Both are for the councils of the houses. For the individual confrères a third has been devised and it bears the letter C. The study of the reshaping to be done is planned in different stages. First, the houses will complete their questionnaires and the answers to questions will be sent to the provincial office by a date fixed by each provincial conference. Second, the provincial council, manned by a commission qualified to do the work, will examine the conclusions derived from the work of the houses and the individual confrères and will produce a general plan for the reshaping of the whole province. Finally in 1967 each province will send its plan for reshaping to the Superior Council for its approval as was decided by the General Chapter.

It is evident that the questionnaires do not aim merely at a bureaucratic statistic of our works and their activities, they are designed to gather together precise data for an assessment, and formulation of a plan for the ordered development of our apostolate as the needs of the times demand. The scope is to bring the confrères to a conscientious and personal participation in the affairs of the congregation.

Qualification of confrères for houses of formation

Special attention has been focused on the houses of formation in this initial study regarding the qualification of confrères for the various activities of our apostolate, this because the efficacy of our work depends largely on the proper preparation of personnel. To this end the Consultor General for the formation of personnel has recently sent the provincials directives of great importance which have to be studied in relation to the situation in each province. It asks for an accurate assessment of the personnel in the houses of formation, so that the situation in each province can be pin-pointed precisely — the immediate and the more distant needs, the shortcomings and the means to remedy them.

By taking into account the result of this examination, the provincial and his council should be in the position to programme the preparation of the personnel for the houses of formation in such a way that within five years they will have confrères properly qualified and sufficiently numerous to meet all the demands, religious, educative and cultural of the houses of formation in the province. The realisation of this plan must take precedence over every other interest and the newly trained confrères must provide, directly or indirectly, the personnel for this work before any other activity whatsoever.

Programme of courses and various meetings.

Still on the subject of the formation of personnel there will be other projects in 1967. Interesting schemes and questionnaires have

been prepared and sent out to the confrères to collect useful information.

A course for the masters of novices in Europe is in preparation and is now in the stage of consultation and preliminary study. It will take place at Caselette (Turin) at the new retreat house recently opened, April 17th to 29th.

The Consultor General for formation of personnel has visited the studentates of philosophy and theology in the Argentine, Chile, Uruguay and Paraguay and is at the moment visiting the houses of formation in Spain. Father Pianazzi has also sent to the houses of formation suggestions for putting in practice the decree 'Optatum totius' on the due preparation of the priest, and has presented a new scheme for the teaching of religion to clerics, to the professors of the studentates of philosophy for their examination and comment.

Two meetings are planned to discuss problems of the studentates of philosophy and theology in Latin America; one will be held at St Paolo, April 20th — 24th, the other at Bogotá, May 2nd. — 6th. Superiors and professors in touch with the problems will participate.

The teaching in our studentates of philosophy is in ever greater need of being brought into line with the demands of the schools of today; for this reason there are proposed various meetings of professors to keep themselves up to date. The first has already been held in Rome towards the end of 1966. The subject was — the teaching of Arts subjects, Mathematics and Science.

Following up what has already been done for the provinces in Italy, two meetings are being organised for Provincial Economers of North and South America. One at Caracas, April 12th-15th, and one at Buenos Aires, April 4th — 7th.

Meetings already held.

During the month past there have been many meetings for sectors of Salesian activity, of single provinces and for groups of provinces.

We cite those which have come to our knowledge to serve as an example to all, and for their special interest.

Rome. In The early days of November the first meeting concerning Means for Social Communication for the delegates of the provinces in Italy was held. Delegates from other parts of Europe were also present. This meeting, working within its terms of reference, clearly showed the need that the Means for Social Communication should not be viewed only from the point of view of recreation, but because of their extraordinary influence, should be inserted into the picture of the whole of our pastoral and educative apostolate and be organised by the congregation as a whole through competent centres, at all levels; be given specialist personnel, especially in the field of education and the ministry. Only in this way will they be able to perform an efficacious work for those enthusiastic in the field of the press, associations etc and other means of social communication.

Under the heading of Pastoral for Youth the problem of the oratories has been studied seriously from data and directives from the provincial conferences regarding the school community and its total action in education. There have been several enquiries undertaken by the confrères of houses, and also at provincial level and the results have been re-elaborated by an *ad hoc* commission presided over by the Consultor General of Pastoral for Youth. The resulting general directives were so well defined that they should serve as norms for the provincial conferences when they come to the reorganisation of this most important sector of our Salesian apostolate.

Much has been done on behalf of the coadjutors.

There have been various meetings of those concerned with the montly review 'Il coadiutore salesiano' and the decision arrived at was that the title should be changed and the content and set-up revised. The new name chosen is that of 'Convergenze', the rubrics will be amplified to include information on points of special interest to coadjutors.

Among other meetings we note that at Seville (Spain) on the problems of religious formation, the apostolate and pedagogy; that at

Zamora (Spain) on problems connected with teaching and organisation of engineering; that at Como (Italy) on the cultural, technical and moral formation of coadjutors; that at S. Isidore (Argentina) on religious, apostolic and technico-cultural preparation; that at Madras (India) on the general interests of the life and activity of coadjutors; that at Genoa (Italy) on the lay-religious today and the Salesian coadjutor.

V. DOCUMENTS

DECRETUM

Taurinen. seu Novarien. Beatificationis et Canonizationis Servi Dei

ANDREA BELTRAMI

Sacerdotis e Pia Societate Salesiana

Super dubio

An constet de virtutibus theolicalibus Fide, Spe et Caritate cum in Deum tum in proximum, necnon de cardinalibus Prudentia, Iustitia, Temperantia et Fortitudine, earumque adnexis, in gradu heroico, in casu et ad effectum de quo agitur.

In oppido vulgo *Omegna* appellato et intra Novariensis dioecesis fines posito, die 24 mensis iunii, anno 1870, ex honestis parentibus Antonio et Catharina, utroque Beltrami cognomine, Servus Dei Andreas Beltrami natus est, decem germanorum primogenitus. Postridie in paroeciali ecclesia sua acquis baptismalibus renatus Andreae Iosephi nomen accepit. Statim piissima mater primogenitum suum Christo Iesu ac Deiparae Virgini generoso corde devovit, petens ut ipse mori mallet quam peccato foedari; quare verbo et exemplo usque ab eius teneris unguiculis christiana virtute imbuere satagit eum, qui postea, aetate crescens et puer factus, religione bonisque moribus ab optima matre institutus est. Quamvis vero vivido eius mentis ingenio responderet vivacior indoles animi, tamen pietatis et oboedientiae ea specimina Andreas dedit, ut puer nondum decem annorum, praeter morem suetum, primum ad sacram Synaxim fuerit admissus; die autem 7 augusti 1881 sacro Chrismate linitus fuit.

In paterna domo tredecim annos transegit; interim cum laude prima

studia in sua terra natali explevit, in quodam laico Collegio; sed, cum ibi litterarum eruditio esset nimis disiuncta ab aeternarum veritatum institutione, Andreas, ne amplius, cum ad caelestia contendere vellet, cogeretur terrena invitus aspicere, die 24 octobris 1883 inter alumnos Collegii S. Philippi, in loco vulgo *Lanzo*, sub moderatoribus et magistris Piae Societatis Salesianae, libenter cooptatus est.

Insuetus vero, ob vivaciorem indolem, inopinatae Collegii disciplinae, initio Superioris monitum meruit; quo tamen audito secumque considerato, suae vitae tenorem ita penitus immutavit, ut mox ceteris iam alius appareret. Quare, oboedientia et docilitate, pietate et caritate, humilitate et temperantia, adeo excellebat, ut cito ad imitandum condiscipulis proponeretur, et piis Ssmi Sacramenti et Sancti Aloisii sodalibus a suis moderatoribus adscriberetur.

Absolute tandem gymnasii curriculo, responsis et consiliis piorum virorum acceptis, exhortante ipso Sancto Ioanne Bosco, apud quem totius anteactae suae vitae confessionem peregit, spiritualibus exercitiis interpositis, divina opitulante gratia, clare suam agnovit religiosam vocationem; ideoque, summo animi gaudio, post vacationes in paterna domo peractas, de parentum superiorumque licentia, omnibus salutem dixit, et mense augusto anni 1886 a Salesianis sodalibus receptus est; tunc vero, novitiatus domum vix ingressus, statim exclamavit: *Nunc coepi*.

Exinde igitur, in illo Salesiano quasi vallato viridario, quod sanctus Ioannes Bosco plantavit rigavitque, et ubi plures, virtute atque sanctitate fragrant, floruerunt flores, iuvenis Andreas non *abscondit pecuniam domini sui* (Mt. 25, 18), sed exsultans *sicut gigas ad currendam viam* (Ps. 18, 6) suae perfectionis, *consummatus in brevi, explevit tempora multa* (Sap. 4, 13). Merito quidem ipse sanctus Ioannes Bosco, *intuitus eum* (Mc. 10, 21), dicere potuit, dum Dei Famulus adhuc viveret: *unus et unicus inter omnes est Beltrami*.

Sanctas regulas Salesianas, a se acceptas una cum illo salutari monito *hoc fac et vives* (Luc. 10, 28), Servus Dei ita fideliter in novitiatu observavit, ut a sociis appellaretur *regula personificata*; die vero 2 octobris 1887, coram sancto Fundatore, summa cum laetitia, religiosam professionem emisit.

Deinde studiis philosophicis dedit operam, sed sollicitiorem quidem se praebeuit de scientia ac prudentia sanctorum sibi comparanda. Eodem tempore quo ipse discipulus erat, munus magistri, a Superioribus sibi concreditum, humiliter accepit et egregie implevit; interim lyceali, quod vocant, diplomate cum laude est donatus; statimque ad theologicas disciplinas incumbens, simul docebat quoque Latinas Italicasque litteras alumnos ad Piam Salesianam Societatem adspirantes. Superioribus autem volentibus, facultati litterarum et philosophiae in Taurinensi Universitate nomen dedit, una sibi commissum officium instituendi curandique catholicam Universitatis Consociationem gerens; eodem tempore munere fungebatur secretarii infirmi confratris Augusti Czartoryski. At potissimum, omnium virtutum exercitatione, se ad Sacerdotium parabat.

Tot itaque officiis et laboribus debilitatum, anno 1891, phtisi morbo eum esse affectum fuit declaratum; medicorum igitur iudicio superiorumque iussu, omnes sedulo curationes ei adhibitae sunt, sed gravis morbus magis saeviebat in dies. Cum nulla iam esset spes valetudinis restaurandae, ne ingravescent morbus ei sacerdotium praeverteret, debitis facultatibus petitis ac dispensationibus impetratis, per varios sacri Ordinis gradus, tandem die 8 ianuarii 1893 Servus Dei Sacerdos Christi est rite inauguratus. Sacerdotio auctus, orationi et meditationi instabat, et Sacro devotissime litando intimam cum Deo coniunctionem servabat. Fide et amore sive in Ssmum Eucaristiae Sacramentum, sive in Deiparam Virginem Auxiliatricem vehementer aestuabat, necnon in Angelos Sanctosque Patronos. Cum ob morbum, magis magisque gravem, nihil sibi videretur extrinsecus agere posse, venia sui moderatoris obtenta, sese Deo humiliter ut victimam obtulit, et iuxta sancti Fundatoris mentem, semper prae oculis habens aeternam animarum salutem, suum sacerdotale ministerium, in aliorum aedificationem conscribendo libros, mirifice exercere valuit.

Per septem annos, in oratione, in lacrimis, in cilicio, acerbos corporis dolores heroica fortitudine toleravit; usque dum, de superiorum consensu, omnibus abiectis medicamentis, divinae voluntati se omnino commisit, et summa sui christiana contemptione, illa singularia verba humillime protulit: *nec mori nec sanari; sed vivam ut patiar.*

Denique, labente mense decembri anni 1897, extremos praesentens suae vitae dies, sacramentali confessione se munire voluit; die autem 29 eiusdem mensis Sacrum pientissime litavit; dieque sequenti, nempe trigesima decembris, angoribus morbi oppressus, commotione cordis percussus, suis omnibus sodalibus maerentibus, sancte obdormivit in Domino, septem et viginti annos natus.

Cum eius sanctitatis fama, qua ipse vivens iam fruebatur, post obitum in dies percrebresceret, canonicae inquisitiones in ecclesiastica Novariensi Curia ordinaria auctoritate sunt peractae; eodemque tempore per Litteras Rogatorias Augustae Taurinorum, Tusculi et Viterbii, iuxta sacros canones, alii fuerunt constructi processus, quorum omnium die 19 augusti 1914 aperitio rite facta est. Servatis autem omnibus de iure servandis, Sacra Rituum Congregatio, scriptis eidem Servo Dei tributis rite perpensis, die 6 iunii 1916, nihil obstare decrevit, quominus ad ulteriora procederetur; et ideo Benedictus Papa XV fe. re., die 28 iulii 1920, Sua manu commissionem Introductionis Causae signare benigne dignatus est. Cum postea, die nempe 22 martii 1927, agnita esset oboedientia Urbanianorum Decretorum super prohibito cultu latiorum, Apostolici Processus, super virtutibus et miraculis in specie eiusdem Servi Dei, in archiepiscopali Taurinensi Curia instructi fuere, de quorum validitate latum est decretum die 1 februarii 1939.

Hisce omnibus praemissis, istante Piae Societatis Salesianae Postulatore generali, Congregatio Antepreparatoria super virtutibus, coram Emo ac Revmo Dño Cardinali Benedicto Aloisi Masella, Praenestino Episcopo et Causae Ponente seu Relatore, die 10 martii 1959 habita est; Praeparatoria vero die 8 iunii praeteriti anni 1965; Generalis tandem, coram Sanctissimo Domino nostro Paulo Papa VI, die 24 maii anni huius volventis, in qua idem Emus Cardinalis Relator dubium discutiendum proposuit: *An constet de virtutibus theologalibus Fide, Spe et Caritate cum in Deum tum in proximum, necnon de cardinalibus Prudentia, Iustitia, Temperantia et Fortitudine, earumque adnexis, in gradu heroico, in casu et ad effectum de quo agitur.*

Et Emi ac Revmi Patres Cardinales, Revmi autem Prelati Officiales et Consultores Theologi, quotquot aderant, suum quisque votum protulerunt; et Sanctitas Sua, cuncta suffragia intento animo secutus, men-

tem Suam statim aperire non dubitavit; et ideo super virtutum Servi Dei heroicitate decretum apparari iussit.

Hodierno autem die, eucharistico Sacrificio piissime litato, Sanctitas Sua ad Se accitis Emis Cardinalibus, infrascripto Arcadio Maria Larraona, S. Rituum Congregationis Praefecto, et Benedicto Aloisi Masella, Causae Ponente seu Relatore, necnon Rev.mo P. Raphaële Perez O. S. A., Fidei Promotore Generali, meque item subsignato Secretario, sollemniter edixit: *Constare de virtutibus theologalibus Fide, Spe et Caritate cum in Deum tum in proximum, necnon de cardinalibus Prudentia, Iustitia, Temperantia et Fortitudine, earumque adnexis, in gradu heroico, Servi Dei Andreae Beltrami, Sacerdotis Piae Societatis Salesianae, in casu et ad effectum de quo agitur.*

Hoc autem Decretum publici iuris fieri et in Acta Sacrae Rituum Congregationis referri mandavit.

Datum Romae, die 15 decembris a. D. 1966.

Arcadius M. Card. Larraona, S. R. C. Praefectus

L. ✠ S.

✠ Ferdinandus Antonelli, Archiep. tit. Idicren., S. R.C. Secretarius

VI. DECEASED SALESIANS

1. *In this issue of the Acts of the Superior Council we publish the brief biographical notes on deceased confrères which we have received. Not all the houses have yet sent the notices required by the XIX General Chapter, see page 47 paragraph 1.*

2. *All are reminded of the binding force of art. 162 of the constitutions which prescribes the suffrages for deceased confrères as deliberated by the XIX General Chapter: « There shall be a month's mind requiem Mass for each confrère in the house to which he belonged » (Acts of the Gen. Chap. p. 226).*

3. *The praiseworthy tradition of keeping alive the memory of deceased confrères is encouraged. In the sacristy of each house there should be a list of their names and the date of their death.*

Fr. Joseph Achermann

* Kuntwil (Svizzera) 16.3.1876, † S. Benigno Canavese (Italia) 18.11.1966, a 90 a., 66 di professione, 59 di Sacerdozio.

Having passed nearly his whole life in the house of San Benigno, he died as he had lived at the age of ninety. Always recollected and humble he will be long remembered as the spiritual director of this house and by the other communities he served so well.

Fr. Joseph Alves

* Villanueva de Cucujaes (Portogallo) 5.4.1903, † a Estoril (Portogallo) 12.9.1966, a 63 a., 47 di professione, 36 di Sacerdozio. Fu Direttore per 20 a.

worked with apostolic zeal in the houses of Spain and Portugal, distinguished by his genuine Salesian spirit. He was a Rector for some years.

Fr. Felix Bertola

* Pont St. Esprit (Gard-Francia) 27.7.1922, † Ancona (Italia) 20.10.1966 a 44 a., 27 di professione, 17 di Sacerdozio.

This able psychologist, who specialised in the direction of adolescents, was killed in a street accident while on his way to hear confessions; although his death was sudden, his deep faith and serene goodness give every hope that he was not unprepared when the end came without warning.

Fr. John Bertoldi

* Loreggia (Padova-Italia) 13.12.1904, † Novara (Italia) 13.12.1966, a 62 a., 44 di professione, 36 di Sacerdozio.

Completely worn out by fifteen years of missionary work in China he returned to the mother house in Valdocco at the age of 62. For two years he was an invalid whose only regret was his inability to work.

Bro. Patrick Brassil

* Howth Dublin (Irlanda) 12.1.1875, † London (Inghilterra) 8.11.1966, a 91 a., 67 di professione.

belonged to the early days of the Anglo-Irish province. Well-known in our communities for his ready wit, he was a venerable figure rich in traditional Irish piety. He died deaf and nearly blind at the great age of ninety one.

Fr. Anthony Cavin

* Carpenedo (Treviso-Italia) 1.11.1871, † Nave (Italia) 29.9.1966, a 94 a., 76 di professione, 70 di Sacerdozio.

who showed in his life the sanctifying power of the ordinary duties of Salesian assisting and teaching. It was in our schools of Venice, Lombardy, Liguria and Tuscany that his special gifts as an educator and priest were displayed. He was a man of study and prayer. The last ten years of his life he spent in the house of philosophy in Nave where he was a living witness to Don Bosco's spirit.

Bro. Stephen Marco Colo

* Prè (Trento-Italia) 25.4.1882, † Rovereto (Italia) 12.10.1966, a 84 a., 60 di professione.

spent thirty years of his life at Rovereto, where he was infirmarian and dispenser. He was much sought after by the boys for his talents on the stage. After a long illness, lasting four years, he died like a patriarch of old, in the sixtieth year of his religious profession.

Fr. Charles Mario Gremaschi

* Buenos Aires (Argentina) 27.8.1897, † Buenos Aires 25.10.1966, a 69 a., 50 di professione, 41 di Sacerdozio. Fu Direttore per 6 anni.

died peacefully at Buenos Aires at the age of sixty-nine. A man of great organising ability and initiative and with a quite extraordinary capacity for work, he became successively prefect of studies, prefect and Rector. As a religious his obedience was exemplary, as a preacher he drew people to the Eucharist and to the Help of Christians.

Bro. Anthony Ferreira

* Madeira (Portogallo) 30.6.1886, † Lisboa (Portogallo) 14.11.1966, a 80 a., 60 di professione.

was a teacher and music master. At one time editor of the Salesian Bulletin in Turin, he was also secretary to the Arts faculty in Goiania. He died at the table where he worked. He leaves a memory of exemplary Salesian life. He was humble, cultured and an untiring, methodical worker.

Fr. Joseph Forgac

* Banovce (Cecoslovacchia) 19.2.1904, † Buenos Aires (Argentina) 14.9.1966, a 62 a., 42 di professione, 35 di Sacerdozio. Fu Direttore per 15 anni.

A missionary in Chile, where he was Rector and parish priest in several of our houses. In him goodness and enthusiasm were joined to an ever present serenity and joy.

Fr. Angelo Franco

* Cantavenna (Italia) 12.12.1885, † Piosasco (Italia) 6.12.1966, a 81 a., 64 di professione, 55 di Sacerdozio. Fu Direttore per 23 anni.

One of Don Bosco's most worthy sons, he worked most of his life in England and the United States where the gifts of his great heart

and mind did untold good. Many profited by his wise spiritual direction, his unfailing fatherliness and the example he gave as a priest of God.

Fr. Angelo Graziani

* Gioia de' Marsi (Italia) 14.6.1921, † Roma 28.10.1966, a 45 a., 27 di professione, 18 di Sacerdozio.

He entered into the Salesian life wholeheartedly. He was a simple, hardworking priest of faithful observance. At the end in peace he gave his soul back to God.

Fr. Elias Hopwell

* Shillong (Assam-India) 1.5.1919, † Shillong 28.10.1966, a 47 a., 34 di professione, 25 di Sacerdozio*

was a son of an important family in the Khasi tribe of Shillong. He entered the congregation as a late-vocation. He was a well-known author of scholastic texts, approved by the authorities for all the schools up to university entrance. He translated the New Testament into Khasi together with the missal, the ritual, the lives of the saints and various works on Christian doctrine. His death is a great loss.

Fr. Zislao Kasprzak

* Radzionkow (Wroclaw-Polonia) 1.9.1900, † Zakopane (Polonia) 15.8.1966, a 65 a., 46 di professione, 37 di Sacerdozio.

His life came to a tragic end on a mountain. Music was his special gift and he used it well in a liturgical apostolate. His hymns in honour of Our Lady will be long remembered.

Fr. Peter Krzywdzinski

* Lakosz (Polonia) 20.10.1893, † Jaciazek (Polonia) 22.7.1966, a 72 a., 45 di professione, 37 di Sacerd.

was a highly gifted linguist; in addition to Polish, Latin and Greek, he spoke six European languages. His Salesian life was shared between the schools and parochial work.

Fr. Telmo Richard Leiva

* Corrientes (Argentina) 3.4.1933, † Curuzú Cuatíá (Argentina) 30.9.1966, a 33 a., 12 di professione 2 di Sacerdozio.

A late vocation of the Oratory, Turin, he was good and zealous. Fiat voluntas Dei. He will be missed; there was so much more to do.

Fr. Anthony Marcigaglia

* S. Giovanni Ilarione (Vicenza-Italia) 18.8.1881, † Araxá (Brasile) 4.6.1966, 84 a., 65 di professione, 57 di Sacerdozio. Fu Direttore per 12 anni.

spent his life working for the youth of Brazil. He built many colleges and schools, primary and secondary, and showed himself a gifted teacher. As Rector he did much to cultivate vocations. His missionary work crowned with great achievements was as varied as it was extensive.

Fr. Michael Joseph Martin

* Timate (Buenos Aires - Argentina) 10.3.1915, † Cádiz (Spagna) 31.10.1966, a 51 a., 32 di professione, 23 di Sacerdozio.

worked as a priest in our parish where there was so much teaching of religion required. He died after a difficult operation. His was a simple, humble life and was rewarded by a peacefully serene death.

Fr. Robert Marz

* King Williamstown (Sud Africa) 26.5.1908, † Cape Town (Sud-Africa) 4.11.1966, a 58 a., 31 di professione, 21 di Sacerdozio.

was a late vocation from South Africa where, on his return, he spent many years as Prefect in Cape Town. He was methodical in all things, observant, pious and self-sacrificing. Although very ill he continued to work. Card. McCann pontificated at the requiem Mass for the repose of his humble soul.

Bro. Cornelius Roggero

* Lavriano (Torino-Italia) 16.7.1896, † S. Benigno Canavese (Torino-Italia) 12.11.1966, a 70 a., 36 di professione.

was one of those indispensable people; in his own silent, humble and willing way he helped to run the house. And when he could no longer work he accepted the suffering of ill-health in his last years with great faith and resignation.

Fr. Elia Tomè

* Casarsa della Delizia (Udine-Italia) 19.11.1898, † Vercelli (Italia) 11.9.1966, a 67 a., 45 di professione, 41 di Sacerdozio. Fu Direttore per 15 anni.

was a true missionary; he went to India in 1925. There he spent nearly forty years working with zeal and success. He was continually

on his way from village to village and lived among people of the poorest sort in what was recognised as one of the hardest missions, among the Khasi tribes. He remained as he always was humble, without pretensions and he gave trouble to no one. His charity and his goodness will be long remembered.

Fr. Emilius Tront

* Kybnik (Breslau-Germania) 2.8.1899, † Koeln (Germania) 28.9.1966, a 67 a., 43 di professione, 35 di Sacerdozio. Fu Direttore per 8 anni.

He was a professor of canon law and liturgy at Benediktbeuern, he taught at Marienhausen, became Rector in Berlin and was finally the provincial secretary. He was very observant and showed great self-sacrifice in his work for youth.

Fr. Rufillo Uguccioni

* Montese (Modena-Italia) 22.5.1891, † Torino (Italia) 30.10.1966 a 75 a., 59 di Professione, e 50 di Sacerdozio. Fu Direttore per 8 anni.

« ... was a playwright. And used his able pen as his best instrument for doing good. His plays for the young are very well known in Italy and have been translated abroad. This has been his work for youth; it is indeed an authentic and rich apostolate for the sons of Don Bosco »
Fr L. Ricceri.

Fr. Aloysius Vaula

* a Torino (Italia) 24.7.1878, † Mendoza (Argentina) 31.8.1966, a 88 a., 69 di professione, 64 di Sacerdozio. Fu Direttore per 16 a. e per 21 Ispettore.

Immediately after his novitiate he left for the missions in Latin America and from the very start he helped to care for Italian immigrants. His gifts of heart and mind singled him out for office. As a novice master and Rector of the studentate of theology he excelled as a man gifted to train Salesians. Later as Provincial he organised the work in Uruguay and the Argentine. Vocations and religious instruction were the two fields for his special zeal. As a person he was an optimist; ever cheerful and happy in disposition, his Salesian spirituality radiated joy, all this he directed to God for the good of the congregation.

Bro. John Piras

* La Maddalena (Sassari-Italia) 28.7.1885, † Santiago (Cile) 30.8.1966, a 81 a., 19 di professione

He joined the congregation well advanced in years. His exemplary observance and his attachment to the congregation grew out of his love for Don Bosco.

Fr. Joseph Aldana

* Innquillas (Talca-Cile) 23.9.1880, † Talca (Cile) 6.9.1966, a 85 a., 64 di professione, 57 di Sacerdozio. Fu Direttore per 10 anni.

He was one of the first three young men from Chile to join the Salesians; his death breaks the last link with those early days. He was Rector at La Serena and Iquique, and spent his last years prayerfully at Talca, where he bore patiently the disadvantages of old age. As long as he could he served the house as confessor.

Fr. Emilius Miotti

* Scandolera (Treviso-Italia) 5.8.1892, † Campinas (Brasile) 2.1.1967, a 74 a., 54 di professione, 44 di Sacerdozio. Fu Direttore per 21 anno.

As a priest and a Salesian he was a man of great moral stature. Zeal and hard work marked his life. He was one of those men with rich personal gifts; optimistic, expansive, joyful, with a natural goodness towards all. He left behind him works which bear the indelible stamp of personality.

Fr. Joseph Cucchiara

* Girgenti (Italia) 19.12.1889, † Hong Kong 18.12.1966, a 77 a., 59 di professione, 51 di Sacerdozio. Fu Direttore per 25 anni.

had a most varied life. He was successively a military chaplain, missionary, vicar forane, Rector, vicar general and chaplain to sisters. All his life he suffered from bad health. Before he died the pain intensified, but he bore it all with great Christian fortitude.

Bro. Remigio Frattini

* Movazzone (Milano-Italia) 26.9.1888, † Ponte Nova (Brasile) 20.11.1966, a 78 a., 55 di professione.

For many years he worked in the house as sacristan taking great care of everything. His rigorous practice of poverty grew out of his fidelity to the rule and to the traditions of Don Bosco.

Fr. Joseph Ciolfi

* Limosano (Campobasso-Italia) 29.6.1879, † ad Alta Gracia (Argentina) 17.12.1966, a 87 a., 69 di professione, 63 di Sacerdozio.

He was one of the first fruits of our missionary work in Patagonia. He was outstanding in his love for hard work which made him a very effective prefect of studies.

Bro. Andrew Garcia

* Pereda (Oviedo-Spagna) 19.9.1885, † Mohernando (Spagna) 1.1.1967, a 81 a., 53 di professione.

Although deprived of the use of his legs for nearly thirty years and unable to do things for himself, he remained ever cheerful, in good humour and optimistic and bore great love and gratitude to the congregation.

Bro. Joseph Mary Caicedo

* Arbelaez (Bogotá-Colombia) 20.8.1882, † a Cali (Colombia) 24.12.1966, a 84 a., 60 di professione.

He died suddenly, but his great devotion to the Sacred Heart to which he ascribed many graces gives good reason to hope that he was prepared. May his pious observant soul rest in peace.

Fr. Brontislao Paukstys

* Jankai (Sakiai-Lituania) 15.2.1897, † Kaunas (Lituania) 17.12.1966, a 69 a., 36 di professione 31 di Sacerdozio. Fu Direttore per 3 anni.

He was already a trained school teacher when he entered the congregation. He was a parish priest at Soldutiskis and later of the principal parish in Kaunas. When the Soviet invaded his country he was sent to Siberia for ten years. He was able to return home but had to hide. Towards the end of his life, already infirm, he was allowed to retire to a country parish. He remained faithful to his Salesian and religious ideals through all his deprivations and sufferings.

Bro. John Scagliotti

* Costanzana (Vercelli-Italia) 25.4.1890, † Torino (Italia) 13.1.1967, a 76 a., 57 di professione.

His great goodness gave all the best kind of example for the 55 years of his Salesian life. He taught wood-carving and technical design

with great competence and sense of duty until the last months of his life. At the end he suffered much with Christian fortitude.

Fr. Anthony Prihoda

* Krieglach (Seckau-Austria) 1.8.1904, † Innsbruck (Austria) 9.1.1967, a 62 a., 46 di professione, 34 di Sacerdozio.

He was a late vocation totally devoted to work for boys. He was an able teacher, and he wrote and preached with distinction during the 35 years he lived as a priest.

Fr. Paul Psenda

* Foglizzo Canavese (Torino-Italia) 11.6.1910, † Torino (Italia) 30.12.1966, a 56 a., 39 di professione, 29 di Sacerdozio.

This simple, good priest served the Church well in the mission of Bethlehem and Beitjema; on his return to his native land, although in poor health, he continued to labour in our parish, especially among the working people. He died offering his life for the Church and for the congregation.

Fr. William Pennacchioli

* Gualdo Tadino (Perugia-Italia) 13.3.1913, † Recanati (Italia) 20.12.1966, a 53 a., 32 di professione, 23 di Sacerd.

He suffered a sudden seizure in the confessional and died within a few days. His brief and sudden illness revealed the true greatness that was his. A man by nature quiet and retiring he showed such courage in the face of death as to make all who knew him marvel. His greatest work was in the confessional and in his care of the sick and dying of the parish.

3° Elenco 1966

N.	COGNOME E NOME	DATA DI NASCITA	ISPETTORIA	LOCALITÀ E DATA DI MORTE	ETÀ
116	Sac. ACHERMANN Giuseppe	16-3-1876	Subalpina	S. Benigno C.	18-11-66 90
117	Sac. ALDANA Giuseppe	23-9-1880	Cilena	Talca (Cile)	6-9-66 85
118	Sac. ALESSANDRA Oretto	21-3-1887	Ligure	Pietrasanta	22-12-66 79
119	Sac. ALVES Giuseppe	5-4-1903	Portoghese	Estoril (Portog.)	12-9-66 63
120	Coad. AMMANN Raffaele	17-5-1898	Muenchen	Buxheim (Germ.)	11-9-66 68
121	Coad. BADOSA Giuseppe	6-3-1880	Barcelona	Mataró (Spagna)	7-12-66 86
122	Sac. BERGONZI Antonio	1-2-1907	Lombarda	Treviglio (Italia)	28-8-66 59
123	Sac. BERTOLA Felice	26-7-1922	Adriatica	Ancona (Italia)	20-10-66 44
124	Sac. BERTOLDI Giov. Batt.	13-12-1904	Novarese	Novara	13-12-66 62
125	Sac. BIALEK Giuseppe	13-2-1921	Boema	Vratimov (Cec.)	17-4-65 44
126	Sac. BIES Giuseppe	30-6-1888	Koeln	Essen (Germania)	12-10-66 78
127	Coad. BRASSIL Patrizio	12-1-1875	Inglese	Londra	8-11-66 91
128	Coad. CAICEDO Giuseppe	20-8-1882	Col. Medellín	Cali (Colombia)	24-12-66 84
129	Sac. CALPINI Giulio	30-8-1885	Romana	Roma	12-9-66 81
130	Coad. CASTRO Pietro	27-4-1877	Venezuelana	Valera (Venez.)	18-8-66 89
131	Sac. CAVASIN Antonio	1-11-1871	Lombarda	Nave (Italia)	29-9-66 94
132	Sac. CIOLFI Giuseppe	29-6-1879	Arg. - Córdoba	Alta Gracia (Arg.)	17-12-66 87
133	Sac. COCCHI Amedeo	25-5-1879	Venezuelana	Naguanag. (Ven.)	4-2-66 86
134	Coad. COLO Stefano	25-4-1882	Veronese	Rovereto (Italia)	12-10-66 84
135	Sac. CREMASCHI Carlo Mario	27-8-1897	Buenos Aires	Buenos Aires	25-10-66 69
136	Sac. CUCCHIARA Giuseppe	19-12-1889	Cinese	Hong Kong	18-12-66 77
137	Sac. DE DECKER Francesco	15-7-1915	Belgio Nord	Brussel (Belgio)	14-8-66 51
138	Coad. DEL BELLO fintonio	2-7-1895	Romana	Roma	28-10-66 71
139	Coad. DRESEL Erardo	13-4-1907	Muenchen	Muenchen (Ger.)	6-12-66 59
140	Coad. FERREIRA Antonino	30-6-1886	Portoghese	Lisbona (Port.)	14-11-66 80
141	Sac. FORGAC Giuseppe	19-2-1904	Bs. Aires	Buenos Aires	14-9-66 62
142	Sac. FRANCO Angelo	12-12-1885	Centrale	Piosasco	6-12-66 81
143	Coad. FRATTINI Remigio	26-9-1888	Br. Belo Horiz.	Ponte N. (Bras.)	20-12-66 78
144	Sac. GAFFURINI Antonio	24-5-1916	Ligure	Brescia	8-7-66 50
145	Sac. GALEN Francesco van	28-3-1913	Col. - Bogotá	Bogotá (Col.)	20-12-66 53
146	Sac. GALLI Luigi	27-8-1879	Arf. - B. Blanca	Bahia Bl. (Arg.)	16-12-66 87
147	Coad. GARCIA Andrea	19-9-1885	Sp. - Madrid	Moherando (Sp.)	1-167 81
148	Sac. GIORGI Stefano	17-4-1872	Refice	Refice (Brasile)	23-11-66 94
149	Sac. GRAZIANI Angelo	14-6-1921	Romana	Roma	28-10-66 45
150	Sac. GUADAGNINI Aurelio	26-11-1874	Centrale	Torino	4-12-66 92
151	Sac. HOPPE Giuliano	28-12-1907	Kraków	Kraków (Pol.)	15-9-66 58
152	Sac. HOPWELL Elia	1-5-1919	Gauhati	Shillong (India)	28-10-66 47
153	Coad. IVONE Giuseppe	15-1-1882	Napoletana	Napoli	11-12-66 84
154	Sac. KASIK Giuseppe	21-4-1917	Boema	Chom. (Boem.)	12-12-57 40
155	Sac. KASPRZAK Zislao	1-9-1900	Lodz	Zakop. (Ool.)	15-8-66 65
156	Sac. KRZYWDZINSKI Pietro	20-10-1893	Lodz	Jaciazek (Pol.)	22-7-66 72
157	Sac. LEIVA Telmo Riccardo	3-4-1933	Rosario	Curuzú C. (Arg.)	30-9-66 33
158	Sac. MARGIGLIA Antonio	18-8-1881	Belo Horizonte	Araxá (Brasile)	4-6-66 84
159	Sac. MARTIN Giuseppe Mich.	10-3-1915	Sevilla	Cádiz (Spagna)	31-10-66 51
160	Sac. MARZ Roberto	26-5-1908	Inglese	Cape Town (S.A.)	4-11-66 58
161	Sac. MATEOS Angelo	12-10-1916	Sp. - Córdoba	Córdoba (Spagna)	11-12-66 50
162	Sac. MIOTTI Emilio	5-8-1892	Bras. - S. Paulo	Campinas (Bras.)	2-1-67 74
163	Coad. OLIVIERI Enrico	20-3-1903	Adriatica	Faenza	8-1-67 63
164	Coad. OTTONELLO Pietro	29-7-1899	Ligure	Genova Samp.	23-9-66 67
165	Sac. PAUKSTYS Bronislao	15-2-1897	Centrale	Kaunas (Lituania)	17-12-66 69
166	Sac. PENNACCHIOLI Gugl.	13-3-1913	Adriatica	Recanati	20-12-66 53
167	Coad. PIRAS Giovanni Battista	28-7-1885	Cilena	Santiago (Cile)	30-8-66 81
168	Sac. PRIHODA Antonio	1-8-1904	Austriaca	Innsbruck (Aust.)	9-1-67 62
169	Sac. PSEDA Paolo	11-6-1910	Subalpina	Torino	30-12-66 56
170	Coad. PUIG Giuseppe	29-7-1886	Arg. - B. Blanca	Fortín M. (Arg.)	8-11-66 80
171	Sac. RIBALDONE Pierluigi	25-6-1902	Subalpina	Lu Monferrato	28-9-66 64
172	Coad. ROGGERO Cornelio	16-7-1896	Subalpina	S. Benigno C.	12-11-66 70
173	Coad. SCAGLIOTTI Giovanni	25-4-1890	Subalpina	Torino	13-1-67 76
174	Sac. TEBBEN Alfredo	8-4-1885	Koeln	Bendorf (Germ.)	11-11-66 81
175	Sac. TOMÉ Elia	19-11-1898	Gauhati	Vercelli	11-9-66 67
176	Sac. TORRENTS Giuseppe	25-11-1884	Centro America	Granada (Nicar.)	14-11-66 82
177	Sac. TRONT Emilio	2-8-1899	Koeln	Koeln (Germania)	28-9-66 67
178	Sac. UGUCCIONI Ruffilo	22-5-1891	Centrale	Torino	30-10-66 75
179	Sac. VANDENDRIESSCHE Ild.	23-1-1911	Belgio Nord	Helchteren (Belg.)	2-1-67 55
180	Sac. VAULA Luigi	24-7-1878	Arg. - Córdoba	Mendoza (Arg.)	31-8-66 88
181	Sac. ZAWADA Bernardo	20-8-1912	Lodz	Poznan (Polonia)	16-4-66 53