



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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I. LETTER OF THE RECTOR MAJOR

Turin, August 21, 1967
IV Centenary of the birth
of St. Francis of Sales

Dear Sons,

My letter bears the date of the IV centenary of the birth of St Francis of Sales. On this happy occasion I had the joy of representing you, together with all the members of the Superior Council, at the solemn celebrations held at Annecy.

The concelebrated Mass in the Visitation Convent, in honour of our patron, I offered for the needs of the Congregation in these times of great responsibility, and for each one of you, with this specially in mind, that through the intercession of the holy Doctor and Apostle we may all find the courage to bring about that radical personal renewal sought by the Church and by the Congregation.

Our journey to Annecy was not only to pay homage to our patron, but also to affirm that return to our origin to which the Council invites us. St Francis of Sales, from whom Don Bosco not only took the name for his congregation, but also the spirit, is for us that running spring of living water at which our father so largely drank. We too are called there to quench our own thirst. The spiritual richness left us by the great master, St Francis, does not grow less with the passing of the years, but as from the living rock continues through the ages to pour out its water from its pure source.

Recognising this reality Paul VI in his apostolic letter *Sabaudiae Gemma* published on the occasion of this centenary, sees our humble society as a happy reflection of the spirit of the great Bishop of Geneva in the modern world.

This indeed was the mind of the Servant of God, Philip Rinaldi, way back in 1924 when he wrote: « St Francis of Sales is a singular educator of perfection and his works are full of that pedagogy which

our fonder two hundred years later admirably and prodigiously imprinted, no longer on paper, but on the Society he created for the salvation of youth and christened with the name « salesian » to show those who came after him the spring of abundant and life-giving water (A.C.S. 1924).

The anniversary we celebrate this year is a good occasion for approaching our protector following the reminder of the Vatican Council II and of the XIXth General Chapter to draw from him new riches and renewed impetus to put into effect that pedagogy and that salesian spirituality, the principles of which, writes Don Albera « are the same for St Francis as for Don Bosco ».

Here I want to call your attention to some aspects of this ever relevant pedagogy and spirituality, and to suggest that you perfect and deepen your knowledge of them by means of existing publications or of those which will appear everywhere in this centenary year.

St Francis of Sales, — Master of the Spiritual Life and Model Educator in the school of Freedom

The Problem of Liberty

Today, the problem of liberty is central to our life, personal or social. The rise of the working classes, the increased level of education and more lively consciousness of one's own rights in face of authority, the very attitude of the Church herself in the Vatican Council II have so accentuated this concern for liberty, rooted in the human heart, that it has become an irrepressible force.

All this fatally, has passed from the social sphere into that of education, into the very life of the Church itself, and into the religious life too, and it finds its echo, sometimes in violent and exaggerated form, in the conflict between liberty and authority, between parents and their children, between teachers and their pupils, between superiors and subjects.

To speak only of teenagers, the liberty they enjoy today within their family circle and outside it has no parallel with that of the youth of the times of St Francis of Sales or of Don Bosco.

The difficulties of bringing up young people have multiplied beyond measure so that there is no educator who has not had some such experience to endure.

Perhaps, we as Salesians, by reason of Don Bosco's general creations, have felt this reaction less than others. But it is nevertheless still true that we too find this need for adaptation to the new mood a source of perplexity and preoccupation.

In these difficult circumstances we find help in the example and teaching of St Francis of Sales. He had spent some years of his life in the riotous and exuberant liberty of university circles of Paris and Padua and had occasion to school himself to the freedom of such a life; and it left him with a very valuable experience which he was able to translate into wise counsel, adapted to every age, especially those in which liberty tends to lose itself in licence; when man's moral defence must come from within a man, where social structure has lost its power to safeguard and protect.

Vincent, in his well known work « Saint François de Sales directeur d'âmes » summarises the teaching of the saint on this point.

« St Francis of Sales sought to make a soul grow up from within and make it live vigorously rather than just preserve it from danger. A healthy vigorous organism eliminates of itself the poison which threatens its life. In the first place let us give the greatest possible vital drive to this thing which is the soul, let us fortify the structure with a strong internal armour and we need not fear unduly either the torrent or the tempest. Let others begin by turning away or by trying to stem the force of the torrent; the Bishop of Geneva puts in second place this doubtful precaution. He puts in the christian heart this divine love and trusting in the strength which comes from it, he awaits without fear the trials which may come to him.

To build up souls from within

He has little sympathy for education in a « hot house » which puts outside us the condition of safety. He knew that the virtue of strength

and the strength of virtue are never acquired in peace-time, but only when under the stress of the contrary temptations ».

In this passage on salesian pedagogy we find the way the conciliar church points out for the training of teenagers and of young ecclesiastics and religious. It is good thing to have it always present. Rigidity, prescriptions, prohibitions of all kinds help but little today, especially if he who would train others, under whatever title he goes, aims only at obtaining the fulfilment of order, rules and commands. Training, today more than ever, if it is to be real and solid, must « build up from within », creating deep personal convictions and through these produce the effect that the will of him who guides becomes that of the trainee. Without this, one runs the risk of building in a vacuum and of exposing oneself and others to delusion and failure. As many as have this responsibility of training others: confessors, novice masters, rectors, catechists and assistants in oratories, all should be very much aware of this truth.

This does not mean at all that we should level to the ground structure, defenses and prescriptions, and thus ignore the teaching of Don Bosco on the preventive system. Our patron with his wide experience endorses it. Vincent in fact observes: « It is evident that St Francis of Sales does not neglect to take indispensable protective measures — especially demanded by one not yet mature — but he holds it as certain that love is an organic power which of itself immunizes ».

This recalls the principle of St Augustine: « Ama et fac quod vis! ». It is clear that here one is dealing with that love which is both deep and supernatural, which identifies one's will with the will of God. For this reason what St Francis writes to Jane Chantal has all its force: « Don't love through fear, but fear through love ». He repeats the same thing to Mgr Camus: « In the galley of divine love there is no forced labour, all the oarsmen are volunteers! ».

Based on these principles, he never gave orders that were not in the form of counsels or requests. He had a singular veneration for those words of St Peter: « Be shepherds to the flock God has given you... cordially, not like drudges, generously ».

He could not tolerate those proud spirits who would be obeyed at all costs, by love or by force, who desired all to bow to their good pleasure.

The same Mgr. Camus relates: « One day complaining to the saint of the obstacles which impeded my plans for doing good to souls, he said: « What a despot you are! You would ride ever on the crest of the wave. You let yourself be carried away too much by your zeal and you do not seem to be aware that you irritate You would do more than God himself! You would fashion the souls of men as though you owned them; but God, who holds them all in his hands does not do things that way. He permits the resistance they put up to the working of his Holy Spirit and their rebellious will to the light he gives them. He never ceases to call upon sinners though they reject his call and say to him: « Away from me, I will not walk your way ». It is also in this same way our guardian angels act; although we may drift away from God by reason of our sinfulness, they do not abandon us. Where do we find models better than these? ».

Always true.

Two considerations come naturally from the quotations cited. The first is this: that the ideas and directives for pedagogic and spiritual training of the Bishop of Geneva, expressed as they are in characteristic style which, although not that of today, is always persuasive, are in complete harmony with Vatican II and are clearly evidenced in conciliar documents, for example we can cite that on the education of the clergy, *Perfectae Caritatis*, and that on christian education.

It would be interesting to demonstrate this close similarity, but it would take too much time and would go beyond the scope of this letter.

A second consideration: The reading of the maxims, judgements and examples of St Francis of Sales already cited spontaneously brings before our minds two persons dear to us; who, two centuries after him, have lived in his spirit and spread around them its good effects. Don Bosco, our Father, and Pope John.

These two great figures by the success of their apostolate inspired by St Francis of Sales, although in historical and social circumstances so distant and so different, show us the perennial validity of the spirit of the saint, founded on the power of love, of grace and on the Gospel.

St Francis of Sales, Master of the Spiritual Life and Model of Education in the spirit of dialogue

Goodness to all men.

On this question which is today of such vital importance, I have already written to you in the Acts of the Superiour Council, and I hope that the ideas there set out may help you to bring about that genuine dialogue of which we hear so much, to live it in all its practical implications without distortions or over-simplified interpretations.

I will limit myself to quote examples and teaching of our protector, integrating them with those of Don Bosco.

Preaching is certainly a form of dialogue with those listening who are today particularly demanding and sensitive. According to St Francis of Sales preaching should be humble and spring from the heart. He had an aversion to the preachers who « stormed and menaced continually »!

« I love », he said, « the sort of preaching which springs from love of one's neighbour rather than that which springs from indignation even when one treats of the Huguenots, whom we must treat with great compassion and pity, without, needless to say, flattering them ». Can you not hear in this the voice of Pope John? In discussion with heretics, attests G. Rolland, he was never known to behave in a manner calculated to irritate or confuse them. For this restraint he was often criticised by catholics, because they thought he treated his adversaries with too great gentleness. He replied he was seeking their salvation not their confusion!

The kind of dialogue St Francis used with the heretics is described by Mgr. Camus: « He let the reformers talk freely of their religion showing the greatest patience, neither annoyance nor disgust at some of

their impertinent absurdities. This disposed them to listen in their turn; when they gave him time to speak then he put the precious moments to good account. He did not refute their objections, but taking some article of faith or some point of special moment, with brevity, simplicity and great clarity he would explain the church's doctrine — not a word of controversy; it was as though he were giving a lesson in catechism. If objections were raised, his patience was boundless, and with an incredible calm he would continue his instruction as soon as he was again allowed to speak ».

At the same time he would exclaim: « For one who thinks of them in tranquillity and calm, the truths of our faith are wondrously beautiful! We often hide this beauty by adding too many ornaments. To speak with simplicity is an excellent way to persuasion ».

Charity always wins.

It is of interest at this point to see Don Bosco treating with the non-catholics of his own time. You find exactly the same thought and expression. Let us read what Don Lemoyne writes:

« In his dealing with non-catholics, when his adversaries did not by any means use gentle methods, he never failed to treat with them in a kindly way. This he considered the most necessary virtue especially when dealing with heretics. If they sense that one wants to get the better of them, then they set themselves, not to know the truth, but to fight against it. Controversy closes a man's heart, affability opens it. St Francis of Sales, able though he was in disputation, won over more heretics with his gentle manner than by his learning. The power of an argument without love and kindness never converted anyone. (Mem. Biogr. IV p. 348).

It is evident that Don Bosco was a convinced and diligent disciple of the Bishop of Geneva, and it is also evident that this is the line the church invites us to adopt in our preaching and discussions. I would add just this, that a little thought shows that what has been said reveals the essential elements in our own method of education. Dear confreres, not only in preaching, discussions, meetings with adults, but also in

our relations with our boys we must be always influenced by a spirit of understanding, gentleness and peace, if we would obtain positive results in our contacts. *Charity always wins.*

All of which suggests that today an ever deeper knowledge of the doctrine and the spirit of our patron saint and of the method of education of Don Bosco is as necessary as ever it was. It is not a rare thing to find that the knowledge of this method which we ourselves have is only partial and empirical and for this very reason we do not appreciate it adequately and we interpret and use it in an arbitrary way. The results are painfully negative and sometimes nullify our work in education.

Instead today — and here a word of encouragement — in places which seemed arid deserts, but where we have been called to work with very difficult boys, we have witnessed a heart-warming transformation obtained by the intelligent use and diligent practice of the salesian method.

St Francis of Sales, Master of the Spiritual Life and Model of Education in the climate of loving kindness

Charity is the perfection of love.

St Francis of Sales has spoken as much of love as Don Bosco has of loving kindness. The former has summed up his whole teaching and his spirit in these words: « Man is the perfection of the universe; the human spirit is the perfection of man; love is the perfection of the human spirit; and charity is the perfection of love »; and Don Bosco in other words, but which bear witness to the same mind, has written: « ...our system is wholly based on the words of St Paul who says: « Love is patient and kind, bears all things... hopes all things, endures all things ».

This charity, foundation and apex of every perfection in man in his relationship with God and his fellows, is the essence and the characteristic of the salesian spirit and implies a flowering of spiritual wealth which goes by many names — it is loving kindness, gentleness,

mildness, friendship, benevolence, condescension, understanding, trustfulness, patience, amiability and affability.

We should meditate deeply on this essence of our pedagogy and spirituality doubly salesian. This will enable us to grasp and value to the full the secret of the power of our apostolate and how best to bring it into effect in our lives. Certainly, and Don Bosco was the first to recognise it, education of this quality is very demanding and difficult in practice, but as I have said above, see what fruit it produces!

Paul VI, among others, repeatedly called attention to it, when he was Archbishop of Milan, and more especially in the historic audience given to the members of the XIX General Chapter.

But let us return to our patron. He was perhaps the first to draw up and plan the complete architecture of the spiritual life based on love. He used to say: « Always treat others with gentleness and love. If you must correct, do so from your heart and with kindly words. When you notice shortcomings, learn how to excuse the guilty one interiorly thereby lessening the fault so that the eventual reproof will be taken well. He who wins the heart of a man wins the whole man. You win men more by love than by rigour. It is always better to approach man by charity than by harshness. It is indeed necessary to stand up to evil, to correct the faults of those in your care and this constantly and courageously, but always gently and peacefully. The reproof of a father spoken from the heart and with kindness has more power to correct his son than raging anger! ». How true and what knowledge of the human heart!

He wrote to Mgr. Camus who was irritated by the behaviour of people in the diocese:

« Monsignor,... when children are young you have bear much with them. The four words of the apostle can serve us well... » *opportune, importune, in omni patientia et doctrina* ». Put patience in the first place as the most necessary, for without it the doctrine is of no use... then let us go on cultivating our field, because there is no soil so unresponsive that the love of a good husbandman will not make fruitful ».

Education comes from the heart.

You can hear the echo of Don Bosco's words repeated time and again in his circular letters, in his conferences and in the pages of his system of education.

« Patience, perseverance and much prayer are indispensable: without it all rule would be useless », says Don Bosco; and again: « ...and just as there is no land so unyielding and sterile which with much patience will not finally bear fruit, so with man himself — true soil in the moral order — for all that he seems sterile and unresponsive he will sooner or later produce some honest thinking and the fruit of good deeds, when there is a guide who, by fervent prayer, adds his efforts to the hand of God, to work on him and with him productively. I would give everything I have to be able to win the hearts of boys and give them to Christ ». « Things done by compulsion do not please God. Being as he is the God of love, he demands that everything be done through love ». « To do good to other men needs courage, to be ready to suffer humiliation and not humiliate, always wishing others well ».

« Education comes from the heart ».

Dear Sons, in the light of what we have read of St Francis of Sales and of Don Bosco, I invite you to read again the letter he sent from Rome in 1884 (Mem. Biog. XVII p. 110), the circular on punishments (Mem. Biog. XVI, p. 441) and the first part of the life of the boy Fiorito Colle, son of Count Colle, the great benefactor of Don Bosco. There you will find a mine of pure gold and a pedagogy in which one does not know what to admire the more, his profound knowledge of the young human heart, so much in need of positive and constructive love, or the zeal to lead to God, through life-giving supernatural love, souls he meets along the way in his apostolate.

I have said supernatural love, because, as our patron says, « if you love without God you run the risk of not loving purely, constantly or equitably, but if you love in God even the natural love will be purified and be reduced to perfect obedience of the purest love of God's holy will ».

In the climate of today, naturalism penetrates everywhere in our

houses. It often comes in the camouflage of learning and technology, but it leaves a desolate and sterile emptiness in the heart of youth thirsting for pure love. The re-reading of those pages of salesian pedagogy written and lived by Don Bosco, should be like a breath of fresh air. It is also an invitation to a serene and fruitful examen of conscience. I hope that after such examen you feel you can say as Don Bosco was able to say to his boys: « ... I love you all, it is sufficient to know you are boys for me to love you much. I would give everything I have to win the hearts of boys and to give them to Our Lord ».

St Francis of Sales, Don Bosco's model and ours in an ever up-to-date apostolate of the press

To defend and spread the faith.

Now having looked at St Francis as our master of spirit let me pause awhile to reflect together on a meeting point, far from casual, both characteristic and significant, between the apostolic anxieties of St Francis and those of Don Bosco. At the present time it seems a very useful thing to do.

Anyone who enters the sanctuary of Mary Help of Christians in Turin and turns to the second chapel on the left — at one time dedicated to St Francis of Sales — will see a large fresco of the saint pictured in a printing press correcting proofs, while a machinist is in the act of handing him others. Under the fresco and round the vault which separates this chapel from that of the Sacred Heart there runs the inscription « Franciscus Salesius ad rem catholicam tutandam provehendamque optimis libris edendis officinam librariam constituit: hinc artis guttembergiae patronus inducitur » (*Francis of Sales to defend and spread the catholic faith by the publication of good books set up a printing press and thus was recognised as the heavenly protector of the art of printing*).

One would think that this legend under the fresco of Rollini savoured of prophecy. The artist certainly desired to show St Francis as

model of Don Bosco in the apostolate of the press: the boys shown at work are not there by chance. Thus the artist has anticipated what in fact Pius XI and Pius XII were to do later, when they declared St Francis patron saint of journalists and writers and Don Bosco patron of catholic publishers.

The meeting of our saints in this field of the apostolate is significant. At the very beginning of his mission in the Chablais, St Francis did not succeed in attracting an audience when he preached, so he planned to reach people in their homes. He prepared printed sheets on the principal truths of the faith making clear the exact points of the controversy, he answered objections, denied calumnies and showed exactly where the heresy lay. These sheets distributed gratis and in large numbers entered houses everywhere. They enlightened the minds of the people, dispelled doubts and had a great influence on conversions.

Don Bosco in his own time did the same thing. He commenced with his « *Avvisi ai Cattolici* » (Warnings to Catholics) and his « *Letture Cattoliche* » (Catholic Readings). At the same time he planned the publication of a popular and practical book of apologetics bearing the title *Il Cattolico istruito* (The Well-informed Catholic), just as St Francis of Sales had unwittingly composed his « *Controversie* ». The forwardlooking plans of Don Bosco in the service of souls did not end here. We know how much he worked and suffered, in the footsteps of his Patron, to increase and multiply to the limit the apostolate of the press.

« *A work providence has given me to do* ».

Don Bosco intuitively understood the enormous potential of this instrument of social communication, he understood too how it could develop with the social evolution in the world. It is precisely because of his awareness of the power of the press in society that he left the apostolate as an inheritance to his sons, inserting it in the constitutions as one of the specific aims of the congregation. (Const. Ch. I art 8) and not only this, but he integrated this obligation with the apostolate of the cooperators as their first duty — the circulation of good reading matter. (Regulation of Cooperators Chap. II, n. 3).

But let us listen to Don Bosco's own words in that letter of 1885 which may be called his charter on this subject. His words are alive and meaningful — right up to date, — especially after the decree of the Council on the means of social communication. Here are some selected passages from the letter itself: « Of all the means to save souls and give glory to God, the one I choose for you to accept wholeheartedly is the circulation of good books. I do not hesitate to call this means *divine*, since God himself used it for the regeneration of mankind. It was through books inspired by him that the world received truth itself... We must therefore imitate our heavenly Father: good books distribute among the people is one of the means best fitted to establish the reign of Our Lord in many souls... ».

« This was one of the special works divine providence has given me to do, and you all know how I have had to work at this with unceasing energy in spite of the many other things I have had to undertake...

The circulation of good books is one of the chief aims of our congregation...; our publications form a coordinated system which on a vast scale embraces all classes of human society... ».

These citations which reveal the mind of Don Bosco make us appreciate his foresight and his exceptional apostolic sensitivity: (we have to remember that this was written 80 years ago). At the same time they recall us authoritatively to the duty we have of not allowing this side of our apostolate to diminish. Such a thing could happen not only by giving up this kind of work (a thing to be greatly deplored) but by turning in another direction away from its essential and holy purpose, were our printing houses to become commercial concerns of the graphic arts, or be reserved for the publication of scholastic textbooks only or to stop preparing men as the times demand for periodicals and for writing books dealing with religion, with morals and with honest entertainment.

The study being undertaken for reshaping our work which is going on everywhere in the congregation, and about which there is so much talk, must also consider this angle of our apostolate, in such a way that

in the provinces those suitably gifted be prepared and equipped for this salesian undertaking.

I repeat here again what I have said on other occasions: Such confrères are not wasted; well chosen and dedicated, they produce much more in the apostolate than those engaged in some other kind of work.

I shall be more than happy if the celebration of this « salesian » centenary serves to reawaken in every part of the congregation an awareness and practical assessment of this apostolate. Paul VI in the apostolic letter *Sabaudiae Gemma* already cited, and addressing himself to a much wider public, expresses his ardent desire that the example of the holy Bishop of Geneva be an effective reminder to put into practice the directives of the conciliar decree on the means of social communication.

I am certain that Don Bosco would today make the self-same weighty appeal to us with words every bit as telling as those in his letter of 1885. It is for us to respond with filial promptitude to the call.

« *What have we to do?* »

In conclusion to these thoughts, which come to me on this centenary, I want to call to your memory some of the good advice given to Don Bosco by St Francis of Sales in a dream which our father relates in 1879 — May 9th. I rather think that for many it will be a new discovery!

During the dream Don Bosco asked St Francis many questions, all of them motivated by his love for his congregation, by his desire to be assured that it was making progress, by the fear that with the passing of time it should come to a halt in its forward march, or worse still, that it should suffer serious deviation and failure which would reduce to nothing the mission providence had given it to perform in the life of the Church. The replies of the saint hit the target right in the centre, and show with precision the remedies, the means and the way things had to go.

With regard to vocations, in a few words there is a complete and up-to-date programme as we find it in *Perfectae Caritatis*.

Don Bosco: « What must I do to have vocations? ».

St Francis: « The salesians will have many vocations through their exemplary conduct, by dealing with their pupils with the greatest charity and by promoting frequent communion ».

Don Bosco: « How can we best keep good spirit in our houses? »

St Francis: « Let the superiors treat their confrères well, and frequently write, visit and receive them ».

What « salesian » wisdom in these replies. Good for everyone, but indispensable for whoever is in authority.

Don Bosco: « On the foreign missions what must we aim at? ».

St Francis: « Study means to develop native vocation ».

This ruling given a hundred years ago is now the practice and great concern of the whole missionary church, and today for us it is a very true and urgent reminder.

Don Bosco: « Will the congregation endure for a long time? »

St Francis: « Your congregation will last as long as its members love work and temperance. Let one of these columns fall then the whole building will crash, crushing superiors and subjects and those who follow them ». (Mem. Biog. XIV p. 124).

Conclusion

Dear Sons, in the confusion and serious deviations of the present moment — both in way of thinking and acting — in the light that comes from the clear cut replies of our patron saint to the anxious questions of Don Bosco, let us all courageously assess our own personal standing before the congregation and let us draw the proper conclusions so that our mode of life and our work as salesians be a generous building up of the Society, and thereby instead of risking disaster it will become even richer in its work for God in the difficult world of today.

Together let us ask the giver of all good things, through the intercession of St Francis of Sales and of Don Bosco that he gives us the strength and the light to walk in their footsteps and with their spirit

to be builders of God's kingdom. First within ourselves and then for the many fellowmen we meet along the way.

I do not want you to forget the suggestions that have been proposed in the preceding issue of the Acts about the centenary of St Francis of Sales: it is to be celebrated solemnly in all the studentates; the solemn celebration planned for the PAS should be the pattern for others. By reading his works and his life let us gain insight into the spirit of the saint. From this knowledge, will spring love, devotion and a desire to imitate him. This is the spiritual fruit expected of us in this centenary.

Affectionate greetings from the members of the Superior Council. I ask a daily remembrance in your prayers for which I thank you in anticipation. May Our Lord bless us all and give us his consolation.

Fr. Aloysius Ricceri
Rector Major

Turin, August 23rd 1967

Dear Sons,

I have an announcement to make which while it causes me sorrow is for all of us a source of very great edification.

In the early days of August, Fr. Borra spoke to me of his intention of offering his resignation as a member of the Superior Council. At the time I told him to pray and I would unite my prayers to his to obtain the light of the Holy Spirit.

At the end of this period of reflection and prayer Father Borra sent me a letter in which he repeated the request he had made to me personally.

He told me that he had been considering the withdrawal from office from the time of the General Chapter and that he had only accepted the work given him lest it should appear that he was *failing* in a resolution he had always kept, that of being ready for any obedience.

But now the experience of two years gained at a time when he was no longer a young man, and his indifferent health which prevented him from doing his work fully, had proved to him that he could not face the special difficulties inseparable from his office. Therefore, he felt it a bounden duty to offer his resignation to the Rector Major, and expressed himself happy to work as a salesian in some other way.

Edified by this gesture, and its demonstration of love for the congregation, by the detachment from all personal self-seeking or preoccupation, I have thought it right to accept this resignation.

He, by this act made in all simplicity and humility, ceases to be a member of the Superior Council, only sad not to be able to realize the missionary dream he has always longed for.

This is an example which crowns so many others he has given us of his self-abnegation without limit in the service of the congregation wherever obedience has called him. He is known to all for his faithful and loving observance, for his clearly marked salesian piety, for his

tenacious and sincere attachment to all that can be counted as salesian tradition and all with a filial love for Don Bosco.

The congregation owes him a great debt for his long years spent in Europe, Brazil and Latin America, for he was always generously ready, like a good soldier, where the congregation called him. I am quite sure I am interpreting the unanimous sentiment of all confrères by showing him in this letter our lively gratitude, not only for all he has given in nearly 60 years of salesian life, but also for this most recent example he gives us of detachment preoccupied solely with the good and true progress of the congregation.

We express our appreciation to our most worthy superior and brother by our grateful prayers which go with him as he leaves his post of great responsibility.

After much prayer and consideration I have called Fr. Rosalio Castillo, provincial in Venezuela to succeed Fr. Guy Borra in office as Regional Consultor. He has accepted the new duty with obedience and humility.

Fr. Castillo is extremely well known in the congregation having taught Canon Law for many years in the Pontifical Athenaeum, at the same time holding posts of responsibility. For some time now he has been provincial in Venezuela.

He brings to this new office an uncommonly rich preparation and not in culture alone. He is a man of deep piety with a salesian outlook which is alive to the horizons opened up by the Council and the Chapter; he has also a clear knowledge of the problems of Latin America and a generous zeal for an apostolate marked out for souls interiorly rich and seriously prepared.

I have every confidence that the provinces confided to him will profit by his enlightened guidance. In this important task the congregation gives him he will have the support of the prayers of all confrères, especially those for whom he holds special responsibility. This I ask for him with a feeling of brotherly solidarity.

Fr. Aloysius Ricceri
Rector Major

II. INSTRUCCIONES AND NORMS

1. *Programmes for Professional Magisteri.*

A Ratio Studiorum of material which is formative from both a religious and salesian point of view has been prepared for coadjutors attending magistero courses, and has been sent to Provincials and to Rectors of Professional Magisteri.

The subjects concerned, in each of which the programme has been prepared by experts, are: — Religion, Sacred Scripture and Liturgy; Theology of the Religious Life; Salesian spirituality and Sistem of Education; Pastoral Catechesis; Psychopedagogy and Teaching Method; Sociology.

For the proper development of these programmes a minimum of six hours a week for four years will be needed in the Magisteri which provide a 4 years course. In the others the programmes will have to be distributed and followed out as well as the circumstances permit. Where it is not possible to complete all the work of a course in the scholastic year, it is suggested that part may be taken during the holidays.

Rector of Magisteri are requested to call together all their personnel before the scholastic year begins to study how the programmes provided can be adapted to their own local situation, and then to inform the Consultor for Salesian Formation on the manner in which they intend to make this adaptation. At the end of the scholastic year they must send to the same Consultor a report indicating how matters have gone.

2. *For those taking Doctorates in Theology at the PAS.*

Priests who take Doctorates in Theology at the PAS must, after defending their thesis, remain at the Atheneum until the end of the Academic year. They will prepare themselves for their future teaching work by assisting the normal teaching staff.

III. NOTIFICATIONS

1. *The Rector Major elected to the General Assembly of the Synod of Bishop.*

In the General Assembly of the Union of Superiors General on 12th and 13th June, 1966, the Rector Major with 9 other Superiors was elected as a representative of the Clerical Religious Institutes at the General Assembly of the Synod of Bishop which will take place at Rome beginning on September 29th. He will therefore take part in the general meetings of this first Synod of Bishop with all the prerogatives and functions laid down in the relevant regulations of 8th December, 1966. The Holy Father has confirmed the election.

2. *Nomination of Provincials.*

The following nominations of Provincials have been made during 1967, up to the end of August:

Fr. William Morazzani	to the Province of Bethlehem (Middle East)		
Fr. Maurus Casarotti	» »	»	» Gauhati (Assam)
Fr. Rosario Strosio	» »	»	» Calcutta (Bengal)
Fr. Emilius Hernando	» »	»	» La Plata (Argentine)
Fr. John Glomba	» »	»	» Rosario (Argentine)
Fr. Heraclius Moreno	» »	»	» Bahia Blanca (Argentine)
Fr. Stephen Dell'Angela	» »	»	» Tokyo (Japan)
Fr. Peter Cometti	» »	»	» Campogrande (Brazil)
Fr. John Malloy	» »	»	» New Rochelle (U.S.A.)
Fr. Bernard Justen	» »	»	» S. Francisco (U.S.A.)
Fr. Aloysius Boscaini	» »	»	» Verona (Italy)

Fr. Francis Burger	»	»	»	»	Munich (Germany)
Fr. Francis Penz	»	»	»	»	Vienna (Austria)
Fr. Aloysius Puyadena	»	»	»	»	Bilbao (Spain)
Fr. Angelo Botta	»	»	»	»	Cuenca (Ecuador)

3. Ordinary informative process of the Servant of God Aloysius Mary Olivares, Bishop of Sutri e Nepi.

By an Edict of 16th December, 1966, the Sacred Tribunal of the Vicariate of Rome has ordered that all writings of the Servant of God, of whatever kind they may be, must be sent either in the original or in authenticated copy to the said Tribunal (Piazza S. Callisto 16, Roma), and that any fact, information or circumstance which could provide the basis of argument against the fame of holiness of the Servant of God and against the miracles said to have been worked through his intercession, must be made known to the Tribunal.

4. Cause of beatification of the Servant of God Sister Magdalen Catherine Morano.

By a Decree of 2nd February, 1967, the Cause of Beatification and Canonization was introduced of the Servant of God Sister Magdalen Catherine Morano, of the Institute of the Daughters of Mary Help of Christians.

IV ACTIVITY OF THE SUPERIOR COUNCIL AND THINGS OF GENERAL INTEREST

The activities of the Superior Council between May and August 1967, fell into two sections. The first was marked by the visits made by the Rector Major and various consultants to many provinces in the congregation.

As was announced in the preceding number of the Acts of the Council, the Rector Major made a rapid tour of the South-American provinces, and was able to carry out the pre-arranged programme, presiding at meetings of Provincial Councils and of Rectors, and making short visits to a large number of houses of formation. The Salesian Bulletin and Salesian News Agency have carried accounts of the hearty reception experienced by the Rector Major on his first journey to South America, but what was even more noteworthy according to reports from the confreres themselves was the abundance of ideas instruction and guidance provided by the Superior in his meetings with those responsible for our work in S. America. The living voice of the Rector Major pin-pointed the decisions of the General Chapter and gave clear interpretation of them, and at the same time gave rise to optimism and enthusiastic goodwill for the implementation of the Congregation's post-conciliar mission, in respect of a courageous and balanced renewal.

On his return from America the Rector Major went to Belgium for the celebrations marking the 75th anniversary of the beginnings of the Salesian work, and took advantage of the occasion for repeating with the local Superiors the same instructional programme that was carried out in the provinces of Latin America.

When the opportunity occurred Fr. Ricceri attended meetings of local superiors or events of particular Salesian interest, and re-emphasised the principles of religious life and the lines along which solutions

should be sought to the difficult problems which the Congregation has to face in this post-conciliar period. In this connection the Central Province has published a collection of selected addresses of the Rector Major covering his first two years of office: it may be of use to the confreres to know what he has said in various contexts and circumstances, because his line of thought and exhortations apply to the whole Congregation. (Copies are obtainable from the Secretary of the Central Province, Via Maria Ausiliatrice 32 - 10152, Torino).

Fr. Pianazzi, continuing the plan already followed in Italy, Spain and Germany, visited the majority of the studentates of philosophy and theology in North and South America and presided over two meetings, at Bogota and S. Paolo respectively, to examine with the provincials and representatives of the studentates concerned the general problems concerning the formation of our clerical students, and the specific difficulties of local studentates.

The aim of these meetings was also to gather together items for submission to the International Commission which has already been formed and which will meet in October next to draw up a new *Ratio Studiorum* for the Congregation; this will seek to harmonize the studies of our personnel in formation with the Council norms and with the new pastoral and pedagogical requirements of the present day.

The other consultors in charge of groups of provinces have gone on with their visits, presiding over meetings of Provincials, Rectors, and different groups of confreres (prefects, missionaries, coadjutors, etc.), but above all continuing the slow work of getting to know the individual confreres in the different houses. For this purpose Fr. Ter Schure visited the two Polish provinces and the Central African Province (Congo - Ruanda - Burundi), which has been so badly tried in recent months; Fr. Segarra has been to the Portuguese province, and to the provinces of Seville and Cordoba in Spain; Fr. Garneró visited the provinces of Ecuador and the provinces of Porto Alegre, Mato Grosso and Manaus in Brazil, spending the greater part of the time in missionary areas when possible; Fr. Tohill has been in India in the provinces of Gauhati and Calcutta, and in the province of Thailand, with the same primary concern to meet our missionaries; Fr. Borra visited Bolivia,

Paraguay and Peru; Fr. Giovannini visited houses and confreres in several Italian provinces.

In the meetings with those in charge, in addition to local problems of a passing nature, matters concerning reshaping, personnel for houses of formation, and the youth apostolate were considered.

The Italian provincial conference dealt fully and at some depth with the subject of the « Salesian Coadjutor », and has published in this connection a document which develops at greater length the treatise of the 19th General Chapter.

During July and August the Superior Council, with all members present, dealt first of all with the nomination of those responsible for directing our work (Provincials, Vice-provincials, Provincial Consultors, Rectors). In the same period the consultors in charge of groups of provinces reported to the Council on their visits of the preceding months, explaining the general and particular problems of the individual provinces and considering with the Superiors solutions appropriate to each case, or norms of a more general character. Greater consideration was always given to the affairs of the houses of formation, both as regards the implementation of the five-year plan put forward this year for the whole Congregation, and also in respect of the new requirements which have to be faced in this sector, and which are at the present time of great importance and no little delicacy.

Special attention was given to the drawing up of a programme of activities for the coming year 1967-1968, to ensure a progressive and systematic implementation of the deliberations of the General Chapter. Without going into minor details, it was decided to hold three meetings of all the provincials, grouped by continents: Asia, Europe, America. They will deal with the basic problems which are of concern at present either to all the provinces or to groups of them, in the first place that of religious life today, of reshaping and of the qualification of personnel, especially for the houses of formation. In order that the formulation of these problems should conform as closely as possible to the actual needs, local or more general of the Congregation, the opinions of the provincials have been sought, and also those of Provincial councils and individual confreres on subjects to be placed on the agenda. It is

proposed to hold these meetings in February for Asia, in April for Europe and in May for Latin America.

The plan of the visits which the Consultors in charge of groups of provinces will make from mid-September was also decided upon; the programme of work for these visits was laid down, with the relevant dates and matters to be dealt with, in addition to matters of purely local concern, by Provincial conferences. Such a clear and well studied picture of planned activity helps to intensify and harness our efforts to implement as soon and as widely as possible the directives of the Council and the General Chapter. In this way wide and well-founded experience will be gained which will be of great value for the next special General Chapter.

Amongst the items of a more specific character which are listed for the coming months are the meetings of those concerned with the direction of aspirantates: these will be held under the direction of the Catechist General, in January for Italy and in March for Spain and Portugal. These meetings will provide an excellent opportunity for examining the problems which grow daily more acute concerning vocations, and the principles on which the training of our personnel must be based.

In February, 1968, the Economist General proposes to hold meetings of Provincial Economers, for Asia and Central Europe respectively.

In June 1968 the Catechist General will repeat for Latin America the Meeting of Novice Masters which has already taken place for the Novice Masters of Europe.

At the end of September, 1967, in Rome, the National Council for Parishes will meet for the first time.

* * *

As in the past we give a brief list of the more interesting events about which information has been received from the various provinces, and which can serve as models to be copied throughout the congregation. The list is naturally limited to items organised by the different provinces for the confreres.

At Ariccia (Rome) the Italian provincial conference organised a meeting to study the Spiritual Exercises of the confreres to examine how the present set-up in the congregation corresponded to the teachings of Vatican II and to bring about some practical improvements. Those of our priests who are especially competent in this field took part.

A meeting, attended by Rectors, Vice-Rectors and Confessors, was organized for the provinces of Venezuela, the Antilles and Mexico to consider the matter of spiritual direction.

Catechetical courses were held in Venezuela, Brazil and Ecuador, open also to confreres from Colombia, the Antilles and Mexico, for the preparation of preachers and of teachers of religion in the schools. In Italy the object of a similar course was the preparation of coadjutor catechists. The catechetical course organised by Catechetical Institute of the PAS at Mendola (Italy) is now in its third year, and has proved very successful; it is open particularly to religion teachers in state schools.

A 15-day course was held at Muzzano (Italy) for newly appointed Rectors of Italy, Spain and Portugal to prepare them for their new office: general problems were dealt with concerning religious life, direction of our communities, and the different forms of our apostolate.

At Lyons a Biblical Congress was held for French speaking confreres from France and South Belgium, presided over by eminent specialists, to study the difficulties met with in interpreting the Bible to the modern world. At Rehims, also for French-speaking provinces, a 6-day meeting took place to consider the formation of the « Salesian priest ». The meeting was preceded by intensive study on the part of special commissions, and examined all aspects and phases of formation (religious, priestly and apostolic) in the light of external relationships and the needs of the Church, from the Novitiate to the early years of the priesthood.

The course in sociology, organised for coadjutors and now in its 3rd year, continued at Turin, while at Rome the first course was held in Means of Social Communication to prepare teachers of cinematography in the schools and leaders of the « cine-forum ». Four courses

on Youth Associations were held in Italy for Catechists, Consultors and Directors of Oratories, and those in charge of groups and associations, dealing with the following topics: « The formation of associations and the educative community », « Educators and group-leaders », « Youth groups and associations ».

In general the picture is one of a proliferation of meetings and other activities throughout the congregation, an indication of the general desire to get to grips with problems and meet new situations in the post-conciliar climate of renewal. At times we might get the impression that it all adds up to a complex and onerous business without immediate practical results. But there is no doubt that well-organised enterprises of this kind bring problems into focus and clarify the various factors; they shed light on things and circumstances formerly unknown or undervalued; they open the way to the discovery of methods and practical solutions which represent a real achievement in enabling the Congregation to meet the demands at present made on it. And this revival amidst the uncertainties, the uneasiness and the lack of moderation inherent in every quest is one of the facts and factors which must be reported as a positive result.

V. DOMUMENTS

*Edict for the informative process on the good fame and holiness of
te Servant of God Aloysius Mary Olivares, Bishop of Sutri e Nepi.*

EDICT

ALOYSIUS

*of the Title of St. Andrew della Valle
Cardinal of the Holy Roman Church TRAGLIA
Vicar General of His Holiness*

Judge in Ordinary of the Roman Curia e its District, etc.

Since the Ordinary Informative Process of the fame for holiness of the Servant of God ALOYSIUS MARY OLIVARES, Bishop of Sutri e Nepi, has been introduced before this Sacred Tribunal of the Vicariate of Rome, and since according to the prescriptions of the Sacred Canons a diligent investigation must be made of all writings attributed to him, by this present edict we enjoin on all and each of the faithful, whether ecclesiastics, religious of either sex, or laity, to send as soon as possible to us personally or to Our Tribunal (Piazza S. Callisto 16, Roma), all writings which have in any way as their author the said « Servant of God », i.e. all printed works and inedited material even though only dictated or subscribed by him, as also addresses, letters, autobiographies, diaries etc, no matter what such works deal with.

Those who wish to retain originals should present properly authenticated copies.

We remind also all and each of the faithful of the strict obligation imposed on them by the Code of Canon Law, of making known to Us,

or to the Promoter of the Faith of our Tribunal every fact, information and circumstance, which would provide grounds for argument against the fame of holiness of the said Servant of God, or against the miracles said to have been worked through his intercession. In such a case, even religious of either sex are bound to write to Us directly, by secret and sealed letter, or to inform us through a confessor. In the case of illiterates, and all those who for any reason are unable to write, they should make matters known to their parish priest or confessor who will take the necessary action in accordance with Can. 2025 of the Code of Canon Law.

Finally we command that this present edict remain fixed for two complete months to the doors of our Vicariate, of the Curia of Sutri e Nepi, and of all the parish churches of the two Dioceses, as also of all the houses of the Salesian Society of St. John Bosco, and finally that it be published in the official Diocesan Bulletin.

Given at Rome, from the Seat of the Vicariate, on 16th December, 1966.

Aloysius, Card Vicar
G. Nastasi, *Chancellor*.

2. *Decretum Catanen. Beatificationis et Canonizationis Servae Dei Magdalenae Catharinae Morano, Sororis Instituti Filiarum Mariae Auxiliatricis*

DECRETUM

CATANEN.

BEATIFICATIONIS ET CANONIZATIONIS

SERVAE DEI

MAGDALENAE CATHARINAE MORANO

SORORIS INSTITUTI FILIARUM MARIAE AUXILIATRICIS

SUPER DUBIO

An signanda sit Commissio introductionis Causae in casu et ad effectum de quo agitur.

Totus exterius laborabat et totus interius Deo vacabat: in altero pascens conscientiam, in altero devotionem. Laboris ergo tempore: intus orabat seu meditabatur absque intermissione exterioris laboris, et exterius laborabat absque iactura interioris suavitatis (Gaufridi Vita S. Bernardi, I, c. 3, n. 26).

Ad quidem auream regulam *vitae mixtae*, quam Sanctus Paulus Apostolus *excellentiorem viam* (1 Cor. 12, 31) appellat, totam Serva Dei Magdalena Catharina Morano vitam ita conformavit, ut ipsa actuose *illuminare quam lucere solum* et *contemplata aliis tradere quam solum contemplari* (S. Tb. 2.2 q. 188, a. 6) merito valuerit.

In pago *Cherio*, prope archiepiscopalem Taurinensem civitatem, die 16 mensis novembris anno 1847, e Francisco Morano et Catharina Pangella parentibus, tam honestis et piis quam humilibus et pauperibus, nata est; postridie, Magdalenae Catharinae ei nominibus impositis, sacris baptismi undis est renata; sexta fuit ex octo liberis, quo-

rum tamen tres iam antea mortui fuerant et alii duo immature non post multum tempus obierunt.

Anno 1849, in oppidum v. d. *Buttigliera d'Asti*, eius familia, domestica egestate pulsa, post bellum inter Pedemontium et Austriam, migravit; ibi postea scholam frequentare coepit, quae hodie *materna* nuncupatur, cuique pia mulier iuxta illius temporis morem praeerat, et ubi adhuc puellula prima christianae vitae praecepta et catecheseos rudimenta didicit.

Anno 1855, patre orbata est; pauloque post morte erepta est et eius primogenita soror, Francisca, in suae aetatis flore sedecim annorum; quapropter maximus fuit luctus summaque familiae egestas; itaque Magdalena, cum esset vix annorum octo, repentino filia nata maior facta est; et, suam amplexa illacrimantem matrem, tamquam fortis mulier, perdulcibus verbis eam conabatur, in tam adversis rebus, consolari.

Quamvis prompto ingenio praedita sibi ad litteras fere innata esset propensio, tamen, domestica inopia cogente, studia dimittere debuit, et viduae matri oboediens, eam in texturae opere adiuvare; sed, cum tantam litteris studendi cupiditatem explere non posset, ita aegrotare coepit, ut sacerdos Pangella, matris sobrinus, quoddam praeberet subsidium, quo initia saltem litterarum perficere potuit.

Domestica egestate permanente, proposito magistralia studia persequendi, coacta est desistere; attamen, huiusmodi iacturae memoria serius eam adegit ad complectendos cura singulari tot pueros et puellas, multis quidem rebus indigentes, sed eruditione praesertim indigentiores et caritate.

Primo fuit Magdalena decennis sacra Synaxi refecta, anno autem 1860 sacro Chrismate linita: ad utrumque peculiare eventum magna cura se paravit, mente et corde, una cum voluntariis castigationibus, vigiliis et ieiuniis, quin etiam cum consilio sese Deo omnino devovendi et martyrii palmae desiderandae.

Anno 1862, matre consentiente, ludi magistrae munus accepit, quod per circiter quindecim annos, magna peritia obiit, maiore diligentia gessit, et maxima cum caritate perfecit; quare publicae auctoritatis laudem omniumque admirationem merito sibi comparavit. Interim auxi-

lio matri suae erat, et, vacuum tempus studiis tribuendo, magistrae inferioris et superioris gradus diploma omnibus punctis est consecuta.

In schola et in paroeciali ecclesia, in actionibus religionis et societatis, verbo et opere, ubicumque et omnibus, semper praeclaro exemplo fuit: regula enim, quam sibi imposuit et ordine fideliter servatis, consiliis insuper et responsis prudentium sui spiritus moderatorum obsequenter acceptis, in saeculo vixit, usque ad trigesimum suae aetatis annum, sicut actuosissima religiosa.

Tandem, post eius vitae praedictas vicissitudines, superiori sese Deo vivendi proposito, divina opitulante gratia, satisfacere potuit. Incerta prius, utrum vitam contemplativam an activam eligeret, supremo lumine ducta, suoque spiritus moderatori obsecuta, scite viam mediam iniit, et Instituto Filiarum Mariae Auxiliatricis, die 15 augusti 1878, nomen dare constituit: ad Deum per contemplationem amandum proximumque per actuosam vitam diligendum.

Duce sancta Maria Dominica Mazzarello, praedicti novi Instituti Confundatrice, die 8 decembris 1878, religiosum habitum induit; die autem 4 septembris subsequentis anni, primam professionem emisit; dieque 2 septembris 1880, votis perpetuis se obstrinxit, qua oblata occasione, Salesianae Familiae etiam Fundatorem cognovit.

Paulo post mortem sanctae Confundatricis, a qua Soror Morano propriam Salesianae Familiae peculiarem indolem haurire atque in se transfundere festinanter valuit, Superiorum iussu, in Insulam Siciliam, mense septembri 1881, se contulit. Ibi, sine ulla fere intermissione, per quinque et viginti annos mansit, variis sibi concreditis decursu temporis, Directricis et Inspectricis officiis fungebatur, cum prudentia et sedulitate, fortiter et suaviter, sicut *lucerna ardens et lucens* (Ioann. 5, 35).

Zelo domus Domini compulsa, Siculam regionem longe lateque sine intermissione peragravit, Salesianum vexillum proponens in viginti religiosis domibus, quas Oratoriis et Scholis, Collegiis et Officinis, affatim instruxit et ornavit: quare Salesianae Siculae Provinciae Soror Morano vera dici potest Fundatrix. Ubique per Insulam, sive pro pueris sive pro adultis catecheseos scholas instituit; quas, arcessitu Cata-

nensis Archiepiscopi, sub vigesima saeculi initium, apud quattuordecim catanenses paroecias instituit et usque ad pervigilium suae mortis sedulo curavit.

Inter tot opera et labores, quae Soror Morano, semper Deo confisa et materno auxilio Beatissimae Virginis Mariae, assidue et impigre, aequo animo ac serena fronte, obibat, omnibus, qui eam rogabant, ut infirmas valetudini consuleret haec verba recantare solebat: *Quiesce-mus in caelo, quiescemus in caelo!*

Die 26 martii anno 1908, laboribus fracta sed meritis et virtutibus plena, Serva Dei, unum et sexaginta annos nata at iam caelo matura, suam piissimam et actuosissimam vitam conclusit in Domino.

De fama sanctitatis Servae Dei, qua etiam vivens fruebatur, quae-que post eius obitum late diffusa est, ordinariae inquisitiones, inter annos 1935 et 1942, factae sunt Processibus Catanensi Informativo atque Rogatorialibus Taurinensi et Caracensi, qui, post Ordinarium Supple-tivum Catanensem, inter annos 1947 et 1952 adornatum, omnes de iure Romam missi sunt.

Multae interim ad Apostolicam Sedem pervenerunt postulatariae litterae quorundam Patrum Cardinalium, plurium Archiepiscoporum et Episcoporum, atque Ordinum Moderatorum et Superiorum Congre-gationum et Institutorum, necnon laicorum virorum in dignitate et auctoritate constitutorum, Beatificationis Servae Dei introductionem Causae deposcentes.

Deinde, S. Rituum Congregatio, scriptis eidem Servae Dei tributis, ad normam iuris, rite perpensis, die 29 Maii 1958, decrevit nihil obstare quominus ad ulteriora procedi posset.

Instante itaque Rev.mo D.no Carolo Orlando, Societatis Salesianae et Instituti Filiarum Mariae Auxiliatricis Postulatore generali, E.mus ac Rev.mus Dominus Benedictus Cardinalis Aloisi Masella, Ponens seu Relator Causae, in Ordinario particulari S. Rituum Congregationis Coetu, die 15 novembris anno 1966, dubium proposuit disceptandum: *An signanda sit Commissio introductionis Causae Servae Dei Magda-lenae Catharinae Morano, in casu et ad effectum de quo agitur.*

Et E.mi ac Rev.mi Patres, sacris tuendis ritibus praepositis, post

relationem ipsius E.mi Ponentis, inspectis Praelatorum Officialium suffragiis, omnibus mature perpensis, rescribere censuerunt: *Signandam esse Commissionem, si Sanctissimo placuerit.*

Facta demum de his omnibus Summo Pontifici Paulo Papae VI per infrascriptum Cardinalem, S. Rituum Congregationis Praefectum, fideli relatione, Sanctitas Sua *Commissionem Introductionis Causae Servae Dei Magdalenae Catharinae Morano, Sororis Instituti Filiarum Mariae Auxiliatricis, signare propria manu benigne dignata est.*

Datum Romae, die 9 Februarii 1967.

ARCADIUS M. CARD. LARRAONA, S. R. C. *Praefectus*

L. ✠ S.

✠ Ferdinandus Antonelli, Archiep. tit. Idicren., *Secretarius*

VI. DECEASED SALESIANS.

It can be seen from a cursory glance at the Acts that the mortuary notices of some confrères, asked for explicitly by the General Chapter, are not sent us. We must not deprive our deceased brothers of this timely remembrance and the prayers of the congregation.

Fr. Felix Amerijckx:

* 4.1.1920 † at Ghent (Belgium) 8.5.1967, aged 47, in the 26th year of his profession and 19th of his priesthood.

Fr. John Antal:

* 10.9.1892 † at Piosasco (Italy) 1.5.1967, aged 74, in the 56th year of his profession and 48th of his priesthood. He was a rector for 10 years, provincial for 16 and Catechist General for 13 years.

He entered on his salesian life with enthusiasm after coming from Hungary to Italy for his aspirantate. He did his practical training and was ordained in Spain. He then returned to Hungary where, as rector and provincial, he extended and consolidated the salesian apostolate. He, and the salesian work, were held in great esteem.

He left his fatherland for good after the communist takeover, and went to Turin. Here he was elected Catechist General, as if to represent all the members of the congregation suffering persecution.

Simplicity, cordiality and humble goodness were his characteristics; a fervent piety, a total dedication of himself to others, and a generous service of God distinguished him.

The ready renunciation of office, his love of solitude hidden from the world and the personal sufferings he felt as he witnessed the holocaust of the church and the congregation in his native land accompanied him to the end.

Fr. Conral Antonczyk:

* 17.11.1904 † at Talca (Chile) 2.5.1966, at the age of 61, in the 37th year of his profession and 28th of his priesthood.

Fr. Joseph Bellone:

* 19.7.1880 † at Catania (Italy) 7.8.1967 at the age of 87, in the 66th of his profession and 57th of his priesthood. He was rector for two years.

He joined the salesian congregation which had only just been founded in Sicily, while still in his teens. He was drawn by a very strong desire to give himself to the education of youth — and as a reward he seems to have been given the grace of always remaining young in spirit.

Coad. Joseph Benazzato:

* 23.12.1915 † at Bethlehem (Jordan) 15.4.1967, aged 51, in the 29th year of his profession.

He was an exemplary salesian, loved by the confrères for his lively character. Used to a very active life, he suffered intensely when he could not move from his bed because of illness. However, he found consolation by offering his suffering for the preservation of young vocations in the congregation.

Fr. Jamès Bertolino

* 16.9.1900, † at Turin (Italy) 14.7.1967 at the age of 66: in the 42nd of his profession and the 39th of his priesthood. He was rector for 18 years.

This exemplary member of the congregation was noted for his gentleness of character and his cordial goodness to all. He worked especially in the oratories and parishes. As rector and parish priest, he was always zealous and well known for his dedication and sacrifice. His deep piety, gave him trust and serenity in his ministry.

Fr. Constantine Bili

* 1.9.1911, † at Shillong (India) 5.5.1967 at the age of 55, in the 34th year of his profession and 22nd of his priesthood. He was rector for one year.

As a result of his zealous missionary activity in Assam, he was appointed parish priest of the cathedral in Shillong. His ready friendli-

ness, his great patience and his optimism won the affection of all, especially of the young.

Fr. Stephen Bosio:

* 7.12.1890, † at Serravalle Scrivia (Italy) 3.5.1967 at the age of 76, in the 57th of his profession and 50th of his priesthood.

He was a missionary in China for 15 years. During the last 14 years of his life, he was chaplain to the Daughters of Mary Help of Christians. He was noted for his love of the congregation, his spirit of work and his patient acceptance of suffering.

Fr. Denis Brambilla

* 5.12.1905, † at Bologna (Italy) 26.3.1967, at the age of 61, in the 38th year of his profession and 33rd of priesthood. He was a rector for 26 years.

After having exercised his ministry with zeal in various houses, he returned to Ravenna as rector and for 12 years he was untiring in his task. He did much for the reconstruction of the school, destroyed during the war. He helped to get the oratory going and left a lasting impression on all the boys who attended it.

Fr. Peter Cabiati

* 23.10.1905, † at Sondrio (Italy) 4.6.1967 at the age of 61, in the 39th of his profession and 32nd of his priesthood. He was rector for three years.

He left his trade as carpenter at 23 to become a salesian. For 18 years he worked in the very ancient and now large parish of St Benedict, exercising an untiring apostolate. He had special care for the poor and for those fallen away from the church. Broken in health he continued his highly thought-of work as spiritual director.

Fr Emmanuel Cadena

* 13.5.1875, † at Quito (Equador) 19.8.1967 at the age of 92, in the 73rd year of his profession and 66th of his priesthood. He was rector for three years.

He was the oldest salesian in Ecuador. He spent the first years of his apostolate at the mission of Gualaquiza. Later, he worked as teacher and confessor in many houses. He did outstanding work as chaplain. The last five years of his life he passed in suffering and prayer.

Fr. Charles Cattaneo

* 19.10.1907, † at San Paulo (Brazil) on 15.5.1967 at the age of 59, in the 32nd of his profession and 23rd of his priesthood.

He worked with great zeal in the north east of Brazil and in the missions of the Rio Negro among the boys of the oratories, colleges and among the native of Rio Negro. In his apostolate, he was always zealous and generous; he did not know what it was to spare himself. Hard with himself, he was patient and kind to others. He had much physical suffering before the end of his life, which he offered generously to God.

Coadjutor Silvester Colussi

* 30.12.1900, † at Bahia Blanca (Argentina) 11.5.1967 at the age of 66, in the 40th year of his profession.

Coadjutor Raymond da Cruz

* 24.4.1883, † at Goiania (Brazil) 27.1.1967 at the age of 83, and in the 63rd year of his profession.

Fr. Louis de Carlo

* 2.10.1920, † at Rome (Italy) 14.5.1967 at the age of 46 in the 18th year of his profession and the 10th of his priesthood.

He worked generously as a missionary but was forced to return home because of ill health. He spent a long period in hospital, during which he exercised a valuable apostolate among the sick, especially the young and the members of religious orders.

Coadjutor Francis Eff

* 30.5.1909, † at Ens Dorf (Germany) 1.8.1967 at the age of 58, in the 39th of his profession.

He made his first contact with the salesian work at Munich when he was only 17. He passed the first 10 years of his religious life there, leaving a proof of his ability as a teacher. Here also he finished his apprenticeship as a printer. After the war, he was sent to the house of training at Ens Dorf. Here, he was noted for his technical ability and for his religious zeal. However he died suddenly of a heart attack.

Coadjutor Settimo Fantini

* 28.5.1881, † at Rome (Italy) 7.6.1967 at the age of 86 and in the 66th year of his profession.

Fr. Pasquale Fiori

* 30.6.1883, † at Rome (Italy) 22.2.2967 at the age of 83 in the 61st year of his profession and the 49th of his priesthood.

After spending some time as a missionary in South America, he was for many years a very zealous confessor at the parish church of Pius IXth at Rome. Although not generally known he was much sought after for confession. He was ready to help in every spiritual need at any time night or day. He was a father to the poor and the sick, a safe guide to souls because of his great prudence and deep knowledge of theology. As a person, he was noted for his modesty and goodness.

Fr. Martin Forasacco

* 7.11.1919, † at Bariloche (Argentina) 12.5.1967 at the age 47, in the 26th year of his profession and 15th of his priesthood.

Coadjutor Alcide Garcia

* 6.4.1907, † at Cartagena (Colombia) 20.5.1966 at the age of 59 and in the 39th year of his profession.

Fr. Isaac Giannini

* 24.11.1878, † at Turin (Italy) 24.4.1967 at the age of 88, in the 69th year of his profession and the 65th of his priesthood. He was rector for 8 years.

He was born at Betgiala, near Bethlehem in Palestine. He was always fatherly and likeable, as rector, parish priest, teacher of theology, confessor and writer; noted as an observant religious deeply attached to Don Bosco. He ended his long and fruitful apostolate in the Mother House of Turin.

Fr. Ildephonsus Gomez

* 22.8.1896, † at Teror (Canarias-Spain) 15.8.1967 at the age of 71, in the 50th year of his profession and the 41st of his priesthood. He was rector for 11 years.

He spent a long and fervent life of dedication to the congregation, the best years of his apostolate were spent in the houses of training.

He was esteemed by all for his untiring work his exemplary priestly spirit, his exact religious observance and his piety. He was a true apostle of devotion to Our Lady.

Fr. Francis Grmic

* 26.1.1913, † at Ljubljana (Yugoslavia) 4.5.1967 at the age of 54, in the 38th year of his profession and 28th his priesthood.

After finishing his studies at the Gregorian university, he worked first as a teacher in the studentates of Roma and Messina; then as parish priest at Latina, giving himself especially to work for the young and the sick. He returned to his native land and worked as parish priest of the Church of St. Teresa of the Child Jesus at Ljubljana. He died from a malady that had troubled him for many years.

Fr. Aloysius Guglielmetti

* 7.7.1887, † at Borgomanero (Italy) 3.7.1967 at the age of 80, in the 56th year of his profession and the 47th his priesthood. He was rector for 6 years.

He was always a willing and approachable man. As a salesian he was given a wide variety of responsibility — teacher in the elementary school, headmaster, catechist, prefect, rector of an oratory, parish priest, rector of Cavaglià for six years, and confessor. But he was above all, an assistant and educator until his last days. He loved work, especially as a teacher; he was good and gentle with all and he was a model in his observance and service of the Lord.

Fr. Sebastian Lando

* 20.1.1880, † at Randazzo (Italy) at the age of 87, in the 53rd of his profession and 41st of his priesthood.

He left his father's business at the age of 27 to give himself more completely to God: he became an aspirant of our house at Pedara. He was an excellent salesian assistant, exact, even to the point of scruple in fulfilling his duties. As a religious, he showed a great capacity for hard and constant work and offered himself generously to do whatever was to be done and which lay within his capabilities.

Coadjutor Donald Leach

* 14.6.1930, † at Union City, N.J. (U.S.A.) 26.3.1967 at the age of 36, in the 13th year of his profession.

Fr. Joseph Lizon

* 18.3.1901, † at Magdalena del Mar (Peru) 9.4.1967, at the age of 66, in the 42nd year of his profession and the 33rd of his priesthood.

He had the good fortune to have as his companion during the novitiate the servant of God Rudolf Komorek. He first went to Chile and then was transferred to the province of Peru-Bolivia. He was noted for his goodness and religious observance. He spent the last years of his life in the houses of formation at Chosica and Chacacayo.

Cleric Joseph Fernando Lopez

* 17.11.1947 † at Valencia (Spain) 20.6.1967 at the age of 19, in the 3rd year of his profession.

He found difficulty with his studies but he was a serious, well balanced and obedient person. His conduct was always exemplary — pious, simple, sincere and active. His companions have a very happy memory of his spontaneous friendship.

Fr. Charles Maly

* 25.1.1907 † at Unterwaltersdorf (Austria) 31.7.1967 at the age of 60, in the 44th of his profession and 35th of his priesthood. He was a rector for 6 years.

Fr. Orfeo Mantovani

* 9.10.1911 † at Madras (India) 19.5.1967 at the age of 55, in the 31st of his profession and 22nd of his priesthood.

He was a priest with very great zeal for souls, a great apostle of devotion to Our Lady, a worker for the poor and the needy. In this last type of work, he gave his life for his people. Through his charity he started extraordinary works for the needy, and when the propaganda of the press made him the distributor of an enormous grant of aid to underdeveloped countries, he retained the simplicity of a man who thought only of God and the good of his neighbour.

Coadjutor Giulio Marchesini

* 22.11.1919 † at Bollengo (Italy) 6.5.1967, at the age of 47, in the 23rd year of his profession.

He passed his 23 years of religious life as infirmarian, a task which he performed with a great spirit of sacrifice, with a desire to conform himself to Christ crucified. He was very attached to his religious vocation and he knew how to live its obligation with generosity and fidelity; he was noted especially for his religious poverty.

Fr. Giulio Mariti

*21.11.1895 † at Alassio (Italy) 16.3.1967 at the age of 71, in the 43rd year of his profession and 37th of his priesthood.

He unexpectedly cut short his career as an officer in the Alpini to become a son of Don Bosco, captivated by the charm of the salesian life at Valdocco. He was sent on the missions to South America. Because of ill health, he was forced to spend the last 17 years of his life at Alassio. The personality of Don Giulio has left an unforgettable memory of that cheerful simplicity, which did much to unite the community in brotherly union.

Coadjutor John Martini

8.7.1906 † at Cordoba (Argentina) 7.6.1967 at the age of 60 and in the 41st year of his profession.

He was a model for his simplicity, his love of work and his delicacy in dealing with everyone. He was constantly preoccupied for the salvation of souls, and showed himself very keen even as a boy, to spread knowledge of Don Bosco. In the houses where obedience sent him, he left a memory of his piety and his untiring energy in preparing children for their first communions.

Fr. James Mellica

* 7.6.1877 † at Piosasco (Italy) 25.8.1967 at the age of 90, in the 57th year of his profession and 52nd of his priesthood.

He entered the congregation after he had practised law for several years. He was noted for his exemplary life, his piety, his friendliness with all, and his humble acceptance of religious poverty. He was a very

zealous priest, exercising his ministry in the parish of Christ Adolescent, and the Oratory of St Paul at Turin and finally as the rector of the Basilica of Mary Help of Christian. During his last years, he completed his total dedication to the Lord, in our house at Piossasco, offering with resignation the sufferings of an almost complete paralysis.

Fr. John Mikes

* 9.1.1924 † at Senec (Czechoslovakia) 26.6.1967, at the age of 43 in the 25th year of his profession and the 16th of his priesthood.

Coadjutor Anselm Montani

* 7.8.1896 † at Quito (Ecuador) 14.8.1967 at the age of 71, in the 41st of his profession.

He arrived in Ecuador in 1926, and gave the greatest part of his energies to his work as assistant of Mons. Comin, and in various missions of the Apostolic Vicariate of Mendez. Affected by asthma and heart trouble, he passed the last years of his life in various houses of the province, working as bursar and caretaker. He gave to all an example of patience and punctuality, especially in the practices of piety.

Fr. Lodovico Moskal

* 7.6.1903 † at Utica N. Y. (U.S.A.) 7.2.1967 at the age of 63, in the 44th of his profession and the 36th of his priesthood.

Reading the words of the mass of the Purification, Fr. Moskal did not realise those of Simeon « Nunc dimittis servum tuum... » would be applicable to him that day. He was noted for his firm confidence in God and for his profound devotion to Our Lady.

Fr. John Noel

* 27.12.1921 † at Guingamp (Francia) 25.5.1967 at the age of 45, in the 18th year of his profession and 14th of his priesthood.

Fr. Joseph Omasta

* 15.3.1907 † at Munich (Germany) 23.7.1967 at the age of 60 in the 41st year of his profession and 31st of his priesthood.

Coadjutor Philip Parisi

* 28.11.1884 † at Marsala (Italy) 16.6.1967, at the age of 82 and in the 61st of his profession.

During his long salesian life, he carried on a quiet but fruitful apostolate in Malta, at Rome at the Catacombs of St Callistus and at Marsala, as teacher in the elementary school. His simple and straightforward manner, his goodness and his delicacy, his exemplary religious life will be remembered long by his pupils, who mourned the loss of a well loved master.

Fr. John Pellegrino

* 9.5.1896 † at Turin (Italy) 28.6.1967 at the age of 71, in the 44th year of his profession and the 42nd of his priesthood. He was rector for 30 years.

St. John Bosco fascinated him while he was a student of theology in the Seminary of Fossano, where he had as classmate the Archbishop of Turin, Card. Michael Pellegrino. His example was followed by his two brothers, Frs. Louis and Peter. His gentleness, his exquisite spirit of Hospitality were his outstanding characteristics during the many years of directorship in various Houses of the Congregation, in Piedmont and Rome. A long and painful illness enriched the soul of this worthy Son of Don Bosco.

Fr. Nicholas Ragghianti

* 5.11.1904, † at Alassio (Italy) 6.5.1967, at the age of 62, in the 45th year of his profession and the 37th of his priesthood. He was Rector for 15 years.

This was a salesian who lived in the spirit of Don Bosco, loving the souls of the young with the warmth of a father, preferring the poorest and most abandoned. These he collected with a confidence in providence, which was never disappointed but which scared the confrères. In order to realise the christian ideals in youth and to cultivate salesian vocations which he knew how to foster and encourage, he offered the last few months of a slow and painful suffering.

Fr. Alfred Ramelli

* 3.4.1907 † at Santiago (Chile) 1.7.1967 at the age of 60, in the 41st year of his profession and 34th of his priesthood.

He ended his life after a long and painful illness at Santiago, far from the pupils of the industrial school of Concepcion where he had given his best energies for more than 30 years. Gifted with excellent qualities of intelligence and heart, he gave them all to the service of

others, never asking anything for himself; a fine example of a priest and of a salesian educator.

Fr. Emanuel Riccardi

* 16.7.1920 † at Florence (Italy) 18.5.1967 at the age of 46, in the 26th of his profession and the 20th of his priesthood.

Fr. Elia Riva

* 27.5.1877 † at Gaeta (Italy) 30.3.1967 at the age of 89, in the 58th of his profession and 54th of his priesthood. He was rector for one year.

Don Riva was for many years the diligent secretary of the servant of God, Mons. Olivares, Salesian, Bishop of Sutri and Nepi. He copied in himself the religious spirit of his father, his zeal for souls, his humility and his simplicity. With his great gifts, he won the affection of the confrères and all the inhabitants of Gaeta, where he passed the last 20 years of his life.

Fr. Abele Roels

* 8.9.1932 † at Leuven (Belgium) 15.8.1967 at the age of 34, in the 15th year of his profession and 7th of his priesthood.

After many years of study and spiritual preparation, he was appointed catechist and professor of ecclesiastical history in our theologate.

His health was rather delicate, his character mild. Intelligent and always obliging he was a man highly esteemed by everybody, and all used to look upon him as the good priest who, with the utmost simplicity and warmth, was able to love his neighbour with unbounded charity. And he did every effort to help and prepare future priests for a saintly, apostolic, salesian life.

Fr. Francis Rossi

* 24.8.1926 † at Montechiarugolo (Italy) 6.5.1967 at the age of 40, in the 13th of his profession and 5th of his priesthood.

Troubled by the illness which was to take him to an early grave, he often posed the question with calmness « It is strange — the Lord has done so much that I might become a priest. Then only a few years after my ordination, is he to take me away from this work? The plans of

God are indeed different from those of men — but by good fortune, he knows best what is good for us ». He offered up his suffering generously.

Fr. Anthony Schneidtberger

* 25.5.1903 † at Ens Dorf (Germany) 14.5.1967 at the age of 64, in the 30th year of his profession and the 19th of his priesthood. He was rector for 7 years.

At the age of 32, he left the world and his trade of brick-layer to build greater things for God. His military service during the war destroyed his health, but afterwards he gave himself generously to the work of the congregation. A brief illness unexpectedly ended his life.

Fr. Onorato Serena

* 14.1.1881 † at Goiania (Brazil) 10.1.1967 at the age of 86, in the 67th of his profession and 52nd of his priesthood.

Fr. Francis Vargiu

* 16.7.1883 † at St. Lussurgiu (Italy) 27.2.1967 at the age of 83, in the 59th of his profession and 53rd of his priesthood. He was rector for three years.

All his life was a life of giving, of sacrifice, in the place where obedience called him. He worked with Don Torello to start the new work at Latina, then he worked for the immigrants in France; after that in Sicily to help the work at Riesi which had hardly begun: later he was director of the work at Caprocroce at Frascati. Everywhere he showed generous apostolic zeal in his work.

Fr. Charles Mascazzini

* 9.1.1924 † at Novara (Italy) 22.8.1967 at the age of 43, in the 25th year of his profession and the 15th of his priesthood.

He was a man of upright character faithful to duty, firm in his vocation, zealous in his salesian life. He was good, not through feelings, but by conquest of self and through a determined will. He gave himself to the good of souls with that forecefulness of character which he was able to keep under control. As a result, he was always friendly with the confrères and well liked by them. Death came to him unexpectedly, but the constant generosity of his work found him prepared for this great moment.

2º elenco 1967

N.	COGNOME E NOME	DATA DI NASCITA	ISPETTORIA	LOCALITÀ E DATA DI MORTE	ETÀ
30	Sac. AMERIJCKX Felice	4-1-1920	Belgio Nord	Gent (Belgio)	8-5-1967 47
31	Sac. ANTAL Giovanni	10-9-1892	Centrale	Piossasco	1-5-1967 74
32	Sac. ANTONCZYK Corrado	17-11-1904	Chile	Talca (Chile)	2-5-1966 61
33	Sac. BELLONE Giuseppe	19-7-1880	Sicula	Catania (Italia)	7-8-1967 87
34	Coad. BENAZZATO Giuseppe	23-12-1915	Medio Oriente	Betlemme	15-4-1967 51
35	Sac. BERTOLINO Giacomo	16-9-1900	Subalpina	Torino	14-7-1967 66
36	Sac. BILI Costantino	1-9-1911	Gauhati (India)	Shillon (India)	5-5-1967 55
37	Sac. BOSIO Stefano	7-12-1890	Novarese	Seravalle Scriveria (Italia)	3-5-1967 76
38	Sac. BRAMBILLA Dionigi	5-12-1905	Lombarda	Bologna (Italia)	26-3-1967 61
39	Sac. CABIATI Pieuro	23-10-1905	Lombarda	Sondrio (Italia)	4-6-1967 61
40	Sac. CADENA Emanuele	13-5-1875	Quito (Equatore)	Quito	19-8-1967 92
41	Sac. CATTANEO Carlo	19-10-1907	Manaus (Brasil)	S. Paulo (Brasil)	15-5-1967 59
42	Coad. COLUSSI Silvestro	30-12-1900	Bahía Blanca (Arg.)	Bahía Blanca	11-5-1967 66
43	Coad. CRUZ Raimondo da	23-3-1883	Belo Horiz. (Brasil.)	Goiania (Brasil)	27-1-1967 83
44	Sac. DE CARLO Luigi	2-10-1920	Pugliese	Roma	14-5-1967 46
45	Coad. EFF Francesco	30-5-1909	München (Germ.)	Ensdorf (Germ.)	1-8-1967 58
46	Coad. FANTINI Settimio	28-5-1881	PAS - Roma	Roma	7-6-1967 86
47	Sac. FIORI Pasquale	30-6-1883	Romano-Sarda	Roma	22-2-1967 83
48	Sac. FORASACCO Martino	7-11-1919	Bahía Blanca (Arg.)	Bariloche (Arg.)	12-5-1967 47
49	Coad. GARCIA Alcide	6-4-1907	Medellín (Colomb.)	Cartagena (Col.)	20-5-1966 59
50	Sac. GIANNINI Isacco	24-11-1878	Centrale	Torino	24-4-1967 88
51	Sac. GOMEZ Idefonso	22-8-1896	Córdoba (Spagna)	Teror (Spagna)	15-8-1967 71
52	Sac. GRMIC Francesco	26-1-1913	Iugoslavia	Ljubljana (Iug.)	3-5-1967 54
53	Sac. GUGLIELMETTI Luigi	7-7-1887	Novarese	Borgomanero (It.)	3-7-1967 80
54	Sac. LANDO Sebastiano	20-1-1880	Sicula	Randazzo (It.)	17-4-1967 87
55	Coad. LEACH Donald	14-6-1930	New Rochel. (USA)	Union City, N.J. (USA)	26-3-1967 36
56	Sac. LIZON Giuseppe	18-3-1901	Perù	Magdal. del Mar	9-4-1967 66
57	Ch. LOPEZ Giuseppe	17-11-1947	Valencia (Spagna)	Valencia	20-6-1967 19
58	Sac. MALY Carlo	25-1-1907	Austria	Unterwaltersdorf	31-7-1967 60
59	Sac. MANTOVANI Orfeo	9-10-1911	Madras (India)	Madras	19-5-1967 55
60	Coad. MARCHESINI Giulio	22-11-1919	Centrale	Bollengo (It.)	6-5-1967 47
61	Sac. MARITI Giulio	21-11-1895	Ligure	Alassio (Italia)	16-3-1967 71
62	Coad. MARTINI Giovanni	8-7-1906	Córdoba (Argent.)	Córdoba	7-6-1967 60
63	Sac. MASCAZZINI Carlo	9-1-1924	Novarese	Novara (Italia)	22-8-1967 43
64	Sac. MELLICA Giacomo	7-6-1877	Centrale	Piossasco (It.)	25-8-1967 90
65	Sac. MIKES Giovanni	9-1-1924	Slovacca	Senec (Slovac.)	26-6-1967 43
66	Coad. MONTANI Anselmo	7-8-1896	Quito (Equatore)	Quito	14-8-1967 71
67	Sac. MOSKAL Lodovico	7-6-1903	New Rochel. (USA)	Utica N. Y. (USA)	7-2-1968 63
68	Sac. NOEL Giovanni	27-12-1921	Paris	Guingamp (Fr.)	25-5-1967 45
69	Sac. OMASTA Giuseppe	15-3-1907	München (Germ.)	München	23-7-1967 60
70	Coad. PARISI Filippo	28-11-1884	Sicula	Marsala (Italia)	16-6-1967 82
71	Sac. PELLEGRINO Giovanni	9-5-1896	Subalpina	Torino	28-6-1967 71
72	Sac. RAGGHIANI Nicolao	5-11-1904	Ligure	Allassio (Italia)	6-5-1967 62
73	Sac. RAMELLI Alfredo	3-4-1907	Chile	Santiago (Chile)	1-7-1967 60
74	Sac. RICCARDI Emanuele	16-7-1920	Ligure	Firenze (Italia)	18-5-1967 46
75	Sac. RIVA Elia	27-5-1877	Centrale	Gaeta (Italia)	30-3-1967 89
76	Sac. ROELS Abele	8-9-1932	Belgio Nord	Leuven (Belgio)	15-3-1967 34
77	Sac. ROSSI Francesco	24-8-1926	Lombarda	Montechiarugolo	6-5-1967 40
78	Sac. SCHNEIDTBERGER Ant.	25-5-1903	München (Germ.)	Ensdorf (Germ.)	14-5-1967 64
79	Sac. SERENA Onorato	14-1-1881	Belo Horiz. (Bras.)	Goiania (Bras.)	10-1-1967 86
80	Sac. TONIOLO Andrea	21-1-1900	Venezia	Castello di Godego	24-8-1967 67
81	Sac. VARGIU Francesco	16-7-1883	Romano-Sarda	S. Lussurgiu (It.)	27-2-1967 83