



# ACTS OF THE SUPERIOR COUNCIL

## OF THE SALESIAN SOCIETY

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## I. LETTER OF THE RECTOR MAJOR

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*Turin, Feast of St. John Bosco, 1969.*

*My dear confreres and sons,*

I am particularly happy to resume my conversation with you on the day dedicated to our Father. Here at the motherhouse, whilst I am writing, a devout and recollected crowd of Salesians, Daughters of Mary Help of Christians and faithful, including many young people, are streaming into the Basilica to render their homage and to pray to the Saint of youth.

I recall with emotion that at this very moment all over the world thousands of souls are praying to Don Bosco as their Father and Master. I should add, however, that in these times of agitation and confusion the truest and most effective homage that our Father asks of us who are proud to be his sons is not just a vague, sentimental love but fidelity to him. Without this we run the risk of indulging in an empty verbosity or sentimentality quite unconnected with that authentic love which happily expresses itself in deeds.

Paul VI recently reminded a group of newly-ordained priests of this truth, saying: « You can indeed have an important and great influence in the Church *if you are what you should be* » — in other words, if we are truly faithful to Don Bosco.

Now I want to go on to express my sincere thanks to so very many who kindly sent me their Christmas greetings. I do so here because I fear that an acknowledgement may not have reached each one personally. However, I would like to assure all of a particularly grateful *memento* of their desires and intentions.

Together with the greetings I was pleased to get a lot of news — very much of it consoling — about the life and activities of our many works. What has particularly comforted me is the evidence that the importance of the Special General Chapter has been everywhere taken to heart and that work has already begun in a prompt and serious way to prepare for the Provincial Chapter. I say « serious » because of the keen study and research taking place in order to give to the Congregation, without any sense of agitation or excess, a sound and realistic contribution based on experience, as well as a firm proof of love and the desire for a true and fruitful renewal.

### **Reception of the letter on poverty**

Further consoling news that accompanied the greetings concerned the reception given to the letter « *Our Poverty To-day* ». I confess that I felt very moved at the evidence of agreement with it and more so at so many sincere suggestions. A few extracts out of many will surely please you.

One confrere expressed himself thus with transparent simplicity: « I was surrounded by a host of little things which I hadn't noticed, but reading your circular letter made me blush. And to think that I am called a missionary and that in our parish there is a poverty that seems incredible! But I have already started to dispose of all those things in order to live as I have professed... Please accept my humble letter as a sign of support ».

Another confrere wrote to his superior: « The Rector Major's letter on poverty is having its effect on me. I include herewith a cheque given me by my brother in order to buy myself a fine suit. The fine suit can go to one of those many poor people so close to his heart ».

A rector says: « Thank you for your letter on poverty. It was about time that we heard a clear voice on it... We are taking three or four points from it each day for meditation, as it provides much food for thought ».



A provincial admits: « As a consequence of the letter, the Council is concerning itself for the first time expressly with poverty in the province. Alongside consoling evidence of it, other matters have forced superiors and confreres to review and foresee things and above all to create a mentality in keeping with the principles and norms contained in the letter ».

Another provincial has invited the confreres of his province to send in with all liberty their remarks and suggestions concerning the responsibilities proper to the Provincial Council and to the province as a whole with regard to poverty.

In many communities meetings are being held in order not only to make the suggested *Scrutinium* with courageous frankness but also to come to practical conclusions as a result of it. I expect from each provincial in due course a full report on the actual results achieved in each province.

I have quoted just a few examples out of so many. What is of the greatest comfort is the positive reaction which the letter provoked everywhere. However, it must be kept up and the great appeal must not be allowed to become void. We must all pledge ourselves, in word, and above all in deed, to cherish this climate of a living poverty to which Don Bosco — more than ever to-day in line with the Church — invites us.

Let us keep well in mind that this obligation implies that each one should be concerned not so much with what concerns the others but with what he himself must do with loyalty in his own case. Only thus can we give to the Congregation that sense of dynamic youth which has its roots in poverty.

### **Once again: solidarity**

Bound up with the obligation of poverty is that of solidarity, and I know that in this also the provinces are already on the move. As I have already written, it is clear that we are concerned here with a duty that

combines justice and fraternal charity. Precisely on this account the fruits of this solidarity must come from each one of us as persons and as communities. Therefore we are not considering here the collecting of offerings from benefactors, enterprises concerning collections, lotteries, etc., in order to secure funds destined for our needy works. That is not the point.

From our own poverty, lived more generously, from an administration that is more wise and attentive, from a prudent and intelligent economy, and — Why not? — from a certain renunciation of quite a lot of superfluous or inopportune things, there should come forth genuine fruits of solidarity towards our brethren and on behalf of all our needy works. I may tell you that I myself have witnessed such cases where too often the bare necessities of life were wanting and the confreres were living in conditions of extreme poverty, having to resign themselves to a slow paralysis of a great part of their social and apostolic work through lack of means.

Because of all this, I believe it will be appreciated if I present you with a first list of our works in the world that are in grave and urgent need of help. The situation and the indigence of these works are well known to us also through the recent visits of the Regional Superiors: I myself have been able to visit many of them personally on my journeys and I can even say that I have been deeply edified, yet sometimes quite shocked, at the condition of so many of these works towards which we cannot remain insensible.

Here at headquarters we have done and are doing whatever is in our power to help, but the needs are enormous and our means are not in proportion to the demands. Just think, however, what consistent help could be forthcoming from the united efforts of solidarity in so many provinces.

So that the distribution can be made in proportion to the true needs of the various works enlisted, it is opportune that the amounts be sent by each province to headquarters, addressed thus: « To the Rector Major towards fraternal solidarity », indicating in order of preference two or three works it is desired to help. Naturally such indications



will be respected and in due course in the *Acts of the Superior Council* an exact account will be given of the distribution of the funds.

Perhaps at the start not everything will work out precisely, but we shall learn as we proceed. The important thing is to start, firmly resolved not to let this call to solidarity towards our brethren go unheeded. I am sure that this appeal of mine for brotherly charity will not be in vain.

### **Works proposed for « Fraternal solidarity »**

Here are some of the works proposed for *Fraternal Solidarity*.

#### **EUROPE**

*Behind the Iron Curtain.* 5 works for the formation of personnel. For obvious reasons we do not give the names of the works or the countries.

#### **LATIN AMERICA**

I. *Bolivia.* This is one of the nations of South America that suffers most from the pains of development. In itself it is a country rich in natural resources but still in a very poor economic state. Our Salesians, with generous help from abroad, have succeeded in constructing a good part of the *Aspirantate at Calacoto*, where there are at present 100 aspirants. There is need to finish a two-storey building, of which so far only the shell exists. It is a very necessary work because Bolivia is in extreme need of vocations.

II. *Brazil.* 1) *Corumbá - « Cidade de Dom Bosco »* (Province of Campo Grande). Here it is a question of contributing towards the de-slumming of a district of the city. Financial help is needed for the construction of houses for the most needy, of workshops and of a chapel that will also be the parish church.

2) *Belem-Sacramenta* - « *Escola industrial salesiana* » (Province of Manaus). A boarding school for abandoned boys. It has urgent need of machines for the workshops.

3) *The Missions of Rio Negro* (Province of Manaus). These are extremely poor and unable to be self-supporting. They need help to maintain the six native boarding schools.

II. *Ecuador. The Missions of the Vicariate of Méndez* (Province of Cuenca). Help is needed to repair five parish churches constructed in wood and now in a precarious state.

IV. *Haiti*. Everyone knows of the extreme misery in which hundreds of thousands of people are living in this country. At *Port-au-Prince* our confreres have most urgent need of help to continue distributing « a plate of rice and beans », which is the one and only meal eaten daily by more than three thousand poor children who come to us from the shanty-towns of the city. Help is also needed to pay the wages of the teachers of the 1,200 boys housed in an immense shed.

V. *Paraguay*. The province here is in great need. It cannot subsist on its own because its works are so poor and the nation offers so few possibilities. Among the more immediate needs we point out:

1) *The Aspirantate at Ypacarái*. Help is requested in order to build a kitchen, a refectory for the boys and Salesians, and a chapel. So far only the walls are up. With a bit of regular help the construction of the aspirantate could be finished and once this economic worry is removed full attention can be devoted to the formation of the aspirants.

2) *The San Luis Oratory at Asuncion* (the capital). This is an oratory frequented daily by over 300 boys, but it has only one large room which has to serve as chapel, school, cinema, meeting place and shelter for the boys when it rains. At least some further quarters need to be urgently built in order to be able to run religious classes and meetings at the same time.

VI. *Uruguay. The Studentate of Theology and Philosophy at Manga*. In the library they lack fundamental works of consultation and this



hampers the formation of the clerics. The province is in a precarious financial state because of the serious economic crisis existing in the country. Works that would be most appreciated for the library are such as the following, which our confreres have never been able to procure: *Dictionnaire de Théologie Catholique*, *Dictionnaire de Spiritualité*, *Mansi*, *Migne*, the *Corpus Scriptorum* works, *Vindobonense*, etc.

## ASIA

I. *Korea*. People the world over are well aware of the difficulties facing the people of South Korea. Our confreres have their own share of worries and problems. We would like to mention in particular:

1) *The maintenance of our confreres in training*. 1,200 dollars (U.S.A.) need to be found each month and in spite of great efforts and daily worries there is never enough.

2) *The construction of the Aspirantate at Kwangju*, which is only half-built through lack of the 66,000 dollars (U.S.A.) still needed in order to make it habitable.

II. *India*. Along the River Ganges, on the borders of Bihar and Bengal, our confreres are working with rewarding results among 33,000 Santals, a people ripe for conversion. *The maintenance of 80 children of neophytes* weighs heavily on the finances of the province, which is already struggling to maintain its houses of formation.

III. *Vietnam*. This much-suffering country has a consoling number of aspirants who are very poorly housed, for the simple reason that they do not have 80,000 dollars (U.S.A.) to provide decent accomodation.

## AFRICA

*Congo: The « Cité des Jeunes » at Lubumbashi* (Central African Province) asks help in order to feed the starving people on the outskirts of the city: this is a work for the poorest of the poor.

## Volunteers for Latin America in the field of action

Charity does not consist in bread alone. In my previous letter I told you that even the sending out of help in personnel to places so badly in need is an even more efficacious form of solidarity and no less urgent than that of finances. I can tell you that the sending of volunteers to Latin America, even though it cannot pretend to have solved all the problems, has been like a helpful blood-transfusion for some provinces which were in a really serious situation. Those provinces write enthusiastically about the confreres in question, who are already inserting themselves gradually into the pastoral work, and they are most grateful to the provinces that made the fraternal gift of such confreres even at the cost of no little sacrifice.

For their part, the confreres sent out write to me expressing their happiness in finding so much pastoral work. What one of them says seems to interpret the common sentiment: « It is true that we live now in conditions of life so very much different from those in which we worked in our provinces of origin; there are so many and often difficult hardships, but we never regret what we left behind. Each of us is happy to have given everything to God, renewing that offering every day ». There in a few words we find the programme of our Volunteers: « To give all to God », for God has need of generous hearts that know how to give themselves without reserve and without fear of sacrifices and renunciations, to give all to the numerous souls in those countries that await the ministry of the priest but find themselves like sheep without a shepherd.

These confreres have given up all things in order to go to those lands where their heroic brothers, through far too scanty numbers, illness and deaths, felt discouraged when confronted with the precarious situations of those dioceses and apostolic works. They have also given up all things as a witness to those confreres who at home labour away at their ordinary duties and to those young people who before joining want to see in us a Congregation that has not come to terms with mediocrity and routine but is still living intensely the missionary spirit



left to us as a heritage by Don Bosco. His, spirit was primarily one of living faith and sacrifice, overflowing into pauline charity, a charity, namely, which makes itself all things to all men without counting the cost, in order to bring all to Christ.

### **Deeds not just words**

At this stage it seems opportune for me to make an observation that may not at first seem relevant. It has been remarked that nowadays there seems to be a never-ending succession of meetings, round-table talks and congresses, which discuss everything too hastily and get no results, nothing concrete or constructive; that all too often, in fact, they leave in the participants only a sense of confusion of ideas, resulting in a deep discomfort and bewilderment that lead on to arbitrary actions and abuses concerning almost every field of activity in the Church and in the Congregation itself.

I am not at all against meetings, round-table talks, etc; as a matter of fact, I consider them useful and productive if they are wisely distributed regarding number, topics, aims, participants, speakers and expenses and if they are well organized and sensibly conducted. Primarily what I want to say is that such meetings — and I am talking especially about our own environment — cannot be at any time a substitute for the channels through which norms and directives are given officially. Whatever the conclusions arrived at on such occasions, they may not be presented or accepted as the norm or justification for enterprises or lines of conduct which need the prior authorization of the competent authorities. To act thus would lead in different ways to a process of dissolution and, I might say, chaos.

But what I wanted to say regarding a proliferation of meetings about which one often hears complaints, is something different. Perhaps, as not a few confreres have observed, very often in such meetings it would be more useful to the Congregation, as well as to the Church, to get down to finding out just how to put into practice the many use-

ful and binding directions and arrangements that are communicated from time to time.

Certainly it would seem more profitable for the Congregation itself and for all of us to give time in serious, organized and systematic work, conducted along the lines already indicated by so many conciliar, papal and Salesian documents, in a joint effort to unite our strength in constructive form, rather than waste it in mere words or downright criticism or disputes which too often get us nowhere and are far from bringing about that true enrichment of which the Church and the Congregation have urgent need.

### **Work together for improvement**

The recent words of Paul VI to the workers of Taranto were never more opportune: « To express Ourselves in terms that are very much in vogue to-day, what seems to be foremost in the minds and conversation of many is that type of contestation that appears to aim at the partial or total destruction of all regard for and trust in existing moral structures. What will come as a result of this, We do not know, but seeing you so faithful, so prompt, so eager and so sincere, there comes to mind another formula which We pass on to you. It is a formula that constructs rather than demolishes; it is not that of contestation but one of collaboration, *collaboration!* Try hard to work together. There are thousands of things wrong, hundreds of faults, so many things missing, so many things incomplete, and yet so many fine things to accomplish, new things made possible by the modern world. Let us work together, let us try to construct, let us aim to build a beautiful modern city of men, a beautiful city of God, where Christians may come together as brothers and citizens » (*Osservatore Romano*, 27-28 January, 1969).

In that spirit our Volunteers have given us a magnificent example: they do not enter into discussions, still less disputes, they do not get involved in problematical or questionable affairs, but with the simplicity



of all those within the Church who have been true constructors, they simply say: « Here I am! My programme is to spend myself entirely for God and for souls! ».

### **Renewed appeal for Latin America**

Theirs is an example that gives all of us courage and faith, and at the same time invites us to think and — Why not, if God so inspires us? — to imitate them. And precisely on this point of imitation, I come once again to renew this year the invitation for Volunteers for Latin America. The conditions remain the same: priests below 40 years of age, for the space of five years, for pastoral activities. Yet I do not wish to be unfair to our coadjutor confreres from whom I have had — well! — protests (welcome ones really) because last year they were excluded from the appeal for Latin America. All right, then: let us make an act of reparation by extending the invitation now also to our coadjutor confreres, under the same conditions as for the priests.

I have on my desk various requests that have come to me during the past few months. After this renewed official invitation I am sure that other confreres will also volunteer, with full knowledge that they go out to face a life in very many ways uncomfortable, in order to make a personal contribution to the spreading of the message of salvation by helping their brothers in those lands that have sent out this S.O.S. It seems to me that such a service fully accords with those Salesians who desire to carry out their apostolate in a poor world and in the service of the poor, i.e. in Latin America, which is to-day the centre of the passionate interest of the whole Church. There they will find all the elements to satisfy these desires of theirs. And the provinces that thereby lose such confreres will be abundantly rewarded by the missionary spirit that will develop and flourish in them, a spirit which promotes a generosity and fervour that will be an efficacious appeal also for vocations.

I would like to ask that the applications of prospective volunteers addressed to me should arrive before the end of April in order to give time for the necessary re-arrangements.

### **The Special General Chapter of the F.M.A.**

Before passing on to two subjects of particular interest, let me mention something else. At this time in Rome at the new International Institute of « Maria Ausiliatrice », the Special General Chapter of the Daughters of Mary Help of Christians is taking place. You will realize its importance on account of the problems arising from the very nature of the chapter itself and because of the new elections resulting from the edifying resignation of the Mother General and the whole Council.

As Apostolic Delegate to the Institute, I am following the labours of this Assembly, which is showing full consciousness of the responsibility of the mandate confided to it in these delicate moments. Given the complexity and number of themes on the agenda, the meetings are likely to continue for several weeks.

It is our fraternal duty to accompany them with our prayers. At the same time it is our fervent good wish that from this Special Chapter the Institute, which has already gained great merit in the Church, may come forth reinvigorated and renewed, above all spiritually and in authentic fidelity to our common Founder. May it be wisely and courageously open and sensitive to the signs of the times, in order to carry out its mission to youth, which runs parallel to our own.

### **The Centenary of the Congregation**

Let us come now to the first subject I have hinted at.

We have only just concluded, on the 8th December last, the celebrations for the Centenary of the Basilica of Mary Help of Christians, a report on which you will find in the section entitled « Activities of the Superior Council ». Now I invite you to remember another cen-



tenary, viz. the approval of our Congregation by the decree of the Holy See dated 1st March, 1869.

I would say that the two events did not follow upon each other accidentally. With the construction and consecration of the temple at Turin, Don Bosco placed his Congregation, begun in extremely modest form in 1859, under the very special protection of Mary Help of Christians, and to her maternal care he confided the future of his creation. The Congregation proved itself effectively in the first ten years of its life, but because of its very growth and its original purpose, it had become surrounded by conflicts and difficulties that stood in the way of its approval.

Of all this Don Bosco had full knowledge when on 8th January, 1869, he left for Rome, but his trust in Mary Help of Christians would not let him give up the undertaking. Later he said to his sons: «I thought of going to Rome... Enormous obstacles had arisen... Many bishops and other people, even though very pious and favourable to me, tried to persuade me that it would be useless going. I got letters from Rome stating that it would be utterly futile and a waste of time to go there, since what I desired would never be granted and the approval of the Rules was impossible. I thought then: Everything is against me, yet my heart tells me that if I go to Rome, then God, who holds the hearts of men in His hand, will want to help me: so I will go to Rome. Full of confidence, then, I went. I was intimately persuaded that Our Lady would help me and dispose everything in my favour, and no one could take away that conviction ».

We know the outcome: Our Lady, by her extraordinary intervention, opened up all the roads that led to the hard-won and well-merited approval.

### **The significance of the papal approval**

When our Father returned from Rome, those who lived at the Oratory knew instinctively that he had been successful. Cavalier Oreglia

wrote in those days: « Everyone at the Oratory seemed to have gone wild with excitement: there was singing and music and shouting, everyone terrifically happy. Not even the bells were quiet for a moment, obliging even those at a distance to rejoice with us ».

We live to-day in a position peacefully acquired before the Church and the world, and so perhaps we may not fully appreciate the effects of a recognition offered us by the Congregation without our having done anything to gain it ourselves. But let us go back to the Spring of 1869.

The pontifical decree gave its approval to the Congregation and with it the right to live and act according to its own rules, freedom from external interference, acknowledgement of its precise mission on behalf of youth. Turin was to remain the radial centre of the work but the wide seas of the world already lay open before it.

Don Bosco, moreover, moved in all his enterprises by the highest principles of faith, saw in the seal of Rome the official insertion of the Congregation into the great spiritual organism of the Church. This to him was the most comforting thing of all, precisely because of the high idea he had of the Church and because of the justifiable pride he always had in putting himself and his religious family at the service of the Kingdom of God. His mission amongst youth had now become part of the mission of the Church.

« We have chosen to live *in unum* »

But, speaking and writing to the Salesians on that occasion with all the strength of conviction and conscious responsibility, Don Bosco underlined another result, viz. the strength of *unity* that the pontifical approval offered to the members of the new Congregation. His memorable talk on the evening of 11th March, 1869, to the Salesian community, gathered in the refectory after night prayers, is wholly inspired by this great theme. This is what he said:

« My dear sons, our Congregation is approved and we are united



one to the other. I am joined to you and you are joined to me, and all of us together are joined to God... We are no longer private persons but we form a Society, a visible body... This evening I shall not say much, but remember it, because it is the basis of our Society... We have chosen to live as one (*vivere in unum*). What does it mean to live *in unum*? » Having thus introduced his subject, our good Father developed it, according to his practical nature, with a wealth of details and examples, aiming quite evidently to define a spirit and to establish an idea: the idea of unity which ought to bind together all the energies of the Salesians in their charity, in their purpose, in their work, in their common mission. At the distance of a century it is our duty to recognize that the continuance and spread of our family has been due in great part to the united strength of Don Bosco's spirit.

Taking an over-all glance at our history, we can see no disruptive forces at work, no domination of mere individualism over the common good. The Congregation has gone on with an open-hearted, if perhaps at times ingenuous, enthusiasm in fearless enterprises, but the figure and thought of Don Bosco have remained unreservedly our ultimate norm of action, the spiritual patrimony of the first generations passed on as a sacred heritage to those who came after, and we have experienced no serious indiscipline or division. We have been a body that has not suffered fatal flaws, and the merit for this goes to those who have preceded us.

Nowadays one sometimes hears criticisms of the past and its deficiencies, but the unanimity of those past confreres in their spirit, apostolate and ways has obtained such positive results as to constitute for us a lesson of inestimable value based on the words and example of Don Bosco.

### **A call to unity**

A hundred years after that historic date, at a time when there is an all-round call for renewal and while, with so many wonderful

achievements, there is an urge towards new things which can also lead to confusion and to a dispersal of energies, I would like to take up once again and underline the talk of Don Bosco on that fundamental theme of unity.

The Congregation has need of the responsible contribution of all the confreres during this laborious time preceding the Special General Chapter, and this I have asked from each one of you personally. I desire that nothing should be lost of the magnificent patrimony of ideas, experience and youthfulness of which all of you are the trustees. We want to put into action every possible means in order to stimulate you towards a definite and filial duty of solidarity and collaboration. But for this to come about positively, it is necessary that the great principle of unity should predominate. Our thousands and thousands of confreres must converge towards a unity that promotes the common good of the Congregation. The most brilliant intellectual intuitions, the most admirable suggestions of individuals or groups, the discussion of problems at all levels — all this runs the risk of being reduced to a series of sterile exercises if it does not contribute to make perfect and render fruitful in unity the unmistakable mission to which the Congregation is called in our times.

### Unity in pluralism

To-day there exists a danger to this unity that is the very centre and *raison d'être* of our vocation, a phenomenon that goes by the name of pluralism. Let me make myself clear.

Our united strength quite obviously should not, and must not, cancel out the need of a pluralism that both Vatican Council II and our own 19th General Chapter have solemnly ratified. On the contrary, many undertakings have been launched employing to best advantage the resources of the Congregation and which, out of fidelity to our common mission, aim at meeting local needs in different ways. The XX General Chapter will be able to speak specifically and authoritatively on these



matters. We do not want monolithic schemes that destroy the characteristics and the fruitfulness of these sensitivities and particular needs, for Don Bosco has taught us this respect for human dignity and this cordial acceptance of the contribution and of the needs of all in the cause of good.

I merely wish to point out that pluralism, properly understood, cannot exclude the inescapable need of unity. I want also to state that the greater the need is felt for a variety of experiences, all the greater is the obligation to ensure unity in order to safeguard them and render them fruitful. We want a unity that gathers and gives value to the energies of all, not a vague solidity that disregards and suffocates them. Unity is needed to-day, just as it was for other reasons a hundred years ago, not only because of the gravity of the task ahead of us before the Special General Chapter but even more so because of the undeniable confusion that surrounds us and which can upset even our own minds by the complexity of our problems and the vastness of our institution.

The Pope has already sent us advice on this when, quoting an ancient writer, he warned our Congregation: « *Magnitudine laborat sua* ». The very vast expansion of our Congregation is in itself an inherent danger.

If Don Bosco appealed for unity in order to give strength and stability to his infant Congregation, we to-day must strongly renew this appeal for the work of postconciliar renewal in which we are responsibly involved.

It will be possible to preserve constructive unity in our Congregation if the fundamental principles of our christian and religious life and the truly essential elements of our spirit remain firm and clearly at work in each of us. We cannot construct upon the moving sands of those who, with facile self-presumption and shallow prejudice, claim the right to bring under discussion everything concerning the welfare of the Congregation.

Obviously it is not up to each single confrere to define in actual fact what constitutes the essential element of unity and what is required

for a reasonable pluralism, but this can be done, at the right time, only by those who have the authority to do so. We repeat, to depart from this elementary norm would be to bring the Congregation to a situation not only of confusion and uncertainty but one of downright anarchy, disintegration and sterility.

### **Unity in fidelity to the Pope**

Allow me to cite at least one sector of primary importance in which, wherever we work in the world, we must be *cor unum et anima una*, without indulging in any way in pluralism. I refer to fidelity to the Pope.

Our adhesion to the teaching of the Pope ought to have that spontaneity and that totality which is inspired by faith in the Gospel and in our fidelity to the teaching of Don Bosco. Hence we cannot, by subtle distinctions, destroy one of our most sacred characteristics that should not only be held high in the academic and official moments of our celebrations but also rendered factual and efficacious in the daily duties of our apostolate. This applies especially to these times, when, as we have all sadly come to know, even the authority of the papal magisterium is brought into open discussion. That magisterium, I am glad to recall, is the principle of our unity and of our union with the Church. Without this fidelity I cannot see how we can any longer be sons of Don Bosco.

Just when I was bringing this very letter to a close I received, quite unexpectedly, a telegram that I copy here in full. Because of the exceptional spontaneity of the gesture, the personal warmth that animates the wording of the message, and the trust that the Holy Father has shown in our modest work amongst youth, I am certain that we should all feel bound to live sincerely the sentiments and resolutions expressed by me in the telegram of reply which I also transcribe for you.



## Telegram of the Holy Father for the Feast of Don Bosco

Fr. Aloysius Ricceri,  
Rector Major of the Pious Salesian Society,  
Turin

*« On to-day's feast of St. John Bosco there is aroused in Our mind gratitude to God for having raised up in His Church that valorous Salesian Society on which We desire to invoke a special blessing of comfort for its vocation in the cause of the formation of youth, so that the more urgent and great are the moral and spiritual needs of the present generation of youth, and the more promising are the signs of its perennial capacity to correspond to the generous ideals of a renewed modern life, so much the more may there be re-enkindled in the Sons of Don Bosco love, dedication and faith in the children and youth of our time, with the help of heavenly blessings on the pupils, past-pupils and their masters ».*

Paulus PP. VI

## Reply of the Rector Major

To His Holiness Paul VI  
Vatican City.

*« Deeply moved by the venerated message that Your Holiness has deigned to send us with a gesture of fatherly benevolence on the occasion of the liturgical feast of our Holy Founder, I send the sincerest thanks of the Congregation which receives Your encouraging words as a spur and motive for renewed endeavour to correspond always better to the expectations of the Church and the needs and unrest of the youth of our times. In the name of all the Salesians I renew to Your Holiness the filial devotion of our hearts in the same full adhesion of minds with and fidelity to the Vicar of Christ that guided our Father in difficult times and which remains the sacred inheritance of his sons.*

Aloysius Ricceri  
Rector Major

### A danger: « Secularization »

Permit me now to indicate another danger that hangs heavily over large sections of the Church and goes under the name of « secularization » or even of « horizontalism ». It is an attitude that impairs the unity of ideas and action not only in the Church but also in our own Congregation. There is ample evidence of it in theological, pastoral and religious writings and talk. It is not my task, nor do I intend to treat of this complex and serious problem. I say, however, that under this term one finds a whole gamut of concepts and principles, some of which are acceptable or debatable and others downright destructive, and in this precisely lies the danger.

Here I wish to recall the attention of all to a combination of practical applications which, in the name of secularization, affect essential elements of the religious life. On this I would like to say a few things. I may mention also that this matter is receiving the attention of the Union of Superiors General and this alone will show you its importance.

What interests us more than anything else at the moment, however, are the following most opportune, authoritative and clear words of Paul VI:

« Two practical criteria seem to-day to hinder the adaptation of “ religious ”. The first is one that is very much felt and active in our days, viz. to approach man in his present, diverse and changeable phenomenology, in such a way as to share to the fullest extent his manner of thinking and living, as though recalling the example of St. Paul: « I have become all things to all men, that I might by all means save some » (*I Cor.* 9,22). This is a well-intentioned criterion certainly and a sign of ardent apostolic love when it makes one live better *for* others, but it is not always a wise standard when it induces one to live *like* others. Hence it is a principle that must be tempered by another criterion according to the words of the same Apostle, who confirms at the same time his unchanged subjection to the law of Christ (cf. *ib.* 21); hence, the praiseworthy desire to understand better and to share the concrete reality of the life of the present world in order to evangelize



it must not be transformed or deformed into a spirit of conformity to current ideas and customs, which are always changing and transient, not into a *relativism* that breaks away from the unchangeable truth of Catholic dogmas, nor indeed from adherence to tried and ever-fruitful traditions. As in the past, so too for the religious of to-day, faced as he is with an alternate direction regarding religious style and apostolate, it will be wise to keep to that line of thought and action which the superior lays down for him. This will make him a soldier who fights and obeys with equal readiness and who yields to a reasonable indulgence towards the world in order to lead it to salvation. At the same time he will show himself free and sincere when the obligations of the Catholic faith and the duties of the religious profession demand it from him before the world » (*Letter to the Superior General of the Jesuits*, 27th July, 1968).

Thus far Paul VI.

If then, because of the ministry or through obedience (and not therefore just through an immoderate desire to experiment, to live the life of the world, nor for the sake of a sterile and certainly harmful mimicry of it), we are invited to go into this « secularized » environment in order sincerely to take Christ there, the first and indispensable condition is that we must open ourselves up to Christ all the more.

Now the greatest danger is precisely that external « secularization » may lead us on to internal secularization, i.e. to take no further account of grace, which is the very foundation of every religious life. Hence if in certain things we happen to give way on matters external, there is the simultaneous need to fortify the interior life all the more, to insist much more on personal relationship with God. I should say that we are dealing here with a law that seems obvious in physical life: if one is forced to live amidst the polar ice, one ensures that the food and clothing and all the needs of life make up for and almost immunize one's organism against the very low temperature.

Similarly, the « animation » and « immunization » of our « exterior » action cannot be secured without prayer, above all meditation, without those spiritual helps which put us in contact with God during

our periodical retreats and from which we draw new energies; without that divine nourishment that must sustain us during the arduous journey along the avenues of the modern world; without calm and attentive reading of sacred and spiritual books that give light and security.

### **The false mirage of social messianism**

There is another aspect of the phenomenon of « secularization » that concerns us not only as religious but as apostles. Often to-day, in the name of secularization or, as they say « horizontalism » there is a tendency to make of Christianity a social messianism and to live it by limiting Christian witnessing to an aspect of social service, as though Christ had taught only love of neighbour rather than that love of neighbour is the consequence of love of God. But, as Fr. Danielou wrote aptly recently:

« If we reduce charity to a simple human dedication, then we can understand how so many no longer see the difference between a good Christian and a good marxist ».

Cardinal Suenens, in a recent book, speaks no less clearly:

« We must resist this mirage of social messianism. The Christian message, and therefore the apostolate of the Church, belongs primarily to the spiritual field. “ My kingdom is not of this world ”, said Christ. There is need, then, to distinguish clearly between the attitude of a Church preoccupied in bringing its full collaboration to the solution of social problems, and the behaviour of that false messianism that makes material well-being or temporal well-being the sole purpose of the march towards progress. We cannot expect to improve the social conditions of the poor before preaching the gospel message to them » (Suenens, *La corresponsabilité dans l'Église d'aujourd'hui*).

What, then, is the correct line to follow? Let me first quote that « the specific purpose of this missionary activity is evangelization and the planting of the Church among those people and groups where she has not yet taken root » (*Ad Gentes*, 6). Above all, then, we must



recognize that there is no contradiction or mutual exclusion between evangelization and human progress, but on the contrary each one calls for the other, even if the one does not include nor completely express the other.

But it is also true, as Fr. Chénu affirms, that « evangelization is of a kind different to that of civilization. To feed men is not to save them, even if my salvation enjoins that I feed them. To promote culture is not yet to convert to the faith ».

In conclusion: human progress is already open to God if by progress we mean not only economic and technical development but integral development according to *Populorum Progressio*, i.e. « geared to the advancement of *each man* and of *the whole man* » (14). This postulates orientation towards God the Creator and « insertion into the vivifying Christ » (16). Only in this truly Christian sense can the ultimate end of human development be meant to coincide strictly with the final purpose of Mission. It is necessary, therefore, for each of us to keep these clear principles in mind in order to apply them in the missionary activities that we have to exercise in so many different ways.

Furthermore, such principles are most sound also for those apostolates that are not missionary in the strict sense but, rather, pastoral. I would like to say that our every activity as apostles (whether in parishes, youth work or sports, choir or universities) cannot at any time separate the two elements of human development and evangelization. Only by the harmonious and proportionate action of these two elements will our activities become apostolically positive and fruitful.

### « We are the times »

But it is now time to end this letter.

Returning to the reminder arising from the centenary of the approbation of our Congregation, I do not think it untrue to affirm that the idea of unity in charity, in ideas, in work, was one of the great and powerful ideas with which Don Bosco gave stability to his family and

that he has left it in heritage to his sons as his distinctive characteristic and the secret of apostolic success.

« Let us unite in doing good », he wrote in the Regulations for Cooperators. « Keep united », he frequently repeated to the past-pupils. « Let us live *in unum* in charity », was the constant appeal he unceasingly addressed to the confreres, imitating the exhortation of St. John the Evangelist to fraternal charity. Allow me to repeat that insistent exhortation of Don Bosco, with his same spirit, in this centenary year of the Congregation, whilst we gird ourselves for the great enterprise of the coming Special General Chapter.

I conclude with a wish for each one of you. It was made to me by a dear confrere and it seems to me to be very topical, even though dating back to Augustine, so I am sure it will please you and spur you on to actualize it. Here it is: « The times are sad. Let us live well and the times will be good. We are the times ».

With this wish I send you my cordial greetings and prayers. Please pray for me also.

Affectionately,

Father Aloysius Ricceri  
*Rector Major*



## II. INSTRUCTIONS AND NORMS

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### 1) **Instruction on the up-dating of formation for the religious life**

Among the documents herewith we give the official translation provided by the Congregation of Religious and Secular Institutes of the *Instruction on the renewal of religious formation* published by it on 6th January, 1969.

This is a long-awaited document of the greatest importance. Hence it is above all necessary to get a clear and precise knowledge of it. Only in this way can one come to an exact and regulated application of the norms stated in the instruction, avoiding unauthentic interpretations as well as arbitrary initiatives and experiments that are neither expected nor opportune. It concerns the very delicate task of the formation of our young confreres especially in these times, and respect for its arrangements and competence are clearly indicated in the instruction.

The Superior Council for its part will study the whole document most carefully in order to give as soon as possible, through the Regional Superiors, necessary and useful instructions and specifications.

### 2) **Research work in the Central Archives**

Confreres intending to do research work in the Central Archives of the Congregation are requested to present a letter for the purpose from their provincial.

### 3) Statistical details from the provinces

When a province has confreres in houses of formation in another province, then in the first column of *Modulo B* of the Statistical Returns (*Prospetto Statistico*), after the list of the houses in the province there should be added: « *Personnel in formation outside the province* », stating the various houses of formation where it has novices, philosophers, theologians, coadjutors in *Magistero* training, with the corresponding number of such confreres placed in the correct place.

In order to avoid duplication in this matter, any province having such confreres in its training houses should put down only the number of its own confreres in formation.



### III. NOTIFICATIONS

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#### 1. Concession for the ordination of subdeacons and deacons

The Rector Major has requested the Sacred Congregation for Religious and Secular Institutes to extend the faculty granted on 18th February, 1967, to admit to the diaconate those subdeacons who have completed the third year of the theological course (*expleto tertio anno cursus theologici*) and to admit deacons to the priesthood during the 4th year of the theological course (*pregrediente quarto anno sacrae Theologiae*).

On October 18th, 1968, the Sacred Congregation accepted the request and extended the indult *ad quinquennium*.

Provincials who intend to avail of this concession should apply to the Rector Major, stating the reasons for their request.

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

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##### *A) Preparations for the Special General Chapter - Phase 1.*

The last three months of 1968, with which this number of the ACTS is concerned, have been busily occupied in matters of general interest to the Congregation and the sending out of the programme of preparations for the coming Special General Chapter.

At the beginning of October, 1968, the Technical Commission, under the presidency of Father Scrivo, studied and proposed the programme of preparations for the Special General Chapter and formulated the general themes. All this was communicated to the houses and to the individual confreres in a special number of the ACTS. It has formed the basis for more precise and ample information for the provincials for suitable reunions and gatherings to take place throughout the Congregation, under the guidance of Father Scrivo.

By now in all the provinces and houses the diligent work of the commissions will have already been set in motion and the local Chapters for the election of the Delegates to the Special Provincial Chapter have already been held or soon will be.

The « New Norms » communicated in a special issue of the ACTS, N° 255, have been well received everywhere, for they allow not only the Rectors and Delegates of each house to take part in the coming Special Provincial Chapters but also representatives of the whole province chosen from the so-called provincial list.



Lists are now being prepared of the experts of the whole Congregation, from which will be chosen the members of the Central Preparatory Commissions of the General Chapter (cfr. A.S.C. No. 254, p. 9).

*B) Conclusion of the Centenary of the Basilica of Mary Help of Christians*

Among the events that took place towards the end of 1968 first in importance was the solemn closing of the Centenary of the Basilica of Mary Help of Christians. There seemed an echo of the whole year's celebrations in the two main events: 1) The commemorative Academy on December 7th, which was honoured by the presence of civil authorities and illustrious guests, apart from the Salesians and Daughters of Mary Help of Christians; 2) The Concelebration on the actual feast of the Immaculate Conception, presided over by His Eminence Michael Cardinal Pellegrino, with the participation of confreres representing almost all the nations in which our work is found.

Highlights of the year itself had been the pilgrimages which brought innumerable crowds of faithful, Salesians and others, to the Basilica of Mary Help of Christians, thus underlining the significance that the Centenary assumed for our Family: a return to her who inspired Don Bosco. She it was who helped to spread his work throughout the world, she it is who still constitutes to-day the radiating point and spiritual centre of all our apostolate and service of the Church. During the centenary year we felt once again the presence of the Virgin Help of Christians in our midst and the Congregation has renewed all its confidence in her for the new way ahead in this postconciliar period.

The prize-giving for the International Competition « M.A. '68 » brought to Turin the winners from various nations, including a young Filipino from the Far East. Through the splendid number of prizes donated by the Rector Major, by the Prefect and the Mayor of Turin, by the S.E.I. and the L.D.C., attention was drawn to the characteristic catechetical mission of our Congregation. Young people were the out-

standing leaders in the centenary festivities and we recall their fervour at the pilgrimages and the religious functions in the Sanctuary. The prize-giving at the Marian gathering, therefore, was symbolically the right acknowledgement of their animating presence in the centenary celebrations.

### C) *Activities of the Superior Council*

Between October 24th and November 16th the Rector Major visited the Far East, taking occasion of the Meeting of Provincials and Rectors held at Hong Kong, October 28th-30th.

As already fully reported in the *Bollettino Salesiano* he made a rapid visit to many houses in the provinces of Hong Kong, Japan, the Philippines, Thailand and the Middle East, meeting several hundreds of confreres, giving conferences and having familiar chats.

From January 14th-16th he was present at Rome for the official opening of the General Chapter of the Daughters of Mary Help of Christians in his official capacity as the Apostolic Delegate of the Holy See for that Institute.

The Regional Consultants recently visited the following provinces: Fr. Giovannini the province of Liguria-Tuscany; Fr. Segarra the provinces of Madrid and Valencia; Fr. Ter Schure the provinces of Northern France, North Belgium and Northern Germany; Fr. Garnero the provinces of San Paolo and Mato Grosso; Fr. Castillo the provinces of Bahia Blanca (Argentina) and Monte Video (Uruguay); Fr. Tohill the provinces of Thailand and Hong Kong and the houses of Korea. Fr. Bellido has visited the novitiates of Italy and some in Spain. Fr. Pianazzi has visited almost all the studentates of philosophy and theology in Italy and in the first half of January was able for the first time to visit the houses of formation in Jugoslavia.

### D) *Various Projects*

We shall refer merely to the major activities and projects that have taken place in the past few months.



A Meeting of Provincials and Rectors of the Far East was held at Hong Kong, 28th-30th October, 1968. Fr. Scrivo preached the preliminary retreat and assisted at the meetings presided over by the Rector Major. Questions concerning the government of the houses with reference to the religious community, the Youth and Social Apostolates were dealt with.

A Meeting of Vocations Directors and of confreres attached to houses of formation was held at Rome, 20th-21st January, presided over by Fr. Bellido. This provided a useful exchange of experiences gained since the appointment of vocation promoters and it was agreed that there had been since then a great improvement in the choosing of aspirants.

A meeting of Rectors and experts in youth apostolate took place at Cologne, 8th-10th November, for the North German province, with delegates from Southern Germany participating. A noteworthy resolution was to try out a plan of catechesis, liturgical life and personal direction of the boys, under the guidance of a special pedagogical commission, in the following houses: an aspirantate, a young worker's hostel and a house for the disabled.

The General Assembly of the C.I.P.E. (Center for educational research and promotion) took place at the end of September at Fortin Mercedes (Argentina). The C.I.P.E. is an association of qualified confreres from the Argentinian provinces who interest themselves in the study of Salesian and educational problems and offer their assistance in our various educational activities. This year the theme was: The Council theology of vocation and relevant efforts in the Argentine today. The preliminary work of the Assembly had been accomplished through a wide research made by the Salesians in the Argentine under the title of « Why is there a shortage of vocations? ».

From the 2nd to the 4th of November, Fr. Pianazzi presided at Rome over the meeting of Rectors and professors of the theologates of Italy. Basic problems of the religious life in the studentates themselves were studied.

At Quito, under the presidency of Mgr. Pintado and the provincial,

Fr. Botta, a Pastoral Missionary Meeting was held, with Daughters of Mary Help of Christians taking part. Fr. Francis Làconi, in charge of the Central Missionary Office, was also present. A wide exchange of experiences was made, together with a profound study of postconciliar missionary adaptation.

Also in the missionary field, we draw attention here to the initiative of the German provinces, which, not having their own missionary periodical, have offered to collaborate in the German missionary review *Kontinente*, which now reserves four pages exclusively to Salesian missionary information.

At Frascati (Rome), through the initiative of the review *Note di Pastorale Giovanile* (Notes on Youth Apostolate), there was a study-meeting on the education of adolescents re: penance. With a purposely limited number of participants, the meeting dedicated the first day to analysing the situation from the sociological and psychological angles; the next day it went deeply into the theological aspects of penance, and on the third day considered more especially the pedagogical side of the problem. The results of this meeting will be published in a special number of the above-mentioned review.



## V. DOCUMENTS

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### 1) INSTRUCTION ON THE RENEWAL OF RELIGIOUS FORMATION

*of the Sacred Congregation for Religious and Secular Institutes*

#### *Introduction*

In its discussion of the question of renewal, to the end that the Church might be enriched with a greater abundance of spiritual strength and be the better prepared to proclaim the message of salvation to contemporary man, the Second Vatican Ecumenical Council devoted no small measure of attention also to those who pursue the divine gift of a religious vocation, and it set forth in a clearer light the nature, structure and importance of their way of life (1). Concerning their place in the body of the Church it affirmed: « Although the religious state constituted by the profession of the evangelical counsels does not belong to the hierarchical structure of the Church, nevertheless it belongs inseparably to her life and holiness » (2).

Besides, « since it is the function of the hierarchy of the Church to nourish the people of God and lead them to the choicest pastures (cf. *Ezek.* 34,14), it devolves on the same hierarchy to govern with wise legislation the practice of the evangelical counsels. For by that practice is uniquely fostered the perfection of love for God and neighbor. Submissively following the promptings of the Holy Spirit, the hierarchy also endorses rules formulated by eminent men and women, and authentically approves later modifications. Moreover, by its watchful and shielding authority, the hierarchy keeps close to communities established far and wide for the upbuilding of Christ's body, so that they can grow and flourish in accord with the spirit of their founders » (3).

It is no less true that the generous vitality, and especially the renewal of the spiritual, evangelical and apostolic life which must animate the various Institutes in the untiring pursuit of an ever greater charity is the responsibility chiefly of those who have received the mission, in the name of the Church and with the grace of the Lord, to govern these Institutes, and at the same time of the generous collaboration of all their members. It is of the very nature of the religious life, just as it is of the very nature of the Church, to have that structure without which no society, not even a supernatural one, would be able to achieve its end, or be in a position to provide the best means to attain it.

Wherefore, having learned also from centuries of experience, the Church was led gradually to the formulation of a body of canonical norms, which have contributed in no small degree to the solidity and vitality of religious life in the past. Everyone recognizes that the renewal and adaptation of different Institutes as demanded by actual circumstances, cannot be implemented without a revision of the canonical prescriptions dealing with the structure and the means of the religious life.

As « the suitable renewal of religious communities depends very largely on the training of their members » (4), several Congregations both of men and of women, anxious to work out the renewal desired by the Council, have endeavored by serious inquiries and have often taken advantage of the preparation of the special General Chapter prescribed by the *Motu Proprio* « *Ecclesiae sanctae* » (II, n. 3) (5), in order to discover the best conditions for a suitable renewal of the various phases of the formation of their members to the religious life.

Thus it was that a certain number of requests were formulated and transmitted to the Sacred Congregation for Religious and for Secular Institutes, especially through the « Union of Superiors General ». These requests were intended to secure a broadening of the canonical norms actually governing religious formation in order to permit the various Institutes, conformably to the instructions of the Decree « *Perfectae caritatis* », n. 3 ff. (6), to make a better adaptation of the entire formation cycle to the mentality of younger generations and modern



living conditions, as also to the present demands of the apostolate, while remaining faithful to the nature and the special aim of each Institute.

It is evident that no new clear and definitive legislation can be formulated except on the basis of experiments carried out on a sufficiently vast scale and over a sufficiently long period of time to make it possible to arrive at an objective judgement based on facts. This is most true since the complexity of situations, their variations according to localities and the rapidity of the changes which affect them make it impossible for those charged with the formation of the youth of to-day to an authentic religious life to determine a priori which solutions might be best.

This is why this Sacred Congregation for Religious and for Secular Institutes, after careful examination of the proposals submitted regarding the different phases of religious formation, has deemed it opportune to broaden the canonical rules now in force in order to permit these necessary experiments. Nevertheless, although the juridical norms are being eased, it is important that this not be to the detriment of those basic values which the prevailing legislation undertook to safeguard. For « it must be seriously borne in mind that even the most desirable changes made on behalf of contemporary needs will fail of their purpose unless a renewal of spirit gives life to them » (7).

In order to be authentic, every revision of the means and the rules of the religious life presupposes at the same time a re-defining of the values which are essential to the religious life, since the safeguarding of these values is the aim of these norms. For this reason and in order to permit a clearer understanding of the significance of the new rulings set forth in this present Instruction, the Sacred Congregation has deemed it useful to preface them with certain explanatory remarks.

### *I. Some guidelines and principles*

1 - Not only the complexity of the situations alluded to previously, but also, especially, the growing diversity of Institutes and their activities makes it increasingly difficult to formulate any useful set of

directives equally applicable to all Institutes everywhere. Hence the much broader norms set forth in this Instruction give to individual Institutes the possibility of prudently choosing the solution best suited to their needs.

It is especially important, particularly with reference to formation and education, to remember that not even the best solutions can be absolutely identical both for Institutes of men and those of women. Similarly, the framework and the means of formation must vary according as an Institute is dedicated to contemplation or is committed to apostolic activities.

2 - Questions raised by the faculty granted in this present Instruction to those Institutes which might deem it opportune, to replace temporary vows with some other kind of commitment, emphasize the necessity of recalling here the nature and the proper value of Religious Profession. Such profession, whereby the members « either by vows or by other sacred bonds which are like vows in their purpose » (8), bind themselves to living the three evangelical counsels, brings about a total consecration to God, who alone is worthy of such a sweeping gift on the part of a human person. It is more in keeping with the nature of such a gift to find its culmination and its most eloquent expression in perpetual profession, whether simple or solemn. In fact, « this consecration will be all the more perfect according as through firmer and more solid bonds there will be reflected the image of Christ united with the Church His Spouse through an unbreakable bond » (9). Thus it is that religious profession is an act of religion and a special consecration whereby a person dedicates himself to God.

Not only according to the teaching of the Church but likewise by the very nature of this consecration, the vow of obedience, whereby a religious consummates the complete renunciation of himself and, along with the vows of religious chastity and poverty, offers to God as it were a perfect sacrifice, belongs to the essence of religious profession (10).

Thus consecrated to Christ, the religious is at the same time bound to the service of the Church and, according to his vocation, is led to



the realization of the perfection of that apostolic charity which must animate and impel him, whether in a life entirely given over to contemplation or in different apostolic activities. This notwithstanding, it is important to note that, even though in Institutes dedicated to the apostolate « the very nature of the religious life requires apostolic action and services » (11), this apostolic activity is not the primary aim of religious profession. Besides, the same apostolic works could be carried out quite well without the consecration deriving from the religious state although, for one who has taken on its obligations, this religious consecration can and must contribute to greater dedication to the apostolate.

Hence, although it is in order to renew religious life in its means and its forms of expression, it cannot be asserted that the very nature of religious profession must be changed or that there should be a lessening of the demands proper to it. The youth of to-day who are called by God to the religious state are not less desirous than before, rather they ardently desire to live up to this vocation in all its requirements, provided these be certain and authentic.

3 - Nevertheless, in addition to the religious vocation strictly and properly so called, the Holy Spirit does not cease to stir up in the Church, especially in these latter times, numerous Institutes, whose members, whether bound or not by sacred commitments, undertake to live in common and to practise the evangelical counsels in order to devote themselves to various apostolic or charitable activities. The Church has sanctioned the authentic nature of these different modes of life and has approved them. Still, these modes do not constitute the religious state even though, up to a certain point, they have often been likened to religious life in canonical legislation. Therefore, the norms and directives contained in this present Instruction deal directly with religious Institutes in the strict sense. Other Institutes, however, if they so wish, are free to follow them in the proper organization of their formation program and in whatever is best suited to the nature of their activities.

4 - The faculties granted to religious Institutes by this present Instruction have been suggested by a certain number of considerations based on experience which it is here in order to explain briefly.

It would appear that in our day and age genuine religious formation should proceed more by stages and be extended over a longer period of time, since it must embrace both the time of the novitiate and the years following upon the first temporary commitment. In this formation cycle the novitiate must retain its irreplaceable and privileged role as the first initiation into religious life. This goal cannot be attained unless the future novice possesses a minimum of human and spiritual preparation which must not only be verified but, very often, also completed.

In fact, for each candidate the novitiate should come at the moment when, aware of God's call, he has reached that degree of human and spiritual maturity which will allow him to decide to respond to this call with sufficient and proper responsibility and freedom. No one should enter religious life without this choice being freely made, and without the separation from men and things which this entails being accepted. Nevertheless, this first decision does not necessarily demand that the candidate be then able to measure up immediately to all the demands of the religious and apostolic life of the Institute, but he must be judged capable of reaching this goal by stages. Most of the difficulties encountered to-day in the formation of novices are usually due to the fact that when they were admitted they did not have the required maturity.

Thus, preparation for entrance into the novitiate proves to be increasingly necessary as the world becomes less Christian in outlook. In most cases, in fact, a gradual spiritual and psychological adjustment appears to be indispensable in order to prepare the way for certain breaks with one's social milieu and even worldly habits. Young people to-day who are attracted by the religious life are not looking for an easy life; indeed, their thirst for the absolute is consuming. But their life of faith is oftentimes based on merely elementary knowledge of doctrine, in sharp contrast to the development of their knowledge of profane subjects.



Hence it follows that all Institutes, even those whose formation cycle includes no postulancy, must attach great importance to this preparation for the novitiate. In Institutes having minor seminaries, seminaries or colleges, candidates for the religious life usually go directly to the novitiate. It will be worthwhile to reconsider if this policy should be maintained, or if it is not more advisable, in order to assure better preparation for a fully responsible choice of the religious life, to prepare for the novitiate by a fitting period of probation in order to develop the human and emotional maturity of the candidate. Moreover, while it must be recognized that problems vary according to countries, it must be affirmed that the age required for admission to the novitiate should be higher than heretofore.

5 - As regards the formation to be imparted in the novitiate in Institutes dedicated to the works of the apostolate, it is evident that greater attention should be paid to preparing the novices, in the very beginning and more directly, for the type of life or the activities which will be theirs in the future, and to teaching them how to realize in their lives in progressive stages that cohesive unity whereby contemplation and apostolic activity are closely linked together, a unity which is one of the most fundamental and primary values of these same societies. The achievement of this unity requires a proper understanding of the realities of the supernatural life and of the paths leading to a deepening of union with God in the unity of one same supernatural love for God and for men, finding expression at times in the solitude of intimate communing with the Lord and at others in the generous giving of self to apostolic activity. Young religious must be taught that this unity so eagerly sought and toward which all life tends in order to find its full development, cannot be attained on the level of activity alone, or even be psychologically experienced, for it resides in that divine love which is the bond of perfection and which surpasses all understanding.

The attainment of this unity, which cannot be achieved without long training in self-denial or without persevering efforts towards purity



of intention in action, demands in those Institutes faithful compliance with the basic law of all spiritual life, which consists in arranging a proper balance of periods set aside for solitude with God and others devoted to various activities and to the human contacts which these involve.

Consequently, in order that novices, while acquiring experience in certain activities proper to their Institute, may discover the importance of this law and make it habitual, it has seemed advisable to grant to those Institutes which might regard it as opportune, the faculty of introducing into the novitiate formative activity and experimental periods in keeping with their activities and their type of life.

It must be emphasized that this formative activity, which complements novitiate teaching, is not intended to provide the novices with the technical or professional training required for certain apostolic activities, training which will be afforded to them later on, but rather to help them, in the very midst of these activities, to better discover the exigencies of their vocation as religious and how to remain faithful to them.

In fact, confronted with the diversity of apostolic activities available to them, let religious not forget that, differently from secular institutes, whose specific activity is carried out with the means of the world or in the performance of temporal tasks, religious must, above all, according to the teaching of the Council, be in a special manner witnesses to Christ within the Church: « Religious should carefully consider that, through them, to believers and non-believers alike, the Church truly wishes to give an increasingly clearer revelation of Christ. Through them Christ should be shown contemplating on the mountain, announcing God's kingdom to the multitude, healing the sick and the maimed, turning sinners to wholesome fruit, blessing children, doing good to all, and always obeying the will of the Father who sent Him » (12).

There is a diversity of gifts. Wherefore, each one must stand firm in the vocation to which he has been called, since the mission of those called to the religious state in the Church is one thing; the mission of secular institutes is another thing: the temporal and apostolic mission



of the laity not especially consecrated to God in an Institute is quite another.

It is in line with this perspective on his vocation that whoever is called by God to the religious state must understand the meaning of the formation which is begun in the novitiate.

Therefore, the nature and the educational value of these periods, as well as the timeliness of introducing them into the novitiate, will be evaluated differently in congregations of men or of women, in Institutes dedicated to contemplation or to apostolic activities.

Indeed, the effectiveness of this formation, while it is imparted in an atmosphere of greater freedom and flexibility, will also depend largely on the firmness and the wisdom of the guidance afforded by the Novice Master and by all those who share in the formation of young religious after the novitiate. It is extremely important also to recall the importance of the role played in such formation by the atmosphere of generosity provided by a fervent and united community, in the midst of which young religious will be enabled to learn by experience the value of mutual fraternal assistance as an element of readier progress and perseverance in their vocation.

6 - In order then to respond to this same need of gradual formation the question has arisen concerning the extension of the period prior to perpetual profession in which a candidate is bound by temporary vows or by some other form of commitment.

It is proper that when he pronounces his perpetual vows, the religious should have reached the degree of spiritual maturity required in order that the religious state to which he is committing himself in stable and certain fashion may really be for him a means of perfection and greater love, rather than a burden too heavy to carry. Nevertheless, in certain cases the extension of temporary probation can be an aid to this maturity, while in others it can involve drawbacks which it will not be out of place to point out. The fact of remaining for too long a time in a state of uncertainty is not always a contribution to maturity, and this situation may in some cases encourage a tendency to instability. It should be added that in the case of non-admission to perpetual

profession, the return to lay life will often entail problems of readjustment, which will be all the more serious and trying according as the time spent in temporary commitment has been longer. Superiors, consequently, must be aware of their grave responsibilities in this field and should not put off until the last minute a decision which could and should have been taken earlier.

7 - No Institute should decide to use the faculty granted by this Instruction to replace temporary vows by some other form of commitment without having clearly considered and weighed the reasons for and the nature of this commitment.

For him who has heeded the call of Jesus to leave everything to follow Him there can be no question of how important it is to respond generously and whole-heartedly to this call from the very outset of his religious life; the making of temporary vows is completely in harmony with this requirement. For, while still retaining its probationary character by the fact that it is temporary, the profession of first vows makes the young religious share in the consecration proper to the religious state.

Yet, perpetual vows can be prepared for without making temporary vows. In fact, more frequently now than in the past, a certain number of young candidates come to the end of their novitiate without having acquired the religious maturity sufficient to bind themselves immediately by religious vows, although no prudent doubt can be raised regarding their generosity or their authentic vocation to the religious state. This hesitancy in pronouncing vows is frequently accompanied by a great awareness of the exigencies and the importance of the perpetual religious profession to which they aspire and wish to prepare themselves. Thus it has seemed desirable in a certain number of Institutes that at the end of their novitiate the novices should be able to bind themselves by a temporary commitment different from vows, yet answering their twofold desire to give themselves to God and the Institute and to pledge themselves to a fuller preparation for perpetual profession.

Whatever form such a temporary commitment may take, fidelity to a genuine religious vocation demands that it should in some way be



based on the requirements of the three evangelical counsels, and should thus be already entirely orientated toward the one perpetual profession, for which it must be, as it were, an apprenticeship and a preparation.

8 - He who commits himself to walk in the path of the Savior in the religious life, must bear in mind Our Lord's own words that « no one, having put his hand to the plough and looking back, is fit for the kingdom of God » (*Luke* 9,62). Just the same, the psychological and emotional difficulties encountered by some individuals in their progressive adaptation to the religious life are not always resolved upon the termination of the novitiate, and at the same time there is no doubt that their vocation can be authentic. In many cases, the permission for absence provided for by Canon Law will allow superiors to make it possible for these religious to spend some time outside a house of the Institute in order to be the better able to resolve their problems. But in some more difficult cases, this solution will be inadequate. Superiors can then persuade such candidates to return to lay life, using if necessary the faculty granted in No. 38 of this Instruction.

9 - Lastly, a religious formation more based on stages and judiciously extended over the different periods of the life of a young religious should find its culmination in a serious preparation for perpetual vows. It is in fact desirable that this unique and essential act whereby a religious is consecrated to God forever should be preceded by a sufficiently long immediate preparation, spent in retreat and prayer, a preparation which could be like a second novitiate.

## II. *Special norms*

The Sacred Congregation for Religious and for Secular Institutes, in its desire to promote necessary and useful experiments in view of the adaptation and renewal of religious formation, having examined these questions in its plenary meetings of June 25-26, 1968, by virtue of a special mandate from the Sovereign Pontiff, Pope Paul VI, has

seen fit, by this Instruction, to formulate and to publish the following norms:

10 - I. Religious formation comprises two essential phases: the novitiate and the probationary period which follows the novitiate and lasts for a period adapted to the nature of the Institute, during which the members are bound by vows or other commitments.

II. A preliminary period of varying duration, obligatory in certain Institutes under the name of postulancy, usually precedes admission to the novitiate.

11 - I. This preliminary probation has as its purpose not merely to formulate a tentative judgement on the aptitudes and vocation of the candidate, but also to verify the extent of his knowledge of religious subjects and, where need be, to complete it in the degree judged necessary and, lastly, to permit a gradual transition from lay life to the life proper to the novitiate.

II. During this probationary period it is particularly necessary to secure assurance that the candidate for religious life be endowed with such elements of human and emotional maturity as will afford grounds for hope that he is capable of undertaking properly the obligations of the religious state and that, in the religious life and especially in the novitiate, he will be able to progress toward fuller maturity.

III. If in certain more difficult cases, the Superior feels, with the free agreement of the subject, that he should have recourse to the services of a prudent and qualified psychologist known for his moral principles, it is desirable, in order that this examination may be fully effective, that it should take place after an extended period of probation, so as to enable the specialist to formulate a diagnosis based on experience.

12 - I. In Institutes where a postulancy is obligatory, whether by common law or in virtue of the Constitutions, the General Chapter may follow the norms of this present Instruction for a better adaptation



of the period of postulancy to the requirements of a more fruitful preparation for the novitiate.

II. In other Institutes it belongs to the General Chapter to determine the nature and the length of this preliminary probation, which can vary according to candidates. Nevertheless, if it is to be genuinely effective, this period should neither be too brief nor, as a general rule, be extended beyond two years.

III. It is preferable that this probation should not take place in the novitiate house. It could even be helpful that, either in whole or in part, it be organized outside a house of the Institute.

IV. During this preliminary probation, even if it takes place outside a house of the Institute, the candidates will be placed under the direction of qualified religious and there should be sufficient collaboration between these latter and the Novice Master, with a view to assuring continuity of formation.

13 - I. Religious life begins with the novitiate. Whatever may be the special aim of the Institute, the principal purpose of the novitiate is to initiate the novice into the essential and primary requirements of the religious life and also, in view of a greater charity, to implement the evangelical counsels of chastity, poverty, and obedience of which he will later make profession, « either through vows or other sacred bonds which are like vows in their purpose » (13).

II. In those Institutes where « the very nature of the religious life requires apostolic action, and services » (14), the novices are to be gradually trained to dedicate themselves to activities in keeping with the purpose of their Institute, while developing that intimate union with Christ whence all their apostolic activity must flow (15).

14 - Superiors responsible for the admission of candidates to the novitiate will take care to accept only those giving proof of the aptitudes and elements of maturity regarded as necessary for commitment to the religious life as lived in the Institute.

15 - I. In order to be valid, the novitiate must be made in the house legitimately designated for this purpose.

II. It should be made in the community or group of novices, fraternally united under the direction of the Novice Master. The program as well as the nature of the activities and work of the novitiate must be organized in such a way as to contribute to novice formation.

III. This formation, conformable to the teachings of Our Lord in the Gospel and the demands of the particular aim and spirituality of the Institute, consists mainly in initiating the novices gradually into detachment from everything not connected with the kingdom of God, the practice of obedience, poverty, prayer, habitual union with God in availability to the Holy Spirit, in order to help one another spiritually in frank and open charity.

IV. The novitiate will also include study and meditation on Holy Scripture, the doctrinal and spiritual formation indispensable for the development of a supernatural life of union with God and an understanding of the religious state and, lastly an initiation to liturgical life and the spirituality proper to the Institute.

16 - I. The erection of a novitiate does not require the authorization of the Holy See. It belongs to the Superior General, with the consent of his council and conformably to the norms laid down in the Constitutions, to erect or to authorize the erection of a novitiate, to determine the special details of the program and to decide on its location in a given house of the Institute.

II. If necessary, in order to make more effective provision for the formation of the novices, the Superior General may authorize the transfer of the novitiate community during certain periods to another residence designated by himself.

17 - In case of necessity, the Superior General, with the consent of his council and after consultation with the interested provincial, may authorize the erection of several novitiates within the same province.



18 - In view of the very important role of community life in the formation of the novices, and when the small number of the novices would prevent the creation of conditions favorable to genuine community life, the Superior General should, if possible, organize the novitiate in another community of the Institute able to assist in the formation of this small group of novices.

19 - In special cases and by way of exception, the Superior General, with the consent of his council, is empowered to allow a candidate to make his novitiate validly in some house of the Institute other than the novitiate, under the responsibility of an experienced religious acting as Novice Master.

20 - For a reason which he regards as just, the Major Superior may allow first profession to be made outside the novitiate house.

21 - In order to be valid, the novitiate as described above must last twelve months.

22 - I. Absences from the novitiate group and house which, either at intervals or continuously, exceed three months render the novitiate invalid.

II. As for absences lasting less than three months, it pertains to the major superiors, after consultation with the Novice Master, to decide in each individual case, taking into account the reasons for the absence, whether this absence should be made up by demanding an extension of the novitiate, and to determine the length of the eventual prolongation. The Constitutions of the Institute may also provide directives on this point.

23 - I. The General Chapter, by at least a two-thirds majority, may decide, on an experimental basis, to integrate into novitiate formation one or several periods involving activities in line with the character of the Institute and away from the novitiate, in the degree in which, in the judgement of the Novice Master and with the consent of the major superior, such an experiment would seem to be a useful contribution to formation.

II. These formation stages may be used for one or several novices or for the novitiate community as a whole. Wherever possible, it would be preferable that the novices take part in these stages in groups of two or more.

III. During these stages away from the novitiate community, the novices remain under the responsibility of the Novice Master.

24 - I. The total length of the periods spent by a novice outside the novitiate will be added to the twelve months of presence required by Art. 21 for the validity of the novitiate, but in such a way that the total duration of the novitiate thus expanded does not exceed two years.

II. These formative apostolic periods may not begin until after a minimum of three months in the novitiate and will be distributed in such a way that the novice will spend at least six continuous months in the novitiate and return to the novitiate for at least one month prior to first vows or temporary commitment.

III. In cases where Superiors would deem it useful for a future novice to have a period of experience before beginning the three months of presence required at the start of the novitiate, this period could be regarded as a probation period and only after its completion would the novitiate begin.

25 - I. The nature of experimental periods outside the novitiate can vary according to the aims of various Institutes and the nature of their activities. Still, they must always be planned and carried out in view of forming the novice or, in certain cases, testing his aptitude for the life of the Institute. Besides gradual preparation for apostolic activities, they can also have as their purpose to bring the novices into contact with certain concrete aspects of poverty or of labor, to contribute to character formation, a better knowledge of human nature, the strengthening of the will, the development of personal responsibility and, lastly, to provide occasion for effort at union with God in the context of the active life.

II. This balancing of periods of activity and periods of retreat consecrated to prayer, meditation or study, which will characterize the



formation of the novices, should stimulate them to remain faithful to it through the whole of their religious life. It would also be well for such periods of retreat to be regularly planned during the years of formation preceding perpetual profession.

26 - The Major Superior may, for a just cause, allow first profession to be anticipated, but not beyond fifteen days.

27 - In Institutes having different novitiates for different categories of religious, and unless the Constitutions stipulate otherwise, the novitiate made for one category is valid likewise for the other. It belongs to the Constitutions to determine eventual conditions regulating this passage from one novitiate to the other.

28 - The special nature and aim of the novitiate, as also the close bonds which should be found among the novices, really demand a certain separation of the novice group from the other members, of the Institute. Nevertheless the novices may, according to the judgement of the Novice Master, have contacts with other communities or religious. Hence it will be the task of the General Chapter, taking into consideration the spirit of the Institute and the demands of special circumstances, to decide what kind of contacts the novices may have with the other members of the Institute.

29 - I. The General Chapter may permit or even impose during the regular novitiate year certain studies which may be useful for the formation of the novices. Doctrinal studies must be put at the service of a loving knowledge of God and a deepening of the life of faith.

II. Excluded from the novitiate year described in N. 21 are all formal study programs, even of theology or philosophy as also studies directed toward the obtaining of diplomas or in view of professional training.

30 - All tasks and work entrusted to novices will be under the responsibility and direction of the Novice Master, who nevertheless may seek the aid of competent persons. The chief aim of these various

tasks must be the formation of the novices, not the interests of the Congregation.

31 - I. In the direction of the novices, particularly during the periods of formative activity, the Novice Master will base his direction on the teaching so clearly enunciated by the Second Vatican Council: « Therefore, in order that members may above all respond to their vocation of following Christ and may serve Christ Himself in His members, their apostolic activity should result from their intimate union with Him » (16). « To this end, let the members of all Institutes, seeking above all only God, unite contemplation, whereby they are united with Him in mind and heart, with apostolic love, whereby they strive to associate themselves with the work of redemption and to spread the kingdom of God » (17).

II. With this in mind he should teach the novices

1) to seek in all things, as well in apostolic activities or the service of men as in the times consecrated to silent prayer or study, purity of intention and the unity of charity toward God and toward men;

2) when the apostolic activities of their Institute lead them to become involved in human affairs, to learn how to use this world « as though not using it »;

3) to understand the limitations of their own activity without being discouraged and to work at the ordering of their own life, bearing in mind that no one can give himself authentically to God and his brethren without first getting possession of himself in humility;

4) to bring about in their lives, along with a will which is firm and rich in initiative, and conformable to the demands of a vocation to an Institute dedicated to the apostolate, the indispensable balance on both the human and the supernatural level between times consecrated to the apostolate and the service of men and more or less lengthy periods, in solitude or in community, devoted to prayer and meditative reading of the Word of God;

5) in fidelity to this program which is essential to every consecrated life, to ground their hearts gradually in union with God and



that peace which comes from doing the divine will, whose demands they will have learned to discover in the duties of their state and in the promptings of justice and charity.

32 - I. Unity of heart and mind must reign between Superiors, the Novice Master and the novices. This union, which is the fruit of genuine charity, is necessary for religious formation.

II. Superiors and the Novice Master must always show toward the novices evangelical simplicity, kindness coupled with gentleness, and respect for their personality, in order to build up a climate of confidence, docility and openness in which the Novice Master will be able to orientate their generosity toward a complete gift of themselves to the Lord in faith, and gradually lead them by word and example to learn in the mystery of Christ Crucified the exigencies of authentic religious obedience. Thus, let the Novice Master teach his novices « to bring an active and responsible obedience to the offices they shoulder and the activities they undertake » (18).

33 - As for the habit of the novices and other candidates to the religious life, the decision rests with the General Chapter.

34 - I. The General Chapter, by a two-thirds majority, may decide to replace temporary vows in the Institute with some other kind of commitment as, for example, a promise made to the Institute.

II. This commitment will be made at the end of the novitiate and for the duration of the probationary period extending to perpetual profession or to the sacred commitments which are its equivalent in certain Institutes (19). This temporary commitment may also be made for a briefer period and be renewed at stated intervals, or even be followed by the making of temporary vows.

35- I. It is altogether proper that this temporary bond should have reference to the practice of the three evangelical counsels, in order to constitute a genuine preparation for perpetual profession. It is of the utmost importance to safeguard unity of religious formation. Although

the practice of this life is realized definitively at perpetual profession, it must begin quite a long time before this profession.

II. Since, therefore, the one perpetual profession assumes its full significance, it is fitting that it should be preceded by a period of immediate preparation lasting for a certain length of time, and serving as a kind of second novitiate. The duration and details will be determined by the General Chapter.

36 - Whatever may be the nature of this temporary commitment, its effect will be to bind whoever makes it to his congregation or his Institute and it will entail the obligation of observing the Rule, Constitutions and other regulations of the Institute. The General Chapter will determine other aspects and consequences of this commitment.

37 - I. The General Chapter, after careful consideration of all the circumstances, shall decide on the length of the period of temporary vows or commitments which is to extend from the end of the novitiate until the making of perpetual vows. This period shall last for no less than three years and no more than nine, counting the time continuously.

II. The prescription still stands that perpetual profession must be made before the reception of Holy Orders.

38 - I. When a member has left his Institute legitimately, either at the expiration of his temporary profession or commitment or after dispensation from these obligations, and later requests readmission, the Superior General, with the consent of his council, may grant this re-admission without the obligation of prescribing the repetition of the novitiate.

II. The Superior General must, none the less, impose on him a certain period of probation, upon the completion of which the candidate may be admitted to temporary vows or commitment for a period of no less than one year, or no less than the period of temporary probation which he would have had to complete before perpetual profession at the time he left the Institute. The Superior may also demand a longer period of trial.



### III. *Application of the special norms*

In the implementation of these present decisions the following directives shall be observed:

I. The prescriptions of common law remain in force except in so far as this present Instruction may derogate therefrom.

II. The faculties granted by this Instruction may not in any way be delegated.

III. The term « Superior General » also includes the Abbot President of a Monastic Congregation.

IV. In case the Superior General is incapacitated or legitimately impeded from acting, these same faculties are granted to the one who is legitimately designated by the Constitutions to replace him.

V. In the case of nuns dedicated exclusively to contemplative life, special regulations shall be inserted into the Constitutions and submitted for approval. Nevertheless, the norms indicated in Nos. 22, 26 and 27 may be applied to them.

VI. 1) If the special General Chapter prescribed by the *Motu Proprio* « *Ecclesiae sanctae* » has already been held, it will belong to the Superior General and his council, acting as a body, after due consideration of all the circumstances, to decide if it is advisable to convoke a General Chapter to decide the questions reserved to it, or to await the next ordinary General Chapter.

2) Should the Superior General with his council, as above, deem it too difficult or even impossible to convoke a new General Chapter and if, at the same time, the implementation of the faculties reserved to the decision of the Chapter is regarded as urgent for the welfare of the Institute, the Superior General and his council, as before, is hereby authorized to implement some or all of these faculties until the next General Chapter, provided that he previously consult the other Major Superiors with their councils and obtain the consent of at least two-thirds of their number. The Major Superiors in turn should make it a point

to consult first their perpetually professed religious. In Institutes having no provinces, the Superior General must consult the perpetually professed and obtain the consent of two-thirds.

VII. These directives, issued on an experimental basis, take effect as of the date of the promulgation of the present Instruction.

Rome, January 6, on the Feast of the Epiphany of Our Lord, in the year 1969.

I. Card. ANTONIUTTI

*Prefect*

✠ ANTONIO MAURO

*Tit. Archbishop of Tagaste*

- (1) Cfr. Dogmatic Constitution, *Lumen gentium*, n. 43 ff. (Ed. Abbot, p. 73 ff.) and Decree *Perfectae caritatis* (Ed. Abbott, p. 466 ff.).
- (2) *Lumen gentium*, n. 44; ed. Abbott, p. 75.
- (3) *Lumen gentium*, n. 45; ed. Abbott, p. 75.
- (4) *Perfectae caritatis*, n. 18; ed. Abbott, p. 478.
- (5) *Ecclesiae sanctae*, II, part 1, n. 3.
- (6) *Perfectae caritatis*, n. 3; ed. Abbott, p. 469.
- (7) *Perfectae caritatis*, n. 2, e); ed. Abbott, p. 469.
- (8) *Lumen Gentium*, n. 44; ed. Abbott, p. 74.
- (9) *Lumen gentium*, n. 44; ed. Abbott, p. 74.
- (10) *Perfectae caritatis*, n. 14; ed. Abbott, p. 477.
- (11) *Ibid.*, n. 8; ed. Abbott, p. 477.
- (12) *Lumen gentium*, n. 46; ed. Abbott, p. 77.
- (13) *Lumen gentium*, n. 44; ed. Abbott, p. 75.
- (14) *Perfectae caritatis*, n. 8; ed. Abbott, p. 742.
- (15) *Ibid.*, ed. Abbott, p. 472.
- (16) *Perfectae caritatis*, n. 8; ed. Abbott, p. 472.
- (17) *Ibid.*, n. 5; ed. Abbott, p. 470.
- (18) *Perfectae caritatis*, n. 14; ed. Abbott, p. 477.
- (19) Cfr. *above*, n. 3.

## 2. New norms for the Provincial Chapter

*We report here the request made by the Rector Major to the Holy See for the approval of the new norms proposed for the composition of the Provincial Chapter and the rescript giving an affirmative*



*reply from the Sacred Congregation for Religious and Secular Institutes*  
(cf. A.S.C. No. 255).

DIREZIONE GENERALE OPERE DON BOSCO

The Rector Major.

Your Eminence,

Our 19th General Chapter, which took place in 1965, made this deliberation in Document I of Chapter II:

« The General Chapter carefully examined the question of a wider and more representative composition of the Provincial Chapter. After considering at length all aspects of the matter, the Chapter expressed itself in favour of a wider representation at the Provincial Chapter, but in view of the many and serious practical difficulties and because of the conflicting proposals put forward did not consider it possible to reach a definite decision forthwith, and decided to leave it to the Superior Council to submit the problem to fuller study with a view to produce a precise plan for discussion and eventual approval by the next General Chapter ».

In compliance with this deliberation, the Superior Council entrusted the study of the problem to an international technical commission.

The conclusions of the commission were attentively studied by the Superior Council, which is now in a position to elaborate a new system of voting for the composition of the Provincial Chapter.

I consider it opportune, in full accord with my Council, that the new formula should be tried out in the Provincial Chapters which are to be held very shortly in preparation for the Special General Chapter.

In this way the Chapter will be able to base itself not merely on a formula but also on actual experience.

Since the new system of voting contravenes certain articles of the Constitutions (99-102), I request from this Holy Office the faculty and necessary authorizations so that the future Provincial Chap-

ters may be composed differently from the way laid down in the Constitutions now in force and conform instead to the norms enclosed herewith in duplicate.

Offering once again to Your Eminence the Salesian Congregation's fervent best wishes for the coming Christmas festivities, I sign myself with deep respect,

Yours sincerely,  
*Fr. Aloysius Ricceri*  
Rector Major

To: His Eminence Cardinal Hildebrand Antoniutti,  
Prefect of the Sacred Congregation for Religious and Secular  
Institutes,  
ROME.

SACRA CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS  
SAECULARIBUS

Prot. N. 2306/68

Beatissime Pater,

Rector Maior Societatis S. Francisci Salesii a Sanctitate Tua humiliter implorat dispensationem ab aliquibus praescriptis Constitutionum, ut Sodales maiorem participationem habere valeant in Capitulis Provincialibus ad mentem Concilii Oecumenici Vaticani II celebrandis.

Et Deus, etc.

Vigore facultatum a Summo Pontifice tributarum, Sacra Congregatio pro Religiosis et Institutis Saecularibus, attentis expositis, annuit pro gratia iuxta ea quae in annexis foliis exponuntur, servatis ceteris servandis.

Contrariis quibuslibet non obstantibus.

Datum Romae, die 20 Decembris 1968.

*D. Ant. Mauro*  
a secr.

*D. M. Huot,*  
subs.



### 3. Anticipated ordination of subdeacons and deacons

*Faculty renewed to the Rector Major.*

## SACRA CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS

F. 5    341  
210

Prot. N. 12857/67

Beatissime Pater,

Rector Maior Societatis S. Francisci Salesii, archidiocesis Taurinen., a Sanctitate Tua humiliter implorat prorogationem rescripti diei 18 Februarii 1967, N. 12857/67, quo concessa est facultas promovendi subdiaconos ad subdiaconatum expleto tertio anno S. Theologiae, et diaconos ad Presbyteratum progrediente quarto anno, iisdem perdurantibus causis.

Et Deus, etc.

Vigore facultatum a Summo Pontifice concessarum, Sacra Congregatio pro Religiosis et Institutis saecularibus, attentis expositis, benigne annuit pro gratia prorogationis enunciati indulti ad quinquennium, servatis in reliquis illius forma et tenore.

Contrariis quibuslibet non obstantibus.

Datum Romae, die 18 Octobris 1968.

*D. Ant. Mauro*  
a secr.

*G. Boldeck*  
off.

## VI. PONTIFICAL MAGISTERIUM

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### 1. General view of the situation of the Church

*From the Holy Father's Discourse, 23 December, 1968.*

Tradition leads Us, on this occasion, to give a general picture of the situation in the Church.

If We look at the year which is about to end — a year dense with happy and sad events for humanity — and We ask Ourselves, in particular, what this year has meant for the Church, We hear various accents and opinions resounding, not only in the press, which has continued to interest itself in the Church in a special way, but also on the part of men who are direct protagonists of the life of the Church and who are more responsible than others.

Words and optimism almost without reserve in some; and if some less optimistic notes come from them they concern primarily what they call the excessive and unfounded apprehension, the fears, the disquieting predictions, and the pessimism manifested by others. This, in the opinion of the optimists, represents a true danger for the Church to-day, which could lead to an inaccurate evaluation and an effort to suffocate ferments and restlessness which are indications of a renewal of vitality and which should be considered above all with serenity, and encouraged as an introduction to a progressive purification and strengthening of the Church in order that she may become more genuine and better correspond to what is demanded by the will of her Divine Founder and the necessities of our day.



*Moving and sincere faithfulness to the successor of Peter*

Placed by Christ, as the Successor of Peter, as the visible foundation and universal Pastor of the Church, We cannot but observe her life and her work with a particularly attentive eye, and We cannot but seek to interpret in this life the positive elements and the, eventually, negative ones; to give thanks to God for the first and to make an effort to sustain and promote them; to examine the negative elements to see what we can and must do, in unity of spirit, heart, and will with Our Brethren in the Episcopate which is to such a large degree responsible for the destiny of the Church.

Is there optimism or pessimism then in Our estimate of the present situation of the Church and of her life in the year which has now almost ended?

We will say to you that, thanks be to God, We seem to be able to discern a degree of goodness and of hope much greater than that which can be considered negative; and that even in respect to the latter it seems possible to be confident of an improvement.

We are led to this above all by the knowledge and the experience of the resolute and conscious and unyielding faithfulness of all — we can say almost without exception — of Our Brethren in the Episcopate, to the Church and to the humble Successor of Peter and Vicar of Christ the Lord. A faithfulness which, demonstrated and reaffirmed in some not so easy situations and moments, gives to the Church the calm security which comes from the union of the episcopal College with Her Leader.

It is the awareness, moreover, of the moving and sincere faithfulness of the truly great majority of Our sons, united with Us in the grace of those redeemed by Christ, and sharers of His Life and eternal promises.

Thus We are comforted by the repeated and comforting testimonies which we receive from every part of the world, especially from those who on account of external conditions have remained separated from Us for long periods of time and where the religion and freedom of the Church suffer from limitations and unjust restrictions: it is almost as if these make us feel more strongly the necessity for the unity of heart and the hierarchical communion with the center of the Church, and they



strengthen the ties of love towards the Father and the Brethren, and reinforce the will to belong to the Church, in life and in death, in every trial of life and even in the sacrifice of life; to belong to the Church, unique, holy, catholic, based on the apostolic foundation and built on the rock against which, because of her redeeming virtue, opposing forces will not be able to prevail, as Christ promised.

What should be said, therefore, about those other episodes — neither few nor hidden — which make people speak about a « crisis » in the Church: a crisis of faith and a crisis of discipline?

*« Strong concern for the guarding and the defence of the truth »*

We do not want to and we cannot here enter into a close examination of the facts, to which, however, Our attention as Pastor and Father is always directed. We are always open to the sincere understanding of troubles, of hopes, of impatience, which can sometimes assume tones and aspects almost of revolt and challenge, and always wish to answer them in the best possible way, but at the same time we are dutifully concerned for the safeguarding of the sacred deposit of truth and norms of life which was entrusted to the Church by her Founder and which We must conserve essentially undamaged, just as it has been passed on to us, though presenting it and applying it to the necessities of the world of to-day.

Certainly we cannot silence the pain which we feel at sometimes seeing Our intentions and even Our words misunderstood or distorted; and the fear that a certain number — fortunately small, but for Us always too great — of Our sons and through them others still among the less privileged and less defended, will stray from the right path and, attracted by a love for novelty and change, will have directed at themselves the words of the Apostle « They will turn away from listening to the truth and wander into myths » (cfr. 2 *Tim.* 4,4).

And this, (not a timid vision of things), given Our insistence on themes which We consider fundamental for the doctrinal orthodoxy and the proper ordering of the life of the Church, and which for some — unfortunately even some priests or persons consecrated to religious



perfection —, seem to have lost their clarity of delineation or their certainty of truth: both with regard to the teaching of the faith, and for that which concerns the principles of the so-called ecclesiastical discipline which is none other than the free, willing, dedicated acceptance of those reciprocal, confident, and respectful relations between a divinely-given authority and obedience, which is indispensable in order to enter into the mystery of Christ; that Christ Himself desired as essential, providential and characteristic elements of his Church, and which make of the Church not so much a rigidly ordered army but rather a great and loving family, an immense people, which is organically and hierarchically connected together in the diversity of its offices and functions, united in a common responsibility towards God and its brethren (cfr. 1 Cor. 12,4-31).

It is in fact evident that only if it knows how to remain thus a lover of the truth and united and firm as its Divine Founder desired, can the Church exercise to the fullest its mission of light and sanctification among men. And only thus will it be able to offer to the world valuable collaboration in the work of peace, of human advancement and of progress to which its very nature as a society of love seems to call it.

#### *General reaffirmation of the « Creed » of the people of God*

For these reasons We could not avoid the duty of reaffirming, in the presence and in the Name of the entire Church, as a solemn *Amen* to the conclusion of the Year of Faith, celebrated in memory of the 19th Centenary of the martyrdom of the Apostles Peter and Paul, the *Creed*, both Ours and that of the People of God.

And also for these reasons, and in order not to betray the appeal, the expectation, and the need of the People of God, we had to give our answer as Pastor of the entire Church to the questions posed to man, to the Christian of to-day, by the ancient problem of responsible parenthood and of an honest regulation of birth. It was an answer meditated upon for a long time, because we wished the new arguments and objections expressed against the constant and common teaching

of the Church to be scrupulously examined, and yet again the teaching of the Church appeared to Us in her severe and yet serene certainty.

*The encyclical « Humanae vitae » and its consequences*

We are not unaware of the various reactions caused by Our pronouncement. We have made note of all of them with the respect which we feel for all and with the intention of not abstaining, when the moment will be proper, from giving the answers which seem necessary, especially on the level of pastoral concerns. But We are already confident that Our teaching will be received with a genuine spirit of faith, that it will be meditated upon with serene and ample reflection, that it will be recognized as being in conformity to the Christian tradition and feelings, and that it will be received as a wise and provident protection for the honesty and dignity of love, that it will be understood as an apprenticeship to the higher morality and sincere spirituality of married life, that it will be practised as a strengthening of the family and of the health of society, and that it will be blessed by the rewards which make the present life virtuous and happy and which prepare for those of the future life.

The care of the Church of God, a care which though loving and faithful never ceases to be a burden for Our humble strength, leads Us to rely always to a greater degree on the precious aid and collaboration not only of the Sacred College and of the organs of Our Curia but also, and especially now, on the aid of Our Brethren in the Episcopate, dispersed throughout the world and dedicated to the service of the various dioceses.

**2. The ideal of religious perfection to-day**

*Discourse of the Pope, 11th November, 1968.*

Dear Sons,

Our programme is, unfortunately, too full to allow Us to have the pleasure of receiving separately the members of the General Chapters of each of your three Congregations. But are you not all inspired by



the same ideal, that of religious perfection? And if your three families — Olivetan Benedictines, Fathers of the Holy Spirit, Marist Brothers of Schools — are now gathered in a General Chapter, is it not precisely to revise their individual Constitutions in the light of this single ideal, keeping in mind the present conditions of the life of the Church? Allow Us, therefore, to draw from this common factor the subject of the brief words of welcome and encouragement that We wish to address to you.

*Renunciation and love*

I. You are religious. You wish to be genuine religious. In the vast transformation of society that we are witnessing today, it is more important than ever to ask ourselves what is essential and irreplaceable in the kind of life you have embraced, and what can or must change according to circumstances of time and place.

First, then, what must not change? What characterizes a real, authentic religious life, in all times and places? It is the two fundamental directives proposed by Christ in the Gospel to those who wish to follow him more closely; two directives that can be expressed in two simple but pregnant words, upon which you have all often meditated: renunciation and love.

Let us consider renunciation first. « None of you can be my disciple unless he gives up all his possessions » (*Luke* 14,33). The religious is a man detached, apart, who does not share the common form of life based on the pursuit of comfort and temporal prosperity: he avoids what the world seeks. On the other hand, he seeks what the world avoids: penitence, poverty, meditation, a chaste life, submission to superiors. What polarizes the existence of the religious, in fact, is not what is seen, but what is unseen. A witness to the invisible, he applies to himself the experience of St. Paul and of all the Saints, and repeats with them: « And so we have no eyes for things that are visible, but only for things that are invisible; for visible things last only for a time, and the invisible things are eternal » (*2 Cor.* 4,18). The axis of his life is prayer, pursuit of God. And here we touch upon the second

element — even more fundamental than the first one — of all religious life: love. Renunciation and love: it is like the wrong side and the right side of a fine piece of material. By renunciation of the world, its pleasures, its honours, its riches, the religious has levelled the road in his march towards God. But it is love that attracts him and stimulates him: the love that God has for him — love received, and the love he himself has for God — love given. Love is perfection; it is the pinnacle; it is what is of value, what will remain for ever.

This, then, is the first thing. And that is why we must react against the modern tendency to relegate to the background, in religious life, conversation with God, both within the individual and within the community, as well as liturgical and sacramental rites, in order to give priority and preference to other human ends — good in themselves, it is true, and worthy of being pursued, but always subordinated to the primary end, the specifically religious one, which must inspire, penetrate and sanctify all the rest.

#### *Reform of what must be changed*

II. Once the foundations of what must remain have been firmly established, we can fearlessly take up reform of what must be changed. Not only does the Church authorize this, but she exhorts us to do so. Certain contingent forms of religious life are actually the fruit of a historical or geographical context that is now out of date. Not only are there no objections to proceeding with the necessary changes but it is often advisable to do so.

The enterprise is not without risks, as you will probably be the first to realize: it involves leaving the well-known, familiar shores, without always knowing exactly where we will arrive. It is a dangerous voyage, with rocks on both sides: on the one hand blind and passionate attachment to the letter of what has always been practised in the Institute, purely textual and material faithfulness; on the other hand, the easy and even more dangerous way of arbitrary transformation, prompted not so much by the spirit of God and by real necessity as by the encroachment of a natural, worldly spirit. Each Congregation has



its own spirit, its own style: this must be kept, but adapted in such a way as to be in keeping with its possibilities and with its specific activities in the community of the Church. This is the task of your general chapters: may God inspire and bless it!

*Complete and generous fidelity to the Church*

III. One word more, dear Sons, prompted by the particular conditions of this period immediately after the Council. Let Us tell you that what We expect of Religious above all, at the present moment, what, it seems to Us, should be your joy, your pride, your honour, in the world of to-day, is complete and generous fidelity to the Church. Not to an imaginary church, conceived and organized by everyone as he thinks fit, but to the Catholic Church such as she is, such as Christ willed her and set her up, with her objectives, her laws, her means of salvation, her indispensable structures. What one is entitled to expect from the religious to-day is that he should give new life from within to this one true Church of Christ, that he should strengthen and enrich her through his adhesion, his obedience, his ascetic and practical virtues, the holiness of his life and the way in which he performs the services that are asked of him.

Dear Sons, never lose sight of the great needs of the Church: love her in her necessities; love her while assisting her with your services; love her in her hierarchical and fraternal structure. May the difficulties of the present time, far from discouraging you, stimulate you and redouble your strength!

**3. Three addresses of the Holy Father on youth problems**

*Discourse, 28th December, 1968.*

*1) To the Roman Oratorians*

We welcome the more than one thousand members of the « Roman Oratories Center » a group which we were told was to have been led by the Eminent Cardinal Angelo Dell'Acqua, Our Vicar General for the

Roman Diocese, but who was unable to attend because of other engagements.

However We would like to greet him as if he were present because We know the interest and zeal which he shows for the Oratories of the Roman Diocese. We would like to thank him for the assistance and inspiration which he gives to this Institution and express the hope that it is will be for him a source of pastoral benefit and satisfaction.

My beloved Sons, your Oratories celebrate the 25th anniversary of their Centre's foundation. They are made up of the Directors, the inter-parish Oratory leaders and those of the various Roman parishes, the worthy Catechists and Student Catechists; and behind them, invisible but spiritually present are the fifteen thousand youth who attend the eighty Oratories which belong to the institution. We greet you all with paternal recognition, beloved Sons, and We tell you that are particularly dear to us because you constitute an active part of Our beloved Diocese, looking after the formation of mind and heart and the preparation for life of its smallest but most promising portion: the children, the adolescents, the youth, those who will be the adults of tomorrow's society, the fathers, the professional and working men, and in a word, the connective tissue of the social and civil life of Catholic Rome. At your school, these beloved youth learn to mature in spirit, to mould themselves in virtue, and to sustain themselves along the bitter and dangerous paths of the world. With your guidance as open and convinced laymen who live the instruction that the Vatican Council II entrusted to you, those youths learn not only to become men, but also to think, to behave, to dedicate themselves, to shape their characters, that is, to live as Christians, acquiring an awareness of the dignity of their baptism and of the apostolic calling of their confirmation; they become accustomed to friendship with Christ, educated in prayer and nourished by the Eucharist; they become accustomed to living socially, to understanding their neighbour, to effectively taking part in the play of human relations with balanced, serene and adult vision, aware of the world that surrounds them, of the work which they must do, of the brothers who await the help of their generosity and of their formation.



For all these merits We thank you: and We invite you to look ahead, beyond the worthy achievement of the 25 years of the Roman Oratories Centre, with great faith in Christ the Master, your Divine Model, and with great recognition of Mary « Domina Nostra », the Heavenly Patron who has accompanied you in these years of continual activity. And while assuring you that We pray for you, we bless you with all Our heart, embracing together with you in a single affection all those oratorians, parish priests, and priests who give their invaluable help to you and to the noisy and lively group of your boys who are so dear to Us.

## 2) *To Italian Catholic Institutes of Education*

Also present to-day are five hundred Directors and Leaders of the Italian Catholic Institutes and Schools who are now taking part in the 22nd General Assembly of the Federation of Institutes dependent on the Ecclesiastical Authority.

Also you, Our beloved Sons, are at a high and delicate level of responsibility in contact with the youth of to-day. You are responsible for their scholastic formation at the various levels up to their entrance to the University, and therefore you are acutely aware of the value and the urgency of such a delicate mission, as is well shown by the theme which you have chosen this year for your fruitful discussions: « Youth in the educative community to-day ». We would like to have more time at Our disposition to tell you how dear your work is to Us and to tell you how much We expect from it for the solution of the problems which torment, stir, and disturb to-day's youth. We will limit Ourselves, however, to pointing out that, in spite of the real difficulties that the Catholic School must overcome, you have the possibility of carrying out a very precious action within a fertile, open, and generous field. Have faith in youth: If they are well enlightened and faced with their own responsibilities and their own talents, they know how to multiply a hundredfold that seed which to-day you sow in their minds hungry for knowledge, in their wills impatient for action and dedication, and in their hearts in need of love, encouragement and understanding.

Give yourselves completely and with all your energies to your mission, and you will gather the fruits which are useful for youth, rewarding for you, and precious for the Church which looks with immense hope on youth who advance to take their place in society with mature and profound seriousness. Help them; We are with you, We love you, We encourage you and We bless you.

### 3) *To the Federation for Spiritual Exercises*

Also the beloved and experienced priests of the Italian Federation for Spiritual Exercises who have come here with their president, Our venerated Brother, Mons. Giuseppe Almici, Bishop of Alessandria, on the occasion of the fourth General Assembly of their Organization, in addition to the study of organisational problems, have desired to give their meeting a unifying theme, a common denominator in the name of youth. In fact, the theme which you are studying is beneficial and interesting: « Spiritual exercises for the orientation of youth ». We give you praise and special encouragement for this theme. We are very comforted in knowing that among the various signs of confusion and perplexity which arise from every side, there is a secret current, a hidden thread, a real and strong group of serious and generous young people who know how to respond to the external requests, to the aggressions of the prevailing conformism which is often expressed to-day in the aberrations of ideological fashions and in the easy disregarding of traditions; to respond in order to enter into themselves, and to descend into the heart to establish an intimate conversation with God, a renewing encounter with Christ, that gives them new strength and which makes them yeast in the bread, light on the candle, a city built on the mountain, according to the duty which the Council described for all Christian Laymen so that they could live their own priestly, prophetic and royal vocation modelled after Christ, for the good of their brothers.

The spiritual, religious, and educative function of the Spiritual Exercises grows in importance according as a life is 1) absorbed by external activities; and 2) intense, finding relaxation and recovery only in en-



tainment and physical rest, but without personal reflection; and 3) impelled by sense stimuli.

We repeat, We are profoundly pleased that you, specialized priests in the invaluable practice of the Spiritual exercises, capable teachers of the spirit, experienced guides of the paths of God, and wise counsellors of souls, are dedicating time, experience, and doctrine to such an important question, a theme from which We expect much for the continual fruitfulness of the Church and of Her educating and sanctifying mission.

Yours is a mission of great value. It is difficult, but fruitful, tiring but provident. And while We thank you for all you do in the vast and magnificent field of the Spiritual exercises and in its various and many branches, We assure you of the support of the Our humble prayers, which invoke for you the help of the Lord, *virtus ex alto*, while We impart to you Our special Apostolic Blessing.

#### 4. Vitality of the Church to-day

*From the Pope's discourse, 29th January, 1969.*

The Council is the answer to the good will of all those who wish to live and to make Christ live in our times. It is not only a great doctrinal lesson; it is also a great moral impulse. It offers thought, a splendid survey of the truths of faith, although it does not claim to set forth a complete, organic synthesis of them, because in many parts it refers to the scriptural sources and to the authentic traditions: but in other parts it explains and develops them; and at the same time, and it is this that We are anxious to point out now, it is an energetic impulse to action. It is doctrine and it is for action. It is dogmatic, and it is moral; it is for the light of souls, and it is for the renewal of their practical activity, both personal and as a community.

This is how things are in the intentions of the conciliar Church; but are they so in everyone and everywhere in reality? What do we see?

Is your good will, and that of the great community of the Church, satisfied? This is a grave question.

Let us note two negative answers. The first is that of impatience, which would like to see what the Council desired put into practice at once. Impatience is sometimes expressed in intolerance, when it is of the opinion that it is necessary to resort to immediate applications, more revolutionary than reforming, regardless of the historical and logical consistency of the innovations to be introduced into Catholic life; and this attitude sometimes becomes imprudence, superficiality, a craving for novelty for the sake of novelty, imitation of the vogue for contestation and the arbitrariness of disobedience.

In this connection it is necessary to think of the chronological economy of the Gospel, which is not the instantaneous and, after all, convenient one of « fire come down from heaven » (cfr. *Luke* 9,54), consuming all resistance, but is that of the seed that produces fruit « in patientia » (*Luke* 8,15; cfr. *Mark* 4,27-28; *Mt.* 13,29); and which often conceals, in the gradualness with which it proceeds, respect for freedom, the method of charity and trust, not fatalistic, but wise and farsighted, in the action of God combined with that of man.

### *Lack of Respect*

The other negative answer is equally complex, and would require a thorough and interesting psychological analysis. Why, from certain points of view, is the post-conciliar Church not in better conditions than before? Why is there so much insubordination, such lack of respect for the canonical norms, so many attempts at secularization, such boldness in envisaging transformations of Church structures, such eagerness to assimilate Catholic life with profane life, such esteem for sociological considerations instead of theological and spiritual ones?

A crisis of growth, many people say; and it may well be. But is it not also a crisis of faith? a crisis of confidence on the part of some children of the Church in the Church herself? Some people, examining this alarming phenomenon, speak of a state of mind of systematic and



debilitating doubt in the ranks of the Clergy and the Faithful; and some speak of unpreparedness, timidity, laziness; and some even accuse of fear, both the ecclesiastical authority and the community of the good, when they allow certain movements of manifest disorder to prevail, without a warning, without a rectification, without a reaction. Thus, as if they had an inferiority complex, they yield to the popularity in public opinion — thanks to powerful media of social communication —, of theses that are questionable, and often not in conformity with the spirit of the Council itself, in order to avoid even worse things, it is said; or for fear of not appearing modern enough and ready for the *aggiornamento* desired.

### *Status To-day*

But We know that these are limited phenomena, even if they are real and not unimportant. *We know that the Church, as a whole, manifests an extraordinary vitality to-day, which places the present age among the most fruitful periods of her history.* There is no doubt that in this Church of ours, so much « contested » from outside and so troubled inside, there is an immense reserve of good will and an immense reserve of love, of which We are happy to see valorous exponents in you, beloved Sons.

You are willing and faithful; you do not wish to remain inert and passive in the action that the post-conciliar Church has undertaken to renew herself in greater faithfulness to her evangelical origin and to her doctrinal inspiration, and to meet better the requirements of her mission in the contemporary world. You wish to increase the good will you bear in your hearts and you are confident that those guiding the Church, at every level, will not disappoint your silent and precious readiness to be of help. May the Lord be with you!

And while We are enjoying the solace of this authentic ecclesial spirit, We encourage it with Our promise (may the Lord help Us to keep it) to recognize it, support it and serve it, and We offer it to the effusion of the Holy Spirit with Our Apostolic Blessing.

## VI. DECEASED CONFRERES

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### *Fr. Roland Adamovich*

\* Pusztascentölörinc (Hungary) 7.2.1900, † Budapest (Hungary) 10.12.1968, age 68, 33 profession, 26 priesthood.

In the footsteps of St. Matthew, at the age of 33 he gave up his banking career to follow Jesus by entering the Congregation. It was characteristic of him to be very humble when speaking of himself and in dealing with others, making himself loved by all, but especially by the boys. After the dispersion in 1950 he worked as a chaplain in several villages. He was struck down by paralysis of the tongue and then by malignant cancer of the lungs but completed his sacrifice serenely.

### *Fr. Peter Baron*

\* Piove di Sacco (Italy) 26.12.1913, † Itajai (Brazil) 19.12.1968, age 55, 35 profession, 27 priesthood, Rector 24 years.

Because of his great qualities of mind and heart he passed most of his priestly life in the direction of various works of ours in Brazil. As a rector, his open smile always gave one a welcome; more than by words he convinced by his example.

### *Fr. Mario Biagini*

\* Farnese (Italy) 21.3.1912, † Bellano (Italy) 5.10.1968, age 56, 40 profession, 29 priesthood.

A man of study and vast culture, he taught literature at the University of Pavia and was the author of valued literary works. As a



priest he exercised an efficacious apostolate of the word and with his own exuberant temperament was able to nourish a great love towards the Congregation.

*Fr. Hubert Blanchet*

\* Chawensod-Torino (Italy) 3.11.1888, † Beirut (Lebanon) 4.9.1968, age 79, 59 profession, 39 priesthood.

A humble, pious and active confrere, he hid a richly spiritual soul under a veil of timidity. He was distinguished for his knowledge of design and decorative art. After his long and painful illness, which he accepted with serenity and fortitude, God found him ready for the sacrifice of his life in the spirit of a soul far advanced in the spiritual life.

*Fr. Anthony Bonato*

\* Fara Vicentina (Italy) 9.12.1892, † Verona (Italy) 24.11.1968, age 75, 57 profession, 46 priesthood, Rector 23 years.

« Don Toni », as everyone called him, preserved to the end a high quality of spiritual enthusiasm and Salesian optimism and knew how to impart these to the numerous groups of young men called to the Salesian life whilst he was Master of Novices in Hungary and Italy for 25 years. In the ministry of preaching and confessions his inexhaustible goodness held the secret of opening up and winning hearts.

*Fr. Joseph Bononcini*

\* Ranocchio Montese-Modena (Italy) 8.4.1877, † Abano Terme (Italy) 1.7.1968, age 91, 73 profession, 65 priesthood.

God gave him a choice mind and a heart of gold. A man of extraordinarily wide culture, his predilections were the sacred sciences, especially Holy Scripture, which he taught at the studentate of Montebelluna until the age of 81. Of him it was stated: « He was a living treatise on the love of God ». His love of neighbour expressed itself in a total service of others. For him the common life was the reali-

zation of the prayer of Jesus: « That they may be one ». Criticism, complaints and pessimism were totally foreign to him.

*Fr. Thomas Bordas*

\* Barcelona (Spain) 26.12.1889, † Turin 27.12.1968, age 79, 60 profession, 51 priesthood, 1 Rector.

Having spent some years in Salesian and priestly work in his own land, he was called to Turin by the Major Superiors as editor of the Salesian Bulletin in Spanish, then as head of the Press Office, later to the General Secretariate and Central Archives. To these offices he gave 43 years of fervent dedication, scrupulous diligence and a great sense of organization, gaining the affectionate admiration and gratitude of all. He had a great love for memories concerning the Congregation and Don Bosco.

*Fr. John Butterfield*

\* Dublin (Ireland) 6.9.1919, † Portlaoise (Ireland) 6.10.1968, age 49, 29 profession, 19 priesthood.

He spent the best years of his brief Salesian apostolate as a missionary in China, returning home on account of health. He spent the last few years in the aspirantate, giving a wonderful example of religious observance, holy cheerfulness, constant prayer and hidden sacrifice.

*Fr. Joachim Cabello*

\* Aguilar-Cordoba (Spain) 18.9.1902, † Puerto Real (Spain) 5.1.1969, age 66, 45 profession, 37 priesthood, Rector 6 years.

He worked in various houses and different capacities, spreading everywhere the good odour of Christ. His simple, jovial character gained him many friends, amongst whom he did great good as a priest. He prepared himself for death with serene abandonment to Providence.

*Fr. Hector Carnevale*

\* Gambolò-Pavia (Italy) 15.9.1892, † Piosasco (Italy) 8.12.1968, age 76, 47 profession, 49 priesthood.



After being trained in the seminary of Vigevano he embraced the Salesian priesthood. Warm-hearted, he was incapable of thinking ill of anyone; a man of deep piety and fervent love of God that shone out daily in his ministry of confessions and preaching. To him the Congregation owes the vocation of many missionaries and a fervent spirituality which he knew how to impart to those with whom he came into contact. For many years he lived at Ivrea, then at Coat-an-Doch (France), then in Canada and finally at the Generalate in Turin.

*Fr. Francis Casaro*

\* Palestro-Pavia (Italy) 28.4.1888, † Borgo San Martino (Italy) 14.8.1968, age 80, 62 profession, 53 priesthood.

A good, pious and generous priest, he was zealous for the glory of God and the decorum of His house. As a Salesian greatly devoted to Don Bosco he made him loved by a great many past-pupils. An expert and conscientious teacher he consecrated himself on behalf of the boys, whom he loved with the heart of Don Bosco himself.

*Fr. Charles Charles*

\* Montevideo (Uruguay) 4.4.1886, † there 4.5.1968, age 82, 66 profession, 59 priesthood, Rector 34 years.

His primary dedication was to the festive oratory on which he expended all his energies. In the many places in which he was rector and parish priest he managed to embellish the colleges and churches confided to him. He was a religious and priest in the true sense of the word, exact in community life and fervent in priestly zeal.

*Coad. Caesar Dalmaso*

\* Thiene-Vicenza (Italy) 13.11.1886, † Ravenna (Italy) 23.8.1968, age 81, 62 profession.

This good confrere spent almost all his long and venerated life at Ravenna. A past-master at the graphic arts, he united to his professional competence a deeply interior life and a sincere love of the Congregation.

His technical ability and his goodness had a most efficacious influence on the minds and hearts of his numerous past-pupils.

*Fr. Romano Dalvit*

\* Lujan de Cuyo (Argentina) 25.5.1909, † Salta (Argentina) 12.10.1968, age 59, 40 profession, 32 priesthood, Rector 2 years.

An observant Salesian and apostle of devotion to Mary Help of Christians, he had a humble and good-natured character. His active love distinguished him especially as delegate in charge of past-pupils, In hearing confessions, he was prudent and self-sacrificing.

*Fr. John Baptist Defilippi*

\* San Benigno (Italy) 2.2.1897, † Cuorgné (Italy) 5.11.1968, age 71, 52 profession, 45 priesthood, Rector 8 years.

He left behind him the example of an industrious Salesian life, enriched by great humility and priestly example. Almost all his activities — apart from his military service during World War I — were dedicated to teaching boys. Especially during his last years he knew how to keep up affectionate contact with his past-pupils, who, together with the confreres, turned up in splendid number at his funeral.

*Coad. Aloysius Del Real*

\* El Guamo (Colombia) 2.2.1895, † Barranquilla (Colombia) 24.9.1968, age 73, 46 profession.

His memory remains with us as the example of a true Salesian Coadjutor, a lover of the Congregation, an indefatigable worker, profoundly devoted to Mary Help of Christians and Don Bosco. An outline of his life will shortly be issued, presenting him as a model for our coadjutor confreres.

*Fr. John Duniec*

\* Przemycań (Poland) 25.7.1907, † Swięte (Poland) 20.11.1968, age 61, 44 profession, 34 priesthood, Rector 12 years.



*Fr. Raul Falconnet*

\* General Rojo (Buenos Aires) 3.10.1931, † Rosario (Argentina) 3.10.1968, age 37, 18 profession, 9 priesthood, Rector 3 years.

He bore the painful sufferings of a long illness with true resignation and without losing his good humour and perennial smile. He wanted to get well in order to work, because he was still so young, but God found him ready for heaven and so took from us a confrere who would still have been able to do so much for souls.

*Fr. Aloysius Fassio*

\* Valleandona (Italy) 28.11.1898, † Lima (Perù) 1.10.1968, age 69, 43 profession, 36 priesthood, Rector 9 years.

A first-class Salesian, he was often decorated with various honours because of his educational work. The city of Ayacucho remembers him as the founder of its only Catholic college, to which he brought the highest prestige. He was brilliant for his priestly zeal as a preacher and confessor.

*Cleric Aloysius Fernandez Olite*

\* Falces-Navarra (Spain) 19.4.1944, † Balaguer (Spain) 3.1.1969, age 24, 5 profession.

He was in his third year of tirocinium and distinguished himself by his industrious spirit and availability to all. His death occurred in a tragic motor accident almost on the eve of perpetual profession.

*Fr. Emmanuel Ferrando*

\* Montevideo (Uruguay) 16.4.1883, † there 2.11.1968, age 85, 66 profession, 58 priesthood, Rector 15 years.

A hundred per cent Salesian: pious, charitable, observant of the Rule, an extraordinary worker right up to the end of his life. In his last years he exercised the ministry of confessions, even at the cost of great sacrifice. On the eve of his death, although still up and about, he asked for the Anointing of the Sick, saying, « Tomorrow I'm going to die ».

*Fr. John Förster*

\* Rohren (Germany) 23.2.1903, † Marienhausen (Germany) 14.11.1968, age 65, 34 profession, 21 priesthood, Rector 3 years.

In his priestly and Salesian apostolate he showed an uncommon spirit of sacrifice in oratory work and assisting the sick, being greatly appreciated by his parishioners. He had a great heart, was an exemplary religious, a peace-bearer and a priest of genuine Salesian piety.

*Fr. Anthony Giacone*

\* Montaldo Roere (Italy) 3.7.1897, † Recife (Brazil) 4.10.1968, age 71, 52 profession, 45 priesthood, Rector 2 years.

He was a real missionary in the sense of « sent to evangelize ». For 35 years he worked in the Missions of Rio Negro. He loved his Indians immensely, shared their life, studied their customs and language, wrote several books on them. Everyone liked him because he knew how to make himself loved by all.

*Fr. Hyacinth Gomez*

\* Abaigar (Spain) 11.9.1891, † Campello (Spain) 6.12.1968, age 77, 53 profession, 45 priesthood.

With untiring zeal and dedication he exercised the apostolate of teaching and the sacred ministry in the house of Campello, where he passed almost all his Salesian life, in charge of the school for day-boys and director of the festive oratory. He was greatly esteemed by the people for his abnegation, his charity and his exemplary priestly life. In his last years a painful illness cut off his activities but he accepted this as a means of spiritual purification.

*Coad. Ernest Grossi*

\* Brembio (Italy) 15.6.1902, † Milan (Italy) 17.7.1968, age 66, 34 profession.

After four years as a specialist carpenter, because he wanted greater scope for charity towards others, he gained an infirmarian's diploma and for 30 years was the Good Samaritan of the main houses of the



Lombardo-Emilian province. After seven months of slow agony, through a stomach tumour, he ended his days in the infirmary of our house at Milan in saintly fashion.

*Coad. Joseph Guzman*

\* Naranjo (Costa Rica) 24.9.1886, † Tegucigalpa (Honduras) 30.9.1968, age 82, 47 profession.

After being a teacher in an elementary school, he entered Salesian life at the age of 35 to become again a teacher and guide of souls in the religious life among our boys at the college of Tegucigalpa, the festive oratory, and the past-pupils. An exemplary religious, he was a humble and indefatigable worker, always busy.

*Coad. Joseph Hanley*

\* Mallow, Co. Cork (Ireland) 29.5.1881, † Chertsey (England) 15.1.1969, age 87, 30 profession.

This humble and much-loved Brother came to Don Bosco when almost 60 and spent his whole Salesian life in this house, setting an unforgettable example of great sacrifice as infirmarian, a pious religious, simple, always cheerful and serene.

*Coad. Aloysius Irazabal*

\* Montevideo (Uruguay) 18.8.1897, † there 3.9.1968, age 71, 52 profession.

He was distinguished for his exact observance of his duties and especially the practices of piety. He was a real artist in design and painting, but above all in his last illness he gave an excellent example of resignation and in the way he prepared for death in a spirit of great conformity to the will of God .

*Coad. Anthony Kenyeri*

\* Graz (Austria) 25.9.1893, † Munich (Germany) 12.11.1968, age 75, 44 profession.

He carried out a special work of trust diligently and faithfully and

always cheerfully right until the last day of his life, in spite of his 75 years and bad heart. In his leisure hours he successfully assisted a Marian group. He enjoyed the affection of both confreres and boys, for he was always a just and faithful man according to the spirit of Don Bosco.

*Fr. Joseph Kreslin*

\* Srednja Bistrica-Slovenia (Jugoslavia) 26.2.1912, † Bjelovar (Jugoslavia) 4.12.1968, age 56, 37 profession, 27 priesthood, Rector 6 years.

The major part of his priestly apostolate was spent in Croatia amongst the students of theology as catechist and music-master. Recently he was Novice Master at Zelimlje. He was possessed of a serene spirit, cordiality towards all, and a rich interior life. He preserved intact the love for Don Bosco that he had learned at the very centre of the Congregation during his early Salesian formation.

*Coad. John Kuhar*

\* Bratanci-Murska Sobota (Jugoslavia) 8.5.1899, † Cerknica (Jugoslavia) 10.1.1968, age 68, 12 profession.

*Coad. Vincent La Mela*

\* Adorno (Italy) 22.7.1894, † Modica (Italy) 3.1.1969, age 74, 49 profession.

Throughout his Salesian life he was noted for his simplicity, love of work and courtesy towards everyone. Always prompt and serene when obedience called him to another house, even when it meant a difficult act of detachment, he left behind him everywhere an example of goodness and deep piety.

*Fr. Mariano Mallada*

\* Huesca (Spain) 12.10.1900, † Balaguer (Spain) 3.1.1969, age 68, 51 profession, 42 priesthood, Rector 6 years.

A fine character, much devoted to Our Lady, he spent his Salesian life in praiseworthy fashion as catechist in the houses of Alicante,



Barcelona and Pamplona. He was rector at Campello and finally confessor and in charge of the Salesian Cooperators at Saragoza.

*Coad. Stanislaus Marszalek*

\* Radziszow-Cracow (Poland) 8.11.1917, † Oswiecim (Poland) 15.8.1969, age 50, 30 profession.

*Fr. Anthony Martinez de Haro*

\* Dolar (Spain) 14.7.1892, † Pozoblanco (Spain) 26.12.1968, age 76, 58, profession, 50 priesthood.

In his long Salesian life he was always outstanding for his great love of work, deep piety and sincere love for things Salesian. Through his affability he gained the sympathy of those with whom he came into contact. His last 17 years were spent at Pozoblanco, where everyone consulted him in their doubts, about the problems of life, seeking relief, and towards all he acted as a good father and sincere friend. In recognition of all this he was offered honorary citizenship and a street was dedicated to his name.

*Mgr. Peter Massa*

\* Cornigliano-Ligure (Italy) 29.6.1880, † Rio de Janeiro (Brazil) 15.9.1968, age 88, 68 profession, 63 priesthood, Rector for 6 years, Provincial 2 years, Prefect Apostolic 21 years and Titular Bishop of Ebron for 27 years.

Bishop Massa was a characteristic figure in the Salesian missionary world, first as Prefect Apostolic and then as Apostolic Administrator of the prelatore of Rio Negro and Porto Velho. He was gifted as a genial and enthusiastic organizer but it was from his spirit of piety and detachment from earthly things that he drew inspiration and strength for his laborious episcopal ministry. He spent himself in direct missionary work in the field and in searching for material help in the capital city, thus being able to carry out his programme of missionary conquest and obtaining great results in Christian life and activity in a territory that had been abandoned by others. He was not always understood but the success of his work gave weight to his missionary strategy.

*Fr. Raphael Mathias*

\* Muno (Luxembourg) 12.6.1910, † Tienen ((Belgium) 16.10.1968, age 58, 38 profession, 29 priesthood.

He went to the Congo in 1940 as a teacher and missionary in various Salesian houses and missions. A heart ailment caused him much painful suffering and reduced him to almost total inactivity. Beneath a rough exterior he had the golden heart of a good religious, and this is the memory retained of him.

*Fr. Francis McCormick*

\* Drumquin (Ireland) 12.5.1881, † Guildford (England) 30.10.1968, age 87, 59 profession, 51 priesthood.

With this greatly esteemed confrere there has disappeared one of the oldest Salesians of the Anglo-Irish province. Almost all his Salesian life was zealously spent in the parish ministry, in which he distinguished himself as an observant and wise pastor, sound and well-balanced, always attentive to the interests and needs of his flock. In his last years he bore with edifying resignation the sufferings of a prolonged illness with which God wished to purify this chosen soul.

*Coad. Angelo Nicoletti*

\* Fanano (Italy) 28.2.1887, † La Plata (Argentine) 3.11.1968, age 81, 58 profession.

Enthusiastic about religious life, he persevered even when he had to cut off his studies for the priesthood. He dedicated himself with zeal and competence to teaching and proved himself a skilful educator. In his last years he showed the intensity of his spiritual life, spending many hours of the day in reading edifying books on religious and Salesian life.

*Fr. Joseph Oberti*

\* Paysandù (Uruguay) 4.2.1884, † Montevideo (Uruguay) 25.5.1968, age 84, 63 profession, 59 priesthood, Rector 9 years.

He was one of the founders of the theologate at Manga, Uruguay.



He spent his whole life in Salesian work with a spirit of sacrifice, as teacher, chaplain to the orphanage, rector and parish priest. He was especially noted for his love and care of the past-pupils, giving his whole self to them, being rewarded by a great presence of them at his funeral.

*Fr. Aloysius Pasinelli*

\* Fonteno (Italy) 22.11.1911, † San Paulo (Brazil) 4.1.1969, age 57, 35 profession, 26 priesthood, Rector 21 years.

A late vocation, he spent his whole Salesian life in pioneer missionary work. Of a happy temperament, he carried everywhere with him a sense of joy and with enviable serenity he knew how to endure to the end the sufferings that could not succeed in taking him away from his work. The mission of Rio Negro has lost in him a very valuable support.

*Coad. Raphael Patlan*

\* Guanajuato (Mexico) 26.8.1898, † Mexico 26.5.1968, age 69, 40 profession.

A humble, pious, industrious coadjutor, he carried out his duties with docility, showing himself always contented, even in those duties that naturally require sacrifices or could be considered less pleasant. He was most exemplary in his obedience and spirit of sacrifice.

*Fr. Aloysius Achilles Pilotto*

\* Torreselle (Italy) 15.2.1907, † Martina Franca (Italy) 30.11.1968, age 61, 36 profession, 28 priesthood, Rector 8 years, Provincial 13.

At the age of 20 he left his friends and family in order to consecrate himself to God in Don Bosco's family. He was outstanding for his clearness of intellect, energy and constancy of will, for his sincerity of spirit and the absolute coherence that existed between his principles and practice in life. Of him it was said: Fr. Pilotto was a Christian who really believed, a religious who lived the full dedication of his consecration to God, a priest who made the Mass the ideal of his life, an

exemplary and most devoted son of Don Bosco who served the Congregation with all his strength and raised confreres and boys to a high Christian level. He asked for a lot, as a superior and educator, but he was able to understand everyone with a largeness of heart that made everyone esteem him because of his own irreprehensible example. He fulfilled offices of trust and responsibility but was always ready for anything, with a serene docility that sought always the sign of God's will.

*Fr. John Piotrowski*

\* Orenburg (Russia) 29.1.1907, † Warsaw (Poland) 16.10.1968, age 61, 41 profession, 30 priesthood, Rector 3 years.

Noted for his dedication to work, his sense of duty and order, he was the provincial's consultor and legal advisor. In this function he fulfilled a great service to our own Congregation and to many congregations of nuns. He was an exemplary priest and an able preacher.

*Fr. John Piron*

\* Piove di Sacco (Italy) 6.3.1887, † Cuorgnè (Italy) 27.11.1968, age 81, 56 profession, 46 priesthood.

After being a missionary in Venezuela he returned to his homeland on account of his health. He was confessor in various houses of the Subalpine province and was much appreciated for his cordial, understanding and fatherly way of treating people. Sincerity and simplicity of heart were characteristic of him.

*Fr. Edward Potier*

\* Marche-Namur (Belgium) 23.9.1892, † Waha (Belgium) 8.12.1968, age 76, 55 profession, 48 priesthood, Rector 6 years.

As a Salesian and priest he cultivated a great love for the liturgy. He had a tender devotion to Mary and wished to be always a devoted son of the Church and the Pope. He fulfilled various offices and was noted for his zealous care of his past-pupils.



*Fr. John Ramon*

\* Dottignies (Belgium) 23.1.1906, † Liege (Belgium) 11.10.1968, age 62, 42 profession, 33 priesthood.

Fr. Ramon was a skilful teacher but above all an educator who knew how to influence his pupils by his own priestly virtues. His ministry was not restricted just to the school but he was an assistant of Catholic Action, confessor of religious communities, and did parish work on Sundays. His confreres remember his cordiality and charity towards all.

*Fr. Vincent Razzetti*

\* Pino Torinese (Italy) 2.11.1896, † Montevideo (Uruguay) 2.8.1968, age 71, 54 profession and 45 priesthood.

His priestly life was consecrated in a special way to the festive oratory, to the poor, to catechesis, to religious assistance in the poorer suburbs and in the countryside. He dedicated his last years to spiritual direction as a much appreciated confessor to the confreres and boys. In spite of his bad health, every week he went to all the colleges in Montevideo to hear confessions.

*Fr. Charles Remi*

\* Uccle-Brabant (Belgium) 11.4.1906, † Toulon (France) 4.10.1968, age 62, 39 profession, 32 priesthood.

Entering into the Congregation at a mature age, he dedicated his best energies as a priest in the missions of the Congo, where he laboured for 20 years. Returning to Europe in 1954 he joined the province of Lyons, distinguishing himself in the priestly ministry and Salesian life.

*Fr. Joseph Riasol*

\* Pergamino (Buenos Aires) 17.6.1925, † Corrientes (Argentina) 2.12.1968, age 43, 21 profession, 10 priesthood.

In spite of rather precarious health, he was able to fulfil a number of offices, having mostly at heart the spiritual and material welfare of

the news-boys of Corrientes. He was loved by the people and overcame many difficulties in carrying out his apostolate.

*Fr. Charles Schmidt*

\* Zweibrücken (Germany) 2.6.1904, † Munich (Germany) 13.5.1968, age 63, 45 profession, 36 priesthood.

*Fr. Vitus Sgroi*

\* Rosario (Argentina) 15.8.1929, † Corrientes (Argentina) 2.12.1968, age 39, 22 profession, 13 priesthood.

Gifted with a fine intelligence, he cultivated the talents given him by God and was awarded a gold medal for his scientific efforts. He was called « the Master » but he displayed equal zeal on behalf of the university students and past-pupils, for whom he founded a university library at Corrientes.

*Fr. Joseph Simoncic*

\* Hrnciarovce-Bratislava (Czechoslovakia) 7.2.1907, † Beckor (Slovakia) 25.10.1968, age 61, 42 profession, 33 priesthood, Rector 9 years.

He spent his energies in the oratory of the provincial house on the outskirts of Bratislava and with his constant smile succeeded in creating a true family atmosphere among the boys and confreres, first as rector and then as parish priest. He endured bravely the hard years spent in a concentration camp and the pains of a long illness.

*Fr. Geysa Szalay*

\* Kapuvar (Hungary) 16.1.1922, † Szombathely (Hungary) 16.9.1968, age 46, 27 profession, 16 priesthood.

After the dispersion in 1950, he finished his studies in the seminary at Szombathely, becoming chaplain and then parish priest at Gasztony. As a good son of Don Bosco his predilection was for boys and youth, to whom he consecrated his talents of mind and heart. He endured serenely the trial of a long and painful illness.



*Fr. Paul Széliga*

\* Uriburu (Argentina) 29.11.1913, † Corrientes (Argentina) 2.12.1968, age 55, 36 profession, 27 priesthood, Rector 13 years.

As catechist, rector and parish priest he was distinguished for his priestly zeal. He was the founder of our flourishing work at Concepcion, which got from him a firm and exemplary pastoral foundation. He had assumed the direction of the college of Don Bosco at Resistencia this year but was a victim of the River Parana, when he tried to save another confrere from drowning.

*Fr. John Theeuwis*

\* Overpelt (Belgium) 12.10.1897, † St. Truiden (Belgium) 28.11.1968, age 71, 44 profession, 37 priesthood.

He was a zealous priest who spent himself in the service of the Church and the Congregation with great humility. At the age of 50 he left as a missionary to Assam in India. He loved to admire the goodness of God in the beauties of nature. His spirit of hard work and assiduous prayer characterized his whole life.

*Fr. Primo Turella*

\* Albaredo d'Adige (Italy) 2.5.1912, † S. Paplo (Brazil) 4.11.1968, age 56, 32 profession, 22 priesthood, Rector 9 years.

*Fr. Ruben Uguccioni*

\* Castelluccio di Montese (Italy) 10.6.1894, † Crocetta-Turin 7.12.1968, age 76, 56 profession, 47 priesthood, Rector 30 years, Provincial 3.

In the funeral panegyric the Rector Major called him the « Servant of God and Our Lady ». His life was a faithful and generous service to the Salesian Congregation. For 18 years he was rector of the Casa Capitolare and then rector of the Basilica of Mary Help of Christians at Turin, distinguishing himself above all by his cult of things Salesian and for his devoted and anxious interest in the life of the Basilica. He was a man of faith who lived with simplicity and humility and spent

the hard years of his Salesian life in a spirit of cordial obedience and delicate charity towards all.

*Coad. Joseph Valtolina*

\* Robbiate (Italy) 27.5.1911, † Haad Yai (Thailand) 8.10.1968, age 57, 31 profession.

He spent 32 years of his religious life as a missionary in Thailand and was loved by all for his optimism, his spirit of piety, his zeal and his cordiality in his obedience: a true Salesian according to the spirit of St. John Bosco. Our Lord and Our Lady Help of Christians, to whom he was most devoted, took him to themselves whilst he was aboard a plane being taken urgently to hospital in Bangkok.

*Fr. William Wilcock*

\* Preston (England) 3.6.1893, † Manchester (England) 16.10.1968, age 75, 53 profession, 45 priesthood.

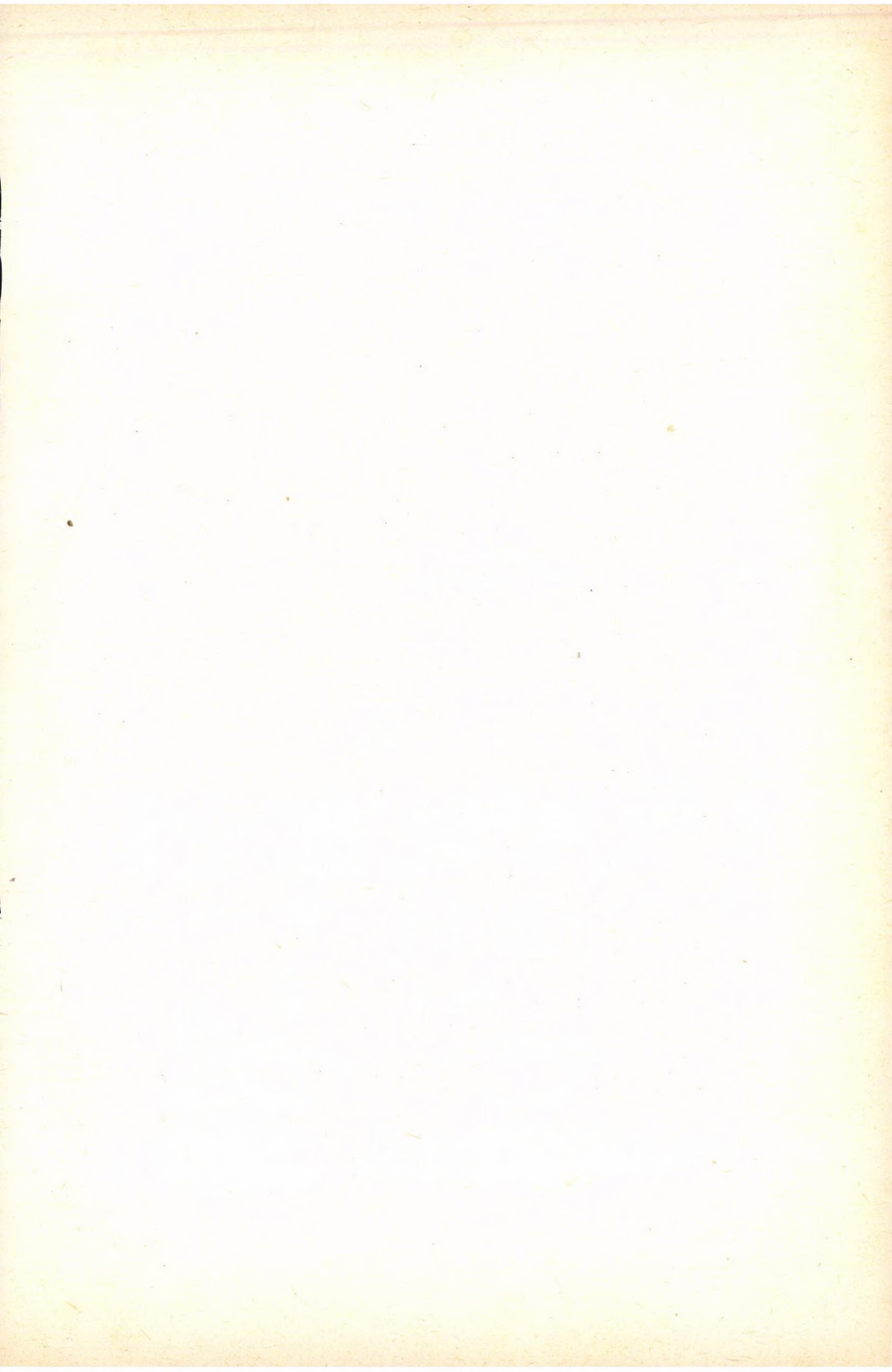
A late vocation, he was a man of deep faith, simple and sound piety, distinguishing himself by his exemplary regularity, his spirit of work and his charity towards all. The past-pupils and Cooperators, for whom he always worked so diligently, remember him with great affection.

*Fr. Anthony Zarl*

\* Einsereich (Austria) 20.4.1906, † San Salvador 21.9.1968, age 62, 37 profession, 27 priesthood.

A humble and zealous priest, he always worked in the public schools and festive oratories. His merits were recognized by the civil authorities by a decoration reserved only for its most outstanding benefactors. God tried him with a painful and prolonged illness, which must certainly have hastened and added to his eternal reward.





# 1° Elenco 1969

N.	COGNOME E NOME	LUOGO DI NASCITA	DATA DI NASC.	E MORTE	ETÀ	LUOGO DI M.	ISP.
1	Sac. ADAMOVICH Rolando	Pusztaszentlőrinc (H)	7.2.1900	10.12.1968	68	Budapest (H)	Un
2	Sac. BARON Pietro	Piove di Sacco (I)	26.12.1913	19.12.1968	55	Itajaí (BR)	PA
3	Sac. BIAGINI Mario	Farnese (I)	21.3.1912	5.10.1968	56	Bellano (I)	Lo
4	Sac. BLANCHET Uberto	Chawensod (I)	3.11.1888	4.9.1968	79	Beirut (RL)	Or
5	Sac. BONATO Antonio	Fara Vicentina (I)	9.12.1892	24.11.1968	75	Verona (I)	Vr
6	Sac. BONONCINI Giuseppe	Ranocchio Monfese (I)	8.4.1877	1.7.1968	91	Abano Terme (I)	Vr
7	Sac. BORDAS Tommaso	Barcelona (E)	26.12.1889	27.12.1968	79	Torino (I)	Cn
8	Sac. BUTTERFIELD Giovanni	Dublin (EIR)	6.9.1916	6.10.1968	52	Ballinakill (EIR)	Ig
9	Sac. CABELLO Gioachino	Aguilar (E)	18.9.1902	5.1.1969	66	Puerto Real (E)	Se
10	Sac. CARNEVALE Ettore	Gambolò (I)	15.9.1892	8.12.1968	76	Piossasco (I)	Cn
11	Sac. CASARO Francesco	Palestro (I)	28.4.1888	14.8.1968	80	B. S. Martino (I)	No
12	Sac. CHARLES Carlo	Montevideo (U)	4.4.1886	4.5.1968	82	Montevideo (U)	U
13	Coad. DALMASO Cesare	Thiene (I)	13.11.1886	23.8.1968	81	Ravenna (I)	Ad
14	Sac. DALVIT Romano	Luján de Cuyo (RA)	25.5.1909	12.10.1968	59	Salta (RA)	Cr
15	Sac. DEFILIPPI Giov. Battista	S. Benigno (I)	2.2.1897	5.11.1968	71	Courgnè (I)	Sb
16	Coad. DEL REAL Luigi	El Guamo (CO)	2.2.1895	24.9.1968	73	Barranquilla (co)	Md
17	Sac. DUNIEC Giovanni	Przemecrany (PL)	25.7.1907	20.11.1968	61	Swiete (PL)	Kr
18	Sac. FALCONNET Raul	General Rojo (RA)	3.10.1931	3.10.1968	37	Rosario (RA)	Rr
19	Sac. FASSIO Luigi	Valleandona (I)	28.11.1898	1.10.1968	69	Lima (PE)	Pe
20	Ch. FERNANDEZ Luigi (Olite)	Falces (E)	19.4.1944	3.1.1969	24	Balaguer (E)	Va
21	Sac. FERRANDO Emanuele	Montevideo (U)	16.4.1883	2.11.1968	85	Montevideo (U)	U
22	Sac. FÖRSTER Giuseppe	Rohren (D)	23.2.1903	14.11.1968	65	Marienhause (D)	Kö
23	Sac. GIACONE Antonio	Montaldo Roero (I)	3.7.1897	4.10.1968	71	Recife (BR)	Mn
24	Sac. GOMEZ Giacinto	Abáigar (E)	11.9.1891	6.12.1968	77	Campello (E)	Va
25	Coad. GROSSI Ernesto	Brembio (I)	15.6.1902	17.7.1968	66	Milano (I)	Lo
26	Coad. GUZMAN Giuseppe	Naranjo (CR)	24.9.1886	30.9.1968	82	Tegucigalpa (H)	CA
27	Coad. HANLEY Giuseppe	Mallow (EIR)	29.5.1881	15.1.1969	87	Chertsey (GB)	Ig
28	Coad. IRAZABAL Luigi	Montevideo (U)	18.8.1897	3.9.1968	71	Montevideo (U)	U
29	Coad. KENYERI Antonio	Graz (A)	25.9.1893	12.11.1968	75	München (D)	Mü



30	Sac. KRESLIN Giuseppe	Srednja Bistrica (YU)	26.2.1912	4.11.1968	56	Bjelovar (YU)	J <sup>2</sup>
31	Coad. KUHAR Giovanni	Bratonci (YU)	8.5.1899	10.1.1968	68	Cerknica (YU)	Ju
32	Coad. LA MELA Vincenzo	Adorno (I)	22.7.1894	3.1.1969	74	Modica (I)	Sc
33	Sac. MALLADA Mariano	Huesca (E)	12.10.1900	3.1.1969	68	Balaguer (E)	Va
34	Coad. MARSZALEK Stanislaw	Radziszów (PL)	8.11.1917	15.8.1968	50	Oświęcim (PL)	Kr
35	Sac. MARTINEZ Ant. (Haro)	Dolar (E)	14.7.1892	26.12.1968	76	Pozoblanco (E)	Cb
36	Mons. MASSA Pietro	Cornigliano Ligure (I)	29.6.1880	15.9.1968	88	Rio de Jan. (BR)	BH
37	Sac. MATHIAS Raffaele	Muno (L)	12.6.1910	16.10.1968	58	Tirlemont (B)	AC
38	Sac. McCORMICK Francesco	Drumquin (EIR)	12.5.1881	30.10.1968	87	Guildford (GB)	Ig
39	Coad. NICOLETTI Angelo	Fanano (I)	28.2.1887	3.11.1968	81	La Plata (RA)	LP
40	Sac. OBERTI Giuseppe	Payasandú (U)	4.2.1884	25.5.1968	84	Montevideo (U)	U
41	Sac. PASINELLI Luigi	Fonteno (I)	22.11.1911	4.1.1969	57	S. Paulo (BR)	Mn
42	Coad. PATLAN Raffaele	Guanajuato (MEX)	26.8.1898	26.5.1968	69	México, (D.F.)	Me
43	Sac. PILOTTO Luigi A.	Torreselle (I)	15.2.1907	30.11.1968	61	Martina F. (I)	Vr
44	Sac. PIOTROWSKI Giovanni	Orenburg (SU)	29.1.1907	16.10.1968	61	Warszawa (PL)	Ló
45	Sac. PIRON Giovanni	Piove di Sacco (I)	6.3.1887	27.11.1968	81	Courgné (I)	Sb
46	Sac. POTIER Edoardo	Marche (B)	23.9.1892	8.12.1968	76	Waha (B)	Lb
47	Sac. RAMON Giovanni	Dottignies (B)	23.1.1906	11.10.1968	62	Liège (B)	Lb
48	Sac. RAZZETTI Vincenzo	Pino Torinese (I)	2.11.1896	2.8.1968	71	Montevideo (U)	U
49	Sac. REMI Carlo	Uccle (B)	11.4.1906	4.10.1968	62	Toulon (F)	Ly
50	Sac. RIASOL Giuseppe	Pergamino (RA)	17.6.1925	2.12.1968	43	Corrientes (RA)	Rr
51	Sac. SCHMIDT Carlo	Zweibrücken (D)	2.6.1904	13.5.1968	63	München (D)	Mü
52	Sac. SGROI Vito	Rosario (RA)	15.8.1929	2.12.1968	39	Corrientes (RA)	Rr
53	Sac. SIMONCIC Giuseppe	Hrñčiarovce (CS)	7.2.1907	25.10.1968	61	Beckor (CS)	Sl
54	Sac. SZALAY Geysa	Kapuvár (H)	16.1.1922	16.9.1968	46	Szombathely (H)	Un
55	Sac. SZELIGA Paolo	Uriburu (RA)	29.11.1913	2.12.1968	55	Corrientes (RA)	Rr
56	Sac. THEEUWIS Giovanni	Overpelt (B)	12.10.1897	28.11.1968	71	St. Truiden (B)	Wo
57	Sac. TURELLA Primo	Alberedo d'Adige (I)	2.5.1912	4.11.1968	56	S. Paulo (BR)	CG
58	Sac. UGUCCIONI Ruben	Castelluccio di Montese (I)	10.6.1894	7.12.1968	74	Torino (I)	Cn
59	Coad. VALTOLINA Giuseppe	Robbiate (I)	27.5.1911	8.10.1968	57	Haad Yai (SM)	Th
60	Sac. WILCOCK Guglielmo	Preston (GB)	3.6.1893	16.10.1968	75	Manchester (GB)	Ig
61	Sac. ZARL Antonio	Einsereich (A)	20.4.1906	21.9.1968	62	S. Sal. (El S.)	CA





