



ACTS OF THE SUPERIOR COUNCIL OF THE SALESIAN SOCIETY

SUMMARY

I. Letter of the Rector Major

Renewed appeal for Volunteers and fraternal solidarity — Diligent responsibility re: the General Chapter — United in prayer and collaboration — Enlarged representation at the General Chapter — Collaboration with constructive optimism — Let love lead.

II. Special General Chapter

Conclusion of the work of the Central Pre-capitular Commissions — The personal contribution of the confreres to the Second Special Provincial Chapter — Technical points re: the response of the confreres — Ballot card for personal voting — Technical points for the work of the Second Special Provincial Chapter — Composition of the Second Special Provincial Chapter and election of the delegates to the General Chapter — Final dates re: the Second Provincial Chapter.

III. Instructions and norms

IV. Notifications

Concession of larger representation at the Special General Chapter — Erection of the Visitatory of Bombay — Nomination of provincials — New forms for the annual Rendiconto for provinces and houses — Financial situation re: student confreres in houses of formation — International Year of Education — Requests for dispensations — Casus Conscientiae — Forms for the General Secretariate.

V. Activities of the Superior Council and projects of general interest

VI. Documents

Concession of a larger representation at the Special General Chapter.

VII. Pontifical Magisterium

Motives of faith in spite of undeniable anxiety in the Church — We must be one in heart if the Council is to live — Fidelity to Christ's Church will be shown in generous love — To vitalize the Church, seek union with Christ — Look to tradition with love and understanding — Authority in the Church is for the service of our brothers — Novelty in the Church of to-day prove its perennial vitality.

VIII. Necrology (4th list of 1969)

I. LETTER OF THE RECTOR MAJOR

Turin, December, 1969

My dear confreres and sons,

I am writing these pages under the maternal glance of the Immaculate Virgin, for whose feast we are preparing in a pre-Christmas atmosphere. Both these feasts have particular significance for us as Christians and as Salesians. In fact the feast of the Immaculate Conception reminds us instinctively of our origins, making us realize once more how the life and development of our beloved Congregation are bound up with the holy Virgin. In the so-called welfare society, the Christmas festivities have been degraded to a mere show or a miserable racket for increasing the sale of goods. For us, however, they should recall the ineffable mystery in which the grace and goodness of Jesus appeared in the world in order to bring men redemption and loving peace.

Although I know this letter of mine will not reach you before Christmas, I wish nevertheless to assure you that during that season, and especially during the Holy Night itself, I shall think of you all and particularly of those who, wherever they may be in the world, are being tried by sufferings. I shall make my own your desires, troubles and resolutions regarding the spiritual life (always in need of renewal) and the active apostolate (always facing new and pressing needs).

I would like to be able to offer you other gifts also, but, apart from fraternal prayer, I feel I can only give to you all once again the gift of my own modest but total service in the interests of our beloved Congregation with all that implies in these rather difficult times, beset by so many pressing problems. What I can give is not much, but I give it all, day by day, to our Mother the Congregation for the good of each one of you.

Renewed appeal for Volunteers and fraternal solidarity

But now in turn I want to ask a gift from you and from your provinces. First of all, this year again I ask for Volunteers for Latin America: priests and coadjutors, on the same conditions as before, viz. 5 years of service and under 40 years of age.

I know the difficulties regarding personnel in so many provinces, but as I have said before, the situation in Latin America is infinitely more serious, with needs whose proportions are not easily imagined. The sacrifice required of a province to give up some of its own men is a tangible sign of that active solidarity on which I have been insisting and whose evidence is having consoling effects.

Those confreres who feel inspired to offer themselves should write directly to the Rector Major, who will be happy to receive their filial application. It would be well not to delay about it, as many arrangements have to be made in a limited time. I invoke a large and rich blessing on those generous confreres who will offer themselves for this precious apostolate, and on the provinces which — even at the cost of sacrifice — will give this fraternal help of new and fresh energies to other provinces so badly in need.

Regarding other forms of solidarity, I must state with pleasure that, following upon my last letter, I have received much consoling news: many provinces are engaged in edifying and useful enterprises. About these I shall speak in the next number of the *Acts*. In the meantime let me just recall that the practice of solidarity in its various applications cannot be just a transient initiative but should become a permanent activity, for it is but one aspect of the practice of what should be a permanent and constant fraternal charity.

Diligent responsibility re: the General Chapter

The other gift I ask from you is serious, conscientious and constructive diligence in preparing for the Special General Chapter.

This is an engagement that should always be present in the prayers of each one, in docility to the grace of the Holy Spirit, in the strength of interior renewal towards an ever more genuine fidelity to our Founder, in personal and community reflection, and in our response to the voice of God, of the Church, and of humanity. These, it seems

to me, should be the fundamental attitudes that should characterize this historic moment in the Congregation.

I shall not dilate upon each of these points, since I have already done so on other occasions. Nevertheless I feel it my duty to bring home to you once again the important fact that the Special General Chapter will be conditioned and determined in its preparation, development and, above all, in its existential efficaciousness precisely by the above-named qualities of our spirit. Now, in fact, more than ever before, each confrere has to feel himself personally responsible for all that is implied in this specifically « Special » General Chapter. Much of its success will depend expressly on the mode and measure of the confreres' participation in all the stages of preparation.

I would like each one to take these words as coming to him personally from our Father himself, who exerted every ounce of his life and energy to give our Congregation to the Church. Who can measure how dearly in labour, tears and blood the foundation of the Congregation cost Don Bosco? How much too our early confreres suffered in order to consolidate it, making it a living and dynamic instrument at the service of the Church in the apostolate of youth. With Don Bosco that company of Salesians repeat to us: Get involved, collaborate in giving to the Church not another congregation but a Congregation renewed in the genuine spirit of its Founder according to the needs of these times.

United in prayer and collaboration

At this point it is well to recall that the Special General Chapter concerns a religious congregation that has essentially spiritual and apostolic purposes. We are not concerned with merely material or sheer human interests, and hence we cannot rely solely on human resources. We do not renounce these, but we must all keep in mind these words of Scripture: *Unless the Lord builds the house, those who build it labour in vain* (Ps. 126,1). With filial hearts, then, and as a firm sign of our sincere love for the Congregation, let each of us give his own fullest possible contribution. Let us go ahead with strict purity of intention in seeking only the true benefit of the Congregation, never forgetting to invoke with all our hearts the Spirit that enlightens our minds and gives energy to our wills. Just as we desire to be united

in active preparation for the General Chapter, so let us be even more united in prayer to God throughout this period. In this let us arouse the interest also of many good souls, and particularly those who can enrich their prayer by the offering up of their sufferings also for this intention. In this way we can hope to obtain God's light as well as the energy and courage needed in order to achieve the ends assigned to the Special General Chapter by the Council.

Coming down to detail now and consequent upon the work done at the Centre, let us look once more at the General Plan of Preparation. You have received (or soon will) the two documents drawn up by the Pre-capitular Commissions. I invite you to read very attentively the Introduction to these two productions, as well as the directives emanating from the Central Office of Coordination in the *Acts*. I limit myself here to renew once again to each one of you the invitation to collaborate, feeling it your primary task as required by that co-responsibility that involves all of us in the destinies of the Congregation.

Enlarged representation at the General Chapter

In this context, we should all be aware — as I wrote in the previous number — that the operation in which we are engaged is one of truly exceptional extent and complexity, dealing with problems that touch the very fibre of the Congregation's being as well as our own personal response to God, to the Church, and to the society of our times.

Such considerations have induced me, with the unanimous consent of the Superior Council, to ask the Sacred Congregation for Religious and Secular Institutes to rescind Section 6 of Article 129 of our Constitutions. The other sections remaining unchanged, it was asked that Section 6 be thus re-worded:

« One delegate for each province, duly elected at the Provincial Chapter, if the professed confreres (perpetual and temporary) of the province do not exceed 250. Two delegates for each province, if the professed confreres (perpetual and temporary) of the province exceed 250 ».

An affirmative reply was given by the Sacred Congregation in Rescript 15788/69 of 28th September, 1969. This document I now officially communicate to you and it can be read in full elsewhere in these *Acts*. It now binds the *second Special Provincial Chapters* for

the election of delegates of the provinces to the Special General Chapter, and technical directives will be sent accordingly from the Central Office of Coordination.

Among the various possible forms of election drawn up after careful study by the Central Technical Commission, the Superior Council preferred the one mentioned, on the basis of the following points:

1) A larger number of capitular members actually elected, compared with the number of members participating by right in the General Chapter;

2) a certain due proportion with the number of those who do the electing;

3) a composition that will not jeopardize the General Chapter nor make it too difficult in the matter of number of members, functioning, and efficiency of the Assembly;

4) the maximum possible simplicity about the voting for a second delegate.

Naturally, it will remain for the Special General Chapter itself to give definition to the whole set-up.

Also requested and obtained was that the Visitatories should be treated on equal terms with the provinces concerning representation and elections for the Special General Chapter.

Finally, to remove any perplexities of a juridical nature, in accordance with the general desire and in full accord with conciliar directives, I hereby declare, on the explicit authority of the Sacred Congregation, that *the Coadjutor Confreres can be elected « pleno jure » as delegates to the Provincial Chapter and to the General Chapter, on the sole condition — which applies equally to priests and clerics — that they be perpetually professed* (cf. Const. art. 98).

I am sure you will receive these notices with sincere pleasure and that they will serve to make even more operative the sense of common responsibility in preparing for the Special General Chapter.

Collaboration with constructive optimism

After all this — except in cases of physical impossibility or external political constriction — no one can be justified in an attitude of lack of interest or a certain lack of confidence. The first would be a sign of

painful insensibility to the vital problems of the moment, and of a grave weakening of love for the Congregation: how can a son possibly lack interest in the fate and future of his own mother? The second — lack of confidence — is certainly a very possible temptation, perhaps to-day more than ever. The theological virtue of Hope needs to be nourished and the cardinal virtue of Fortitude to be strengthened. Only through these two virtues can come the maturity necessary for overcoming the temptation to that lack of confidence that arises when we see things proceeding too slowly or in a way other than we hoped, or when we generalize particular situations, or when the conditions arising from complex situations and different mentalities make things rather difficult (forgetting that only humility and charity can help us face up to such things constructively). To those tempted by these or similar feelings, let me recall these words of Pope John: « Pessimism and lack of confidence never yet built up anything ».

It is well to add, however, that equally contrary and censurable with an attitude of lack of interest and lack of confidence is the attitude of those who seek to exert real pressure in pushing forward their own fixed ideas or, in the case of elections, definite men.

Let love lead

Having already said something about this, there is no need for me to say much further. We all desire and favour the free and responsible circulation of ideas, with christian respect for persons at every level, and an eloquent proof of this is found in the First Document (« Radiografia »). Nevertheless, it would be counter-productive and harmful to respect for human dignity to transform all the study, personal and community reflection, and the group discussions of the confreres into instruments of pressure.

The Congregation has need of and asks for the personal contribution of each confrere. It is therefore necessary that each one should take note of his own past experience and of that certain sense of Salesian sensibility in coming to a judgment on so many questions that arise. As a logical consequence of this, on the one hand one should not simply borrow the judgments of others on the problems of the Congregation, nor, on the other, has anyone the right to impose his own opinions on anyone else. It is the right and duty of each one of us to give our

contribution in our own House or at the Provincial Chapter or directly to the Central Office of Coordination. No one at all is allowed to press on others his own different and perhaps at times offensive ideas.

What, then, should be the attitude of every true Salesian? Let love be our guide in this historic operation to which we are called — a sensible but nevertheless definite and operative love. One who loves seeks the good of the person loved, trying to procure only his real good and in doing so avoiding all that can harm or damage the one loved.

Let us all act, then, my very dear confreres, as sons who sincerely love their own mother. In this way we shall achieve the ends expected by the Church, by Don Bosco and by those who have built up the Congregation.

May the New Year brings all of you the grace and peace of Christ, our Master and Brother. I thank you for your own remembrance of me in your prayers.

Affectionately,
Fr. Aloysius Ricceri
Rector Major

P.S. In another section of these *Acts* you will find a communication on a subject proposed to us by the United Nations Organization concerning « The Year of Education » which it is promoting. Since it deals with a subject in which we, as Salesians, are particularly interested, it merits our attention and support.

II. SPECIAL GENERAL CHAPTER

Communications and information from the Central Office of Coordination

1. Conclusion of the work of the Central Pre-capitular Commissions

From 22nd to 27th September, 1969, a reduced Commission brought to a conclusion the task entrusted to it by the Central Pre-capitular Commissions, viz., that of the definitive drafting of their Second Document. The two Documents of the Central Commissions have now been published in Italian, whilst the editions in other languages are in the process of printing: Spanish at Barcelona, English at Hong Kong, Portuguese at San Paolo. From there they will be sent directly to the provinces concerned. For the translation into yet other languages steps have been taken according to the diverse circumstances. A proportionate number of copies of Document I (« Radiografia » in the Italian version) will come to each house, so that all the confreres will have the opportunity of being able to read and consult them. They will help each confrere and the Provincial Chapters to widen their vision and knowledge of the problems of the Congregation, integrating them and evaluating them in their universal context. They will be, therefore, most useful, not only for personal study but also for community consideration regarding the various departments and problems.

A personal copy of the Second Document will be sent to every single confrere in view of its being of fundamental technical value in preparing for the Second Special Provincial Chapter.

With the arrival of these two Documents in the hands of the provinces houses, and confreres, the General Plan of preparation for the Special General Chapter is taken up once again, this time at the level of preparation for the Second Special Provincial Chapters.

2. The personal contribution of the confreres to the Second Special Provincial Chapter

We recall to the attention of the confreres what the Rector Major asked of them in his personal letter of 25th October, 1968: « Hence, I beseech you, my dear confrere, to find even in your work sufficient time to reflect with a constructive spirit on the future of our Congregation, and to express your opinions on the great ideals and the problems of the Congregation, its religious vitality and apostolic efficaciousness ». In the present number of the *Acts* the Rector Major reiterates this point with some insistence.

The Second Document is, as it were, the technical reactive for this personal collaboration. In this regard, the following should be kept in mind:

1) The document is a working instrument for further re-thinking on the basic themes that have emerged from the general thought of the Congregation as presented in the First Document (cf. its introduction).

2) Given its origin and purposes, *it does not in any way bind the Superior Council*. The ideas, requests and proposals contained in it are presented, therefore, without any official backing of any kind whatsoever.

3) The document is intended merely to be an instrument of fraternal dialogue, an instrument the Central Office of Coordination has judged to be technically sound and efficacious for the entire Congregation to be able to use in helping the Special General Chapter to make the best decisions for the good of our Society and of the Church.

4) The Provincial Preparatory Commission, in the forms it considers most opportune, should promote study-groups, community and wider meetings, for the study and discussion of the various themes contained in the Second Document.

5) When this work of personal and community reflection has matured sufficiently, each confrere will then be able to express his own personal opinion conscientiously and with a sense of responsibility.

6) Further evidence of a satisfactorily mature climate of dialogue that is both conscientious and responsible will be found in the total participation of the confreres.

3. Technical points re: the response of the confreres

1) Only the *Points-at-issue* and *Proposals* are to be voted on by the confreres (They will be found in special type and numbered in the Second Document).

Notice, however, that the various *Basic Facts* at the beginning of the individual paragraphs, giving a general treatment of the problems so as to help the confreres gauge the meaning and value of the Points-at-issue and Proposals, are not meant for voting upon. Equally, those Points-at-issue that are marked « *Contributo di studio* » are not included in the voting.

2) Each confrere is asked to express his opinion on the individual Points-at-issue and Proposals by one of three alternatives: *Yes* - *No* - *Juxta modum*.

The first alternative (*Yes*) signifies that he accepts *the content* of the Point-at-issue or Proposal and asks that it be placed in the future documents and deliberations of the Special General Chapter.

Using the second alternative (*No*), the confrere rejects the contents of the Points-at-issue or Proposal.

If he chooses the third alternative (*Juxta modum*), the confrere accepts the contents of the Point-at-issue or Proposal substantially but with some modification of the wording.

3) It must be remembered that the vote of the confrere is *Personal*. The study recommended above for a whole community or for any particular group in its own sphere will help towards a better and wider knowledge and evaluation of problems in the community itself and will also aid the confreres in their final choices; but such meetings must in no way whatsoever become a means of pressure, still less a substitute for the free and conscientious vote of each individual confrere.

4. Ballot-card for personal voting

In order technically to assist both the confrere himself and then the Provincial Chapter, a « model » of the ballot-card for the personal voting has been prepared. The following should be kept in mind:

1) Indicated on the ballot-card are all the Points-at-issue and Proposals, numbered, as found in the Second Document, except those which require group-study and hence cannot fit under the three alternatives.

2) The personal ballot-card will be distributed to the confreres only after the necessary work of information and study in the province and houses has been completed.

3) The Rector will allow each confrere a necessary margin of time for completing his ballot-card; he will then fix the day on which all the confreres are to hand to him, in his office, their ballot-cards, closed and sealed in the presence of two witnesses; the cards will then be sent to the President of the Provincial Preparatory Commission.

4) Together with their personal ballot-card, confreres who have voted only *Juxta modum* may include also their reasons for the modifications they request.

5) Each confrere may also send to the Provincial Preparatory Commission any Point-at-issue or Proposal not already contained in the Second Document which he considers sound and important, indicating where in the document he would like it to be inserted. However, it is urged that this right be used with intelligent discretion. The proposals contained in the Second Document are already so numerous and cover such a wide range of problems, and hence it would be wise to avoid presenting further proposals to the General Chapter that are either very general or too specific.

6) The ballot-card is anonymous. The forms for expressing modifications or new proposals, however, must be signed. If these latter are not signed, they will not be taken into account by the Provincial Preparatory Commission.

7) Confreres who, for reasons of study, are outside of their own province, will send their personal ballot-card duly filled in, as also any modifications and new proposals, *to their own province of origin*, in analogy with what has already been established for the voting for delegates of the confreres to the Provincial Chapter, for whom they will vote from the list of their province of origin.

5. Technical points for the work of the Second Special Provincial Chapter

1) The *Provincial Preparatory Commission* for the Second Special Provincial Chapter should be set up as soon as possible; it can be the same one that prepared the First Special Provincial Chapter, in this way benefitting by the experience already acquired. However, it can likewise be either partially or totally different, according to new situations that may have arisen following upon changes of personnel or indications or suggestions arising from the First Provincial Chapter.

The President of the above Preparatory Commission need not necessarily be the Chairman or Regulator of the Second Special Provincial Chapter. The two offices are distinct and only an examination of the local situation will suggest whether they should be entrusted to one or to two confreres.

2) On receiving the ballot-cards with the personal voting of the individual confreres, the Provincial Preparatory Commission will commence sorting them out so as to draw up one list giving the total voting for each Request and Proposal by the confreres of the province.

The voting will thus be numbered under the headings of *Yes*, *No*, and *Juxta modum*. If none of these three possibilities has been marked, it will be considered as an *abstention*; if more than one has been marked, the vote will be considered *null and void*.

The Commission will then proceed to arranging the list of Modifications and new proposals.

At this stage it should be possible then to set up a study-commission for each general theme, as was already done almost everywhere in preparing for the First Special Provincial Chapter.

3) The results of the work of each study-commission can be condensed in a *Report* summing up the various problems and with the focus on what the Commission considers to be the more significant and widely felt aspects arising from the examination of Document I (« Radiografia »), the personal ballot-cards of the confreres, the Modifications and new proposals.

These reports will constitute the basis for the discussions of the Second Special Provincial Chapters.

4) It is considered opportune to bring home once again not only the importance but also the necessity of collaboration on the part of

Cooperators, past pupils, the more mature pupils, qualified members of the clergy and laity, etc., in preparing for our Special General Chapter.

It is not possible to specify in any one way the various forms such collaboration could take: this is left to the study of the Provincial Preparatory Commission, who will obviously give first attention to the suggestion of the Provincial Delegates for the Youth Apostolate, the Cooperators and Past Pupils.

6. Composition of the second Special Provincial Chapter and election of the delegates to the General Chapter

It must be kept in mind that we are dealing with a *new Provincial Chapter, not with a second session of the First Special Provincial Chapter.*

Its composition and the election of the delegates to it must be regulated according to the *New Norms* published in No. 255 of the *Acts of the Superior Council* and which came into force on the occasion of the First Special Provincial Chapter. The experience of that occasion makes two remarks opportune:

1) The Rectors of Studentates should promptly notify the provincials of the respective provinces of origin if a student has been elected delegate for the studentate itself. This is to be done so as to avoid any simultaneous election of the same confrere from his own provincial list.

2) The attention of the confreres is recalled to article 142 of the Constitutions which should be applied, by analogy, to local provincial elections. This is mentioned for the sake of avoiding what happened on the occasion of the First Special Provincial Chapters, when, in certain places, pre-fabricated lists of candidates were drawn up with requests for their election.

7. Election by the Provincial Chapter of the delegates to the General Chapter

1) The election of the delegates to the General Chapter will be made according to the new norm communicated to you by the Rector Major in this number of the *Acts of the Superior Council.*

The number of confreres in a Province is to be calculated *on the basis of the number of confreres who have the right of active vote on the provincial list*: hence, in it are included all the temporary and perpetually professed confreres, including also those confreres who, for motives of study, happen to be outside of the province. Obviously these latter will not be included in the number of the confreres of the province in which they happen to be residing temporarily because of their studies.

2) In consequence of the change in section 6 of article 129 of the Constitutions, the Provincial Chapters that elect *two delegates* to the General Chapter will also elect *two substitutes*.

These elections must be made with separate voting for each delegate and for each substitute, and are to be regulated by article 98 of the Constitutions.

8. Final dates re: the second Provincial Chapter

All documents concerning the Second Special Provincial Chapters must be received by the *Central Office of Coordination* by the *15th October, 1970*.

Certain considerable delays in sending the documents of the First Special Provincial Chapters threatened seriously to jeopardize the work of the Central Pre-Capitular Commissions. For this reason we are constrained to declare that immediately after the 15th October, 1970, work will begin at once on the final stage of preparation and therefore, for technical reasons of efficiency, *no consideration can be given to documents arriving after that date, viz. 15th October, 1970*.

It is the strict duty of those responsible to avoid such a happening, for it would seriously and unjustly offend the rights of the confreres of the province.

With the 15th October, 1970, therefore, as an absolute dead-line, it is up to each provincial, together with the Provincial Preparatory Commission, to fix also their own intermediate dead-lines, taking into account the time necessary for the following operations:

a) Distribution of the two documents of the Central Pre-Capitular Commissions;

b) The work of information, reflection and study at the various levels;

c) The compiling by the individual confreres of their personal ballot-cards, possible Modifications and new proposals;

d) The election of the Delegates of the Houses and of the Confreres of the Province;

e) The work of listing the material contributed by the confreres. The personal ballot-cards are to be kept in the Provincial Archives;

f) The drafting of the Reports by the study-commissions;

g) The actual work of the Provincial Chapter itself;

h) The final drawing-up and translation of all the documents to be sent to Turin;

i) The actual posting, forwarding and arrival of these documents at *Turin* itself.

The time at our disposal for all this work seems sufficient and is certainly more ample than for the First Special Provincial Chapter. Any extension of this time could not be considered without jeopardizing the very delicate work still ahead and the beginning of the Special General Chapter at the time envisaged.

IV. NOTIFICATIONS

1. Concession of larger representation at the Special General Chapter

The following requests have been made by the Rector Major to the Sacred Congregation for Religious and Secular Institutes:

a) That Article 129, Section 6 of the Constitutions, which at present reads thus: « The Delegate of each province duly elected by the Provincial Chapter », should be modified for the coming Special General Chapter thus: « One Delegate for each province, duly elected at the Provincial Chapter, if the professed confreres (perpetual and temporary) of the province do not exceed 250. Two Delegates for each province if the professed confreres (perpetual and temporary) of the province exceed 250 ».

b) That the Visitatories (quasi provinces) be treated equally with the provinces in what concerns the elections for the Special General Chapter.

c) That we be authorized (if such be necessary) to declare officially that the lay Salesians (Coadjutors) can be elected « pleno jure » as Delegates to both the Provincial and General Chapters, on the sole condition that they be perpetually professed.

The Sacred Congregation, on 28th September, 1969, gave an affirmative reply to all these requests, only pointing out that the Coadjutor confreres cannot be appointed to offices in which ecclesiastical jurisdiction is exercised.

2. Erection of the Visitatory of Bombay (India)

On 8th September, 1969, the Superior Council erected the new Visitatory of Bombay (India), detaching it from the Province of

Madras. The headquarters of the new Visitatory are at the House of Bombay-Matunga.

3. Nomination of Provincials

Fr. Terence Jennings - Australia
Fr. Gerard Campos - Campo Grande (Brazil)
Fr. Anthony Carvalho - Recife (Brazil)
Fr. Gabriel Gonzales - Medellin (Colombia)
Fr. Denis Duarte - Visitor of Bombay.

4. In November the Economist General sent to the superiors concerned the following two documents here reproduced:

a) *New Forms for the administrative statement of accounts (Rendiconto) for the Houses and Provinces*

Turin, 1st November, 1969

To the V. Rev. Salesian Provincials & Economers.

Dear confreres,

During the month of November there will be sent to you an adequate number of copies of the new forms for the annual administrative Rendiconto for the Houses and Provinces.

The drawing up of these forms has involved more labour than at first foreseen, for we were seeking not only to modernize it technically but at the same time to ensure that it is easy to ready and compile and adapted to all countries.

Through the collaboration of technical experts and of several Salesians (particularly the Provincial Economers of Italy), we seem to have succeeded in drawing up simple and straightforward schemes that can give a clear and complete vision of an economic-administrative situation, whatever be the technical level or the type of administration in the various parts of the Salesian world.

Following competent advice, we have decided for the moment to leave these forms in Italian so that they may be tried out for a while. Later on steps can be taken to translate them into the principal languages when further possible suggestions for improvements have been made. For this reason we would be grateful to those Economers who have to fill in the 1969 Rendiconto for this office, to add, in clear

lettering (preferably typed), alongside the various Italian terms and headings, the exact translation of these in their own language.

I take this occasion to renew the recommendation to hold an annual meeting of Prefects. So far these have had excellent results, bringing about a more regular and responsible administration in the individual Houses regarding exactness, punctuality, competence and the observance of the technical and disciplinary norms that regulate this delicate and important department.

The new forms should be distributed and explained at these meetings, so that there may be a certain uniformity in administration along essential lines. Besides, it should be insisted upon that the level of technical administration in all our Houses should be raised, e.g., among other things, seeing that double-entry be used.

In those countries where there is more than one province, it will be very useful if the Economers come to an agreement among themselves for drawing up practical forms of administration based on common criteria and in order to improve the technical level.

Furthermore, care should be taken to examine the administration of the individual Houses periodically, giving encouragement and counsel and inculcating regularity.

In almost all the provinces there has now been introduced the praiseworthy system of rendering a monthly or at least quarterly administrative account of the individual Houses to the provincial and his council on appropriate forms. These forms can be made uniform with the new annual forms we have sent. In this way it will be very easy at the end of the year to compile the annual Rendiconto, to say nothing of the advantage of having an always up-to-date and controlled administration.

Let me add also that it is becoming ever more necessary to organize short courses at provincial level and, where possible, at inter-provincial level, for the preparation and training of confreres suitable for the administrative field.

Finally I must state that some of the 1968 Statements are still missing!... I earnestly ask those concerned not to delay any longer!...

May the Lord bless you all and reward your work with an abundance of graces.

Affectionately in Christ,
Fr. Roger Pilla

b) *Financial situation re: student confreres in houses of formation*

Turin, 20-11-1969

To the V. Rev. Provincials & Provincial Economers.

To the V. Rev. Rectors & Prefects of Salesian houses of formation in Italy.

Dear confreres,

At the recent Inter-provincial Conference meeting for Italy and the Middle East one of the subjects treated of was a re-examination of the present economic position concerning our confreres in Houses of Formation in Italy according to suggestions made to the Superiors of such houses.

We are all of one mind in agreeing that the expenses for the maintenance of personnel in formation have become a very heavy burden, which in not a few cases exceeds the ordinary financial possibilities of a province. The case is even more serious for some provinces outside of Italy, and for this reason they find the cost of keeping confreres in formation in Italy too heavy.

But even with evidence of this, the Provincial Conference could not but take note also of the remarkably inadequate present fees in comparison with the increased cost of living, and it had therefore to decide on revising them accordingly, as will be indicated further on.

By means of serene and objective discussion, the various remarks and suggestions that have come at different times and from diverse places in the past few years concerning the expenses of student confreres have been sorted out. In consequence the following decisions have been made, and we ask those concerned to take due note of them.

1) a) Daily quota for Novices	Lire 1,100
Daily quota for Coadjutors in training	» 1,400
Daily quota for Clerics doing higher studies and philosophy	» 1,400
Daily quota for Clerics in theology	» 1,600
Daily quota for Students at P.A.S. (Rome)	» 1,700
Daily quota for Priest students at San Tarcisio (Rome)	» 1,700

b) Laundry and ordinary repairs: equal monthly quota for all	» 1,000
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c) Heating (where it exists): 2 inclusive rates, for the whole of winter, of Lire 10,000 each.

2) These quotas must be rigorously maintained as here fixed; the daily quotas are inclusive of everything, except for what is stated in the following articles.

3) Not included in the above daily quotas are any expenses concerning the following: books and stationery; special courses in musical training; clothing; medicines and special treatments; journeys and special outings; academic fees for the P.A.S. and for external Academies.

4) It is inadmissible to charge extra for the wages of extern professors, for the library, for any building operations that have to be carried out, and for any general expenses not clearly specified and expressly permitted.

5) It is likewise forbidden for the students to acquire various objects, books, instruments, etc., beyond the normal and common needs of work, study and formation, without previous permission of their provincials, who must first be informed of the expenses.

6) For the sake of information and education alike, each student should be made to take an interest in his own personal expenses and have the possibility of checking his quarterly account before it is sent to his provincial.

7) The new quotas come into force as from the beginning of the 1969-1970 scholastic year. For this reason the accounts for the second term should be rectified and balanced up accordingly, where this is necessary.

I have had to bring all this to your notice, feeling sure that there will be all-round understanding and that what has been established will be scrupulously observed. In this matter there should be no question of collision but rather of identical views, since we are dealing with works that belong to the same Congregation, with confreres of the same family as ourselves, all dedicated to the same ideals in the bosom of Mother Church.

This conviction will certainly be a stimulus to the superiors of the houses of formation to bear in mind the financial difficulties of the provinces, so as to avoid any form of fiscal abuse and to ensure a sound economy according to the spirit of religious poverty. This will have a decisive influence in the training of the young confreres engaged in thinking about and working for the poor, and it will be a spur to the superiors of the provinces to take an active interest in the needs of the houses of formation.

I take this occasion of greeting you all with fraternal affection and of sending you very hearty best wishes for the coming feasts of Christmas and the New Year.

Affectionately in Christ,
Fr. Roger Pilla

5. International Year of Education

The 23rd Session of the United Nations Organization unanimously decided to make 1970 the « International Year of Education ». To this end it has sent to all educational institutions an appeal concerning the purpose of this enterprise. It wishes to examine the present situation in the educational field, to analyse actual education and teaching, to study and define the causes of latent and violent crisis in society, to fix the more urgent and more important aims to achieve in the field of education. These aims can be summed up thus:

- To eliminate every form of discrimination in education;
- Adult education in countries where there is still illiteracy;
- Freedom of access for women in all forms of education;
- Formation of personnel for middle and higher education;
- Democratization of secondary and higher education;
- The overcoming of the stage of simple selection by the institution of true scholastic and professional orientation of the pupils;
- Adaptation of teaching to the necessities of the present times in a world that is continually changing, especially in agricultural regions;
- Post-graduate studies for teaching personnel;
- Development of pedagogical research;
- Experimentation with new pedagogical methods and means;
- Reconciliation of traditional and conservative attitudes with new attitudes;

— Promotion of ethics, on the basis of moral and civic education, in order to facilitate international understanding, the *sine qua non* condition for establishing real and lasting peace.

The Union of Superiors General has given its adherence to this appeal of the United Nations Organization, and has sent a communication to all religious educational institutions belonging to it, inviting them to further the enterprise. It affirms among other things: « We suggest that all teaching congregations should officially adopt the decision of the United Nations and propose to all their members that they make it their special aim to further this « International Year of Education ». We hope that every Superior General, in support of the open attitude of the Council, will give himself to a frank and sincere collaboration with all men of good will.

« We believe also that this year of Education will provide good opportunity for religious themselves to review and re-value their work of education, taking note also of the profound desires expressed by youth when questioned as to the desirability of this International Year. It will serve, moreover, as a definite witness of collaboration and apostolic unity ».

In bringing to the knowledge of the confreres (and in a special way the superiors) this initiative of U.N.O., and the exhortation of the Union of Superiors General, we invite you to give the proposal a positive contribution worthy of the Congregation, since its primary scope is that of education of the young. We should, therefore, give due collaboration to those institutions that have the same objectives, at least on the level of moral and civic interest.

We do not here suggest any actual programmes of action, because of the great variety of situations among our works. All we ask is that you second the enterprise promoted by the representatives of the various nations that belong to U.N.O.

6. Requests for dispensations

All requests for dispensations that come to the Rector Major should be through the Provincial, who will give the necessary information and his own opinion.

7. « **Casus conscientiae** »

This year we suspend the publication of our booklet of moral and liturgical cases for solution, awaiting new pastoral formulas of action.

8. **Forms for the General Secretariate**

The statistics required by the General Secretariate concerning deceased confreres and those who leave the Congregation are included in the new forms sent to the provinces and houses: the old forms are therefore now obsolete.

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

Apart from the usual round of administrative duties in the Congregation, during the past three months the members of the Superior Council have engaged in various activities away from headquarters in Turin.

The Rector Major took part in two study-meetings held by the Latin American Episcopal Conferences (CELAM) and the Latin American Conference for Religious (CLAR) for the clarification of problems of collaboration between the Episcopate and the Religious Institutes of Latin America. As an actual member of the Congregation for Religious and Secular Institutes, he also took part in a Plenary session of that Congregation. He was present also at the inauguration of the academic year at the Salesian Pontifical Athenaeum (PAS). The Rector Major also presided over the work of the Inter-provincial Conferences of Italy and Spain, visiting various houses in Spain and addressing groups of confreres.

Since September Father Bellido has been visiting all the aspirantantes and novitiates in Latin America. From 6th to 10th October he, together with Father Garnero, presided at the first meeting of superiors of the Salesian aspirantantes of Brazil. 34 confreres, priests and coadjutors, took part and the following topics were dealt with: Theology of vocation — Candidates for Salesian life — The image and vocation of the Salesian Coadjutor — Some educational problems of aspirants. Other meetings, with the same topics, are taking place in other Inter-provincial Conferences.

Father Pianazzi is visiting all the studentates of theology and philosophy and the professional training centres of Latin America, meeting both superiors and students for the study of problems relative to formation.

The Regional Consultors have been commissioned by the Rector Major to visit the various provinces of their Region with the canonical authority of Extraordinary Visitors. Father Castillo has been visiting the provinces of Cordoba (Argentina) and Santiago (Chile); Father Garnero the provinces of Quito and Cuenca (Ecuador); Father Giovannini the province of Novara (Italy); Father Segarra the province of Barcelona (Spain); Father Ter Schure the province of Lubumbashi (Central Africa); Father Tohill the province of San Francisco (United States).

Among projects of special interest during this quarter, apart from those already mentioned, we would note two meetings of the Youth Apostolate held respectively at San Salvador (20-24 September) and Montevideo (30 September - 4 October). These were sponsored by the Delegates for the Youth Apostolate of Latin America and were organized in collaboration with the « International Service of Youth Apostolate » in order to study the local youth situations, to exchange experiences and point out new ways and means for making the provincial Centres of Youth Apostolate more efficient. They were presided over by Fathers Garnero and Castillo, 15 provincials being present and a large and active participation by representatives of respectively 23 and 25 province of Latin America.

VI. DOCUMENTS

Concession of a larger representation at the Special General Chapter

SACRED CONGREGATION FOR
RELIGIOUS & SECULAR INSTITUTES
N. 15788/69

Most Holy Father,

The Rector Major of the Salesian Society of Saint John Bosco, together with his Council, for the purpose of providing a larger representation at the coming Special General Chapter and in order to further a desire already clearly and widely manifested at the XIX General Chapter, considers it opportune that Section 6 of Article 129 of the Constitutions be rescinded.

The article mentioned prescribes the participation, with deliberative vote, at the General Chapter, of:

1) The Rector Major; Rectors Major *emeriti*; 2) The Superior Council; 3) The Secretary of the Superior Council; 4) The Procurator General; 5) The Provincials; 6) A Delegate for each single Province, duly elected by the Provincial Chapter; 7) The Rector of the Salesian Mother-house at Turin; 8) The Rector Magnificus of the Salesian Pontifical Athenaeum.

Leaving unaltered the other sections, the undersigned hereby requests Your Holiness that for the election of the Delegates to the coming Special General Chapter, Section 6 be thus modified:

« One Delegate for each province, duly elected at the Provincial Chapter, if the professed confreres (perpetual and temporary) of the province do not exceed 250. Two Delegates for each province, duly elected by the Provincial Chapter, if the professed confreres (perpetual and temporary) of the province exceed 250 ».

It is requested also that the Visitatories (quasi provinces) be

treated equally with the provinces concerning election for the Special General Chapter.

Finally, in order to remove all doubts of a juridical order, as also to support the common desire, which is in full accord with conciliar renewal, it is requested that it be authorized, if such authorization be considered necessary, to declare officially that the Lay Salesians (Coadjutors) can be elected *pleno jure* as Delegates to the Provincial Chapter and to the General Chapter, on the sole condition that they be perpetually professed.

With homage, etc.

Vigore facultatum a Summo Pontifice tributarum, Sacra Congregatio pro Religiosis et Institutis Saecularibus, attentis expositis, annuit pro gratia, iuxta preces, exclusis pro fratribus coadiutoribus muneribus in quibus ecclesiastica iurisdictio exerceatur.

Contrariis quibuslibet non obstantibus.

Datum Romae, die 28 Septembris, 1969.

C. Addivinola P.O.

D. M. Hout, C.M.M.
subs.

VI. PONTIFICAL MAGISTERIUM

1. Motives of faith in spite of undeniable anxiety in the Church *Discourse of Paul VI, General Audience, 10th September 1969*

We hear much today of the troubles that are shaking the Church's life from the inside and have been doing so since the Council, in an unforeseen way that certainly does not derive from the Council itself through a logic of fidelity, but is even contrary to the Council's spirit, hopes and norms. So much so that some at times dare to think and even say that the Council was insufficient, is out of date and needs to be complemented. Such complements as are desired, devalue its authority and compromise its genuine fruitfulness. This state of affairs is immediately described in terms which are now usual in the language of public opinion but are hardly precise enough for properly describing events in the Church: terms such as progressism, contestation, revolution; also reaction, restoration, immobilism, etc. We are accustomed to referring all Our concerns to the spiritual rather than to the profane standard, and therefore prefer to consider the facts and phenomena about us in the light of another terminology, the spiritual one.

Generally speaking, we might therefore call the present trouble a crisis of confidence, when considered as something in the minds of those in whom it is fermenting and from whom it is coming. Or rather as a crisis of lack of confidence, when its negative side is considered, and that is the side We have to deal with now. A temptation to lack confidence is attacking the souls of not a few circles in the Church. It is lack of confidence in doctrine and a tradition — and it becomes a crisis of faith. Lack of confidence in structures and methods: and it becomes corrosive criticism and a mania for pseudo-liberation. Lack of confidence in men — and it becomes tension and polemic and disobedience. Lack of confidence in the very acts of the renewal of the

Church — and it becomes resistance in some and indifference in others. Lack of confidence in the Church as it is — and that becomes a crisis of charity and recourse, often mean and servile, to substitutes from the opposing ideologies and profane life. The suspicion is spreading here and there that the Church is unable to maintain itself and renew itself; the hope of a new Christian spring is given up; recourse is had to arbitrary ideologies, or to gratuitous charismatic suppositions, in order to fill up the inner void remaining after loss of confidence; in God, in the Church's leadership, in the goodness of men and also in oneself.

Need We tell you that We Ourselves, and with Us responsible persons and organs in the Church of God are suspected of lack of confidence? A few days ago a greatminded churchman confided an impression of his to Us, which he said was shared by other persons who are watching and thinking about the contemporary scene in the Church's life. The impression is that the Church's centre, also the Pope himself, had been overcome by a certain loss of confidence about the general way things had gone in the post-conciliar period, and that they had shown themselves to be timid and uncertain, rather than frank and resolute.

Loss of confidence in Pope

This remark made Us think. Were We Ourselves overcome by loss of confidence? *Homo sum*; and there would not be anything strange about such an event. Peter, or rather Simon, was weak and inconstant, with alternating moods of enthusiasm and fear. In that case, We too should need to throw Ourselves at Christ's feet and with endless humility repeat Peter's very words: « *Homo peccator sum* » (Lk. 5,8); but also say with immense love: « *Tu scis quia amo Te* » (Jn. 21,15-17); and then have to make a humble apology for Ourselves to Our Brethren and Our Children, with no other purpose than to cancel in them any impression they may have had of the kind mentioned above, and to assure them of all the interior certainty with which the Lord deigns to comfort Our ministry. We therefore dare make the Apostle's words Our own: « Who shall separate us from the love of Christ?... I am sure that nothing will be able to separate us... » (Rom. 8,35-38); « ... we carry this treasure in vessels of clay, to show that the abundance of the

power is God's and not ours. In all things we suffer tribulation, but we are not distressed; we are sore pressed, but we are not destitute... » (2 Cor. 4,7-8).

The Pope suffers

That is how it is. How could the Pope and those who bear the responsibility of giving the Church pastoral guidance together with him not suffer as they see that the major difficulties are today arising out of the Church herself, that the most poignant pain comes to her from the indocility and the infidelity of certain of her ministers and some of her consecrated souls, that the most disappointing surprises come to her from circles that have been the most assisted, the most favoured and the most beloved? How can they not feel sorrow at the waste of so many energies, used, not to give increase, but to engage in superfluous and sophistic efforts to raise problems and make them complicated and irritating?

But pain is one thing and loss of confidence another. The griefs which We can and do feel for the trials of the Church at the present hour do not lessen Our confidence in her regard. Perhaps they even increase it, when they oblige Us to confide the Church so much more to the divine wisdom, to divine aid. We let the Lord take Us by the hand and reproach Us, « O thou of little faith, why didst thou doubt? » (Mt. 14,31) and remind Us to what unlikely lengths we can take our confidence. That confidence does indeed find powerful and gentle comfort in the inexhaustible arguments offered by the mysterious supernatural realities in which we are immersed, so as to be able to communicate it wholly to others, to the whole Church (cf. 2 Cor. 1,3 sqq.). Christ is our hope, our strength and our peace.

Goodness in every heart

We will say more. Our confidence is fed by other considerations. These are still in the ecclesial order, but are also human. We will sum them up under two aspects, the former of which arises from the knowledge which We also have of men. We know the fund of goodness that is in every heart and We know the concern for justice, for truth and for authenticity, for renewal, which are at the root of certain contesta-

tions, even when they are excessive and unjustified and therefore blameworthy. Those of the young especially largely arise from reactions and aspirations which deserve to be considered and which impose an obligation to correct judgments of the social ethic, which has been vitiated by ingrown abuses which are not tolerable today.

We know that certain ills which cause suffering today, like the cockle in the wheat, also have a providential function: to shatter that somnolence which has allowed those evils to occur or has sheltered their rise; they have the function of exercising patience and charity, and of bringing us back to more fervent prayer and more conscientious fidelity.

Even scandals can have their fatal necessity, in God's mysterious designs. So were we told by that Jesus who warned those that caused them with the darkest of threats (cf. *Matth.* 18,7). These and other similar considerations free Us from that fear that might make Our service to Christ's cause timorous and reluctant, and from that pessimism that would make Us into an unauthorized judge of Our fellowmen and might make Us lose Our confidence in the possibility of winning back every human soul. Then, many situations which are unfortunately not in accord with legitimate expectations and established norms, are far from being entirely negative; instead of taking away confidence because of the trouble they cause, they ought to make it more generous and long-sighted, in favour of their process of responsible development.

Countless loyal souls

The other order of considerations that aid and comfort Our confidence and always increase it and give it joy arises from Our knowledge that this post-conciliar Church contains innumerable bands of strong and faithful souls fervent in prayer, devoted to observing every authoritative rule, who are trained to silent and willing sacrifice, who are intent upon the guidelines of the Gospel, watching for every opportunity for service in charity, and always moving towards an ideal of Christian perfection. Holy souls. And how many there are! They are the Church's honour and joy. They are the strength of God's People. They are Our confidence.

Beloved Children, allow Us to count on all of you too for this end, and on all who hear the echo of Our paternal words.

On them and on you we call down the Apostolic Benediction.

2. We must be one in heart if the Council is to live

Discourse of Paul VI, General Audience, 17th September 1969

What does the Church need today? We always keep this question before Our mind as We carry out Our apostolic ministry. The condition which the Church is in does not allow an easy, simple answer to be given. As We said in a previous audience, the Church needs to regain confidence in herself — We mean: in her divine promises and charisms, in the inheritance of truth which, through authentic tradition, constitutes the reason for her living and working; in her constitutional and mystical structure, to which Christ entrusted her true authenticity and unfailing and perennial continuity; in her capacity to recompose the broken unity of the one single and universal Christian family: in the validity and versatility of her pastoral effort and its ability to re-link the cloth of her ecclesial renewal to the twine of Christian manners, both old and new, as the times suggest and indeed in some respects oblige; confidence in her own mission, open to the world of today and tomorrow, a sign and a way for all mankind.

The Church has need of Unity

The Church needs to put the Council into practice. She needs to be once more interiorly united, in concord, disciplined and happy. She has need for her liturgy to be organically revised, as in fact is being done. She has need of a new, re-thought code of her laws, as in fact she is acquiring, through study and labour. She needs to renew her commitment to her evangelical vocation of charity and holiness. She needs fresh pastoral, missionary and ecumenical effectiveness. She needs — please God that We may be heard! — a fresh wave of inspiration from the Holy Spirit!

Difficulties

But there are many difficulties, and everyone can see them. The Council gave the Church many lively impulses, but not all efforts resulting from them have gone the right way, that is, towards building up the Church of God; indeed not a few symptoms actually seem to presage grave maladies for the Church herself. We have already indicated some, such as a certain flexion in doctrinal orthodoxy in certain

schools and in some scholars. No one will fail to see what danger for religious truth and our religion's saving capacity lies in considering only the human and social aspect, at the expense of the prime, sacred and divine aspect, which is that of the faith and prayer. We therefore cannot be without apprehension when we observe the facility with which infringements are committed of that virtue of ecclesial obedience, which is the fundamental principle in the design established by Christ for the stability and the development of his mystical and visible Body which the Church is.

Putting the priest on wrong path

Perhaps they have gone beyond the bounds permitted in efforts to place the priest within the social structure, by secularizing his dress completely, his way of thinking and his way of living, putting him on a path where he does not belong, that of temporal competition, and thereby taking away from his vocation and his function, which is to be the minister of the Gospel and of grace. His celibacy has been delivered over too much to free discussion. There is too much weakening of the vigor of Christian asceticism and the irreversible character of sacred commitments assumed before God and the Church. Perhaps too much recourse has been had to excessive forms of publicity, to useless enquiries, to irregular experiments, to pressure of public opinion, for the right road of renewal to be found, with a sense of responsibility and with the light of Catholic wisdom.

What shall we do now?

Time will be needed for the good that may be in these restive and wayward expressions of Catholic life to be brought out, and then taken into the Church's life harmoniously. Some have even talked about the Church breaking up. We are not of that opinion, and We once more confirm Our confidence in Christ's assistance and aid from the good.

But, in the meantime, what is to be done?

Here is what is to be done. We wish to turn to the aid of the Church's good children, to that of her Pastors principally. We should do them wrong to doubt them even in the slightest. Thus We have great hopes in priests who are faithful to their vocation and their ser-

vice in the Church of God. We say the same of religious, men and women, who adhere to their Rule firmly and to the spirit of the Saints from whom their respective institutions take their origins and their example. And so also We have much hope in the Catholic laity, which in these recent times in the Church has been a generous and inspired ferment, the leaven of her recovery in the tremendous struggles she has undergone in her modern history. We count especially on the young, and Our thought goes out to them always with immense spiritual affection. Then We rely so much on understanding and silent souls who pray and hope and suffer with their Bishops and with Us, and who regenerate the new Church in themselves, the living Church, the holy Church. We are consoled by the thought that there are no screaming statistics about these souls, but they are very many, scattered all over the world. They are waiting, and their wait is something that makes the Church move along on her pilgrimage to eternity and up her toilsome climb towards the holiness of her members, which is equal to that of her divine conception.

Do not fear... now or ever!

But We do not want to lose the opportunity of this occasion, which puts Us in contact with groups of particular apostolic value, to tell them and those who follow similar inspirations that We have great hopes in such groups. In them We see a reflection of the Lord's words: « Nolite timere, pusillus grex...! » « Fear not, little flock! » (*Lk* 12,32). It is not numbers that count. It is fervour, dedication and the spirit. Just as on the one hand so called « spontaneous groups » are questionable when they are closed in on themselves, are arbitrary, perhaps also in conflict with the community and responsible authority, so on the other hand those bands of persons can be providential who accept severe and orderly preparation for the spiritual life and the exterior apostleship and devote themselves to missionary work in their own world or that distant world of the missions properly so called; with apostolic courage and prophetic wisdom give time, toil and heart to announcing Christ, in the thousand ways that versatile modern life puts before them. The spoken word, the sacred ministry, the written word, charity, naturally take first place in this « escalation » of the apostolate. But We want to remind you that it ought to be an apostolate that is collective in some way and organized, fed by meditation

and fidelity to the Church, lived with joyful sacrifice and a certain audacity.

Let Us also say that the Church today needs these voluntary, disciplined forces. She needs strong souls that will radiate the « kerygma » of salvation. Our Apostolic Blessing goes to those and to all you who are listening to Us and who represent or at least in some way share this Our hope for a new and better world.

3. Fidelity to Christ's Church will be shown in our generous love *Discourse of Paul VI, General Audience, 24th September, 1969*

The chance which these weekly audiences give Us to meet so many brethren belonging to the People of God and children of the Holy Catholic Church, always moves Our spirit to say a word to them, as simply as a parish priest might, a good and true word taken from the treasury of Christ's doctrine, of which he willed to make Us the guardian and the witness; at the same time a word that rises as it were from the Church's needs. Those needs are also the needs of your souls, dearly beloved children.

What shall that word be today? What need ought it to respond to? We think that the need is the need of fidelity, of loyalty. In the first place, a practical and empirical loyalty, if you like, to the religious and Christian manner of life of which you are the heirs. Your families are often cenacles of authentic Christian life; your parishes are so many models of wise and constant pastoral care; your dioceses are, many of them, treasure houses of history, of Christian life of monuments, of art, of saints; all your nations have their religious cultural and moral inheritances, whether they be old nations or new ones, in which they may glory and from which they may receive nourishment, example and stimulus for perpetual renewal. All these things hand a precious legacy down to you, the present generation. You have to take up that inheritance: it would be foolish to neglect it, to let it go to waste.

The Pope recalls his own experiences

We always remember certain fine parishes which We have seen when We were in other countries as a pilgrim, when We were at Milan

as Archbishop, and in places also where the people were heavily engaged in industrial, artisan or agricultural work. The people were full of youth and open to the innovations brought by progress, but also to their still flourishing, old yet still young fullness of religious life, Christian customs and manner of living. Would there really be an increase, We used to think as We observed those parishes, if love of novelty made them give up their patterns and structures of Catholic life already so full of family spirit, so conscious and so up to date?

You can see, dearly beloved children, from this particular observation, what respect We have had from the beginning for the local Church (cf.: *Lumen gentium* n. 26; *Ad gentes* nn. 22 and 26), when through its own and original ways it lives and reflects the authenticity of the universal Church.

The old and the new

We know that such respect for tradition is not fashionable. Some say it is neither permitted nor is it reasonable. Life is changing in such a radical way today that we may no longer stick to forms which modeled life yesterday. That is right: we cannot and we ought not remain bound to the past. Indeed it is our duty to take up all the good things which the new times have to offer us. We will say more: we ourselves ought to promote progress at every level, and hasten that development which prodigious modern civilization is offering man, so that he may be more man, that all may enjoy the benefits of a better world.

But this run forward gives us no right to leave the good way which past tradition has marked down for our track. That is to say that there is something in tradition to which we ought to be faithful, if we do not wish to become degenerate and unfaithful. It is one of the most delicate and complex of tasks to identify that « something » in the process of renewal going on in the Church today. It is a twofold problem: what of the old ought to be preserved, and what new things ought to be introduced.

Amateur masters using shallow words

And so we come to a second fidelity which is necessary for the Church today, the fidelity that is founded on authorized and responsible evaluation of those elements which are constituent in the Church or

have been acquired in history and may not be arbitrarily thrown away by the Church herself, both in the institutional and in the doctrinal fields. Such appreciation must not be hasty and it must not be arbitrary. No one can invent a new Church according to his own judgments or personal tastes.

It is not uncommon nowadays to find people, good and religious people, especially young ones, who feel entitled to denounce the whole of the Church's historical past, particularly its post-Tridentine period, as inauthentic, obsolete and no good for our times. They go on to make use of terms which have become commonplace already but are extremely superficial and inexact: they declare that we have definitely finished with an epoch (the Constantinian epoch perhaps, the pre-conciliar epoch, the juridical epoch, an authoritarian epoch...) and we have begun another (which is free, adult, prophetic) and which must be set going at once, along lines laid down by these new and often amateur masters... To be truly loyal to the Church today we shall have to be careful of dangers arising from the intention, perhaps from the temptation, to renew the Church with radical purposes and drastic methods that might overthrow her.

Arrogant criticism reduces all to dust

We will just give some hint of what We have in mind. One of these dangers is presumptuous and negative criticism, which is cut off from a total view of the reality and from complete consideration of the living truth of the Church and the historical sense with which certain sides of her must be judged. An eminent contemporary theologian has well said that, « When the critical function goes to work in isolation it soon ends by reducing everything to dust » (De Lubac, *L'Eglise dans la crise actuelle*, Nouv. revue. Théol. 1969, n. 6, p. 585).

Self-styled prophets of 1969

Another danger lies in personal claims of prophetic insight. Many who talk about the Church today say they are inspired by a prophetic spirit. They make risky and some times inadmissible assertions, and appeal to the Holy Spirit as if the Divine Paraclete were at their service at all times; they sometimes do this, unfortunately, with an unspoken intention of freeing themselves from the Church's magiste-

rium, which also enjoys the assistance of the Holy Spirit. The Holy Spirit's charisms are freely granted by him to the whole People of God, and also to the ordinary believer (*Jn.* 3,8; *1 Cor.* 12,11; *Lumen gentium* n. 12; *Apostolicam actuositatem* n. 3); but verification of them and exercise of them are subject to the authority of the hierarchical ministry (cf. *1 Cor.* 4,1, and 14,1 sqq.; *Christus Dominus* n. 15; *Lumen gentium* n. 7 etc.). May God grant that this presumption of elevating a personal judgement or, as often happens, personal experience or momentary into a rule or criterion of religious doctrine may not cause havoc. May God never allow that treating these private opinions as charismatic gifts and prophetic inspirations may not lead astray so many good and well-meaning people (cf. *2 Petr.* 1,20; *Dei Verbum* 8).

We should then have a new « free examination of conscience », and that would give rise to so many varied and most questionable opinions in doctrinal matters and church discipline; it would take certainty away from our faith, together with its uniting power; it would make personal liberty the immediate guide, though conscience is and ought to be just that (cf. *Dignit. humanae* nn. 2 and 3). Such a use of liberty would be contrary to its primary responsibility which is to seek for the truth, and in the field of revealed truth the supreme guide is the Church's magisterium (cf. *Dei Verbum* n. 8).

We need the fidelity of love

We will end by recalling a third kind of fidelity to the Church, the fidelity of love. The Church today has more need than ever of this loyalty. It is not passive obedience, professed through inertia or spiritual laziness, nor is it something worn more on the outside than kept in the heart, through fear of losing the esteem of others and suffering the troubles which sincerity meets with when it denies or betrays. Love does not conceal defects and needs, which a filial eye can discern in Holy Mother Church. On the contrary, the more it becomes aware of them and observes them, the more it suffers and thinks about remedies for them. But its eye is a clear one, a loving one, and it above all sees the good in the Church.

Can it be that there is no more good to be seen in the Church, because there is now so much to challenge and to offend? Can it be that her tradition, which is the most defamed part of our Church today,

does not shine with great men and great deeds? Can it be that today she no longer gives us examples of wisdom and holiness?

Love the Church as Christ did

To love the Church! That is what we need to do today — that is our duty. Criticisms and reforms can be useful and are possible, on condition that they are promoted by real love. To love her, as Christ did for the reason that Christ loved her, and sacrificed himself for her (*Eph. 5,25*) — to love her even with our own personal self-sacrifice.

And so all of us ought to do likewise, dearly beloved children, and may Our Apostolic Benediction be encouragement for you to such loving fidelity.

4. To vitalize the Church, seek union with Christ

Discourse of Paul VI, General Audience, 29th October 1969

You all know that the Extraordinary Synod of Bishops has just been held. Why was it held? In order to find the best way of arranging the Church's hierarchical order, now that the Council has brought out the collegial aspect of the episcopate, which has the Pope for its head, and to attain closer, more conscious and more effective communion in the pastoral ministry of the Christian people.

It ought therefore to give wider appreciation of the Church's universal character and its particular and subordinate local autonomies. Attention must be given to fostering its unitary and organic character, in such a way that the Church, in accordance with Christ's will, may always be a more solid and orderly body, with graduated co-responsibility within its diversity of hierarchical functions and spiritual gifts. It is a matter of enabling the Church's life-giving charity to be more intense, more orderly and more effective. We hope and pray that the Lord himself will help us to continue in this advance of ecclesial charity.

But this typically post-conciliar development does not involve the bishops alone: it embraces the whole structure of the Catholic people in its own way. We can take the words which St. Paul uttered many centuries ago and still make them our own: « Your faith grows

exceedingly and your charity each one for the other increases » (2 *Thess.* 1,13). Let us remember that faith is the first necessity; it is the root of all the rest. The Church's life is as St. Paul said. It is always finding that new forms grow up and draw on the fruitful sap of its divine principles, and, after faith, its principle is charity.

Deepen our « Sense of the Church »

Charity assumes the name of communion, in its general application and its modern contingencies. We shall do well to think about this word communion. It means more than community, which is something social and exterior. It means more than congregation, more than association, more than fraternity, more than assembly, more than society, more than family, more than any kind of social union or human collectivity. It means Church.

And Church means humanity inspired and living by a single interior principle. This is not merely a matter of feelings or ideals, or culture. It is something mystic and real. In other words, humanity animated by a lifegiving Spirit, Christ's Spirit, his grace, his charity. These things have a twofold effect. They distinguish anyone who lives by that sanctifying principle and so give him an original way of thinking and acting, which we call the Christian way. They bring him into a social body which is visible and orderly and which we call « the Church ».

These things are well known, but they are now taking on a very important significance. They must become more conscious in our minds and have greater formative power in our spirituality and social conduct. We must deepen our « sense of the Church » and let ourselves be educated in it.

Jesus wants us

Before we go on to look at the exterior effects which the Synod is going to bring about in the Church's structures and life, We should like to halt for a moment and give a moment's consideration to the significance of this mysterious word, communion. We should like to meditate for a while on communion with Christ.

Let us give a lot of thought to it, because the other meaning of ecclesial communion would depend on the meaning of this first, individual,

interior and invisible communion, even though it has its own theological rights.

We must be in vital communion with Christ. The personal factor is the one that matters here. It is something intimate and spiritual, something that goes on in the depths of our being. Our consciousness cannot get to those depths, except through faith and through some rare and imperfect experiences. The mystics know most about all this, yet each of us ought to be able to say, « I live, no longer I, but Christ lives in me » (*Gal.* 2,20). This sense of interior communion with Christ, of personal intercourse with him, of his indwelling in our souls (cf. *Eph.* 3,17), ought to be always alive in us, like a burning lamp. It should greatly alter that consciousness of ourselves which we call our personality. At the same time it should not stifle our spontaneity or take the form of sanctimonious humbug.

Remain in my love

The Lord gave a lot of importance to our communion with him, and some of his last and sweetest words tell us so. We should listen to them attentively and silently: « Remain in my love ». This word « remain » must have been habitual with him, for we find it recurring in St. John's writings again and again. Exegetes have counted 67 occasions, forty of them in St. John's Gospel. The word is used with varying shades of meaning, but the most prevalent is the spiritual, indeed mystical meaning, which is fully expressed to Our mind in the brief phrase just quoted: « Remain in my love » (*Jn.* 15,9; cf. Pecorara, *De verbo « manere » apud Ioannem, Divus Thomas*, 1937, pp. 159-171).

A lasting link

We ought to think about this sweet and profound expression in relation to the discourses which the Lord uttered after the Last Supper. It is full of the intense feeling of that late hour in the night just before the Passion began. It is quite imbued with the grave and pathetic emotion with which Jesus delivered his farewell to his Apostles. He called them friends, for the first time (*Jn.* 15,14-15), and confided his last desire to them: « Remain in my love ».

What did the Lord mean to convey with this tender yet so powerful command? Did he mean that the disciples should persevere in loving remembrance of him, in accordance with what he had said shortly before, after instituting the Eucharist: « Do this in memory of me » (*Lk* 22,19)? Did he mean that the disciples had to preserve in themselves that affection that Jesus had for them? Or did Jesus rather desire that the love should endure through intense reciprocity? Perhaps this is what he did intend, but he meant it to be full, beyond sentiment, and vital.

Supernatural love

In his first letter John the Evangelist had this to say: « Whoever remains in charity remains in God, and God in him » (*1 Jn.* 4,16). The fact of the matter is that Jesus was thinking of a mystical union which had to be accomplished between him and each of his own in the depths of the soul. He was thinking of his love for the disciples and at the same time of their love for him. He was thinking of the mystery of grace, that is, of charity, which is « a certain friendship between man and God » (*St. Th.* II-II^{ae}, 23,5). He was thinking that supernatural relationship must remain, must remain for ever, even after Christ had died and risen again and left the stage of this world. Our Lord's thought in this regard is very clear. He established a lasting link between himself and his own, and neither his death nor his resurrection would break that link. On his side it would be permanent, and he wished it to be permanent on their side also, but also free and personal.

To conclude: If we wish to renew the Church's life as communion, we have to take the greatest care to establish this personal and supernatural communion with Christ in ourselves. We can do this by nourishing our love, a lively love inspired by grace and interior conversation with him present in us. Not without reason does Catholic piety describe the receiving of the Eucharist as « communion » and devote a few minutes of silence, recollection, interior listening and incomparable consolation to this meeting. Many neglect that most precious pause nowadays. We exhort you to hold it dear. With Our Apostolic Benediction.

5. Look to tradition with love and understanding

Discourse of Paul VI, General Audience, 5th November 1969

The thought attracting the Church's public opinion today is concerned with the community character of the Church herself. The Church is Christ's Mystical Body, as we know; the Church is the People of God; the Church is a communion; it is a vital communion, through the Holy Spirit, the soul of the Church, with Christ and with the society of the faithful.

This is a fundamental theological consideration, and we should do well to pursue it. It corresponds to the modern state of mind. It has anticipated it and has completed it, for the modern mind is full of sociology. On the religious plane this consideration once more shows us the superiority and validity of the faith in the field of social matters also. On the plane of morals, pedagogy and action, this line of thought is aimed at union, that union which makes true Christians « a single heart and a single soul » (*Acts* 4,32). It imposes more urgent duties, especially in the exercise of charity, the queen of the virtues. Those duties tend not a little to alter our way of thinking, always under temptation from our inner egoism, and to alter our behaviour both in the Church and in society.

Ecclesial Communion

It is very good but not easy to practise this « living together », in prayer, in community feeling, in dialogue with our fellows, in concern for others' needs and the common good, this spiritual living together, this *societas spiritus*, spiritual sharing or fellowship (*Phil.* 2,1). Indeed, it meets with currents of thought and other concepts of our time which are also important but which contradict it. Only the wisdom of our Christian system (let us call it that) succeeds in harmonizing them all: the cult of liberty, renewed respect for the human personality and human dignity, the relative primacy of conscience, the preference given to religious experience in comparison with observance of canonical rules, and last, but perhaps first in importance among these, the revolutionary idea. This idea is applied to every kind of progress, reform, renewal, *aggiornamento*. The term « revolution » is now freely used in connection with exchange of ideas generating order and peace.

It seems to Us that particular mention must be made of two more

emphatic forms of this spirit of independence and even of rebellion. It has made more than a little headway into the symphony of the Church's life, and it must be mentioned particularly because these two forms are more opposed to the spirit of communion which the Church's new era offers to our minds as the lifegiving and very present breath of God's Word. The forms are: the breaking with tradition and the nullification of obedience (We will not speak of the latter now).

An inheritance that cannot be given up

Tradition! That no longer means anything to the innovators of our day, even the good ones. Unfortunately the young are bored with everything that existed before the present, with their lives today, their career towards novelty and the future. And because they are young, We partly understand them. But not only the young are like this. The wise are also talking of a break with the past, with the preceding generations, with conventional forms, and with what our elders have handed on. A superficial and equally imprudent way of speaking has entered the ordinary language of the Church. People talk about the Constantinian age, in order to jettison the whole of the Church's centuries of history down to our own day. Or they talk of pre-conciliar mentality, so as arbitrarily to discredit the inheritance of Catholic thought and life, which in fact still has many valuable qualities. They sometimes go to the length of expression and conduct which are so negative that they breed confusion and disruption in the heart of the Church community. Their attitude is such as to suggest that existing norms and custom in peaceful possession are no longer of any value.

The Church is a communion, not a mass of individuals

We could unfortunately continue in this strain, but everyone will be able to do it for himself. The difficulty arises when we have to distinguish between what cannot be given up in the vast inheritance that tradition has left us, and what is certainly valuable yet is not in itself necessary for the integrity of the Church's constitution and her genuine vitality. It arises when we have to make a distinction between what is a matter of habit but is of questionable worth and what has come down to us from the past, and is old, superfluous, harmful, therefore deserves to be given up or perhaps courageously reformed.

Competence and authority are needed to make an inventory of that

ancient inheritance. In a communion such as the Church, no private person may do it publicly or on his own account. Nor, once the inventory has been made, may he follow his own will and declare his choice of what ought to be kept and what ought to be thrown out. The Church is making that inventory, through her authorized agencies and in accordance with the Council. Those who are faithful to her ought not arrogate the liberty to anticipate her or contradict her judgment. Nothing ought to be arbitrary in the Church, nothing ought to be reckless or unruly. The Church is like a symphony; not even a leading instrumentalist in an orchestra may play as and what he wishes.

A judgment of history

We would now prefer to recommend Our conscientious and fervent children to think again about their instinctive dislike for the Church's tradition. It is above all the vehicle which brings us doctrine and the Apostolic succession. We cannot have Christ present today without acknowledgment of the historical and human channel which leads us back to the source of his appearance in the Gospel. Tradition is moreover the wealth, the honour and the strength of our house, the Catholic Church. As an historical whole, tradition does indeed contain many transitory and even faulty elements. But a just judgment upon such questionable or negative elements will have to be an « historical » one. That is to say, it will have to be based on an evaluation of circumstances and times and experiences contemporary with and subsequent to events. And it ought to be remembered that, though the Church is holy as an institution and in her foundation, in the sanctifying power of her word, her grace, her ministry, she is nevertheless made up of men of Adam's clay, weak, fallacious, sinful, even in the fields of the divine tilling, sowing and reaping.

Tradition will inspire

Understanding, knowledge, balanced criticism and wise evaluation of tradition will not hold us back. They will guide the leaders of Church renewal, which is the hope of our times. They will inspire them with loving, intuitive feeling, almost dynastic feeling, for the Church's past vicissitudes and for as much of that great river that has flowed into our present possession. In that it is possible to acquire skill and prestige for apostolic colloquy with our own generation, which is

being deprived by the revolutionary movements of a culture that was tested for centuries and has remained undaunted in the storm of history, a culture of which tradition has made us a free gift. Let us bear in mind that for anyone who desires to live our contemporary spirituality. Church communion entails union with one's fellows « who have gone before us in the sign of faith and sleep in the sleep of peace ».

It is through them that we are living today and are here, pilgrims, as they were, towards Christ to come.

We bless you all in his name.

6. Authority in the Church is for the service of our brothers
Discourse of Paul VI, General Audience, 12th November, 1969

We wish to say something further about the fundamental concept at present in everybody's mind in regard to the Church's essence. That concept is: The Church is a communion (cf. Hamer, *L'Eglise est une communion*, Cerf, 1962). It is a society living from a single vital principle, the grace of the Holy Spirit. Various simple but marvellous principles derive from this. One is the equality among all those who make up the Church: *omnes autem vos fratres estis*, you are all brothers and sisters, that is brethren (*Mt.* 23,8). Another is the distinction between Christian and non-Christian humanity, which we call the world, though the fact is that the Church is mingled and submerged in the world (cf. *Jn.* 8,23; *Jn.* 10,19; *Jn.* 17,14-16, etc.). Then there is that much forgotten principle of the moral and formal originality of Christian living, in comparison with profane and pagan living (cf. *Rom.* 12,2). Finally, the principle of holiness, felt as a demand coming from one's own conscience, from that mysterious indwelling of the Spirit of God in every soul sharing vitally in the Church's communion (cf. *1 Cor.* 3,16).

The Church is a living organism

But in order to express what the Church's social character is We will repeat with the Council that the Church is a people, God's People (*Lumen gentium* n. 9, etc.). This definition needs to be completed (Congar, *L'Eglise que j'aime*, p. 37) with that of the Mystical Body of Christ, that is, of a society which is living by virtue of a single unifying and life-giving principle, but which is also an organic society.

This is to say, it contains differing charisms, differing functions, differing responsibilities (cf. 1 Cor. 12,4 sqq.). Communion rises to collegiality in the body of bishops. You will have heard talk of such collegiality during the recent extraordinary Synod.

Unity and charity

Now if the Church is that spiritual and visible communion which today's religious progress seems to have seized upon as a doctrinal and social gain, we must draw a conclusion. But the conclusion seems to be compromised, partly in a theoretical way, partly in a practical way.

The conclusion is the relationship of cohesion, of solidarity, of concord, of harmony, in a word, of charity, which ought to exist among the single members and single groups and bodies belonging to the Church. This relationship has become more plain to see, more binding, closer, more familiar and more friendly. It ought also be more loyal and more ready. But is it really so today?

The constitutional relationship between power and obedience was established by the Gospel before it became codified in Canon Law. It too has fallen victim to the current fashion of sociological contestation. There is a desire to change it, to minimize it. It cannot be denied, so clear is its divine origin; but it can be changed, that is, be corrected, perfected. The Council looked forward to such improvement. Those responsible for bringing it about are those who exercise any authority in the Church: directive, teaching, educational, administrative, apostolic authority. They say they are disposed to exercise their responsibility; what needs to be done is already being done, faithfully and openly.

But, *est modus in rebus!* We have to be on guard against a number of pseudo-concepts. For example, it is said that authority is service. Very true. The Lord himself reminded us of that at the Last Supper, when he said, « Let him who rules be as a servant » (Lk. 22,26). We recall the oft-repeated wise words which Alessandro Manzoni used in his description of that ideal bishop, Frederick Borromeo: « There is no just superiority of one man over other men unless it be to serve them » (*The Betrothed*, chapter 22).

The Pope is a servant

St. Gregory the Great described himself as Head of the Church and Shepherd of Shepherds. He also described himself as the Servant of

the Servants of God, and that definition is still one of the Pope's titles. It is a precise, meaningful and monitory formula; but it does not annul the Pope's power. Like every other similar formula referring to legitimate authority, authority in the Church is *for* service of the brethren. It is not *at* someone's else's service. In other words the purpose of authority is the good of others. It does not mean that others are the source of the authority itself.

To use a current term, the Church, in the exercise of her authority is democratic in her end and in her *raison d'être*, but not in her origin. She does not derive her power from below; she derives it from Christ, from God, and is responsible only to him.

This leads to another important clarification. Power in the Church cannot take on historically variable forms such as power assumes in government of civil society. Those who preside over the latter may, for example, merely have the office of legalizing what the community has worked out and decreed. But power in the Church retains that freedom and initiative which the Lord conferred upon the Apostles, on the hierarchy. And it is not only concerned with maintaining external order; it is also concerned with the good of each and every one of the faithful and with the community as a whole. That good is the thing which gives first place to the dignity, the liberty, the responsibility and the sanctification of one and all who make up the ecclesial body.

It is said today that the protest in the Church is not against authority as such, but is rather a criticism of the way in which authority is exercised. That is well and good — provided that the quest for the ideal way of exercising authority be not taken as justifying disobedience. That is to say, one may not withdraw oneself from the actual and legitimate way in which authority carries out its mandate.

Liberty and dialogue

The same should apply to the dialogue which is nowadays the object of so much discussion not only between the Church and those outside her, but also between those who are inside her and have various positions and functions there. Dialogue is an excellent thing, when aimed at fostering respect for and promoting development of the person or group in relation to whom one has to exercise a certain eccle-

siastical role, or when aimed at forming consciences and morals in accordance with Christ's design or Christ's spirit. Educating people to understand and love the precept is pedagogical progress. It demands great, patient, and sagacious art. But dialogue must not put a halt to the normal exercise of responsible guidance, nor must the individual believer's free examination of conscience take the place of the pastor's or master's judgment. Nor does it mean demanding such a sharing with authority that the latter is rendered powerless and irresponsible.

We know that this is a delicate and complicated matter. We will not say any more about it here. The Council's teachings are clear and abundant (cf. *Lumen gentium*, nn. 27, 32, 37 etc.). So many masters have written and talked about it (cf. D'Avack, « Osservatore Romano », Nov. 8th, 1969; T. Goffi, *Ubbidienza e autonomia personale*, Ancora, 1965; C. Colombo, *De Auctoritate et Oboedientia in Ecclesia*; L. Lochet, *Autorité et obéissance, Colloque d'Ephrem*, Paris, 1966; and Rosmini, *La società teocratica*, Morcelliana, 1963, etc.).

« *The science of harmony* »

We shall do well to think about this capital problem carefully and honestly. But when We dwell upon this view of the Church at this moment, we also have the vision in mind of our life in God's thought, taking place in history, and the vision of the Church as communion, as We have already said. The Church as hierarchical communion, as « science of harmony », consonantia disciplinae, to use a phrase from an ancient Doctor (Origen, *Hom.* 26).

We need to develop the sense of communion in forming the new Church mentality, which we may describe as the post-conciliar ecclesial mentality. We need a sense of communion, in which we have a place as members of the Church. However lively consciousness of our liberty and personality ought to be, we ought not forget that we are neither alone nor autonomous. Indeed the more we ought to feel that we are self-sufficient units, capable of deciding for ourselves and about ourselves and responsible for ourselves, the more we should at the same time remain aware that we are in a community and hierarchical order. These two develop together and aid each other.

This is what it means to be Catholic: united and universal. We live the mystery of the hierarchical communion in this acquired fullness of

our personalities, by remaining attached to the order which objectively acknowledges that communion and transcends it, that is, by remaining attached to obedience to God's will, even, indeed especially when it is made known to us through a brother who is authorized to be its intermediary. This is to say that we live the Church, and reflect Christ's mystery in ourselves. His human life was totally dominated by conscious and heroic loyalty to the Father's will: *factus oboediens usque ad mortem*: he made himself obedient even to death (*Phil.* 2,5-8; *Jn.* 6,38; *Jn.* 8,29, etc. Reread the chapter in Adam's « Christ our Brother » entitled « Jesus and Life »).

The Church is not dissolving

We sometimes find that there are some today who expect that the advances in self-awareness that the Church is now making will lead to a longed-for dissolution of her juridical relationships and bonds, which constitute her as the mystical, visible and organic body of Christ in the historical reality of the world. There are also some who regard this doctrinal process as a handing over of powers, through which the Church is setting herself to fulfil her mission for the benefit of the lower grades by comparison with the upper grades in the People of God.

But We will rather look at the Church as a profound and organic union, as that society, that communion, that *koinonia*, to use the well-known term of the Apostle John, which makes us sharers in God's own life (cf. *2 Pt.* 1,4), makes us all brethren in Christ (cf. *1 Jn.* 1,6-7). May Our Apostolic Benediction assist you in this loving search.

7. Novelties in the Church of to-day prove its perennial vitality *Discourse of Paul VI, General Audience, 3rd December, 1969*

We should like to be able to look for one moment into your minds. We suppose that you are all good and faithful, and desire to get to know the face of the true Church. It is a young and lively face, a beautiful face, like the face of a bride, the Bride of Christ, « without spot or wrinkle or any such thing... holy and without blemish » (cf. *Eph.* 5,27), as St. Paul said, and as the Council gave us reason to hope.

Yet We have the impression that in your hearts there is sorrowful astonishment. Where, you seem to be wondering, is the Church we

love, that we desire? Was the Church of yesterday, after all better than that of today? And what of the Church of tomorrow? A sense of confusion seems to be spreading even in the ranks of the Church's best children, sometimes even among the most learned and the most authoritative.

A bitter wind

There is so much talk of authenticity. But where can we find it, now that so many characteristic and even some essential things are being called into question? There is so much talk of unity: and so many trying to go their own ways. Talk of apostolate: but where are generous and enthusiastic apostles? Vocations are diminishing, and cohesion and the spirit of conquest are growing weak among the laity itself. There is so much talk of charity, yet in certain ecclesiastical circles there is a wind of bitter criticism, which cannot be that of Pentecost. And what of the tide of hostility to religion, to the Church, rising around us? A feeling of uncertainty is running through the Church's body like a feverish shudder. Could it be possible that this might paralyze the Catholic Church's characteristic charism, her charism of sureness and vitality?

Spreading the true and healthy word

Beloved children! What a great deal would have to be said about a matter such as this! It would require a spiritual, moral and psychological diagnosis of the Catholic people in this hour, which is so grave and stormy for the entire world! As on other occasions, We will only make a few references to these matters, as is Our custom at these brief weekly meetings, just to let you know that the Pope has them in his mind, and that you should be thinking about them too.

First of all, We want to say that there is no need to be too much disturbed by these events, or frightened by them. Worrying phenomena may assume grave proportions, but we must remember that they often come from numerically small minorities and sources which are very often not authoritative. Modern means of publicity are invading public opinion with extraordinary ease these days. Insignificant facts are exaggerated out of all proportion to their real value. There is still an immense majority of healthy, good and faithful people whom We can

trust. We turn to them with confidence, and We ask and exhort them to remain steadfast and to become more conscientious and active. The Christian people ought to immunize and assert itself, silently but surely. There are too many noisy and bewildering voices filling the channels of public opinion these days. The proper and timely antidote to them can be spread by the true and healthy word, in sacred preaching, in education founded on Christian principles, in the press which bears the name Catholic, or is linked to the Church's *magisterium*.

The limits of sociological enquiry

And public opinion tends to be engendered by a means which we can describe as new, the method of sociological research. It is the fashion. It presents itself with a severity of method that appears to be quite positive and scientific. It appeals to the authority of number. The outcome of an enquiry of this sort tends to have decisive effect, not only in regard to observation of a collective fact, but also for indicating a norm to be adapted for the result itself.

The fact becomes law. It could be a negative fact, but the enquiry still tends to justify it and call it the rule and guide. All this without considering that the object of an enquiry is usually a partial one and almost isolated from the social and moral context to which it belongs. Account is not taken of the fact that the enquiry is often concerned with the subjective aspect only, the private or psychological side of the object under observation and is not concerned with the question of the general interest or of a law to be fulfilled.

In this way an inquiry can give rise, on the social plane, to quite dangerous moral uncertainty. Inquiries will always be useful as a means of analyzing a particular situation. But for us, followers of God's Kindom, their findings will always have to be submitted to different and higher criteria, such as the doctrinal demands of the Faith and pastoral guidance along the way of the Gospel.

This makes Us wonder whether the troubles from which the Church is now suffering in her midst are not mainly due to tacit or open contestation of her authority, that is to say, of the confidence, unity, harmony, and structure in truth and charity according to which Christ conceived and instituted her, and which has been developed and passed on to us by tradition.

Confidence, unity, harmony

Now, it is Our desire that your pious and trustful journey to the tomb of the Apostle upon whom the Lord founded his Church may reap a reward in the vision of the Church, yes, and ideal and heavenly view of her, the one, holy, catholic and apostolic Church. May that go together with an equally terrestrial view of the real, human and always imperfect Church. This is expressed, today especially, in a marvellous, painful and sorrowful yet joyous effort, to live up to Christ's thought. She is trying to spread his Word and his light and striving to make all the gifts, all the needs and all the sorrows of the present world her own too. Peter does not change. May this give you the comfort of which your hearts have a secret need today, the comfort of security.

Progress and perfection

Peter is always living, alive with that Christ who is journeying from his coming at Bethlehem to his coming on the last day of time, in our history. He is always the same, yet always growing, just like a living tree which comes from a little seed at every new season of growth.

St. Vincent of Lerins was a learned monk of the fifth century and a Father of the Church. That ancient master gave us the doctrinal form of authentic ecclesiastic tradition, and the I Council of the Vatican made it its own (cf. Denzinger 3020). The formula says: « In the Catholic Church one must be very careful to conserve what has been believed everywhere, what has been believed always, what has been believed by all ».

St. Vincent also gave us the formula of the doctrinal increase of Christianity: « ... the doctrine of the Christian religion », he teaches, « ... consolidates with the years, develops with time and becomes loftier with age... *hoc idem floreat et maturescat, ... proficiat et perficiatur* » (*Commonitorium*, P.L. 50, 668).

This formula does not admit substantial changes, but explains vital developments of doctrine and ecclesiastical norms. It is the formula which Newman made his own, and which was to lead him to the Roman Church. We too might think about it, in order to understand certain important innovations in the Church of today. These exclude all deviations from her unfailing orthodoxy, and they bear witness to her perennial and flourishing vitality.

With Our Apostolic Benediction.

VII. DECEASED CONFRERES

Cl. Peter Amor

* El Casar de Talamanca (Spain) 29.6.1950, † El Royo (Spain) 20.8.1969, age 19, 2 profession.

A student of philosophy, all admired his commonsense, love of work, his innate goodness that put him at the service of all, his obedience and respect concerning superiors. The Lord took him to Himself before he was able to exercise his good qualities in the Salesian apostolate.

Coad. Michael Assennato

* Agira-Enna (Italy) 26.3.1886, † Messina (Italy) 27.11.1969, age 83, 63 profession.

A fine type of Salesian Brother, he was very diligent, greatly attached to the Congregation, of exemplary piety, observant of poverty almost to scruple in his office as economer for many long years. His sense of humour made him much loved and the past pupils recall his many performances on the stage. Highly regarded by all, he was affectionately called « Don Michelino ».

Fr. Julius Beslay

*Pleugueneuc (France) 24.12.1890, † Caen (France) 16.9.1969, age 78, 58 profession, 47 priesthood, rector 6 years.

After a brilliant career as a teacher, Fr. Beslay was made rector and parish priest, but then a grave illness cut short his external activity. He dedicated himself intensely then to the apostolate of writing, for which he was well suited, and wrote various books with Salesian themes, his « Our Lady and Don Bosco » being particularly well appreciated.

Coad. Michael Blanco

* Leon (Spain) 24.8.1890, † Jauareté (Brazil) 15.10.1969, age 78, 58 profession.

He was an excellent member of the group of missionaries of Rio Negro, where he laboured 53 long years, sharing with Father Balzola and other missionaries the poverty and discomforts of the pioneer years. An excellent teacher, his past pupils held him in great affection. His capabilities for work seemed endless, and particularly in these latter years as personnel diminished. His piety was deep and he lived the traditional Salesian devotions intensely.

Fr. Ermidoro Caramaschi

* Polesine (Italy) 30.6.1875, † Soverato (Italy) 3.10.1969, age 94, 74 profession, 67 priesthood, 42 rector.

Tremendously devoted to Don Bosco and the Congregation, he was a humble Salesian, pious and indefatigably diligent. His priestly life was spent largely in the direction of various Houses, working always with a great spirit of faith. For four years he was parish priest at Andria and for another three Master of Novices, making himself loved and esteemed by all because of his fatherliness and practical commonsense in life.

Fr. Arthur Caria

* Guasila (Italy) 8.8.1900, † Perugia (Italy) 11.9.1969, age 69, 48 profession, 42 priesthood, 33 rector.

He was a mature priest in his way of thought and life, an enthusiastic and generous Salesian in the apostolates of youth and charity, knowing how to transmit to others his own warm faith and the impulse of his own unwearying activity. Superior for many long years, he combined a sense of responsibility with humble service. 66 years of a life that had been intensely active and successful, were crowned with 3 years of most painful calvary, which he accepted conscientiously in a christian spirit as a means towards a sure and glorious return to the Father.

Fr. Joseph Castelo

* Penipe (Ecuador) 28.8.1885, † Guayaquil (Ecuador) 7.11.1969, age 84, 63 profession, 51 priesthood.

One of the pioneer Salesians in Ecuador, he was well-known, esteemed and loved by all as an exemplary religious because of his goodness, simplicity and joviality. A generous apostle of souls and

deeply attached to Mary Help of Christians and Don Bosco, he scattered goodness all around him in the hearts of the young. In his last years his health was poor but he accepted this trial from God with resignation, dedicating his time to prayer and to the apostolate of giving spiritual direction.

Fr. Angelo Cervio

* Castelnovetto (Italy) 27.7.1899, † Brescia (Italy) 17.5.1969, age 69, 42 profession, 35 priesthood.

He entered the Congregation after having been a very young soldier in World War I. He loved especially the apostolate of the oratory, to which he devoted himself energetically. He was particularly keen that the spirit of Don Bosco should be preserved in the community. Even when a long illness confined him to his room, he continued to assist and animate the boys in the playground beneath right until a few days before his death.

Coad. Peter Chroboczek

* Siedlisko (Poland) 18.10.1894, † Oswiecim (Poland) 20.10.1969, age 75, 49 profession.

Calm and diligent, he taught carpentry and technical drawing: he was much esteemed as a teacher, brother and friend of the boys. Very keen on apiculture, he used to say « Here one can learn how to work ». He was admired by all in spite of his own humble opinion of himself.

Fr. Adam Cyronek

* Wilno (Poland) 16.8.1907, † Kolobrzek (Poland) 8.6.1969, age 61, 41 profession, 31 priesthood.

A writer and poet, he taught literature for many years. He spent the last 16 years of his life as chaplain to the Sisters and died unexpectedly.

Fr. James De Paoli

* San Francisco-Cordoba (Argentine) 12.4.1895, † Buenos Aires (Argentine) 18.11.1969, age 74, 52 profession, 47 priesthood, 18 rector.

At the age of 20 he gave up university in order to consecrate his life to Don Bosco in the Congregation. Serene and open in spirit, he knew how to win over souls by means of his simplicity, piety and apo-

stolic zeal. In the various offices confided to him by obedience he dedicated himself to the Salesian ideals with generosity, and particularly in the parochial apostolate, proving himself the father and sincere friend of souls. Right until a few days before his unexpected death, he remained remarkably youthful and active in every way.

Fr. Alfio Distefano

* Trecastagni (Italy) 24.10.1901, † Trapani (Italy) 5.9.1969, age 67, 47 profession, 38 priesthood.

He was a good priest, of a simple and delicate soul. For his apostolate among youth he made great use of singing, music and the theatre. He wrote various booklets exhorting confreres, the young and the laity towards love of Jesus, Mary Help of Christians and Saint John Bosco.

Fr. Leonidas Echea

* Andahuailillas (Peru) 28.1.1902, † Callao (Peru) 27.9.1969, age 67, 42 profession, 38 priesthood.

Modesty and simplicity were characteristic of him as he passed his life busy about his daily work, without any exterior show. His piety and obedience were outstanding, for he was an authentically good religious. God called him to himself while he was celebrating Holy Mass for the oratorians of the Salesian Sisters.

Fr. Amerigo Faria

* Murias (Portugal) 20.9.1919, † Lisbon (Portugal) 8.8.1969, age 49, 33 profession, 22 priesthood.

An indefatigable worker in various Salesian schools in the Portuguese Province, he was in his latter years provincial secretary. Of a delicate and serene character, he was always punctual at the practices of piety, irreproachable in his duties, loving the Congregation and its healthy traditions, generous with his confreres. He left a great example of resignation to the trial the Lord sent him in his last illness.

Fr. Angelo Ferrari

* Borghetto Lodigiano (Italy) 1.11.1909, † Treviglio (Italy) 24.11.1969, age 60, 41 profession, 33 priesthood, 15 rector.

Death took him unexpectedly but he was not unprepared. In fact, only the previous day in a letter he commented on his light indisposition, saying: « ... Let us hope it is not very serious. If it is, I can only say I have been waiting for that certain moment all my life. It will be the moment of the love of God ». He was rector at the House of Treviglio when he died, but previous to that he had been rector at Modena and Parma, and perhaps he gave the best of himself as rector of the L.D.C. (Leumann, Turin). He constantly tried to put himself in tune with the signs of the times, and above all with youth, wishing always to be up-to-date. His great preoccupations were the life of the Congregation and vocations. His gentlemanly bearing, affability, serene and sure vision of reality and of faith made him a deeply spiritual man.

Fr. Michael Fiorentino

* Cibena (Italy) 16.10.1914, † Nave (Italy) 19.6.1969, age 54, 38 profession, 27 priesthood.

He lived his religious and priestly vocation in humble obedience, always prompt in doing whatever the superiors wished for him, whether teaching, office work, direction of the oratory, parish apostolate, spiritual direction of communities. He had a lively and constant sense of the presence of God.

Fr. Antoninus Ghidoni

* Giovinazzo (Italy) 22.2.1910, † Taranto (Italy) 28.8.1969, age 59, 42 profession, 33 priesthood.

He was a lovable Salesian, patient, pious, observant, greatly devoted to youth and open to their lawful demands. He loved Don Bosco and the Congregation, and held his superior in great respect, always prompt to fulfil his wishes. He was not a man noted for many or special enterprises, but he had a fine sense of duty and responsibility, being a methodical and indefatigable worker.

Fr. Joseph Giuliano

* Fontanile (Italy) 19.3.1885, † Turin 30.8.1969, age 84, 61 profession, 53 priesthood.

He closed his long life purified by sufferings endured for some years with great resignation. He was greatly devoted to poverty and

Salesian traditions. As a teacher of mathematics, as prefect of studies and as prefect, he had a long and active apostolate, giving the example of a rare spirit of sacrifice.

Fr. Charles González

* Sopetrán (Colombia) 31.3.1911, † Medellín (Colombia) 22.9.1969, age 58, 39 profession, 31 priesthood, 11 rector.

A man of extraordinary activity, he had a special gift for the apostolate among abandoned youth. He was the sponsor, founder and organizer of the « Ciudad Don Bosco » for the poor boys of Medellín. Whilst busily engaged in the construction of its new headquarters, he was stricken by a long and painful illness.

Fr. Charles Grützner

* Neustadt (Germany) 4.6.1930, † Helenenberg (Germany) 25.8.1969, age 39, 9 profession, 1 priesthood.

Whilst a student of theology he became enamoured of the Missions in South Korea and hence, after his ordination, he began to train as a mechanic, with the hope of being thus more useful in Salesian work there. Unfortunately his hopes were out short by his death in a tragic road accident. He was much admired for his indefatigable zeal, for his impartial availability and for his ever serene and youthful character.

Fr. Aloysius Gwòdz

* Kosztowy (Poland) 17.6.1914, † Goszcz (Poland) 9.9.1969, age 55, 33 profession, 24 priesthood, 6 rector.

Orderly and methodical in his work, he was greatly devoted to the Congregation and to his priestly duties. He remained faithful to the service of his parishioners right until the last moment. From his death-bed he sent them a moving letter of farewell, fixing an appointment with them in Heaven.

Fr. George Henninger

* Wiesbaden (Germany) 11.12.1908, † Kastellaun (Germany) 2.9.1969, age 60, 38 profession, 30 priesthood.

His priestly life was spent in total service to youth, as a teacher and assistant. He spent 21 years in Venezuela, fulfilling various duties.

Returning home in 1956 he was an able teacher, a conscientious assistant and a good catechist at Marienhausen, enjoying the full confidence of his superiors. Whilst desiring to continue working longer he was nevertheless resigned to God's will calling him to Himself.

Coad. Tarcisius Hida

* Kyoto (Japan) 8.10.1926, † Tokyo (Japan) 12.5.1969, age 42, 21 profession.

After two years of Salesian work, this good confrere fell gravely ill and always bore the consequences of his illness. He took part punctually and with recollection in the community practices of piety. He loved to be able to help out in the House and was particularly exact about poverty. Although of a somewhat taciturn temperament, he forced himself to be expansive and to encourage cheerfulness among his confreres.

Coad. Henry Hotte

* Vielsalm (Belgium) 10.8.1894, † Grand-Halleux (Belgium) 22.10.1969, age 75, 43 profession.

In the humble but delicate work of the kitchen in our houses of formation, he made his labours precious by his religious sense of service towards the community and by his apostolate of prayer and good example.

Fr. Ignatius Jakubczyk

* Orzegów (Poland) 31.7.1886, † Oświęcim (Poland) 17.2.1969, age 82, 65 profession, 49 priesthood.

In his long Salesian life he always showed great kindness to all who approached him. As professor of philosophy he was greatly loved by the clerics, knowing how to understand their mentality. He had a serene and courteous spirit towards all.

Coad. Francis Jarek

* Kwaczala (Poland) 5.10.1892, † Tuluá (Colombia) 3.7.1969, age 76, 47 profession.

He was a builder and a tailor. As a religious he was always exemplary and deeply pious. For some years he was in charge of the « Dormitory for Poor Boys », which is today the famous « Ciudad Don Bosco » (Boys' Town) at Medellín.

Fr. Peter Kelchtermans

* Meeuwen (Belgium) 19.3.1927, † Ghent (Belgium) 25.6.1969, age 42, 21 profession, 13 priesthood.

Weak in health, he was strong in character, eagerly following God's call to become a zealous priest, capable of suffering and using suffering for the good of souls. He loved Our Lady with sincere devotion and was particularly noted for his ministry of confessions, teaching by his goodness and patience God's merciful ways.

Fr. Thomas Kelenc

* Sv. Marjeta (Yugoslavia) 5.12.1901, † Ljubljana (Yugoslavia) 1.10.1969, age 67, 49 profession, 40 priesthood, 10 rector.

The most characteristic activity in his priestly life was his preaching of missions to the people. He was ardently zealous towards souls cultivating especially devotion to Saint Joseph and Mary Help of Christians. Because of his open character, amiability and apostolic fervour he was highly esteemed by his confreres and the faithful.

Fr. Charles Kurucz

* Dunaföldvár (Hungary) 18.10.1912, † Nagysáp (Hungary) 15.9.1969, age 56, 39 profession, 29 priesthood.

He began his priestly apostolate as a teacher of theology. After the tragic events of 1950, for 19 years he administered the extremely poor parish of Nagysáp with heroic dedication and prudence, always well esteemed by the people. As a true missionary, he collaborated with the surrounding parishes in four vicariates and was generous in every field of apostolate. His funeral was a real triumph, being attended by Catholics and Protestants alike.

Fr. John Lettieri

* Paysandú (Uruguay) 28.8.1891, † Montevideo (Uruguay) 27.9.1969, age 78, 62 profession, 52 priesthood, rector 5.

Almost two years ago he celebrated his priestly golden jubilee, having passed his priestly life in various Houses and parishes, as prefect of studies, catechist, rector, parish priest and curate. A Salesian in the full sense of the word, he left behind him a great and imitable example of love of work and souls.

Fr. Henry Luparia

* Vignale Monferrato (Italy) 22.3.1911, † Cuneo (Italy) 28.10.1969, age 58, 34 profession, 25 priesthood.

Brought up in the poverty of a genuinely christian family and in the true Salesian spirit at the « Michael Rua » Oratory at Turin, as a priest he always preferred oratory work, and especially among the little ones. He was as simple as they were, but he knew how to animate in them a real love of the life of grace by means of good and honest Salesian pedagogy.

Fr. Evaristus Mantero

* Buenos Aires (Argentina) 15.12.1900, † there 15.11.1969, age 68, 52 profession, 42 priesthood, 20 rector.

He was affable and modest in spite of many wonderful gifts. Although his health was poor he was an indefatigable worker. As a religious he was noted for his observance, rectitude and piety, for his love of Don Bosco and youth, to whose service he gave himself without respite as a good teacher right until his last days. In a spirit of priestly sacrifice he was an apostle of the confessional and of preaching.

Coad. Frederick Martinasso

* Rubiana (Italy) 16.11.1883, † S. Benigno Canavese (Italy) 20.3.1969, age 85, 65 profession.

Humble, serene and jovial, he consecrated his long life at San Benigno in humble and useful domestic work. When he could no longer work, he made prayer his daily work, praying for the intentions of the Superiors and the needs of the Congregation, to which he showed himself always a devoted and affectionate son.

Fr. Louis Mendonca

* Recife (Brazil) 9.6.1896, † Lajedo (Brazil) 16.7.1969, age 73, 51 profession, 44 priesthood.

He dedicated almost all his life to the professional schools of north-eastern Brazil and also a little at Rio de Janeiro. His last years were spent in bad health, which he supported with patience and resignation.

Coad. Alphonsus Mikolajek

* Ludgerstal (Upper Silesia) 2.2.1891, † Johnsdorf (Austria) 6.9.1969, age 78, 32 profession.

He was 44 when he became a Salesian but soon became penetrated with the characteristic virtues of a Son of Don Bosco. He was devoted to community life, hardworking and dedicated to the multiform needs of the House. Greatly devoted to Our Lady, he loved the liturgical functions and hymns, with Jesus in the Eucharist at the centre of his spiritual life.

Fr. Francis Xavier Niedermayer

* Rinding (Germany) 19.12.1882, † Benediktbeuern (Germany) 4.9.1969, age 86, 64 profession, 57 priesthood, 13 rector, 18 provincial.

He was one of the chief figures in the history of the development of our Congregation among the nations of Central and North Europe. After completing his studies in Italy, he returned to Germany to fulfil various offices as a teacher of theology and as rector. Nominated provincial of Central-North Europe, he gave great impetus to our work, sponsoring the opening of very many houses and thus preparing the erection of separate provinces in the various nations. After the war he returned to Benediktbeuern, where he remained until his death, first as rector, then as professor and confessor. His experience and teaching made him esteemed and venerated even outside our family, even provincials and bishops coming to consult him. Such great activity and zeal as his has only one explanation: a great faith and a passionate love of Don Bosco and the Congregation.

Fr. Ivo Paltrinieri

* San Felice sul Panaro (Italy) 18.12.1911, † there 9.11.1969, age 57, 41 profession, 33 priesthood, 6 rector.

He was much esteemed as a religious and educator, first as a teacher and then as rector of some of the biggest Salesian centres, at Milan, Novara, Florence. To his didactic ability, organizing skill and his great gifts as an educator, he united a deeply religious and priestly spirit. As National Delegate for the Salesian schools, he did grand work in coordinating and evaluating the catholic and professional schools, which he rightly considered one of the most characteristic elements of Salesian tradition. His long months of suffering gave us the exact measure of his interior life and generosity with God.

Coad. Stanislaus Pilypaitis

* Mastaiciai (Lithuania) 24.9.1915, † Lisbon (Portugal) 19.10.1969, age 54, 30 profession.

After his years of training, because the political situation did not permit him to return to his own land, he went to Portugal, where he passed the best years of his Salesian life. He had a profound inclination towards the religious life, being extremely courteous to all and winning friendship all round. In his duties as a teacher, he loved the boys to the extent of great personal sacrifice.

Fr. Ladislaus Prus

* Majdan Maly (Poland) 23.8.1904, † Wieckowice (Poland) 17.10.1969, age 65, 39 profession, 29 priesthood.

He laboured the greater part of his Salesian life in Bolivia and Peru. Returning to Poland in 1958 he worked in various Houses, attracting always and everywhere love and sympathy among the people and confreres. He disturbed no one and showed always a great love for the virtue of obedience.

Fr. Joseph Quadrelli

* Capezzano (Italy) 15.12.1914, † Valdivia (Chile) 2.8.1969, age 54, 36 profession, 27 priesthood, 20 rector.

Brought up in Scotland, he was one of the pioneer aspirants at Shrigley, in England, becoming also one of its pioneer missionaries. Through all the long years of his absence, he was always remembered with great affection by his fellow aspirants and novices. In Chile itself he was highly esteemed as a cheerful, hard-working Salesian and as a popular and successful rector for many years.

Fr. Raphael Rangel

* Pamplonita (Colombia) 7.6.1916, † Neiva (Colombia) 10.10.1969, age 53, 30 profession, 23 priesthood.

He worked in various houses as teacher, catechist and prefect, distinguished for his jovial and simple character, for his spirit of hard work and love of Don Bosco and the Congregation. He was greatly esteemed by his confreres, pupils and all those who had dealings with him. An excellent musician, he used his talents for the decorum of the sacred functions and in producing excellent religious academies. A sudden heart attack caused his death within a few hours.

Fr. Augustus Rossi

* Occimiano (Italy) 17.11.1904, † Courgnè (Italy) 6.9.1969, age 64, 46 profession, 38 priesthood, 21 rector.

He was called away by God suddenly but, after his first heart attack, he made himself serene and conscientious about awaiting his death. He was prefect of studies, catechist and rector in various houses. Of a firm temperament, he was just in governing, whilst a deep piety animated his whole life and exemplary observance. His dignified physical presence invoked the respect and sympathy of his confreres, the boys and their parents. He dispensed the word of God with facility and apostolic inspiration.

Mgr. Salvator Rotolo

* Scanno (Italy) 8.7.1881, † Rome 20.10.1969, age 88, 71 profession, 64 priesthood, 18 rector, 17 Titular Bishop of Nazianzo, 14 Bishop of Altamura and Acqua Viva delle Fonti.

His luminous characteristic was goodness, with an unalterable smile on his face; affable and kind to all, he won the sympathy and collaboration of others by his amiability and gentlemanly courtesy, giving himself with spontaneous generosity to every good work. In the literal sense of the word, he was the good shepherd of the Gospel: his goodness of heart was animated by a profound supernatural sense and by a calm but dynamic apostolic zeal. In his long, multiform and most successful pastoral work, we recall particularly the religious assistance he gave with great sacrifice to workers and the material and spiritual comfort he brought among the people of Velletri during the worst hours of the war. Deeply Salesian, he won for the Congregation a warm sympathy and attachment, which we still enjoy. His figure is unforgettable for the edification and example he gave all those whom he knew with a reciprocal love.

Coad. Aloysius Fiorenzo Sánchez

* Sigsig (Ecuador) 17.2.1949, † Limón (Ecuador) 2.8.1969, age 20, 2 profession.

Although only at the beginning of his religious life, he was esteemed and liked among the boarders of the Shuaras tribe, busying himself in his free hours in manual work and in religious and technical renewal. The province had placed great hopes in him because of his love of study, his youthful enthusiasm and his anxiety for the apostolate.

Instead, returning home from work on horseback one day, he fell into the river and was drowned.

Fr. Emil Scrosati

* Tolosa (Argentina) 3.8.1892, † Rosario (Argentina) 16.11.1969, age 77, 59 profession, 51 priesthood, 25 rector.

A man of extraordinary intelligence and of dynamic and courageous temperament in undertaking new enterprises, he showed all this particularly in the direction of the agricultural schools, his main field of labour. In spite of a rather rough character, he had a great heart; he was a pious and zealous priest, fervent and apostolic, knowing how to transmit his own fervour to the boys, many of whom became priests.

Coad. Lazarus Soto

* Bānuelos de Bureba (Spain) 27.2.1901, † Bernal (Argentina) 21.11.1969, age 68, 40 profession.

He consecrated almost his whole life to the apostolate of the agricultural schools, finding prayer in his work. Of humble and modest character, never seeking the attention of others, he cultivated truly religious and Salesian virtues.

Fr. John Spec

* Krizeca vas (Yugoslavia) 28.6.1908, † Ljubljana (Yugoslavia) 3.8.1969, age 61, 41 profession, 32 priesthood.

The confreres fondly remember him for his joviality, serenity of spirit and great openness of heart. He was much sought after as a retreat preacher and as a valued spiritual guide by the confreres and outsiders.

Fr. Julius Szabo

* Nagykanizsa (Hungary) 21.11.1887, † Domahaza (Hungary) 5.9.1969, age 81, 54 profession, 44 priesthood, 6 rector.

Through almost all his Salesian life he worked as a dedicated prefect, cultivating also his great passion for music. After the dispersal in 1950 he fulfilled the function of singer-organist in a parish, to the general satisfaction, winning the sympathy and benevolence of all through his jovial character.

Fr. Sidrac Vallarino

* Portovenere (Italy) 26.5.1877, † Barbacena (Brazil) 1.11.1969, age 92, 73 profession, 66 priesthood, 3 rector.

He was the only Salesian still living in Brazil who knew Don Bosco himself. Very pious and obedient, he left behind the example of religious poverty and love of the Congregation in the various charges confided to him as rector and master of novices. His intellectual and disciplinary abilities put him at the service of the boys, who greatly esteemed him, as did all those who had occasion to approach him.

Fr. Paul Villa

* Lesmo (Italy) 6.2.1888, † Cairo (Egypt) 18.10.1969, age 81, 64 profession, 55 priesthood, 6 rector.

One of the outstanding characters of the Middle East Province, he spent most of his Salesian life in it. Greatly talented and very refined, he was a teacher, music master, and rector, loving the school as his special mission and teaching until very recently. He was very priestly, especially in preaching and in the confessional. He died serenely, accepting this sacrifice with full consciousness.

Fr. John Wielkiewicz

* Nowy Targ (Poland) 10.1.1899, † Zdzieciol (Soviet Union) 12.3.1969, age 70, 51 profession, 41 priesthood.

He studied theology at the Crocetta, Turin, and worked then as a teacher in the professional schools at Oswiecim and Wilno, and then as prefect at Warsaw. For the last 30 years he worked as a parish priest in Russia, always an exemplary and faithful Salesian.

Coad. Andrew Wiercigroch

* Rajcza (Poland) 18.8.1890, † Lodz (Poland) 1.6.1969, age 78, 48 profession.

A hardworking confrere of great piety, he succeeded in harmonizing his work with union with God. He was much esteemed and loved by the confreres for his truly exemplary life.

Coad. Adalbert Wiertelak

* Lakociny (Poland) 14.4.1886, † Plock (Poland) 8.6.1969, age 83, 59 profession.

He had a very hard life. A soldier for two years in World War I, he was injured and remained an invalid. Notwithstanding his sufferings, he worked with great zeal as a farmer. Caught up in World War II, he remained in Russia for 20 years, tremendously happy at then being able to return to Salesian life among his confreres.

Fr. Bruno Woithon

* Berlin (Germany) 17.4.1901, † Villach (Austria) 4.9.1969, age 68, 47 profession, 38 priesthood, 12 rector.

In numerous fields of Salesian apostolate, his constant preoccupation and zeal was centred around the decorum of the house of God. He had great devotion to the Sacred Heart and Mary Help of Christians, and, as a natural consequence, his charity towards all was combined with cordial Salesian goodness.

Fr. Aloysius Zaramella

* Arcella (Italy) 30.12.1890, † Concepcion (Chile) 1.7.1969, age 78, 37 profession, 36 priesthood.

Fr. Joseph Zöllner

* Altforweiler (Germany) 20.1.1901, † Saarbrücken (Germany) 23.10.1969, age 68, 42 profession, 34 priesthood, 6 rector.

A zealous priest, he preserved a serene spirit even in difficult times, showing an exceptional prudence and ability in secular affairs. Innumerable are the buildings he was responsible for in the province, but, through his extraordinary devotion to Mary Help of Christians, he never left any debts.

4º Elenco 1969

N.	COGNOME E NOME	LUOGO DI NASCITA	DATA DI NASC. E MORTE		ETÀ	LUOGO DI MORTE	ISP.
124	Ch. AMOR Pietro	El Casar (E)	29.6.1950	20.8.1969	19	El Royo (E)	Ma
125	Coad. ASSENNATO Michele	Agira (I)	26.3.1886	27.11.1969	83	Messina (I)	Sc
126	Sac. BESLAY Giulio	Pleugueneuc (F)	24.12.1890	16.9.1969	78	Caen (F)	Pr
127	Coad. BLANCO Michele	León (S)	24.8.1890	15.10.1969	78	Jauararé (BR)	Mn
128	Sac. CARAMASCHI Ermidoro	Polesine (I)	30.6.1875	3.10.1969	94	Soverato (I)	Cp
129	Sac. CARIA Arturo	Guasila (I)	8.8.1900	11.9.1969	69	Perugia (I)	Ad
130	Sac. CASTELO Giuseppe	Penipe (EC)	28.8.1885	7.11.1969	84	Guayaquil (EC)	Qu
131	Sac. CERVIO Angelo	Castelnovetto (I)	27.7.1899	17.5.1969	69	Brescia (I)	Lo
132	Coad. CHROBOCZEK Pietro	Siedlisko (PL)	18.10.1894	20.10.1969	75	Oświęcim (PL)	Kr
133	Sac. CYRONEK Adamo	Wilno (PL)	16.8.1907	8.6.1969	61	Kolobrzek (PL)	Ló
134	Sac. DE PAOLI Giacomo	San Francisco (RA)	12.4.1895	18.11.1969	74	Buenos Aires (RA)	BA
135	Sac. DISTEFANO Alfio	Trecastragni (I)	24.10.1901	5.9.1969	67	Trapani (I)	Sc
136	Sac. ECHEA Leonida	Andahuatlillas (PE)	28.1.1902	27.9.1969	67	Callao (PE)	PE
137	Sac. FARIA Amerigo	Murias (Pt)	20.9.1919	8.8.1969	49	Lisboa (Pt)	Pt
138	Sac. FERRARI Angelo	Borghetto Lodigiano (I)	1.11.1909	24.11.1969	60	Treviglio (I)	Lo
139	Sac. FIORENTINO Michele	Giovinazzo (I)	22.2.1910	28.8.1969	59	Taranto (I)	Pu
140	Sac. GHIDONI Antonio	Cibeno da Carpi (I)	16.10.1914	19.6.1969	54	Nave (I)	Lo
141	Sac. GIULIANO Giuseppe	Fontanile (I)	19.3.1885	30.8.1969	84	Torino (I)	Sb
142	Sac. GONZALES Carlo	Sopetrán (CO)	31.3.1911	22.9.1969	58	Medellín (CO)	Md
143	Sac. GRÜTZNER Carlo	Neustadt (D)	4.6.1930	28.5.1969	39	Helenenberg (D)	Kö
144	Sac. GWÓZDZ Luigi	Kosztoy (PL)	17.6.1914	9.9.1969	55	Goszcz (PL)	Kr
145	Sac. HENNINGER Giorgio	Wiesbaden (D)	11.12.1908	2.9.1969	60	Kastellaun (D)	Kö
146	Coad. HIDA Tarcisio	Kyoto (GIAP)	8.10.1926	12.5.1969	42	Tokyo (GIAP)	Gp
147	Coad. HOTTE Enrico	Vielsalm (B)	10.8.1894	22.10.1969	75	Grand-Halleux (B)	Lb
148	Sac. JAKUBCZYK Ignazio	Orzegów (PL)	31.7.1886	17.2.1969	82	Oświęcim (PL)	Kr
149	Coad. JAREK Francesco	Kwaczala (PL)	5.10.1892	3.7.1969	76	Tuluá (CO)	Md

150	Sac.	KELCHTERMANS Pietro	Meeuwen (B)	19.3.1927	25.6.1969	42	Gent (B)	Wo
151	Sac.	KELENC Tommaso	Sv. Marjeta (YU)	5.12.1901	1.10.1969	67	Ljubljana (YU)	Ju
152	Sac.	KURUCZ Carlo	Dunaföldvár (H)	18.10.1912	15.9.1969	56	Nagysáp (H)	Un
153	Sac.	LETTIERI Giovanni	Paysandú (U)	28.8.1891	27.9.1969	78	Montevideo (U)	U
154	Sac.	LUPARIA Enrico	Vignale Monf. (I)	22.3.1911	28.10.1969	58	Cuneo (I)	Sb
155	Sac.	MANTERO Evaristo	Buenos Aires (RA)	15.12.1900	15.11.1969	68	Buenos Aires (RA)	BA
156	Coad.	MARTINASSO Federico	Rubiana (I)	16.11.1883	20.3.1969	85	S. Benigno Canav. (I)	Sb
157	Sac.	MENDONÇA Luigi	Recife (BR)	9.6.1896	16.7.1969	73	Lajedo (BR)	RE
158	Coad.	MIKOLAJEK Alfonso	Ludgerstal (CS)	2.2.1891	6.9.1969	78	Johnsdarf (A)	AU
159	Sac.	NIEDERMAYER Fr. Saverio	Rinding (D)	19.12.1882	4.9.1969	86	Benediktbeuern (D)	Mü
160	Sac.	PALTRINIERI Ivo	S. Felice sul Panaro (I)	18.12.1911	9.11.1969	57	S. Felice sul Panaro (I)	Ro
161	Coad.	PILYPAITIS Stanislo	Mastaičiai (LI)	24.9.1915	19.10.1969	54	Lisboa (PT)	Pt
162	Sac.	PRUS Ladislao	Majdan Maly (PL)	23.8.1904	17.10.1969	65	Wieckowice (PL)	Kr
163	Sac.	QUADRELLI Giuseppe	Capezzano (I)	15.12.1914	2.8.1969	54	Valdivia (RCH)	Cl
164	Sac.	RANGEL Raffele	Pamplonita (CO)	7.6.1916	10.10.1969	53	Neiva (CO)	Bg
165	Sac.	ROSSI Augusto	Occimiano (I)	17.11.1904	6.9.1969	64	Cuorgnè (I)	Sb
166	Mons.	ROTOLO Salvatore	Scanno (I)	8.7.1881	20.10.1969	88	Roma (I)	Ro
167	Coad.	SANCHEZ Luigi Fior.	Sigsig (EQ)	17.2.1949	2.8.1969	20	Limón (EQ)	Cc
168	Sac.	SCROSATI Emilio	Tolosa (RA)	3.8.1892	16.11.1969	77	Rosario (AR)	Rr
169	Coad.	SOTO Lazzaro	Bañuelos de Bureba (E)	27.2.1901	21.11.1969	68	Bernal (RA)	LP
170	Sac.	ŠPEC Giovanni	Križevica vas (YU)	28.6.1908	3.8.1969	61	Ljubljana (YU)	Ju
171	Sac.	SZABO Giulio	Nagykanizsa (H)	21.11.1887	5.9.1969	81	Domaháza (H)	Un
172	Sac.	VALLARINO Sidrac	Portovenere (I)	26.5.1877	1.11.1969	92	Barbacena (BR)	BH
173	Sac.	VILLA Paolo	Lesmo (I)	6.2.1888	18.10.1969	81	Cairo (Egitto)	Or
174	Sac.	WIELKIEWICZ Giovanni	Novy Targ (PL)	10.1.1899	12.3.1969	70	Zdzieciol (URS)	Ló
175	Coad.	WIERCIGROCH Andrea	Rajcza (PL)	18.8.1890	1.6.1969	78	Łódź (PL)	Ló
176	Coad.	WIERTELAK Adalberto	Lakociny (PL)	14.4.1886	8.6.1969	83	Plock (PL)	Ló
177	Sac.	WOITHON Bruno	Berlino (D)	17.4.1901	4.9.1969	68	Villach (A)	Kö
178	Sac.	ZARAMELLA Luigi	Arcella (I)	30.12.1890	1.7.1969	78	Concepción (RCH)	Cl
179	Sac.	ZÖLLNER Giuseppe	Altforweiler (D)	20.1.1901	23.10.1969	68	Saarbrücken (D)	Kö