



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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I. LETTER OF THE RECTOR MAJOR

Turin.

July 1970.

My dear confreres,

Various circumstances have caused a long delay in sending out this letter which provides a periodical contact with you that I consider very precious and which I hope you find interesting and useful.

Reactions to Rector Major's last letter

My words of last March on today's vocations crisis resulted in very many letters to myself. Practically everywhere it aroused positive reactions and especially a serious examination of conscience about the inherent responsibility each of us has concerning constant care of his own vocation primarily and then that of his brethren in the community, and of those with whom we come into contact and who feel the call to follow Jesus more closely with the charism of Don Bosco.

From among the very many letters regarding this vital subject I would like to select one that seems to me to sum up the feelings expressed by so many Salesians. Its author is a young confrere studying at a Pontifical University. I feel it will give pleasure to all if I select the chief points for I find in them that serene sense of balance which is the fundamental condition for the constructive work each of us is at present called upon to offer as a personal contribution to the Congregation.

« ... I would like to sum up all I have experienced through your words in a *Thank you* that is meant simultaneously to be a promise to translate it into action. Thank you above all for such deep understanding of the problems and unrest experienced by young Salesians. Your letter shows us that your thoughts alternate between two focuses, viz. a sorrowful and lovingly severe analysis of exaggerations, weaknesses and imprudences, followed at once by an understanding of all that is sound; and certainly when one thinks of so many faithful

Salesians there is cause for optimism. You know so well that there are many young people seeking with sincerity and love for a certain way of life; you know that behind the impetuosities and even the enthusiasms proper to their age there is hidden the genuine desire to ensure that the charism of Don Bosco may penetrate into our world in order to save it. I think of Don Bosco who knew how to adapt himself with deep understanding to the impetuosity of such as Cagliero and Magone.

« Unfortunately only those who protest bitterly are the ones who make themselves heard and very often we young people are judged *en masse* because of those few. I am deeply convinced that many clerics would support these sentiments of mine, and it is precisely on this account that I write these lines in the name of those who *don't* shout but labour instead to change whatever should be changed. Your letter will help to engage us all the more in this and in the silence of meditation your words will do immense good.

« I feel that your letter will make even our superiors meditate about it all, spurred on by your example. A companion once said to me, "Father So-and-so has reconciled me to the Congregation!" We need such Salesians who can help reconcile us to reality and to ourselves; but this does not imply that one must say *Yes* to everything. The vital problem is one of "transmission". We young people cannot start from nothing; there are certain values that simply must be passed on to us for they make the Congregation what it is.

« It is said that the future lies in our hands, but I would say that it lies also in the hands of our superiors; you yourself said on one occasion that sons can only measure up to the deepest thoughts of their parents. If the future can't be built up without the past, then our future does not depend only on us. The only medium for this transmission is our family spirit, our community spirit. Father, don't get tired of insisting on this. The lawful desire to be adults, to be grown-up sons, should not destroy the family; the desire to avoid just following the crowd should not make us lose our community and pass over straight away to individualism. I and many others are afraid that the exaggerated search for technical organization (no matter how democratic it may wish to be) runs the risk of killing what so many people envy in us, viz. our familiarity. A religious said to me, "You people may have your defects but I tell you: if you lose this family spirit of yours, you will no longer be Salesians...!"—

« ... Beloved Father, many other young people besides myself gratefully look to your words of optimism and guidance. There will, of course, be some protests, direct or indirect. But in difficulty and sorrow (the essential dimension of all authority nowadays — and one thinks of the poor Holy Father!) please listen carefully also to this silent appeal, an appeal that is not noisy but comes to you from so many young Salesians who support you. Go ahead, Father, for truth will penetrate at length to the innermost soul, to where the mere popularity and superficial appearances of modern demagoguery are of no interest since its falseness must give way before deeply sincere meditation... ».

Fraternal encounter between generations

That lengthy quotation invites reflection on the part of all of us, young and old alike. It is in a sincere and humble search for the good of the Congregation (where each of us has something positive to give and receive), in a fraternal confrontation between the various generations and mentalities (knowing that all are necessary and at the same time complementary), and especially in a charity that is lived in word and deed, heart and soul, in every one of our communities, that we shall find a sure way to give impetus, vigour and fruitfulness to our vocation today, for it is more that ever sound and full of interest.

Regarding charity I want to say how pleased I am that many Provincial Chapters have sent me news that is very consoling about those days of study, discussion and debate. They were characterized, it seems, by great frankness and liberty regarding burning and delicate topics that were courageously tackled, but everything was dealt with in an atmosphere of filial attachment to the Congregation and a great fraternal charity that showed itself in mutual respect (even amid diversity of opinion) and sometimes in Salesian cheerfulness.

Concluding this point I want to emphasize once again: we are confronted by innumerable, complex and urgent problems that concern the very life of the Congregation and the individual provinces. We cannot escape them; we must not underestimate them — no, we must face up to them and find adequate solutions. But there is really only one way to confront them: to integrate with one another, to

help one another, assembling all our forces together with one sole aim. This aim must not be to feed emotional tensions, to dig gulfs between us, but to construct bridges that will succeed in overcoming obstacles and difficulties. It is in the union of all our truly great and sound energies that we shall find salvation. If disunity exists we shall head for an extremely sad disintegration.

Experience of second novitiate in Latin America

Let us pass to another subject. You will have heard that in recent months I spent some weeks in Latin America. Among other things I had the joy of meeting our confreres priests who were trying out the first experiment of the so-called « second novitiate » desired by the XIX General Chapter.

Such an experiment, precisely because of its novelty, was bound to have its limitations and imperfections, but the confreres who took part in it are unanimous in recognizing and reporting its great advantages. I shall quote some typical judgments passed by participants at the end of this « Curso de actualización ascetico-pastoral » as it was called.

« A fundamental good point was that the course was given a predominantly spiritual intonation with theological foundations. The classes in modern theology, scriptural and moral theology, and religious psychology, opened wide and clear horizons for us in our Christian, Salesian and priestly lives... ».

« The theological ideas we were able to imbibe day by day will help us better to actuate our apostolate, above all because the teacher was able to transform them into living practice... ».

« We were given the time and shown the way to reorganize our life and recognize the great limitations that are obstacles to effective action... ».

« With its time for reflection and study, the course gave me greater security in my priesthood, a greater sense of responsibility in my commitment to Christ... ».

« We lived in true religious fraternity, maintaining dialogue between superiors and confreres and a mutual understanding and toleration amid diversity of character... ».

« I was greatly edified by the serving at table, the cleanliness, and

by the dedication of many confreres who gave of themselves wholeheartedly for the smooth running of the course, working for long hours... ».

I think one can find a good synthesis of the course in a joint letter addressed not only to me but to all the confreres in the Congregation by those confreres:

« By means of reflection and study, » they wrote, « we have placed our finger on the urgent need the Congregation has to fill up the spiritual void brought about by the work and speed with which we live and which can prevent us from recognizing this vacuum in all its awful reality. We are convinced that, without a deep spiritual foundation, our apostolic work will become ever less efficacious and, because of the changing circumstances in which we live, our apostolic creativity would diminish.

« We are fully satisfied, sincerely enthusiastic and full of joy. It has been a Church level encounter with God, with ourselves, the Congregation and the confreres. From this we go forth revitalized and enriched in every way ».

Re-discovery of prayer

I would like to add one consideration to these valuable words of our dear confreres. It links up with an obviously dominant idea that constantly recurs in my talks, interviews and circular letters. It occurs also in those of the Holy Father and of anyone who, especially today, feels the heavy responsibility of guiding religious souls.

One sincere and joyful sentiment emerged clearly from all the encounters I had with the individual members of the « Curso de Actualización », with the whole community as such, and with the special group responsible for the course. The confreres were happy and deeply grateful to the Congregation; during those six months at San Antonio de los Altos they became aware of a deep void in their souls brought about by long years spent in a very active and extremely busy life; they also joyfully rediscovered the uplifting power of prayer. This message from San Antonio de los Altos is an important one.

In his pithy volume « Theology of Religious Life » our own Father Aubry shows how — if we follow *Perfectae Caritatis* — the

prayer-life of active religious like ourselves cannot be conceived as something detached: the bond between prayer and action should be something intrinsically firm. But he at once adds that this new rôle of prayer in no way diminishes the absolute necessity of praying. Whether on account of the nature of our vocation as consecrated people, dedicated to God (and prayer is a live and efficacious form of dedication to God) or in order to draw from the very fount of contact with God those indispensable energies needed for the daily battle against the forces of evil or for the efficacy and fruitfulness of our apostolate, prayer is always necessary.

Do not lose contact with the source

It is well indeed to recall that each of us is nothing but an envoy, an instrument. If a Salesian (or any other apostle for that matter) cuts himself off from the source, he is nothing. The light of daily experience shows only too fearfully the truth of Our Lord's words: « Without Me you can do nothing ».

We have before our eyes the saddest cases of brilliant minds and very active people who aroused admiration and support but in the course of time tumbled down. Why? Deep inside there was a void...

There is therefore an incessant need to verify, close to the Master, the fact of our utter dependence on Him. Today more than ever it is so easy for even an apostle to become self-centred, to prefer his own personal opinions about things. And it is precisely this sin that creates those illusory appearances of a rich and active apostolate that can deceive both the apostle and other souls.

Let us be convinced of this: only in prayer can we attain that contact through which the apostle, the Salesian, can fulfil that mystery which he must first live before announcing it to others. This is no question of communicating a lesson diligently learnt, well prepared and correctly recited, nor of any particular function fulfilled exactly. It is a question of « witnessing » and, up to a certain point, of communicating an experience that has been lived. The words of John express this reality very clearly: « That which we have seen with our own eyes and touched with our hands we proclaim also to you » (1).

In conclusion, dear sons, let us draw from this whole experience

of our confreres at the « Curso de Actualización » this deeply positive conviction: the Salesian who does not pray is nothing; whatever his activity may be it is destined to descend to a purely human level for it will be like a madly-whirling motor, producing nothing, burning itself out.

But let us look rather to so many confreres who — even without experience of the various « schools and problems of spirituality » — live in simplicity and coherence of faith, without rationalizing, humbly listening to the word of God, and hence remain in filial, faithful and corroborative contact with the Father and with Jesus His Son and our Brother.

By the grace of God, the Congregation is rich in such confreres. Many of them accomplish real marvels in their apostolate, even when situations are extremely difficult. This is obviously the fruit of that « increase » which comes only from contact with the fount of true life.

Dramatic problem of underdevelopment

I mentioned my trip to Latin America. One of its aims was to go to three capitals in order to meet the Provincials of South America and verify the fulfilment of the deliberations taken at the 1968 meeting at Caracas. One extremely important thing I had very much at heart in those encounters was the stand being taken by our Congregation regarding the problem of underdevelopment. We treated of it fully, fixing clear guide-lines and taking practical resolutions.

Here in this letter I want to give all of you a sketch of the thoughts and guide-lines of those three meetings, adding practical pointers and suggestions that should be of interest to practically everyone. Confronted with this problem of underdevelopment, we should all be interested both as men and as Christians, and even more so as Salesians.

The seriousness of the problem knows no boundaries and is of worldwide interest. An even more definite fact for us is that it calls on our special charism and mission as Salesians. All this induces me to make it therefore the central theme of this my letter. At the same time I am aware that there are already thousands of Salesians living and working in those two-thirds of the world where hunger predominates...

These problems of the « underdeveloped » and the « developed » are very complex. Even the experts are not agreed in defining or characterizing underdevelopment. However, P. Lebreton, a noted expert, enumerates the following indications: *a)* the low per capita income; *b)* under-nourishment among an important part of the population and widespread ailments; *c)* agriculture that is primitive and non-mechanized; *d)* poor organization of such matters as streets, production of electricity, hydrolics, heating, port traffic, etc.; *e)* scarcity of industries; *f)* illiteracy; *g)* lack or insufficiency of technicians, scientists, etc. (2).

The encyclical *Populorum Progressio* gives a dramatic description of some of the sub-human situations that accompany underdevelopment: « the material wants of those who are deprived of the vital minimum, and the moral needs of those mutilated by egoism; oppressive structures arising either from the abuse of possessions or of power, from exploitation of workers or injustice in transactions (3). All these serve thus to create unjust situations which cry out to heaven. When whole populations, deprived of what is necessary, live in a state of dependence that deprives them of any kind of initiative or responsibility and even of any possibility of cultural progress and participation in social and political life, then the temptation to react violently against such injuries to human dignity is great indeed » (4).

The « geography » of hunger

There is talk today of a « geography » of hunger, and this tragic geographical chart comprises two-thirds of the world's population. Naturally, there are differences. Not all suffer the inhuman lot of those who « have to seek their food each day from the dirt-bins or those who each morning are found dead from hunger in certain cities of Asia ». But everywhere on this « map » one finds the tragic constant of squalid misery with its sequence of illness, ignorance, backwardness, insecurity, oppression, etc. It has rightly been said that it would be illusory to speak of intelligence and liberty when there is question of sub-human living. « When will the western world fully recognize the fact that misery too can annihilate the human creature, reducing it to sub-human debasement? When will it fully understand that

« liberty » is a void expression, without meaning to one who has a home that can't even be called a house, no true nourishment, no clothing, not even a minimum possibility of education and real work? » (5).

In an interview with Pietro Gheddo, Archbishop Camara said « I often think that these divine gifts of intelligence and liberty are almost a luxury for one who lives at a sub-human level. In such circumstances, of what use is intelligence or liberty? It is often said, "One must respect the human person, the liberty of the individual" — Quite correct! but we must add that preliminary conditions must first exist so that the human person can express himself, so that his intelligence and liberty may serve some good. Everything atrophies for one who lives in a state of under-nourishment: his intelligence and human dignity, his sense of personal liberty... » (6).

How underdeveloped peoples exist

This grave problem has become even more serious since social communications have rightly brought it to the forefront, not only to those who have the divine right to have their eyes opened to the matter but also to the whole of mankind on a worldwide scale. The Holy Father already proclaimed this in 1965 to the Episcopate of Latin America, saying: « ... The people *en masse* are becoming ever more aware of their uncomfortable conditions of life and they nourish an irrepressible and well-justified desire for satisfactory changes, at times even violently manifesting an increasing intolerance of what could constitute a threat to the most fundamental structures of well-organized society » (7). And to the *campesinos* of Colombia, on the occasion of the 1968 Eucharistic Congress, he said: « We know the conditions of your existence. Many of you live in miserable circumstances, often inferior to the normal needs of human life. You listen to me now in silence, but I hear the cry arising from your sufferings and those of the greater part of humanity ». And then after recalling how much the Church has done in the past in its social encyclicals, the Pope added: « But today the matter has become even more serious because you have become aware of your needs and sufferings and, like so many others in the world, you cannot allow such conditions to endure without speedy remedies » (8).

The sociologist, P. Hourtart, explains further: « Thanks to widespread use of speedy communication systems, humanity lives a life of planetary dimensions. If this phenomenon draws attention to the unity of the human species in spite of cultural differences, it also inevitably brings an awareness of the inequalities that divide the world today. People in countries of the Third World have up to now suffered the effects of these inequalities physically and morally, but the situation is even worse when the deep causes are uncovered. Are we to wonder, then, at seeing a growing sense of deep injustice? » (9).

Augmenting this serious problem is the increasing inequality between rich and poor, whether as individuals or as nations. Someone has said that poverty is a by-product of well-being and that underdeveloped countries are the part-tribute paid to be development of the rest. Hence, whilst some increase their wealth and well-being, the rest sink into misery with a vertiginously geometric progression of speed.

Populorum Progressio has boldly declared: « We must hurry up: too many people are suffering; the distance between the progress of some and the stagnation (if not even the regression) of others is increasing » (10). It then warns that mere individual initiative and the simple game of concurrence are not enough to solve the situation: « We must not run the risk of ultimately increasing the wealth of the rich and the power of the strong, confirming the misery of the poor and rendering even heavier the servitude of the oppressed » (11).

Statistics suffice to confirm these agonizing truths. Let me cite just one very eloquent one: in 1939 the standard of living in the United States was 15 times higher than that in India; today it is 35 times higher.

Underdevelopment not merely an economic fact

The above quotations chiefly accent the economic factor, hunger and misery. This is certainly a very important aspect but not the only one. *Populorum Progressio* has clearly stated this, saying: « Development is not simply a matter of economic growth. Authentic development is not simply a matter of economic growth. Authentic development must be integral, i. e. geared to the progress of each individual and the whole of man » (12) — cultural progress, therefore, social and political

progress, and to this must obviously be added moral and religious progress.

Religious ignorance, for example, with all its consequences in the sector of moral, social and civic behaviour, represents one factor of underdevelopment. Bishop Huyghe states this clearly when he affirms that the poor are not to be identified only with those lacking economic goods. The poor, he says, are not only « those deprived of the goods of fortune or security at their work, but also all those despoiled of the essential goods of human and supernatural life which we possess. The poor are those whose hunger is never sufficiently appeased, those who are badly lodged, those who suffer continual insecurity because of their working conditions. The poor are those who are not loved, those whose hearth is destroyed or who have never had one; those who are lonely. The poor are those who do not have the support of others' esteem. Finally, the poor are those who don't possess the light of divine life and do not know that Christ came above all for their sakes and that He is knocking at the gate of their lives... » (13).

Let us take into account also the fact of juvenile delinquency and the widespread problem of drug-taking. These, too, in a certain sense, are aspects of underdevelopment. Even though drugs are practically a product of the so-called welfare society, they are also widely found even amid misery. Their roots are different but they end up the same. The better-off resort to them because they haven't enough artificial amusements; the poor seek them perhaps as an escape from their own unhappy reality.

Courageous presence of the Church

It is not only just now that the Church has become interested in social problems. Everyone knows of the social encyclicals from *Rerum Novarum* to *Populorum Progressio*. But, confronted by the urgency and the increased global seriousness of the problem, the Church has reacted in a very active way. It is enough to mention *Mater et Magistra*, *Pacem in terris*, the already quoted *Populorum Progressio* and *Gaudium et Spes* of Vatican Council II, the 1968 Documents of the Latin American Episcopate at Medellin, the Documents of the African and Asian Episcopal Conferences.

In these documents the Church has courageously denounced the

situation and the abuses inherent in it, condemning injustices, and it has appealed to all men of goodwill to unite in opposing underdevelopment. « Dramatically the hungry cry out today to the wealthy. The Church responds at once to this agonizing appeal and calls upon everyone to respond lovingly to his brother » (14). It denounces the scandal of clamorous inequalities not only in the enjoyment of goods but even more so in the exercise of power. Whilst in certain regions an oligarchy rejoices in a refined culture, the rest of the population are poor and dispersed, deprived even of every possibility of personal initiative and responsibility and often even constrained to conditions of life and work unworthy of human dignity » (15).

The documents of Medellín stigmatize « the lack of solidarity which, on both the individual and social level, lead to the commission of real sins, crystallized so obviously in the unjust structures that characterize the situation in Latin America » (16).

The Holy Father promised the *campesinos* of Colombia: « We shall continue to denounce the iniquitous economic inequalities between rich and poor; the abuses in authority and administration that injure you and the community. We shall continue to encourage the good proposals and programmes of the responsible authorities and international bodies as well as those of well-off nations that favour the development of peoples » (17).

All this shows us a renewed sensitivity in the Church after Vatican Council II when confronted by the dramatic situation in which millions of people are living.

One by no means unique authoritative proof is Cardinal Léger who, as you know, not only spoke out but gave his very self to the cause. He has stated: « Of all that the Council has done to inspire betterment, nothing seems to me more important than its radical new attitude before the problem of poverty. We must also state that the Council will have achieved nothing if it does not succeed in shaking us from sleep and making us take up this new attitude » (18).

The Congregation and underdevelopment

At this stage it seems natural to ask: In front of this phenomenon that so interests the Church, what has been the Congregation's attitude in the past, and what is it today?

It is necessary to state first of all that through a complexity of causes the problem has only in recent years been couched in the terms we know today. However, it is well to recall Don Bosco's preoccupation and consequent work for his boys that began also in a situation of under-development when, in the prisons of Turin, he met delinquent youths who were the fruit of depressing environments and of moral abandonment.

This fact authorizes us to reply at once, then, that the problem of the poor has been inherent in the Congregation's charism right from the start. Don Bosco confirms this in his « Memories of the Oratory ». When, under the guidance of Fr. Cafasso, he entered the prisons to exercise his priestly ministry, he was so struck by the state of those poor young lads that he began to ponder seriously how to prevent such a tragic situation (19). On founding the Oratory he decided courageously how to do so: « It was then », he says, « that I realized that once those boys were freed from prison and could find a kindly hand that would take care of them, assist them in their free time, help to find them suitable work with an honest employer, visit them there sometimes during the week, then these lads would take up an honourable life, forget the past and become good Christians and honest citizens » (20).

This idea of preservation from delinquency always recurred to Don Bosco whenever he described his work and emphasized its advantages.

Here are some among thousands of quotations one could select from the sayings and writings of Don Bosco. They are taken from his letters because they seem to me to reflect his thought so vividly and faithfully.

In 1877 he wrote to D. Carranza, President of the Society of St. Vincent de Paul at Buenos Aires: « Experience has persuaded us that the only way to sustain civil society is to take care of poor children. By gathering together abandoned boys, vagabondage and petty thieving will diminish... and those who might have gone to prison and would always remain the scourge of civil society would become instead good Christians, honest citizens, the glory of the place they live in, the pride of the family they belong to, earning the bread of life honestly by the sweat of their brow at work » (21).

A letter to the brother of Joseph Vespignani gives us a glimpse

of his courage, boldness and firm decision when it come to saving youth: « In whatever concerns the advantage of youth in danger or serves to save souls for God, I run forward even to the point of rashness. Hence the idea we propose of starting something that will help poor and abandoned youth, removing the danger of their being taken to prison, making them good citiziens and good Christians » (22).

For him « the most worthy section of society is the sons of the poorest people ». Thus he expressed himself to the municipal Prefect of Turin on 3 January 1873.

Definite action of the Congregation

Here we ask spontaneously how the Congregation has corresponded to this vocation and this aim in its more than one hundred years of life. I think that honesty and objectivity, as well as a sense of justice towards those thousands of confreres who have built up the Congregation on the lines laid down by Don Bosco, should make us reply at once that in spite of all the inevitable human deficiencies it has corresponded faithfully on the whole. I repeat « on the whole », meaning in all its extremely vast and composite development in time and space. I do not therefore wish to ignore the fact of certain exaggerations in works which developed in a way that does not give clear witness of the Salesian charism — with consequent atrophy of the usual congenial Salesian characteristics. This is a reality we have to face up to, examine carefully and calmly in order to get down to action that will rectify and correct the situation so as to make sure that everywhere our works are on authentic Salesian lines.

Not long ago I repeated that in certain sections of our world there is need of a courageous examination of whether we are authentically in line with Don Bosco, and I confirm this again today. But, having said that, with all sincerity I feel that one cannot simply agree with all the dissension and almost wholesale condemnations of the Congregation made by those who say that it has largely departed from the way shown by Don Bosco, care of the poor. It would be impossible here to give statistics of the innumerable works promoted and developed by the Salesians in the various continents on behalf of the poor. In due course I hope to have such statistics brought up to date — not for

vain exhibitionism but as a dutiful mark of recognition towards the confreres who expend themselves in such well-merited works, and also as a witness of our numerous works on behalf of those whom Don Bosco called « the most worthy section of society, the children of the poorest people ».

Through that evidence we shall notice how the name of the Salesian Congregation is still rightfully bound up with that of poor and abandoned youth, to the care and progress of the poor, even if the measure or form in all countries is not quite the same. Bringing such details to your notice, dear confreres, may seem out of place, almost useless triumphalism, but I repeat that I feel it a question of justice and honesty to get it done. We must be severe critics of ourselves, true, not hiding the defects and limitations that our Congregation and our activities may have, and I am the first to point out such defects, distortions and abuses clearly. But I notice with sorrow here and there signs of a critical spirit about the Congregation which I consider excessive, a kind of self-injury, a certain bitterness in judging its works and enterprises.

Certainly, as I have already admitted, there are things to correct, things to be changed, and the Special General Chapter will be able to re-study basic ideas and give consequent common directives. But certain criticisms and general judgments that dare to accuse the Congregation of deviation, as though it is doing nothing for the poor, for abandoned youth, almost as though it has betrayed its mission and original spirit, are neither just nor objective. Often they come from those who haven't the ability to judge responsibly, either on account of their youthful age or because of a limited knowledge of the entire Congregation, ignoring its true situation as a whole.

The Congregation's renewed pledge for the future

Whilst it is true that our Congregation does not have a negative past concerning the phenomenon of underdevelopment, yet we must realize that today this problem presents itself in new circumstances because of the further knowledge we have gained on a worldwide level about underdeveloped nations and those which are more progressive or well-off. Vatican Council II and Pope Paul VI happily gave

impulse to this re-awakening and we may well ask: What does the Salesian Congregation intend doing about fulfilling its responsibilities in this very grave matter which is so greatly linked up with its own special mission?

Obviously the Special General Chapter will seriously consider the problem but I think we can already give a few clear replies.

In the first place I would like to premise what I want to say with a kind of general principle with many ensuing consequences and we shall comment on the more important ones.

The struggle against underdevelopment is related to the very essence of the Salesian Congregation which therefore feels itself fundamentally committed to it. Nevertheless it must act according to its own particular charism, viz. along the lines, the style and spirit of Don Bosco, and hence also with his courage, intelligence and realistic attitude — and always with his charity.

As you well understand, dear sons, what I have said is not just an empty rhetorical phrase that could leave us untouched, but it is or should be a vital principle that is packed tight with implications that must be translated into action and behaviour.

In the first place what matters most is that the Congregation's spiritual attitude should be one of interest, preoccupation and commitment.

A common responsibility

This commitment is certainly not something artificial, feigned or an appendage. It is not a secondary attitude. It is vital, inherent in the very being of a Salesian. The very words *Salesian Congregation* or *Salesian* should be synonymous with *commitment*, preoccupation for the freedom of abandoned youth and hence for the struggle against underdevelopment.

Naturally this does not mean that the Salesian must live in continual tension nor that revolutionary struggle is one of his structural dimensions. Not at all! For us commitment means that every Salesian who really wishes to be Salesian should feel and assimilate during his years of formation an authentic and definite vocation of service towards his most needy brethren.

This commitment is proper to the whole Congregation — not only, therefore, for the confreres actually labouring on the missions or in works that have more direct or immediate contact with the poor. Not only those confreres actually living in underdeveloped regions must be involved in the struggle, for this is the mission of the Congregation, the vocation therefore of every single confrere.

The first consequence of this is the solidarity of the whole Congregation in the work of « liberation » — but as I have already often spoken about this and at length, I shall here insist no further. I only want to record that this solidarity has a far vaster range than mere financial help and it should not become a mere mechanical organization nor just a special event each year. Rather, it gives splendid opportunity for keeping alive and operative those deep and intimate links in our family and vocation; it should feed the flame that springs forth from our innermost being as Salesians. This sense of « solidarity », deepened and assimilated, offers possibilities of developments and vast applications that will always remain valid.

The enterprise we have called « Volunteers for Latin America » is one of the most practical developments. This year again more than fifty confreres, mostly priests and coming from many provinces even outside of Europe, will go to help our confreres working in the Third World.

However, it is necessary to make clear that this commitment to overcome underdevelopment does not require that all the Congregation's works should be on the same battle-front, the same level, the same importance, at the service of the same categories. We have already explained that the idea of « poor » goes beyond mere lack of financial means and embraces a whole series of aspects that cannot be identified only with hunger and misery. Because of the diversity of local and national situations, there does exist a certain pluralism in the Congregation in this regard. This, of course, does not indiscriminately justify all the already existing works nor does it mean that all of them fully correspond to our own charism; nor, on the other hand, can we demand that all our works should be patterned to the same category of persons.

No more authoritative voice can be adduced to confirm this than Don Bosco himself. In a report to the municipal Prefect of Turin, replying to queries concerning the dispute about the grammar school at the Oratory, Don Bosco first stated that « it seems clear that the

Salesian Oratory is by character a charitable institute on behalf of abandoned youth ». He then went on to say: « Further to this reply I feel it necessary to point out that Don Bosco also maintains other educational institutes in various parts of Italy destined for those from the middle classes; they pay a regular fee of 24 lire or more and are taught by legally qualified teachers. These boys are not to be confused, as sometimes happens, with those of the Turin Oratory, which has an entirely different scope and condition » (23).

No collusion with wealth or power

A second very important consequence to be drawn from the main principle mentioned is this: the Congregation desires no collusion with wealth, no link with the rich and powerful that can make us lose our liberty. The Congregation does not and cannot want any indifference regarding injustices of any kind whatsoever, whether economic, political or social.

I realize that such a categorical statement coming from the Rector Major will take on very special significance and may disconcert not a few confreres. Hence I wish to make my thought very clear, avoiding all ambiguity and misunderstandings.

Let us start by saying that this « non-collusion » with wealth, this « non-indifference », this « non-forbearance » concerning injustices is again on the lines, the style and the spirit of Don Bosco. But what does that actually mean? Let us look at Don Bosco's own behaviour. Two enduring things always characterized his mode of action: charity and liberty of spirit.

Charity with all: with the poor in the first place, but also with the rich. Never in any situation was Don Bosco a sower of hatred. He lived amid the most abandoned boys of Turin, he himself was of the lower class, a peasant; but he was never a demagogue or class-conscious. Any form of hatred concerning social status was far from his thoughts. Don Bosco was deeply democratic and for the people; by birth, by instinctive vocation he was for the lower classes, but above all he, more than others, understood the aspirations of the workers who lived on the results of their daily sweat and produced wealth without possessing it.

Don Bosco had many dealings with the rich also; he visited them; from them he got the financial means for carrying out his almost miraculous apostolate. He made his requests courteously and in his humility he was most grateful for even the smallest gift.

He also had frequent contacts with politicians in very difficult and turbulent times, and obtained what he asked. He even approached people who were at the furthest extreme from his own religious ideas.

But whether with the rich or with politicians, Don Bosco always preserved his own independence, his full liberty, never feeling bound or obliged by any compromise. Two incidents illustrate this constant attitude of our Father.

We all know his famous declaration made at Florence in December 1866 to the Minister Ricasoli as premise to his talk on the nomination of bishops: « Your Excellency, I want you to know that Don Bosco is a priest at the altar, a priest in the confessional, a priest in the midst of his boys, and as much as he is a priest at Turin so is he a priest at Florence, a priest in the homes of the poor, a priest in the place of the King and his Ministers! » (24).

His liberty and firm decision in reminding the rich of the strict obligation to give alms and of the good use of wealth reached almost the bounds of prudence and caused more than one debate with priests who preferred the more benign methods of the moralists of the time.

He once said to the Capuchin confessor of a very rich person who annually donated about twenty thousand lire in alms (a considerable sum in those days): « If she wants to obey Jesus Christ and give alms in proportionate measure to her riches, then twenty thousand lire per year is not enough. What does she intend doing with her money? » And he advised the Capuchin to insist on her giving adequate alms or else leave her (25).

In a conference at Lucca on 18 April 1882 he was again explicit: « If one has a thousand francs in income and can live well on eight hundred, then the other two hundred fall under the heading 'Give alms'. » « But supposing — you say — something unexpected happens, a failure in crops or business maybe...? I ask: Will you still be alive then? And will not God who helps you just now also give you special help then if you have given through love of Him? I tell you this: whoever does not give away what is superfluous robs the Lord and, as St. Paul says, the Kingdom of God is not for him » (26).

That conference was published later in the *Salesian Bulletin* and aroused some controversy, some priests (« very much respected for piety and learning ») maintaining that « the theories advanced in the *Bulletin* coincided with those of the communists » (sic!) (27).

Although the reasons and theological arguments advanced by those priests were, according to the Catholic mentality of the day, by no means negligible, as Don Ceria notes, « Don Bosco was less impressed by theological arguments about almsgiving than by the orders and warnings of the Gospel against the rich » (28).

As you can see, with the wealthy he was neither servile nor dependent; he kept and fully exercised his freedom in reminding them of their duty and even demanded, in a manner unknown to his times, a just and Christian use of riches.

« In his eyes two categories of rich people were without excuse », writes Don Ceria again, « and he aimed hard at these: the truly good who, without reasonable excuse, left money lying idle in the safe, and the less good who, whilst giving something to charity, willingly squandered money on luxuries and pleasure » (29).

Always within the bounds of charity

Nevertheless in none of his sayings and writings, and still less in his activities, can one find anything whatsoever that can be interpreted as meant to stir up hatred or, worse still, strife or revolt. We Salesians, therefore, following our Father's example, declare a decided « No! » to violence, hatred and the use of force — even when situations are such that the most instinctive human reaction would naturally be the use of force and violence.

This, moreover, is the very clear thought of the Church repeatedly expressed by the Holy Father and by eminent prelates. On June 24, 1968, the Pope said to the members of the Sacred College: « Theories have been formulated to explain away and justify the use of violence, even in its bloodiest forms; to exalt it as the one and only salutary response to situations of oppression, to states of institutionalized violence as they are called, to a state of affairs accused of being actually one of established disorder, to a formal legality meant to hide real illegality. Some even go so far as to support such justification by the use of reasons drawn from Christianity and its demands, and hence one

hears talk of a « theology of violence » which derives from a preceding « theology of revolution ».

« Deeply understanding the hardships of many situations in which individuals, social classes, nation or groups of people find themselves; far more sensitive than others to the cries of sorrow and the appeals from so many parts of the world for help and much-needed change; obliged as We are by our very mission to be a frank and open monitor regarding progressive justice among all men, We do not hesitate to repeat the compassion We feel for every human suffering, deploring every culpable action or negligence that causes it; We repeat also our lively exhortation to get down to resolute and courageous action in order to remedy efficaciously and solicitously a state of affairs that the human and especially the Christian conscience cannot tolerate.

« Nevertheless We also have the duty of warning our sons and all men against the too easy but illusory temptation to believe that riotous and precipitate changes in an unsatisfactory state of affairs are a guarantee for establishing good or even at least better order where this is not duly prepared; and above all We warn that violence — even when dictated by sincere revolt against injustice — will not necessarily bring about the restoration of justice. How often experience has taught us just the contrary » (30).

To the bishops of Latin America Pope Paul said: « ... Whilst we cannot support systems and structures that hide or favour serious and oppressive inequalities between social classes and the citizens of the same country... We repeat again that it is not hatred, not violence that is the force of our charity » (31).

Even Archbishop Camara, fighting for the cause of the poor, has categorically stated: « I do not believe in hatred ».

I want to insist again on one aspect which could be said in a certain way to be linked with the previous one, viz. the tendency to limit one's actions on behalf of development to the mere so-called « prophetic » denunciation of injustice. We have already said that we Salesians cannot remain indifferent when confronted with injustice. It is also true that there are very many unjust situations indeed: oppression, exploitation, etc. We must certainly defend the poor and oppressed and fight injustice. But how?

We certainly cannot give up what, in certain circumstances and situations, is a duty of conscience and a duty of ministry for priests.

The word of God is something that cannot be chained: *Verbum Dei non est alligatum!* But I feel that it is not our style just to talk, talk and talk against injustice. We can't just change ourselves into social leaders, trade-unionists, mob-leaders, for there is danger here of falling into political traps. What then?

I would say: imitate Don Bosco. « Few words and many deeds! » was his motto. He worked all his life and with great efficacy; he wrote a lot, spoke a lot, but above all he laboured and accomplished things. That, I feel, should be our way too: what I would call « the witness of deeds ».

Don Bosco has always and everywhere been the messenger of absolute liberty, but at the same time he was an active charitable worker who built up and whose politics were simply the *Pater Noster*.

Freedom from worldly mentality

Up to this we have been busily trying to clear up certain misunderstandings and to dissolve certain wrong ideas. Let us go ahead now in trying to fix a definite line of Salesian action regarding underdevelopment.

One very elementary but nevertheless definite and important action concerns us Salesians personally. We must take note of the importance, urgency and seriousness of this phenomenon and of our own corresponding commitment to it. Perhaps we also need to study attentively, to assimilate the social doctrine of the Church and the documents relevant to this problem.

In my meetings with the Provincials of Latin America it came to light that often we have a mentality that can be called mundane or imposed; one that is inclined to defend established order whatever it may be, even if unjust or oppressive, rather than face up to misdeeds and injustices. One provincial said that we have been brought up in the fear of communism: we know all its errors and disastrous consequences; no one would think of defending them, but at the same time it is also true that we have been taught but little about the evils of capitalism. This state of affairs has been reinforced and perhaps even exploited by a political situation in which for many years we have lived under an obsession about communism without taking notice of that other monster called capitalism.

Such a mentality could make us, for example, become timorous regarding any vindication of the working classes, always suspecting some hidden communistic manoeuvre. Quite often our attitude and relationships with the personnel under us may reflect a mentality that could be called capitalistic or bossy. How often we may try to dodge work laws or have recourse to legal subterfuges so as not to have to pay all our social taxes. This mentality must definitely change.

If we are to condemn communism with all its sad train of evils for mankind, Christianity and society, we cannot on the other hand ourselves indulge in the real and often ruthless misdeeds of capitalism.

It should be our task to know and assimilate the social doctrine of the Church in such a way as to acquire that new and open sensitivity that is favourable to the changes and reforms so urgently needed in the social sphere.

Personal sacrifice

One attitude that arises spontaneously from our social commitment and which directly concerns our mode of being Salesians is that of coherence. Having a vocation, a mission and a commitment to fight against underdevelopment, requires that we act in conformity, that we be coherent in our commitment — in a word, as *Popolorum Progressio* says, that we make personal sacrifices (32).

In what does such coherence consist? We have already said something about this when referring to mentality, but more is needed. Coherence must be brought down to practice in our community and individual lives: We must really live like poor people. Therefore: war on worldliness! And believe me, dear confreres, there is real need for such a war. I have already spoken about this in my letter on Poverty but it is necessary to recall it.

It is so easy to take up a defensive attitude, to continue with a level or tone of life that can in reality be a mere parody of poverty. On this very matter a confrere wrote to me: « The word 'worldliness' annoys and creates bad reactions in some people, but the fact is that because of a lack of formation to a personal poverty proper to a consecrated person of today, we slip into a pronounced infantile tendency towards a worldly life: always getting up later, always

prolonging time for amusements, for journeyings, films and TV, always eating better, always disposing of money through totally personal and superfluous caprice... » That is certainly a sad picture and I wish I could say it were not true.

How important it is to keep loyal watch on situations and prevent such happenings courageously! Every definite action in this sense in the community will be an operation that will restore spiritual vigour and health to all.

I think it opportune in this matter to clarify the position of the Congregation about certain attitudes that may spring from a desire to live our poverty more coherently and yet do not seem really Salesian.

Clear ideas about our apostolate

There exists in some the desire to live right among the slum-dwellers, i.e. to share completely the level of life of the poorest and thus give witness to poverty, showing them that we are on their side, that we understand them. This leads some to want to establish little communities of Salesians living in the slums, sharing their lot and earning their bread by the work of their own hands as workers or employees.

This could be and even is actually a charism prompted by the Holy Spirit in the Church. There are religious who have precisely this mission and fulfil it edifyingly and, I believe, fruitfully. We admire them, but we must at once declare clearly that this is not the Salesian vocation.

Our commitment is not fulfilled in just pure witnessing; our chief testimony is rather that of our work. Don Bosco was poor, always lived poor, but he always promoted progress and social uplifting. Whenever he could he improved his boys' conditions of life. He did not perpetuate the original state of the Pinardi shed. For us, interest in the poor does not mean just to live in a slum but to work for the poor, for their education, formation, progress. And in actual fact we do already have a number of Salesians who live and work in the slums of very many countries; they are genuine heroes of the vanguard and we encourage them in every way. But apart from these cases, the desire to live like that could be just a kind of artificial snobbery, and all the more so when it turns out in not fully sharing the lot of

the poor, not actually participating in their insecurity but always supported and sustained by the Congregation.

Something similar must be said about work outside the house. Thanks be to God, the Salesians have never diminished their characteristic of being workers, indefatigable workers: it is almost the Congregation's boast. We have worked a lot in the past, we still do. We don't live on income from landed property, real estate or banks: we live on our own work and on what Providence sends us through benefactors. Hence it is no novelty for us to live by our own work and it is nonsensical to think that the only real work is that outside of a religious house. What sense, then, is there in allowing the college secretary to go and work as secretary in a business outside, or in leaving one's own specific duty of class-teaching or catechetics or the ministry so as to become a dock-labourer?

Our vocation as educators

Where, then, do we find the gist of our Salesian activity against underdevelopment?

We are neither technicians nor politicians; we haven't even got huge capital for programme-development. We are Christian *educators*, *pastors*, and in part *missionaries*. Our activity is based on that three-fold plan and can be summed up in one sole phrase: ours is educative work in the richest sense of the word.

Let us recall again the example of Don Bosco, who is our safe criterion. What did Don Bosco do? Confronted with situations of underdevelopment (poor and abandoned boys, homeless and hungry, etc.) he was not content just to give alms, monetary help, something to eat and a bed to sleep in. In the first phase of his activity Don Bosco at once sought employment for his lads and then started preparing them for a trade « so they could earn the bread of life by the sweat of their brow ». All this was an authentic labour for the progress of the people through the training and qualification of future workers.

Even in missionary activity it is interesting to see how Don Bosco was not satisfied with just sheer evangelizing but wished it to be accompanied or even preceded by efforts towards progress and civilization. Above all he pushed forward this almost novel idea of starting missionary work by establishing colleges, schools and hostels

« in the neighbourhood of the natives », so that those people might receive the Christian message from their own sons. It was, then, a work of progressive character that he wanted united with the preaching of the Gospel. In his *Memorandum regarding the Salesian Missions*, presented to Leo XIII on 13 April 1880, Don Bosco said that the scope of his work was « to open hostels in the neighbourhood of the natives which could serve as minor seminaries or shelters for the poorest and abandoned. By this means we are pushing forward the propagation of the Gospel among the Indians of the Pampas and Patagonia ».

After having explained what had been accomplished, he added: « Whilst some are occupied in teaching arts, trades and agriculture in the established colonies, others continue to help the natives by catechizing and, if possible, in founding colonies in the interior desert regions » (33).

In a letter to Fr. Bodrato he tells how much he was moved « in accepting the donation for the missions destined for the civilization and evangelization of the inhabitants of those vast and uncultured regions » and how « in the desire to render this civilizing work ever more stable among those people and hence to further among the Indians the knowledge and practice of arts, trades and agriculture », he had gone to see the Holy Father (34).

An ever sound formula

Following Don Bosco's example, our collaboration towards development consists mainly in the education, qualification and formation of men who are the chief factors in development. And for us Salesians it is a great satisfaction to see that even today educational work is considered by the specialists to be « the key to development » and hence that our collaboration is right on the mark and efficacious.

The encyclical *Populorum Progressio* clearly affirms that « basic education is the first objective of any development plan » and that « knowing how to read and write, how to acquire professional formation is to regain confidence in oneself and discover that one can make progress with the rest » (35).

The *Documents of Medellin* also give explicit confirmation of this, saying: « Education is the effective key for liberating the people from

all slavery and making them rise from less than human conditions of life to a more human situation (56), keeping in mind that man is responsible for and the chief author of his own success and failure (37) » (38). Moreover, « education is the best guarantee for the development of peoples and of social progress; correctly conducted it prepares the constructors of development and is also the best means for distributing the fruits of progress which are the cultural acquisitions of mankind » (39).

Lay observes also agree with this strategy. Alfred Sauvy, a development specialist, wrote in *Le Monde*: « After much error and indecision, the economists of all countries (even Americans) are gradually coming round to the idea that the backbone of development is not, as was long believed, money or capital but culture, the capacity of men to know how to exploit their own natural riches. Chinese wisdom declared this obvious fact ages ago, saying: "Give a man a fish and he will eat for one day; teach him how to fish and he will eat all his life" » (40). Archbishop Thiandum of Dakar fully agrees and said in a conference in France: « I think I can say without fear of erring that the underdeveloped countries have more need of the force of education than of money and clothes. Among people desirous of gaining their own place in the global economic scene, financial help, precious as it is, can never substitute the ability and personal endeavours of their own sons. To me the fundamental mission of technical assistance is first of all and mainly the work of education » (41).

These ideas, whilst on the one hand confirming us in the way we want to go, should not, however, over-tranquillize us, making us somnolent and giving us the false security that everything's fine just as long as we are educators and therefore giving active and effective service towards development. No, it is necessary to ask very critically if indeed our educational work is a real help towards development and how we can make it so.

Education that frees

The *Documents of Medellin* use a felicitous expression when they say that education should "liberate". In itself all education is liberating, bringing in the first place liberation from ignorance, which is

a species of slavery, and then from many other things that are part consequences of ignorance and which place man in a position of constitutional dependence, so to say. The moral formation of education should also free one from egoism, sin, vice, etc.

But the idea of « liberating education » means something more in the context of the struggle against underdevelopment. It means preparing the « liberators », i.e. the constructors of change and development; helping men to mature with an integrated personality that is sound, Christian and capable of freeing itself and others from oppressive structures and unjust situations — men who do not shut themselves up in the shell of their own individual well-being but feel deeply their Christian vocation to serve their brethren; men capable of making themselves messengers of Christian hope even when the human horizon offers little cause for hope.

An examen of conscience

At this point there comes a natural demand that concerns us closely: How and to what extent is our way of educating « liberating »? The answer to that question requires a sincere and loyal review of the content of our educating.

I must confess that I sometimes get the impression that perhaps in our educative work we give less importance and emphasis to the values and social commitments of being a Christian. It would seem that our main or only preoccupation is that of forming the personality, but a personality that is far too individual, isolated, self-centred, almost cut off from the socialized world in which we live and which is becoming ever more socialized — not in the marxist sense but in that of interpersonal relationships.

We must therefore examine carefully what are the principal « values » that we are transmitting in our educational work. It is not enough just to say that they are the Christian and human values. That should be our natural endeavour. But there are also « latent values », so to say, that are not transmitted through direct teaching but are assimilated rather as part of the system. And precisely in view of these latent values I have a fear that we may be forming boys towards an egoistic isolation rather than for social insertion, more towards personal

responsibility than social responsibility; forming them more towards respect for the established order of capitalism and worldliness rather than for its changing and betterment. In a word, perhaps we are educating them so that they may « have more » rather than « serve more ». If we examine this matter carefully we may well find that this may be the reason why not very many of those who leave our schools become committed Christian leaders.

Educating youth to sociability

I think it very useful and practical to come down to some definite suggestions in order to secure greater efficacy in our educational work and to make of it « a basic and decisive factor in development ».

— Let us intensify the social formation of the youths for whom we are responsible, above all those who follow the curriculum of Salesian formation; and let this be done through knowledge of Christian social doctrine and its chief documents (*Mater et Magistra*, *Pacem in Terris*, *Populorum Progressio*, *Gaudium et Spes*, *Documents of Medellin*, etc.). This should lead to a sound and strong formation — a mere smattering of knowledge is no longer enough. For us social doctrine must be matter for serious teaching.

— Let us, in proportion at the various levels, impart a deep and critical knowledge of the widest philosophic, social and economic systems, and especially of marxism and capitalism. The latter especially should be presented as it really is, because hitherto in general information about it has not been full.

— Let us give ample information and knowledge concerning the problems of hunger, misery and underdevelopment, training the pupils even from an early age towards a Christian outlook, a fraternal interest in these problems and arousing in them attitudes and dispositions of service towards their brothers of the Third World. *Populorum Progressio* makes precisely this appeal, though perhaps we haven't regarded it: « Educators, it falls upon you to arouse even from infancy a love for those peoples overwhelmed by abandonment » (42).

— Let us with great prudence but also very clearly give adequate political formation, objectively leading especially our senior pupils to the knowledge and critical examination of the various political systems

and programmes of the main political parties, preparing them to make their own choice in this field in a manner befitting the Christian formation they have received. The advice of Don Bosco not to meddle with politics or to speak about them cannot mean that we are to deprive our pupils of this very important sector of their lives or that we should leave such formation to the newspapers, companions or university meetings.

— Let us help and guide our pupils to a knowledge and critical analysis of local happenings and developments (economy, familiar problems, juvenile delinquency, drug-taking, racialism, colonialism, guerilla warfare, peace, etc.). This can easily be done through a critical reading of newspapers, the cinéforum, round-table meetings, conferences, etc.

— Let us seek to develop in our pupils a sense of community, an opening up (with an eye to giving service) to the human environment surrounding them, especially the poor. In the psalms there is a very apt phrase with deep meaning: « Blessed is he who is raised to an understanding of the poor and needy ». Perhaps we have to admit that in many cases the words Bossuet once uttered to his hearers are again justified: « I feel that from all sides there rises up a cry of agony that should break our hearts, and yet perhaps we don't even hear it! » Why this deafness, this lack of understanding of the poor and needy, this want of faith, feeling and attention? Why this lack of that sensitivity that is nourished by faith and does not allow us to pass by our neighbour's miseries as though we see nothing?

At times our schools can be like real islands without any immediate and active repercussions on the surrounding environment that could offer such great possibilities for social work. It is so very important that this « sense of community » should not be closed up in itself in such a way that the boy of today and the man of tomorrow lives walled up in little egoistic groups. No, this sense of community should be an open one that prepares him for a full participation in society, understanding and recognizing the needs and responsibilities of the world in which he has to live, and above all makes him conscious of and ready to assume his rights and exercise his social responsibilities. Basically this means preparing him for change, for the transformation of those structures that urgently need to be altered.

— Finally, let us cultivate in our boys from an early age the spirit

of generosity and service, firmly fighting any tendencies towards self-centredness. Let us accustom them to true dialogue and stimulate creative abilities in them.

All this should be done in the light of a Christian vision of the world synonymous with a diffusion of love and not the sowing of hatred, construction not destruction, a brotherliness that unites, not a struggle that digs gulfs. All this action should be carried out without arousing, directly or indirectly, any rancours, resentments and hatred; avoiding all facile demagogic faction. It is our task and responsibility before God not to form guerilla fighters and revolutionaries but deeply committed Christians.

I strongly urge our dear Provincials and Rectors to study and re-study how to reduce to a practical plan these and other suggestions that will seem to them adequate and opportune according to the conditions of the various countries and the individual places. As I said before, the problem is of interest to all, no matter in what part of the world we live and work, even if it take on different forms and modes. Sincerely hoping that these exhortations of mine will not prove abortive, I confide them to the Christian and Salesian sensitivity of each one of you according to your respective responsibilities.

Our preference is always for the poor

Allow me once more to make an invitation towards very definite action.

At the Meeting of the Salesian Provincials of Asia held at Bangalore this formal statement was made: « We shall certainly live our poverty better and more manifestly witness to Christ who was poor if, in the various places in which we are established, all can attest that the first place in our works is given to youth who, in those regions, are considered to be poor and abandoned » (44).

The Conference of Salesian Provincials of Latin America at Caracas exhorted a courageous return « to our work for poor and forsaken youth, especially in those areas where this witness may have grown dim and the image of the Congregation grown distorted. This witness of ours, in our underdeveloped countries, is one of urgency and obliges us to a definite and continual reappraisal of the road we are travelling » (44).

This exhortation remains always valid and necessary and that is why I have repeated it verbatim.

In general the Congregation can be said to be still on the right lines, Don Bosco's lines, but there may be works which, though begun for the poor or those of modest circumstances, have gradually risen in the social scale and ended up, we might say, by becoming almost aristocratic. Perhaps today such works are no longer consonant with our mission. In saying this I do not want to pass a global or unilateral judgment on all those works that do not deal exclusively with the poor. There are indeed certain activities that are very sound and fulfil a precious mission in forming leaders, men of social responsibility, convinced Christians. I am not referring to such. But as I have repeatedly declared, I do think that it is necessary for each province to take a renewed look at its works, a more courageous « re-dimensioning », freeing itself from any sentimental rationalizing, re-placing its various activities on authentically Salesian lines.

Integration of various works

Closely bound up with this is another problem, that of the integration of our works. Perhaps some activities are rather select and limited merely to teaching, even to one definite type of school. Such works can and should become more dynamic; they should be opened up and « integrate ». It may call for a bit of creative imagination to complement the scholastic activity with the other extra-mural and post-school shemes but an example might be taken from those evening classes for working boys so dear to Don Bosco. I recall how when our Father was offered the work at San Nicolás de los Arroyos he was asked to place it on a level with colleges of « civic status ». He accepted the opening but said quite clearly: « Since the principal scope of the Salesian Congregation is the care of poor and neglected youth, I hope that the Salesians will also be free to give such boys evening classes... » (45). This example is worth considering.

In many countries there are also activities for overcoming illiteracy and some of our confreres have acquired no little merit for such useful work. And there are so many other possible enterprises too numerous to mention. Your own imagination and, more so, your Salesian sensi-

tivity will know how to bring them about for there is great need of them.

Look courageously at reality

I want to put you on your guard against one thing, viz. the instinct of defence that will find a thousand justifications to convince you that everything's going fine, there is no need to change anything, that basically things are not all that bad. But we must be loyal and courageous and, even more so, we must be constant. The greatest courage is the courage of constancy!

Dear sons, I wanted to re-call your attention to this phenomenon of underdevelopment that has such a devilish stranglehold (46) on two-thirds of humanity. It is a problem that concerns not only those wonderful confreres already working in the front lines with true heroism (even if wrapped in simplicity) but the whole Congregation.

It is true that we are almost on the threshold of the Special General Chapter which will certainly deal with all these affairs, but I feel that the true heart of Salesians will not want to wait right until then to reply with deeds to the cry that arises from thousands and thousands of sorrowful voices and which the Church and Don Bosco transmit to us, saying: « Have pity on these your brothers! ».

Dear sons, I greet each of you with lively affection and ask the charity of your prayers for my own many great personal needs and for the responsibilities imposed upon me.

May the Virgin Help of Christians bless you all.

Affectionately,

Fr. Aloysius Ricceri
Rector Major

FOOTNOTES

(1) Cfr. 1 Gv 1,1.

(2) P. Lebreton, *Dynamique concrète du développement*, Paris 1961.

(3) *Populorum Progressio* n. 21.

(4) *ibid.* n. 4.

(5) H. Camara, *Terzo Mondo defraudato*, Milano 1969, p. 27.

(6) *ibid.* p. 39.

(7) *Encicliche e Discorsi di Paolo VI*, Ed. Paoline, VIII, 177.

- (8) *ibid.* 437ss.
- (9) P. Houtart, *La Chiesa di fronte allo sviluppo del Terzo Mondo*, in *Teologia del Rinnovamento*, Assisi p. 115.
- (10) *Populorum Progressio* n. 29.
- (11) *ibid.* n. 33.
- (12) *ibid.* n. 14.
- (13) Mons. G. Huyghe, *Per un rinnovamento della vita religiosa*, in W., *I religiosi oggi e domani*, Roma 1968, p. 226.
- (14) *Populorum Progressio* n. 3.
- (15) Cfr. *Gaudium et spes* n. 63.
- (16) *Documenti di Medellín*, ed. Dehoniane, I, 1.
- (17) *Encicliche e Discorsi di Paolo VI*, XVI, 439.
- (18) Card. Léger, *L'uomo problema sfida la Chiesa*, Ed. Cittadella, Assisi 1968, pag. 52.
- (19) *Memorie dell'Oratorio di S. Francesco di Sales*, Torino 1946, 123 ss.
- (20) *ibid.* p. 127.
- (21) *Epistolario*, III p. 221, lett. 1939.
- (22) *ibid.* III p. 166, lett. 1877.
- (23) *ibid.* III p. 600, lett. 2063.
- (24) *Mem. Biogr.* VIII, 534.
- (25) *ibid.* XV, 521.
- (26) *ibid.* XV, 525.
- (27) *ibid.*
- (28) *ibid.*
- (29) *ibid.*
- (30) *Encicliche e Discorsi di Paolo VI*, XVI, 209ss.
- (31) *ibid.* XVI, 469.
- (32) *Populorum Progressio*, n. 32.
- (33) *Epistolario*, III, p. 572, lett. 2031.
- (34) *ibid.* III p. 577, lett. 2035.
- (35) *Populorum Progressio* n. 35.
- (36) *ibid.* n. 20.
- (37) *ibid.* n. 15.
- (38) *Documenti di Medellín*, 4, II, 1.
- (39) *ibid.* 4, III, 1, 1.
- (40) Gheddo Piero, *Predicare il Vangelo o aiutare i poveri?* in *Umanesimo ed evangelizzazione*, Milano 1969.
- (41) Mons. Thianum, *Vision Chrétienne des déséquilibres économiques et sociaux* in *Responsables*, sept-oct. 1963, p. 221.
- (42) *Populorum Progressio* n. 83.
- (43) ACS, Luglio 1968, n. 252, p. 37.
- (44) *ibid.* n.c. 77.
- (45) *Epistolario*, II, p. 431, lett. 1260.
- (46) *Lettre Pontificale à M. Alain Barrere*, président des Semaines sociales de France, Dijon, Juillet 1970.

IV. NOTIFICATIONS

Norms for the Ordo Missae et Officii 1971

In view of the changes in the universal liturgical Calendar and the uniform New Calendar for the whole Church, the decision has been taken not to print a Salesian Ordo 1971 for our Congregation. Instead use should be made of the diocesan liturgical Calendar. In due course the « Proprio Salesiano » will be sent to all the House for insertion in the diocesan Calendar.

New Salesian Bishops

a) The Holy Father has promoted the Most Rev. Ismael Rolon, Bishop of Caacupé, to the archiepiscopal See of Asunción, Paraguay.

b) The Holy Father has promoted to the episcopal See of Dibrugarh, India, the Rev. Robert Kerketta, Rector of Don Bosco Technical School, Krishnagar.

New provincials

- Fr. John Sol - Buenos Aires (Argentina)
- Fr. Michel Mouillard - Lyons (France)
- Fr. Charles Oerder - Cologne (Germany)
- Fr. Edward Fox - London (England)
- Fr. Arthur Morlupi - Ancona (Italy)
- Fr. Demetrio Licciardo - P.A.S., Rome (Italy)
- Fr. Stephen Zerdin - Ljubljana (Yugoslavia)
- Fr. Nicholas Pavčić - Zagreb (Yugoslavia)
- Fr. Felix Zolnowski - Lodz (Poland)
- Fr. Augustine Dziedziel - Cracow (Poland)
- Fr. John Canals - Barcelona (Spain)
- Fr. Anthony Mélida - Valencia (Spain)
- Fr. Ildefons - Quito (Ecuador)
- Fr. Anthony Hidalgo - Seville (Spain)

Fraternal solidarity

We give here a third list of offerings that have come in between March and July, then the customary list of beneficiaries. Sums that have been sent in directly by individual Houses have been grouped together under their respective Provinces. The wishes of donors have been respected in every case.

Provinces that have donated:

Italy

Campano-Calabria	Lire 2,679,000
Central	230,000
Ligure-Toscana	1,000,000
Lombardo-Emiliana	150,000
Novara-Switzerland	250,000
P.A.S.	22,260
Pugliese	1,589,000
Rome-Sardinia	280,000
Sicily	1,500,000
Subalpine	2,513,000
Venice	163,000
Verona	126,000

Europe

Eastern Europe (various countries)	165,000
North Germany (Cologne)	172,830
South Germany (Munich)	3,449,800
Holland	680,000
Spain - Cordoba	700,000
Spain - Seville	1,838,750

America

Argentine - Buenos Aires	2,095,214
Argentine - Rosario	87,000
Chile	500,000
U.S.A. - New Rochelle	638,875
U.S.A. - San Francisco	895,000
Venezuela	3,666,875

<i>Asia</i>	
Middle East	60,000
India - Bombay	72,940
India - Gauhati	95,000
India - Madras	1,843,000
<i>Australia</i>	
Australia	464,640
TOTAL SUM RECEIVED	27,927,184
Previous residue	148,261
TOTAL SUM AVAILABLE	28,075,445

Destinations for money received:

Some of the sums mentioned below arrived with their destination already fixed by the donors.

America

— <i>Argentina</i> : social works, Villa Regina	Lire	150,000
— <i>Bolivia</i> : reconstruction of Novitiate Chapel, Cochabamba		600,000
— <i>Bolivia</i> : completion of Aspirantate, Calacoto - La Paz		3,000,000
— <i>Bolivia</i> : Youth Centre, La Paz		312,000
— <i>Brazil</i> : new missionary Aspirantate, Manaus		3,000,000
— <i>Brazil</i> : work for street-boys, Belem-Sacramenta		290,000
— <i>Brazil</i> : « favela » Parish, Jacarezinho, Rio de Janeiro		1,000,000
— <i>Brazil</i> : missionary Prelature, Porto Velho		30,000
— <i>Brazil</i> : Technical school, Joinville		2,000,000
— <i>Colombia</i> : new dormitories, Orphanage « Ciudad Don Bosco », Medellin		2,000,000
— <i>Dominican Republic</i> : parochial offices and community quarters of Maria Auxiliadora Church, San Domingo		1,000,000
— <i>Dominican Republic</i> : parochial works, Jarabacoa		630,000
— <i>Ecuador</i> : « Paul VI Village », Vicariate Mendez-Gualaquiza		680,000
— <i>Ecuador</i> : reconstruction of Sucua Mission		80,000
— <i>Haiti</i> : construction of parish church, Cap-Haitien		1,000,000
— <i>Paraguay</i> : completion of Aspirantate, Ypacaraí		1,500,000
— <i>Paraguay</i> : Mission oratory, Puerto Casado		93,750

— Paraguay: landrover for rural parish, Concepcion	1,984,000
— U.S.A.: poor Negro parish, Birmingham	500,000
— Uruguay: Novitiate, Las Piedras	1,000,000

Africa

— Congo: pre-apprentice school, Kashiobwe	954,000
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Asia

— Formosa: missionary parish, Tainan	500,000
— Japan: parish house and library of Mission Centre, Beppu	800,000
— Japan: construction of parish works, Arakawa-Tokyo	265,000
— India: new missionary Bishop of Dibrugarh	1,000,000
— India: Mission, Vellore	50,000
— India: social work founded by Fr. Mantovani, Madras	500,000
— India: assistance for slum-dwellers, Wadala-Bombay	500,000
— Korea: Studentate and Novitiate, Seoul	500,000
— Vietnam: Go Vap, Thu Duc, Tram Hanh training houses	1,000,000

Europe

— Eastern Europe	1,093,750
TOTAL SUM ASSIGNED	28,013,000
Residue	62,445
TOTAL	<u>28,075,445</u>

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

The chronicle for this number of the ACTS covers the period March-September 1970.

First and most important coverage must be given to the trip made by the Rector Major in May and June to South America. His objective was to have meetings with the Provincials, Vice-Provincials and the Rectors of Houses of Formation in order to treat of the particular problems that face the Congregation today in Latin America. Three gatherings were held, of four days each: Caracas (30 May - 2 June), Brasilia (5 - 8 June), Asunción (11 - 16 June).

An ample examination was made of the religious life and activities of our confreres in relation to local needs and decisions were drawn up for the implementation of the directive programmes traced in the 1968 Provincial Meetings of Latin America. The Rector Major took advantage of his trip to meet with a great number of confreres in the various Provinces and to address them, with special interest in the Houses of Formation.

Father Fedrigotti, who has charge of our Missions, has prepared the Missionary Expedition for the present year. A satisfying number of applications were made and more than 50 confreres will go to the destinations assigned them after a special course of preparation at Rome in mid-September.

Between February and June, in his capacity as representative of Fr. Fedrigotti, Fr. Francis Laconi, Delegate for the Missions, visited our works at Upper Orinoco, Thailand, Vietnam, Japan and the Philippines. At Puerto Ayacucho (Venezuela) he presided at a course of study and up-dating for Salesians and Daughters of Mary Help of Christians.

Fr. Bellido visited numerous Aspirantates and Novitiates in Latin America and presided with Fr. Garnero at an important meeting of

the personnel of aspirantates at Campo Grande, Brazil. He also directed two gatherings, again for personnel of aspirantates, at Como and at Pacognano for Italian provinces, and then visited various aspirantates in Italy and Spain. In April and May he made a canonical visitation of the Pugliese-Lucana Province.

During this period Fr. Pilla has been following up the work for the construction of the new Generalate in Rome. The operation is now well on the way and it is hoped to be able to decide soon whether the coming Special General Chapter can be held there.

The Consultor for Formation, Fr. Pianazzi, visited the theologates of Spain and Portugal, then those of Italy and the Pontifical Salesian Athenaeum. In various meetings with the Provincials of Italy the treatment of theological studies was discussed and in particular the arrangements for groups of non-resident students who frequent our or other theologates.

Fr. Scrivo, Consultor for Youth Apostolate, made the canonical visitation of the Lombardo-Emilian Province and also gave impetus to various enterprises in connection with the coming Special General Chapter.

The Consultor for Social Apostolate, Fr. Fiora, made the canonical visitation of the Province of Sicily. He then followed and advanced the various processes needed for the recognition by the Holy See of the « Don Bosco Volunteers » as a Secular Institute. He also worked for the preparation of the World Congress of Past Pupils due at Turin and Rome during September.

The Regional Consultors visited the following Provinces: Fr. Giovannini, the Subalpine; Fr. Segarra, Mexico (Guadalupe); Fr. Garnero, Bogotá and Medellín (Colombia); Fr. Castillo, Chile; Fr. Tohill, Japan and Korea; Fr. Ter Schure made a rapid visit in August to the provinces of Poland and Jugoslavia.

Among the projects of particular interest of which we have received news we mention the following. At Bogotá, Colombia, in our Leo XIII College, the so-called « Istituto de Pastoral Juvenil » was opened last March, consisting of a university course co-opted by the Jesuit Salvesiana University and to last two years, for the study of problems inherent in youth apostolate. Tuition is given through the cooperation of three religious families — the Jesuits, the Presentation Sisters and the Salesians — and the course is already being attended by students

of 17 religious congregations belonging to 11 Latin American nations.

The Course for New Rectors was held during these months for those from Italy and Spain at Muzzano (Italy), whilst another Aggiornamento Course for Italian Rectors was held in four places: Pacognano, Frascati, Brescia and Muzzano.

An entirely new enterprise was undertaken by the Piedmontese provinces when 30 clerics due for perpetual profession underwent an « Ignatian month » by way of preparation.

VI. DOCUMENTS

Letter from the Confreres participating in the « Curso de Actualización ascetico-pastoral »

San Antonio de los Altos.
10 July, 1970

To all our Brothers in the Congregation,

As we conclude this experience, the first in the Salesian Congregation and undertaken in and for Latin America, we feel the need to manifest our feelings to all.

We can assure all of you who have not yet had the satisfaction of such an experience that it was a sound one.

Through reflection and study we have, as it were, touched with our hand the urgent need there is in the Congregation to fill up the spiritual void that the work and haste with which we live may prevent us from seeing in all its awful reality. We are convinced that without a deep spiritual foundation our apostolic work will become ever less efficacious and, considering the changing atmosphere in which we live, our apostolic creativity will diminish.

We are fully satisfied and, sincerely, full of joy and enthusiasm. It has been an « encounter » with God, with ourselves, with the Congregation, with our brothers, on a Church level and from this encounter we go forth re-vitalized and enriched in every way.

With all our hearts we wish this same experience:

— to confreres who feel the need of a break, of re-orientation, of a re-vitalization of their religious, Salesian, priestly and apostolic ideals;

— to confreres who feel more insistently the need of change in the Congregation in perfect harmony with the Church at the present time;

— to those progressive confreres who feel in themselves the desire

for a greater fidelity to the Gospel and to Don Bosco and are shaken by the new anxieties surrounding a better adaptation of our mission and charism to the needs of the times.

Sincerely we thank:

— the Lord for having given us this singular and exquisite gift and grace for the maturity of our Salesian and priestly life;

— the XIX General Chapter which suggested and approved the idea, and all the Superiors who, in the name of the Congregation, desired this experiment to take place in Latin America;

— our beloved Rector Major, « soul » of this experience, who kept in constant touch by letters and finally by his visit, desirous of directing, accompanying and confirming our experience;

— our Provinces which so generously accepted our absence in the hope of a greater good and whom we hope not to disappoint in the future;

— the Province and confreres of Venezuela who generously collaborated by means of their own solidarity, solicitude and brotherly affection.

May our Mother Mary Help of Christians continue in « these times of urgent renewal » to bless the new « encounters » which we hope will be realized in the future.

These are the fervent and sincere desires of your confreres of the « *Curso de Actualización ascetico-pastoral* ».

VII. PONTIFICAL MAGISTERIUM

1. The Hour of Courage for the Truth

Paul VI, General Audience, May 20th.

We want to add to something We said during the Consistory (that is, in the meeting of the Cardinals) held the other day. We think that it is important and topical and may be repeated in a general audience such as this is because it was said for all. We declared: « The hour now striking on the clock of history demands great courage from all the Church's children, and in a very special way the courage of truth, which the Lord himself recommended to his disciples when he said, "Let your yes be yes and your no, no" » (*Mt 5,37*).

This duty of courageously professing the truth is so important that the Lord himself described it as the purpose of his coming into this world. Standing before Pilate during the trial preceding his condemnation to death on the cross, Jesus uttered these solemn words: « For this I was born, and for this I have come into the world, to bear witness to the truth » (*Jn 18,37*). Jesus is the light of the world (*Jn 8,12*), he is the truth manifested. In order to fulfil that mission, from which our salvation comes, Jesus was to give up his own life, as a martyr for the truth, which he himself is.

The cornerstone

Hence two questions arise. The first sprang to the lips of Pilate himself. Perhaps he was not ignorant of philosophical discussions in the Greco-Roman world about truth, but perhaps he had a sceptical attitude towards them. He was a magistrate with the task of judging crimes and wrongs, not speculative theories. He was amazed that this Rabbi, who had been brought before him as someone worthy of death for high treason, should declare himself a witness of the truth. He at once interrupted him, perhaps with some irony in his voice,

Quid est veritas? what is truth? (Someone has cleverly worked out a marvellous answer, an anagram on this Latin phrase: *est vir qui adest*, it is the man who stands before you). Pilate did not wait for an answer. He tried to end the interrogation by dismissing the case. Yet the question remains, for us, for all: What is the truth?

This is a big question, and it involves conscience, facts, history, science, culture, philosophy, theology, faith. We feel the force of the last mentioned: the truth of the faith. This is because the Church's whole structure and that of Christianity are based on the truth of the faith. Therefore the structure of our salvation is based on it too, consequently that of human destinies and civilization, to which they are linked. For this reason the truth of the faith comes before us more than ever today as the fundamental basis on which we ought to build our lives. It is the cornerstone (cf. *1 Pt* 2,6-7; *Eph* 2,20; *Mt* 21,42).

And what do we find? We find timidity and fear, uncertainty, ambiguity, compromise. The situation has been well described as follows: « Once it was human respect that spoilt everything. That was what made pastors suffer. The Christian did not dare to live according to his faith... But now, are we not beginning to be afraid of believing? This is an even worse evil, because it attacks the foundations... » (Cardinal Garrone, *Que faut-il croire*, Desclée, 1967). We felt obliged to make an explicit profession of faith at the end of the Year of Faith on St. Peter's Day, 1968, to recite a Creed, which followed the line of the authoritative teachings of the Church and authentic Tradition, back to the evidence given by the Apostles, which testimony is in its turn founded on Jesus Christ. And he himself is described as the « faithful witness » (*Apoc* 1,5).

« *Daring to mistake their own blindness for the death of God* »

But today truth is in crisis. Objective truth, which gives us possession of reality through knowledge, is being replaced by subjective truth: experience, conscience, free personal opinion, not to mention criticism of our capacity to know and think validly.

Philosophic truth is giving way to agnosticism, to scepticism, to the snobbery of systematic doubt. People study and research in order to demolish, not in order to find. They prefer emptiness. The Gospel

warned us about this when it said, « Men preferred darkness to the light » (*Jn* 3,19). Together with the crisis in philosophic truth (oh, where has our sound rationality gone, our *philosophia perennis*?) religious truth has also collapsed in many minds, which have not been able to bear the great and crystalclear statements of the science of God, of natural theology, much less those of the theology of revelation. Their eyes have been darkened, then blinded. They have dared to think that their own blindness was the death of God.

So Christian truth is undergoing fearful shocks and crises today. They will not accept the teaching of the magisterium which Christ set up as a safeguard and for the logical development of his doctrine, which is God's own teaching (*Jn* 7,12; *Lk* 10,16; *Mr* 16,16). There are some who try to make the faith easy by emptying it, the whole, the true faith, of those truths which appear to be unacceptable to the modern mind. They follow their own tastes, to choose a truth which is considered to be acceptable (selected faith). Others are looking for a new faith, especially a new belief about the Church. They are trying to bring her into line with the ideas of modern sociology and secular history. In this they are repeating errors of other times, by seeking to model the Church's canonical structures on existing historical structures. Others again would like to put their trust in a purely naturalistic and philanthropic belief, a utilitarian belief, even though it might be based on the authentic values of the faith itself, those of charity. They would thus erect it into a cult of man and neglect the prime value, which is love and worship of God. Still others show a certain distrust for the faith's dogmatic demands, and take up the pretext of pluralism, which would enable them to study the inexhaustible wealth of divine truths and express them through a variety of languages and mentalities. Under this pretext they would like to legitimize ambiguous and uncertain expression of the faith, and content themselves with research into it in order to avoid affirming it. They would like to turn to the opinion of the faithful in order to know what they wish to believe, and attribute the faithful with a questionable charism of competence and experience which puts the truth of the faith at the mercy of the strangest and most easily voiced choices.

All this happens when one does not submit to the Church's Magisterium, which the Lord willed to protect the truths of the faith (cf. *Hebr* 13,7.9; 17).

The Magisterium's Guarantee

But, through divine mercy, we have this *scutum fidei*, this shield of the faith (*Eph* 6,16), that is, truth which is protected, secure and capable of withstanding the onslaught of the impetuous opinions of the modern world (cf. *Eph* 4,14). For us therefore a second question arises, the question of courage. We ought to have, as We said, the courage of the truth. We will not now make any analysis of this moral and psychological virtue which we call courage, and which all know to be a power of the mind, implying human maturity, vigour of mind, boldness of will and capacity for love and sacrifice. We will only note that, once more, Christian education shows itself to be a training ground for spiritual energy, human nobility, self-mastery and consciousness of duty.

We will add that such courage of the truth is chiefly required from him who is a teacher and champion of the truth, but that it also concerns all baptized and confirmed Christians. It is not a pleasant, sporting activity, but a profession of dutiful fidelity to Christ and his Church; and today it is great service to the modern world, which, more than we perhaps think, is looking to us for this beneficial and invigorating testimony. May Our Apostolic Blessing, together with the Lord's, help you in this respect.

2. Hope—the driving force of the Christian

Paul VI, General Audience, May 27th.

For us believers one of the big questions in regard to the modern state of mind is that of man's attitude towards progress. The question is usually raised in the form of an objection. The believer, it is said, is a man with a static psychology; it is fixed, motionless. His dogmatic faith does not allow him to understand new things, to desire them, to develop them. The believer is living in the past, at that moment of history in which the gospel events occurred, two thousand years ago; time has not gone on for him, and his eyes are permanently looking backwards. Consequently his psychology is by its very character alien to the great and onrushing events of our time. He distrusts changes which are occurring in every field of human life: in thought, in science, in technology, in sociology, in behaviour, etc. He cannot be « a

man of our time », he cannot understand the young; he has no desires, no hopes; he is basically apathetic and afraid. And in the Church, he belongs to before the Council... There is need for a new religious state of mind, a new theology, a new Church.

This description of a certain preconceived idea of the believer could continue indefinitely. The question is a big and important one, and the usually brief and elementary style of Our discourse will only permit Us to put it before you as We just have, and to add a simple query: Is it a true description? Does the believer really avoid the demands of the present, does he flee from the fascination of progress? (cf. Dawson, *Progress and Religion*).

Faith is promise

Let us agree about one essential feature of the believer, but let us also defend it. It is true that he is a man of tradition, of the tradition in which he lives. He is the man of the Church, that is, he is a child of that living and mystical social body which draws its life from its head, Christ. Christ lived in the history of the Gospel and is now living in the glory of heaven, in the divine fullness, at the right hand of the Father, as we say in the Creed. In other words, the Christian lives by an inheritance, on a memory which comes down from a past historical event which was decisive for the destiny of mankind: the Gospel; he also lives in the present which is communicated to him by the Holy Spirit from a sphere beyond time and natural reality. This is to say that he lives by faith and grace. If this line should break, man's life as a Christian is extinguished. It is a matter of life and death.

But let Us say at once: this link with the past and with the transcendent supernatural does not draw the believer away from the present and from the future, in time and in the other world, but on the contrary draws him more deeply into them. How is this? It is so because the faith to which he assents is a promise by its very nature. Rather, it is assent to truths which have still to be completely revealed to our knowledge and enjoyed by us. How does the letter to the Hebrews describe faith? It uses that celebrated formula: « Faith is the substance of things hoped for, the certainty of thing not yet seen » (*Heb 11,1*). Therefore faith has an essential relationship with hope.

Desire for the supreme good

Yes, with hope. Hope is the moving force of human dynamism: more than that, as a theological virtue it is the force which moves Christian dynamism. This raises the question of making an analysis of hope in the modern mentality, and We will leave you to do that. You will immediately see that modern man lives by hope. That is to say, that his soul is tensed towards the future, towards some good which is to be attained. What he has now does not satisfy him, but urges him on and torments him to get more, to find something else. Study, work, progress, contestation, and even revolution are so many forms of hope in action. This rush forwards, so characteristic of our time, is wholly moved by hope. Those who have least liking for the past and the present give their hearts to the future, that is to say, they hope. St. Thomas well says (*S. Th.* I-II, 40,6) that hope abounds in the young. But if they are disappointed in their hope of attaining some kind of better thing in the future, they fall into despair. This often happens in the critical and pessimistic psychology of so many other people who are also children of our time.

But the Christian is the man of hope, and does not know despair. There is a difference between the Christian and the modern secular man in regard to hope. The latter is a *vir desideriorum*, a man of many desires (there is a close relation between desire and hope; hope comes under the instincts of strength, but desire comes rather under the instincts to enjoy; yet both strive towards future goods). The man of desires seeks to shorten the distance between himself and the goods to be attained; he is a man of short term hopes; he wants to satisfy them soon. Tangible, economic and temporal hopes are more easily satisfied; they are therefore quickly exhausted, become empty, and often leave the heart disappointed. His hopes do not ennoble the mind; they do not give life its full meaning and they turn the course of life along paths of questionable progress.

But the Christian is the man of true hope, that which aims at attaining the supreme good (cf. St. Augustine's: *Fecisti nos ad te, Conf.* 1,1). He knows that in his efforts to attain his desire he has the help of that same supreme Good which unites with hope the confidence and the grace to fulfil it (cf. *S. Th.* I-II, 40,7).

Both hopes, secular and Christian, are motivated by deficiencies in

our present conditions, by pain, poverty, remorse, need, dissatisfaction. But they are kept going by another, different force, and Christian hope can absorb all the truly human and honest tension in secular hope. Is not this the leading idea in the great pastoral Constitution *Gaudium et Spes* published by the recent Council? « There is nothing truly human which does not find an echo in the hearts » of Christ's disciples (no 1. cf. Terence's *Humani nihil a me alienum puto*: nothing human is alien to me).

The gift of salvation

So let us conclude by correcting that false view of the believer as a hidebound reactionary, a professional quietist, a stranger to modern life, a man blind to the signs of the times and bereft of hope. Let us say that he is rather a man who lives by hope, and that his Christian salvation itself, however incipient and incomplete, is a gift to deal with, a goal to reach, because it is as it were something received on credit, for only « in hope are we saved » (*Rom* 8,24). Such a man will not allow himself to fall into the devouring relativism of time which passes, and he will not give in to blind fashion for novelties cut off from the coherence of Catholic tradition. But this does not make him an enemy of renewal and progress which have the stamp of the divine design on them. On the contrary, it will make him a ready and intelligent promoter of such renewal and progress, for he is the man of Hope.

Let us think about this a little.

3. The « poor in spirit » take first place

Paul VI, General Audience, June 24th.

As we examine the Council's spirit, that spirit which ought to create in us a new and authentic Christian state of mind and find expression in a new style of ecclesial life, we are soon led to the subject of poverty.

Much has been said about poverty. Our venerated Predecessor John XXIII set the matter going with the radio message which he broadcast to Catholics throughout the world one month before the

Council. He referred as early as that to the problems which the Church had to face inside and outside its bounds. He declared that « the Church presents herself for what she is and what she desires to be, as the Church for all, particularly as the Church of the Poor » (A.A.S. 1962, 682).

These words set up an immense echo. They themselves echoed words in the Bible, words coming from afar, from the prophet Isaiah (cf. *Is* 58,6; 61,1 sqq.), words which Jesus made his own in the synagogue at Nazareth: « He has anointed me to bring the good news to the poor » (cf. *Lk* 4,18). We all know what an important part the theme of poverty has in the gospel, beginning from the Sermon of the Beatitudes. In it the « poor in spirit » take first place — not only there but in the Kingdom of heaven also. Then there are those other passages in which the lowly, the little ones, the suffering, the needy are all extolled as the favourite citizens of that same kingdom of heaven (*Mt* 18,3), as living representatives of Christ himself (*Mt* 25,40). And Christ's example above all is the great argument in favour of evangelical poverty (cf. *2 Cor* 8,9; St. Augustine, *Sermo* 14; P.L. 38, 115).

We know this. We shall do well to remember it, in homage to that Christian authenticity which we are all looking for, under the Council's auspices and in accord with the spiritual genius of our time.

A theological and moral principle

It is a very big question. We will not try to deal with it all here. We mention it only because of its theological importance. The fact is that evangelical poverty entails a corrective to our religious relationship with God and Christ. The reason is that this relationship creates a prior claim. That claim is for spiritual goods to be first in the list of values worthy of being put in the forefront of our existence, our seeking and our love. That claim is expressed in the command: « Seek you first the kingdom of God » (*Mt* 6,33). Then (this is what poverty is!) it puts temporal goods, wealth, present happiness, low down on the list in comparison with the supreme good, which is God, and in comparison with the possession of him, which is our everlasting happiness. Humbleness of heart (cf. St. Augustine, *Enarr. in Ps.* 73; P.L. 36,943), temperance and, often, detachment in regard to possession and use of economic goods, are the two marks of poverty which the divine Master

taught us with his doctrine — and even more by his example, as We said. He revealed himself socially through poverty.

We can at once see that this theological principle upon which Christian poverty is based turns into a moral principle, and this moral principle inspires Christian asceticism. According to it, poverty is more than a mere fact for man. It is the willed result of a love preference, a choice of Christ and his realm, together with renunciation (which is a liberation) of covetousness of riches. Desire for riches entails a whole series of temporal cares and earthly ties which occupy great and overwhelming space in the heart. Let us not forget the gospel story of the rich young man. He was given the chance of following Christ and therefore abandoning his riches. He preferred his wealth to the following of Christ. The Lord « looked upon him and loved him » (*Mk* 10,21), but still had to watch him go sadly away.

The Church must be poor

But, even more than to the practice of the personal virtue of poverty, the Council called us back to search after, to practice another kind of poverty — ecclesial poverty, that which the Church ought to practise as the Church, as the assembly gathered together in the name of Christ.

One passage in the Council's documents on this matter is a great passage, and We choose it for quotation from among very many others on the subject to be found in those documents. The passage is as follows: « The spirit of poverty and of charity are the glory and the testimony of the Church of Christ » (*Gaudium et Spes*, 88).

These are luminous and vigorous words. They arose from an ecclesial conscience which was becoming fully awake, was hungry for truth and authenticity and desired to free itself from historical habits which had now been clearly revealed as causing deformations in the Church's evangelical genius and apostolic mission. There is imperative need for critical, historical and moral examination of conscience, so as to give the Church her genuine and modern features, in which the present generation desires to be able to recognize those of Christ.

Those who spoke in the Council on this matter dwelled particularly on this function of ecclesial poverty, that is, on its function of illustrating the Church's proper appearance (cf Congar, *Pour une Eglise servante et pauvre*, p. 107). Cardinal Lercaro spoke especially in this way at the

close of the Council's First Session (December 6th, 1962). He emphasized a certain « aspect » which the Church of today ought to show people of our time in a particular way, the aspect with which Christ's mystery was revealed. That aspect is the moral one of poverty; it is also the sociological aspect, namely, that the Church rises by preference from among the poor.

Historical experiences

We can all see what a power for reform there is in exalting the principle that the Church ought to be poor. The Church should also be seen to be poor. Perhaps not everyone can see the justifications which can be adduced for various aspects assumed by the Church during the course of her centuries of life and her contacts with particular cultural conditions. There was a time, for example, when the Church had the aspect of a great land-owning power, when she was engaged in re-educating peoples in the work of agriculture. She had the aspect of a civil power, at a time when civil authority had broken down and there was need to exercise power with human authority. There was a time when she adorned her worship with magnificent churches and rich vesture, in order to express her sacred character and her spiritual genius. In order to exercise her ministry she had to ensure food and decent living to her ministers; in order to encourage education and social assistance for the people, she founded schools and opened hospitals. Again, in order to identify herself with the culture of certain historical periods, she expressed herself supremely well in the language of art (See, for example, G. Kurth, *Les origines de la civilisation moderne*).

Economic means and ends

It would be easy to show that the fabulous riches which a certain kind of public opinion attributes to the Church really have very different dimensions. To do this would be to honour the Church's economy of poverty. Her riches are often insufficient for the modest and legitimate requirements of day to day living, the ordinary needs of so many churchmen and religious, so many welfare and pastoral institutions. But We do not wish to embark upon an apologia of this kind at the moment.

We accept rather the earnest entreaty of people of today, especially looking at the Church from the outside. They wish the Church to show herself as what she ought to be: certainly not as an economic power, not as a Church invested with the signs of ease, not as a Church devoted to financial speculations and unresponsive to the needs of people, of classes, of poor nations.

Nor do we wish to go into that immense field of ecclesial manner of life. We will only mention it, just to show you that We have it in mind and are working on gradual but not timid reforms.

We note with watchful attention that, in this period of ours, which is all absorbed in gaining, possessing, enjoying economic goods, a desire is apparent in public opinion both inside and outside the Church, to see evangelical poverty practised. It is almost a need. People want to see it most where the gospel is preached and represented; and We may add: in the official Church, in Our Apostolic See itself.

We are aware of this request which is directed to Our ministry from inside and out. By the grace of God many things have already been done in regard to giving up temporal things and reforming ecclesial style. We will continue along these lines, with the respect that is due to legitimate situations and facts, but also trusting that We are understood and are assisted by the faithful in Our effort to eliminate situations which are not in accordance with the spirit and the good of the authentic Church.

There is need for economic and material means. That entails the necessity to look for means, to ask for them, to administer them. But may those « means » never get the better of the concept of the « ends » which they ought to serve. The means ought to reflect the restraint created by the limits of the ends, the generosity of commitment to them, and the spirituality of their significance.

In the Divine Master's school we shall all remember to love poverty and the poor at the same time. We shall love the former in order to make it an austere norm of Christian life. We shall love the latter in order to devote special interest to them, whether they be persons, classes or nations in need of love and aid. The Council told us about this too. We have listened to its voice, and We shall try to listen again.

But the discussion on the Church of the Poor must go on, for Us and for all of you, with the Lord's grace. With Our Apostolic Benediction.

4. Threefold fidelity: to the Council, the Church, to Christ

Paul VI, General Audience, July 15th.

We have often spoken about the Council at these General Audiences. We have always done so in simple terms, such as are suitable for our brief familiar encounters here. We know that a great deal still remains to be said. We shall always have the opportunity, God willing, to return to that great school which the Council truly is, in order to learn from it old things and new, and especially to obtain light and guidance for the work of *aggiornamento* (to use the celebrated word which Pope John XXIII used in his opening discourse to the ecumenical Council).

The work of *aggiornamento* means adapting the Church's life and ways of expressing doctrine to the demands of her apostolic mission, according to the events of history and the circumstances of mankind, to which that mission is directed, always however safeguarding the integrity of her essence and her faith.

But we all want to shift our gaze from the Council itself to its aftermath, to the results which came from it, from the consequences that derived from it to the reception which the Church and the world gave to it. As an historical happening the Council already belongs to the past. Our modern temperament urges us to look at the present, or rather, to the future.

The post-Conciliar period is now of great interest. What effects did the Council have? What other effects can it have, or ought it to have? We are all convinced that the five years that have passed since the Council ended are not enough for an accurate and definite judgement on its importance and effectiveness. On the other hand we are all convinced that we cannot say the Council ended with its closure, as happens with so many events which time passes over, buries and leaves to students of past events to keep their memory alive. The Council was an event which is lasting, living on, not only in memory but also in the Church's life; it is destined to last for a long time yet, inside and outside the Church.

Tensions and transformations

This first aspect of the aftermath of the Council deserves a great deal of thought, even if only to discover whether the Council's legacy is

merely something static or whether it is also a process of development. In other words, we have to decide which of the teachings it left us ought to be regarded as fixed and stable, and which ought to be developed. The ancient Councils generally established the former kind of teaching: they concluded with dogmatic definitions which are still valid parts of the patrimony of faith. We may suppose that those of the II Vatican Council belong chiefly to the latter kind.

It was described as a pastoral Council more than anything else; that is, it was directed towards action. It is important but difficult to examine all this. We can do it, little by little, only with the assistance of the ecclesiastical magisterium.

Another aspect of the matter, which is attracting everyone's attention today, is the present state of the Church, in comparison with its state before the Council. We many say that the present state of the Church is marked by much agitation, many tensions and novelties, transformations, discussions, and so forth. Opinions are consequently divided. Some sigh for the supposed tranquillity of yesterday; some are enjoying the current changes. Some talk about the Church going to pieces; others talk about a new Church arising. Some find the innovations too many and too sudden, that they are subverting the true Church's tradition and authenticity. Others again make the accusation that reforms already carried through or begun are being handled slowly and slothfully and even in a reactionary spirit. Some would like to reconstruct the Church according to its early form, and challenge the legitimacy of its logical historical development but others would like to push this development so far along the lines of the secular life of today as to desacralize and laicize the Church, break down its structures for the sake of simple, gratuitous and inconsistent charismatic vitality.

The present time is a time of storm and transition. The Council has so far not given us the desired tranquillity in many sectors. Rather, it has stirred up turmoil and problems certainly not in vain for an increase of the Kingdom of God in the Church and in individual souls. But it is well to remember; this is a moment of trial. Those only who are strong in faith and in charity can enjoy the experience of risk (cf. II^a-II^{ae}, 123, 8).

We must watch

We will not go any further into that. Reviews and bookshops are flooded with publications dealing with the fruitful and critical stage which the post-Conciliar period has been for the Church. We must be vigilant. Today we must invoke the Spirit of knowledge, of counsel, of understanding and wisdom with special fervour. New ferments are at work around us. Are they good or bad? New temptations and new duties spring up. Let us repeat St. Paul's exhortation: « Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ for you. Do not quench the Spirit, do not despise prophesying, but test everything; hold fast what is good, abstain from every form of evil » (1 Thess 5,16-22).

Study the II Vatican Council

We will simply add a recommendation to a threefold kind of fidelity. Fidelity to the Council: Let us try to get to know it better, explore it, go deeper into its magnificent and most rich teachings. Perhaps their very abundance, intensity and authority have discouraged many people from reading and thinking about their deep and demanding doctrine. Many who talk about the Council do not really know its marvellous documents. Some who are more concerned with contestation, with hasty and subversive change, dare to insinuate that the Council is already finished with. They dare to think that it served only to tear down, not to build up. But anyone who is willing to see the Council as the work of the Holy Spirit and the Church's responsible organ, will assiduously and respectfully take up the Council's documents and use them as nourishment and law for his own soul and for his own community. We should remember the theological terms adopted by the very first Council of Jerusalem: *Visum est... Spiritui Sancto et nobis* (Acts 15,28). « It has seemed good to the Holy Spirit and to us ».

The second kind of fidelity is fidelity to the Church. We ought to understand her, love her, serve her and develop her both because she is the sign and the means of salvation, and because she is the object of Christ's immolated love. « *Dilexit Ecclesiam et se ipsum tradidit pro ea*: He loved the Church and gave himself up for her » (Eph.

5,25). We are the Church, that Mystical Body of Christ of which we are vital members and in which we ourselves shall have our everlasting reward.

This fidelity to the Church, as you know, is betrayed by many today; it is debated, interpreted according to private views, and minimized. Its deep and authentic meaning is not understood, and the Church is not given that respect and generosity which she deserves, not for our humiliation but rather for the sake of valuable experience and honour.

Finally, fidelity to Christ. Everything is contained in that. We will only repeat to you the words of Simon Peter, whose unworthy yet true successor We are and above whose tomb we are at this moment. He said, « Lord, to whom shall we go? Thou alone hast the words of eternal life » (*Jn* 6,69).

Fidelity to Christ. This is what the post-Conciliar period should be, dearest Brothers and Children.

5. Modern man tempted to reject God

Paul VI, General Audience, August 5th.

Contemporary man has many grave temptations in regard to God and religion. We will briefly refer to them today, as is Our custom in these brief General Audiences. We do so not so much in order to provide a doctrinal reply to these temptations as to warn you about them, here, and help you to defend yourselves against them. This you must do by study, by thought, by purifying your religious outlook, if necessary, and by fortifying our threatened faith by means of prayer and good will, so that you may be able to resist *ut possitis sustinere* (*1 Cor* 10,13).

One of these is a formidable temptation, namely, that God and religion are obsolete ideas. They belong to other ages. Ours is an adult age. Modern thought has progressed so much that it can exclude every assertion which transcends scientific reason. God is said to be transcendent. Consequently he is outside the range of modern man's interests. He belongs to the past, not the present, still less to the future. Civilization is moving towards an increasing and total secularization;

that is to say, it is moving towards autonomy of temporal values, and liberation from their alleged link with religion. You will certainly have heard of this tendency. It begins by making a distinction between earthly realities and their higher and final relationship with the religious world. It is right to do this (cf. *Gaudium et Spes*, n. 36). But then it goes on to restrict all man's knowledge and all his interest to the scope of these earthly realities, by secularizing, laicizing and desacralizing every from of modern life. There will no longer be any place for religion, nor will it have any reason to exist, unless it be reinterpreted in a purely humanistic way so as to proclaim that for man the supreme being is man (cf. Marx, Nietzsche, etc.).

Progress and History

As you can see, this objection tends to subvert our faith. It is very strong and widespread at present, and has even gained entrance into the field of theology, but not always with subversive purpose in the field of Catholic theology.

What is its driving force? It seems to be that movement, that evolution, that change in ideas which arises from progress, from the mutation which modern life is undergoing in respect to life in other times. We usually call that flow of events and social changes history when it is a matter of the life of man. History seem to be the fatal cause of the dissolution of the religious idea. Our understanding of this process going on in things and in mankind tempts us to describe religion as antiquated, as indefensible, as an unjustified survival. It tempts us to regard the very name of God as mythical, that is, imaginary, unreal. A religious man is a reactionary, an old-fashioned simpleton, an unhappy person, who has not yet freed himself from the shackles of an obsolete state of mind.

There is no need for Us to tell you how powerful and persuasive this temptation is today. The facts speak for themselves, and books document it all. Young people above all feel the fascination of this kind of atheism, because of the appearance of modernity which it has, that air of open-mindedness which it fosters and authorizes, and because it seems to be supported by elementary evidence. This kind of atheism is said to be a sign of mental progress, the cause and effect of scientific progress and technical, social and cultural progress. History,

that is, evolution, is the secret of this metamorphosis of the modern world. It would be possible to go on talking endlessly about atheism, especially in a speculative way. Catholic literature has produced a wealth of studies and general works on the subject and we shall do well to get to know and value them. But We will limit ourself now to the negation of God and of our relationship with him, as a temptation caused by what is known as « our age ».

Fashion of thought

We invite you to examine this expression. It would be an insult to your intelligences to suggest that of itself it would suffice, to provide you with certainty, especially in a matter of such importance. It can at most establish a presumption of truth, that of public opinion, or that of philosophical currents of thought which are considered to be valid.

But the modernity of a doctrine is not enough in itself to endow it with credibility. Those who let themselves be carried along by fashions in thinking and mass opinions are often not aware that their attitude is a servile one. They enthuse about the words and ideas of others, and of convenient opinions. They make no mental effort of their own; they rejoice to feel that they have been freed from the mentality of their surroundings (which is often not without wisdom and experience); they let themselves be carried away by triumphant ideas of others. They think they are free!

But they do not notice another weakness. It is that ideas which triumph in time and with time can change and do change. They therefore expose themselves to disavowals and disappointments which may come tomorrow. Perhaps they will smile at themselves, but perhaps they will weep, for having abandoned the helm of their own personalities into the hands and minds of others, for having become failures as men, and walked in the dark.

Let intelligent people reflect. Let the young reflect. Let workers reflect. We all ought to reflect — above all today, when the idea of human « progress » and self-sufficiency is undergoing a fearful crisis and its fiercest and most desperate challengers are arising from among its most faithful exponents.

The Topicality of the Faith

If the reasons for repugnance to the God of faith were different, we should still have to reflect that serious and patient analysis of these reasons will finally show that they are fallacious. And we shall not see this without having sure aid from God, that very God whom we are calling into question (cf. St. Irenaeus: « We cannot know God without God », *Ad. Haer.* IV, 5, 1). We shall find that he is not the phantom which ignorant and emotional people create for themselves. We shall find, as the Council says in a wonderful passage, « that recognition of God is in no way hostile to man's dignity », and, in accordance with modern man's tendency to look for fullness of life in the future, « eschatological hope does not reduce the importance of earthly commitments, but rather provides fresh motives to support and accomplish them » (*Gaudium et Spes*, 21). Father De Lubac writes: « They reject God as the one who limits man, and they do not see that man has "something infinite" in him through his relation with God. They reject God as the one who places a yoke on man, and they do not see that through his relation with God man is freed from all servitude, particularly that of history and society... » (*Sur les chemins de Dieu*, p. 268).

God is not obsolete. Nor is the idea of God, in the fullness of his being, in the mystery of his existence, in the wonder of his revelation. But we need to regenerate it in our minds, which have deformed it, profaned it, reduced it, expelled and forgotten it. We can regenerate that idea in seeking, in Christian faith, in charity going in two directions, towards him and towards the brethren, in order to rediscover its topicality, the greatest of all topical things, the light of the age, the promise of the future.

His name is « Everlasting »

With the Biblical singer let us also say, « I will bless the Lord at all times; his praise shall be always in my mouth » (*Ps* 33,2).

6. Religious renewal— a continual process towards perfection

Paul VI, General Audience, August 13th.

Religion must be renewed. This conviction is shared by all who are still concerned about religion, whether they stand aloof from its concrete expression, namely, a faith, a way of life, a community, or whether they belong to some religious denomination or take part in discussion of religion. It is all a matter of seeing what renewal means. There is need to renew one's own religious awareness. This is rather a question than an objection, but it is a many-sided question, with many meanings. In other words, it presents itself under very diverse aspects, with principles, methods of study and conclusions which are different and easily opposed to each other. Religious renewal may be understood as a continuous process towards perfection, or as a process hastening to dissolution, or yet again as an attempt at a new interpretation according to stated criteria.

This is a topical matter. We all accepted that celebrated word *aggiornamento* as a programme for the Council and for after the Council, as a personal and a community programme. This was a clear sign that it is precisely in the heart of orthodoxy that there should operate, as an active leaven, (cf. *Mt* 13,33), the impulse of new life, the vivifying breath of conscience, the moral tension, its present expression which, like love, is always original. Religion is life. Like our biological life it needs to be in continual renewal, purification and growth, in a subjective way. All the discipline of the spirit tells us this. St. Paul never ceases to repeat it: « The inward man is renewed day by day » (*2 Cor* 4,16). « Put off your old nature which is corrupt through deceitful lusts. Be renewed in the spirit of your mind, and put on the new nature » (*Eph* 4,22-23). « Let us seek to grow up to him (Christ) in all things » (*Eph* 4,15) « increasing in knowledge of God » (*Col.* 1,10).

Inward renewal

This ceaseless exhortation has many meanings. It gives us a genuine picture of the religious fact. It shows us that it grows up from small beginnings and has to develop (remember the parable of the seed? *Lk* 8, 5, 11 etc.). It tells us that it too is subject to decay and perversion (remember Christ's dispute with the Pharisees? *Mt* 23,14 sqq.). It

means that religion is often in need of being reformed and is always in need of being perfected, that it will reach its fullness only in the future life. All this is known to disciples of the divine Word, of the school of the liturgy and the Church's life. Hence we gladly accept *aggiornamento*, and try to understand its meaning, and reap its revitalizing harvest—first in souls (*Eph* 4,23), and, if need be, in external laws.

But this renewal is not without dangers. The first danger is that of change which is wished for its own sake or for the sake of keeping up with the transformism of the modern world. Such change would be out of harmony with the Church's inalienable tradition. The Church is Christ continued in time. We may not break away from her, just as a bough, wishing to burst into new flower in the springtime, may not separate itself from the tree and the root whence it draws its life. This is one of the capital points of the contemporary history of Christianity. It is a decisive point. It is a question of either belonging faithfully and fruitfully to the Church's authentic and authoritative tradition, or of cutting oneself off from it mortally.

Normal contact with Christ cannot be achieved by one who wishes to follow him according to ways chosen by himself, creating a doctrinal and historical gap between the present Church and the original preaching of the gospel. « The Spirit blows where it wills » (*Jn* 3,8). The Lord himself said so, but he also instituted a channel, when he said to his disciples, « Receive the Holy Spirit. Whose sins you shall forgive they are forgiven, whose sins you shall retain they are retained » (*Jn* 20,23). Christ is certainly the sole source, the only « true vine », but the sap of the vine reaches us through the living tendrils which it puts out (cf. *Jn* 15,1, sqq.; *Lk* 10,16).

Continuous development

The Church is not a wall of division. She does not place a distance, a dogmatic and legal block between Christ and his twentieth-century followers. The Church is a channel, a link, a normal development that unites. She is the guarantee of authenticity, of the immediacy of Christ's presence amongst us. « I am with you until the consummation of the world », Christ said when bidding farewell to the Eleven and giving them a sight of the times that would succeed.

We may not think up a new kind of Christianity in order to renew Christianity. We must remain tenaciously faithful to it. This stability of existence, with its continuity in movement and development, this existential consistency, proper to every living being, cannot be described as reactionary, obscurantist, archaic, sclerotic, bourgeois, clerical, or by any other disparaging title, as a certain kind of modern literature unfortunately defines it, through hatred of everything of the past or distrust of what the Church's Magisterium makes an object of faith. The truth is such, and so it remains. The divine Reality contained in it may not be fashioned as we like, but imposes itself. This is the mystery. Anyone who has the good fortune to enter it through faith and charity, enjoys it inexpressibly, and has unutterable experience of the outpouring of the Holy Spirit.

Someone will ask: is there not anything requiring renewal? Has immobility become the law? No. The truth remains, but it is demanding. We must know it, we must study it, we must purify its human expressions. What a renewal this implies! The truth remains, but it is a fruitful truth. No one can ever say that he has fully comprehended and defined it in the formulas whose meaning however remains un-touchable. It can present aspects still worthy of research. The truth throws light on many fields concerning the progress of our doctrine. The truth remains, but it needs to be made known, translated and formulated in a way suited to the pupils' capacity for understanding. And those pupils are people of various ages, and of different education and culture. Religion is therefore open to being perfected, increased, deepened. It is a science which is always engaged in a sublime effort, striving towards better understanding or to a better mode of expression.

Pluralism, then? Yes, a pluralism which shall take account of the Council's recommendations (*Optatam illius*, 16; *Gravissimum* 7 & 10). On condition that it refers only to the ways in which the truths of the faith are stated, not to their content, as was affirmed with great force and clarity by Our venerated Predecessor Pope John XXIII in his celebrated discourse at the opening of the Council (cf. A.A.S. 1962, 790; 792). He was tacitly, but obviously referring to the formula of the *Commonitorium* of St. Vincent of Lérins (d. 450). The truths of the faith may be expressed in different ways, provided that they have « the same meaning » (cf. *Denz Sch* 2802). Pluralism must not give rise to doubts, equivocations or contradictions. It must not serve to

legitimize subjectivism of opinions in dogmatic matters which would compromise the identity and, therefore, the unity of the faith. Progress, yes, to enrich knowledge and further research, but demolition, no.

The Church's road

We would have much else to say about the question of religious renewal, for example, theological progress, the relations between religious doctrine and the historical and cultural environment (a deeply felt and very delicate problem), the Church's moral teachings and men's changing ways. But let these remarks suffice about the great theme of religious renewal, so that it may also be the object for your serious reflection and help you to appreciate the effort which the Church is making in these years, with suffering, fidelity and pastoral goodness, to safeguard the faith with jealous care and to provide it with a loving openness. And this will also ensure that the teachers of the faith, Bishops, theologians and catechists, will not lack your support, and gratitude.

NECROLOGY

Fr. Virgilius Agnoletto

* Treviso, Italy 17.11.1907, † Conegliano, Italy 29.3.1970, age 62, 39 profession, 31 priesthood.

After twenty years in Brazil he returned to Italy because of his health. Meek and humble of heart he spent all his energies in the various activities confided to him in Brazil, and then, in the houses of Mogliano Veneto and Gorizia, during his retirement, he was a model of amiability and a sure guide in the confessional.

Fr. Joseph Arienti

* Seregno, Italy 10.7.1907, † Bagnolo, Italy 10.4.1970, age 62, 38 profession, 31 priesthood.

After his religious and priestly training in the Argentine, he was for several years engaged in the parochial apostolate in the Bahía Blanca Province, sharing the profuse treasures of his heart in the apostolate of souls. Gravely ill, he returned to Italy and even though sick proved a zealous chaplain to the Daughters of Mary Help of Christians at Roppolo, where he is remembered with gratitude and veneration.

Cleric Restituto Arnanz

* Olmillo, Spain 5.10.1943, † Madrid, Spain 24.5.1970, age 26, 6 profession.

Of good religious spirit and devoted to the Congregation, right to the end he manifested a lively desire to prepare himself with fervour and dedication for the priesthood. God, however, preferred the sacrifice of his life after a short but violent illness during his tirocinium.

Coad. Peter Assis

* Dôres do Campo, Brazil 18.5.1905, † Campo Grande, Brazil 17.4.1970, age 64, 37 profession.

He was a humble, simple and good confrere, spending the last twenty years of his life in Mato Grosso in the service of the altar as sacristan, first in the cathedral at Cuyabà and ultimately in the Parish of Don Bosco College at Campo Grande. His characteristics were constant prayer, assiduous and silent work.

Coad. Philip Avezza

* Mango-Cuneo, Italy 25.5.1886, † Canelli, Italy 27.5.1970, age 84, 61 profession.

A simple and straightforward soul, he lived as a good son of Don Bosco attending to his duties in the bakery and the fields, and his confreres recall him with esteem. Of simple peasant background he continually busied himself with the humble little duties he sought to perform. He was often found in the chapel, recollected in intimate colloquy with God, for prayer was his primary occupation.

Fr. Richard Azzolini

* Roana, Italy 19.10.1899, † there 30.7.1970, age 70, 45 profession, 36 priesthood.

An adult vocation, he lived his priesthood in total dedication to souls, the confidant of so many whom he comforted and guided. Greatly devoted to Our Lady Help of Christians and the Holy Eucharist, he also loved the Congregation dearly, praying and suffering for it. He died suddenly during a period of convalescence at home, but the Lord surely found him, as usual, prompt and ready as a good and faithful servant.

Fr. Joseph Bertola

* San Sebastiano Po, Italy 1.5.1884, † Santiago, Chile 9.4.1970, age 85, 67 profession, 59 priesthood, 18 Rector, 33 Provincial.

In his early priesthood he went to Colombia, spending the rich gifts of his personality in the houses of formation and consolidating the Salesian works in that republic. Appointed Provincial he raised the province to an extraordinary level in expansion and consolidation. During World War II Don Ricaldone nominated him his representative for the provinces of South America. Later he became provincial in Chile, remaining such for ten years. With all the sprightliness of his early years he knew how to infuse enthusiasm into all the enterprises and particularly into Youth work, the formation of Salesian personnel

and the care of the past pupils. This outstanding son of Don Bosco merits the honour of a biography that will embrace more than half a century of Salesian history in Latin America, recording his own generous donation of self.

Fr. Kevin Byrne

* Dublin, Ireland 24.12.1920, † Teheran, Iran 17.4.1969, age 48, 29 profession, 22 priesthood.

An outstanding Salesian, full of authentic priestly spirit, Fr. Byrne was one who knew how to live coherently with his vocation. Sent as a young cleric to the Middle East, his priestly life was spent mostly in Iran. His Irish background gave him a convinced and profound religious spirit, cheerful and serene, whilst as a Salesian he showed himself to be gentle, full of goodness and kindness towards all, sacrificing himself totally to his duty so as to be available to all in the school, at games, in the ministry of confessions and preaching.

Coad. Baptist Cavagna

* San Pellegrino, Italy 13.9.1913, † Buenos Aires, Argentine 13.6.1970, age 56, 30 profession.

He spent his Salesian life in the agricultural schools, sanctifying his work by constancy and sacrifice in a deep spirit of piety.

Fr. Louis Colli

* Gerenzano, Italy 28.8.1896, † Lanzo, Italy 29.6.1970, age 73, 47 profession, 44 priesthood.

A man of sensitivity and culture, his life was very full. During his thirty years at Lanzo he gave of himself generously as a teacher, preacher and valued director of souls according to the spirit of Don Bosco. This generous activity put him into contact with a great number of people who became attached to him through deep gratitude.

Fr. John Colombo

* Milan, Italy 18.5.1899, † L'Aquila, Italy 10.4.1970, age 70, 41 profession, 28 priesthood.

He was already a working man when he entered the Congregation and spent thirty years of apostolate in Brazil, first as a Coadjutor, being

ordained priest in 1941. In 1960 he returned from the Missions broken down in health but continued to work as a valued and much sought after confessor among the boys.

Coad. Bassiano Cominetti

* San Stefano, Italy 16.3.1884, † Muzzano, Italy 26.2.1970, age 86, 58 profession.

One of his early superiors gave this judgment of him: « Truly simple of heart, full of work and piety ». Such he remained throughout his religious life, most of which he spent as a cook and then in the garden. Constant and solicitous in his work, he was edifying in his punctuality and thoroughness at duty, and all this domestic work was impregnated with prayer, quietness and with a smile that always lit up his face spontaneously, showing the natural candour and simplicity of his heart.

Fr. Julius Costa

* Imola, Italy 11.11.1901, † Mendal, Garo Hills-Assam, India 16.4.1970, age 68, 43 profession, 39 priesthood, 3 Rector.

After 45 years of work in Assam Fr. Costa was cruelly murdered for unknown reasons. A great student of anthropology and ethnology, he made an intelligent and loving study of the traditions of the Khasi, Garo and Mikhir tribes and wrote valued monographs on them; all this apart from his prodigious energy in social works. In recent times he was in charge of the organization for the Garo refugees from Pakhistan and was just completing the great « Progetto Torino » for their social rehabilitation. His great patience, tenacity and charity alone enabled Fr. Costa to triumph over enormous obstacles that threatened his good work.

Fr. Renato Delafosse

* Bazouges-la-Pérouse, France 21.11.1902, † Ressins, France 19.6.1970, age 67, 35 profession, 28 priesthood, 6 Rector.

After holding various responsible offices in Catholic Action he became a Salesian at the age of 30, and then, being an engineer and agriculturist, he laboured 18 years in our agricultural college at Ressins, dedicating himself to the instruction and moral formation of his pupils. The presence of the Auxiliary Bishop of St. Etienne, of many priests

and a large crowd of past pupils and friends at his funeral showed the esteem and success in which he and his work were held.

Fr. Joseph Della Maestra

* Basagliapénta, Italy 4.8.1907, † Verona, Italy 8.4.1970, age 62, 45 profession, 37 priesthood.

He was one of the best known and highly esteemed Salesians in Verona. His foresight and observant sensitivity to the changes in society moved him to modify the traditional set-up of the house in order to make it first a technical-commercial and then a scientific institute. He was the personification of joyful optimism, founded on faith in God and men. Pupils and past pupils were deeply impressed by his fatherly kindness of heart.

Coad. Joachim Devalle

* Belvedere Langhe, Italy 10.1.1889, † Bagnolo, Italy 10.4.1970, age 81, 45 priesthood.

After preliminary experience in the actual missionfield he was appointed to Manaus, Brazil, as quartermaster and expeditioner of goods to the Rio Negro missions, and he faithfully fulfilled the trust placed in him by Bishop Massa, exercising a true apostolate in his delicate mission, always sustained by a fervent religious spirit based on the devotions to Mary Help of Christians and Saint John Bosco.

Fr. Calogero Di Giorgi

* Ribera, Italy 18.2.1885, † Santiago, Chile 1.5.1969, age 84, 58 profession, 49 priesthood.

Fr. Felix Dominguez Marrero

* Maiquetia, Venezuela 21.2.1891, † Caracas 31.7.1970, age 79, 28 profession, 54 priesthood.

After working in the parochial ministry and fulfilling important offices in the Metropolitan Curia of Caracas, he entered the Salesian Congregation, dedicating himself above all to the missions. His principal virtues were an exemplary obedience to his bishop and religious superiors, a deep humility which made him always prefer hidden and hard work, and a missionary zeal that made him give twenty years of his life among the heathen.

Cleric Andrew Fabianowicz

* Gaworzec Dolny, Poland 12.7.1947, † Czerwinsk, Poland 9.7.1970, age 23, 6 profession.

He was drowned in a river whilst trying to save a boy. Greatly attached to the Congregation, he has left behind him the happy memory of deep piety and zeal at work, a cleric of great promise for the future whose sense of responsibility and charity made him always ready for sacrifice, even of life itself.

Fr. John Fissore

* Bra, Italy 12.1.1922, † Turin 19.4.1970, age 48, 31 profession, 22 priesthood.

Unreservedly devoted to the duty of teaching to which he dedicated his whole life with apostolic zeal, he knew how to transmit to his pupils a sense of the beautiful and true together with a sense of God, following Don Bosco's example in loving the boys and being loved by them. His confreres, relatives and past pupils recall affectionately his simple goodness, constant serenity and human understanding.

Fr. George Fuchs

* Obersaasheim, France 26.3.1882, † Landser, France 5.4.1970, age 88, 66 profession, 57 priesthood.

After his novitiate at Avigliana, where he received the cassock from Don Rua, he left for the Argentine to complete his religious and priestly training. Because of the war he had to return to Europe and there worked first in a parish and then in various houses of France and North Africa. He was able to speak German, Spanish, Italian and Portuguese well. He was a zealous priest, a well-liked confrere and a great worker.

Fr. George Galeone

* Cisternino, Italy 20.4.1890, † Corigliano, Italy 9.8.1970, age 80, 56 profession, 48 priesthood.

Simple and serene, he gained the friendship of those who approached him through the readiness with which he shared their joys and sorrows. Ill-health limited his activities but he did not spare himself in the confessional, working with indefatigable zeal for the good of souls.

Fr. Eugene Giovannini

* Rizzolaga, Italy 7.8.1911, † Verona, Italy 12.3.1970, age 58, 38 profession, 29 priesthood.

He was an exemplary educator, kind and good, jovial and serene, humble and active, attracting friends everywhere. His more special care was directed towards thousands of past pupils whom he marvelously organized and united. Bishop Carraro of Verona defined him as « an outstanding, loved and esteemed educator, whom Verona will always remember gratefully ».

Coad. Emanuel Gómez Fuentes

* Alameda, Spain 11.1.1898, † Seville, Spain 2.9.1969, age 71, 49 profession.

A Salesian of heroic obedience, he was unexpectedly made cook and in time did very well at it; he went as a missionary to Australia, later to Latin America, returning some years later on account of ill health. He fulfilled the humblest duties with cheerful simplicity. He was found dead in bed, composed in saintly fashion, with his habitual smile on his face, a good and faithful servant whom God found with lamp alight.

Fr. Diego Grammatica

* Caltagirone, Italy 10.12.1885, † Bahía Blanca, Argentine 6.4.1970, age 84, 57 profession, 61 priesthood, 1 Rector.

An immigrant of tender years he soon entered the Congregation and became a missionary in Patagonia, initiating his life of apostolate for the good of souls with a great spirit of work, humility and conscientious priestly zeal. He spent the last years of his life in the apostolate of the press, giving witness of christian charity among the families in the parish of St. John Bosco at Bahía Blanca.

Coad. Raymund Guerillot

* Poligny, France 11.5.1905, † Marseilles, France 24.4.1970, age 64, 42 profession.

A hardworking confrere, he was very attached to the Congregation, and after teaching for many years was latterly the economer's assistant in various houses, loved by the pupils and confreres for his self-sacrificing goodness and availability.

Fr. John Baptist Guglielmetto

* Bruzolo, Italy 20.11.1893, † Turin 19.3.1970, age 76, 58 profession, 48 priesthood, 12 Rector.

An obedient priest and religious, he was very active as a priest and educator in the United States from 1921 until 1935, and then in Italy, where he was readily available for various duties in the houses of Piedmont. As a religious and as superior he had no time for compromise, being hard on himself whilst trying to mitigate rigidity with others. He lived a poor, frugal, pious and observant life, an incarnation of the Rule and of fidelity to Don Bosco, trained in the school of Don Rua and the early Salesians.

Fr. Francis de la Hoz

* Santander, Spain 4.6.1901, † Seville, Spain 10.2.1970, age 68, 46 profession, 38 priesthood, 16 Rector.

A fine Salesian figure, cultured, apostolic, an indefatigable worker; member of the Royal Academy of Belles Lettres, he wrote various works prevalently Salesian in argument. As Rector of Ronda he reconstructed the church after the 1935-1939 war; as an educator his finest accomplishment was the university residence he constructed in Seville and which he directed for some time. He was an animating spiritual force wherever he was: in confraternities, the university, diocesan curia, seminary, hospitals; a lover of the Eucharist and the Virgin Help of Christians, devoted to nocturnal adoration. Of him the Cardinal of Seville declared: « In this most edifying Salesian I always saw high qualities of virtue, knowledge, prudence, hard work, spirit of sacrifice, collaboration and availability ».

Fr. Emil Jacqmin

* Nafrature, Belgium 7.12.1883, † Bovigny, Belgium 17.8.1970, age 86, 54 profession, 48 priesthood, 2 Rector.

An adult vocation, he chose to complete the whole curriculum of his studies without exception — « As long as I can celebrate one Holy Mass! » he would say. He died during a pilgrimage in honour of Our Lady whilst reciting the Hail Mary.

Fr. Ignatius Knorr

* Pinkòc, Hungary 25.7.1895, † Pannonhalma, Hungary 10.7.1970, age 74, 53 profession, 43 priesthood, 6 Rector.

Pious, intelligent, humble and gentle of character, he was devoted to literature and studies. In the years of the dispersion he rendered good service as chaplain and administrator of the archdiocese of Eger right until 1965 when he retired to the Social Hospital for old and sick religious at Pannonhalma.

Coad. John Lagorio

* Benavides, Argentine 30.7.1886, † Alta Gracia, Argentine 19.6.1970, age 83, 61 profession.

He was an exemplary religious, faithful and responsible about all his duties, a self-sacrificing and indefatigable worker, humble and modest in his successes, of deep spirituality, a man of prayer.

Fr. Peter Lajolo

* Vinchio d'Asti, Italy 2.1.1884, † Milan, Italy 12.4.1970, age 86, 67 profession, 58 priesthood, 6 Rector.

The «Da mihi animas» of Don Bosco was truly the enduring passion of this confrere, but his strong Salesian spirit also revealed itself in every other way of his life: in poverty, goodness and tolerance, in filial devotion to Mary Help of Christians, in sincere observance of the Rule, and especially in his youthful spirit and good sense, which, even during these recent times of profound change, helped him to understand and accept what is valid in the new things proposed. His long years as Rector and then as parish priest at Milan left everywhere the great impression of the good he effected particularly among youth.

Fr. Teopompo Leonatti

* Turin, Italy 6.11.1882, † Collesalveti, Italy 20.5.1970, age 87, 63 profession, 56 priesthood, 6 Rector.

Candid and habitually serene, he knew how to spread his own optimism to others. He showed obviously that he loved his priesthood and Salesian life, in which he spent himself with great availability in the apostolate of teaching and the ministry of confessions.

Fr. Bonaventure Li Pira

* Collesano, Italy 13.1.1911, † Catania, Sicily 28.6.1970, age 59, 42 profession, 30 priesthood, 6 Rector.

With a mind open to the times he knew how to cultivate those studies that correspond to the needs of the modern apostolate. He was very close to those who suffered, to those demanding solution to thorny problems, to those who lacked but desired the faith. He was the most popular Salesian in Catania, known and esteemed for his kindness of manner and his goodness, accompanied always by a smile that aroused confidence and respect. His sudden death, through cardiac collapse, was greatly mourned.

Fr. Salvator Lo Giudice

* Certuripa, Sicily 28.2.1910, † San Gregorio, Sicily 3.6.1970, age 60, 43 profession, 36 priesthood, 6 Rector.

His family gave three sons to the Salesian Congregation. With a degree in the Natural Sciences, he passed the greater part of his Salesian life as prefect of studies of the clerics in the philosophate at San Gregorio, sharing the treasures of his uncommon scientific culture and holiness of life, particularly during the last year of his life when he accepted with exemplary resignation the serious sufferings of a long and painful illness.

Fr. Adalbert Ludwig

* Mainz, Germany 27.2.1905, † Helenenberg, Germany 10.8.1970, age 65, 39 profession, 31 priesthood.

He exercised an unwearying, beneficial priestly activity in the houses of Munich, and Helenenberg; God called him to the reward of heaven after many sufferings patiently borne in the last ten years. He was a real worker for the Divine Father, unselfish and zealous in the apostolate among youth and the people, resigned in all things to the will of God.

Fr. John Magdič

* Renkooci, Yugoslavia 11.4.1911, † Turin, 1.5.1970, age 59, 39 profession, 30 priesthood.

He came as a boy from Yugoslavia to Italy in order to fulfil his dream of the religious life and found himself at home in the family of Don Bosco. Of a cheerful and dynamic character, he was an educator and teacher in various houses of Italy and Switzerland until 1956 when he was called to the Generalate to help in the Press Office. There for

14 years he was most faithful to his duties, which he fulfilled with humility and thoroughness. An insidious illness came suddenly to light and showed the measure of his virtue. He died on the feast of St. Joseph the Worker.

Fr. Charles Martinotti

* Pontestura, Italy 5.4.1916, † Turin 6.6.1970, age 54, 35 profession, 24 priesthood, 20 Rector.

He was a marvellous Salesian according to the heart of Don Bosco, a pious priest, zealous and humble, an educator totally dedicated to the boys in order to make them strong and good; as a Rector a man of sacrifice, understanding, smiling. For the confreres and pupils of the houses he ruled for twenty years in fatherly fashion, his was a loving and sensitive heart, overflowing with delicacy and attentiveness. When only 54 years old, a street accident suddenly cut short his intelligent and active work after an already long and efficient apostolate. Those who knew him, loved him and deeply regret his passing.

Fr. Erminio Mascagni

* Montese, Italy 7.7.1923, † La Guaira, Venezuela 26.1.1970, age 46, 30 profession, 20 priesthood.

He exercised his priestly apostolate in the houses of Calí, Ibagué, Bogotá, Pereira and La Ceja, setting a fine example of work.

Coad. Romano Micheletti

* Imèr, Italy 18.4.1906, † Bologna, Italy 11.12.1969, age 63, 45 profession.

Ever available, the many needs of our houses found him invaluable as a much sought after and valued factotum, in spite of his training for bookbinding. He was infirmarian for many years and exercised christian charity and great patience; as quartermaster he was most scrupulous regarding administration. Under a perhaps rough appearance there lay a sincere heart and great dedication to his mission.

Fr. Armando Milford

* Rio de Janeiro, Brazil 22.5.1894, † London, England 30.12.1969, age 75, 56 profession, 44 priesthood.

Ordained priest in Turin, he worked for some years in Italy and Portugal before joining the Anglo-Irish province, where he was valued

as a conscientious teacher right until his seventieth year. He was loved by all: confreres, boys, their parents, past pupils, and he was called « the friend, father and benefactor » of his compatriots living in London.

Fr. Ermenegild Murtas

* Uras, Sardinia 28.12.1908, † Castellamare di Stabia, Italy 1.7.1970, age 61, 44 profession, 36 priesthood, 14 Rector, 6 Provincial.

The many confreres who had the fortune to know him remember him as a master of the spiritual life. He was a safe and deep teacher, knowing how to speak clearly from the depths of his heart and from continual contact with the Fathers of the Church and of the Congregation, and from habitual prayer. An esteemed Salesian, he devoted his energies to the houses of formation, in the study of Salesian spirituality, in deepening the spirit of Don Bosco. He was a prudent and experienced superior, giving all the example of work and sacrifice, even when his weakening health demanded rest. As a priest he was always available in the ministry, and in his last years a valued and much sought after confessor, not only in the theologate but also by priests of the diocese who had come to know him as a member of the Pastoral Council. He died serenely and silently, well prepared — his last lesson.

Fr. Ferdinand Navarlaz

* Montevideo, Uruguay 6.6.1885, † Montevideo 30.5.1970, age 85, 68 profession, 61 priesthood, 3 Rector.

His passing left a great void. Assistant and Consultor in the heroic ages of the work at Talleres, he was totally dedicated to the artisans, faithful to himself and coherent, strong in body, rich in personality. His austere figure seemed everywhere present in moments of work and order, in recreation he was kind, ingenious in singing and music on feastdays. His spirit was always youthful, serious and jovial, and he held the affection of all.

Fr. Francis Nee

* Jamaica Plain, U.S.A. 11.3.1929, † Ipswich, U.S.A. 3.4.1970, age 41, 20 profession, 10 priesthood.

He was a man of obedience, deriving from it his tranquil life, even when, five years ago, his health deteriorated after an operation for

carcinoma with partial paralysis. He was always at work, right to the end, as an assistant, secretary, etc. He loved community life, was exact, punctual, always present. He celebrated his last Mass at Easter and died a few days later, much esteemed by all.

Fr. Joseph Nemček

* Frivald, Slovakia 5.3.1915, † Santiago, Chile 8.10.1969, age 54, 33 profession, 22 priesthood.

In his twenties he left his homeland for Chile where he worked to the end with full dedication, even wishing to give class on the very eve of his death, although feeling unwell after a painful and sleepless night. He left behind an admirable example of humility, of love and missionary zeal, especially towards the oratorians and his pupils, among whom he was for many years catechist and prefect of studies, zealous and esteemed.

Coad. Nicholas Odone

* Bossiglione Inferiore, Italy 30.3.1877, † Bagnolo, Italy 2.8.1970, age 93, 71 profession.

An excellent coadjutor of the times of Don Rua, who received his perpetual vows in 1899. During his long stay at Piossasco and then Bagnolo he showed a truly filial interest in the worldwide activities of the Congregation, spending a great part of the day reading the Biographical Memoirs, the Salesian Bulletin and other Salesian publications. Gifted with a fine and happy memory right until the end, he loved to recall happenings in early Salesian life and the figures of superiors and confreres known at the Oratory, in Italy and Chile, where he had worked for several years.

Fr. Louis Orzaghi

* Lissone, Italy 12.9.1906, † Sondrio, Italy 2.7.1970, age 63, 45 profession, 39 priesthood.

He had held various posts of disciplinary responsibility in the houses of Lombardy, living in the midst of boys for 30 years as a teacher, but he excelled above all as a brother and educator, attentive and tactful, patient and demanding. At Sondrio his presence went almost unnoticed, since his work as a spiritual guide took place in the intimacy of the confessional, where many who did not even know him

outside came into contact with a priestly soul full of understanding and loving solicitude.

Fr. Louis Pedotti

* Buenos Aires, Argentine 27.5.1903, † there 12.2.1970, age 66, 50 profession, 40 priesthood, 1 Rector.

A diligent and valuable teacher of many subjects, he knew how to again the affection and esteem of his colleagues and pupils by his cordial and yet simple good manners. He fulfilled well all the duties assigned to him by obedience, generously dedicated to the Salesian ideal.

Fr. Stanislaus Plywaczyk

* Jedlec, Poland 10.11.1880, † Kopiec, Poland 4.12.1969, age 89, 70 profession, 63 priesthood, 33 Rector, 14 provincial.

An outstanding Polish confrere, he commenced his practical Salesian life as one of the founders of the first Salesian house in Poland, of which he was rector in 1908, then master of novices. He was the first provincial in Hungary, then first provincial of North Poland. After the scourge of 1939, as rector of the theologate, he was for several years educator of the new Salesian leaven until ill health made him retire. His character was expansive, jovial and cheerful, full of affection for his confreres, who saw in him the incarnation of Don Bosco's ideal based on Cardinal Cagliero.

Fr. Charles Ravaldini

* Roncofreddo, Italy 31.7.1933, † Bologna, Italy 9.8.1970, age 37, 14 profession, 4 priesthood.

His was a suffering priesthood but he was enthusiastic in the gift of himself, sustained by the desire to do good, conforming himself to Vatican Council II. Each Mass he celebrated as though his last. He especially loved the oratory boys, to whom he was a real priest and director of souls.

Fr. Otto Riedmayer

* Munich, Germany 6.10.1901, † Bamberg, Germany 29.3.1970, age 68, 43 profession, 37 priesthood, 14 Rector.

During his novitiate he went to the missions, and after some years as secretary to Mgr. Ortis in Peru and then as catechist and teacher, he

spent twenty years as a missionary among the Kivaros. There he was stricken by an illness that never left him. Eventually he returned to his homeland in 1966, passing the rest of his years in sacrifice for others.

Coad. Edward Riva

* Monza, Italy 16.12.1894, † Vallecrosia, Italy 15.6.1970, age 75, 42 profession.

A very hard worker and most versatile, he was for many years a much valued factotum in our houses, permeating his indefatigable activities with deep religious spirit. His continual good humour and simplicity made him well liked and he set an efficacious example of faithful observance.

Coad. John Baptist Rossotti

* Sale Langhe, Italy 26.3.1910, † Bagnolo, Italy 15.8.1970, age 60, 39 profession.

His forty years of Salesian life were spent as a printer, directing with zeal and competence the printing schools at San Benigno Canavese, the Motherhouse at Turin, and in the creation and organization of the complex printing set-up at Colle Don Bosco during the troubled period of the Second World War. From 1945 until 1950 he was the director of the Polyglot Press at the Vatican, proving intelligent and genial, and his work there was highly appreciated by church authorities of a high order, meriting for him the title of Commendatore. In his work he was always faithful to the spirit and principles of our holy founder in the apostolate of the good press.

Fr. Joseph Ruggeri

* Trecastagni, Sicily 23.9.1901, † Gela, Italy 21.7.1970, age 68, 52 profession, 43 priesthood.

He belonged to a rather exceptional family that gave seven children to God's service: 3 priests to Don Bosco, 3 Daughters of Mary Help of Christians, and one enclosed Carmelite. After only a few years of active priesthood as a teacher and assistant, he was struck down by an illness that compelled him for many years to live outside the community. In December 1967 he returned, tranquil and serene, edifying his confreres by his exactness and his piety in celebrating Holy Mass.

Fr. Calixtus Schincariol

* Pescinanna, Italy 15.4.1907, † Comodoro Rivadía, Argentine 24.3.1970, age 62, 45 profession, 37 priesthood, 6 Rector.

Right from his early youth his whole attitude gave the impression of a personality that was very human yet full of permanent and enthusiastic apostolate, an authentic witness to Christ. He left everywhere a fine example of christianity lived intensely, even beyond the bounds of the colleges or parishes to which he was assigned.

Fr. John Schmid

* Egna, Italy 6.11.1902, † Guayaquil, Ecuador 19.5.1970, age 67, 37 profession, 30 priesthood, 13 Rector.

In his beloved missions of Méndez, Limón and Gualaquiza he engaged in zealous apostolate for 14 years, loved and esteemed by all. On account of his weak health, in 1956 he transferred to Quito and then Guayaquil, dedicating himself wholly to the good of souls as parish priest and confessor. An incurable throat ailment sadly brought about his end.

Fr. Charles Schwarze

* Hötensleben, Germany 24.10.1891, † Brückenau, Germany 21.5.1970, age 78, 50 profession, 44 priesthood, 15 Rector.

He came to the Salesians as a late vocation and in the first years of his priesthood taught at Marienhausen; then he was prefect and rector of the novitiate at Ens Dorf; for nine years he directed the house at Sannerz, and passed his last years there.

Fr. Joseph Šiška

* Ljubljana, Yugoslavia 8.1.1886, † Salvador, Brazil 11.12.1969, age 83, 58 profession, 47 priesthood.

He worked in Amazonia, Brazil, from 1933, as teacher, prefect of studies, catechist, and above all as confessor in the sanctuary of Maria Auxiliadora at Salvador-Bahía, of which city he was made an honorary citizen because of his work.

Mgr. Emil Sosa

* Asunción, Paraguay 28.9.1884, † Ypacarai, Paraguay 24.3.1970, age 85, 67 profession, 58 priesthood, 12 Rector, 32 Bishop of Concepción, 7 Bishop in retirement.

A dynamic man of great organizing ability, after the first years of his priesthood he was sent in charge of the mission of Chaco, with two other priests. Starting from nothing, at the cost of tremendous sacrifice and disadvantages, he laid the foundations of two new dioceses. Elected Bishop of Concepción and Chaco, he continued his work of diffusing the Gospel and organizing the diocese. He seemed to be ever present where the need or danger was greatest, sustaining the clergy and faithful with his pastoral fervour, his intelligent and solicitous intervention, his inexhaustible charity. Records of his activities are the Medal of Merit conferred on him by the government, the impressive development of Catholic Action, Catechetics, Social Action, then the Minor Seminary and the promotion of the National Major Seminary, the foundation of parish schools and colleges, the flourishing of retreats and days of recollection that led to an increase of christian life and vocations. He was active right until the end in his piety, zeal, Salesian spirit, a landmark in the history of the missions in Paraguay, the Congregation and the Church.

Coad. Paul Stano

* Terchova, Slovakia 1.2.1914, † Chomutov, Bohemia 14.11.1969, age 55, 32 profession.

A late vocation, his apostolate was among the young aspirants at Sastin as baker, edifying all with his ever cheerful and diligent spirit. His provincial, announcing his sudden death, declared: « He was indeed a *vir justus*. We were preparing a place for him in one of our parishes in Slovakia but God had prepared a better one for him ».

Fr. Charles G. Stramucci

* Las Palmas, Argentine 23.10.1917, † Buenos Aires, Argentine 27.2.1970, age 52, 34 profession, 23 priesthood.

At the peak of his talent and pastoral zeal he was struck down by a painful illness. A specialist in psycho-pedagogy he worked with efficiency and sense of responsibility in a wide circle, preaching retreats, giving conferences to many communities who appreciated his preparation and availability in the sacred ministry.

Fr. Angelo Suani

* Tabellano, Italy 25.4.1919, † Guayaquil, Ecuador 8.6.1970, age 51, 33 profession, 22 priesthood.

A simple, frank and cheerful character, he was esteemed by all, but particularly by the young, the poor and workers. Struck down by a terrible illness in 1947 he was ordained priest so that he would have that consolation before dying. However, he survived the chirurgical operation that followed because of his robust constitution, cheerful and lively spirit which kept him going another 22 years in zealous apostolate for souls.

Fr. Augustine Tomasino

* Irigoyen, Argentine 22.12.1887, † Buenos Aires, Argentine 9.7.1970, age 82, 53 profession, 44 priesthood.

After twenty years of Salesian teaching he transferred to the pastoral ministry and found there the natural field of his apostolate. A man of balance, precise and clear, very conscious of his responsibility, he gave himself with abnegation for long years to the confessional and parochial ministry, gaining the esteem of many souls.

Fr. Anthony Tranavičius

* Pasvalys, Lithuania 8.11.1909, † Frascati, Italy 21.4.1970, age 60, 38 profession, 30 priesthood.

He was one of the first Lithuanians attracted to the Salesian ideal by the great heart of Fr. Anthony Skeltis. He was never able to return to his beloved country, not even for his first Mass. He worked for 16 years in Portugal, until the Rector Major, Don Ziggotti, opened the College for Lithuanians at Castelnuovo Don Bosco. Fr. Tranavičius was a kind apostle towards others, always ready for sacrifice, forgetful of self, poor, detached. Weary and ill in health, he continued to work until last April when he was found dead in bed.

Fr. Peter Uberti

* Battifollo, Italy 8.4.1883, † Cordoba, Argentine 23.7.1970, age 87, 59 profession, 52 priesthood, 3 Rector.

He was distinguished for his unwearying zeal for the salvation of souls and for his great love of the Congregation. Because of this, nothing could stop him, whether contradictions, illness, nor even age. The decorum of the house of God, the liturgy, preaching, long hours in the confessional, visits to the sick and the good he did among the

boys and the poor were the means he used to bring many wayward souls to God.

Fr. Eberhard Wirdeier

* Waltrop, Germany 17.1.1906, † Hessisch-Lichtenau, Germany 26.2.1970, age 64, 34 profession, 20 priesthood.

He did his studies as a Son of Mary at Essen. Conscientious and ready for any sacrifice as an assistant and then as a priest, he dispensed the word of God in the service of all, in every possible circumstance, distinguished for his service of the sick. For a long time he endured great sufferings with patient purification.

Fr. Isidore Vitancurt

* Rocha, Uruguay 2.1.1900, † Montevideo, Uruguay 7.5.1970, age 70, 45 profession, 36 priesthood.

He was very much at home among the aspirants, his special field of labour, where he cultivated the spirit of prayer, sacrifice and humble work, together with proverbial cheerfulness. He was a man of counsel, sought after by many religious.

Coad. Michael Zablocki

* Czernichwce, Poland 11.2.1881, † Zapatoca, Colombia 20.4.1970, age 89, 61 profession.

Received into the Congregation by Fr. Peter Tirone, he requested permission to go to Colombia, where he laboured some years among the lepers at Cano de Loro, dedicating body and soul to the service of the sick and household duties. After that he was called to other houses to direct various building works, gaining everywhere trust and esteem. The day's work over, he gave himself to prayer and the care of the chapel. He lived an intensely mystical life for he was indeed a holy Brother, distinguished for no particular virtue and yet practising all to a heroic degree.

Fr. Maximilian Zachlod

* Chorzów, Poland 14.12.1911, † Katowice, Poland 3.6.1970, age 58, 38 profession, 28 priesthood.

His spirit remained ever youthful, jovial, easy to live with, attached to the Congregation, a good pastor of souls; he loved the « scola

cantorum » and willingly gave himself to the service of the confessional, a true Father to all who approached him and ever an authentic priest.

Fr. George Zmegac

* Ladanjx-Vinica, Yugoslavia 14.4.1915, † Rijeka, Yugoslavia 4.5.1970, age 55, 37 profession, 27 priesthood.

Always jovial and in good humour, he had about him Don Bosco's characteristic winning ways over youth. His approach to the boys was enthusiastic, especially in those years when he could work freely among them, and he was an excellent guide to them. The Province's great hopes in him were suddenly cut off within a few weeks by an inexorable illness.

Coad. Joseph Zublona

* Cigliano, Italy 31.12.1887, † Cuenca, Ecuador 12.1.1970, age 82, 14 profession.

After 12 years of profession he requested a dispensation from the vows but soon afterwards returned to Don Bosco to live as a domestic, as an assiduous farm worker. For twenty years he kept requesting to be re-admitted to the religious vows and was able finally in 1968 to renew his profession. His was a simple piety, constant and exemplary, traditional in its devotions, most faithful to weekly confessions and the daily rosary.

2º Elenco 1970

N.		COGNOME E NOME	LUOGO DI NASCITA	DATA DI NASC.	E MORTE	ETÀ	LUOGO DI M.	ISP.
39	Sac.	AGNOLETTO Virgilio	Montebelluna (I)	17.11.1907	29.3.1970	62	Conegliano (I)	Vn
40	Sac.	ARIENTI Giuseppe	Seregno (I)	10.7.1907	10.4.1970	62	Bagnolo (I)	No
41	Ch.	ARNANZ Restituto	Olmillo (E)	5.10.1943	24.5.1970	26	Madrid (E)	Ma
42	Coad.	ASSIS Pietro	Dôres (BR)	18.5.1905	17.4.1970	64	Campo Grande (BR)	CG
43	Coad.	AVEZZA Filippo	Mango (I)	25.5.1886	27.5.1970	84	Canelli (I)	No
44	Sac.	AZZOLINI Riccardo	Roana (I)	19. 10.1899	30.7.1970	70	Roana (I)	Vn
45	Sac.	BERTOLA Giuseppe	S. Sebastiano Po (I)	1.5.1884	9.4.1970	85	Santiago (RCH)	Cl
46	Sac.	BYRNE Kevin	Dublino (SE)	24.12.1920	17.4.1969	48	Teheran (Iran)	Or
47	Coad.	CAVAGNA Battista	S. Pellegrino (I)	13.9.1913	13.6.1970	56	Buenos Aires (RA)	LP
48	Sac.	COLLI Luigi	Gerenzano (I)	28.8.1896	29.6.1970	73	Lanzo To. (I)	Sb
49	Sac.	COLOMBO Giovanni	Milano (I)	18.5.1899	10.4.1970	70	L'Aquila (I)	Ad
50	Coad.	COMINETTI Bassiano	S. Stefano (I)	16.3.1884	26.2.1970	86	Muzzano (I)	No
51	Sac.	COSTA Giulio	Imola (I)	11.11.1901	16.4.1970	68	Mendal (ID)	Ga
52	Sac.	DELAFOSSÉ Renato	Bazouges-la-P. (F)	21.11.1902	19.6.1970	67	Ressins (F)	Ly
53	Sac.	DELLA MAESTRA Gius.	Basagliapenta (I)	4.8.1907	8.4.1970	62	Verona (I)	Vr
54	Coad.	DEVALLE Gioachino	Belvedere Langhe (I)	10.1.1889	10.4.1970	81	Bagnolo	Mn
55	Sac.	DI GIORGI Calogero	Ribera (I)	12.2.1885	1.5.1969	84	Santiago (RCH)	Cl
56	Sac.	DOMINGUEZ Felice	Maiquetia (VZ)	21.2.1891	31.7.1970	79	Caracas (VZ)	Vz
57	Ch.	FABIANOWICZ Andrea	Gaworzec Dolny (PL)	12.7.1947	9.7.1970	23	Czerwinsk (PL)	Ló
58	Sac.	FISSORE Giovanni	Bra (I)	12.1.1922	19.4.1970	48	Torino (I)	Sb
59	Sac.	FUCHS Giorgio	Obersaasheim (F)	26.3.1882	5.4.1970	88	Landser (F)	Ly
60	Sac.	GALEONE Giorgio	Cisternino (I)	20.4.1890	9.8.1970	80	Corigliano (I)	Pu
61	Sac.	GIOVANNINI Eugenio	Rizzolaga (I)	7.8.1911	12.3.1970	58	Verona (I)	Vr
62	Coad.	GOMEZ Fuentes Emanuele	Alameda (E)	11.1.1898	2.9.1969	71	Sevilla (E)	Se
63	Sac.	GRAMMATICA Diego	Caltagirone (I)	10.12.1885	6.4.1970	84	Bahía Blanca (RA)	BB
64	Coad.	GUERILLOT Raimondo	Poligny (F)	11.5.1905	24.4.1970	64	Marseille (F)	Ly
65	Sac.	GUGLIELMETTO Gv. B.	Bruzolo (I)	20.11.1893	19.3.1970	76	Torino (I)	Sb
66	Sac.	HOZ Francesco	Santander (E)	4.6.1901	10.2.1970	68	Sevilla (E)	Se
67	Sac.	JACQMIN Emilio	Nafraiture (B)	7.12.1883	17.8.1970	86	Bovigny (B)	Lb
68	Sac.	KNORR Ignazio	Pinkóc (H)	25.7.1895	10.7.1970	74	Pannonhalma (H)	Un
69	Coad.	LAGORIO Giovanni	Benavides (RA)	30.7.1886	19.6.1970	83	Alta Gracia (RA)	Cr
70	Sac.	LAJOLO Pietro	Vinchio d'Asti (I)	2.1.1884	12.4.1970	86	Milano (I)	Lo
71	Sac.	LEONATTI Teopompo	Torino (I)	6.11.1882	20.5.1970	87	Collesalveti (I)	Li
72	Sac.	LI PIRA Bonaventura	Collesano (I)	13.1.1911	28.6.1970	59	Catania (I)	Sc

73	Sac.	LO GIUDICE Salvatore	Certuripa (I)	28.2.1910	3.6.1970	60	S. Gregorio (I)	Sc
74	Sac.	LUDWIG Adalberto	Mainz-Gonsenheim (D)	27.2.1905	10.8.1970	65	Helenenderg (D)	Kö
75	Sac.	MAGDIĆ Giovanni	Renkooci (YU)	11.4.1911	1.5.1970	59	Torino (I)	Cn
76	Sac.	MARTINOTTI Carlo	Pontestura (I)	5.4.1916	6.6.1970	54	Torino (I)	Sb
77	Sac.	MASCAGNI Erminio	Montese (I)	7.7.1923	26.1.1970	46	La Guaira (VZ)	Md
78	Coad.	MICHELETTI Romano	Imer (I)	18.4.1906	11.12.1969	63	Bologna (I)	Lo
79	Sac.	MILFORD Armando	Rio de Janeiro (BR)	22.5.1894	30.12.1969	75	London (GB)	Ig
80	Sac.	MURTAS Ermenegildo	Uras (I)	28.12.1908	1.7.1970	61	Castellammare (I)	Cp
81	Sac.	NAVARLAZ Ferdinando	Montevideo (U)	6.6.1885	30.5.1970	85	Montevideo (U)	U
82	Sac.	NEE Francesco G.	Jamaica Plain (USA)	11.3.1929	3.4.1970	41	Ipswich (USA)	NR
83	Sac.	NEMCEK Giuseppe	Frivald (Slov.)	5.3.1915	8.10.1969	54	Santiago (RCH)	Cl
84	Coad.	ODONE Nicola	Bossiglione Inf. (I)	30.3.1877	2.8.1970	93	Bagnolo (I)	Cn
85	Sac.	ORNAGHI Luigi	Lissone (I)	12.9.1906	2.7.1970	63	Sondrio (I)	Lo
86	Sac.	PEDOTTI Luigi F.	Buenos Aires (RA)	27.5.1903	12.2.1970	66	Buenos Aires (RA)	BA
87	Sac.	PLYWACZYK Stanislaw	Jedlec (PL)	10.11.1880	4.12.1969	89	Kopiec (PL)	Kr
88	Sac.	RAVALDINI Carlo	Roncofreddo (I)	31.7.1933	9.8.1970	37	Bologna (I)	Ad
89	Sac.	RIEDMAYER Ottone	München (D)	6.10.1901	29.3.1970	68	Bamberg (D)	Mü
90	Coad.	RIVA Edoardo	Monza (I)	16.12.1894	15.6.1970	75	Vallecrosia (I)	Li
91	Coad.	ROSSOTTI Giov. B.	Sale Langhe (I)	26.3.1910	15.8.1970	60	Bagnolo (I)	Li
92	Sac.	RUGGERI Giuseppe	Trecastagni (I)	23.9.1901	21.7.1970	68	Gela (I)	Sc
93	Sac.	SCHINCARIOL Callisto	Pescinanna (I)	15.4.1907	24.3.1970	62	Comodoro Riv. (RA)	BB
94	Sac.	SCHMID Giovanni	Egna (I)	6.11.1902	19.5.1970	67	Guayaquil (EQ)	Qu
95	Sac.	SCHWARZE Carlo	Hötensleben (D)	24.10.1891	21.5.1970	78	Brückenau (D)	Kö
96	Sac.	SISKA Giuseppe	Ljubljana (YU)	8.1.1886	11.12.1969	83	Salvador (BR)	Re
97	Mons.	SOSA Emilio	Asunción (PY)	28.9.1884	24.3.1970	85	Ypacarai (PY)	Pa
98	Coad.	STANO Paolo	Terchova (Slov.)	1.2.1914	14.11.1969	55	Chomutov (Boemia)	Bo
99	Sac.	STRAMUCCI Carlo G.	Las Palmas (RA)	23.10.1917	27.2.1970	52	Buenos Aires (RA)	BA
100	Sac.	SUANI Angelo	Tabellano (I)	25.4.1919	8.6.1970	51	Guayaquil (EQ)	Qu
101	Sac.	TOMASINO Agostino	Irigoyen (RA)	22.12.1887	9.7.1970	82	Buenos Aires (RA)	BA
102	Sac.	TRANAVICIUS Antonio	Pasvalys (Lit.)	8.11.1909	21.4.1970	60	Frascati (I)	Ro
103	Sac.	UBERTI Pietro A.	Battifollo (I)	8.4.1883	23.7.1970	87	Córdoba (RA)	Cr
104	Sac.	WIRDEIER Eberardo	Waltrop (D)	17.1.1906	26.2.1970	64	Hessisch-Lich. (D)	Kö
105	Sac.	VITANCURT Isidoro	Rocha (U)	2.1.1900	7.5.1970	70	Montevideo (U)	U
106	Coad.	ZABLOCKI Michele	Czernichwce (PL)	11.2.1881	20.4.1970	89	Zapatoca (CO)	Bg
107	Sac.	ZACHLOD Massimiliano	Chorzów (PL)	14.12.1911	3.6.1970	58	Katowice (PL)	Kr
108	Sac.	ZMEGAC Giorgio	Ladanje-Vinica (YU)	14.4.1915	4.5.1970	55	Rijeka (YU)	Cz
109	Coad.	ZUBLENA Giuseppe	Cigliano (I)	31.12.1887	12.1.1970	82	Cuenca (EQ)	Cc