

ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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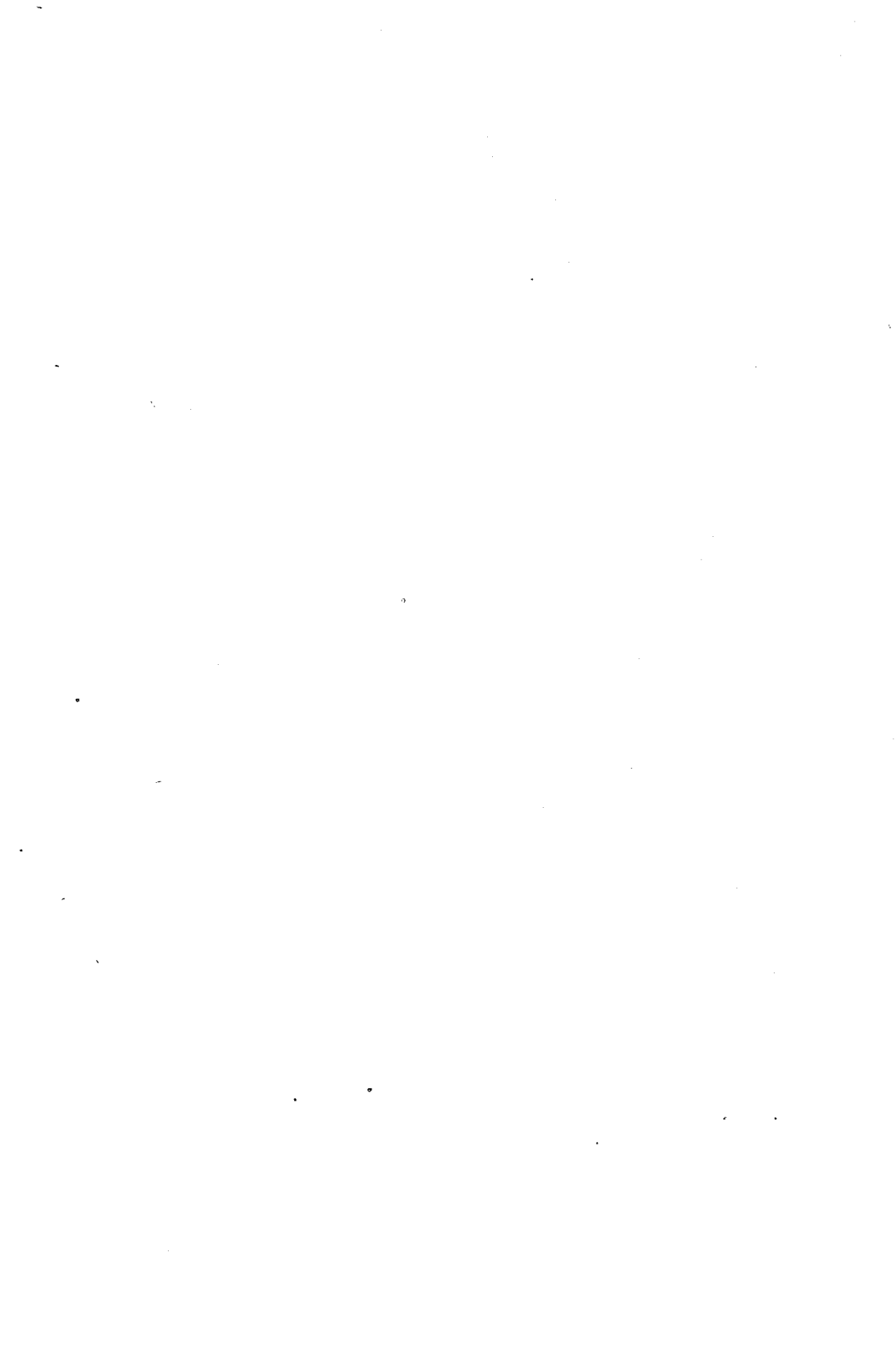
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I. LETTER OF THE RECTOR MAJOR

Turin.

October 1970.

My dear confreres,

On this occasion I am happy to bring you a number of announcements.

First of all I want to tell you that on this coming 8 December our beloved and venerated Father Renato Ziggiotti will celebrate his Golden Jubilee of ordination. With characteristic humility and simplicity he wanted to commemorate the event in silence and recollection but I myself feel that it would be wrong if we did not all participate in it.

In all the various phases of his long Salesian career Fr. Ziggiotti has generously given his life to the Congregation; then, after consecrating himself faithfully to the carrying out of its highest office, viz. that of Rector Major, he gave us all the edifying lesson of serene detachment and authentic love for the Congregation by not standing for re-election. The feast of the Immaculate Conception is one dear to all Salesian hearts and on that day, wherever we may be in the world, I am sure that we shall all feel near to Fr. Ziggiotti, thanking God with him for all that He has accomplished through him during these fifty years. Fr. Ziggiotti has given so much to the Congregation, not only by his work but especially by his exemplary Salesian and priestly life. Let us therefore, in a spirit of deep appreciation, all unite in asking for him from God all those rewards that He alone can give, wishing him also many more serene and fruitful years and then, when God's good time comes, the recompense he so well deserves.

Calling to mind the Golden Jubilee of our dear Fr. Ziggiotti reminds me of so many other venerable and well-deserving Salesians who are also celebrating similar events in their own provincial and community family circles. These are men who in so many different ways have

helped to build up the Congregation in every continent. When I hear of such occasions I like to join in spirit with these good confreres as a mark of the Congregation's gratitude and affection.

I would also like to take this occasion to remind all of the filial attention we should give to our aged confreres. Ours, after all, should always be an authentic family. Those, therefore, who have given their lives to it for so long have every right to respect and cordial consideration. Moreover, we must not forget that it is precisely the older confreres who, day by day and at the cost of sometimes even heroic sacrifices, have built up what we today see about us and enjoy. To forget this would be to manifest not only ingratitude but also a lack of intelligence and sense of responsibility concerning human, christian and religious values.

However, I am glad to be able to say that I have seen personally with what affectionate and filial attention our aged confreres are surrounded and especially those who are ill. This is indeed the family spirit, the true Christian family that offers so much contrast nowadays with what one sees here and there where there is a lack of values and evangelical love and where the old are considered a cumbersome nuisance. Ours is, and should be, a family that is united and sustained by the lively bond of active charity.

Reply to the appeal for the Missions

And now my second piece of news. As already noted in the previous issue of the *Acts*, this year again we have been able to send to Latin America and other missionary countries another fifty confreres, mostly priests. After a preliminary course of preparation they should now be taking up their various duties.

This has been the third sending off of « Volunteers » and here I would like, on behalf of the whole Congregation, to thank the provinces from which these men have come. Elsewhere in these *Acts* you will see a list showing that they come not only from Europe but even from as far off as Australia and Asia!

My very special thanks must go to those many provinces that have been the most generous, and I feel I must mention in a particular way certain countries of Eastern Europe and — for the first time in our missionary story — the province of Assam, India, which has given a

young priest for the mission of Carchá, Guatemala, in Latin America.

I make mention of this last particular because it seems to me to be symbolic of that fraternal solidarity that should be active in the Congregation. Assam, an essentially missionary province, has sacrificed someone who could be so useful there, in order to help another Mission in need. This is indeed a gesture of great faith and solid charity. It is a faith and charity that God will bring to great fruitfulness and the example of it should serve to render all of us more sensitive in this matter, and particularly those provinces that have not featured very noticeably in recent times in their fraternal help towards places in urgent need.

I now take this occasion to ask once more for « Volunteers » for the coming year, under the usual conditions. The reason for my making the invitation so early is in order to avoid the long delays that occur before departures. If all the applications arrive here by January or February it will be possible to start making the necessary preparations right away with the provinces concerned, arranging destinations, voyages, etc. I am hoping that 1971, the year of the Special General Chapter, will see a fine number of priests and coadjutors applying to the Rector Major for Latin America and the Missions. This would be indeed an eloquent testimony of the spiritual and apostolic vitality of the Congregation for, with all its values, the missionary vocation is an obvious proof of apostolic vitality, and even more so of religious and spiritual force.

Elsewhere in the *Acts* you will find a fourth list concerning Fraternal Solidarity. It is a comfort to see how many provinces have taken to heart this motive of union and charity in the family that is our Congregation. More edifying still is it when this sign of solidarity comes from provinces and works that are themselves extremely poor and in need from others. Here let me quote, for example, the missionary province of Cuenca, in Ecuador, and the mission of Krishnagar, in India — and I could mention many others whose modest offerings have been the fruit of very hard sacrifices. The example of these provinces and houses should serve as a sharp jolt to those others which do not suffer such disadvantages but show a certain insensibility regarding the needs of their brethren.

One thing we must all remember: it is of no use deluding ourselves that we love the poor if we do not personally do something for them,

making some personal sacrifice. In our Congregation there exist so many who are definitely poor — and they are our own brothers, our nearest neighbours.

World Congress of Past Pupils

As you all know, last September there occurred the World Congress of Salesian Past Pupils to commemorate the centenary of the founding of their Association. I shall not here delay to detail all the many happy events of that occasion, about which you can read elsewhere and, in any case, I am sure that those who were present at the Congress have returned to their own countries full of lively and fine impressions they gathered during those busy days.

What I want to say here is that the occasion brought out once more our responsibility as well as the apostolic and educational interest we should have regarding this vast portion of our mission in the Church. Precisely on account of this I have thought it opportune to prepare a special letter on the matter for the whole Congregation. This you will find included in these *Acts* and I ask you all to give it the full attention that the topic deserves.

Promulgation of the Special General Chapter

I know you are awaiting some definite announcement about our Special General Chapter, a justifiable and praiseworthy desire which I now fulfil.

In conformity with article 128 of the Constitutions, I hereby announce to the whole Congregation that the Special General Chapter will commence at the new Generalate, Via della Pisana, number 1111, ROME, starting at 10 a.m., 10 May 1971.

The technicians assure us that both the Generalate and the House for Retreats and Meetings alongside it will be ready to receive the Chapter members on the day fixed.

Let us accompany the complex and very busy work of the technicians with our prayers so that indeed nothing unforeseen may occur to upset the Chapter programme.

In addition to this official announcement you will allow me to add other useful information and considerations concerning the Special General Chapter.

The second meetings of the Provincial Chapters are now over in every province and their results have arrived at the Central Office here for coordination, cataloguing, sorting out, etc., for presentation to the Precapitular Commissions and, in due course, to the General Chapter itself.

I would like to express my sincere appreciation and thanks for the intelligent and generous collaboration given over two years, for I take all this as an obvious proof of love for the Congregation, for whose renewal you feel filially responsible.

When the plans of preparation were first set in motion I sent a personal appeal to each of you; now I wish to express to each and all my satisfaction and personal gratitude, for one can truly say that your participation in the Special General Chapter will make of it a totalitarian event. As yet I am unable to tell you the exact percentage of replies and personal voting on the proposals contained in the special booklet entitled « Problems and Proposals for the Second Special Provincial Chapter » but I do know that sociologically it has been considerable and significant and definitely quite superior to analogous instances we have verified. All this, I would say, is a clear and consoling expression of the general love for the Congregation and of the lively desire in each confrere to see the Society as Don Bosco would have it, qualified to respond adequately to the expectations of the Church and of the times.

This manifestation of co-responsibility has been all the more appreciated from the fact that it required great sacrifices from all the confreres and in particular from those on the Provincial Chapter Commissions. I realize full well that all this work for the Chapter came on top of all your ordinary duties and even reduced the time necessary for relaxation — a yet further proof of the principle of co-responsibility. This and the method of participation at all levels in the development of the outlines given, conformed also with the insistence on this point by the Council documents and *Perfectae Caritatis*. When well understood, all this is not just a pretext or an alibi meant to lower the tone of our religious life or to diminish its gravity and demands; rather, it is an appeal to the generosity of individuals and communities to

override constantly all forms of self-centredness and, worse, those couldn't-care-less attitudes.

And now the work for the General Chapter passes on from the local to the more central level.

The Pre-capitular Commissions

Corresponding with the general themes for the Chapter, five pre-capitular commissions have been set up and the names of the members are published elsewhere in the *Acts*. On each commission there will be at least one confrere with experience of the first phase of work of the Pre-Capitular Commissions of San Tarcisio, Rome, during the summer of 1969: this in order to provide a necessary link with the work already accomplished. Besides these, certain Provincials and Provincial Delegates from various parts of the world who will be taking part in the Special General Chapter have also been included so as to give a yet further indispensable link with the actual Chapter work. The pre-capitular commissions will start their work on 10 December and continue on until about the end of February 1971, their venue being Villa Tuscolana, Frascati, the retreat-house of the Roman Province. Having before them the results of the two Special Provincial Chapters, it will be their task to draw up the « Outlines » of the basic working-documents for the Special General Chapter.

I am sure you will now allow me to say something topical about the problems we have to confront in this pre-Chapter period.

An invitation to prayer

The direct, personal and community involvement in the preparation for the Special General Chapter on the part of all the confreres cannot and must not be considered over and done with. Rather, the coming months will see that preparation taking on a different form, one that is no less valuable and irreplaceable. All the previous discussion and confrontation, study and dialogue, should now be replaced in a very definite way by a special commitment to prayer. This prayer, moreover, should be accompanied by those interior dispositions, that way of life and action that we all recognize as indispensable components of genuine and efficacious prayer. We do definitely need the assistance of the Holy Spirit, bringing Christ our Lord among us, without whom we can

accomplish nothing. But in order to merit this favour we have to give to this intervening period before the Special General Chapter a sense and value of special spiritual and apostolic commitment. In every house, in every province, in the whole Congregation there should now reign what we might call the « atmosphere of the Cenacle »: we should all be gathered about Mary Help of Christians and Don Bosco, humbly awaiting, with docility and fervour, the coming of the Holy Spirit, bringing from on high His various gifts and seeds of spiritual fecundity, together with His special charisms. The atmosphere of prayer should be intensified in proportion to the importance and delicacy of the task that faces the Special General Chapter.

I do not wish to lay down determined and identical forms of prayer and spiritual commitment in this regard; rather, I prefer to leave this to the initiative of the individual provinces, who will know how to come to an agreement and decide upon what each considers opportune and convenient. In doing so they will know that, in equal measure with the general contribution of study and discussion that went before, their general tribute of prayer and fervour of life will have its own special value. As before, let us in this also obtain the prayerful collaboration of our pupils, Past Pupils and Cooperators, as well as other religious communities, groups of people and parishes. I shall be pleased indeed to hear from the provincials what they plan and achieve in this line.

« We feel richer »

My second reflection is derived from the information and remarks I have received from various quarters about the work of the Second Special Provincial Chapters. And here, by the way, I would like to say a heartfelt word of thanks to so many of the Special Provincial Chapters who, during their work, felt the need of letting the Rector Major and his Council know of their warm and filial attachment to Don Bosco and the Congregation.

« We all feel richer — intellectually, spiritually, pastorally — both as religious and as Salesians ». This sums up the sentiment that came from all parts after two years of no easy work and I feel that it holds for the whole Congregation.

In a previous letter I stated that the Provincial Chapters had, in

most of the provinces, taken place in an atmosphere of great charity combined with liberty of speech, a sense of responsibility and mutual respect. This again I confirm. The discussions were frank and loyal; matters were faced up to courageously; the dialogue was lively and at times passionate, but at the end of it all the participants all felt themselves enriched. From various levels of the vast majority of the Provincial Chapters remarks like these have come along: « We were impelled to reflect and to re-think, to deepen our ideas about the fundamental notions of our religious life and general pastoral action, to face up to ourselves through the medium of Christ's interpretation of us, that of the Church, of Don Bosco, of our boys and the men of our time ».

All this, I feel, not only provides precious material for the work of the coming Special General Chapter but also gives a lively sense of urgency and reality to the task to which we are called. From this should come a renewed sense of responsibility that makes each one feel it incumbent that he should renew his own self interiorly — « in justice and the sanctity of truth », as Scripture says — so as to be able to measure up to his calling.

If the universal sense of dialogue in the Congregation has not succeeded in placing us in this state of mind then the Special General Chapter will fail: it may succeed in giving us fine documents and wise directives but it will not achieve, or at least only in a very limited way, the aim given it by the Church.

An upright heart

The spiritual enrichment we mentioned earlier should not be restricted to just the few: it should be a reality for all, but in order to be so one virtue is particularly necessary: uprightness of heart. This I consider what I might call the « symphonic » virtue, for it unites all the other fundamental virtues into harmony, sustaining and developing them.

It implies, above all, perfect purity of intention in the matter of renewal. What should count for us is not the triumph of our own particular point of view (even though one has been able freely to express and defend it), still less the defence of that tranquil, camouflaged form of life which, perhaps even unconsciously, we look upon

as fidelity when it is just mere formality, a kind of disembodied messianic expectancy totally devoid of reality. For the upright of heart what counts is that the Congregation should know how to interpret and to live the message which God gives it today.

Such uprightness of heart demands a deep humility that makes us receptive to the voice of God: such humility makes one aware that God does not restrict the truth to just a privileged few and that therefore one should know also how to listen for it. This is the humility of the Christian profoundly convinced that the Father's message to individuals and to communities is necessarily involved in the universal message of His divine Son confided to the whole Church under the guidance of the one whom the Holy Spirit has appointed to rule the Church of God. If this were not so, both individuals and communities would lose that vital contact with the source — as Paul VI has said, they would become separate streams that never form a river.

The humility we are talking about is, finally, that of the Salesian who knows his own limits. He indulges no pretence that he and his confreres are called upon to found a new Congregation but rather he is convinced that all, together, should work towards a more fruitful and efficacious carrying out of the special charism of Don Bosco, their founder. He knows how to be guided by Don Bosco, by his life, his accomplishments, his words, his writings. Stimulated by a loving study of his Father, he does not consider such guidance as a heavy and restricting chain; to him it is a torch that lights up the way, helps him to go ahead more quickly, more securely, more courageously. As a speaker at a recent congress on theology put it, it is question of a delicate concordance that must exist between two inseparable factors, viz. *anamnesis* (fidelity to one's origins) and *prophecy* (the Gospel and, for us, the charism of Don Bosco — for *today!*).

Given such humility, from this uprightness of heart will arise hope — the hope that does not confound or discourage. An upright heart gives its whole self to listening to and fulfilling the message of God, knowing that together with the Word will come the grace to understand it and the strength to carry it out. This is the secret of Christian and Salesian serenity and optimism that is nevertheless realistically aware of human weakness and of the enormously difficult problems that today distress humanity, the Church, the Congregation. Our trust, therefore, is in Jesus crucified, risen, actually alive.

The legislative function of the General Chapter

There is one further remark I feel obliged to make concerning the Special Provincial Chapters.

These meetings dealt with the general and fundamental problems of the Congregation; they fulfilled an intermediary function in preparation for the Special General Chapter itself, but they were not definitive. The ideas expressed at them, the deliberations drawn up, will find a wider and more useful hearing at the General Chapter, and hence what was then said and deliberated can definitely not yet be taken as operative norms to be carried out. The fact is that the legislative function belongs exclusively to the General Chapter.

What I said earlier on about enrichment holds good here too. We should be convinced that if the study and confrontation of ideas both in the houses and at the Provincial Chapters has helped us go greatly, we shall be all the more greatly enriched when all of this comes from all over the world to the General Chapter, which will base its deliberations on a universal vision of the problems.

It is therefore only reasonable and necessary that we should wait with patience, faithful and ready, eschewing any anticipation of capitular decisions and without any anticipatory prejudices about accepting them when they come.

A word from our Father

It is natural for us to look to our Father for advice on this occasion. The first General Chapter of our Congregation opened at Lanzo on 5 September 1877 and, among other things, Don Bosco said to the assembled Salesians: « We are involved in something of the greatest importance for our Congregation ».

He was right, and, even if for different reasons, I think we can say the same thing today about our coming Special General Chapter. On that occasion in the past he reminded our first confreres that they were united in the name of Christ our Saviour, sincerely seeking the glory of God and the salvation of souls, and that therefore — on the Master's own word in the Gospel — His illuminating and comforting presence would not be lacking.

This is the same message and greeting I give you all in the name

of our common Father. If we are all united in genuine charity, in prayer, in a humble search for the will of God and for the true good of our Congregation and of souls, then we have every reason to hope that Christ our Lord will be present at our Chapter and will point out the road we should follow.

At that same meeting Don Bosco invited the Salesians « to place the Chapter under the special protection of Mary Help of Christians ». « Mary », he said, « is the light of the blind. Let us beg her to illuminate our weak intellects throughout these meetings ». In those words we can hear the vibrant love and trust our Father had in Mary, in whose name he began every enterprise in the Congregation. Let us follow his example, let us take up his fatherly invitation and with filial confidence place our Chapter under the protection of the Virgin Help of Christians, who will show us also how to involve ourselves with interest in this very important undertaking. She it is — *iter paratutum* — who will guide us right to the end of our Chapter so that it may respond fully to the expectations of the Church, of souls, of society.

Don Rua's miracles approved

The joyful news has just come to me from Rome that the Venerable Don Rua's two miracles have been approved. As you know, this approbation signifies the last step towards beatification. I shall return to this subject later for it provides not only a motive for great joy but also, happily coinciding with the coming of our General Chapter, a timely appeal to that love and fidelity towards Don Bosco of which Don Rua himself gave such splendid example.

Whilst inviting you to thank God for this favour to our Congregation at this special moment in its history, I urge you also to deepen your knowledge of Don Rua, who, before becoming Don Bosco's first successor, had so faithfully and filially remained at his side during the difficult beginnings of our Congregation.

My most cordial greetings to you all, with the assurance of my daily prayers.

Affectionately,
Father L. Ricceri,
Rector Major

THE SALESIAN PAST PUPILS

My dear confreres,

The World Congress of Past Pupils of Don Bosco held at Turin and Rome between 17 and 23 September last on the occasion of the centenary of the founding of the Organization, put in evidence the vastness of our Old Boys' Movement, for it is organized today in 60 National Federations. The spiritual influence it is able to exert on its members in the worldwide Associations is obvious.

One fact above all struck me during the Congress: I heard the Past Pupils ask, nay beg with insistence, for a more lively interest on their behalf by the Congregation.

This to me was a proof of the affectionate bond between us, something similar to the sentiment that animated the Past Pupils of Don Bosco himself one hundred years ago. Furthermore, it was an appeal that cannot remain unheard and, as I then promised, I want to respond to it in practical fashion. I do so now in this exhortation which I send to all of you everywhere and at whatever level of responsibility you may have in the Salesian world. Those who were present at Turin will appreciate the impulse which I am obeying and the results I am aiming at.

Whilst we Salesians and our Past Pupils look back with lawful pride on the accomplishments of the first centenary, we must nevertheless look ahead and determine to get closer to our Past Pupils as active and efficient helpers in the enterprises we look forward to in the coming century.

The example of Don Bosco and his Successors

Our attitude towards our Past Pupils takes its origin from the example of Don Bosco himself, who took an individual and general interest in his own Past Pupils and in their organization.

In every way he sympathetically encouraged the annual meetings that were held on the occasion of his feastday, creating a cordial family spirit between Salesians and Old Boys, clearly defining the objectives of the growing movement; he insisted on the spiritual assistance to be given the Past Pupils and on their preparation as lay Christians for the service of the Church and society: he saw in them messengers of his own spirit among men, anxious that they should become collaborators in his works, inviting them to become Salesian Cooperators. In the very first set-up of the organization there were great possibilities for further developments and the ideal seed-bed for a great association of laymen in the Church.

The first successors of Don Bosco promoted his ideal about the Past Pupils in every way they could and their efforts had twofold merit: amid all the other institutions of a like nature they gave life and a unified, worldwide character to the organization of Past Pupils; they realized that the Association of Past Pupils should have a typical lay treatment such as would eventually be taught by Vatican Council II. Perhaps we do not know much about the history of the Salesian Past Pupils during the first decades of our own century in the various countries but the fact is that it has proved to be in the vanguard of lay associations preparing new life for the Church of our times.

Spiritual fatherliness

Our duty of interest in our Past Pupils is to be found implicitly in Don Bosco's educational system. In enumerating the reasons in favour of the Preventive System the saint declared among other things: « The pupil will always be respectful towards his educators, and will ever remember their care with pleasure. He will look upon them as fathers and brothers ».

Those words imply a very deep reality. When a boy comes into contact with a Salesian it is never a casual affair. Providence has guided him towards that meeting and entrusts a sacred duty to the educator. A bond of spiritual fatherliness is established between him and the boy, and from that moment the Salesian has an unavoidable responsibility towards him, above all in matters of spiritual interest.

It is in this sense that we must understand Salesian fatherliness. It is in this light that we understand Don Bosco's loving appeal to

his Past Pupils: « Always call me your Father ». In a spiritual sense the educator remains for ever the father of the boys whom God entrusts to him in the course of the years.

Centre of interest for the Congregation

The fundamental aim of our Congregation and its apostolate is the education of youth, but that is not an end in itself. In all our work for youth, our special goal is to train lay adults who are spiritually, humanly and professionally prepared for their insertion into society and who will animate it in Christian fashion. With his own special broadness of vision in educating his boys, Don Bosco always endeavoured to ensure that when they grew up they would be conscientious and effective instruments in the solution of the great and serious problems of society. It stands to his credit that he gave this positive social purpose to his apostolate among youth and it would be shirking his intentions if we renounced these ideals. Instead, we shall continue faithful to our mission if we remain at the side of our Past Pupils when they leave our schools in order to enter the world, if we continue to be their guide as they gradually assume responsibilities in the family, social and professional spheres.

The efficacy of our educational mission is not to be measured so much by the number of our pupils, by brilliant scholastic results or by other successes in activities proper to the young; instead it should be gauged by their practical coherence to the teaching we have given them and by their positive Christian living in the Church and in society.

All this implies serious work for us on behalf of the Past Pupils, something organized and not merely marginal to the community activities. Our work is not completed merely in the youthful school years but it attains its fullness in the efficacious contact we succeed in maintaining with our Past Pupils. On another occasion I pointed out that for us not to interest ourselves duly in our Past Pupils is to be like the farmer who ploughs the field and sows the seed and then doesn't bother about the harvest. Such an attitude would show a lack of proper sensitivity and yet I fear that it is unfortunately not rare among us.

What the Church asks

Vatican Council II stressed the importance of the lay vocation to apostolate, its spirituality, and the various activities to which it can dedicate itself, with the characteristics of such action. It also repeatedly exhorted the clergy and religious institutes to prepare the laity for its irreplaceable mission in the Church. In its Declaration on the Christian Education of Youth (n. 8) it gives this exhortation to educators: « Even after students have graduated, their teachers should continue to assist them with advice and friendship and also by establishing special groups genuinely inspired by the spirit of the Church ». This also has been strengthened by the continuous appeals of the Pope. In our hearts as well as our ears there resound the words of Paul VI addressed to our Past Pupils on 23 September last on the occasion of their Centenary celebrations: « Love your Association, be faithful to it, and above all exert all your strength in radiating its spirit towards others, as a frank, open and generous form of Christian witnessing that spreads the serenity and joy found in the teachings of Don Bosco. The world by which you are surrounded has urgent need of such witnessing. That is what the Church asks from you today with the authoritative voice of Vatican Council II ».

Our apostolate consists mainly in the education of youth. Hence it is particularly expected from a religious institute like ours to respond to the pressing invitation of the Church; we must prepare lay adults who can give Christian testimony among men and assume positions of responsibility and even be leaders in the field of the lay apostolate. It is indeed the first of our Church duties. It is true that in the past the Past Pupils' Movement has already produced not a few such men for this ecclesial service and that many of its best members have been the leading lights in various Catholic associations but I would like to emphasize the need of not being merely complacent about the past in this respect. We must do more, ever more, and better. We must see to it that the Church gets the men it particularly needs in these our times.

One positive and specific reply on our behalf to the grave needs of the Church today would be to give added zest in this sphere. On those lines we can take a practical and incisively efficient part in the Church's great striving after renewal. The spirit of Don Bosco himself

is so much akin to that of the men of our own times; so too the world wide Salesian expansion, the great number of our Past Pupils and their presence in every vital sector of social life. Our and their sense of responsibility, of open-mindedness and of loyalty to the interests of the Church should be clear in all our activities. This is the time when we should not be found lacking in giving this service to the Church with the same humility and generosity that Don Bosco showed. A vast section of our Past Pupils are not Christians: here too the missionary preoccupation of the Church enters in.

Adapt to the times

Much as we rightly feel proud of the past and of the splendid spiritual climax reached by our Past Pupils' Movement, we must also duly face up to the fact that the world has changed and that we must adapt to new needs — and it is not difficult to put our finger on these.

Today the laity no longer accepts that former paternalism that limits the autonomy of their action as recognized by the Church itself. Layfolk wish to assume direct responsibility for their own associations and the attainment of their aims. I do not find this unacceptable even within our own competence in the specifically spiritual and Salesian field.

The laity today, and especially the young, no longer wish to limit their interest in their associations to meetings of a more-or-less sentimental kind, convivial and recreational, with only vague or academic aims. They desire personal commitment to work, definite interests, positive accomplishments. If they are not satisfied about this and they find themselves in the position of being merely passive and without responsibilities, then the better ones leave us and seek other groups where they can find fulfilment. More than is generally recognized, they seek spiritual interests, an openness to the essential problems of life and of the world, and dialogue as a means of enrichment. The laity no longer accept the forms and content of the past just because of certain traditions or on account of respect for external authority: they want to respond to things as they are, to men and situations of our times, understanding their sensitivity.

Hence they can no longer limit their interests and activities just

to the internal life of the Association, as though its members formed a privileged elite; they want connection with other associations also, an openness to the world, communication with their neighbours and with those afar off.

These are the « signs of the times ». We must understand them and quickly support them, but with that sense of wisdom and balance that Don Bosco has taught us through his own attitude of adaptability, of openness to values and other characteristics proper to his own time. If we could but study it, the history of the Past Pupils' Movement would show us that the associations flourished most when and where it was known how to adapt the spiritual resources of tradition to the living needs of circumstances and times.

An examen of conscience

Looking back on the past hundred years of the Past Pupils' Movement we can indeed take comfort at its achievements. The very vastness of the World Congress gave us its measure.

However, negative factors also came to light and we must face up to them with humility and candour. The past generations were totally dedicated to work among youth, urged on by an increasing desire for expansion and all too often this distracted our attention and interest from our extremely Salesian duty and commitment towards our Past Pupils. Various excuses were alleged for this: the shortage of personnel who could be Delegates for the Past Pupils, or in these a lack of exact knowledge of their work, or else the lack of means and help toward a serious carrying out of this responsibility.

Often our communities have been practically estranged from this particular sector, remaining uninterested in the Past Pupils' various programmes of activity. Leaving aside other matters one could analyze here, I merely point out that perhaps we ourselves have been at fault in not preparing our pupils to become members of the Past Pupils' Association. It is not just a question of informing them of its existence but actually of educating them towards their insertion into this freely accepted association life after the rather protected and regulated life of their boyhood. It is up to us to arouse in them a personal interest in religious problems, putting them wise to their duty of charity, systematically developing and nourishing in them a community sense

of life and the need and desire to associate in the service of others. These are ideas I have already illustrated in my previous letter on Underdevelopment. As you see, they are valid also in the present context.

All this should lead them to want to keep up contact with us as a means also of realizing their own ideals. We have not trained them towards this if we expect them to come back to us after their first education without having prepared the necessary atmosphere and means to receive them, and especially when we have not carefully prepared the necessary personnel who are suitable for the purpose. Because of this, all too often we have lost them, perhaps deluding ourselves too easily by demonstrations of cordiality and enthusiasm at the occasional meetings at which a limited number of Past Pupils turn up.

Dear confreres, in order to correspond with its aims, our educational work must be geared towards establishing systematic and efficacious bonds between us and our boys that will be maintained and developed throughout their lives. This is the only way of ensuring true fruitfulness in our labours.

Our commitment today

Clear and definite consequences follow upon all we have just said. Our first duty consists essentially in taking due note that it is a strictly Salesian obligation inherent in our task as educators and not merely something over and above to interest ourselves in our Past Pupils. This conviction should be driven home at all levels: to those who have to guide and choose the personnel and give them the opportunities for fulfilling their office; to the Delegates who have to carry out this duty with the same diligence as with any other Salesian occupation assigned by obedience. Every single confrere, in fact, should feel himself spiritually and personally responsible for his Past Pupils and the entire community should consider the Past Pupils' Movement as part of itself, an intimate part in its Salesian and educational work.

The re-dimensioning of our work should be carried out in every sector. It should certainly give just and proportionate consideration to all our educational duties, maintaining and developing them in harmony with the general aim of our apostolate. The care of the Past Pupils must definitely be borne in mind in this work of re-dimensioning;

it must be taken into due consideration by the confreres and the whole community should realize its responsibility in the matter.

Together with consciousness of the importance of this educational commitment we must also have clear ideas about its aims in our work amid and for the Past Pupils. From all that we have said so far these should not be difficult to define.

In the first place we need to strive hard always towards a new and higher spiritual formation of our Old Boys. This requires that we create for them among us a cordial and friendly family spirit, that we should be at hand with a spirit of human understanding in both the joyful and sad events in their lives, that we make their Associations the hub of serene encounters, relaxation and true friendship. Our Past Pupils have need of all this. However, not even all that is enough: more than we realize they are extremely sensitive to our interest in what Don Bosco called « the things of the soul », and hence we must raise our encounters with them to this level of true spiritual assistance.

Obviously not all will react in the same way. I know well enough the extreme gambit of situations that can present themselves between the one who must be brought back to God from afar and the one who just needs encouragement in an integral and committed Christian way of life. But whatever the diversity of circumstances and times, the purpose remains one and the same always. This spiritual care of the Past Pupils should dispose us towards realizing another end, viz. that of helping them to insert themselves with efficacy into society in order to animate it in Christian fashion in family, professional and social sectors. In this way we help to form the whole man and help him to give his full contribution to society. This objective is not a presumptuous one, for we have merely to look at the widespread presence of our Past Pupils and the positions occupied by so many of them in the world. These are the prospects and these are the great ideals that should give impulse to our enterprises and sacrifices in this apostolate.

The Delegate

I would like to add a word on the position of the Delegate, for he holds a truly important place in the vitality of the various Associations. In all their meetings at the World Congress the Past

Pupils kept coming back with righteous insistence to this point of the irreplaceable function of the Salesian Delegate, even whilst requesting that the responsibility of running their organization be left to themselves. The Delegate has a very special responsibility as the spiritual guide of the Association, animating all its activities, ensuring fidelity to the Church and to Don Bosco, the bond of union with the Salesian Congregation. We must get rid of the image of the Salesian Delegate as a mere factotum who sets aside his own prerogatives just to follow those of others. At the same time the notion must be overcome that he can live, as it were, on the margin of the community, seeking personal exemptions from it. The Delegate should be a keen member of the community fulfilling a responsibility that coordinates and integrates the work of the confreres with that even greater number of those whom God has confided to our care, viz., the Past Pupils. Obviously he will have to carry out this function with fidelity, committed in word and deed to accomplish what we have set out above, diligently avoiding any deviation in his activities and, above all, in his life as a Salesian.

Two remarks

Let me conclude with a twofold remark.

It often happens that we hear confreres lamenting that they have to limit their action exclusively to schoolwork or else to sheer youth activities without possibility of a direct apostolate among adults. I have already written elsewhere that the school, the oratory and assisting are an authentic apostolate when we approach them wholeheartedly with pastoral motives. Let me add now that the extremely vast field of work among the Past Pupils could serve very well indeed to satisfy the lawful desire for work among adults, to say nothing also of the Cooperators, etc. Our commitment here is wider than it may appear, considering the variety of enterprises that could be promoted. Those who have had experience of it, exercising it with priestly and Salesian zeal and not just to dodge community life, know what consolation one can have through working among the Past Pupils and what results can be gained. Let me speak of one in particular.

Work among the Past Pupils can help us in our apostolate among the young. Especially in the case of those who are perhaps too exclus-

ively confined within the environment of teaching, discipline and recreations with the boys, it could well happen that one could lose contact with and knowledge of actual life in the world for which we are supposed to be preparing our boys. The result of this could be a rather infantile education little adapted to the needs of adults and detached from reality. When, however, the house is open to a lawful contact with the Past Pupils there is possibility of quite a wide experience of life on account of the problems brought forward by the Past Pupils themselves. In this way the Salesians can become more maturely sensitive to their commitment as educators, for there is indeed much we can learn from our former pupils.

Our Past Pupils are spread out through the composite framework of civil life. They are indeed the continuation and crown of our work. I would wish that there, by their mode of life and action, they would demonstrate that our houses are not mere hothouses of protection for youth in formation but are in actual fact authentic centres of radiating apostolic action in the environment which surrounds them. It is through our Past Pupils that our activities extend beyond our communities, entering into families and into professional life, into social and church life. How very efficacious such personal testimony of Christian faith could be! But at the same time how much more efficacious if our Past Pupils are organized through their own Association. An Association that is run on true Salesian criteria is something visible and convincing; its activities can more widely and efficaciously spread our spirit.

In every province and nation there should be the example of active Past Pupils who play a notable rôle in religious and civil life. I think this was the prospective vision Don Bosco had of the presence of Salesian houses in the world, and we would be disloyal to this trait of his if we are not open to such social and ecclesial dimensions.

A renewed Congregation

Today — following the guidelines of Vatican Council II — we desire to have a Congregation that is renewed in its forms of apostolate, open in healthy manner to the world and inserted within it so as to influence it in Christian fashion; we desire to be in tune with our times and with the environment in which we work, capable of under-

standing the grave problems of the Church and of society and of giving our own contribution to their solution: we do not wish to act in isolation but in communion with all other Catholic organizations and movements. If this vast apostolate among our Past Pupils were well understood and better carried out in a climate of authentic and constructive renewal, I think it could be no mean contribution in responding to the needs of the Church and society today.

The Past Pupils' Centenary opens up this grand vista to us. Let us realize its urgency and responsibility and, above all, let us use the foresight and courage of Don Bosco in putting into practice what I have recommended in this letter.

I invoke our Father's blessing on you all.

Fr. L. Ricceri,
Rector Major

Discourse of Pope Paul VI at the conclusion of the World Congress of Past Pupils of Don Bosco

General Audience, 23 September 1970

Present at this audience are the representatives of the World Confederation of Past Pupils of Don Bosco, who have united in these days at Turin to celebrate the centenary of their first organization. To them, and in a special way to Our dear and venerated Rector Major of the Salesians, Father Luigi Ricceri, who is the leader of this group, We extend Our greetings, best wishes and pleasure.

Your presence here — numerous and fervent — gives Us the consoling certainty of the vitality of your Movement, which began one hundred years ago as one of the finest fruits along Saint John Bosco's apostolic journey. You feel the need to maintain contact with your former masters and companions: this in itself shows the value of the education you have received, but at the same time it points out the duty you have to try to make your mode of life today coherent with your former training. You are aware that the school of Don Bosco gave you something more than merely accurate instruction or a dignified profession — it gave you principles, principles that were clear, strong, and vital. It gave you a consciousness about your duties and an uplifting security about your Christian vocation. And so let me say this: love your Association, be faithful to it, and above all do all in your power to radiate its spirit to others as a frank, open and generous form of Christian witnessing that spreads the serenity and joy found in the teachings of Don Bosco. The world by which you are surrounded has urgent need of such witnessing. That is what the Church asks from you today with the authoritative voice of Vatican Council II (Cf. Decree *Apostolicam Actuositatem*, 2).

My very dear sons, may the Lord bless your Association and make it rich in generous fruits for the Christian society of tomorrow. This We ask with all Our heart, giving you Our affectionate Apostolic Blessing, which we also extend to the Past Pupils of the Salesian schools throughout the world, to all their families and superiors, as a pledge of divine favours.

II. SPECIAL GENERAL CHAPTER

1. Central Pre-capitular Commissions

First Commission

Fr. Cadmo Biavati	Delegate, Roman Province
Fr. Anthony Ferreira	Delegate, San Paolo Province, Brazil
Fr. Anthony Javierre	P.A.S.
Fr. Paul Natali	Delegate, Province of Liguria
Fr. Peter Stella	P.A.S.
Fr. Egidio Viganò	Provincial, Chile

Second Commission

Fr. Anthony Calero	Delegate, Province of Chile
Fr. George Gozzelino	P.A.S.
Fr. Tiago Lara	Provincial, Belo Horizonte, Brazil
Fr. Argimiro Moure	Delegate, La Plata Province, Argentine
Fr. William Nocon	Delegate, South Poland Province
Fr. John Raineri	Provincial, Liguria

Third Commission

Fr. Peter Broccardo	Roman Province
Fr. Alfred Carrara	Delegate Belo Horizonte Province, Brazil
Fr. Giovenale Dho	Delegate P.A.S.
Fr. Demetrio Licciardo	Provincial, P.A.S.
Fr. Ismael Mendizabal	Delegate, Valencia Province, Spain
Coad. Mario Seren Tha	Delegate, Central Province
Fr. Roger Van Severen	Provincial, South Belgium

Fourth Commission

Fr. Felix Dominguez	Provincial, Leon, Spain
Fr. Joseph Henriquez	Provincial, Venezuela
Fr. John Malloy	Provincial, Eastern United States
Coad. Maurice Nicholson	Delegate, Calcutta Province, India
Fr. Scalvini G.	Lombardo-Emilia Province
Fr. Otto Wahl	South German Province

Fifth Commission

Fr. Joseph Aubry	Province of Lyons, France
Fr. Andrew Barucq	Province of Lyons, France
Fr. Luigi Boscaini	Provincial, West Venice
Fr. Gustav Leclerc	P.A.S.
Fr. Joseph Puthenkalam	Gauhati Province, India
Fr. Anthony Rico	Delegate, Madrid Province, Spain

IV. NOTIFICATIONS

1. Strenna of the Rector Major for 1971

Confronted by most serious problems of underdevelopment, let all of us, as members of the Salesian Family, commit ourselves courageously to live and carry out Don Bosco's special charism for the spiritual, cultural and material progress of those whom he called « poor and neglected youth ».

In particular:

1. Let confreres, Daughters of Mary Help of Christians, Cooperators and Past Pupils, each according to his/her condition, take effective note of this essentially Salesian vocation;

2. According to the situations and needs of each country, with full Christian spirit let positive activities be promoted for the social and moral uplifting of youth;

3. Let us particularly educate our own youths to a lively and open sense of sociability, encouraging them towards practical initiative in the service of others.

2. Administration of Baptism by religious

The Pope has approved that « outside of mission territories when the ordinary minister of Baptism is habitually absent, lay religious may administer the said sacrament, following the *ritus a catechistis adhibendus* contained in the *Ordo Baptismi parvulorum*, promulgated by the Sacred Congregation for Divine Worship on 15 May 1969 ».

The indult is granted under definite conditions and in observance of the still current norms of the Code of Canon Law. The actual text will be found under *Documents*.

3. Faculty conceded to religious institutes

The Sacred Congregation for Religious and Secular Institutes has conceded to religious institutes special faculties for the erection or modification of provinces, for the erection of exempt religious houses, the age of superiors, testimonial letters regarding aspirants, the length of retreats, the last will and testament, the test of vocation, and concerning outings from a religious house. The text of these concessions is to be found under *Documents*.

4. Liturgy

The Sacred Congregation for Divine Worship issued on 5 September 1970 its « Third Instruction for the exact application of the Liturgical Constitution ». See *Documents*.

5. The Missa « Pro Populo »

On 25 July 1970 the Sacred Congregation for the Clergy issued a decree in which it established that from 1 January 1971 the obligation of the *Missa pro populo* « be limited to only the Sundays and local holydays of obligation » (See *Documents*).

6. Fraternal solidarity

We give here the fourth list of offerings, viz. those that arrived between August and October, mentioning as usual the destinations. Amounts coming from individual houses or persons have been grouped together under their respective provinces. In all cases the wishes of donors regarding destinations have been respected, and in the spirit of *Perfectae Caritatis* (« Let them willingly contribute something from their own resources to the other needs of the Church » - 13), certain sums have been set aside for works outside of the Congregation.

Italy

Central	Lire	2,000,000
Lombardo-Emiliana		1,047,500
Novara		6,855,000

Subalpine	106,000
St. Mark, Venice	225,000

Europe

South Germany	2,074,080
England	900,000
Portugal	420,987
Madrid, Spain	1,207,640

Asia

Middle East	100,000
Calcutta, India (Bishop's community, Krish-nagar)	50,000

America

Cordova, Argentine	253,000
Central America	625,000
Medellin, Colombia	228,125
Cuenca, Ecuador	416,150
Venezuela	143,750

TOTAL SUM RECEIVED	16,652,232
Previous residue	62,445

TOTAL SUM AVAILABLE	16,714,677
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Destinations:

America

Antilles: Haiti « Maison Populaire d'Education », Cap-Haitien	Lire	500,000
Santo Domingo: Maria Auxiliadora Parish		500,000
Brazil: Opera Sao José, Natal		500,000
Belem-Sacramenta: Industrial school		500,000
Campo Grande: radio installation		3,465,000
Peru: Catechetical Centre, Lima		400,000

Asia

India: Assam - Missionary Centre, Tura	500,000
For relief of flood destitution in Pakistan	6,250,000
Viet Nam: To Bishop Paul Sitz for social work in refugee village	250,000

TOTAL SUM ASSIGNED	12,865,000
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Residue	3,849,677
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TOTAL	16,714,677
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Fraternal solidarity Campaign up to 31 October 1970:

TOTAL SUM ARRIVED	Lire 100,195,997
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TOTAL SUM ASSIGNED	96,346,320
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Residue	3,849,677
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V. ACTIVITIES OF THE SUPERIOR COUNCIL AND PROJECTS OF GENERAL INTEREST

Major Superiors

Right up to December the Regional Counsellors, in addition to their usual duties, will be engaged in the last visits to the provinces before the Special General Chapter:

Fr. Castillo - Provinces of Rosario and La Plata, Argentine

Fr. Garnero - Provinces of Recife and Mato Grosso, Brazil

Fr. Segarra - various Iberian provinces

Fr. Ter Schure - Province of Austria

Fr. Tohill - Provincial Conference of India; Viet Nam; Visitatory of Bombay, India.

Fr. Giovannini - presiding at various meetings of Provincials and Delegates in Italy.

Events of major importance during the past months have been the departure of Volunteers for the Missions, the World Congress of Past Pupils of Don Bosco, and the start of the Training Course for Missionary Service Volunteers.

Volunteers for the Missions in 1970 numbered 54: 26 priests, 6 coadjutors, 22 clerics.

Nations: Italy 26, Poland 11, Spain 6, France 4, Austria 2, United States 2, 1 each from England, Australia, India.

Provinces: Central 5, Lombardy 5, Campano-Calabro 5, Rome-Sardinia 4, Pugliese 2, San Zeno, Venice 2, St. Mark, Venice 1, Novara 1, Sicily 1, Adriatic 1, Cracow-Poland 8, Lodz-Poland 3, Lyons-France 2, Paris-France 2, Austria 2, Barcelona 2, Leon-Spain 2, San Francisco, U.S.A. 2, 1 each from the Provinces of Bilbao, Valencia, England, Gauhati-India, Australia.

Destinations:

Latin America 44 (Argentina 3, Bolivia 4, Brazil 25, Colombia 1, Cuba 1, Ecuador 6, Venezuela 3, Santo Domingo 1).

Asia 6 (Japan 1, Middle East 4, Thailand 3).

Africa 1 (Congo).

The Institute of Don Bosco's Volunteers has started its own missionary work in sending one of its members to Ecuador.

The World Congress of Past Pupils of Don Bosco

As already reported in the *Salesian Bulletin* and elsewhere the Congress proved a great success, with representatives of 60 nations present at religious and civic commemorations. The apostolate of the Salesians among their Past Pupils was brought very much into relief and in a special letter addressed to all the confreres the Rector Major emphasizes its importance as well as the urgency of this educational commitment of ours.

In the course of the speeches and discussions during the Congress special stress was given to the following: the need for renewing the vitality of the Association, adapting it to the needs of modern times and local situations, and especially in regard to youth; as laymen the Past Pupils should be able to assume responsibility for the government and activities of the Association themselves, even though still continuing to recognize the strong bond and harmony that should exist with the Salesian Congregation; the Past Pupils were reminded of their duty to be open to the serious problems of society and of the Church and to do their part towards their solution through the life of the Association.

In spite of the great number and variety of the representatives, the Congress has renewed the sense of fraternity, unity and identity of spirit of the great family of Past Pupils.

Course of Training for Missionary Volunteers

On 25 October there began at Rome a special training course for young people who wish to dedicate at least three years to mission work in the Third World. This fine human and christian enterprise was sponsored by «Centro Terra Nuova» and took place at the Catacombs of St. Calixtus on the Via Appia Antica. The course will

end in April and includes lectures on the special problems of the Third World, economic, sociological, anthropological and religious. It will also further the study of languages and the participants will have the experience of a community life in the Christian spirit of friendship and charity. Divided into groups, they will do social service in Rome itself by way of practice for their personal missionary work; they will have some technical training also and study various projects for actual realization when in the mission field.

VI. DOCUMENTS

1. Administration of Baptism by religious

SACRED CONGREGATION FOR RELIGIOUS
AND SECULAR INSTITUTES

Prot. n. Sp.R. 11/70

Reverend Father,

I have the honour of informing Your Paternity that the Holy Father has given his approval that outside of Mission territories, in the habitual absence of the ordinary minister of Baptism, lay religious may administer the said Sacrament, following the « ritus a catechistis adhibendus » contained in the « Ordo Baptismi Parvulorum », promulgated by the Sacred Congregation for Divine Worship on 15 May 1969.

The indult is conceded at the previous request of the local Ordinaries, who should send the relevant application to the Sacred Congregation for the Sacraments. The concession of this faculty depends on the following conditions:

A) that in the place concerned the ordinary minister of Baptism (priest or deacon) is absent. The National Episcopal Conference has the duty to verify the habitual absence (physical or moral) of the ordinary minister, whether it be total or in merely that part of national territory;

B) that the lay religious concerned have reached their 18th year of age and have made their first religious profession or an equivalent obligation, and that, moreover, they have received adequate catechetical instruction.

The concession of this indult reminds the National Episcopal Conference and the individual local Ordinaries that they must recall

the observance of those existing norms of the Code of Canon Law regarding godparents, the place, time and registration of the Baptism that have not been abrogated expressly by the « Ordo Baptismi Parvulorum ».

Finally, it is obligatory that the lay religious who has administered the Baptism should opportunely and carefully register it in conformity with the C.I.C. and the Instruction « Sacrosanctum » of the Sacred Congregation for the Sacraments.

I ask Your Paternity to communicate the aforesaid supreme concession to the Superiors General concerned.

I also take this opportunity of expressing my religious respects.

Devotedly in Our Lord,
Edward Heston, C.S.C.
Secretary.

To the Rev. Fr. Peter Arrupe,
President of the Union of Superiors General.

2. Concession of certain faculties

SACRA CONGREGATIO
PRO RELIGIOSIS ET
INSTITUTIS SAECULARIBUS
Prot. N. SP.R. 13/70

DECREE CONCEDING CERTAIN FACULTIES TO RELIGIOUS INSTITUTES

Frequent requests come to the Sacred Congregation for Religious and Secular Institutes asking dispensations from the usual law with the intention of trying out experiments in keeping with the *Motu Proprio Ecclesiae sanctae*. Since the reasons given for certain requests are generally the same and of interest to all similar institutes, on 24 April 1970 the Sacred Congregation in its ordinary plenary session examined the opportuneness of suspending or modifying certain canons.

Having duly considered everything at the aforementioned meeting, the Fathers came to the following conclusions:

1. — It can be left to each institute of pontifical right, on the strength of its own particular right, to erect, re-erect, unite, modify or suppress provinces, the duty still remaining, however, of applying to the Holy See for the first division of the institute into provinces or for their total suppression (cf. canon 494, par. 1). The General Chapter will establish the norm to follow in the erection and modification of provinces and these norms should be inserted into the Constitutions.

2. — The obligation of requesting the apostolic consent for the erection or suppression of an exempt religious house, as established in canons 479, par. 1, and 498 is suspended - except when treating of monasteries of women religious « *sui iuris* » (cf. *Perfectae Caritatis*, n. 7) and the rights of local Ordinaries (Cf. canon 497, par. 1, and *Motu Proprio Ecclesiae Sanctae*, I, n. 34, par. 1).

3. — Whilst respecting the constitutions of each institute that may demand an older age and other special qualities, no one is eligible for the office of supreme moderator of the institute who has not made perpetual profession in it nor completed the 35th year of his age. For all other major superiors (cf. canon 488, par. 8), apart from perpetual profession, 30 years suffice. For the other offices each institute can determine the necessary age, except that of the master of novices, who must not be less than 30.

4. — The norm based on canons 544, par. 2, and 545, requiring testimonial letters for aspirants, is suspended, but the obligation still remains, from the very nature of the matter, to seek all useful information about candidates requesting admission.

5. — It is left to the decision of each institute to determine the length of the retreat to be made at the beginning of the novitiate and for temporal profession (cf. canons 541 and 571, par. 3), but it should not be less than five days and the retreat should take place in the most convenient and worthy manner.

6. — The obligation established by canon 569, par. 3, that the novices of a religious congregation should make their last will and testament before profession of temporal vows, may be postponed to the period immediately preceding perpetual profession.

7. — The obligation of the examination of intention required by canon 552 is suspended.

8. — Canon 607 is suspended, which required that superiors and local Ordinaries should seriously see to it that, apart from case of necessity, nuns should not go out of the house alone. The obligation still remains to guard against any abuses.

In an audience granted on 1 June 1970 to the undersigned Cardinal Prefect, the Supreme Pontiff, Pope Paul VI, deigned to approve of the deliberations taken at the ordinary plenary session. In view of this, the Sacred Congregation for Religious and Secular Institutes hereby, in this Decree, publishes the aforementioned deliberations. What has been established has immediate force, requiring no further executory form.

This present Decree will remain in force until the new code of canon law is promulgated, with nothing to the contrary.

Given at Rome
4 June 1970.

I. Cardinal Antoniutti
Prefect

E. Heston, C.S.C.
Secretary

3. Third Instruction for the correct implementation of the Constitution on the Sacred Liturgy

Sub-heads not part of original document.

The reforms which have so far been put into effect in implementing the Liturgical Constitution of the Second Vatican Council have been concerned above all with the celebration of the Eucharistic Mystery. « For the Holy Eucharist contains the Church's entire spiritual good, that is, Christ himself, our Passover and living Bread. Through his very flesh made living and giving life by the Holy Spirit, he offers this life to men. They are thereby invited and led to offer themselves, their work, and all created things together with him ». In the same way, when the Church assembles to offer the sacrifice of the Mass according to the renewed form of celebration, it is made manifest that the Mass is the centre of the Church's life. Thus the purpose of the

reform of the rites is « to promote a pastoral action which has its summit and source in the sacred Liturgy » and « to bring to life the paschal mystery of Christ ».

This work of renewal has been carried out, step by step, during the past six years; it has prepared the way for the passage from the former Mass Liturgy to the renewed Liturgy outlined in detail in the Roman Missal with the *Ordo Missae* and the General Instruction which it includes. Now it can be said that a new and promising future lies ahead for pastoral, liturgical action; the way is open to make full use of all the possibilities contained in the new Order of Scripture Readings for the Mass and in the abundant variety of forms contained in the Roman Missal.

The wide choice of texts and the flexibility of the rubrics make it possible to adapt the celebration to the circumstances, the mentality and the preparation of the assembly. Thus there is no need to resort to arbitrary adaptations, which would only weaken the impact of the Liturgy. The possibilities offered by the Church's reforms can make the celebration living, moving and spiritually effective.

The gradual introduction of the new liturgical forms has taken into consideration both the overall renewal programme and the great variety of local conditions throughout the world. These new forms have been well received by the majority of the clergy and laity, though here and there they have met with some resistance and impatience.

There were those who, for the sake of conserving ancient tradition, were unwilling to accept these reforms. There were others who, concerned with urgent pastoral needs, felt they could not wait for the definitive reform to be promulgated. As a result some individuals, acting on private initiative, arrived at hasty and sometimes unwise solution, and made changes, additions or simplifications which at times went against the basic principles of the Liturgy. This only troubled the faithful and impeded or made more difficult the progress of genuine renewal.

For these reasons many bishops, priests and laymen have asked the Holy See to intervene. They desired that the Church use her authority to keep and increase that fruitful union of minds and hearts which is the characteristic of the Christian Family's encounter with God.

Such an intervention was not deemed advisable whilst the Liturgy *Consilium* was engaged in bringing about and guiding the work of

renewal. This can now be done on the basis of the final completion of this task.

Bishops as « chief stewards »

First of all the bishops are called upon to exercise their responsibility. It is they whom the Holy Spirit has made rulers of the Church of God. They are « the chief stewards of the mysteries of God, as governors, promotor and guardians of the whole liturgical life of the church committed to them ». It is their duty to guide, direct, stimulate and sometimes correct, but always to be shining examples in carrying out the genuine renewal of the Liturgy. It must also be their concern that the whole body of the Church can move ahead with one mind, in the unity of charity, on the diocesan, national and international level. This work of the bishops is necessary and especially urgent in this case, because of the close relationship between Liturgy and faith, so that what benefits the one, benefits the other.

With the help of their liturgical commissions, the bishops should be accurately informed about the religious and social conditions of the faithful committed to their care. In order to meet their spiritual needs in the best way possible, they should learn to make full use of the means offered by the rites. By thus evaluating the situation in their diocese, they will be able to note what helps and what hinders genuine renewal, and engage in the wise and prudent work of education and guidance, a work which both recognizes the real needs of the faithful and follows the guidelines laid down in the new liturgical laws.

A well-informed bishop will be a great help to the priests who must exercise their ministry in hierarchical fellowship with him. His knowledge will make it easier for them to work together in obedience to him for the more perfect expression of divine worship and for the sanctification of souls.

It is the scope of this document to aid and encourage the bishops in putting into effect the liturgical norms, especially those contained in the General Instruction of the Roman Missal. In order to restore the orderly and disciplined celebration of the Eucharist, the centre of the Church's life as « a sign of unity, a bond of charity », the following rules and guidelines should be kept in mind:

Noble simplicity

1. The recent reforms have simplified liturgical formulas, gestures and actions, according to the principle laid down in the Constitution on the Sacred Liturgy: « The rites should be distinguished by a noble simplicity; they should be short, clear and unencumbered by useless repetitions; they should be within the powers of comprehension of the people and normally should not require much explanation ». Yet this simplification must not go beyond certain limits. This would be to deprive the Liturgy of the sacramental signs and special beauty necessary for the mystery of salvation to be really effective in the Christian community and to be rightly understood — with due instruction — under visible symbols.

Liturgical reform is not synonymous with so called *desacralization* and should not be the occasion for what is called the *secularization of the world*. Thus the liturgical rites must retain a dignified and sacred character.

The effectiveness of liturgical actions does not consist in the continual search for newer rites or simpler forms, but in an ever deeper insight into the word of God and the mystery which is celebrated. The presence of God will be ensured by following the rites of the Church rather than those inspired by a priest's individual preference.

The priest should realize that by imposing his own personal restoration of sacred rites he is offending the rights of the faithful and is introducing individualism and idiosyncrasy into celebrations which belong to the whole Church.

The ministry of the priest is the ministry of the whole Church, and it can be exercised only in obedience, in hierarchical fellowship, and in devotion to the service of God and of his brothers. The hierarchical structure of the Liturgy its sacramental power, and the respect due to the community of God's people require that the priest exercise his liturgical service as a « faithful minister and steward of the mysteries of God ». He should not add any rite which is not contained and authorized in the liturgical books.

2. Sacred Scripture, above all the texts used in the liturgical assembly, enjoys a special dignity: in the readings, God speaks to his people, and Christ, present in his word, announces the Good News of the Gospel. Therefore:

a) The Liturgy of the Word should be conducted with the greatest reverence. Other readings, from past or present, sacred or profane authors, may never be substituted for the word of God. The purpose of the homily is to explain the readings and make them relevant for the present day. The homily is the task of the priest: the faithful should refrain from comments, dialogue etc. It is not permissible to have only one reading.

b) The Liturgy of the Word prepares for and leads into the Liturgy of the Eucharist, forming with it one act of worship. The two parts should not be celebrated separately at different times or in different places.

Special rules for the integrating of another liturgical action or part of the Divine Office into the Liturgy of the Word will be indicated in the relative liturgical books.

No authority to change

3. The liturgical texts composed by the Church also deserve the greatest respect. No one on his own authority may make changes, substitutions, additions or deletions in them.

a) This rule applies especially to the *Ordo Missae*. The formulas which it contains in the official translations may never be altered, not even when Mass is sung. However, some parts of the rite, namely the penitential rite, the Eucharistic Prayer, the acclamations of the people, the final blessing, can be chosen from various alternative formulas as indicated for each rite.

b) The entrance and communion chants can be selected from the Roman Gradual, the Simple Gradual, the Roman Missal or from collections approved by Episcopal Conferences. In choosing hymns for Mass, Episcopal Conferences should consider not only their present-day suitability and the various circumstances of the celebration of Mass, but also the needs of the faithful who will sing them.

c) All means must be used to promote singing by the people. New forms of music suited to different mentalities and to modern tastes should also be approved by the Episcopal Conference. The Conference should indicate selections of hymns to be used in Masses for special groups, e.g. for young people or children; the words, melody

and rhythm of these songs, and the instruments used for their accompaniment, should correspond with the sacred character of the Mass and the place of worship.

Though the Church does not exclude any kind of sacred music from the Liturgy, not every type of music, song or instrument is equally capable of stimulating prayer or expressing the mystery of Christ. Music during Mass must serve the worship of God, and thus should have qualities of holiness and good form, be suited to the liturgical action and the nature of each of its parts, not impede the participation of the whole congregation, and must direct the attention of mind and heart to the mystery which is being celebrated.

Episcopal Conferences will determine more particular guidelines for liturgical music, or, if these do not obtain, local Bishops may issue norms for their own diocese. Great care should be given to the choice of musical instruments; these should be few in number, suited to the place and the congregation, should favour prayer and not be too loud.

d) Great freedom of choice is given for selecting the Prayers, especially on ferial days, when they may be taken from any one of the thirty-four Sunday Masses *per annum*, from the Masses for Special Occasions or from the Votive Masses.

Furthermore, in translating these texts the Episcopal Conference can make use of the special norms issued by the *Consilium*, on January 25, 1969, No. 34, in the Instruction on vernacular liturgical translations for use with the people.

e) With regard to the readings, besides those indicated for each Sunday, feast and ferial day, a wide choice of readings is given for the celebration of the Sacraments and for special occasions. When Mass is celebrated with special groups, texts which are more suited to the group may be chosen, provided they are taken from an approved lectionary.

f) During the celebration of the Mass, the priest may say a few words to the people: at the beginning, before the readings, before the preface, and before he dismisses the people. But he should abstain from adding comments during the Eucharistic Prayer. These words should be brief and to the point, and should be prepared beforehand. If other comments need to be made, these should be entrusted to the

commentator (« leader »), but he should avoid all exaggeration and limit himself to what is necessary.

g) In the Prayer of the Faithful, besides the petitions for the Church, the world and the needy it is good to add some special intentions for the local community. Intentions should not be inserted into the Roman Canon at the Remembrances of the living and the dead. These intentions should be prepared and written down beforehand in the style of the Prayer of the Faithful and may be read by one or several members of the congregation.

If these possibilities are used judiciously, they give such a wide range of choice that the celebrant will have no need to resort to his own private adaptations. Priests should be led to prepare their celebration, taking into consideration the circumstances and spiritual needs of the faithful. They can thus be confident that they are acting within the bounds set by the General Instruction of the Missal.

The bread for the Eucharist

4. The Eucharistic Prayer, of all the parts of the Mass is assigned to the celebrant alone, because of his sacerdotal office. Thus it is forbidden to have some part of it read by a minister of lower rank, by the congregation or by a lay person. This is against the hierarchical structure of the liturgy in which everyone must take part fully carrying out only what is required of him. Therefore the priest alone must say the whole of the Eucharistic Prayer.

5. The bread used for the celebration of the Eucharist is wheat bread, and, according to the ancient custom of the Latin Church, is unleavened.

Though the nature of the sign demands that this bread appear as actual food which can be broken and shared among brothers, it must *always* be made in the traditional form, in line with the General Instruction of the Missal. This applies both to the individual hosts for the communion of the faithful and to the larger hosts which are broken up into smaller parts for distribution.

The necessity for the sign to be genuine applies more to the colour, taste and texture of the bread rather than to its shape. Out of reverence for the Sacrament every care and attention should be used in preparing

the altar bread. It should be easy to break and should not be unpleasant for the faithful to eat. Bread which tastes of uncooked flour, or which becomes dry and inedible too quickly, must never be used.

The breaking of the consecrated bread and the receiving of the bread and wine, both at Communion and in consuming what remains after Communion, should be conducted with the greatest reverence.

Communion under both species

6. A more perfect sharing by the faithful in the sacramental sign comes in the receiving of Communion under both kinds. The occasions on which this may be done are enumerated in the General Instruction of the Roman Missal (No. 242) and in the Instruction of the Sacred Congregation of Divine Worship on extending the possibilities of Communion under both kinds, *Sacramentali Communionem*, of June 29, 1970).

Therefore:

a) Ordinaries, within the limits set by the Episcopal Conference, should not give general permission but should clearly state the occasions and celebrations in which it is given. They should avoid Masses when there may be a large number of communicants. The groups should be limited in number, well ordered and homogeneous.

b) The faithful should be given careful instruction, so that when they receive Communion under both kinds, they can fully understand its meaning.

c) A priest, deacon or ordained acolyte should be present to offer the chalice to the communicants. In the absence of another minister the priest should follow the rite given in the General Instruction of the Roman Missal, No. 245.

The passing of the chalice from one communicant to another or the communicant himself taking the chalice directly are practices which are not approved. In these cases Communion by intinction should be preferred.

d) The office of administering Communion belongs first to priests, then to deacons and, in some cases, to acolytes. The Holy See can grant permission for some other suitable person to carry out this office. Those who have not been appointed must not distribute Communion or carry the Blessed Sacrament.

The manner of distributing communion should follow the prescriptions of the General Instruction of the Roman Missal (Nos. 244-252) and the above mentioned Instruction of June 29, 1970. If permission is given for administering Communion in a different way, the conditions laid down by the Holy See should be observed.

e) Where there is a lack of priests, the Bishop may, with the permission of the Holy See, designate other persons, such as catechists in missionary countries, to celebrate the Liturgy of the Word and to distribute Holy Communion. They may never say the Eucharistic Prayer, but if they find it useful to read the narrative of the Last Supper, they should use it as a reading in the Liturgy of the Word. Thus such liturgical assemblies consist of the Liturgy of the Word, the recitation of the Lord's Prayer and the distribution of Holy Communion with the prescribed rite.

f) In whatever way Communion is administered, it must be done in a dignified, reverent and orderly manner, avoiding any lessening of the respect due to the Sacrament. Attention should be paid to the nature of each congregation, and to the age, condition and preparation of the communicants.

Norms for women

7. The traditional liturgical norms of the Church prohibit women (young girls, married women, religious) from serving the priest at the altar, even in women's chapels, houses, convents, schools and institutes.

In accordance with the rules governing this matter; women may:

a) proclaim the Scripture readings, with the exception of the Gospel. Modern technical means should be used so that everyone can easily hear. Episcopal Conferences may determine more concretely a suitable place from which women may read the word of God.

b) offer the intentions for the Prayer of the Faithful;

c) lead the congregation's singing; play the organ and other approved instruments;

d) give the explanatory comments to help the people's understanding of the service;

e) fulfil certain offices of service to the faithful which in some places are usually entrusted to women, such as receiving the faithful

at the doors of the church and directing them to their places, guiding them in processions and collecting their offerings in church.

8. Special care and attention is due to the sacred vessels, vestments and church furnishings. If greater freedom is given for their material and design, it is to give different nations and different artists the widest possible scope for applying their talents to divine worship. However, the following should be kept in mind.

a) Things which are used for worship must always be « durable, of good quality according to contemporary taste, and well adapted for sacred use ». Thus things in common, everyday use should not be employed.

b) Chalices and patens should be consecrated by the Bishop before they are used; he will judge whether or not they are suitable for the Liturgy.

c) « The vestment common to all ministers of whatever rank is the alb ». The practice of wearing only a stole over the monastic cowl or ordinary clerical clothes for concelebration is an abuse. It is forbidden to celebrate Mass or perform other sacred actions, such as the laying on of hands at Ordinations, the administering of other sacraments or the giving of blessings, while wearing only a stole over non-clerical clothes.

d) The Episcopal Conferences may decide whether materials other than those traditionally used may be employed for Church furnishing and vestments. They should inform the Holy See of their decisions.

Episcopal Conferences may also propose to the Holy See adaptations in the design of sacred vestments in conformity with the needs and customs of their regions.

Place of celebration

9. The Eucharist is normally to be celebrated in a sacred place. It is not allowed to celebrate Mass outside a church without a real need, according to the judgment of the local Ordinary within his own diocese. If the ordinary gives permission, careful attention should be given to the choice of a suitable place and that the table is fitting for the Eucharistic sacrifice. As far as possible, Mass should not be celebrated in refectories or on tables normally used for meals.

10. In applying the liturgical reform, bishops should give special attention to the fixed and dignified arrangement of the sacred place, especially its sanctuary, in accordance with the norms of the General Instruction of the Roman Missal and the document *Eucharisticum Mysterium*.

Temporary arrangements made in recent years should gradually be given a final form. Some of these provisory solutions, already reproved by the *Consilium*, are still in use though they are liturgically and artistically unsatisfactory and render difficult the worthy celebration of Mass.

With the help of diocesan committees on liturgy and sacred art and after consultation if necessary with other experts and the civil authorities, a detailed study should be made of new building projects, and a review of temporary arrangements; so that churches should be given a definitive arrangement which respects any artistic monuments, adapting them as far as possible to present day needs.

11. To make the reformed liturgy understood, a great deal of work still remains to be done in translating accurately and in publishing the new liturgical books in vernacular languages. They must be translated in their entirety and must replace all other special liturgical books previously in use.

If the Episcopal Conference find it necessary and useful to add other formulas or make certain adaptations, these may be introduced, after securing the approval of the Holy See, and should be distinguished typographically from the translation of the official Latin text.

It would be better not to hurry the work of translation. With the help of many experts, not only theologians and liturgists, but also writers and poets, the vernacular liturgical texts will be works of real literary merit and of enduring quality, whose harmony of style and expression will reflect the deeper riches of their content.

In publishing the vernacular liturgical books, the tradition of not indicating the names of the authors and translators should be retained. These books are destined for the use of the Christian community. They are prepared and edited only with the mandate and authority of the hierarchy; they should not depend on the decisions of private individuals; this would harm the freedom of the Church and the dignity of her Liturgy.

12. When liturgical experimentation is seen to be necessary or useful, permission will be granted in writing by this Sacred Congregation alone, with clearly defined norms and under the responsibility of the competent local authority.

With regard to the Mass, those faculties for conducting experiments which were granted in view of the reform of the rite are no longer valid. With the publication of the new Roman Missal, the norms and the form of the Mass are those given in the General Instruction and the *Ordo Missae*.

Adaptations already foreseen by the liturgical books should be defined more particularly by Episcopal Conferences and submitted to the Holy See for confirmation.

If wider adaptations are necessary, in accordance with No. 40 of the Constitution *Sacrosanctum Concilium*, the bishops should make a detailed study of the culture, traditions and special pastoral needs of their people. If they find there is need for some practical experimentation, this should be done within clearly defined limits. Experiment should be carried out by well prepared groups, under the direction of judicious men specially appointed for the task; they should not be made with large congregations, nor should they be given publicity. They should be few in number and carried out for periods of no longer than one year, after which a report should be made to the Holy See. The liturgical changes requested may not be put into effect while awaiting the reply of the Holy See. If changes are to be made in the structure of the rites or in the order of parts as given in the liturgical books, or if actions differing from the traditional ones or new texts are to be introduced, a complete outline and programme of the modifications should be proposed to the Holy See before any experiments are begun.

Such a procedure is required and demanded both by the Constitution *Sacrosanctum Concilium* and by the seriousness of the matter.

13. Finally, it should be remembered that the liturgical renewal set by the Council affects the whole Church. It requires both theoretical and practical study in pastoral meetings, with a view to educating the faithful to make the liturgy a living, uplifting and central part of their lives.

The present reform aims at presenting liturgical prayer as it should

be, flowing from centuries of living, spiritual tradition. The work of the whole people of God, structured in its variety of orders and ministries, should be visible in the way the reform is carried out. For only in this unity of the whole body of the Church can the Liturgy's efficacy and authority be guaranteed.

The pastors of the Church, by their willing fidelity to the norms and directives of the Church, and in a spirit of faith which abandons all personal and individual preferences, are in an especial way the ministers of the common Liturgy. By their example, by their deep understanding, by their dauntless preaching, they can bring about that flowering growth which the renewal of the Liturgy requires. They will listen to the needs of the present day in a way which is far from a secularism and arbitrary attitude which would seriously threaten the liturgical reform.

By the mandate of Pope Paul VI, the Sacred Congregation for Divine Worship prepared this Instruction. The Supreme Pontiff approved and confirmed it by his authority on September 3rd of this year, and ordered that it should be published and observed by all whom it concerns.

From the Office of the Sacred Congregation for Divine Worship, September 5, 1970.

BENNO Card. GUT
Prefect

A. BUGNINI
Secretary

4. A decree of the Sacred Congregation for the Clergy on the « Missa Pro Populo »

In accordance with the Apostolic Letter *Mysterii Paschalis* issued Motu Proprio on 15 February 1969 by the Supreme Pontiff Paul VI (A.A.S., vol. LXI, 1969, p. 222) the new General Roman Calendar came into force on 1 January 1970.

As noted in the commentary on the new Calendar, serious reasons dictated the introduction of several changes or suppressions in respect of the previous Calendar. Hence this Sacred Congregation for the Clergy, in view of the present circumstances, and having sought the

vote of the Episcopal Conferences concerning the obligation of the Mass *pro populo*, decrees the following by order of the Supreme Pontiff:

For those obliged to celebrate Mass *pro populo* the obligation is limited to each and every Sunday of the year, and to the feasts of precept in force locally. However, rescripts hitherto granted which restrict the obligation still further, remain valid until their expiry.

The present decree comes into force on 1 January 1971.

Rome, 25 July 1970.

Signed: J. Cardinal Wright

Prefect

P. Palazzini, *Secretary*.

VII. PONTIFICAL MAGISTERIUM

1. Plan for Authentic Christianity

Sept. 30 General Audience

« Not everyone who says to me, Lord, Lord, shall enter into the kingdom of heaven, but he who does the will of my Father who is in heaven ». These are celebrated words of Jesus Christ, Our Lord. We choose them today as the theme for Our brief reflection, remaining always attentive to that great event, the Council. It should not have been in vain that this event occurred in our days, but it ought to imprint a moral renewal upon our Christian living.

This was the predominant thought in the mind of Our venerated Predecessor when he summoned the Council: « The Christian, Catholic and Apostolic spirit of the entire world », he said, « awaits a leap forward towards doctrinal penetration and the formation of consciences, from renewed, serene and tranquil assent to the whole of the Church's teaching in its entirety and precision, such as still shines forth from the Council acts of Trent and the I Vatican Council, and in the most perfect correspondence to the fidelity of authentic doctrine. This can, however, be studied and expounded through the forms of enquiry and literary formulation of modern thought » (AAS, 1962, p. 792). For this reason the Council wished to assume the character of a mainly pastoral magisterium.

Need to act

The thought behind the Council's moral intention often recurs in its teachings. For example, in the Decree on Ecumenism. This might seem in itself to be remote from directly personal and moral themes, but in it we find: « There is no true ecumenicism without interior conversion » (*Unit. redint.* 7). In the Constitution on the Liturgy we find conversion and penitence spoken of as the conditions for arriving

at contact with Christ in celebration of the holy mysteries (No. 9). This link between doctrine and morality occurs throughout the gospel. The Lord was Teacher of truth and life at the same time. He instructed us with his words and his example. He left us no books, but he did leave us a new form of existence, which is transmitted and guided by a magisterium and a ministry (each an authentic successor of his redeeming mission). It consist in supernatural vivification in grace, that is, in the Holy Spirit.

Interior conversion

Consequently, if we wish to receive the Council's influence, we have to ask ourselves what we want to do with it. Knowing is not enough: it is necessary to act. There are two ways of understanding the application of that knowledge. The first is that of extension, that is, by means of doctrinal and canonical deductions. We will not speak about these now, partly because, if not guided by the Magisterium of the Church, this course can carry us beyond the Church's teachings and intentions. The second way of putting knowledge of the Council into practice is the way of profundity, that is, by means of interior reforms in our souls and in the Church's life, so that the Council may have a really renewing effect. This will be especially true of our understanding of our membership of Christ and the Church, participation in the Church's life (of prayer and of action), recourse to our consciences, responsible use of our liberty, commitment to our personal sanctification, spread of the Christian spirit and vocation, the effort to get closer to our separated Christian brethren and the confrontation between Christianity and the modern world. All this is to recognize the positive values and needs to which we can devote our service. To sum it all up, we must do everything with increased love for Holy Church. Christ's mystical Body and the historical and vital continuation of him, for which he shed his redeeming blood.

We could distinguish various fields and forms of this application of the Council. We could begin by making the exterior, juridical reforms our own, with filial trust. They are authentically derived from the Council: first, liturgical reform, without harassing criticisms and arbitrary alterations: likewise, the structural reforms of the ecclesial community. It would already be a great result of the Council if we

were all to give prompt and precise assent to these exterior innovations, which are so closely linked with renewal of ourselves and of the Church. This is the canonical application.

Theological application

The other kind of application is the spiritual one. The volume containing the Council's Constitutions and Decrees can serve as a book of spiritual reading and meditation. It has beautiful passages, full of wisdom and historical and human experience. They deserve meditation and can become food for the soul. God's Word is so widespread now and so responsive to the human requirements of our age, that we can all go to school to it. Its lesson ought not to be missed, for it can well lead Christians of today towards the call of a listening silence, the vocation of the heart which allows the Lord's Truth to become the spirit and life of its existence. The simple, plain, authoritative form of the Council's teachings is itself a lesson in evangelical temperament, pastoral style and imitation of the Lord. He made himself our model: « Learn of me, for I am meek and humble of heart » (*Mt.* 11,29). This is the spiritual application.

And there is another application, still in the moral field. It is the theological application. Action follows being: Being is known to us from study of the truth. Theological truth presides over the moral order. That concept of life which is presented to us by the plan of salvation and was outlined by the Council's theology, contains the higher law which we ought to follow. From the concept of what we are as Christians arises the imperative of what we ought to be in order to correspond to our definition. From being comes ought to be, that « doing the will of the heavenly Father », according to Jesus' command which we have mentioned. It is obligatory over and above religious expression itself, when this is devoid of any content that is in conformity with the divine will.

This is how we ought to look for a basis for moral life such as the Council expounded to us, reflecting the gospel. We ought to do this if we wish to apply renewal, *aggiornamento*, faithfully and happily. This call back to theological principles subordinates the precepts of the moral life to them. It puts them under examination, on several grounds. There is the ground of priority: « we must obey

God rather than men » (*Acts* 5,29) — whence the value of martyrdom. Then there is the ground of abrogation: as when the purely legal prescriptions of the Mosaic law were repealed, as we learn from the teaching of the early Church, especially of Saint Paul (cf. *Acts* 15; *Gal.* 2,16). Then there is possible reform of civil, or canonical law, when it is not an expression of the natural law, which is itself divine law inscribed in the human being (cf. *Mt.* 5,17-20; *Rom.* 2,14). Finally, there remains the obligation of obedience to the prevailing order in civil society (*Rom.* 13,7) and in ecclesiastical society (*Hebr.* 13,17; *Lk.* 16,10).

But did not the Lord say, « The truth shall make you free »? (*Jn.* 8,32; *Gal.* 5,1). Yes. But this truth which liberates from the errors and arbitrariness of human lack of wisdom and love of force, binds the will that knows it in conscience, in a stronger, more logical and more responsible way. It brings man under the law of the Spirit, that is, the law of grace and charity, from which comes that higher call to union with Christ, to imitation of him, to love of God and one's neighbour (*Mt.* 22,39; *Rom.* 13,9; *Gal.* 5,14), to self-abnegation, to service of one's neighbour, to sacrifice, to sanctity. The Council quite strongly recommends us to reflect on this plan for authentic Christian moral life (cf. *Lumen Gentium* 40; *Optatam totius* 16, etc.). If we do this and make this life our own, then the Council will have some of its best results. It will not be a short-term undertaking, but it will be a salutary one.

2. Man's moral conscience must be strengthened

General audience, October 7th

One of the fundamental questions involving the whole human life, especially today, is the question concerning principles of action, criteria of the moral order, rules on what to do. The question is such a basic one that many questions arise during discussions of the problems. People ask: Is there an order, a rule, a law, which governs, pre-ordains, and obliges man to act in a certain manner? Is not man free? This question becomes so pressing and so over-simplified that it seems to turn into another: in the last analysis, is not man's real « law » moral indifference, that is to say, anarchy? These and similar questions are posed not only by the thinker who, by dint of destructive

criticism, denies the absolute reasons of thought and being. He succeeds in demolishing the basis of every moral obligation and abolishes every moral obligation and abolishes every so-called « repression »; he grants his disciples a licence to do everything and to do nothing, to live completely according to their instincts. These questions are also posed intuitively by not a small part of the new generation, and are expressed in practice by habitual attitudes of contestation, rebellion, revolution. And all for one purpose: change, without having any clear idea of how, or why, with the net result: to enjoy oneself.

When Paul, then known as Saul, was thunderstruck at the gates of Damascus by the unexpected vision of Jesus in heaven, he asked two questions: « Who art thou, Lord? » and « What wilt thou have me do? » (*Act.* 9,3-5). We refer to this miraculous event as the conversion of Saint Paul, who was thus destined to convert the world to Christianity. Notice the two queries: they are concerned with the knowledge of Christ and a new line of action. Once we know Christ, an imperative need and a command to act arise, immediately and logically. A Christian is a man who acts in conformity with this new nature of his. He has a style of his own, he has a life-plan, and, if he be truly faithful to his Christian vocation, he also has the strength and the grace to carry it out.

The Council's Teachings

The Council summons us again to this renewal of human activity: the Christian moral order (cf. *Inter mirifica*, No. 6; *Gaudium et spes*, No. 87, etc.). We thus once more refer to the great teaching which the Church providentially expounded to our time. The formula which the Council gives is a simple one, but the reality to which it refers is quite complex. It involves a number of elements which belong to an organic plan of truth: truth about God, about man, about revelation and the story of salvation. More, it tells us particularly about the existence of a moral obligation, a responsibility, a duty, which commits the whole of life; it tells us about law and the authority which interprets and promulgates it, about liberty, about conscience, about natural law, about grace, about sin, about virtue, about merit, sanctions, and so on. This being so, our first impression is a discouraging one. This concept of Christian morality appears too complicated!

It is all a system, and today it is easy to be against « systems ». Especially in the practical field, there is a desire for simple ideas, clear formulas, elementary language. This develops into weighty volumes of law codes, full of prohibitions and precepts; it ends up in casuistry and legalism. But modern man wants a modern morality.

This is a quite widespread and important assertion. It is something to think about. It needs to be thought about because it is true that today we need to reflect about moral problems and strengthen our moral conscience. We ought to go back to first principles in order to acquire sure, working convictions. We should try to see how the progress made in the modern sciences — especially psychology, medicine and sociology — enter the framework of knowledge of man, what we call anthropology. The science of action, that is, morality, derives from that picture, and we have to see whether many ways of behaving and many forms of conduct are reasonable today or not. We should try to see how to apply constant moral principles to new needs and aspirations belonging to our time. The Council desires that studies in moral theology should be perfected (*Optatam totius*, 16).

Tendencies to Simplification

And we ought to reflect that in this field of morality, whether theoretical or practical, there is a general tendency to simplify. It would be possible to make a study of the various aspects of this simplification. They often end up by mutilating the moral order. By so doing they go against that wise old adage: *bonum ex integra causa*: good results from the integrity of its component parts. A quite fashionable simplification today, for example, is one regarding the moral law, both positive and natural. There are some who even challenge the existence of a stable and objective natural law. Progressive permissiveness is triumphant. But we shall have to look and see whether this permissiveness is based on reasonable acceptance of the modern trend. We have to ask whether it does not go against inviolable rules, and whether it produces good fruit — « by their fruits you shall know them », Jesus said (*Mt.* 7,20). Whether it eliminates the notion of good and evil, whether it does not deprive the human personality of that vigour which comes from self-mastery, respect for others, and the measure which is due

to the requirements of life in society. We must finally ask whether it does not forget a fundamental criterion of progress. Progress does not always consist in abolishing working rules, but lies rather in discovering new rules. It is from observance of these that true progress and human perfection come, from rules which favour social justice and those which hinder certain forms of moral degeneration, such as war, polygamy, breaking one's given word, violating treaties, and so on. Permissiveness may degenerate into licentiousness.

The Higher Precept

Another simplification consists in maintaining that conduct is governed by the situation in which we find ourselves. You have all heard of this. Certainly, the circumstances, the situation, are an element which conditions the human act. But this act may not prescind from higher and objective moral norms, though the situation tells us whether and how they are applicable to the concrete case. Limiting the judgement which directs an action to the situation itself can mean justifying opportunism, inconsistency, cowardice. So forget about character, heroism and true moral law! Man's existence may not overlook his essence (cf. *The Holy Office's Instruction* of February 2nd, 1956, A.A.S., p. 144-145; Pius XII, Allocution of April 18th, 1952, *Discorsi*, XIV, p. 69 sq). Not to mention that conscience, to which situation morality appeals, conscience, alone and unenlightened by transcendent principles, unguided by an authoritative magisterium, cannot be the infallible arbiter of the morality of an action. The conscience is an eye which needs light.

We might go on in this vein, but We prefer to conclude with a consoling response to that rightful desire to have the whole of the moral law summed up in a simple and comprehensive synthesis. That response was given by Christ himself. He was asked what is the first and highest precept of the whole divine law, which was expressed in the Mosaic Law and had developed into all the legal formalism of the time. You know the answer he gave. It was twofold, and it sums up « all the Law and the Prophets ». One part of it is vertical, as we say today, and it is the source of the other, which is horizontal. That law is: Love God and love your neighbour (*Mt.* 22,36 sqq.). This is the synthesis, with all its implications. This is the Gospel. This is

life: « Do this and thou shalt live » (*Lk.* 10,28), we conclude with Jesus.

3. Torture, violence and terrorism

General Audience, October 21st.

Faithful to the duty placed upon us by the Council, we are seeking to remind people of certain general ideas proclaimed by the Council teachings concerning human activity, in the certainty that we are linking our words on the one hand to the teaching of Christ, and on the other hand to the problems and needs of today's world. It is our duty to favour the formation of a way of thinking and behaving that will better correspond to the true moral progress of mankind and society, even if we express ourselves in these weekly meetings in a manner that is informal, popular, very simple and in no way exhaustive. But we wish you to know that the exercise of this humble ministry gives us an awareness of our apostolic responsibility. We feel constrained to express our judgment, not because of a direct and specific competence, which we do not claim to have in the questions proper to this world but because of the connection that every human question has with the global concept of life and its supreme purposes, and also because of the critical gaze that from every side, including the profane, fixes itself upon us, in order to see if we really do have a universal function of doctrinal and moral magisterium. To the surprise of not a few there reappears, strangely vindicated, the saying of St. Paul: « The spiritual man judges all things » (*1 Cor.* 2,15), a saying that found an echo, with the force proper to the Middle Ages, in the famous and disputed statement of Boniface VIII, who said that « *ratione peccati* », that is, under the transcendent moral aspect, in relation to God, « every human thing is subject » to the power of the keys of Peter (cf. Denzinger, *Enchiridion Symbol.* 873-874). Recently, for example, following a criminal abuse of power which occurred on a pagan island in the Pacific, a local newspaper asked. « What does the Pope say about it? ».

Torture not to be tolerated

These introductory words will convince you that it is our painful duty to call upon men of good will to reflect upon certain happenings

in today's world, happenings which of themselves, through their extraordinary nature and their seriousness, and through the fact that they are repeated — which goes beyond the individual episode and seems to indicate an unexpected moral decline — outrage the sensibilities of all. What happenings? Cases of torture, for example. They are spoken of as a widespread epidemic in many parts of the world; their centre is said, perhaps not without certain political intentions, to be in a great country, which is undergoing the stresses and strains of economic and social development, and which has hitherto been honoured by all and considered free and wise. Now torture, that is, cruel and inhumane police methods, used to extort confessions from the lips of prisoners, is to be openly condemned. In the present age it is inadmissible, even though it be used for the purpose of exercising justice and defending public order. It is not to be tolerated, even if it is used by subordinate bodies without the mandate and permission of the higher authorities, upon which may fall the responsibility for such illegal and dishonouring oppression. It must be disowned and abolished. It offends not only the physical integrity but also the dignity of the human person. It degrades the sense and the majesty of justice. It arouses implacable and contagious feeling of hatred and revenge. Where it has been possible, we have deplored and sought to dissuade from recourse to such barbaric methods. The Church authorities and Catholic public opinion have raised their voice against such iniquitous abuse of power. These categorical affirmations are expressed as a basic principle, because we have no right to express ourselves on the authenticity of certain fact, especially since there have been denials and corrections, issued on several occasions by qualified bodies and special enquiries.

« *Theology of Revolution* »

Likewise, these affirmations are not intended to justify individual or collective violation of public order, which may have given the guardians of that order a pretext for such excesses. Indeed we find here another category of misdeeds which the Christian sense of social life cannot admit as licit. We speak of violence and terrorism employed as normal means for the overthrow of the established order, when the latter is not itself invested with the open, violent and unjust pattern of an unbearable oppression which is not otherwise capable of being

reformed. This mentality and these methods are also to be deplored. They cause unjust harm and provoke sentiments and methods that are destructive of community life, and they lead logically to the lessening and loss of liberty and of social love. The so-called theology of revolution is not in accord with the Gospel spirit. To see Christ, who reformed and renewed human conscience, as a radical subverter of temporal and juridical institutions is not an exact interpretation of the Bible texts, nor of the history of the Church and of the Saints. The Council spirit places man in relationship with the world in completely different terms (cf. *Gaudium et Spes*; *Dignitatis Humanae*, 11-12; also the rich bibliography on the question, e.g. Le Guillon, in *Evangile et Révolution*; *La violenza, Settimana degli Intellettuali cattolici Francesi*, 1967; *Violenza o non Violenza*, ed. Ekklesia; Schutz, *Violence des pacifiques*, Taizé, 1968; Cullman, *Jesus et les révolutionnaires*, 1970; *La tentazione della violenza*, in *Civiltà Cattolica*, May 1968; etc.).

Murderous repression

What shall we say of murderous repressions, not only against armed rebel formations, but with regard to the unarmed and innocent populace? What shall we say about heavy-handed, intimidating oppressions of whole countries? Everyone sees that warfare is continuing in the world. A judgment becomes all the more difficult and qualified the further it is removed from adequate knowledge by the complexity of the happening and of their component elements. But here too condemnation, at least in principle, cannot be passed over in silence. We are not for war, even if it can still alas today sometimes be forced on a country by supreme necessities of defence. We are for peace. We are for love. We continue to hope for the liberation of the world from every destructive, murderous conflict. It is always and increasingly our wish that the aspirations for justice, right and progress will find peaceful, human and Christian ways within the international institutions founded or yet to be founded for that purpose.

Hijackings, kidnappings, drugs

The list of the things we deplore is not yet finished: aircraft hijackings, kidnappings, armed robbery, clandestine trading in drugs, and

so many other criminal actions which fill our daily news would call for denunciation and moral condemnation by us. It is a comfort to us to sense the solidarity of public opinion in deploring these happenings. Would that public opinion were likewise of one mind in seeking out logically the causes of such aberrations! We are also sustained by the love we have even for the man who does wrong, and we keep in our heart an unquenchable trust in the restoration to humanity of every countenance that bears the reflection of the face of God. We believe, in fact, in the goodness and mercy of God and in the redemption of Christ.

4. The Church in a changing world

General Audience, October 28th.

We propose to you a thought, the motif of which each of you can continually find within you, in your own consciousness. This thought concerns the great phenomenon, which we may call universal, of the changes that we witness and in which we ourselves participate, in the order of things.

Everything changes, everything evolves before our eyes, in the social, cultural, practical, economic fields; in every field, we can say. Ordinary life is caught up in these changes, which we meet with in the usual instruments of home and work, in the customs of the family and of the school, in relations with the world transformed by news belonging to everyone and coming from everywhere, in travelling, in behaviour, in ways of thinking, in business and in culture, even in religious life. Everything is moving, changing, evolving, everything is racing towards a future in which we are already living in our dreams. The Council too reminded us of this (cfr. *Gaudium et Spes*, No. 5, ss.).

The vanity of life

This is a fact of general order, which arouses in us many thoughts, each of which may become an outlook, philosophical or practical, of great interest, and based on unquestionable facts, and therefore rich in a respectable wisdom of its own. For example, is it not true that, if everything changes, then everything declines, everything passes,

everything dies? Our times give us a magnificent and at the same time heart-rending vision of the precariousness of things and men: and therefore, after so much legitimate pride in the achievements of progress, do they not offer us a distressing lesson on the vanity of life?

Do you know that book of the Bible which is entitled « Ecclesiastes », that is, the preacher? It is one of the Sapiential Books, which literary tradition attributed to Solomon, but which was actually written at a later date. This book, without teaching absolute pessimism, looks at worldly things with pitiless sincerity, seeing them all to be disappointingly short-lived, beginning with the famous words: « Vanity of vanities, all is vanity. What does man gain by all the toil at which he toils under the sun? » (*Eccl.* 1,2-3).

And have you ever considered to what an extent reflection on time and on history has penetrated modern thought, presenting a variety of philosophical and scientific systems, by which our culture is fascinated and tormented? Take, for example, evolution, historicism, relativism, and so on (cfr. J. Mouraux, *Le mystère du temps*). The importance attached in practice to this primary and elusive value, time, emphasizes the appeal of modernity, fashion, novelty, the cult of speed, for the man of today... We live in time; and time begets and devours all its children. Time is money, it is said. Times conditions everything. It is the master of everything.

Consistent and constructive renewal

So it seems, at least. Hence an extreme conclusion, applied to the human and religious field: so man, too, changes? So religious truths, the dogmas, change? So nothing permanent exists? And those who support the claims of stability are living in a dream-world? Tradition is old age? And so-called progressivism, youth? Therefore a law handed down from the past, though rational and « natural », could be repealed and declared obsolete? And a faith, presenting us with dogmas formulated in the times and language of ancient cultures, dogmas to be accepted as unquestionable truths, would be intolerable in our days? And ecclesiastical structures, which count their age in centuries, could be replaced by others of new and brilliant invention?

You see how many questions there are. And you certainly see, too, what repercussions they have in post-conciliar discussions. Many of them make use of a word, the famous *aggiornamento*, not as a prin-

ciple of consistent and constructive renewal, but as a destructive pickaxe, which has usurped the force of the freedom « with which Christ has set us free » (*Gal.* 5,1).

We do not claim to answer these aggressive questions now. We venture to submit them for your consideration merely to stimulate you to seek some adequate answers, if only to avoid the catastrophic consequences that would result from the conclusion that no norm and no doctrine is qualified to endure in time, and that any change, however radical it may be, may very well be adopted as a norm of progress, contestation or revolution. They are extremely complex questions, but not unanswerable.

The pilgrim Church victorious over time

We all realize, we believers particularly, that something remains in the succession of time, and must remain, if civilization is not to be transformed into chaos, and Christianity is not to lose all *raison d'être* in modern life.

Let two remarks suffice for the present. First: whence does human and social progress draw the strength to attract the conviction of men, especially its promoters and supporters, if not from an appeal to a demand for justice, for ideal human perfection, inborn and higher than the law itself, a demand that we find inscribed in the very being of man, as a « natural law », which must be given a juridical expression, binding on the whole community? Second: Can we ignore the Christ of the past, the historical Christ, Christ the teacher, if we wish to profess an authentic Christianity? Christianity is anchored to the Gospel, where we read, among the other words of Christ: « Heaven and earth will pass away, but my words will not pass away! » (*Mt.* 24,33). And again, as if spanning the centuries with a bridge which is called tradition, the imperative and prophetic voice of Jesus rings out: « Do this in remembrance of me »... « For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes » (*1 Cor.* 11,25-26). And what is this institution, which keeps alive the memory of the historical Christ to wait for him at the end of the future centuries, if not the Catholic Church, a pilgrim in time, but victorious over time?

These are profound thoughts, to restore stability and progress to our times.

VII. NECROLOGY

Coad. Joseph Ardanaz

* Ardanaz, Spain 22.1.1914, † La Almunia de Da Godina, Spain, 7.6.1970, age 56, 12 profession.

An exemplary religious, he was always attentive to the practices of the Rule, ever anxious, even during his last illness, about the particulars of his work in the house. He suffered greatly during his last few months but offered his sufferings generously to God for the good of the community, the Congregation and the whole Church.

Fr. Leo Bravo

* Mendoz, Argentine 12.7.1926, † Salta, Argentine, 22.9.1970, age 44, 25 profession, 14 priesthood.

He found his vocation among the scouts at Mendoza. Later he distinguished himself as Prefect of Studies, knowing how to encourage study and order in his pupils. His delicate soul suffered extremely at any lack of charity among the confreres.

Coad. John Camejo

* San José de Mayo, Uruguay, 27.1.1890, † General Piran, Argentine, 7.9.1970, age 90, 42 profession.

Of exemplary piety, he was scrupulously observant of the rules, a quiet and self-sacrificing worker, leaving behind an edifying example of simplicity and love for the Congregation.

Fr. Alvin Castellaro

* Morteros, Argentine, 16.3.1913, † Moreno, Argentine, 13.8.1970, age 57, 39 profession, 29 priesthood, 9 rector.

A man of enterprise, he dedicated himself completely to gaining souls for Christ, among the boys, young men and in the missionary parochial apostolate. God called him suddenly in the full fervour of his work.

Coad. Dominic Chirico

* Ceglie Messapico, Italy, 7.10.1879, † Messina, Sicily, 2.10.1970, age 90, 52 profession.

He came to the Salesians as an adult. World War I took him away again after only a few months of religious life. Returning to community life after a long absence he took it up with fervour and a spirit of sacrifice, working generously at all his tasks.

Coad. Augustine Conti

* Vecciano, Italy, 8.1.1887, † Calcutta, India, 21.10.1970, age 83, 62 profession.

He was one of the first eleven Salesians who, under the leadership of the unforgettable Mgr. Mathias, arrived at Shillong at the beginning of 1922 to start the Salesian work in India. He worked humbly in several houses of North India, sharing generously in the initial pioneer sacrifices. Forced by age to retire, he spent his last years in our aspirantate at Bandel, in Bengal, close to the Sanctuary of Our Lady, to whom he was deeply devoted. His love of Don Bosco was also well known.

Coad. John Costamagna

* Cherasco, Italy, 14.8.1882, † Cairo, Egypt, 13.3.1970, age 87, 68 profession.

He was a typical Brother of the old type, trained at the Oratory at Valdocco, of which he always spoke with fond affection. He passed the greater part of his life in the Middle East. He was a band-master and had charge of the theatre, which his many talents served in a useful way in the education of the boys. He was cheerful, jovial, sociable and dynamic, loving a joke even in the last years of his life, which he spent in almost continuous, fervent prayer.

Fr. Peter Farina

* Bollate, Italy, 29.12.1897, † Colle Don Bosco, Italy, 6.9.1970, age 72, 48 profession, 40 priesthood, 21 rector.

Whilst celebrating Sunday Mass he was suddenly taken ill and at once offered himself as a victim for the salvation of souls, dying a few hours afterwards. His life was truly one of continual priestly immolation, as a prisoner during World War I, as a missionary in the East, during illness. He was a rector, then confessor, but above all

he was a much loved and esteemed friend, knowing how to win hearts by his simplicity, goodness and serenity, infusing into them his own ardent love for Our Lord, for Mary Help of Christians and Don Bosco.

Fr. Joseph Foglia

* Alba, Italy, 19.7.1900, † Goa, India, 22.9.1970, age 70, 49 profession, 42 priesthood, 27 rector.

He spent 47 years on the Missions in perfect and faithful dedication to souls and the poor. Those were years of great sacrifice in his affection for the Khasi people living at the most isolated part of the Mission. In his latter years his health often suffered but as soon as he recovered he returned at once to his apostolic work.

Fr. Joseph Gallazzi

* Busto Arsizio, Italy, 13.1.1940, † Banpong Ratburi, Thailand, 1.5.1970, age 30, 12 profession, 2 priesthood.

He had been only two days assistant parish priest and was on his way to administer the last sacraments to a dying person when he himself collapsed, hitting his head on the ground; a few hours later he died. He was a man of sacrifice, enterprising, and as a teacher, assistant and Prefect of Studies exemplary, active, friendly and patient, winning the hearts of teachers and pupils alike. One could foresee a great apostolate for him — but God had other plans.

Coad. James Guidoni

* Camugnano, Italy, 12.12.1903, † Darfo, Italy, 20.8.1970, age 66, 39 profession.

He was a fine Salesian, a worker, pious, dedicating himself to the boys in Don Bosco's own style for nearly 40 years, especially at Chiary, where he is fondly remembered. His mode of life helped others to realize that happiness consists in serving others and making oneself useful in the house. His special joy was to serve and care for the sick.

Fr. John Greiner

* Hiltersreid, Germany, 7.3.1905, † Munich, Germany, 15.8.1970, age 65, 46 profession, 40 priesthood, 16 rector, 16 provincial.

As a young cleric he went to Brazil and spent his most energetic years there. After World War II he was provincial in Germany, then

in Brazil, and under him the Salesian work developed greatly. His primary concern was to preserve the Salesian spirit among the confreres. On account of health he returned to Germany and worked zealously at the Mission Office, succeeding in getting great help for our houses in South America. He died on the feast of the Assumption, just as the new Salesians were making their religious profession.

Fr. Lawrence Kapczuk

* Derewiczna, Poland, 26.7.1903, † Cracow, Poland, 17.9.1970, age 67, 45 profession, 36 priesthood, 18 rector.

He was one of the best loved and venerated confreres of the province, kind to all, delicate in his duties as Rector, Provincial Consultor and parish priest. He loved the confessional, the pulpit and religious instruction. For several years he was Dean of the archiepiscopal Curia of Cracow. Right up to the last moment he dedicated himself to hearing confessions, spending long hours there.

Fr. Leo Knoll

* Herscheimweyler, Germany, 28.1.1888, † Lima, Peru, 17.10.1970, age 82, 58 profession, 49 priesthood.

His principal mission was at Chachapoyas, Peru, working there for 33 years with Salesian Bishop Ortiz. He was a zealous and self-sacrificing missionary, a quiet and indefatigable worker, with the great gift of prayer.

Coad. Emanuel Lopez

* Requeijo, Spain, 15.2.1890, † Bernal, Argentine, 25.9.1970, age 80, 56 profession.

He was a model coadjutor, humble and pious, a good and faithful servant. Working in the Pampas missions he was the indefatigable companion of the missionaries wherever they journeyed with primitive animal transport. As infirmarian at Bernal he took great care of the sick confreres, finding in very early morning prayer the fortitude for his exhausting day's work.

Fr. Stanislaus Lukaszewski

* Szczekociny, Poland, 12.4.1885, † Kielce, Poland, 10.3.1970, age 84, 66 profession, 56 priesthood, 21 rector.

Overcoming paternal resistance, he went to Italy for his novitiate and philosophy studies. After a period in Brazil he returned to Poland

and laboured many years there as parish priest, rector and confessor. He was well-known for his decisive character and for his pastoral apostolate, his deep love for the Pope, the Church, the Congregation.

Fr. Pius Nalin

* Legnago, Italy, 11.3.1876, † Loreto, Italy, 11.9.1970, age 94, 77 profession, 69 priesthood.

A truly pious and good priest, he passed his long life in suffering, prayer and quietness, bringing innumerable souls, with simplicity and kindness, the comfort of his priestly word, strengthened so much by the reading of Holy Scripture.

Coad. Stanislaus Pannatier

* Vemaniege, Switzerland, 8.12.1918, † Campo Grande, Brazil, 24.7.1970, age 51, 33 profession.

His main work was secretarial and at this he was greatly appreciated in our colleges because of his order and organization, but above all for his zeal as a true Salesian educator who knew how to do good to the boys and their parents. In his last letter he wrote: « I owe much to Our Lady. I was born on the feast of her Immaculate Conception and all the important things in my life occurred on days dedicated to her. I am a Salesian and by the grace of God I shall die a Salesian ».

Fr. Paul Pastor

* Fuentes de Valdepero, Spain, 22.3.1897, † Valencia, Spain, 19.7.1970, age 73, 55 profession, 45 priesthood.

He was distinguished for his filial attachment to the Salesian spirit and our family traditions. For many years he worked with exactness and edification as a teacher, carrying out important commissions and responsibilities until his health constrained him to retire to a hidden life until his death.

Fr. Francis Picabea

* Buenos Aires, Argentine, 28.11.1885, † Viedma, Argentine, 8.10.1970, age 84, 68 profession, 62 priesthood, 24 rector, 16 provincial.

In his many years of priesthood he was constantly distinguished as a model of religious observance and he was greatly concerned for the formation of the Salesian personnel. Many generations of Salesians

are grateful to him for their Salesian and priestly formation and for the witness he gave of fidelity to God and the Congregation, to whom he gave himself by a life of zeal and charity.

Fr. John Baptist Pignocco

* Strambino, Italy, 2.12.1906, † Turin, 25.10.1970, age 63, 47 profession, 38 priesthood.

He entered the Congregation at a youthful age after his schooling at Valdocco, and distinguished himself as Prefect of Studies and Prefect in various houses. He was a humble and obedient Salesian, a scrupulous administrator, an exemplary priest, winning everywhere the esteem and affection of his confreres. God called him after a painful and incurable illness which he bore with great serenity.

Coad. Paul Porro

* Castellanza, Italy, 6.7.1911, † there, 3.10.1970, age 59, 32 profession.

He was for many years a missionary in India, sanctifying himself with humble and apostolic work. Returning to Italy he edified those who approached him by his goodness and his spirit of work. Afflicted for years by illness, his resignation greatly edified the doctors who attended him.

Fr. Laurence Ruiz

* Santa Tecla, Salvador, 30.11.1895, † Santa Ana, Salvador, 7.10.1970, age 74, 47 profession, 41 priesthood, 4 rector.

As a priest he was humble, obedient, prudent and self-sacrificing. For more than 40 years he served God in work and prayer, his simplicity and joviality winning the goodwill of all. He always had the opportune word for conveying joy of spirit and goodwill for the good of others. He was remarkable intelligent and used his theological and general knowledge for the religious and human formation of the boys.

Fr. Augustine Sangalli

* Ponte nelle Alpi, Italy, 19.9.1906, † Motherhouse, Turin, 23.10.1970, age 64, 46 profession, 35 priesthood.

Throughout his life he preserved the soul of a simple, affectionate and sensitive child. His generous dedication to work among the boys

in the colleges and oratories, as well as his scrupulous punctuality and exactness in the affairs of administration and secretaryship, were animated by a deep sense of priesthood, prayer and a convinced religious observance, which he lived with coherence and brotherly family spirit.

Fr. Louis Sekowski

* Brzeszcze, Poland, 27.7.1892, † Cracow, Poland, 7.10.1970, age 78, 59 profession, 52 priesthood, 18 rector.

He was a true religious, observant of the rules and faithful to the practices of piety in spite of his multiple duties. With great love of youth he dedicated himself to study and received public honours. His spirit of work, promptness for sacrifice, his exemplarity in fulfilling his priestly and religious duties remained with him right to the end of his life.

Fr. Francis Villalobos

* El Transito, Salvador, 17.8.1903, † Santa Tecla, Salvadore, 26.3.1970, age 66, 43 profession, 34 priesthood, 20 rector.

An indefatigable worker, he was a priest of the highest integrity; a Salesian in the full sense of the word, a man of humble and hidden activity. His kind and serene character opened up all hearts to him, permitting him to get on well with all. He was never seen upset and a critical or grumbling word was never heard on his lips.

3º Elenco 1970

N.	COGNOME E NOME	LUOGO DI NASCITA	DATA DI NASC. E MORTE	ETÀ	LUOGO DI M.	ISP.	
110	Coad. ARDANAZ Giuseppe	Ardanaz (Navarra) (E)	22.1.1914	7.6.1970	56	La Almunia (E)	Va
111	Sac. BRAVO Leone	Mendoza (RA)	12.7.1926	22.9.1970	44	Salta (RA)	Cr
112	Coad. CAMEJO Giovanni	S. José de Mayo (U)	27.1.1890	7.9.1970	80	Gral. Pirán (RA)	LP
113	Sac. CASTELLARO Albino	Morteros (RA)	16.3.1913	13.8.1970	57	Moreno (RA)	LP
114	Coad. CHIRICO Domenico	Ceglie Messàpico (I)	7.10.1879	2.10.1970	90	Messina (I)	Sc
115	Coad. CONTI Agostino	Vecciano (I)	8.1.1887	21.10.1970	83	Calcutta (ID)	Ct
116	Coad. COSTAMAGNA Giovanni	Cherasco (I)	14.8.1882	13.3.1970	87	El Cairo (RAU)	Or
117	Sac. FARINA Pietro	Bollate (I)	29.12.1897	6.9.1970	72	Colle D. Bosco (I)	Cn
118	Sac. FOGLIA Giuseppe	Alba (Cuneo) (I)	19.7.1900	22.9.1970	70	Goa (ID)	Ga
119	Sac. GALLAZZI Giuseppe	Busto Arsizio (I)	13.1.1940	1.5.1970	30	Banpong (SM)	Th
120	Sac. GREINER Giovanni	Hiltersried (D)	7.3.1905	15.8.1970	65	München (D)	Mü
121	Coad. GUIDONI Giacomo	Camugnano (I)	12.12.1903	20.8.1970	66	Darfo (I)	Lo
122	Sac. KAPCZUK Lorenzo	Derewiczna (PL)	26.7.1903	17.9.1970	67	Kraków (PL)	Kr
123	Sac. KNOLL Leone	Herschheimweyler (D)	28.1.1888	17.10.1970	82	Lima (PE)	Pe
124	Coad. LOPEZ Emanuele	Requeijo (E)	15.2.1890	25.9.1970	80	Bernal (RA)	LP
125	Sac. LUKASZEWSKI Stanislaw	Szczekociny (PL)	12.4.1885	10.3.1970	84	Kielce (PL)	Kr
126	Sac. NALIN Pio	Legnago (I)	11.3.1876	11.9.1970	94	Loreto (I)	Ad
127	Coad. PANNATIER Stanislaw	Vernanico (CH)	8.12.1918	24.7.1970	51	Campo Grande (BR)	CG
128	Sac. PASTOR Paolo	Fuentes de Vald. (E)	22.3.1897	19.7.1970	73	Valencia (E)	Va
129	Sac. PICABEA Francesco	Buenos Aires (RA)	28.11.1885	8.10.1970	84	Viedma (RA)	BB
130	Sac. PIGNOCCO Giov. Batt.	Strambino (I)	2.12.1906	25.10.1970	63	Torino (I)	Sb
131	Coad. PORRO Paolo	Castellanza (I)	6.7.1911	3.10.1970	59	Castellanza (I)	Ro
132	Sac. RUIZ Laureano	Santa Tecla (El S.)	30.11.1895	7.10.1970	74	Santa Ana (El S.)	CA
133	Sac. SANGALLI Agostino	Ponte nelle Alpi (I)	19.9.1906	23.10.1970	64	Torino (I)	Sb
134	Sac. SEKOWSKI Luigi	Brzeszcze (PL)	27.7.1892	7.10.1970	78	Kraków (PL)	Kr
135	Sac. VILLALOBOS Francesco	El Tránsito (El S.)	17.8.1903	26.3.1970	66	Santa Tecla (El S.)	CA