



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

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S.G.S. - ROMA

I. LETTER OF THE RECTOR MAJOR

Rome July 1972

Dear Sons,

I confess that in dating this letter from Rome I am deeply moved. You will understand immediately the reason why. With the transfer of the seat of government of the society from Turin to Rome a chapter of our history is closed — and what a chapter! Turin saw the first daringly inspired enterprise of Don Bosco on behalf of poor and needy youth. It was in Turin that the congregation was born and grew-up through all manner of difficulties and obstacles; it was from Turin that Don Bosco and his congregation set out on the road which was to lead them across the continents of the world — something which only the holiness and the extraordinary charism of our father can explain. Valdocco, with all it holds and keeps safe of the memories of the father and of his best sons for more than a hundred years has become a magnetic centre — the end of journey for thousands and thousands of souls who have found there in the «land of his dreams and of his achievements» motives for strengthening their vocation. Generation after generation, has left the basilica of Valdocco for the mission fields of the world, radiating the enthusiasm and creative optimism of the father, with their hearts filled with the memory of these places truly blessed. They have translated this into a loving fidelity that distance, however great, did nothing to diminish but rather grew the stronger and the more generous.

Valdocco is for us all. It is our home, the place of our father and mother — our birthplace. The place also which for so many years was the scene of the remarkable enterprise of Don Bosco, the place also where on January 31st, 1888, he was to breathe his last, and after his death was to witness that ever increasing run of notable happenings which began on the very day of his funeral.

Leave-taking of Turin

Such immense richness, accumulated over more than a hundred years could not be left behind without feeling the pang of parting. This sense of pain we share with the confrères of Turin, especially those of the mother house, as also with the Turinese people themselves, who through the highest civil authority expressed their sense of great loss at the transfer of the Superior Council and the void it would cause for the city, which has always considered Don Bosco and his congregation as one of its spiritual riches to be shown proudly to the world.

With all this in mind — and how could it be otherwise? — our departure was not without sorrow. But as I have repeatedly written and said in recent times, if our Superior Council has to come to Rome, our hearts are forever where Don Bosco is. Our spirit, now that we have left Turin, must ever be that left us by our father. Before the actual departure, the Council proclaimed this publically, when in the basilica, before the urn containing the remains of Don Bosco and in the presence of the confrères of the local communities, we declared: *« May we remain faithful sons: now not only do we promise personal fidelity but together we bind ourselves to maintain and foster in the congregation a renewed sense of fidelity to the genuine spirit of Don Bosco. »* This indeed is clearly our duty and something indispensable for the vitality and fruitfulness of that mission which divine providence has confided to the congregation, the more especially at

this present moment when all salesians are committed to that spiritual rebirth we call renewal.

What will become of Valdocco? Valdocco esteemed as the historical and spiritual centre of the congregation will be zealously cared for and all its salesian richness preserved to become the centre of attraction for members of the salesian family from all over the world and to which they will be drawn to find there the possibility of re-living awhile the golden years of the congregation to restore their spirit exhausted perchance by work or by the passage of years.

Reasons for the transfer to Rome

As you already know, since 1 June, the Superior Council together with dependent offices has been at work, exercising its function of government from Rome. I do not consider it a waste of time to recall to mind the solid reasons which have brought us here. It was in 1965 that the General Chapter proposed this transfer. The Superior Council therefore had the obligation of carrying out its decision. Indeed this was not something new. Given the development of the congregation and the new situation, there was motivation not to be undervalued. It is also very interesting to note that Don Bosco himself, as is to be seen in the *Memorie Biografiche*, before the approval of the rule, played with the idea of an active presence of the congregation at the centre of the catholic world and near the Pope (*M.B. « Centre of unity, of the magisterium and of authority » XIV, 570*). Rome held a special fascination for him. There was nothing he wanted more, after the seal of providence on his work than that of the Holy See. As a memento for the first mass of Don Rua, and seeing as he did the mission of the congregation in his own lifetime and after his death, he wrote these words — « *Esto romanus* » (Be loyal to Rome). Pope John XXIII, looking back on Don Bosco's life, rightly summed it up when he declared him to be a « *sacerdote romano* » (« a truly Roman priest »).

If our presence near to Peter is in line with the desire of our father, it is clear that it is demanded today by the very universality of the congregation. This point was made by Paul VI in the general audience at which the Superior Council was present immediately after its arrival in Rome from Turin.

The congregation, especially at this moment of time has both the need and the duty of entering deeply into the life of the church and taking its part in all the apostolic and spiritual movements, which go out from the centre and radiate to the whole world. It cannot remain on the side-lines receiving only at second hand that vital stimulus; it must be in close contact and be fruitfully committed to the many rich enterprises which originate at the centre and thence spread outwards.

It is the importance of her mission in the church of today that brings the congregation to Rome, rather than a more adequate service to its own special spiritual and apostolic aims; it is an awareness of its responsibility and of its ecclesial service flowing from the status it has in the world.

There is no need to elaborate or put in evidence the advantages there are for frequent and easy contacts with the many ecclesiastical ministries with which we always have important problems to discuss.

Audience with the Pope

These notes on our presence in Rome I believe received most authoritative and significant approval when it was referred to in the above mentioned audience. Let me speak with simplicity.

As soon as we reached Rome, I hastened to send a telegram of courtesy to the Holy Father and at the same time I requested permission for the Superior Council to take part in the general audience of Wednesday, 7 June. This was immediately conceded. We all found ourselves in the front row in the enormous Audience Hall, with thousands of the faithful of every tongue and every

nation. The surprise came when, as soon as the Holy Father began to speak, he presented the Superior Council of the salesians to the immense assembly, saying at the same time that he would have liked to have met them in a special audience, but he was very happy to see them « among the people » because the salesians by reason of their vocation preferred to be for and with the people for whom they worked.

There was more to come. At a certain point in the presentation he invited the Rector Major to stand up so that all might see who the successor of Don Bosco was. You may imagine my feelings!

Reflecting on what was said and on the gesture called for by the Holy Father, I seemed to detect both a sign and an admonition, evident and to the point. The congregation represented by the Superior Council with the Rector Major received the official sanction from the Holy Father for its transfer from Turin; not only this, but it was presented to the People of God; as a congregation dedicated to work for the people. The Rector Major, and with him the congregation, is thus committed by the word of the Pope before that mass of people, visibly representing the whole church to a twofold fidelity — to the Pope and to its own mission among the sons and daughters of the people.

Dear sons, those moments at the audience moved me deeply and the sentiments they provoked I would like to share with you all. The Holy Father never ceases to show our modest congregation signs of esteem, confidence and great good-will; this demands from us all our recognition and in a special way our unswerving fidelity — with hearts as that of Don Bosco.

With Don Bosco: hence with the Pope

It is no rare thing today to hear serious and irreverent opposition to Paul VI, not only to him as a person, but to him as the Pope, Vicar of Christ, and to his magisterium. This

attitude is not restricted to matters of just discipline or of marginal importance.

To members of our own family I have just this to say, and, quite independent of other equally valid arguments, it is rooted in values which form part of our spiritual tradition. He who declares that he is and wants to be a son of Don Bosco and yet does not love the Pope, aligning himself with the critics and those who oppose him, is beyond the pale of our true tradition; Don Bosco could not recognize him as a son.

It is sufficient to have only a superficial knowledge of Don Bosco's mind, his feeling and his way of acting to be aware of his position. The *Memorie Biografiche* has page on page reflecting Don Bosco's attitude to the Pope, whether as a simple priest or as a founder. Here are just a few quotations from among the hundreds spread over the nineteen volumes.

«Faith to be living and fruitful must always be illumined by the Vicar of Christ.» (*M. B. IX 228-1*)

«He who does not build with the Pope pulls down and destroys to the very bottom of the abyss.» (*M.B. XII 171*).

«I stand by the Pope and I'm proud of it.» (*M.B. XII 423*).

Speaking to his salesians these are his feelings and his fears:

«Remember well, we stand with the Pope; our salvation stands here alone — with the Pope and in the Pope.» (*M.B. V. 577*).

«The word of the Pope for us is our rule in all and for all.» (*M.B. VI, 494*).

«The prime aim of the Salesian Society is to sustain the authority of the Pope.» (*M.B. VII, 562; X, 762, 946*).

On his death-bed he confided his papal testament to Card. Alimonda: «...I have always loved the Holy Father and have obeyed him as a son... and my congregation was always and everywhere at the service of the Holy See.» (*M.B. XIX, 15*).

It is therefore not merely by chance that Pope John XXIII in 1959 wrote in his own hand to Don Ziggotti: « One cannot fully understand the spirit that animated St John Bosco, if one leaves to one side his very special devotion to the Roman See.»

This was Don Bosco, and this is his legacy to us, this the path he taught and pointed out with such clarity that there is no room for doubt at all in the mind of anyone who feels himself to be his son.

But you, my sons, I am sure of it, are with Don Bosco and therefore with the Pope: in the classroom, the confessional, in what you write and print, in the pulpit, in the doctrine you hold, in your pastoral work, in the sacraments and liturgy, with young people and adults, with the ignorant and with the learned. We all offer him our intelligent following as our master, but we also want to give him the comfort of our affection as sons, just as Don Bosco did and as he teaches us by word and by example. Fidelity and love for the Pope — see in this the call our Father makes to us as the congregation comes to Rome, near the Vicar of Christ; it is the very same exhortation Don Bosco gave to his salesians on his death-bed, the seal on his whole life and on his mission he left his sons then and for all time.

Encouraged by this meeting and blessing of the Holy Father we are down to work in the new site in Rome. The confrères called to work with the superiors and in the various offices are in good part already here; others will shortly arrive. Indeed there are signs that all is well on the way to the creation of a new community in such a way as to fulfil as far as possible that envisaged by the Special General Chapter and laid down in the new constitutions.

I just add this: whether at Rome or in Turin the new Generalate is the home of all salesians. You will always be very welcome!

Two items of good news

Since our arrival here we have received two pieces of good news, as pleasing to us as they have been long expected. We received them within a few days of each other.

On 22 June the Holy Father declared the heroicity of the virtues of the Servant of God, Zeffirino Namuncurà. This decree you can read for yourselves in the present issue of the Acts. It is the official recognition that he practised the virtues of the christian life to a heroic degree. His personal holiness is therefore recognised by the church. The next step is beatification! May the Lord hasten the day!

The motives for our joy at the news are readily understood. It is a particular grace for the congregation. It is enough to reflect a little at the time at which this declaration was made known to us. We are into the post-capitular period in which there is a common effort throughout the society to bring into effect a genuine renewal; and all around there are the rumblings of crises. We are within two years of the centenary of our mission work in America. It seems to me that the Lord may be planning to seal and confirm with this «flowering of holiness» the power of our salesian method and the fruitfulness of our missionary work, in a word the goodness of the way pointed out by Don Bosco to us to fulfil the mission providence has given the congregation in the church.

There are circumstances in this happening which increase our joy and our gratitude to the good God:

— here is the first flowering of holiness, now officially recognised, sprung out of our own missionary work and from out of our own preventive system. Zeffirino entered the College of St Charles, Buenos Aires when he was eleven years old;

— he is a genuine model for boys: he died when he was nineteen. He is a model too for those wanting to become priests — he used to dream of the time when as a priest he might bring Christ to his own people;

— he is also the son of that continent and of that third world which is today the centre of the efforts and hopes of the church; still more, he is the son of that Patagonia called by Don Bosco his second native land, whither he, with his usual foresight sent the very best sons he had.

What is our response to be to this very special grace? Stand up and be counted with those who are committed to a more consistent religious life, to new missionary effort, to an effective and practical striving after holiness; committed also to the preventive system along the lines pointed out by the Special General Chapter (n. 188).

To be very practical, I suggest that each province give well-planned coverage of this event, spreading information of this life so rich in interest. It can have value even for the youth of today and can be fruitful in obtaining the two miracles required for the beatification. Let us all pray and get others to pray the Lord for the good of the church and especially for the good of the youth in South America that he deign to glorify soon this candidate for canonization — the Ven. Zeffirino Namuncurà.

The second piece of news, awaited with some impatience by the whole salesian world came from the office of the Secretary of State in the early days of July. The Holy Father has so disposed that the beatification of the Ven. Don Rua will take place on Sunday, 29 October this year.

I have already spoken of this event so rich in significance for us. I shall have occasion to return to it again and again during the coming year. In the meantime while those responsible arrange how best to participate in the beatification and how celebrate it worthily and best profit from it, let us find a way of making contact with the new « Beatus » and seek to know him more intimately, in his life, in his ideas, in his spirit which he received from the father in their daily life together and their extremely close collaboration. Let us make him known wherever we are, especially among young people. He is a person of great stature and not only on account of his sanctity but for the inestimable

work he did for the consolidation and development of the congregation.

These events taken together lead me to touch on a matter which has special interest and is of exceptional importance.

The Missions our way to renewal

Provincial chapters are at this moment almost everywhere in various stages of preparation or in actual discussion at community level how best to apply to their provinces the programme of the five ways outlined by the Special General Chapter. In this work I hope that no one has overlooked the one I have in mind to talk about — the missions.

When I presented the Acts of the Special General Chapter, I spoke of the « way of the missions » as one of the highways along which we have to travel to renew our mission towards youth and the people, and thereby to renew the congregation.

It is not a matter of a rhetorical agreement, or to give some consolation to our missionaries or just a unilateral and superficial interpretation. It is rather what results from the deliberations of the Special General Chapter and from our long uninterrupted tradition.

In this letter I invite you to reflect with me on the implication of what we have said above.

What follows from the fact that the missions are the highroad, and obligatory, for the renewal of our mission in the church?

Why and to what measure does the revival of missionary enthusiasm involve the whole congregation and touch its very life?

Let us reflect together in the first place on the second question.

To be « missionary » is a characteristic of the salesian congregation... In the article 15 of the new constitutions we find this clearly affirmed: « ...mission work is a mark of our society... » The evident sense of this affirmation is that missionary work is

not a marginal element in the congregation as if it were something added, superficial, something which need not be, not touching its nature; but it is an indispensable element; it characterizes it and touches its very life as I had occasion to say once before: ...« the congregation was born and grew up and has always advanced as a missionary congregation » (Discourse to the Volunteers of Don Bosco for Latin-America - Ponte Mammolo: 24 September 1969.)

The missionary vocation of Don Bosco

Let us try to go deeper into the historical and charismatic foundation for this relationship between the congregation and the missions.

This foundation must obviously be sought in the intention of Don Bosco and in the things he actually did as a founder. This makes it quite certain that we are not dealing with a purely personal charism but with a « charisma foundationis ». Development of this fact of history reveals the measure of its belonging to the very essence of the congregation.

Let us recall some of the fundamental data: the idea of being a missionary he never abandoned, writes Don Lemoyne of Don Bosco. (*M.B.* 11, 203)

Right from childhood the two ambitions ran side by side, the call to work for poor boys and the no less strong call to become a missionary. They had the same root and sprang from the same soil — the love of God and zeal for his kingdom — zeal fed by the very needs of the abandoned youth he found in the gaols of Turin or on the streets of the city or in the desperate condition of people living without the light of the gospel, a condition he became aware of while reading the Annals of the Propagation of the Faith to which he was devoted. There was a time in his life when the missionary call seemed stronger than the other, but counselled by Don Cafasso under the guidance of divine

providence he discovered a way to unite both. This synthesis was not just a matter of putting them both together side by side, but rather a kind of « symbiosis » As we shall see later he made of the missions a place where he could exercise his special vocation as an apostle of boys and (with a missionary zeal) know how to approach them, and viceversa. Through his special vocation towards youth he made boys and young people the object of his special care everywhere, including the missions, and he used his own method of education as a means of evangelization.

The dream he had when he was nine, in which he was convinced he received an indication of his mission from God, contains sufficiently clearly his twofold call. This became more and more explicit with the years and with the later indications from the Lord.

This is the thought of Don Albera and of Don Rinaldi who saw the missionary vocation of Don Bosco implicitly contained in germ in that first dream.

To send missionaries to primitive people was always near the heart of Don Bosco; and he did not fear being counted wrong when he affirmed that Mary Help of Christians, from the very earliest of her manifestations, granted him while still a young man a clear intuition of it. » (Don Albera, *Circulars* p. 132).

And now to Don Rinaldi. While commemorating the first dream of the then Ven. Father we have implicitly celebrated the beginning of all salesian work: it was at that very moment when one could say he was consecrated the apostle of youth, father of a new religious family, missionary of primitive people: then it was that there arose within him the ardent desire for the religious life and for the evangelization of the infidel » (*A.S.C.* 6, [1925] 364). And even more explicitly: « Little by little as he grew in years and progressed at study he came to understand ever better that the command received in a dream to work for youth referred to primitive youth as well. » (*ibidem* p. 366).

This Don Bosco affirmed decisively in a report to Leo XIII

in 1880. « the foreign missions were always something longed for by the salesian congregation. » (M.B. XIV, 624).

And when the moment ordained by providence came he launched the project with quite extraordinary and even disconcerting daring, he spared neither expense nor sacrifice and with a courage that went well beyond human prudence in favour of the enterprise he himself called it: « *the great undertaking of the congregation...* » the missions in America.

The source of this missionary activity was his ardent apostolic zeal, his longing to save souls which literally made him suffer when faced with the situation of people who did not yet know Jesus Christ. « ...I hear voices which come from afar off and cry out... "Come save us!" They are the voices of so many souls who await a helping hand to save them from perdition and set them on the path of salvation », he wrote to the pupils of the school at Lanzo (Ep. 11, 438). And in a circular letter to the salesians: « ...My dear sons, I am profoundly sad thinking of the abundant harvest which everywhere is ripe but must remain unreaped through lack of workers » (Ep. 111 7). His biographer makes this comment: « If he listened to what his zeal told him he would have embraced the whole world with his charity. » (M.B. XI, 409).

His first successors tell us just what the missions in America meant to him, revealed in his interest, anxieties and the yearnings of his apostolic heart: « ...from then onwards (after the departure of the first missionaries) the missions were « his heart's desire » wrote Don Albera, « it seemed that he lived for them alone. It was not that he neglected his other numerous works, but he gave preference to his poor primitive sons in Patagonia and Terra del Fuego... those who heard him speak of them remained astonished and highly edified at the ardour he showed for the salvation of souls. »

« It seemed that each beat of his heart repeated « Da mihi animas » When speaking of the missions his voice had a fascinating quality which instantaneously stirred a prodigious number of voca-

tions for the apostolate and his benefactors poured in their generous offerings for the work of the salvation of souls.» (*Circular letters* p. 134).

Don Rinaldi recalling his earliest memories: «...in his great heart over the years there accumulated the apostolic ardour of a St Francis Xavier fed by a living flame which made the future clear to him through his dreams... speaking for myself, I don't think there has ever been a missionary seeking to make his mission known who was more zealous and indefatigable than he. I can see him now, a well loved father in those early memories I have of my salesian vocation in those very years of his keenest missionary fervour; he was a true missionary, an apostle eaten up by a passion for souls.» (*ASC.* n. 6, p. 367).

Don Ricaldone, that vigorous power behind the missionary campaign launched in the thirties, after he had cited: «...the missionary zeal which consumed Don Bosco and which drove him to make such great sacrifices in those early days of the congregation to send his sons to work for the conversion of pagans, affirms that: «the missions, as you well know, held the first place in his heart.» (*A.S.C.*, n. 67, p. 193).

Missionary work as the mandate of Christ

In addition to his ceaseless apostolic zeal I would like to underline another facet both theological and ecclesial which to my way of thinking influenced in no small way Don Bosco in shaping the missionary aspect of the congregation.

I refer to Don Bosco's profound conviction that the mandate of our Lord to the apostles to preach the gospel to the whole world «*euntes in mundum universum*», while it committed all christians, was applied much more to organized groups who would join the army of Christ under the leadership of the popes and bishops.

The sense of « mission » and of the apostolate as an imperative to evangelize from Christ, through the apostles, to the soldiers of Christ, was very vivid to Don Bosco.

In his final farewell talk to the first missionaries this point of view and motive become very clear. Don Bosco relates the mission he is about to undertake with the mission of the apostles and the mandate of Christ. After having recalled the words of Christ: « *Ite in mundum universum...* » he went on, « these words of the Saviour are not a counsel, but a mandate so that they go out into the whole world to bring the light of the gospel... then he showed them how the apostles, faithful to the charge, put into practice this precept of the Master.»

And forestalling the objection of anyone who should consider the missions as a work supererogatory in the church, to be undertaken when christianity had been consolidated at home, he asks: « But would it not be better if the apostles had remained where they were to win over the inhabitants of Palestine and Jerusalem, especially as that would have given them a chance of meeting together and of discussing the fundamental points of the christian faith and how best to spread it so that no one remained in the region who did not believe in Jesus Christ? » He answers that objection by showing that the apostles kept faithfully to the mandate of Christ and what they could not do themselves they did through others as did the successors of St Peter. And then he adds: « ...now looking to see how best to carry out the precept of Christ within the limits of our own modest resources: when the possibility of this mission was being discussed, then the very first thing to do was to find out the mind of the head of the church... » (*M.B. XI, 376*).

Later when departure was imminent he sent his first missionaries with the same thought in mind to receive the « mandate » from the Holy Father... » (*M.B. XI, 376*).

Here is the reason why Don Bosco in the discourse already cited affirms: « I feel a great sense of consolation to see the congregation consolidated... » (*M.B. XI, 386*). For him his mis-

sionary enterprise was the crowning achievement, a sign that the congregation had finally grown up and become fully adult and fully catholic by reason of this missionary enterprise.

There is nothing to wonder at if Don Albera called the missions the second end of the congregation (*Circular letters* 31 May 1913, p. 133). Don Rinaldi, continuing along the same line of thought, put the Institute of the Daughters of Mary Help of Christians and the cooperators in close relation with the missions insofar as they were instituted «...to assure (to the missions) more abundant life now and in the future.» (*A.S.C.*, n. 6 p. 368).

In harmony with this manifest and constant will of Don Bosco, the congregation has never ceased to consider the missions as one of its principal interests as the numerous missionary provinces, the many missions accepted and the uninterrupted expeditions of missionaries show.

Along this same line of thought the XIX General Chapter, following the constitution "Ad Gentes" of Vatican Council II, was to affirm: «...the salesian congregation shares the aspirations of the church of today and relives the ideal of Don Bosco and desires that the work of the missions should become the permanent concern of the congregation in such a way as to become part of its nature and final purpose.» (*A.G.C.*, XIX, p. 178).

The missions the specially favoured field for our MISSION in the church

From what we have said above on the thought of Don Bosco and his successors regarding our congregation it is helpful to reflect on the first question asked — in what sense can the missions be the highroad to renewal of the congregation?

In this connection we find a very explicit affirmation of Vatican Council II: «...the grace of renewal cannot have any growth in communities, if each does not enlarge the scope of its charity to the very ends of the earth, showing those who are

distant the very same solicitude it has for those who are its own members.» (A.G., 37).

This is said of christian communities, but with still more reason it can apply to religious communities who enjoy the same rich spiritual gift to which they are committed by reason of their vocation to live the christian life more intensely.

The Special General Chapter therefore did not hesitate to apply it to our own congregation (n. 463) and to emphasize it in these words: ...«missionary revival will be the thermometer of the pastoral vitality of the congregation and the efficacious antidote to the blight of easy living. (*ibidem*)

To understand better the full import of the council and chapter judgement, it is necessary to look deeper into the implications of what has already been said above: the missions are at the centre of the salesian vocation. It is full of substance demanding fuller enquiry. The missions are not merely a work (even though very important) and cannot be aligned with other «works» such as schools, colleges, oratories, hostels, etc.; they cannot be considered as spheres of action which could include a number of enterprises.

I think that in the salesian tradition the missions have to be seen in a different way — neither as works nor as activities but rather as a specially favoured field in which to fulfil the whole salesian MISSION endowed with the spirit to carry it out.

It is in this sense a synthesis which englobes all our MISSION.

At first sight it seems a contradiction that a congregation so clearly engrossed in education such as ours should be so completely involved by vocation and by charism in missionary activity. It could seem to be a loss in specialization and in character.

That would be the case perhaps if we think of it as one of the many works undertaken by the congregation, but it is quite otherwise if we see it as a favoured field where our mission can be fully accomplished.

In addition to the obvious comment that it is on the missions that those to whom our work is directed are to be found in vast numbers, young people... the poor... the abandoned, it is an historic fact rooted in the explicit will of Don Bosco as he directed the activity of his first missionaries, that he wanted them to undertake work which would be very largely educational and to use it as their means of evangelization and human advancement.

In this connection one could bring a most abundant documentation, not only directly from Don Bosco himself but still more from the salesian activity on the missions where our best results have come from our work in education. It is enough to cite the following.

Don Bosco reporting to Cardinal Franchi, Prefect of the Sacred Congregation of the Faith, 10 May 1876., on the work begun the previous year, writes: « The work which seemed to be preferred is that of the establishment of reception areas, colleges and boarding schools and houses of education in the primitive areas. Relationships begun with the children facilitate communication with their parents: in this way we slowly move ahead » (*Ep.* III, 59).

Let us think a moment of the actual development of our missions, for example, among the Kivaros Indians of Ecuador, where Mgr. Comin affirms that the only efficacious way to obtain positive and permanent results in conversion has been the boarding school for the children.

It gives me a special pleasure to quote from what Don Rinaldi writes on his conversation with Pius XI: « I was very much struck by his insistence that we should at all times and everywhere extend our system of education on the missions — twice in different ways he urged that we develop our way of running schools on the missions, with the system of Don Bosco, his means, in his spirit, which everywhere has given good results » (*Act of Sup. Council*, n. 3. p. 77).

It seem to me that the new constitutions clearly imply this conception of our missions, the field so well favoured for our

mission in the church. In art. 24 we read: « The essential missionary task is « to plant the church through the patient preaching of the gospel. It offers us an ample field for the exercise of every aspect of our educative and pastoral mission.»

The missionary spirit is essential for renewal

The missions stand at the very centre of our salesian vocation, and for this reason, that genuine missionary activity has a spirit all its own — that missionary spirit which seems to identify itself with the nucleus of the salesian spirit. In art. 40 of the constitutions it is stated: « pastoral love, young and alive, is at the very heart of our spirit, just as it was for Don Bosco as seen in the very beginning of our society. It is this ardent apostolic drive which makes us « seek souls and serve God alone.»

Wherefore, from all we have said of the apostolic zeal of Don Bosco, which was for him, as it should be for every salesian, the prime motive of all missionary activity, we may conclude that the missionary spirit should be present as a fundamental attitude in all our pastoral work pointing to an identity between « apostolic charity » and « missionary spirit ».

I do not wish with this to misunderstand and confuse the concept of missions in the strict sense, which is the preaching of the gospel, founding the church among people who do not yet believe in Christ (A.G. 6); but in our congregation it has always been used from the time of the first expedition in 1875 in a wider and more familiar sense and for very good reason, because it puts the accent on and characterizes two fundamental and indispensable elements in every missionary activity — availability and zeal.

From this point of view, those who have left their native land moved by apostolic zeal to help new groups of Christians or those in special need (as for example is the case of the many salesians now working in Latin America) have always been con-

sidered as missionaries by us. This is our traditional way of conceiving the missions in the wider sense as one of the elements which underlies what we have said of the missions as a favoured field for the fulfilment of our mission in the church on behalf of youth and the common people.

The other point to emphasize is that the missions interest all the congregation, and if one is permitted to use the expression they *are* all the congregation, not just the business of this or that province nor just the concern of the Superior Council.

This observation emerges clearly from the decree "Ad Gentes" with reference to the universal church and its local churches; it applies also to the congregation, and the Special General Chapter XX says: «The missions are an object of general concern to the whole congregation.» (*Acts S.G.C.*, XX, n. 480).

These considerations put in evidence the close relationship between the missions and the congregation and serve also to explain why it is not possible to speak of true renewal without at the same time accompanying it (or better, anticipating it) by a flowering of missionary initiatives in their widest extension.

Indeed, a strong growth in missionary work in quantity, and still more in quality, supposes and demands missionary spirit of the congregation because it demands:

- a vision of faith
- a fervent desire for the kingdom
- an awareness of the urgency of evangelization
- a spirit of sacrifice, detachment and solidarity
- a love for work.

and a whole series of virtues and dispositions which signal the spiritual renewal of the congregation.

Call of the Council

We must now recall to memory the appeal made by the Vatican Council II to amplify what we have already said. Towards the end of the decree "Ad Gentes," the Council turns to all cate-

gories in the church, to the People of God, to religious communities, to bishops, priests, religious institutes to call them to their « missionary duty ».

It puts a series of questions to the religious institutes of active life, inviting a serious examen of conscience. We are asked to examine ourselves on the following points:

— whether we cannot broaden our activity in favour of expanding God's kingdom among the nations;

— whether we might not leave certain ministries to others so that we ourselves can spend our energies on the missions;

— whether our members are involved as much as possible in missionary activity;

— whether our type of life bears to the gospel a witness accommodated to the character and condition of the people (A.G., n. 40).

Previously the Council had reminded all the faithful as living members in Christ that they are in duty bound to co-operate in the expansion of his body so that they may bring it to fulness. Having therefore: « a lively awareness of their responsibility to the world. They should foster in themselves a truly catholic spirit and spend their energies in the work of evangelization.»

And it stressed that « their first and most important obligation towards the spread of the faith was to lead a profoundly christian life. For their fervour in the service of God and their charity towards others will cause new spiritual inspiration to sweep over the whole church. From this renewed spirit, prayer and works of penance will be spontaneously offered to God that he may make the work of the missionaries fruitful by his grace. Then missionary vocations will be generated and the resources which the missions need will be forthcoming.» (A.G., 40).

Turning then to priests the Council exhorts them: « to understand fully that their life has also been consecrated to the service of the missions; » and therefore « to organize their pastoral

activity in such a way that it will serve to spread the gospel among non-christians and stir up and preserve amid the faithful a zeal for the evangelization of the world; instructing them in catechism classes and in sermons about the church's task of announcing Christ to all nations — by teaching christian families the necessity and the honour of fostering missionary vocations among young people so that from among them may arise future heralds of the gospel.» (A.G. n. 39).

Call to the congregation

(or the congregation mobilized on missionary footing)

Having in mind all the motivation offered above — the missionary character of the congregation — the close relationship between renewal and missionary work — the appeal of Vatican Council II — and accepting above all the deliberations of the Special General Chapter, I intend by this letter, in this decisive moment in the life of the congregation, to issue an urgent invitation to all confrères to effect a rebirth of the salesian spirit and missionary work in a way which is practical, courageous and enthusiastic, through the reawakening of the best energies to co-responsibly unite all the forces of all salesians together who love their congregation.

To this end I call for the collaboration and effective help of all salesians in whatsoever position and responsibility they find themselves. Let no one consider himself free not to respond according to his means — with the excuse — I cannot be bothered — I call on all equally. Our mother the congregation needs it. I therefore beg that you give your generous support to bring into effect those things I shall point out, and those other initiatives which will be set afoot — I hope abundantly — in the provinces.

I am very well aware of the difficulties, the burden of problems and anxieties of the present time; I am fully aware that

we feel crushed beneath problems which here and now seem insoluble. I know the many urgencies there are to be faced in the normal run of life. And then we are fighting at the same time on too many fronts. But not on this account would I want this appeal to be heard as a facile poetic gesture, or as a passing burst of enthusiasm as are so many of the nice things written — they may serve to arouse a good thought but end in nothingness alongside so much other wishful thingin. Before writing these lines I prayed much. I am completely convinced that our Lord wants this from us.

Some may say that the whole congregation is already committed to the renewal proposed by the Special General Chapter and that this call for a revival of missionary endeavour could find itself at cross purposes with the pastoral alignments and programming already in progress in the provinces.

To this objection I would reply by saying that what I am calling for is already a way and a means to help the renewal of the provinces along the lines demanded by the Special General Chapter; what I am asking gives general direction for all the congregation towards what is expressed or contained in the deliberations of the SGC.

In the name of Don Bosco and for the good of the congregation I ask:

a decisive and generous effort to bring to life within you and in the communities of the congregation the missionary spirit; and this presupposes a chain of spiritual attitudes which I would call to your attention.

A) *Vision of faith*

The genuine missionary spirit has its root as a foundation, source and motive power, in a clear vision of faith which enables one to perceive the urgency of the kingdom, of its coming and of the need for evangelization which produces an apostolic enkindling

in face of the need of souls, the scarcity of workers and the need to preach Christ.

This vision of faith is a quality necessary for evangelization and still more for every priest or religious who would follow Christ, who would share his lot and announce his love to man.

It is the lack or the weakening of this perspective of faith that is to be found so often at the root of many defections; it also explains the mediocrity of so many lives consecrated to God; they drag their feet sadly without enthusiasm and without drive, their lives entangled like prisoners of so many evasions and infidelities, incapable of any flight at all towards new apostolic horizons where the air is purer and there is more promise.

With that sincerity which the matter demands I must confess with sorrow and with keen preoccupation that from recurring signs I see that the level of faith is dangerously low in certain strata of our congregation. Of course it is true that it is very difficult to give a judgement on a matter so personal and intimate. But unfortunately I find myself in front of things I cannot but fear... defections... the diminution of zeal, of spiritual impetus, the abandonment of any form or means that nourishes piety and faith; they are all warning bells.

It is true that faith today is more than ever exposed to so many dangers and a continued cross-fire that gives no respite.

There is also a change in culture with so many consequences for thought patterns; there is need to deepen and to re-think the data of revelation which demands a new theological vision, a thing not easy to come by; there are not a few pseudoscientific and one-sided publications which distort the presence of God in history; in some sectors we are swamped in a sea of opinions, audacious and personal and opposed to the teaching of the magisterium.

It is not difficult to see the security of one's own religious convictions diminish and become lost, right to the point of the explosion of a crisis of faith.

In many cases the problem is a faith insufficiently protected

and not cultivated by real prayer either personal or in community and more often than not compromised by behaviour in no way in accord with one's profession, and that also goes for the quality of belief. For these reasons faith languishes dangerously and ends up by becoming a non-faith. Many sad letters come, and a large number end up on my desk; they announce almost incredible failure in very splendid vocations; but be that as it may, 90% say that it all began and little by little got worse with progressive negligence and then finally with the total abandonment of the means both positive and negative which defend and nourish the faith.

Dear sons, faith must come alive again, whatever the cost. Whoever looks at his own life and his own work in the congregation and there finds the purpose of his vocation obscure and his relationship with God in a fog, and begins to feel a distaste for all apostolic work, needs to hasten to put things right, to bring himself at once to a renewal of faith. Means to do so are not lacking, but they have to be used. It is necessary to develop faith, and nourish it theologically with study and reflection. But I have to say again, there is need to defend it, sustain it; and this is done primarily by humbly asking for it by real prayer. Pride and presumption are the fatal enemies of faith.

It is against this background that the force of what the SGC says is to be taken when, speaking to all salesians, it says that each salesian be urged to the "rediscovery" by his personal experience of the profound sense and dimension of our mission to reacquire and to keep alive the sense of being sent by the Father and united intimately with him in love and filial dependence.

B) *Pastoral or apostolic charity*

The "vision of faith" in our consecrated life in our mission of apostles of youth, must lead to pastoral charity rightly defined by the Special General Chapter as "centre" of our salesian spirit.

This “pastoral charity” is the love of God which tends towards action. — it is fervour, drive — passion for souls. It is the choice again today with renewed understanding and enthusiasm of being “signs and bearers of the love of God for young people” It is the discovery with all the freshness of our first “yes” to the call of God, that we are in the hands of God “efficacious instruments for the salvation of the needy.”

Urged on by the imminence of the kingdom which makes its advent every day, we must dedicate ourselves with fervour to their total salvation, and accept being “consumed” by this work. We must also discover through the heart of Don Bosco, immense as the sea-shore, the consuming zeal of Christ.” (*Acts of Spec. General Chapter.*, n. 91 sqq).

It is finally to choose Christ definitively and allow him to dominate absolutely and exclusively our life, to give him really, not only by word, everything, to be happy to sacrifice ourselves and spend ourselves for him.

C) *Witness*

There is still another element which is both consequence and sign of an authentic faith, especially today.

Faith which flowers in apostolic charity must be sealed by « witness » of one's own life, to proclaim by example the truth and authenticity of what we believe. As we have seen above, the council itself invites this revision to see whether the life religious live can be considered witness to the gospel (A.G., 40) and turning to all the People of God it affirms without distinction: « ...let all realize that their first and the most important obligation toward the spread of the faith is this: to lead a profoundly christian life. » (A.G., 36).

Without descending to details, which will be the object of specification and will be able to be studied and determined with care and precision at provincial and local levels, I call your attention to three areas in which there is ample space for

witness and unhappily also real danger of the very opposite; this demands courageous vigilance, examination and conversion.

I refer to poverty, work and temperance. These things are closely bound together. They were central to Don Bosco's preoccupation, causing him great anxiety. On this point I invite you to meditate on the rich content of the text of the Special General Chapter to be found in Document II on salesian poverty today. In my letter on Poverty in 1968 you will also find abundant material for reflection and study.

This vast area of our life is the most menaced by the real danger of middle-class comfort. It penetrates without being noticed, introduced by the level of life with its comforts and pleasures enjoyed by those who are around us, justified by the specious reason of progress, of convenience at work, of advantage to the apostolate, etc. And when we stop to look at our own life we find ourselves immersed in a life that has the standards of the well-to-do; slaves of so many demands and comforts, we have become soft, languid, without spiritual energy and drive, swayed here and there by a host of temptations; we live suffering the acute self — disapproval of our inconsistency but without the strength to get out of it — for we are dried-up and parched in a sterile apostolate!

In the dream of 1881 Don Bosco summed up in three short words the characteristics of *middle class comfort* — *lectus, habitus, potus*. On the other side, in the predictions he made of the future of the congregation the very first places were given to work and temperance. On them depend the development, the continued life and the very existence of the congregation. Here are the words of his spiritual testament: «On the day we begin to live an easy and comfortable life our society will have run its course.» (*M.B.* XVII, 272). These words should make a man tremble who feels that he carries on him the signs of the tomb!

For Don Bosco the danger of the «good life» was not imaginary. In 1876 he already had this to say: «I see a tendency towards the easy life so accentuated, it frightens me!» (*M.B.*

XII, 383). In conversation with Don Barberis he said: « There are three things which can bring the congregation down. The first is sloth — too little work — we have to set ourselves tasks well beyond our powers and thus force ourselves to do all we possibly can do. The second cause is the excessive search for abundance in food and drink. Beware when the custom begins for bottles, strong drink, biscuits and sweets to be kept in one's own room. Beware when this begins to show itself at table — when I want this and more of that — we have already begun to go along this path and I fear it greatly. » (*M.B.* XII, 384). And yet we all know how poverty was the mark of the life at the Oratory in 1876. We need courage to ask ourselves what Don Bosco would say at the present level of work and temperance in many of our communities and then draw some salutary conclusions. The « *scrutinium paupertatis* » is an exercise for our own safety to be gone through seriously from time to time.

This vision of faith, apostolic charity and the witness of a poor laborious life lived in our own salesian way ought to blossom among us to bring us joy, which is the fruit of interior peace and the love of God.

P. Masson, expert on mission affairs, speaking of the missionary church says that it must become a church of hope. He adds: « Our own world in spite of its organization, its arsenals, its universities, its laboratories, its projects and its planning, shows itself so often a sad world; it lives but does not know any longer why it lives... it is left for the promise of the resurrection. » (Conference for Missionary Day 1965).

Our Special General Chapter, following the same line of thought, but with the stress on our way of doing things, says this: « in Document 3. Evangelization and Catechesis — « Faith is the source of joy, and joy always accompanies real faith. Consequently one of the characteristics of catechesis must be our joyful witness in our work in the liturgy, in the community, in life and even when we have to suffer. Our faith must show us that the gospel is the breath of hope... it is necessary to

rediscover the genuine spirit of Don Bosco which enabled both the salesians and the boys to experience faith as happiness...» (*Acts S.G.C.* nn. 327-8).

Suggestions for missionary revival

I call also for an effective generous revival of our missionary enterprise.

«The Special General Chapter appeals to all the provinces and even to those who are poorest in numbers of salesians, that, by obeying the invitation of the Council and following the the courageous example of our Founder, they may contribute, even in a temporary manner, to the spread of the kingdom of God.»

I repeat today this same appeal to the whole congregation. It must not remain a dead letter, or a moment of enthusiasm, or be soon forgotten in face of what is thought to be more urgent, only because it is more immediate or because it touches us more closely.

How great the need is for men of apostolic work in all our missionary outposts is known to everyone.

But what I am asking for is not to be done as a matter of organization — a planned distribution of forces. It should come from a much deeper motive like that which urged Don Bosco in 1875 to send out the first ten missionaries when the congregation had only 171 men all told; this was zeal for souls. I hold that no community, provincial or local, can count itself happy and at peace if it does not collaborate effectively to provide personnel and vocations for the spread of the kingdom of God in the mission field. And what if they lack something as a result? I have to tell you that each year now the number of those destined for the missions grows smaller; it is an alarming indicator. This year only twenty will go.

Don Bosco sent his best

I know all the objections, reasonable enough on the purely human plane: — We do not have sufficient staff to maintain the works we have in the province; how can we think of sending; men to the missions! If those who ask to go are the best, how can we so impoverish our communities in quality! Or... each province must adjust itself to the means it has... it has to make fire with its own wood... hence the work being done is limited to the men we now have...

All these objections and others like them have elements which are true objectively and under certain aspects plausible enough, but along this line of thought we come to the point when we are no longer inspired by faith and by apostolic charity. Let me help you to see how Don Bosco would have seen and judged this problem and how his immediate successors in word and deed did same, so that you too may see it from a different point of view, the view held by the Vatican Council and by our own Special General Chapter.

As you know Don Bosco chose his first missionaries from among the best men he had. Particularly significant is his choice of John Cagliero. We read in our Annals: «...many salesians asked to be chosen... Don Cagliero, with his degree in theology from the University of Turin, taught moral theology to the clerics of the oratory, he was the spiritual director of several convents in the City, he was an incomparable teacher and a gifted composer of music, he was called upon to take part in discussions of all the important business of the house, so that no one imagined for a moment that he could be spared even for a short time; yet Don Bosco had his eye on him...» (*Annals of the Sal. Soc.*, I, 252-3). In the succeeding expeditions he continued to send salesians of special merit — Fagnano, Costamagna, Lasagna, Vespignani, etc...

Let us listen to Don Rinaldi: «They were the mainstay of his flourishing oratories and Colleges at that time, so that to

lose their services by sending them on the missions was a great sacrifice, because he had so little personnel. But he let them go serenely and without hesitation.» (*Acts Sup. Coun.* n. 6, p. 368).

It could be considered a foolhardy thing to do to take away valuable staff from work which was just beginning. In fact such an objection was made to him in just that sense. Don Bosco on the evening of 10 december 1875 explained his mind to the Superior Chapter: « As far as the congregation is concerned, *although it is repeatedly said that we have need to consolidate*, I also see that *when we work very hard things go better*. The consolidation we can attend to at a slower pace and it may prove to be more lasting — we see it with our eyes shut! *While there is this great movement, we go ahead with full sail and the members of the congregation have indeed great good will to work!* » (M.B., XI, 409).

The first result: increase in vocations

The very first result of the missions to America was to be of great advantage to the congregation: it began to be known even abroad, vocations increased in extraordinary proportions, the spread of new foundations undertaken was breath-taking. It is more than interesting to follow this remarkable explosion in the letters of Don Bosco to Don Cagliero and his sons in America. Through the brief tense items of news you can sense the astonishment of Don Bosco at such massive intervention of Providence. Let me cite an example or two. It is a good thing to hear our story told by Don Bosco himself.

Letter to Cagliero 12 December 1876 « ...great stirrings to go to the missions: lawyers, solicitors, parish priests, professors ask to become salesians ad hoc... » (*Ep.* III, 95). 30 November 1876 still to Cagliero: « Listen to this wonderful news. Six priests leave for America, six other priests enter the congregation; seven clerics go with them, seven clerics ask to enter

and are already here. Twelve lay religious go to America, to Albano and to Trinità, twelve new religious brothers, very zealous, ask to enter and are received by us. See how God guides our affairs! » (*Ep.* III, 121). In another letter he adds: « If you could but see with your own eyes what our congregation is doing, you would say it's a fable. May God help us to correspond... » (*Ep.* III, 102 - 13 Oct. 1876).

It is indeed true that Don Bosco profited by each new happening to « enkindle zeal and enthusiasm among his sons, to strengthen the spirit of his young salesians, for in the quite extraordinary expansion, in this turning point for the congregation there was something of the prodigious. In that farewell discourse of Don Bosco we can find words which now sound prophetic: « ...in this way we set on foot a great work, not because we ourselves have any pretensions or that we imagine that we are going to convert the whole world in a few days. No, but who knows that this departure of this small group is not like the small seed which will grow into a great tree? Who knows that it is not like a seed of millet or a mustard seed which little by little will spread out to do great good? Who knows that this departure has not awakened in the hearts of many the desire of consecrating themselves too to God on the missions, to become one of us — reinforcements for our company? » (*M.B.*, XI, 383).

The effect to which we have already referred remained indelibly impressed on his sons and on his successors, who, when the missions called, followed the same pattern of daring generosity — total trust in God — who would know how to supply in abundance replacements for the missionaries who had left, since he is the Lord of the harvest.

To confirm this it is sufficient to remember the more than one hundred expeditions since that first departure, and some of them with 200 names to their credit.

An objection: lack of personnel

But first listen to Don Albera, who in 1920, in the difficulties and the penury in personnel that followed the first world war, exhorted the provinces to be generous with the missions, not counting the cost.

«Prepare many good missionaries» this was his word of command, «and there will be some who will say, how can we answer this call, if we lack personnel for our own needs?» I reply it is in order that you should have abundant personnel that I tell you — prepare many good missionaries! The greater the number of missionaries a province sends to the distant Americas, to the primitive savage people of Terra del Fuego, to Patagonia, to Paraguay, to Brazil, to Ecuador, to Africa, India and China and wherever else we have missions, the greater the number of vocations the Lord will send to that province.»

«This is no rhetorical assertion, it is the genuine mind of our Father Don Bosco. He himself answered those who said that to do as he asked would mean the closing of houses through lack of trained staff: «have no fear, for every missionary you send, I am certain, quite sure, that two or more vocations will come to you.» And this really came about and it is attested by Don Rua, who through his long period of office as Rector Major never ceased to instil in his sons, as his father had done before him, love for the missions and preparation annually for a missionary expedition.» (*Circular letters*, p. 327).

Other forms of missionary work

Dear sons, the example and words of Don Bosco and the unanimous and constant sense of our tradition ought to move you to receive this invitation of mine with open and generous hearts and to look to the future with the eyes of faith and full of hope.

Now I turn to those confrères whom God may have called to make known his kingdom on the frontiers of the church, so that they keep themselves available and attentive to the voice of God. I have great hopes that this coming year we shall have a good number of generous hearted missionaries from our provinces.

It is clear that this special vocation can have no other motive than that of faith, the love of God and apostolic zeal. It cannot be just a way of escape, curiosity, a tourist adventure or scientific research. Any purely human motivation would falsify in the root something which is and must remain a choice made for God alone. Confrères with the help of the confessor and with the advice of their superiors should make this choice with discernment. But once a confrere is satisfied that it is God who calls him he should not close up his heart for motives or interests that have little to do with faith.

I now turn to provincials to help us carry the burden, weight and anxiety and responsibility of the «mandate» to announce the kingdom in foreign lands, and I ask it in the spirit of co-responsibility and communion which inform our structures of government. And above all I ask loyal generosity to encourage, even at the cost of great sacrifice, those who seriously desire to go to the missions.

But it is clear that the work cannot stop here.

For this reason I wish to invite also our communities to demonstrate concretely and systematically the sense of fraternal solidarity with the missions, paramissions and work economically in need.

It is true that there are provinces which show sensitive awareness of the need and they have been very generous; we are all grateful to them and for the example they show. It is also true that some participate little in this mission work which is doubly fruitful. This brotherly solidarity shown towards confrères who work and suffer not a little beyond the narrow circle of our own small world is a very helpful way of enlarging

the vision of our members to the world community — the whole congregation taken together.

Lent, one of the great moments in the liturgical year, is a very good time in which to promote the missions, and the confrères, as experience shows, will know how to respond with sacrifice and with that generosity which is a source of joy to him who gives as for him who receives.

It is important to arouse real missionary enthusiasm by fervour leading to action. This is the purpose of my letter; it is also the message of the Special General Chapter to the congregation. It is not now a question of solving personal problems but of putting the whole congregation in the mood of one who lives for the coming of the kingdom of God and who senses the urgency of its needs and is prepared to risk his life that Christ be preached to all men.

May I quote Don Albera again who insisted with rectors and provincials that they shared with him the burden of taking to heart the missions: « Your work will reach others either speaking with enthusiasm of our missions (avoid) repeating « it is possible to be a missionary anywhere »; this is absolutely false for one called to the apostolate among the pagans) or by describing the beauty of this apostolate to the boys in our Oratories, that they may at least give a little to the missions, while our co-operators offer all they can spare.

Many houses complain that offerings are becoming scarce. The real reason is not that benefactors are not there, but that the temptation to divert alms and offerings to local needs becomes too strong, to the neglect of the needs of the missions... » (*Circular letter*, p. 136).

The Special General Chapter offers considerations which provide matter for reflection in depth and for the programming of the local and provincial communities. Let us go over some of them.

The Salesian Bulletin — unhappily ignored in many parts — is well adapted to this purpose; it is important to facilitate

the reading of it especially on the part of the confrères — but the boys and benefactors should not be forgotten. (*Acts S.G.C.*, n. 4476).

Among the practical directives you find

— provincials should be generous in allowing such confrères as have the necessary qualities to consecrate themselves to missionary work if they so desire;

— each province should cultivate missionary vocations by presenting the salesians as a missionary congregation and promising the fulfilment of their ideals to those who want to do such work:

— the different communities should keep themselves informed of the missionary problems of the church and of the congregation; let them create a true salesian spirit in each house and thus form an atmosphere in which missionary vocations can develop; let projects be also undertaken for the benefit of the missions.

Don Ceria referring to the effect produced when the first missionary expedition was announced makes this comment: « vocations to the priesthood and the religious life multiplied and there was a notable increase in the number of those who wanted to join the congregation, a new fervour in the apostolate took possession of many who became novices. » (*M.B.* XI, 148).

In the *Annals* he writes: « And truly for the Oratory and for the congregation there began a new page in its history. » (*Annals* I, p. 249).

Dear Sons, the times in which we live demand from each of us and from the whole congregation, another page in our history, through personal spiritual renewal calling for generosity, enthusiasm, apostolic work. It is a matter of fidelity to our vocation. That rediscovery of stupendous values made by the Special General Chapter has to be followed up in our lives, in the way we work to build up to this « new page of our history. »

One secure road we have seen is the way of the missions.

Let us be united together, in the name of Don Bosco, and inspired by the Holy Spirit who renews us and promises us victory, to set out on the road with the zeal and daring of our Father.

And may Our Lady Help of Christians be with us always along the road.

affectionately in Dno.,
LUIGI RICCERI, Rector Major

II. INSTRUCTIONS AND NORMS

1. On the duration of temporary vows and the superior competent to admit to them

The instruction of the Sacred Congregation of Religious and Secular Institutes, "Renovationis Causam", 6 January 1969, n. 37, gives to the General Chapter of every religious institute the right of determining the duration of temporary vows or promises, from a minimum of three years to a maximum of nine years consecutively.

Our own Special General Chapter making use of this faculty has established in art. 117 of the constitutions that the duration of the temporary vows "may not be less than three nor more than nine consecutive years in duration".

In addition art. 115 of the same constitutions establishes a *preference* for annual vows during the first triennium, and for triennial vows during the second triennium. For the period of vows after the six years, as can be inferred from the wording of art. 117, it is left to direction of provincials and their councils the decision to admit to annual, triennial and perpetual vows.

Concerning the superior competent to admit to vows, as the Instruction "Renovationis causam" so also our constitutions do not lay down any special procedure for the continuation of vows for the third triennium, so one concludes that the competent superior is the same one according to the constitutions as he who admits to first and second triennium — for us the provincial with consent of his council, having heard the opinion of the house council concerned.

Therefore from now onwards it will not be necessary to have recourse to the Rector Major for the prolongation of temporary vows after the second triennium.

To avoid mishaps and inconvenience will the provincial secretaries send in as soon as possible the form of the profession.

2. On the completion of form "and" "h"

To provincials concerning the completion of form "g" (proposal for the nomination of vice-provincial, economer, provincial councillor) and of form "h" (request to approve the nomination of the rector and novice master)

1) let the right forms be used exclusively: the secretariate general has already sent provincials a supply;

2) it is important to note the difference between the "Proposal for the nomination of..." and "Request of approval for the nomination of..."

3) when it is a matter of reconfirming a rector in the same house for a second tirennium, there is no need to complete the form "h" because in this case there is no need for the approval of the Rector Major and his Conucil;

4) concerning the opinion of the provincial required by n. 7 of the form "g" this is not to be limited to one or more qualifying adjectives, it must express positively the assessment of the provincial on the candidate proposed for nomination;

5) concerning the result of the consultation of which n. 6 on form "h" speaks:

a) the relationship must be clearly shown between the number of the preferences shown for a candidate and the number of those who have replied to the consultation;

b) for "the synthesis of judgement" it is to be understood that what is required is a summary of the motives and of the comments which accompany the choice of the candidate which clearly reflect the opinion of the confrères;

6) concerning the "judgement and the voting of the provincial council of which n. 7 of the form "h" speaks, let it be explicitly shown how many there were voting (including the provincial), how many positive votes and how many negative and how many abstentions; in addition the judgement of the council fully expressed.

III. COMMUNICATIONS

1. Institution of the Permanent Diaconate

In reply to the request of the Superior Council on the mandate given it by the Special General Chapter, The Sacred Congregation for Religious, by its rescript has permitted in the salesian society, the institution of the permanent diaconate among the other categories of members.

The principles underlying the institution of the permanent diaconate are to be found in the text of the request and the concession of the same reported under the rubric *Documents*.

Practical directives to put into effect what has been said above will soon be issued by the Superior Council.

2. Modification of provinces

a) *The Pontifical Salesian Athenaeum no longer a province.*

The Superior Council has decided that the PAS should no longer be a province and that a clear-cut demarcation be made within the Athenaeum itself between the Centre of University Studies and the religious community;

The complex of the Crocetta-Turin, and the community of students that the province of the PAS has now in Rome will be incorporated into the Central Province.

Under the rubric *Documents* will be found the text of the communication to the salesians of the PAS from the Councillor for Salesian Formation.

b) *Reunion of the provinces of Southern Italy*

On 8 June 1972 the Superior Council, decided to reunite Carpano-Calabria and Pugliese-Lucana into one province, now to be known the "Southern Province".

The decision was taken after the results of the consultation of the confrères, the councils of the houses and of the provinces and the finding of an "ad hoc" committee at national level had been made known.

This decision reflects the mind of a large proportion of the confrères interested, who see now realized in the new and larger province "...the condition necessary and sufficient..." as required by art. 162 of the constitutions for the efficacious carrying out of the life and mission of the congregation in a specific juridical area, with the autonomy that belongs to a province according to the constitutions.

3. The new Generalate in Rome

In the early days of June the new generalate began to function in its new home. Here are the principal data:

Address: Via della Pisana 1111, 00163 Roma

Post Box (Casella postale) 9092, 00100 Rome

Telephone: (06) 64.70.241.

Postal Current A/c: 1/5115 and addressed to Direzione Generale, Opere Don Bosco.

The confrères of the *Procura Generale* have been transferred to the new site.

Don William Bonacelli has been called to be rector of the generalate.

4. Valdocco - Turin Historial and Spiritual Centre

The old Mother House at Valdocco - Turin is to become the "Historical and Spiritual Centre" of the congregation. Its purpose will be to present in the best way possible those places hallowed by the presence and the work of Don Bosco and his first sons: The Rooms, Pinardi Chapel, and especially the Basilica of Mary Help of Christians.

The Centre will also provide space for the offices of the Salesian Bulletin and also the Travel and Dispatch Office.

The Centre will be directly under the care of the Rector Major and will be administered by his delegate.

Valdocco: The already existing Parish with its Oratory and Youth Centre, the Technical College and Apostolic School for vocations to the priesthood and the religious life will become part of the local Subalpine Province.

5. Select Body for the co-ordination of the PAS (de coodinamento)

The Rector major, the Grand Chancellor of the PAS thought it well that there be created a Select Body of co-ordination for the PAS which will search together in a collegial manner to find the best way for an effective renewal of the PAS.

The Select Body has the task through reflection and collegial dialogue of offering opinions and suggested decisions to the competent authority.

It will be the principal instrument of collaboration between the superior of the Salesian World Community and the Academic Authority of the PAS. To achieve its end it will maintain close and systematic communication with those bodies concerned especially during the initial period of renewal.

The Rector Major has chosen those who will be members of this select body for the PAS based upon representative function and the following way. The members will number seven. Three will be members of the Superior Council (Councillors for Formation, the Pastoral Care of Youth, and the Pastoral care of Adults) and four members of the Academic Faculties; the Rettore magnifico, the "Decani" of Theology and Philosophy, and the dean of Pedagogy.

Before the "Organo di coordinamento" came into being at all the Rector Major consulted the Sacred Congregation for Catholic Education which issued a rescript bearing the signatures of Card. Garrone and Mons. Schoffer giving an affirmative reply.

6. Nominations

a) As the *secretary of the Superior Council*, Don DOMENICO BRITSCHU has been called by the Rector Major to succeed Don Tiburzio Lupo as Secretary General of the Superior Council.

b) Delegate of the Rector Major - Valdocco. Historical and Spiritual Centre - Turin

Don ARCHIMEDE PIANAZZI has been nominated by the Rector Major as his personal delegate

c) Delegate of the Rector Major for Poland, Don STANISLAUS ROKITA has been nominated by the Rector Major his personal delegate for the provinces of Cracow and Lodz.

The letter announcing this nomination to the Polish salesians is to be found under the rubric "*Documents*"

d) New provincials

Confrères nominated provincials:

Father PASQUALE LIBERATORE for the Southern Province;

Father JOSEPH PITZL for the Austrain Province;

Father MAURICE QUARTIER for the Province of North Belgium;

Father PASQUALE POUMAY for the Province of South Belgium;

Father ANTHONY CALERO for the province of Cordoba, Spain;

Father EMMANUEL LORENZO for the Province of Leon Spain;

Father ANTHONY RICO for the Province of Madrid - Spain;

Father HENRY REUMERS for the Province of Central Africa;

Father JOHN ARTALE for the Province of the Antilles;

Father QUERRINO STRINGARI for the Province of Porto Alegre;

Father JOSEPH ANTONY Romano for the Province of Sao Paolo - Brazil.

7. Causes of beatification and canonization

a) The beatification of Don Rua

Notice has reached us from the Holy See that the date for the beatification of the Ven. Don Rua as been fixed for 29 October 1972.

The rubric "*Documents*" carries the full text of the communication.

b) *Decree on the heroicity of the virtue of Zeffirino Namuncurà.*

On June 22 Pope Paul VI approved the "Decree" on the heroicity of the virtues of the Servant of God Zeffirino Namuncurà. The rubric "Documents" carries the Latin text of the Decree and its unofficial translation.

8. Brotherly solidaritya) *Provinces which have sent offerings*

ITALY

Central	Lire 8.435.000
Subalpine	200.000
Adriatic	1.350.000
Ligure-Tuscan	800.000
Roman	715.000
Sicilian	1.228.000
Venetian St Mark	1.220.000

EUROPE

Germany North	910.000
Great Britain	180.000
Portugal	27.083
Spain-Leon	452.500

AMERICA

United States East	1.171.480
Total amounts received	
from 15 march to 10 July 1972	16.689.923
Amount brought forward	501.531
Amount available on 10 July 1972	17.191.454

b) *How the money was distributed*

ASIA

Korea for a Youth Centre	Lire 240.000
Korea for a house of training	1.000.000
India - Krishnagar for the diocese	49.300
India - Calcutta to the Past Pupils to build five houses for the poor	600.000
India - Assam to Mgr. Marengo for the mission to the Garos	1.000.000
Vietnam to Mgr. Seitz for the refugees of Kontum	250.000
Vietnam for vocations and house of formation	1.525.000

AFRICA

Madagascar to Don Sabbi for a dispensary	100.000
Zaire for the " <i>Maison des Jeunes</i> " of Lubumbashi for a lorry	2.000.000

AMERICA

To Don Melani Terra del Fuego Argentina	1.000.000
Campogrande - Brazil for a leper colony	500.000
Campogrande - Brazil for an evening school	60.000
Santiago - Chile for a chapel for a retreat centre	700.000
Ecuador for mission for Don Casiraghi	4.000.000
Mexico to Fr. Enzo Canonici Comboniano for the poor	200.000
Uruguay for student burses for priests studying in Rome	1.500.000

Total amount distribued from	
March 15 to July 10, 1972	14.724.300
Credit balance in hand	2.467.154
Total	<u>17.191.454</u>

c) *General balance of Brotherly solidarity to 10 july 1972*

Amounts received total	Lire 154.717.999
Amounts distributed total	<u>152.250.845</u>
Credit balance in hand	<u>2.467.154</u>

IV. JOURNAL OF ACTIVITIES OF SUPERIOR COUNCIL AND ITEMS OF GENERAL INTEREST

The last few months, first in Turin and then in Rome, have been more than usually busy, at times reaching a feverish pace. As long ago as March commissions were set up within the Council itself to study some of the more urgent of the many problems facing us, as for example — how to order the future complex of the work at Valdocco; how best to re-structure the Pontifical Salesian Athenaeum, what was to be the future of the Central Province — Turin, what the overall plan and function of the newly created offices (*dicasteri*), what of the “permanent diaconate” — and then the study on the “Handbook” of personal and common prayer. Some of the problems eventually demanded the setting up of enlarged commissions calling for confrères from much further afield. The work of these commissions proved to be extremely demanding and in some cases had to be continued to the very end of May (the fruit of some of this work can be seen in part in the present Acts under the rubrics *Communications or Documents*).

During this time the Superior Council paid a number of important visits. One of them was to the Leumann Catechetical Centre, then a pilgrimage to Colle Don Bosco and on 10 May another pilgrimage to Mornese to pay our respects to the Daughters of Mary Help of Christians who were solemnly keeping the centenary of their foundation. On that occasion the Council stayed near the small cottage of Mary Mazzarello (which in its poverty called to mind that of Don Bosco himself at Becchi) and we visited the new Temple dedicated to the saint — it will be dedicated during festivities.

The Councillor for the Adult Apostolate called for the annual “get-together” of the presidency of the Past-Pupils’ Confederation at Caselette - Turin. The agenda was a very heavy one: among other things, there was discussion on the renewal of the Statues and on the preparation of the Latin American Congress due to take place in Mexico in October.

From May 18th to 23rd the Rector Major was able to pay a short visit to the Province of León in Spain.

15 May — salesians of Turin and Piedmont pay homage to the Rector Major and his Council. The Basilica, filled with boys, witnessed a solemn concelebration with a very large number of priests taking part. There followed a reception in the theatre and a meal followed — an *“agape fraterna”*.

The feast of Mary Help of Christians was the occasion of a last meeting with the civil and religious authorities of Turin; there were many Turinese friends of salesian works present.

The transfer to Rome of the Generalate took place at the end of May 28th-30th. The work of the Council was recommended immediately and so heavy was it that meetings had often to take place twice a day.

Indeed on 21 June for the first time in the new house the feast-day of the Rector Major was kept almost as a private affair — only the rectors of the salesian houses in Rome were invited.

Towards the end of June the six regional councillors began their journeys to visit the provinces of the salesian world. The visits will take four months to complete and will permit them to make their first contact with the confrères since the close of the Special General Chapter and to become aware of the problems to be faced at local level.

V. DOCUMENTS

1. On the institution of the permanent diaconate in the salesian congregation

- a) *Letter of the Rector Major, Don Aloysius Ricceri, to Card. Hildebrand Antoniutti, Prefect of the Sacred Congregation of Religious, dated Turin May 17th 1972.*

Your Eminence,

In conformity with the provisions set out by the Sacred Congregation of Religious and Secular Institutes with regard to the institution of the permanent diaconate, I present to you the desires of the Special General Chapter XX of the salesian society, and also the answer to the questions formulated by the same Sacred Congregation in the document of November 1971 on the matter under consideration.

1. The Special General Chapter introduces the permanent diaconate among the salesians for reasons which are both pastoral and salesian as reported in numbers 150 and 183 of the Acts (which for convenience are here attached).

The renewal of the post conciliar church which has reassessed both the figure and function of the deacon, finds us (in line with the teaching and example of our founder) always open to enlarge our capacity to collaborate in the apostolate of shared responsibility accepting the modifications the church offers us.

Within the congregation the desire to introduce the permanent diaconate is wide-spread in many sectors, especially in the parishes and on the missions.

2. The Special General Chapter has looked into the matter to see if the figure of the "permanent deacon" would be compatible with the nature, the end and the spirit of the institute and it came to the conclusion that the permanent diaconate could be considered today

as a development of the charism of the foundation that inspired St Don Bosco to give life to the congregation.

Indeed within the church, the salesian offers youth and working people the very service the permanent diaconate is intended to supply (evangelization, catechesis, liturgical-sacramental, care of catholic groups, etc.).

3. In the salesian congregation the state of the permanent diaconate will be that of brothers among brothers, who, each one with his own special gift of the spirit, realizes our common mission. The congregation, which is made up of ecclesiastics and laymen and whose common life is inspired by the spirit of the family, has place wherein the vocation of a deacon could mature and grow in stature.

It seems a good thing to us to recall, by way of illustration the variety and the vast spread of the parochial commitment of our congregation. There are 665 parishes confided to us and they serve a total of 7,440,000 inhabitants. We also have considerable missionary commitments: at the moment of writing we have 318 mission centres, with 2,500 salesians at work among 15,000,000 spread over five continents.

4. We consider the preparation of the permanent deacons as a matter of principle to be tied strictly though flexibly to the local church where they will exercise their ministry. However where the local church cannot provide for the preparation of the deacon this can easily be supplied by our houses of theological studies geared as they are for the training of candidates to the priesthood. For the preparation of deacons under all aspects the general directives of the *Motu Proprio* "Sacrum diaconatus ordinem", as also norms suggested by the various bishops' conferences, will be applied.

5. The duties of the deacons, within the body of the congregation will develop in this way; close collaboration with the ministry of the priest, especially on the missions (in the strict sense), in the pastoral care of parishes and in the animating of apostolic youth groups and adult movements amidst working people.

6. The condition of a salesian deacon who is sent to another country will be analogous to that of a priest in a similar situation, that is, he will exercise the specific ministry of the permanent diaco-

nate always in harmony with the mission of the congregation. This is particularly within reach now that the congregation has a world-wide range and the requests are ever more urgent for the kind of services a deacon can render. It is clear that the disposition of n. 34 of the *Motu Proprio* will always be respected.

7. The repercussion of the permanent diaconate on the nature of the congregation can be nothing but positive, for here we have an internal enrichment of our congregation extremely useful to our congregation in the fulfilment of the specific mission of the salesians of Don Bosco.

Based on these observations of the Special General Chapter, and following the norm of the *Motu proprio* "Sacrum Diaconatus Ordinem" I seek from you, Your Eminence as Prefect of the Sacred Congregation of Religious and Secular Institutes the authorization to institute the permanent diaconate among the religious of the Salesian Society in the spirit and with that purpose which corresponds to the directives of the church.

Your respectfully,

DON LUIGI RICCI

b) *The affirmative response of Cardinal Hildebrand Antoniutti to the Rector Major, Don Luigi Ricci given in Rome 2 June 1972 (Prot. n. 15810/72 Sp. R. 40/70).*

Reverende Pater,

Capitulum Generale speciale Societatis Salesianae Diaconatus permanentis ordinis instaurationem opportunam duxit, ita ut sodales Instituti Diaconi ordinari possint secundum normas ab eodem Capitulo Generali statutas.

Haec Sacra Congregatio, ad normam n. 32 M.P. « Sacrum Diaconatus ordinem » omnibus quae ad rem pertinent rite servatis, eiusdem Capituli Generalis vota rata habet atque approbat.

Superiores quorum interest curam habeant ut deliberationes a competenti Auctoritate ecclesiastica prolatae circa candidatorum neces-

sariam praeparationem et Diaconatus Ordinis exercitium adamussim servantur.

Occasionem nactus meam in Te observantiam profiteor ac libenter permaneo addictissimus in Domino

I. Card. ANTONIUTTI praef.

c) *Translation of the foregoing letter of Card. Antoniutti*

Reverend Father,

The Special General Chapter has judged it opportune to institute the order of the permanent diaconate in such wise that members of the congregation may be ordained deacons according to the norms established by the Special General Chapter.

This Sacred Congregation in accordance with the norm n. 32 M.P. "Sacrum Diaconatus Ordinem" judges this request of the Special General Chapter acceptable and approves it, with the provision that all the prescriptions of the case be observed.

Let the superiors responsible see that the directives emanating from competent authority be faithfully observed to assure the necessary preparation of the candidates and the exercise of the order of deacon.

I take the occasion to profess myself your servant in Dno.

I. Card. ANTONIUTTI prefect.

2. On the date of the beatification of Don Rua

Letter of Card G. Villot to the Rector Major, dated Vatican 3 July 1972 (Secretariate of State, n. 214114).

Very Reverend Signor,

I hasten to inform you that by the dispositions of the Holy Father the date for the beatification of the Servant of God, Don Michael Rua has been fixed for Sunday 29 October 1972.

While communicating what I have written above I take occasion to send respectful greetings in Domino.

C. Card. VILLOT

3. Decree on the heroicity of the virtues of Zeffirino Namuncurà

- a) *Latin text of the "Decree on the heroicity of the virtues of the Servant of God Zeffirino Namuncurà, given by the "Sacred Congregation for the cause of the Saints" and approved by Pope Paul VI. 22 June 1972.*

Decretum super dubio: « An constet de virtutibus theologicis Fide, Spe et Caritate cum in Deum tum in proximum, necnon de cardinalibus Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis, in gradu heroico, in casu et ad effectum de quo agitur ».

Omnes christifideles ad sanctitatem propriique status perfectionem prosequendam invitantur et tenentur (Lumen gentium, 42). Hoc Concilii Vaticani II pronuntiatum doctrinam Ecclesiae Catholicae translationem repetit, quae praeterea non adultos solos attingit eosque qui ad consilia Evangelica profitenda vocantur, verum etiam iuvenes, qui spes sunt Ecclesiae (Gravissimum educationis, 2) quosque ipsa nunc praesertim fidenter amanterque contuetur et cohortatur: Magno estote animo, corde puri, reverentes, sinceri (Conc. Vat. II ad Iuvenes Nuntium).

Quorum ad iuvenum agmen, qui in regno quoque caelorum « amicti stolis albis... sunt ante thronum Dei » (Apoc. 7, 13-15), merito pertinet Zephyrinus Namuncurà civis illius Araucanae gentis bellica virtute praestantis, quae in Christi ovili sub finem superioris saeculi est ingressa.

Natus est ipse die 26 mensis Augusti anno 1886 in oppido orae Fluminis Nigri cui nomen *Chimpay*, in septentrionali Patagonia, eo scilicet tempore cum inter Rei Publicae Argentinae magistratus et tribus indigenarum, qui multa saecula a vitae humanioris cultu christianaque fide arcebantur, pax conciliabatur et coagmentabatur optata. Pater eius Emmanuel nomine Pamparum ducum maximus simulque suae gentis caput supremum — vulgari sermone *cacico* — erat; mater autem naturalis Rosaria Burgos. Hi vero omnes, quamquam baptismo sancto abluti, ethnicorum plane ritu moreque vitam ducebant, cum in remotis iis ac longinquis locis Evangelii deessent praecones, qui Dei verbum praedicarent et instituta Christiana animis inculcarent. Araucana gente imperio demum subdita Rei Publicae, Dominicus Milanesio, missionalis

Salesianus atque Araucanorum apostolus, in pervigilio Nativitatis Domini anno 1888 Servum Dei sacro fonte lustravit, qui ad undecimum dein aetatis annum domi suae deversatus est patremque tum secutus ad occidentem solem commigrantem in Andium nempe iugum montium. Etsi infans et puer ad christianam doctrinam perducere haud potuerat, tamen ab ineunte aetate mitem et lenem, impigram et navam ostendebat indolem, praesertim in paternis gregibus custodiendis et pascendis. Parentes summo amplectebatur amore itemque suam universam nationem, quae morum emendatione luceque Evangelii tam indigebat.

Anno 1897 Zephyrinus, quippe qui unus esset in quo spem Araucana tribus poneret a senescente iam patre deductus est in urbem Bonaërensem, ubi pro aliquorum olim Rei Publicae magistrorum benevolentia, is veluti delibatus flos et autochthonum meridianorum legatus sodalibus Salesianae Societatis concreditur instituendus et perdocendus.

Ibi profecto divina eum exspectabat gratia, quem quidem virtutibus, quae christianos iuvenes decerent, penitus informaret. Araucanus enim hic adolescens suorum aequalium longe dissimilis insolitam vim ingenii aciemque exhibebat, et promptum ad discendum atque oboediendum se ipse praebebat. Sua fere sponte cor eius ad pietatem in Deum et ad superna trahebatur, dum librum christianae doctrinae praecepta continentem ceteris omnibus anteferebat. Caelestis insuper convivii diu particeps fieri sitienter concupiverat; cuius voti die 8 Septembris a. 1898 demum compos est factus. Postero anno, die 5 Novembris, sacro chrismate obsignatus est. Fervor antem quo haec Sacramenta recepit — ita testes fide digni confirmant — in eius animo ac vultu resedit, eique imaginem paene angelicam indidit, atque auxilio fuit ut aequalibus semper pietate et diligentia, seseque gerendi modo et grato erga superiores animo antecelleret. Tales praeterea ac tanti fuerunt per quinque annos in urbe Bonaërensis eius progressus, ut aemulus habitus sit optimorum Salesiani instituti adolescentium.

Anno 1903, iam valetudine minus commoda utens sed vehementi ardens studio Christi sacerdotii suscipiendi, ut propriae genti Evangelii lumen adferret, a Rev.mo Joanne Cagliero, Patagoniae Vicario Apostolico et patris Servi Dei amico, in urbem Viedman Vicarius principem sedem translatus est. Ibi una cum aliis sodalibus, qui Salesianorum Institutum intrare cogitabant, gymnasii, ut aiunt, studia iniit et in eodem collegio virtutum exercitatione eminuit, praesertim caritate,

oboedientia, mansuetudine et perfecta castitate, Araucanae genti promodum ignota.

Quo autem suae valetudini aptius certiusque consuleret et studiis facilius operam daret, anno 1904 Rev.mus D. Cagliero Famulum Dei in Italiam duxit eumque Venerabili Michaëli Rua et S. Pio Decimo, capitibus nempe Societatis Salesianae et Ecclesiae, tamquam gemmam et proprii apostolatus inter autochthonas Patagoniae trophaeum, familiarem fecit.

Tum Servus Dei studia Augustae Taurinorum prosequabatur apud primariam Salesionorum domum, in qua memoria Dominici Savio, qui ibidem scholas obiverat, adhuc vigeat vehementerque adulescentes alumnos ad perfectionem christianam adipiscendam inflammabat. Inde autem paulo post transiit in Collegium, cui nomen « Villa Sora », in amoenis Tusculanis collibus situm. Utrisque tum moderatoribus tum aequalibus praeluxit suae probitatis virtutisque exemplo, praesertim vero eucharistico fervore et cotidiani officii perdiligenti functione et mirabili patientia in tuberculorum tabe, qua laborabat, toleranda. Quo quidem ingravescente morbo die 28 Martii a. 1905, studiis relictis, in Romanum Fratrum S. Ioannis a Deo valetudinarium delatus est, ubi dolores hilari vultu et animo pertulit, totum se Dei voluntati permittens. Mox morientium sacramentis pie munitus hic adolescens et sanctitatis fama exornatus, die 11 mensis Maii, aetatis undevicesimo nondum expleto anno, obdormivit in Domino.

Religioso funere facto, corpus eius in Urbis sepulcreto ad agrum Veranum prius humatum est; deinde, anno 1924 in patriam transvectum, nunc apud *Fortin Mercedes*, in antiqua Salesiana Missione requiescit magnoque fidelium honoratur et celebratur frequentia.

Sanctitatis fama, qua Dei Famulus vivens honestabatur, post eius obitum late diffusa atque caelestibus signis confirmata est. Quapropter de beatorum caelitus honoribus eidem decernendis agi coeperunt. Instructis processibus ordinariis in Curia Vicariatus Urbis et per rogatorias, in Curiis ecclesiasticis Taurinensi, Viedmensi et Bonaërensi, atque edito super scriptis decreto, Pius Papa XII commissionem introductionis causae die 3 Martii a. 1957 adsignavit. Apostolici deinde processus instituti sunt in Curiis Viedmensi, Taurinen., Moronensi et apud Urbis Vicariatus super virtutibus in specie, atque de eorundem iuridica vi decretum prodiit die 29 Ianuarii a. 1962.

Servatis itaque omnibus de iure servandis, die 6 Aprilis a. 1971

Peculiaris Congressus S. Congregationis pro Causis Sanctorum habitus est, in quo dubium discussum est: *An constet de virtutibus theologalibus Fide, Spe et Caritate cum in Deum tum in proximum, necnon de cardinalibus Prudentia, Iustitia, Fortitudine et Temperantia, earumque adnexis, in gradu heroico, in casu et ad effectum de quo agitur.* Quod dubium iterum, die 6 Iulii eodem anno, in Congregatione Plenaria Patrum Cardinalium, Ponente seu Relatore Aloisio Cardinali Traglia, expensum fuit, iique cuncti unanimi consensu affirmando responderunt.

Facta de praemissis omnibus Summo Pontifici Paulo VI relatione per infrascriptum Cardinalem in Audientia eidem concessa die 7 Ianuarii anni huius 1972, Sanctitas Sua sententiam S. Congregationis pro Causis Sanctorum ratam habens iussit decretum super Servi Dei heroicis virtutibus apparari.

Hoc denique die idem Summus Pontifex, accitis subscripto Cardinali Praefecto necnon Rev.mo Cardinali Aloisio Traglia, Causae Ponente, meque a secretis ceterisque vocari solitis, iisque adstantibus praesens decretum promulgavit, edicens: *Constare de virtutibus theologalibus Fide, Spe et Caritate cum in Deum tum in proximum, necnon de cardinalibus Prudentia, Iustitia, Fortitudine et Temperantia, earumque adnexis, in gradu heroico, Servi Dei Zephyrini Namuncurà, in casu et ad effectum de quo agitur.*

Hoc autem decretum publici iuris fieri et in acta huius Congregationis referri mandavit.

Datum Romae, die 22 iunii 1972.

PAULUS Card. BERTOLLI, *Praefectus*

✠ Ferdinandus Antonelli, Archiep. tit. Indicren., *a Secretis*

b) *Unofficial translation of the above decree*

Decree on the doubt "whether it has been ascertained that the theological virtues faith, hope and charity towards God and towards his neighbour and also of the cardinal virtues prudence, justice, fortitude and temperance and of the annexed virtues were exercised in a heroic degree in this case and in the sense it has been treated.

"All the faithful are invited and all must seek for that holiness and perfection proper to their state." (L.G. 42) This affirmation of Vatican Council II repeats again the constant teaching of the Catholic Church and it regards not only adults or those called to profess the evangelical counsels, but also young people who are the hope of the church and who are especially today cherished and exhorted with love and trust: "Be men of courage, pure of heart, respectful and sincere." (Vat. Coun. II Message to youth.)

To that band of youth who in heaven "stand clothed in white before the throne of God" (Apoc. 7, 13-15), Zeffirino Namuncurà rightly belongs. He was a descendant of the Araucan indians, a proudly warrior people, who towards the close of the last century entered the flock of Christ.

His father (named Emmanuel) was a *cacique* — a native chief — and stood at the very head of all his people in the pampas. His mother was known as Rosaria Burgos.

The Araucan people, although baptized, lived almost as pagans, because in those far-distant and inaccessible regions there was no one to preach the gospel to them and lead them to a christian way of life. In 1888 the indians had made peace with authorities of the Argentine and it was at this time that the salesian missionary and apostle of the Araucans, Don Dominic Milanese, baptized Zeffirino on the Christmas eve of that same year. The child remained with his family until eleven years of age, and used to follow his father in their migrations along the western slopes of the Andes.

Although it had not been possible to have christian instruction from his earliest years, yet, as a young lad he showed himself of a gentle disposition, obedient, active, diligent. His special task was to guard and find pasture for his father's flocks.

For his father he had a deep affection and this he shared for all his people who had a great need to change their ways and receive the light of the gospel.

In him alone was the hope of the Araucan indians, and therefore in 1897 he was brought by his father to the city of Buenos Aires where, through the offices of the civil authorities he was placed in the care of the salesians to be instructed and educated.

For a long time he had desired to receive the Lord in holy communion, and at length on September 8th 1898 he was able to do so;

in the following year he was confirmed on 5 November. The fervour with which he received these sacraments, and this is confirmed by trustworthy witnesses, produced a visible radiance on his countenance to give an almost angelic look; it certainly helped him to become the best among his friends in piety and diligence, in his general conduct and in his gratitude to those who taught and guided him. His progress in the five years he spent in Buenos Aires was such that he was held to be the out-standing pupil among the boys of salesian schools.

Although his health was not good, he longed to become a priest to preach to his own people the good news of the gospel. In 1903 Don John Cagliero the vicar apostolic of Patagonia and a friend of the father of the servant of God, took him to Viedma which was the seat of the vicariate. There, together with other companions who wanted to enter the salesian congregation, Zeffirino commenced his secondary studies. There again he distinguished himself by his goodness, especially by his charity and obedience, by his meekness and by his chastity which was something quite unknown to the Araucan indians.

To improve his health and to give him better opportunity for progress in studies, in 1904 Mgr Cagliero brought him to Italy where he was presented to Don Michael Rua and to Pope Pius X as a triumph of the apostolate among the indians of Patagonia. He continued his schooling in the Oratory of Turin, where the memory of Dominic Savio who attended the same school was still fresh. However it was not long before he passed on to the college of "Villa Sora" in the favoured climate of the Tuscan hills. Here he was highly thought of by his teachers and companions alike, proving himself a model of right living and virtue, fervent in his approach to the holy eucharist and noted for his diligent fulfilment of his duties. It was now clear that he was the victim of tuberculosis and his patience in suffering had to be seen to be believed.

The disease increased its hold and on 25 March 1905 he ceased all studies and went to the hospital in Rome under the care of the Brothers of St John of God where he awaited the end. His ready smile, reflected his complete serenity and abandonment to the will of God. There was not long to wait; he received the last sacraments, and peacefully passed away on 11 May. An extraordinary boy who radiated holiness. He was nineteen years of age.

After the funeral he was buried in the Roman cemetery of Campo Verano, but years later in 1925 his body was transferred to his native land and now rests in Fortin Mercedes in the old salesian mission where it is honoured by the faithful.

The good fame of holiness by which the Servant of God was surrounded while yet he was alive, after his death became still more wide-spread and was confirmed by heavenly graces received. Because of this one began to think of his cause for canonization.

The ordinary process was instituted by the vicariate of Rome; the "rogatoria" by the Curia of Turin, Viedma and Buenos Aires. The decree on his writings was then promulgated. On 3 May 1957 Pope Pius XII set up the commission for the introduction of the cause. From then onwards the Curia of Viedma, Turin, Moròn and that of the Vicariate of Rome have completed the various processes "super virtutibus in specie" and an assessment of these processes as to their juridical value was issued by decree dated 29 January 1962.

On 6 April, 1971 the Sacred Congregation for the cause of Saints held a meeting in which the doubt "Whether the existence of the theological virtues has been ascertained... and the same doubt was taken again into consideration on 6 July of the same year in a plenary session of Cardinals, Card. Aloysius Traglia holding the office of moderator. There was a unanimous consent to the affirmative judgement.

Then Card. Bertoli, in an audience granted him by Pope Paul VI on 7 January 1972 reported to the Pope on all the findings. His Holiness considered the judgement of the Sacred Congregation for the cause of Saints, and ordered the preparation of the decree on the heroic virtue of the Servant of God. Finally to day the Holy Father, summoned the undersigned Cardinal Prefect, Card. Aloysius Traglia who proposed the cause, the secretary and others who are by custom present, and with all in attendance promulgated the present decree thereby declaring:

"It has been ascertained that the theological virtues of faith, hope and charity towards God and towards his neighbour and also the cardinal virtues of prudence, justice, fortitude and temperance and the annexed virtues were exercised to a heroic degree in this case and within the limits of its purpose."

He then ordered that this decree be made public and be registered in the Acts of this Congregation.

Given in Rome 22 June 1972.

PAUL Card. BERTOLI, *Prefect*

✠ FERDINAND ANTONELLI, *Archbishop, Secretary*

4. On the transfer of the Generalate from Turin to Rome

a) *Letter of the Rector Major on leaving the city of Turin 24 May 1972.*

Dear Sir,

I have the duty of informing you that in a matter of days the *Direzione Generale Opere Don Bosco* will be transferred to Rome.

This decision has been under discussion for a long time and on the eve of its realization it is particularly painful by reason of the close ties that our congregation has enjoyed with the city of Turin. It is a vital exigency that sends us to the centre of the catholic world. Also we have to carry out the decision of the supreme authority of the congregation.

At this moment as I write my mind passes rapidly over the story of more than a hundred yeards of salesian life and I think now with deep feeling of the generosity that the city of Turin has always shown to the sons of Don Bosco.

For this reason, Valdocco and Turin will also be a centre of out-going and of convergence, of inspiration and of spirituality for all the salesian family.

With these sentiments I would like to express my personal gratitude and that of the congregation for the benevolence always shown towards us, sustaining us in our mission of doing good.

I would now wish to have the heart of Don Bosco himself to make this attestation of thankfulness; you yourself have been by our side as, in his own time others were his friends and helpers.

On this her feast day, I pray to the Help of Christians that she

pour down her blessings on you and on those dear to you and on all your intentions

With heart-felt gratitude

DON ALOYSIUS RICCERI

b) *Telegram of Rector Major to the Pope, 31 May 1972 His Holiness Paul VI Vatican City.*

As activity is about to commence in our new house in Rome I send your Holiness my first thoughts and those of the Superior Council, renewing sentiments of complete fidelity to the heritage of our founder, revitalized by our coming to Rome — request apostolic blessing.

ALOYSIUS RICCERI, *Rector Major salesian*

c) *Reply of Card. Villot to telegram of the Rector Major.*

In showing fatherly gratitude for the message sent in name of the superior council in the circumstance of the work to begin in new generalate in Rome, His Holiness replies at once with good wishes for fruitful work, for a happy increase of the worthy Religious family, invokes continued divine assistance under patronage of founder willingly imparts the desired apostolic blessing.

Card. VILLOT

5. On the nomination of the delegate of the Rector Major for the provinces of Poland

Letter of the Rector Major to confrères of the provinces of Poland
18 June 1972.

Dear Confrères,

Following the request of the provincials and delegates of Poland who represented the desire of the respective provincial chapter, the Special General Chapter in its study of the constitutions of the Region-

al Groups gave particular attention to your provinces and decided matters in this way, that for the two provinces Cracow and Lodz there should be a personal delegate of the Rector Major.

In giving you this official communication I invite each and everyone to give it his responsible collaboration so that the provision of the Special General Chapter have the positive result this measure provides for, the sustaining and development of the religious life and mission in the two provinces and so that the "delegate" may make known to us at the centre the problems to be solved and at the same time your forge a still closer bond of charity between your provinces and the understanding of your difficulties by the Rector Major and the Superior Council.

I assure you of my daily remembrance at the altar and I call down upon our provinces the constant help of the Virgin Help of Christians and of our Founder.

DON ALOYSIUS RICCERI

6. On the organization of the PAS

Text of the communication drawn up by the Councillor for Salesian Formation, Don Egidio Viganò to the salesians of the PAS and dated 19 June 1972.

First of all I send the regards of the Rector Major the Grand Chancellor and the confrere members of the Superior Council.

1. I now communicate to you the general provisions relating to our Centre of Higher Studies. I do this as Councillor for Formation of the salesian congregation.

The Special General Chapter XX laid down "practical directives" of positive character for the renewal of the PAS. The bringing of these directives into effect was left to the Superior Council aided by a post-capitular commission. Now having brought to an end the all-over study of the principal problems, the Superior Council has charged the Councillor for Formation with the duty of presenting to you officially the principal decisions.

I would like to give public thanks to the five members of

the post-capitular commission for the work it has known how to accomplish with such sober and sound practical judgement.

2. The all'over significance of what I say is to be understood against the background of the "Practical Directives" of the Special General Chapter. I think it useful to dwell awhile on this point.

A Special General Chapter is the collegial, supreme and authentic voice of the congregation at world community level (cfr. C. 151, 152, 158). The General Chapter XX was also our "Special" General Chapter, demanded by the Council by the "Motu proprio" "*Ecclesiae sanctae*". As such it has the precise objective of renewal of the salesian vocation in the church.

It has been said the Special General Chapter (cf. Acts pp. 596-597) has been a grace of God for the congregation. Its orientative deliberations have given depth to the re-actualizing of our identity as salesians of Don Bosco today.

In harmony with its quality as "Special" the General Chapter has faced up to the principal themes of our vocational existence, undertaking with courage the critical revision and reform of the most important instrument serving the very life of the congregation. Thus it was committed to total reconsideration of the constitutions, regulations and of the structure of government and also the whole process of formation.

Among the elements taken into examination has been the PAS for its importance and also for the problems it has raised. The Capitular Assembly have faced the study of the problems of the PAS with the conviction of fulfilling a duty and of contributing to the renewal and revitalizing of the principal Centre of Higher Studies and of salesian reflection in the world. To prepare its deliberations the assembly desired a commission specifically instituted "to study in the context of renewal, the nature of the function of the PAS and its service to the congregation and the church." (cfr. Voting of 24.VI.'71).

3. The life of the PAS interests the whole Salesian Family at world level and is very closely tied to its renewal...

In the actual process of decentralization and cultural change and when studies of the church are re-examining its ministries and charisms, it was important to re-examine our great institution.

Salesians throughout the world have a great need of a well-

organized centre where the society can achieve, scientifically based, a degree of self-awareness that will let it show how best to fulfil its own commitment today.

Be that as it may, as all the congregation must be committed in order to achieve renewal with a psychology of "re-birth" then the PAS must re-examine itself in the climate of a "beginning" of a new foundation: in no sense is there a pretense of suppressing the past, but we do want to begin a truly new epoch.

We all of us have to put ourselves in the state of seeking "re-birth" and realistically accepting the consequences.

There is a need in the PAS to renew structures to leave aside anachronisms, to avoid deviations, to overcome prejudices, to leave aside the distrust of not a few and then to *dare* in a salesian way.

The attentive reconsideration of the origin of this centre, the loyal recognition of the much progress already achieved, the awareness of the needs of the times, and the responsibility of a "new" future, all invite us to choose options not as brakes to hinder, but as prospectives which give us hope. We must now find a way to work together in salesian solidarity sincerely, with intelligence, dedication and dialogue, each section according to its competence and its special function.

4. The Superior Council, in its special field has determined some fundamental conditions which will assure the identity of the PAS described by the Special General Chapter (confirming the new statutes) as that of a "Pontifical Salesian University" (Cfr. A. n. 702).

The chapter desires that the PAS become in a true sense a "Centre of Study" at university level and for this its specific autonomy, with all the implications, scientific and economic implicit at such a level, is recognized.

To determine this "university" status, implies that the PAS is considered in a way quite distinct from the organization typical of a studentate as ordinarily conceived. For the PAS a revision of its existing actual structure, a clarification of its essential purpose and a precise definition of the service it should render the congregation the church and the world, is very necessary.

At this point, to my way of thinking, it is important to remember the concrete meaning of a "university" structure is to be conceived

through its existential relationship with the human community from which it springs and which it serves with a specific purpose.

In a non-individualistic society the university status is considered as a specially qualified service. Those responsible for the university structure must feel themselves at one with those also involved not only individually but as a living organism whose purpose is study organized precisely like a laboratory for the common good and productive of a service through scientific means.

Science has its own laws, its own methods and has need of its own surroundings, it has need of a true autonomy, and it has such needs only in view of a better service. In this case it seems a good thing to remember that "autonomy" is not synonymous with "independence". The interpretation of its productive powers is subordinate to the specific finality of the centre of study under discussion.

Autonomy without any doubt, demands the authenticity of science, and the due consistency to the academic responsibility. But it is not however an absolute value standing by itself, although it is a quality inherent in a determined mediation of service, and it has also the need to be illumined and given direction. And there you have the reason why you cannot speak of "Autonomy" in an abstract and universal form. One must always conceive it in concrete form and in relation to the human community which it serves and for which a university centre exists.

From this point of view and for this our centre of studies the qualifying words "Pontifical" and "Salesian" are particularly determining.

5. These two terms concur to form very closely the identity of the PAS determining the living community to which it is bound and which clarifies the concrete purpose.

We are dealing with a "Pontifical" university centre that implies the scope of determined ecclesiastical institutions, dependent upon the Sacred Congregation for catholic education. The limitations it brings need not be enumerated here.

The qualifying word "salesian" defines more precisely still the sense and range of the university centre. The Holy See has approved it at the request of the salesian society; it wants it and encourages it as a scientific service of a specific value offered by the salesians

of Don Bosco; they are to organize it, maintain it and direct it as an instrument of service attuned and in harmony with their vocation in the church.

It is therefore a university centre existentially linked to a particular community — our congregation — which desires to bring to the church a scientific service in line with its own mission in the world. Behind this concept the Special General Chapter declares that the activities of the PAS must be developed in harmony with our mission to youth and to the working people, and in consequence “each single faculty and institute of the PAS in its content, method, programming must be clearly directed to this end” (A. n. 703).

6. Here then is the reason from the point of view of “vocation” and the “charism” of the world salesian community which the university centre of the PAS is to serve, and why there is a level which we may justifiably call “transacademic”.

This level has to co-exist and to consult with the level of “university autonomy” and it should illumine and give direction to the definition of general objectives and it should serve to help, especially in times of emergency in the planning of its renewal. There is not question of unwarranted intrusion, but there is a duty of “vocational” collaboration and salesian fidelity. I would like to underline this aspect.

“Collaboration in line with vocation” is not strictly speaking an “academic activity”: it touches neither the method of science nor the structural consistency proper to a university. All the same it is for *this* university centre an indispensable presence, that assures the existence, the final purpose, the general direction and the concrete functioning.

This a collaboration “more than academic” that must be present at the PAS to sustain its permanence, authenticity and vitality.

There could be the complaint that such a presence of “vocational collaboration” is unduly limiting: precisely to avoid that there are clear dispositions in the new statutes: but it may be equally complained, and still in practice it could prove to be down-right deleterious that one should lessen, or attempt to eliminate dialogue and reasonable participation of those responsible in the world salesian community in the life of the PAS.

It is clearly alien to the mind of the Special General Chapter to consider our congregation as a simple corporation responsible for a university structure totally independent.

The capitular directives demand from us a very different position in relation to the renewal of the PAS. Either we are committed to realize the will of the chapter, even with sacrifices hard to bear (even the renunciation, if this should be indispensable, of the very titles of prestige) or we put the very existence of the centre in jeopardy. Here it is a question of putting into effect the explicit mandate received from the supreme authority of the congregation. Of this we shall have to give an account before the next General Chapter.

7. The renewal of the PAS demands a greater unity and internal "organicity" between the separate Institutes and Faculties; a true convergence and actuality of service in view of a single and common purpose; we must overcome compartments in insulation; have a new look at certain institutions; reshape some initiatives; harmonize or suppress certain reduplications and establish clearly some priorities and centre the all-over direction of the studies, as the Special General Chapter desires, in the fields of Education, the Youth Apostolate, Catechesis, salesian spirituality, specially in the form given it by Don Bosco (A n. 702, d).

A thing to be stressed (especially in this transition period — so difficult and future — oriented) is the delicate task given by the S.G.C. to the P.A.S., viz., to bear the service of the congregation to promote at the teaching and scientific research level, the mission and the unity that belongs to the society; also to give a priority to the formation of salesian personnel.

8. In view of such capitular directives and of the material elaborated by the post-capitular commission, the Superior Council has taken some initial decisions to serve as a platform for the later reforms to study and to bring them to effect, through dialogue with those involved and with the competent authorities.

The communication I set out below will have the scope of setting on foot a long process on which we work together. I have no list of magical formulae, and no one makes any pretence of having resolved the problems of the PAS, what has been done

is to bring together a number of initial conditions which will make it possible to do so. The coming academic year — 1972-1973 — is foreseen as a period of intense dialogue, reorganization and creative initiative.

9. Here are the principal points of the communication:

— Cessation of the PAS as a province.

— Clear-cut separation between the Centre of Studies and the religious community. The existing communities of students will belong to one of the other provinces.

— The Roman Centre of Studies with its existing Faculties and Institutes will have annexed to it a community of professors which will not depend on any province; this community will be “sui juris” and its members will remain incardinated to their provinces of origin.

— The PAS will thus remain constituted by the Centre of Studies and by this special community; together they will be directly linked with the Superior Council.

— the Rector Major will be the major religious superior for the community of professors; the ordinary government will be in the hands of a rector.

— The administration of the Centre of Studies will be restructured and unified in a form separate and independent of the single religious communities and also that of the professors. Economers will be appointed for each separately.

— “A Select Body for Co-ordination” (Organo di Coordinamento) will be constituted having three representatives at world level of “salesian vocation”, i.e., three members of the Superior Chapter and four members representative of the academic activities reflecting the scope of the PAS — to set on foot and direct the work of renewal. In a particular way this will demand the redistribution of personnel and systematic dialogue between the Institutes.

— The first cycle of philosophy and theology will be transferred to the Crocetta — Turin, beginning with the students who will commence their studies this year (1972). There must be a reshaping of the Faculties of both philosophy and theology, especially in their advanced cycles to become more pastoral in character.

— The *Don Bosco Study Centre* will be instituted with its own proper statutes.

10. We are all convinced that what is proposed is not something simple and easy of attainment. On the other hand the congregation stands at a critical juncture of both personnel and of finance. We have to ask ourselves seriously whether indeed we have the kind of courage needed to face the problems, and enough love of the congregation to be fully available and sufficient capacity to resolve, in the best way possible the difficulties facing us as we go forward albeit step by step.

The response we have to bring about together will demand from us our best energies. I am the first to feel the weight of this task. I am not here from personal choice nor for the pleasure of it. I am here by reason of a duty conscientiously accepted as a full member of the world salesian community. I see concrete difficulties and serious risks, but I also see clearly enough that in these coming post-capitular years the PAS has to acquire, not only the prestige and the trust to which it has a right, but build itself up as one of the principal instruments for the awareness of and for deepening of our vocation, and this in preparation for our mission to youth and to the working people. The task is as vast as it is necessary today. It will unite the congregation, it will produce formed personnel which will then multiply.

This is an arduous enterprise but the goal has great promise.

There is no room for doubt that Don Bosco and Mary Help of Christians will obtain from the Lord both the light and the energy for us to meet the challenge.

I conclude by thanking all for the generous service towards the PAS and by inviting a renewed collaboration to this initiative and to the sacrifice involved.

We find ourselves only at the beginning of the process of renewal; let us take the present situation as a call from on high and commit ourselves whole-heartedly to this re-birth of our salesian presence in the world which is changing so very rapidly.

EGIDIO VIGANÒ

7. New liturgical texts for the feast of St Mary Mazzarello

a) *Texto latino*

AD MISSAM

Antífona ad introitum (Ps 117, 16-29)

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me.

Confitémini Dómino quóniam bonus; quóniam in saéculum misericórdia eius. (T. P. Allelúia).

Vel (Sir 51, 18b.20)

Quaesívi sapiéntiam in oratióne mea; laetátum est cor meum in ea; ambulávit pes meus iter rectum; a iuventúte mea investigábam eam. (T. P. Allelúia).

Collecta

Deus, qui beátam Mariám Domínica m vírginem, humilitáte prae-celsam et caritáte flagrántem, cristiánae professiόνis et religiósae conversiόνis spécimen fecísti, fac nos veritátem tuam et simplicitáte cordis quáerere et opéribus iúgiter profitéri.

Per Dominum...

Super oblata

Súscipe, quáesumus, Dómine, salutárem hóstiam, quam tibi in beatae Mariae Domínicae festivitáte offérimus, et illo nos igne caritátis inflámma, quoi ipsa nobis exémp lar praecéssit insigne.

Per Christum...

Antífona ad communionem (Ps 72, 28)

Mihi adhaerére Deo bonum est, pónere in Dómino Deo spem meam. (T. P. Allelúia).

Vel (Lam 3, 25)

Bonus est Dóminus sperántibus in eum, ánimae quaerénti illum.
(T. P. Allelúia).

Post communionem

Dómine Iesu Christe, qui nos ad mensae tuae induxísti delícias, praesta, quáesumus, ut, exémplo beátae Maríae Domínicae, te semper esuriámus et sitiámus, qui es via, véritas et vita.

Qui vivis...

LECTIONES MISSAE

Lectio prior tempore paschali

Léctio libri Apocalypsis beáti Ioánnis apóstoli (19, 1.5-9a)

(Beati qui ad cenam nuptiarum Agni vocati sunt)

Ego Ioánnes audívi quasi vocem turbárum multárum in caelo dicéntium: « Allelúia, salus et glória et virtus Deo nostro est ».

Et vox de throno exívit dicens: « Laudem dícite Deo nostro, omnes servi eius, et qui tímétis eum, pusílli et magni ».

Et audívi quasi vocem turbae magnae, et sicut vocem aquárum multárum, et sicut vocem tonitruórum magnórum, dicéntium: « Allelúia, quóniam regnávit Dóminus Deus noster omnípotens. Gaudeámus et exsultémus et demus glóriam ei, quia venérunt núptiae Agni, et uxor eius praeparávit se. Et datum est illi ut coopériat se byssino splendénti et cándido »; byssinum enim iustificatiónes sunt sanctorum.

Et dixit mihi: « Scribe: Beáti qui ad cenam nuptiárum Agni vocáti sunt ».

Verbum Dómini.

Lectio prior extra tempus paschale

Léctio libri Sirácidae (51, 17-27; gr. 12-20)

(Danti mihi sapientiam dabo gloriam)

Confitébor et laudem dicam tibi, et benedícam nómini Dómini. Cum adhuc iúnior essem, priúsqvam oberrárem, quaesivi sapiéntiam

palam in oratione mea; ante templum postulabam pro illa, et usque in novissimis inquiram eam; et effloruit tamquam praecox uva, laetatum est cor meum in ea.

Ambulavit pes meus iter rectum; a iuventute mea investigabam eam. Inclinaui modice aurem meam, et excepi illam. Multam inveni in meipso sapientiam, et multum profeci in ea.

Danti mihi sapientiam dabo gloriam. Consiliatus sum enim ut facerem illam, zelatus sum bonum et non confundar.

Colluctata est anima mea in illa, et in faciendo eam confirmatus sum. Manus meas extendi in altum, et insipientiam eius luxi.

Animam meam direxi ad illam, et in agnitione inveni eam.

Verbum Domini.

Psalmus responsorius (Ps 51, 10.11, R.: cf. 2b)

R. Spero in misericordia tua, Domine. *Vel:* Alleluia.

Ego sicut oliva virens in domo Dei.

Speraui in misericordia Dei

in saeculum et in saeculum saeculi. R.

Confitebor tibi in saeculum, quia fecisti;

et exspectabo nomen tuum, quoniam bonum est,

in conspectu sanctorum tuorum. R.

Lectio altera

Lectio Epistolae primae beati Pauli apostoli ad Corinthios (1, 26-31).

(Infirma mundi elegit Deus)

Fratres: Videte vocationem vestram, fratres; quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles.

Sed quae stulta sunt mundi elegit Deus, ut confundat sapientes; et infirma mundi elegit Deus, ut confundat fortia; et ignobilia mundi et contemptibilia elegit Deus, et ea quae non sunt, ut ea quae sunt destrueret, ut non glorietur omnis caro in conspectu eius.

Ex ipso autem vos estis in Christo Iesu, qui factus est nobis

sapiéntia a Deo et iustítia et sanctificátio et redémptio; ut, quemádmódum scriptum est, « qui gloriátur, in Dómino gloriétur ».

Verbum Dómini.

Alleluia et versus ante Evangelium (Mt 11, 29)

℣. Allelúia.

℣. Dísците a me, quia mitis sum et húmilis corde, dicit Dóminus; et inveniétis réquiem animábus vestris.

℣. Allelúia.

Evangelium

Léctio sancti Evangélíi secúndum Lucam (10, 21-28)

(Pater, revelasti ea parvulis)

In illa hora exsultávit Iesus Spíritu Sancto et dixit: Confíteor tibi, Pater, Dómine caeli et terrae, quod abscondísti haec a sapiéntibus et prudéntibus, et revelásti ea párvulis. Etiam, Pater, quóniam sic plácuít ante te. Omnia mihi trádita sunt a Patre meo. Et nemo scít quis sit Filius, nisi Pater; et quis sit Pater, nisi Filius et cui volúerit Filius reveláre ».

Et convérsus ad discípulos suos dixit: « Beáti óculi qui vident quae vos vidétis; dico enim vobis quod multi prophéetae et reges voluérunť vidére quae vos vidétis, et non vidérunt, et audíre quae audítis, et non audiérunt ».

Ecce quidam legisperítus surréxit tentans Iesum et dicens: « Magister, quid faciéndó vitam aetérnam possidébo? »

At ille dixit ad eum: « In lege quid scriptum est? quómodo legis? »

Ille respóndens dixit: « Diliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua, et próximum tuum sicut tépsum ».

Dixítque illi: « Recte respondísti: hoc fac et vives ».

Verbum Dómini.

In Missis votivis etiam aliae lectiones eligi possunt, quae aptae videntur, e Communi virginum vel e Communi sanctorum.

LITURGIAE HORARUM

Sancta Maria D. Mazzarello in oppido Mornese dioecesis Aquensis nata est anno 1837. Sancto Ioanne Bosco auctore et magistro, anno 1872 instituit familiam religiosam Filiarum Mariae Auxiliatricis, quae salvificam Ecclesiae missionem in populis dilataret ac puellas praesertim pauperes humanis et divinis imbueret institutis. Obiit Niciae (Nizza Monferrato), die 14 maii 1881.

Omnia de Communi virginum, praeter ea quae sequuntur.

AD OFFICIUM LECTIONIS

Lectio prior

De Epístola beáti Pauli apóstoli ad Romános (12, 1-16a)

(Vita christiana, cultus spiritalis)

Obsecro vos, fratres, per misericórdiam Dei, ut exhibeátis córpora vestra hóstiám vivéntem, sanctam, Deo placéntem, rationábile obséquiúm vestrum. Et nolite conformári huic sáeculo, sed reformámini in novitáte sensus vestri, ut probétiis quae sit volúntas Dei bona et benéplacens et perfécta. Dico enim per grátiam, quae data est mihi, ómnibus qui sunt inter vos: non plus sápere quam opórtet sápere, sed sápere ad sobrietátem, et unicuique sicut Deus divisit mensúram fidei.

Sicut enim in uno córpore multa membra habémus, ómnia autem membra non eúndem actum habent; ita multi unum corpus sumus in Christo, singuli autem alter alteríus membra.

Habéntes autem donatiónes secúndum grátiam quae data est nobis differéntes, sive prophetíam secúndum ratióne fidei, sive ministérium in ministrándo, sive qui docet in doctrína; qui exhortátur in exhortádo, qui tribuit in simplicitáte, qui praeest in sollicitúdi-ne, qui miserétur in hilaritáte.

Diléctio sine simulatióne, odiéntes malum, adhaeréntes bono, caritate fraternitátis invicem diligéntes, honóre invicem praeveniéntes, sollicitúdi-ne non pigri, spíritu fervéntes, Dómino serviéntes, spe gaudentes, in tribulatióne patiéntes, oratióni instántes, necessitatibus sanctórum comunicántes, hospitalitátem sectántes.

Benedícite persequéntibus vos; benedicite et nolíte maledicere.

Gaudere cum gaudentibus, flere cum flentibus, idipsum invicem sentientes; non alta sapientes, sed humilibus consentientes.

Responsorium (Phil 2, 2.3-4; 1 Th 5, 15)

ŕ. Caritatem habete, in humilitate superiores sibi invicem arbitantes: * Non quae sua sunt singuli considerantes, sed ea quae aliorum. (T. P. Alleluia).

ŕ. Semper quod bonum est sectamini in invicem et in omnes. * Non quae.

Lectio altera

Ex allocutionibus Pii Undecimi et Pii papae Duodecimi.

(Die 3 maii 1936: *L'Osservatore Romano* 4-5 maggio 1936; die 24 iunii 1951: *AAS* XXXXIII [serie II, v. XVIII], n. 12, pag. 531).

Sancta Maria Domínica Mazzarélló, útpote filia Maríae devotissima, dócuit exémplo quanti sit vita illa quae patet et procédit in conspéctu et sub tutéla tantae Matris. Cunctas enim notas humíllimae simplicitátis in sua praebuit conversatióne. Simplex ingénio, immo simplicissima, sed singuláribus éxstitit dives privilégiiis et virtútibus clara. Tanta quippe eius declarátur humilitas ut profécto quaestiónem nobis propónat, quid Deus benedíctus inspíciat et perpéndat in tam exígua creatúra, quae útique ob humilitátem suam ipsum sedúcit et próvocat ad perficiéndum in ea quaelibet mirácula.

Nam ista rustícola virgo, tam ténuis et simplex, cito osténdit se illud habére taléntum quod inter cétera summum existimátur, scilicet taléntum regiminis et índolem moderáminis. O vere mirábile munus! Nam quod ipsa possidére censétur, sanctus Ioánnes Bosco certíssime experitur, et quod habére probátur tantus ille vir óptimos convértit ad fructus. Qui quam opportúne ipsam praefecerit novae Famíliae Maríae Auxiliatrícis, haud incérte declárant huius institúti et primórdia firmíssima et magnífica increménta.

In humilitáte sanctae huius vírginis sane próspicit Deus quandam lucem et formam contra quam nescit cunctári, cum in ea typus Filii sui Unigéniti vere respléndeat, tanta pulchritúdine decórus, tanta válidus potestáte. Illús inquam Filii sui, qui dixit homínibus: « Dí-

scite a me, quia mitis sum et húmilis corde », proinde ac, his percéptis, ómnia pénitus didicérimus ad ánimas restaurándas et ad mundum christiáne recondéndum necessária.

Prisca illa et exempláris fflia Mariae, ipsíus beátae Vírginis nobis méminit et refert summa documénta humilitátis. Nam Mater Dei suam electiónem et glóriam humilitáti tribuéndam exclámat dum magnificat Dóminum: « quia respéxit humilitátem ancillae suae »; Mater Dei, Dei servam se profitétur, Dei Génatrix ancillam Dei se vocat, et ideo « ex hoc », inquit, « beátam me dicent omnes generatiónes ». Profécto beáta María Domínica fulget eádem luce qua beatíssima Virgo, eadém-que verba quae dixit María valet exprimere: Dóminus Deus summa benignitáte respéxit humilitátem meam et simplicitátem meam perpéndit et « ex hoc beátam me dicent omnes generatiónes ».

Practérea, cum sancta Maria Domínica aerúmniis revelándis óperam dedísset et in longínquas étiam regiónes fflias suas misísset quae Missionálibus praesto essent, in tam multiplícibus rebus gravibúsque incéptis illud peculiári modo mirándum est: ipsam sanctam vírginem, quamvis tantis distinerétur curis, quamvis tot angústiiis opprimerétur, nihil tamen amisísse serénae illíus suavisque tranquillitátis. quae innáta quasi dos videbátur ánimo sui.

At innáta omníno non erat, sed cáelitus ínsita, sed supérna álita grátia, sed incénso erga Deum, erga próximos amóre confirmáta et solidáta. Cum divíno enim Redemptóre arctíssime perpetuóque coniungebátur; quandóquidem eum eo familiáriter cólloqui eúmque vehementer adamáre eidem in delíciis erat. Ex hac vero flagránti caritáte vis praépotens eliciebátur, cui ómnia vincere et superáre fáciie erat.

Quanta habet sáeculum hoc nostrum, quae ex sancte vivéndi exémpis Maríae Domínicae Mazzarélló imitánda suscípiat!

Responsorium (Sir 3, 20; 1 Tim 6, 11)

℣. Quanto magnus es, humília te in ómnibus, * Et coram Deo invénies grátiam. (T. P. Allelúia).

℣. Sectáre iustítiam, pietátem, fidem, caritátem, patiéntiam, mansuetúdinem. * Et coram...

Hymnus Te Deum.

Oratio

Deus, qui beátam Maríam Domínicam vírginem, humilitáte praecélsam et caritáte flagrantem, christiánae professiόνis et religiósae conversatiόνis spécimen fecisti, fac nos veritátem tuam et simplicitáte cordis quáerere et opéribus iúgiter profitèri.

Per Dóminum...

VI. PONTIFICAL MAGISTERIUM

1. Facing the human shadows in the pilgrim church

From the discourse of Pope Paul VI given in the General Audience on 7 June 1972. [Full text in Osservatore Romano, 8 June]

(...) Let us look at the Church as Jesus saw her, and sees her from heaven, pervaded, enkindled, sanctified by his Spirit. Let us listen to St. Paul. Jesus sees her as being beautiful, as his bride; He had first loved her: "Christ loved the Church and gave himself up for her" (Eph. 5, 25). And then he adds: "That he might sanctify her, having cleansed her by the washing of water with the word, that he might present the Church to himself in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish" (cf. ib. 26-27). According to St. Ambrose, Christ sees his Church clothed in white robes, immediately after baptism (every baptized soul is typical and reflects the splendour of the Church in itself) (cf. De Lubac, *Méd.* p. 270); because "the Holy spirit has come down from heaven in his beauty" (*De Mysteriis*, 7, 37; CSEL, page 104). In man beauty produces love; in Christ love precedes and produces the beauty of the Church, that is, the beauty of mankind loved and redeemed by Him, and thus brought back to its primitive perfection, to the ideal order of creation, radiant with intuitive splendour. The Church, ablaze with Christ's Spirit, is like a bright lamp. We should look at her in this way.

It is made up of human beings

But here there arises a difficulty. Even after Pentecost, the Church is composed of human beings. Not all the members of the Church shine with divine light all the time. Even the most virtuous, those we call saints, have also their defects; even many saints are shipwrecked persons saved, often dramatically, or by means of adventurous experiences, and brought to the shores of salvation by divine

mercy; in wordly language we might say by lucky chance. And what is more, a good many people who profess Christianity are not real Christians; and some ministers and teachers in the Church do not confirm their function by their example. In fact the very history of the Church has many long pages that are far from edifying.

Hostile attitude

The difficulty exists, a serious and complex one. Both those who oppose the Church and those who are faithful to her in some way, are scandalized by it. Where is this beauty of the Church? Where is this transparency of her transcendent holiness? Is not the contestation that has broken out everywhere today, justified? Is it not right and legitimate to demand the reform of the Church? Does not the very nature of the Church authorize us to repudiate her structures, her institutional forms, to give a preference, an exclusive and radical one for some people, to those very spiritual values she claims to bring with her?

The difficulty exists, and it would require a long, well-pondered answer (cf. Congar, *Vraie et fausse réforme dans l'Eglise*, Cerf, 1968).

In such a simple and brief reference as is possible here, let us limit ourself to offering a key for a solution, that is, the indication of a method, or rather, a state of mind. It is as follows. There are two general attitudes of mind in which one can judge the Church: the first hostile, the second friendly.

The hostile attitude, even apart from moral prejudices, is very widespread today, and almost imposed by the lay, worldly and secular mentality. This mentality can be legitimate in its own field (cf. *Lumen Gentium*, n. 36; *Gaudium et Spes*, n. 36), when it does not become aprioristic and inhibit in itself the search for truth, in whatever field it may range. Anyone who keeps his mind open, with courageous honesty, will see, sooner or later, with God's help, a new light dawn before him, that very light which, perhaps, comes from an old, defective lamp (cf. Jn. 3, 21), and catches a glimpse in the Church of something, which cannot be explained immediately, which no longer allows a definitive negative judgement. Perhaps there flashes upon his inner mind the face of a humanity, close at hand and almost unnoticed, radiant with an ideal conception (cf. the

fine chapter 30, 1. I, of *De moribus Ecclesiae catholicae*, by St. Augustine; P.L. 32, 1336-1337).

Filial attitude

Then there is the friendly attitude; we mean filial. Ours. It is not, however, ingenuous and flattering. It remains objective, indeed critical and, if necessary, severe. But filial; that is, it starts from love, like Christ's. It is not directed *a priori* to looking for defects, divulging them intentionally, limiting itself to a contesting and disparaging function. Are there not publications today, so-called Catholic publications, that have adopted this unpleasant occupation as their programme? "Charity is... kind," St. Paul says, singing the praises of the first of the charisms, "... it is not resentful, it does not rejoice at wrong", etc. (cf. 1 Cor. 13, 4 ff).

Then, too, that vision that Christ has of his Church refers only partly, only *in fieri*, to our pilgrim Church in this sinful world, only to the innocent, only to those clothed in grace, only to the faithful united with Christ in the Eucharist (cf. St. John Chrysostom, *Homil. XX*), in a word only to the "saints" (and they are certainly far more numerous than the few we venerate on the altars). But certainly the vision of Christ, who moulded his Bride in perfect beauty, refers to paradise, which is a reality we can hardly conceive now, but a reality that is enough to fill us with enthusiasm for the Church of today and of eternity; the Church of the Apocalypse, the one where "the Spirit and the Bride say, 'Come'" (Ap. 22, 17).

Yes, the Spirit and the Bride of Christ, the Church, our human, pilgrim Church, unfortunately sometimes sinful, together invoke, in the impulse of charity in time, the advent of final charity. And let this suffice to strengthen our faithfulness, our love for our Mother and Teacher, the Church, one, holy, catholic and apostolic.

2. At work all together in the church

From the discourse of Paul VI on 23 June 1972 to the Sacred college on the presentation of feast day greeting. [Full text: Osservatore Romano, 24 June]

(...) Custom induces us, on this occasion, to cast a glance at

the general conditions of the Church, within and without, laying stress on some aspects that deserve to hold our attention.

We are grateful for the synthesis that has been made for us, and which can be summed up in a word we all need: hope, confidence. *Confidite, ego sum, nolite timere* (Mk. 6, 50), the risen Lord continues to repeat to us. *Non turbetur cor vestrum: creditis in Deum, et in me credite* (Jn. 14, 1). Christ is present in his Church; and the latter continues the mission He entrusted to her, indicating to the world that in Him alone is peace, in Him alone is justice, in Him alone is forgiveness of sins; and she does so with the strength, the tenacity, the heroism with which the Precursor, John the Baptist, whose Christian name we bear, pointed it out in his moral days.

This presence of Christ, according to his promise (cf. Mt. 28, 20), this continuity of the constructive and truthful testimony of the Church must give us hope, and infuse confidence in us. In spite of everything, we are on the right path, because we are following Christ, and we find in Him the strength to continue in the enormous effort of presenting his message to the world. Sometimes our strength seems to fail, results seem to be unequal to the effort. But we must not lose heart for this reason; with the force of prayer let us draw the energies necessary for the task He laid upon our shoulders, invoking Him with the words of St. Ambrose: "Sequimur te, Domine Iesu; sed ut sequamur accede, quia sine te nullus ascendet. Tu enim via es, veritas, vita, possibilitas, fides, praeium. Suscipe tuos quasi via, confirma quasi veritas, vivifica quasi vita" (*De bono mortis*, 12, 55; ed. C. Schenkl, CSEL, 33, 1896, p. 150).

This is the hope, the confidence that sustains us, because it is based on Christ's word and on the work that the Church, on his mandate, continues to carry out in the world. We need to stress this: because today, at the moment in which we are living, the lack of confidence in the Church is strong in a certain number of Christians, even priests and religious; lack of confidence that sometimes reaches to a certain aggressiveness, but also, more frequently, takes on the form of discouragement and disillusionment.

1. NEGATIVE PHENOMENA

For some people, this sentiment arises from the fact that the edifice of the Church, which represented in their eyes a strongly organized and coherent whole, seems to them threatened in its unity today. They are certainly shaken by the criticism that has come to light in the last few years, by the uncertain character of certain initiatives that ignore Tradition, by the abandonment of outward manifestations or forms of piety to which they were attached: but they tend to withdraw into themselves and to refuse to take their due part in the life and tasks of the Church.

For others, on the contrary, the lack of confidence in the Church originated with the conviction that she is, to their mind, entangled in institutions that have outlived their usefulness. In a secularized society, they think that the Church should abandon most of the forms that distinguish her and even renounce the certainties she has acquired, to listen solely to the needs of the world; and they feel a coldness towards the visible and institutional Church that leads some to become estranged from her, aware, as they think they are, of the deep changes that characterize our times, the new cultural situations and scientific and technical possibilities.

These two opposite tensions give rise to a state of uneasiness which we cannot and must not conceal from ourselves. In the first place we find a false and unauthorized interpretation of the Council, an interpretation which would like a break with tradition, also as regards doctrine, and which goes so far as to repudiate the pre-conciliar Church, and arbitrarily conceive a "new" Church. "reinvented", as it were, from the inside, in constitution, dogma, morals and law.

Aimed to destroy

Some even go so far as to feel and preach the fascination of violence, the new myth dawning in restless modern conscience: it sings the praise of the accomplished fact, of a "liberation" which is not always the interpretation of evangelical freedom, springing from truth and charity (Jn. 8, 32; cf. Gal. 4, 31; Rom. 1, 21; James 1, 25), a good, moreover, that is difficult to preserve (cf. 1

Pt. 2, 16; Gal. 5e, 13), but is often a euphemism that covers destructive methods. This fascination sometimes endorses imitation of a-christian sociologies, considered to be the only efficacious ones, with blind confidence and without foresight as to the conclusions to which they lead. It does not resist the seductions of socialism, which is, indeed, understood by some as social renewal and renewing sociality, but with the use of ideas and sentiments that are non- and sometimes anti-Christian: systematic class struggle, hate and subversion, the materialistic psychology that infects the so-called consumer society.

The negative reactions that we have mentioned seem also to be aiming at the destruction of the ecclesiastical magisterium: by equivocating whether about pluralism, conceived as a free interpretation of doctrines and the undisturbed co-existence of opposite conceptions; or about subsidiarity, understood as autonomy; or about the local Church, which is desired to be almost detached and free, and self-sufficient; or by disregarding doctrine, sanctioned by pontifical and conciliar definitions.

One cannot fail to see that this situation produces effects that are very painful and, unfortunately, dangerous for the Church: confusion and suffering of consciences, religious impoverishment, painful defections in the field of consecrated life and of the fidelity and indissolubility in marriage, weakening of ecumenism, insufficiency of moral barriers against the onslaught of hedonism.

2. IN THE SERVICE OF JUSTICE AND TRUTH

In this internal framework of the Church, we cannot forget the difficulties and demands she meets with in the exercise of her mission, which is not abstract and disembodied, but involved concretely in specific situations.

In the first place, the Church experiences a difficulty owing to the lack of confidence in her, as we said, when she is carrying out her "prophetic" office, which is not only that of announcing truth and justice, but of deploring, denouncing, condemning faults or crimes committed against justice and against truth.

In fact, as regards what concerns this Apostolic See more directly,

she is, as were, a sentinel posted on a mountain, up to whom there rises the clamour of the oppressed, the stifled groan of those who are not even free to cry out with pain, the lament of those who feel they have been attacked in their rights, or abandoned in their needs. Looking out at the world scene, she sees the many situations which, to a more or less grave, sometimes very grave, extent, are contrary to that respect for the dignity of man and those fundamental rights—first and foremost, that of a just religious freedom—that must, or should be, the foundation of social life, in the nations and among the nations.

We must point out in the first place, in the demands and complaints that are made in this connection from time to time, an aspect that is certainly not restricted only to our times, but which, as in all ages of deep divisions, is more keenly felt at this time. Namely, that people usually call not for the condemnation of all injustices, but just of those—real or sometimes presumed, or at least exaggerated—of their adversaries. The Holy See is well aware of its duty of interpreting the “moral conscience of humanity”, as regards not only the principles, but also the concrete reality. We can give our assurance that it does not remain deaf to any cry or lament that reaches it. It endeavours, on the contrary, to get to know even what people would like, and so often succeed in concealing. But its responsibility demands, of course, that it does not content itself with news that is not duly verified, and that it seeks the most complete and absolute objectivity, both being things that are not always easy to attain. Its action proposes in the first place, as far as is possible, to go efficaciously to the help of those who are suffering and invoke understanding and aid. This often calls for a rightful prudence and reserve in public manifestations, to give precedence to the attempt at a serious and direct dialogue with the persons responsible for the situations complained about, or to avoid causing harder reactions against those waiting to be defended.

Our concern is to serve humanity and the Church in particular; and our hope is that the prevailing of sentiments of justice and the efforts patiently made, may lead to the results we invoke.

We cannot fail to mention, however, that this hope is not infrequently sorely tried, when we note the continuation of difficult tensions, or when the sincere readiness of the Holy See to reach agreements that will ensure for the Church at least the indispensable vital space, in accordance with her elementary requirements, if not

with the fullness of her rights, comes up against a persistent lack of real positive will, almost as if prompted by the calculation that the worsening of her living conditions may induce the Church to accept attitudes that she has had to declare unacceptable.

We leave the responsibilities for such situations to the conscience of mankind and to the judgment of history, while the Holy See will continue to operate tirelessly, even if apparently “*contra spem*”; to modify them according to justice, trusting in the action and the help of *Providence*.

3. Positive elements of confidence

Returning from this to the life of the Church, we consequently feel obliged to stress the positive movements that give wings to her action and her presence in the world today. For the Church is alive, the Church is active, the Church is young! To those who, as we said at the beginning, observe her with a critical eye from opposite points of view, it is no longer sufficient to show the insufficiency, the danger and sterility of their partial views, to reconcile them in common loyalty to the Church. And therefore—though without doubting anyone’s sincerity, and without refusing to admit the usefulness of serious, measured criticism, on the part of competent and responsible men—we wish to recall that the trust the Church needs from all her sons, and which she has the right to expect from them, is not based only on human views, but on God’s plan. This was the sentiment that sustained us in accepting the heavy weight of the Pontificate, nine years ago; and as we said last Wednesday at the General Audience, “in this way we would like to make prevail in you too, as in the whole of the Church, sometimes distressed by the weaknesses with which she is afflicted, the evangelical sense of faith and confidence that Christ requires of his followers, so that the daring and joy of Christian action may never be saddened by fear and discouragement” (cf. *L’Osservatore Romano*, English Edition, 29 June 1972).

Trust the Church

Yes, trust in the Church, and the Church’s confidence in herself, is based on the promises and divine charism that accompany her; on

the patrimony of truth transmitted by authentic Tradition; on her constitutional and mystical structure; on her capacity of re-establishing the broken unity of the one universal Christian family; on the value and nobility of her pastoral action, capable of inserting in the tissue of Christian life the ecclesial renewal desired by Vatican II and which we, with God's help, have pursued tirelessly; on her mission as sign and instrument for the whole of mankind, open as she is to the world of today and tomorrow.

In spite of the difficulties, how can we fail to be heartened by the signs of hope that can be discerned in the Church? How many Christians feel an intense need of prayer and union with God! How many generous souls seek a more evangelical style of life, rooted in contemplation, lived in brotherly love. How many priests, religious men and women and lay apostles bear witness to the Lord, with a self-abnegation and faithfulness that is certainly a fruit of the Holy Spirit! The longing for justice in the world torments a great many souls, especially among the young, and prompts them to devote themselves in a courageous and disinterested spirit to the elevation and development of peoples, to spiritual and material care of their brothers. A more marked sense of poverty, modelled on the example of Christ and of the Apostolic Church, is alive in the conscience of the Church today, and impels many, as for example our beloved missionaries, to heroism. A greater opening to the positive values of the world, admirably encouraged by the conciliar Constitution *Gaudium et Spes*, makes the Church, today, available and open to all sectors and problems of the social, cultural and spiritual life of humanity, in search of itself. The Church is an "expert in humanity".

In actual fact, the Church makes a continuous contribution to meeting the present necessities of the world more and more adequately. It is a consoling sight to see what is offered in this field by the world Episcopate, with the help of cohesive organs, well-tested or of recent institution, of which pastoral work avails itself. Among them we wish to mention the Episcopal Conferences, the priests' and pastoral Councils of the various dioceses, Catholic Action, the forms of lay apostolate. Social sense and active charity are growing: there is, in fact, a flourishing of initiatives for catechetics, social action, care of the poor, spiritual assistance for the workers, Christian enlightenment in the field of the social communications media; a renewed missionary

effort unites various local Churches with one another, without forgetting the pre-eminent support of the Pontifical Mission Aid Societies; and impetus of generosity and dedication is permeating wider and wider strata of the clergy and laity. In this work, the Bishops of the whole world are in the front line, and feel closely united with the Holy See, which supports them. The Synod, last autumn, was the most outstanding testimony of this mutual collaboration, for the solution of delicate and urgent problems both inside the Church—such as the ministerial priesthood—and outside—such as justice in the world.

Reform of the Curia

The Apostolic See, on its side, endeavours indefatigably to meet the demands of the world with its initiatives, new or traditional. Allow us to recall the relations maintained with the various countries of the world, its encouragement of the numerous manifestations of Catholic life, its presence at international Congresses, its silent and discreet action within Organizations that unite the various people in a sincere effort of peace, collaboration and progress, particularly in the field of social and economic promotion and culture.

The action of the Holy See is also carried out, as usual, through the valuable collaboration of the various Congregations of the Roman Curia, which apply themselves to all the increased needs of the Church and of the world, with an excellent pastoral commitment that is of great comfort to us, and a great example to the ecclesial community, thanks to the dedication, competence and sacrifice with which it is carried out. In this connection we wish to recall here too — as we did a few days ago on the qualified plane of a meeting of the Cardinals at the head of Congregations — the reform of the Curia, carried out by means of our Apostolic Constitution *Regimini Ecclesiae universae*, which will have its fifth anniversary on 15 August next. This reform has given new importance and impetus to the pastoral dimension of the service that the Holy See is called to give to the local Churches and the whole world, with its immense problems, by means of a more articulated, more agile and at the same time more coordinated style, which will make it possible to deal, in time and opportunely, with the numerous questions of particular and general interest.

Sign of Church's vitality

All these elements, though chosen from among many and only touched on briefly, are an unquestionable sign of the vitality of the Church. It is not vain complacency, we think, to emphasize it, but just a highlighting of the mystery of faith, without which the Christian would lose his identity, and confidence in the Church.

Delays, setbacks, ordeals are inherent in the mystery of the Cross and the Resurrection of Christ. Only the certainty that we are carrying out God's work must sustain us. It alone will give us the serenity indispensable to go ahead with our mission. Every day we must start anew. After the Ecumenical Council it is not a question of destroying and contesting, but of setting to work, all of us, to improve, heal, plant, renew, construct, on the real path of unity, faith, worship, charity, obedience and collaboration. The whole work of the Church comes from God, and must lead to Him. It cannot be accomplished without his grace. The structures can, indeed, be changed, but it is the spirit that must be put into them: and this Spirit is a gift from God. If tensions are inevitable, communion in faith, being rooted in the living Tradition, faithfulness to the teaching of the Magisterium, always remain the indispensable guarantees of unity, and are at the same time the only way in which confidence in the Church can be maintained and increased.

Let us all pray to the Lord that He may assist the Church in this immense work of salvation in favour of men, for whom it is intended; and we ask you for the support of charity and daily prayer that the Lord, who has called us to the tremendous office of being his representative on earth, may give us the strength necessary to fulfil it faithfully.

Onward, then, all of us, together, with confidence, *in Nomine Domini!* And may the Lord bless us all.

3. Pastoral work in the church of today

From the discourse of Paul VI given 17 June 1972 to the bishops of the Italian Episcopal Conference. [Full text: Oss. Rom., 18 June]

Speaking to the bishops the Pope dwelt on some of the things which are always part of the constant care of a bishop. Here are some of the salient points.

Work together

(...) In the first place, we mean the characteristic — so keenly felt today and so useful and necessary — of *working together*. This is a happy requirement of our times, in which community and social demands find a special response in the man of today. It is also reflected, therefore, in pastoral life. To work together: this duty of mutual collaboration has been particularly highlighted in the concept of collegiality of Vatican II (cf. *Lumen Gentium*, 23) and underlies the whole pastoral approach of the conciliar documents, particularly the decree on the Bishops' pastoral office. It is not possible today, as in fact it never has been, to conceive of pastoral action that is solitary, disconnected, independent, that ignores the various forms of collaboration and consultation: the fruitfulness of the ministry is at stake.

To work in this way is, of course, more complicated, because it presupposes knowledge of methods and the determination to apply them, respect and efficiency of the structures envisaged by the Council. From the Episcopal Conference we pass to relations with the local Churches. In these relations the Bishop is helped by his priests and Catholic laity, expressed in the formation and operation of the Priests' Councils and Pastoral Councils. But this working together is also more in conformity with the spirit of the Church, which is by definition a gathering, an *élite* of persons called to participate in Jesus Christ's divine grace. It corresponds better to the spirit of charity, communion, which the Lord has inculcated in us, and which was the constant norm of the first apostolic community (cf. Acts 2, 44-47).

This necessity of working together calls, furthermore, for a more pastoral exercise of authority, which will hold in due honour collaboration, dialogue, consideration of the diversity of opinions, in order that the best solution may emerge. But it must not paralyse the authority of the individual Bishops and Pastors, nor distort the constitutional conception of the Church, as if authority in her came from below or from the masses, and had not been, on the contrary,

entrusted to her by Christ at the Father's desire (cf. *Lumen Gentium*, 18-20). (...)

Reconcile tradition with renewal

Another characteristic of today's pastoral work is the reconciliation of *tradition with renewal*. The two realities exist. On the one hand there is the wealth of the tradition received, to which the various centuries of the Church's life have brought their successive enrichment, and upon which eminent figures of Saints, Pastors and Doctors, and whole generations have drawn as upon a sacred deposit, obtaining from it the vital lymph for the radiant splendour of the holiness of the Church. On the other hand there is the desire for renewal, alive at all times, and which has taken on a characteristic impulse in our times from the "aggiornamento" desired by the Council. But tradition runs the risk of becoming sclerotic with-out continual progress in the light of Revelation and of the Magisterium. On its side, renewal can degenerate miserably into a mad craving for secularizing and desacralizing novelties, which St. Paul already saw as a danger to pastoral action: "devitans profanas vocum novitates" (1 Tim. 6, 20).

The two impulses must not become tensions, which the exasperation of the moment may also make irremediable, as the history of the Church proves. It can be seen, therefore, how important, necessary and urgent it is to harmonize the two tasks: to safeguard, on the one hand, the positiveness, the treasure, the authenticity of tradition, and, on the other hand, to promote renewal, in order that the Church may be equal to the needs of the times, respond to men's anxiety and guide them as Mother and Teacher to knowledge of God's ways. The Gospel is newness of life (cf. Rom. 7, 6), it is a life-bringing ferment (cf. Mt. 13, 33). The task of the Bishops is that of keeping its fragrance intact, applying it to the changed attitudes of man and society to proclaim the Word of God in all its splendid and transforming strength. This calls for a tremendous effort, a never-interrupted watchfulness, careful study of the modern mentality and culture. It demands balance, prudence, firmness; above all it requires great invincible love of the Church and of men. But we have also before our eyes some particular problems, characteristic, in general, of the care of souls today and, in particular, of the Italian situation. We put them before

you in all simplicity in the desire that the action of the Church in this nation, so dear to us, and rich in so many pastoral experiences, exceptional figures of saints, and admirable works, may continue to operate in depth, and really be a living, stimulating, efficacious presence.

The priestly ministry

In the first place we refer to the two great subjects of the Synod of Bishops held last autumn, the ministerial priesthood and justice in the world. The indications that the Synod submitted to us are of great importance, as we all know. Now, the Italian clergy, which has such luminous traditions, must shine forth today, too, by its complete faithfulness to the Gospel, in order that it may be the salt that does not lose its taste (cf. Mt. 5, 13), and on account of its real identity which, as we said to the Parish Priests and Lenten Preachers of Rome on 17 February last, "we must seek in Christ's thought; only faith can tell us who we are and what we must be like": that is, we said, persons who have been called and apostles (cf. A.A.S. 64, 1972, pp. 224 ff.). To correspond to Christ's thought, the priest is obedient to the Bishop, as Jesus obeyed his Father, and came to carry out His will (cf. Heb. 10, 5; Ps. 39, 7-9). The priest is poor as Christ was poor, because this testimony gives him real freedom of spirit and interest in others, and credibility in the eyes of others. The priest must live his celibacy as an act of exclusive love for Christ and of complete offering, which makes him available to everyone, and consumed in the exercise of his ministry.

But also the subject of justice needs to be studied more deeply and applied, in order that the continual exhortations of the Pontifical Magisterium may really be carried out, and that the grave social problems still waiting for an answer today, may be solved, as we ourselves indicated in the Apostolic Letter *Octogesima Adveniens*, of 14 May 1971. (...)

The weight of this vast pastoral responsibility may sometimes seem too taxing and tiring: but we are confident! Christ is with us, whom He has chosen as his friends, and charged to continue his mission as Pastor, Priest and Prophet. He will help us to carry out our daily duty.

4. "It was like today, nine years ago..."

From the discourse of Paul VI at the general audience on 21 June 1972 - The ninth anniversary of his election. [Full text: Osserv. Roma., 22 June]

It is only right today, by way of exception, and moved as we are by so many signs of devotion and affection, to say a few words to you on a matter that concerns us personally, that is, the anniversary of our election as Bishop of Rome and therefore the successor of the Apostle Peter on this chair of his, to which the pastoral care of Rome and that of the Catholic Church, scattered throughout the world, is entrusted. Not, certainly, to make a speech on such a serious and complex subject, nor even to tell you the story of this event, a very simple and short one, known to everyone, but just to mention a few of the many impressions that have remained in our mind about it. They may be useful for the consolation of the Church, so lavish of kindness and piety to us, on this anniversary. In fact it would seem ingratitude to the Lord and impoliteness to Brothers and faithful Sons to stifle in absolute silence the feelings that fill our heart on this occasion.

It was like today, nine years ago, and just at this time, a little before midday, in the Sistine Chapel, when the choice of our humble person was made to the See of the Roman Papacy. The Council had just celebrated its first session, not an easy one, causing great expectations and lively ferments in the minds of everyone, in the Church and in the world.

To suffer for the Church

Let us just tell you, very simply, of an impression of ours connected with that day, and still present in our mind. It seemed to us, then, that we were overwhelmed by the play, whether mechanical or mysterious, of an event extraneous and superior to our will. We had never desired in the slightest, far less canvassed, our election, as can well be imagined. On the contrary, the service we had carried out humbly and for long years under Pope Pius XI, of great and venerated memory, and then under another venerated Servant of God, Pope Pius XII, had made us only too well acquainted with the enor-

mous mass of duties, difficulties, and needs that the keys of St. Peter bring with them, not to be aware of the preparation necessary for this redoubtable office, and not to know our lack of the charisms required for such an arduous ministry.

In this connection, we find in certain personal notes of ours the following: "Perhaps the Lord has called me to this service not because of any aptitude of mine, not to govern and save the Church from her present difficulties, but to suffer something for the Church, and to make it clear that He, and no one else, guides her and saves her". We confide this to you, not to make a public, and therefore vain, act of humility, but in order that you, too, may enjoy the tranquillity that we ourselves experience at the thought that it is not our weak and inexperienced hand that is at the helm of Peter's boat, but that of the Lord Jesus, invisible but strong and loving. And in this way we would like to make prevail in you too, as in the whole of the Church, sometimes distressed by the weaknesses with which she is afflicted, the evangelical sense of faith and confidence that Christ requires of his followers, so that the daring and joy of Christian action may never be saddened by fear and discouragement. As for us, we are still repeating in our heart the words of another great Pope, Leo the first, which we find in one of his classic sermons, delivered on the annual celebration of his elevation to the Pontificate: "dabit virtutem, qui contulit dignitatem", He who conferred the dignity, will give the strength (*Sermo II*: P.L. 54, 143).

In connection with this dignity, we felt another impression when, after the famous "white smoke", surrounded by every kind of homage, we caught a glimpse, which nearly made us dizzy, of the height of our apostolic function. We at once realized the detachment it might lead to, for our modest person and also for our lofty ministry, from persons dear to us, from our friends, and particularly from the people, for whose spiritual good we were invested with the sublime and exceptional dignity of the Vicar of Christ. The hierarchical ladder may sometimes, perhaps, constitute a distance between the person at the top and the community, and engender an awareness of privilege. Recalling that day, we must thank the Lord that there swept over us a feeling of immense sympathy for those whom we had been appointed to serve. We felt from the depths of our heart our new title: servant of the servants of God, with all the wise pastoral exhortations of

another predecessor of ours, distant in time and near in his teachings, St. Gregory the Great. But above even his voice we seemed to hear, vibrant and deep, Christ's own voice: "amas me plus his?". This is the Pope's real privilege: "Simon, son of John, do you love me more than these?". "Feed my lambs!": be the shepherd! (cf. Jn. 21, 15). Authority and charity became, as in an inner vision, one thing; a thing so great as to spread to the ends of the world, and to be extended to all the needs of mankind. We understood in a flash the social mission of the Holy See. A thing so true, from apprehending its final, secret substance: the unity of the Church, and even of the world, in a certain sense; just as, in the supreme hour of his life in time, Jesus had hoped, speaking ecstatically to his Father: "that they may be one, even as we are one" (Jn. 17, 11).

Then we understood the paradox, which is still an obstacle to the consummation of ecumenism: the primacy of Peter. It is not the spectre that repels from unity, but the beacon that must lead to unity to make divided Christendom one People of God (cf. Eph. 4, 3-7). Then, and we still think so, this was our dream; or rather, our hope.

So many, so very many things, as you can imagine, flooded into our heart then, making it feel the need to hold on to God's power more than to seek support on earthly sand; and the need, beloved Brothers and Sons, of the help of your communion and your prayer.

5. The cultural and pedagogic mission of the ecclesiastical universes

From the discourse to professors and students of the Gregorian University of the fourth centenary of the Pontificate of Pope Gregory XIII [Full text: Oss. Rom., 14 may]

Today is the fourth centenary of the election of the great Pope Gregory XIII to the Pontificate. In memory of the event the Academic Staff and Students of the University named after him, wished to meet the Pope, thus emphasizing the ideal continuity of faithfulness and love which has bound the Gregorian University to Peter's Chair during these centuries. You understand with what joy we accepted the invitation; we can tell you that we have followed, and are following you with interest, trepidation and hope. We place our confidence in you. (...)

1. THE CULTURAL MISSION

The cultural mission that your University has had, and has, the great responsibility of carrying out, is a general problem that concerns not only your University and the associated Institutes, but also all the others. Today, in fact, this is the crucial point of every scientific institution in the Church that claims the name of Catholic and wishes to be faithful to it, in the crucible of tensions and questions that arise more acutely than ever, particularly in the conscience of men of culture.

Now, it seems to us that we must stress forcefully the general criterion that must distinguish this cultural mission entrusted to every ecclesiastical Catholic University, namely, that teachers and students must be able to realize more and more expressly, with the help of God's grace, the ideal of scholarship animated by an ardent spirit of faith, by acute awareness of the problems raised for the Church, and of the thought and renewal they call for, and by fervent love for the Church itself and for him who bears her tremendous burden, aware as he is of his own human frailty.

A look at the world inspired by faith

It is a spirit of faith that is required; it is an atmosphere of faith that must, invisibly but firmly, guide every personal and collective effort of study and also of free and honest scientific research. The character of a University such as yours is not primarily and necessarily determined by institutional structures or by relations with particular ecclesiastical agencies or persons. The decisive element is a religious view of the world, a *Weltanschauung* inspired by the Catholic faith. This is the noble and indispensable basic conception on which the whole University edifice is established and supported; and this "Catholic atmosphere", stemming from faith lived and suffered, guarantees and respects in the University the seriousness of scientific research, rooted in man and in the human world. The activities of two branches in which the cultural mission of the University is expressed, the scientific one and the more specifically theological one, must be carried on in this light of faith.

A) *On the scientific plane*

On the scientific plane an effort must be made not only not to break, but to highlight and scrutinize and understand the living and vital links with *tradition*. The heritage of the centuries has its voice which must be listened to. It is the voice of the teaching, praying Church, which still resounds in the teaching of the Supreme Magisterium, in the thought of her Doctors, in the lived *regula fidei* of her Liturgy — *lex orandi, lex credendi!* — in the humble and joyful faithfulness of the *sensus fidei* of the faithful. This voice must be listened to, if we do not wish to cut the close link which connects us with the very tradition of the Apostles, and, through them, with the teaching of Christ, the Word of the Father.

That does not mean that *scientific research* is bridled, as certain short-sighted objections of superficial and prejudiced minds would make out. The University, which is by definition *universitas scientiarum*, is the ideal place for carrying out, in the honest freedom of sons of God, research in a fully scientific line, for tackling new problems, for approaching the ferments that are shaking the apparent confidence of the technically-minded space man of today, and for proceeding scrupulously in promoting and deepening studies.

The divine authority of Revelation does not curb, but guides, this research. It does not stifle it, but increases its possibilities, because the infinite world of divine realities, which open up to us in the consideration of the history of salvation, is a continual stimulus to the exercise of the intellectual faculties. And as every branch of science tries to reach truth, so the revealed dogma, authoritatively defined by the Church, offers us God's truth, and infuses into us the sense of God, whose action we must see shining through human problems, muddled though they may be. It guides us to the discovery "of all the truth" (cf. Jn. 16, 13), in order to direct us to sure points, in which the premise of the revealed datum can exercise all its beneficial influence on the working out of a harmonious and stimulating synthesis of human knowledge.

We are not children being tossed about...

On the basis of this premise, the University must help to examine with insight and maturity the modern movements of thought, in their

agreements and disagreements with the truth of God the revealer. It must train to *criticism* (1 Th. 5, 21), not letting itself be dazzled by all the novelties that are sometimes accepted, unverified, as revolutionary discoveries, only to be swept away, very often, by the new opinions continually dawning on the horizon. The danger, moreover, is not a new one, and we find St. Paul already warning the Christians of Ephesus: *ut iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae in nequitia hominum, in astutia ad circumventionem erroris; veritatem autem facientes in caritate crescamus in illo per omnia, qui est caput Christus* (Eph. 4, 14-15). Thus, this critical *habitus* must be a sign of balance and common sense, even more than rightful attachment to the truth that does not deceive, to that God who illuminates our minds and nourishes them on ineffable spiritual experience, because theology is by definition the “science of God”, savoury and exalting *gnosis* guided by the Spirit who searches everything, even the depths of God (cf. 1 Cor. 2, 10).

B) *On the theological plane*

Here, therefore, the cultural mission carried out by a University like yours, takes on its more specifically theological nature. And here we come to the central core, the fundamental *raison d'être* that guides your daily toil. If the atmosphere that must reign in your University is, as we said, that of faith, of the Christian and Catholic *Weltanschauung*, conquered and lived every day, the theological sphere of the University must be first and foremost in the service of faith. The University must ensure the orthodoxy of faith, which the Magisterium guarantees.

God offered man knowledge of his own trinitarian life, and his only-begotten Son brought us into his plan of love, communicating to us the salvation that is realized dynamically in the Church on the plane of history. Faith opens us to this God who is Father, Saviour, Friend. It does not put us in contact with purely abstract concepts, but according to the style of Jesus in the Gospel, with three living Persons, in divine Unity, Father, Son and Holy Spirit, that is, with the Holy Trinity, who loves us and thinks of us creatures He created in his own image and likeness. Theology is nothing but faith in the conceptual order. As Augustine said, it is the *scientia, qua fides saluber-*

rima nutritur, defenditur, roboratur (*De Trinitate*, XIV, 1). "There is a theological science, and there are also theological systems. But science and systems have the task of expressing a 'sacred history', not an order of essences" (M. D. Chenu, *La foi dans l'intelligence*, Paris 1964, p. 129).

Therefore, if the premise is faith, theology offers, by its vocation, an irreplaceable aid to the understanding of faith: *fides quaerens intellectum*, according to the famous aphorism of St. Anselm. Faith offers human intelligence all the riches of the fundamental doctrines, which the Creed condenses as the indispensable condition for salvation. Not for nothing did the ancient catechesis of those about to be baptized in the Church deal in the first place with the explanation of these doctrines, which they were to receive with the *traditio Symboli*. You know the famous treatises on them; we will quote only the words of St. Ambrose, our predecessor in the See of Milan, who at the beginning of his exposition defines the Creed as follows: *spirituale signaculum, cordis nostri meditatio et quasi semper praesens custodia, certe thesaurus pectoris nostri* (*Explan, Symb.* 1; Ed. Faller, CSEL, 73, 1955, page 3). As the bee buzzes among the flowers, so human intelligence is nourished by these truths offered it by faith, searches them, studies them, ponders on them continually, digs into them as into a mine: *thesaurus pectoris nostri*. "The realistic perception of God in a conceptual proposition, faith is divine light in a human intelligence. It is possessed by man and man thinks by means of it". St. Anselm's formula "accounts happily for a thought (it is the word of St. Augustine, taken up again by St. Thomas), in which there come into play... all the resources of the intelligence, individual or collective, according to the variable and progressive stages of the spirit" (Chenu, op. cit., p. 134, 334).

Theology and the Magisterium

It is clear that this introductory study for the understanding of faith must be guaranteed in the way which, by the intervention of God in Christ Himself, was indicated to man athirst for truth: let us say, in the first place, the supreme Magisterium of Peter, speaking in his successors; and, in close union with it, the living Magisterium of the Apostles by means of the Bishops. Theology is deeply connected

with the Magisterium of the Church because their common root is divine Revelation. Theology must keep in close contact with the Magisterium, as also with the whole community of the faithful: *medium quodammodo obtinet locum inter fidem Ecclesiae atque eiusdem Magisterium*, as we said to participants in the international theological Congress of 1966 (*Insegnamenti*, IV, 1966, page 445). On that occasion, pointing out the duties that devolve on theology in this very delicate field, we also stressed how much the Magisterium itself owes to the studies of theology, which *adiutricem dat operam, ut Magisterium pro suo munere sit semper lux et regula Ecclesiae*" (cf. *ibid.*). Here there is room for the harmonious development of those mutual relations, which a certain mentality would like to set up against each other artificially, but which, on the contrary, are in the historical order, mutually complementary and auxiliary, although the Supreme Magisterium has the charism of strengthening the brothers in the faith (cf. Luke 22, 32). Following this line of mutual understanding, confidence and cooperation, which does not interfere with the legitimate rights of research and freedom, as we said above, theology carries out an irreplaceable function in the Church.

2. THE PEDAGOGICAL MISSION

But to return to your University, it can be seen, from what precedes, what a great value the pedagogical mission of the Gregorian University has: it exercises the function of forming man, in all branches of knowledge, in the light of the faith, which, like the sun, illuminates things and makes them visible in their external reality, but does not for that reason abolish their autonomy, does not humiliate their beauty; on the contrary it enhances and ennobles them incomparably.

Let this light, which comes from God, never be veiled by anyone! In a University such as yours every doctrine incompatible, or difficult to reconcile with faith, must feel it impossible to exist there, just as, "by a contradiction that does not permit it" (Dante I, 27, 120), there cannot exist a teacher whose thought is not perfectly faithful to the mind of the Church. Hence the necessity of an orthodoxy jealously guarded and taught by the professors: unity of will and of

thought must be harmonious in an academic staff, which cannot admit division in the fundamental questions. But at the same time there is the need of adaptation to the didactic needs of today, which the progress of studies today has enormously increased. (...)

The commitment of the students

Alongside the perfect orthodoxy of the teachers, it is also necessary that students at the University should devote themselves wholeheartedly to their studies. Their general formation must be maturely complete, their development well balanced on the human plane, and their knowledge of the fundamental theological doctrines deep and thorough. Only when they are in possession of these qualifications can they proceed to the specializations, which, if studied out of this context, do not give a global view of science in the light of God, and may be more of a hindrance than an aid in research and in the assimilation of complete truth. It is in any case the common law of every University to proceed by degrees and not to begin specialization, in any field, without a full and tested training in the general disciplines.

In particular, your University must feel responsible for priests in formation, who must leave Rome equipped with a complete and solid knowledge of the faith, well-directed also on the pastoral plane. This pastoral orientation calls, therefore, for cooperation between the University and the Ecclesiastical Colleges, as well as between the various Universities that exist in Rome, in order that this City, which Gregory XIII intended to be the centre of formation for the world clergy, may assume before the Church the role devolving upon it, and to which the numerous scientific resources at its disposal — Institutes, Libraries, etc. — if opportunely coordinated, offer an incompressible instrument of universal culture.

But above all let love for the Church, Catholic, Apostolic, Roman, be always alive in you, a real, great, sincere love, which sees in her the way willed by Christ to bring men salvation. Let it be a love that delights in her joys, and suffers at her sufferings and at the defections that wound her; a love that prays and gives itself, in order that she may always be luminous before God and men. *In omnibus cupio sequi ecclesiam Romanam*, St. Ambrose affirmed (*De Sacramentis*, III, 1, 5; Faller, op. cit., p. 40). She is the keystone of unity

and of Catholic communion: *Totius orbis Romani caput Romana Ecclesia;... inde enim in omnes venerandae communionis iura dimanant*, St. Amrose also wrote when present with the other Bishops at the III Council of Aquileia (cf. *Ep. Provisum*; Ep. XI, S. Ambrosii [Maur.]; cf. Ballerini, V, 270-271).

In this communion there is gained possession of the unfathomable riches of Christ (cf. Eph. 3, 8); from it comes the strength to guarantee one's faith its fruitfulness in all fields, on the intellectual plane as in everyday effort, with the assistance of the Holy Spirit, for whom you, as students of the sacred sciences, should have a quite particular devotion, or rather dedication.

Mutual trust

Beloved Brothers and Sons, be sure that we are aware of the vast and difficult task which you professors carry out with your doctrinal competence, and to which you students dedicate all the enthusiasm of your youth and the perspicacity of your maturing intelligence. We are deeply conscious of it. Be happy to live in this hour, so delicate, but also so great and exalting, in the life of the Church! The Church needs you: and you must be in the front lines of the Church, offering her the ardour of you staunch devotion.

What we need at this moment is mutual confidence. The Church — it is the Pope that tells you so with immense hope — the Church has confidence in you: in the sincerity of your intentions, in your *sensus fidei*, in your effort to scan the mystery of God and the admirable works of his Redemption, in order to be, tomorrow, a ferment, a leaven, a spring animating your ecclesial communities. Not sowers of systematic doubt, not corrosive critics of the patrimony you have received, not rash experimenters of doubtful ways, not — God forbid — destroyers of the faith in the minds of the pupils and of the faithful; but educators, moulders, models of this uncorrupted faith, and of a lively, but not restless, intellectual quest, columns and support of the faith of the People of God in the tasks that are entrusted to you. The Church has this confidence in you, full of deeply felt hope and ardent expectation.

But you, too, must have confidence in the Church: we ask you in her name. Have confidence in this Church, Mother and

Teacher, who continues her difficult mission of proclaiming God's truth in the world, a world which still, as in Isaiah's times, seems to shut out obstinately any possibility of divine intervention in history: *auditu audietis et non intellegitis et videntes videbitis et non videbitis* (cf. Is. 6, 13-15). In spite of everything, the Church never wearies of appealing to men, because she was founded by Christ for them, she was born for them from his open side, as the new Eve, Mother of the living

The church has need of you

In this constant work that she carries out for the sake of men, to make God's truth accessible to them and communicate Redemption, she needs you. She is waiting for your contribution as scholars and pastors, who live and make others live in the light of Revelation, and are continually enriching its sacred deposit. She loves you, yes, like the apple of her eye. Look at her, this holy Mother, this often grieving Mother, whose only comfort is the Risen Lord; trust her, because in her you will always find encouragement, sympathy, hope. Love her, sustain her in her tremendous effort; do not weaken her, do not sow division, do not impair her unity.

VII. NECROLOGY

Father Andrew Anfosso

* at Nice, France 4.12.1907, died at Rieupeyroux (Averyon - France) 8.5.1972 in the 64th year., 46 of prof., 35 of priesthood. He was a rector for 19 years.

His salesian life was spent as a teacher and as rector, he had very considerable learning in the humanities. He was highly esteemed as a music master. A hard worker, full of zeal, and exemplary religious with a delicate touch. Aimed always at securing concord, showing himself always calm and serene.

Mgr. Michael Albert Arduino

* at Foglizzo (Turin - Italy) 5.3.1909, died at Locri (Italy) 18.6.1972, 63 of age., 46 of prof., 39 of the priesthood. He was rector for 8 years. From 1948 he was bishop of Shiu-Chow; in 1951 was imprisoned and expelled; from 1962 was bishop of Gerace-Locri.

He left for China while still very young, and there worked as a missionary and as a priest. He was expelled as if he were a criminal, after having worked there as a teacher, a priest and as a bishop of Shiu Chow. He distinguished himself by indefatigable work among the poor and the needy and by unshakable optimism. He never gave up hope that one day he could return to his mission. While he was in Turin he was in charge of the parish of Mary Help of Christians, Turin and cared for other works in the archdiocese. It was during the Council that he was made bishop of the diocese of Gerace-Locri. There he gave of his best gifts stored up during his lifetime — treasures of hope, charity and apostolic zeal.

Coad. Nicola Arezzo

* at Gravina di Puglia (Bari - Italy) 8.12.1915, died at Rome 5.7.1972 at 56 years of age, 37 of prof.

His vocation developed in the institute of Redentore di Bari; later he entered the salesian novitiate of Montodine (Brescia) and during the years 1935 to 1967 he worked with boys in Treviglio, Nave, Milan, Arese,

Bologna. In 1967 he passed to the Mother House in Turin where he did invaluable work in the central office of the Salesian Cooperators. In 1968 he was transferred to Rome to work in the National Centre of Salesian Works and helped in the office of the secretariate of the Salesian Past Pupils.

Father Gennaro Audisio

* at Philippeville (Costaine - Algeria) 4.11.1883, died at Campo Grande (Brazil) 25.4.1972 in the 88th year of age, 67 yrs of prof. 57 of the priesthood. He was rector for one year.

He was distinguished for his prompt obedience from his days as a cleric, and he interrupted his studies in theology to go to the missions. He had a great love and reverence for the congregation and for its superiors. He had a happy disposition always ready to forgive and always spoke well of all. His great personal devotion was for Our Lady, which he spread among his boys.

Father John Badalotti

* at Isola Dovarese (Cremona - Italy) 11.8.1912, died at Barcelos (Amazonas - Brazil) 22.8.1971 59 years of age, 39 of prof. 30 of the priesthood. He was rector for 9 years.

Father Joseph Baldan

* Ariano di Dolo (Venice - Italy) 20.3.1903, died at Alessandria (Italy) 8.4.1972, 69 years of age, 43 of prof., 35 of priesthood. He was a rector for six years.

Here is the assessment made of him before he was ordained. Great good will, obedient, sincere love of vocation, sound piety, steady application in character humble and correct, has solid virtue and good religious spirit. He was a military chaplain, left the army after having been severely frost-bitten; part of his foot was amputated. His suffering was great and this he kept to himself, achieving a serene acceptance of his lot.

Father Hector Bandini

* at La Spezia (Genoa - Italy) 31.7.1890, died at Genoa-Sampierdarena (Italy) 5.3.1972, 81 years of age, 64 of prof. and 49 of the priesthood.

He was distinguished by his love of his vocation. Was very anxious that the congregation should go forward on the right lines. Never missed saying Mass even when indisposed, not even when his sight began to fail him. He spent his long life as a religious priest serving his boys and

these are now the best fruit of his life's work. He was always available and ready to serve.

Father Albert Biffis

* at Bergamo (Italy) 21.12.1908, died at Canelli (Asti - Italy) 30.5.1972, 63 years of age, 47 of prof., 38 of priesthood. He was rector for 33 years.

Of the many years he was rector seventeen of them he spent as rector with aspirants and novices. He spent himself showing joy and sharing his love with the confrères of the Novarese Province which owes him a great debt. He was a great example to all, in piety, in ceaseless work, in openness, always available, kindly and humble. How much he will be missed and how unforgettable.

Father Henry Bonicelli

* in Turin (Italy) 13.2.1909, died at Bagnolo Piedmont (Cuneo - Italia) 3.7.1972, 63 years of age, 46 of profession, and 37 of priesthood.

He was gifted with an uncommon ability for teaching and for administration. He was particularly engaged in the Printing House of the "Polyglotta Vaticana" and on the "Osservatore Romano". He had a deep sense of what a priestly and religious life should be, and this he enriched by bearing much suffering without complaint. He leaves behind a memory of complete dedication to duty and of a religious life lived hidden away in silence.

Father John Buchta

* at Ostrog (Upper Silesia - Germany) 15.6.1906, died at Bagnolo Piedmont (Cuneo - Italy) 5.7.1972, 66 years of age 47 of prof. and 37 of the priesthood.

He was very well equipped for the missionary life, and worked very hard and well in China where he showed himself a very active and prudent leader. He became a refugee from China and found another province and work in the Philippines, here his many gifts were very welcome; he could speak eight modern languages; this was only one side of a vast culture which was equalled by his solid doctrine so that he enjoyed a well merited reputation among both boys and confrères. He was a victim of a road accident in Manila, and the consequences remained with him to the end, causing him great suffering which he bore with great patience.

Father Mario Calvi

* at Mornico Losana (Pavia - Italy) 8.12.1906, died at Bagnolo Piedmont (Cuneo - Italy) 20.3.1972, 65 years of age, 47 of prof. and 41 of the priesthood. He was rector for 12 years.

He was very young when he went to China to complete his formation and was eventually ordained there.

He was a fiery character and this showed in his great love for Don Bosco and for the congregation and his attachment to the regulations and the salesian traditions. His last years brought him great suffering both physical and mental. He enriched his preparation for death by his prayer and conformity to the will of God.

Father Aurino Caracciolo

* at Bonito (Pernambuco - Brazil) 2.3.1907, died at Recife (Brazil) 4.5.1972 at 65 years of age, 43 of prof. and 34 of the priesthood. He was a rector for 3 years.

He was born, grew up and worked and died in this Northeast corner of Brazil. He worked chiefly in Baturité and Jaboatão. His last five years of life were reduced to suffering and immobility. His characteristic quality was his happiness and his well known devotion to the Eucharist and to Our Lad. His life had many difficulties; these he overcame and his long final suffering prepared him for the end.

Father John Chadwick

* at Ballinacoly (Ireland) 4.4.1907, died at Gloucester (England) 22.6.1972, 65 years of his age, 45 of prof. and 36 of the priesthood.

He came to the congregation as a late vocation. He was a gifted preacher, and a zealous and hard worker in the parochial work which was his chief task as a priest. While assistant priest in Littlemore (Oxford) he did much to find the means to build a memorial church to Card. Newman, in the place where he was received into the church. This work was much appreciated locally.

Coad. Francis Connolly

* in Willington (Durham - England) 7.7.1897, died in Rome - St. Callistus (Italy), 8.6.1972, 74 years of age and 48 of profession.

He was son of catholic Ireland, and was among those who formed the pioneer community of "guides" when Pope Pius XI called the salesians

to take care of the catacombs of St Callistus. For his long and faithful service he was considered the "doyen" among the guides, and by his willing service to all who called upon him he was rewarded with a well merited honour from the Holy See - Pro Ecclesia et Pontifice.

He had three devotions — to the Pope, to the Church and to the martyrs of the early centuries. He worked hard all his life, and even when he was known to be suffering from an incurable disease he wanted nothing out of the ordinary for himself. His life was spent in the service of others and for this he was very greatly loved.

Father William Daly

* at Blantyre (Glasgow - Scotland) 17.2.1900, died in Glasgow (Scotland) 18.3.1972 at the age of 72, 46 of prof. and 38 of the priesthood.

He was a devoted priest, spiritual and zealous. He was outstanding for his obedience, and deep love for the congregation and for Don Bosco, and his natural enthusiasm for the things he loved won for the Salesian Society and the Salesian Sisters many good vocations from Scotland. When the disease from which he died became incurable he accepted the suffering involved and used it as a prayer for the Church and for his congregation.

Father Francis Delpiano

* at Canale (Cuneo - Italy) 30.3.1930, died at (Turin - Italy) 29.5.1972 at the age of 42 years, 23 prof. and 14 of the priesthood.

He was distinguished by his generosity. He was enthusiastically involved in improving the lot of an under-developed sector of Brazil. He gave all his considerable energies to the youth movements in Europe for personal help to the needy natives of Matto Grosso.

He went to Brazil with a group of young helpers on their mission of charity. While there he was found to have the disease that was to cause his death two years later. He could have prolonged his life by giving up all work and resting, but he chose the other way. He worked the more generously without counting the cost. At his funeral the Basilica was filled with boys and young people who admired him and from him had learnt what sacrifice meant.

Father Aloysius Di Stefano

* at Capranica (Viterbo - Italy) 5.8.1931, died at Cauabari (Amazonas - Brazil) 10.5.1971 at the age of 39, 22 of prof. and 12 years of the priesthood.

Father Augustine Duda

* at Wilkowyje - Tychy (Poland) 7.8.1898, died at Oswiecim (Poland) 1.4.1972 at the age 73 years, 47 of prof. and 37 of the priesthood.

Coad. Alexander Facchini

* Bologna (Italy) 22.11.1888, died at Cuneo (Italy) 17.6.1972 at 83 years of age, 64 of prof.

He was a great worker, with a spirit of prayer and a genuine sense of poverty and union with his confrères; this was the tone of his spiritual life. He was a brother after the heart of Don Bosco.

Father Julius Filiè

* Vallecchia (Lucca - Italy) 10.10.1906, died at Rome 28.2.1972, at the age of 65, 38 of prof. and 25 of the priesthood.

He was a cheerful and happy character, well met with all men. "Everyone is good to me", he used to say. That was just the truth of the matter. This proved the greatest blessing and served him well in times of difficulty during internment, isolation and extreme poverty. He had a special devotion to the Madonna and was a most efficacious confessor for boys.

Father Vincent Förster

* at Sauce Corro (Buenos Aires - Argentine) 4.7.1899, died at Buenos Aires (Argentine) 3.2.1972, at 72 years of age, 52 of prof. and 43 of the priesthood.

He took his vocation as a salesian teacher very seriously. He knew just how to instil in his pupils a proper sense of duty. Even when he was nominated economer he did not give up teaching and continued for another ten years. Towards the end he suffered patiently from an incurable disease.

Father Basil Garcia

* at Palacios del Alcor (Palencia - Spain) 5.6.1916, died at Los Teques (Venezuela) 5.2.1972 at 55 years of age, 36 of prof. and 26 of the priesthood.

There were two houses in Valencia which profited by his priestly work, S. José de los Teques and the aspirantate of Santa Maria. He was a profoundly spiritual man, and has left his confrères a clear image of what filial piety really means. He loved study and could be called upon at any time to help in the school. His whole life was a continued self-giving, and he faced his many sufferings with real courage.

Father Raul Gruslin

* at Haedo (Buenos Aires - Argentine) 20.2.1892, died at Bahia Blanca (Argentine) 25.5.1972 at the age of 80 years, 63 of prof. and 52 of priesthood.

For many years he worked as a teacher and as headmaster at Bahia Blanca. His presence in the school was ubiquitous. Nothing escaped him. He was a severe and demanding master, but his boys understood the value of this austere teacher. Many of them say now that they owed their success in life to his care of them.

Coad. Aloysius Guaschino

* in Occimiano (Alessandria - Italy) 16.2.1893, died at Turin - Italy 9.3.1972 at the age of 79, 60 years of prof.

He was very devoted to St. Dominic Savio and he died on his feast day March 9th. In 1925 he was one of the members of the first missionary expedition to Japan. He was a genuine factotum: cook, photographer, gardener and doorkeeper. To make people happy was his joy. He returned to his own country for reasons of health. There he was sent to Valdocco where he is remembered as a jovial and happy salesian with a contagious optimism.

Father Mathias Kampa

* at Stare Budkowice (Poland) 24.2.1884, died at Plock (Poland) 28.3.1972 at 88 years of age, 64 of prof. and 57 of the priesthood.

He was the oldest confrère in Poland. A man of strong character who enjoyed good health all his life. He was well loved by all. He was good, serene, full of jokes, good humoured, optimistic and in turn he became assistant, teacher, catechist, prefect, vicerector and finally parish priest. In his care of his parishioners he seemed to be the very epitome of what a son of Don Bosco should be.

Father John Kellermann

* Lämmersreuth (Germany) 25.6.1907, died at Del Valle (Buenos Aires - Argentine) 29.3.1972 at the age 64 years, 43 of prof. and 33 years of priesthood.

His family was broken up by the war, and he decided to become a missionary and work in the Argentine; there he did very well indeed. He was tireless at his studies, and in a special way he studied the scripture which he could read in the original hebrew and greek. The bishop

got him to organize the preaching programme for the diocese. And when he died the bishop was present and the whole population showed its esteem.

Father Constantine Koziel

* Budy-Rajsko Cracow (Poland) 13.6.1972, died Cracow (Poland) 16.3.1927 at the age of 44. 23 of prof. and 15 of the priesthood.

Professor of theology, holding posts of responsibility he was much esteemed by his superiors. His students too held him in high esteem and he was always to be found in their company. When he became ill he did not cease working but spent several hours a day helping the old people who were living in institutes.

Coad. John Ledda

* Santulussurgiu (Cagliari - Italy) 16.8.1904, died at Sunbury (Australia) 23.12.1971. at the age of 67 and 41 of prof.

Here was a truly kindly christian soul, he had very little to say but he was a tremendous worker. Although working as the cook, his heart was in agriculture and all his free time was spent on the land or in the garden. He had more than his share of ill health and more than once was in hospital. The months before he died were a most painful calvary, intensified by his inability to serve those he loved — confrères and boys.

Father Julius Lowry

* in Buenos Aires (Argentine) 10.1.1887, died at Colon Baron (La Pampa - Argentine) 4.4.1972 at the age of 85, 67 of prof. and 59 of the priesthood. He was rector for 19 years.

With a deep piety rooted in the Blessed Sacrament and in devotion to the Sacred Heart, he spent himself tirelessly at work in the missionary zone of the Pampas. He led a hard life demanding great sacrifice, all of which served to enrich his missionary apostolate.

Father Octavius Minasso

* at Ciglie (Cuneo - Italy) 20.3.1915, died at Genoa - Sampierdarena (Italy) 26.4.1972, at the age of 57, 38 of prof., and 29 of the priesthood.

His life showed him a man of great simplicity, especially in his parish ministry, in which for twenty years he worked in one of the most highly populated zones of Sampierdarena. He had come there in 1943, at a most

difficult time during the war and remained there through all its consequent difficulties. He became the priest of the poor, of those in need and the unemployed.

Father Luigi Mizzi

* in Gozo (Malta) 1.9.1900, died in Catania (Italy) 7.4.1972 at the age of 71, 43 of prof. and 46 of the priesthood.

Two years after his ordination to the priesthood, he felt drawn to the salesian congregation and asked to enter. After his novitiate he worked among boys, aspirants, young students and in our oratories. For years in Gozo he helped to train young vocations for the congregation, showing himself hard-working, living a poor and mortified life in Gozo. His work as confessor was highly esteemed especially by the older boys. He died on the first Friday in April having passed through Holy Week and the passion of Christ.

Coad. Francis Mo.

* at Montroig - Pallargas (Lerida - Spain) 23.1.1937, died at Barcelona Sarria (Spain) 17.2.1972 at the age of 35 and 15 of prof.

He passed nearly all his life in the salesians houses of Sarrià first as a master tailor and then as a mechanic and assistant preparing himself with great care both for the theory and practice of his trade. The things which stand out in his life were his hard work and ready spirit of adaptability. In community he was jovial, simple and very affable. Work did not frighten him; he was always busy, in the workshops, in class assisting, in charge of games, recreation and in the club... He was exceedingly well liked by his confrères and by his young apprentices to whom he gave himself without reserve.

Father Paul Mongour

* at Saint-Etienne (Loire - France) 14.9.1901, died at La Mulatière (France) 8.5.1972 at the age of 70, 50 of prof. and 44 of priesthood. He was a rector for 6 years.

He longed to be a missionary but his health did not permit it.

During his studies of theology, Father Ricaldone — Rector Major — chose him to start the magazine "Jeunesse et Missions"; later he was to become the editor of the French edition of the Salesian Bulletin which he revived and greatly improved. At the same time he took charge of the Association of the Salesian Cooperators for the Lyons Province and

also became the National Delegate of the French Past-Pupils. He helped Mgr. Mathias to found the *L'Oeuvre de St-Paul Apôtre* and on the death of the archbishop he became the director.

As a preacher, writer and speaker he made Don Bosco and his work well known.

In his later years as the director of "L'Oeuvre de St-Paul Apôtre" and in charge of the Central Mission Office he worked to build up and spread the missionary ideal and to beg help for the missions.

Coad. Alessio Pion

* at Palmanova (Udine - Italy) 9.1.1910, died at Novara (Italy) 31.5.1972 at the age of 62, 40 of prof.

He came to the religious life, working hard at the humble tasks of cooking, assistant to the prefect and more especially as the sacristan in the various houses of the province — Biella, Morzano and Novara. His life was marked by two splendid qualities — prayer and fidelity to salesian ideals.

Father Stanislaus Rebek

* a Triest (Italy) 7.6.1908, died at Ljubljana (Yugoslavia) 28.4.1972 at the age of 63, 45 of prof. and 35 of the priesthood.

His salesian life was divided into three distinct periods. He spent ten years as a teacher in the houses of Zagabria Spalato and Fiume, then fifteen years parish priest at Zara Rovigno and Fiume and finally another ten years as a popular preacher in the Slovene mission. He himself writes his own balance sheet — 44 missions, 2,350 sermons and some 45,000 confessions. His rather solemn manner was relieved by his kindly way of approach. His zeal for doing good was not impeded by his diabetic condition which troubled him and eventually caused his premature death.

Father Adolf Rivera

* Zamora (Spain) 29.8.1907, died at Buenos Aires (Argentina) 12.6.1972 at 64 years of age, 45 of prof. 36 of priesthood.

While he was still seemingly capable of much hard work both in the ministry and in teaching, a stroke suddenly cut short his life to the great shock and sorrow to his family, confrères, pupils and past pupils. His life was marked out by posts of responsibility in which he gave himself without stint to those he served and who now retain a warm memory of this serene priest who was always available to them.

Coad. Lucio Sanz

* Gomeznarro (Valladolid - Spain) 30.12.1933, died at Orense (Spain) 2.11.1971 at the age of 37 years, 4 of prof.

He was already an adult when he entered the congregation and then only after some continued persistence with the director of vocations. He was a good man, a factotum, a skilled buyer, a driver and finally an elementary school teacher. As a person he was uncomplicated, serene, always tranquil, kindly and approachable. He never grumbled. He was devout and very attached to the congregation. He had a heart condition, hitherto a quite unknown which caused his unforeseen death.

Father Michael Schmit

* at Esch-sur-Alzette (Grand Duchy of Luxemburg) 18.10.1917, died at Lubumbashi (Republic of Zaire) 10.3.1972, aged 54; 34 of prof.; 26 of priesthood.

From his boyhood he showed himself studious, committed, thoughtful, and devout without show. "*I want to work for youth*": this was his plan for his life and he kept faithful to it until his death. It made up his whole life, the school, the secretariate, the Past Pupils, the church where e was organist and his own religious community — in all this he took his part with jovial commitment which pleased everybody. His fidelity was singleminded — to his priesthood, to his vocation, in service to youth, to his teaching, to the method of Don Bosco.

Coad. Candido Sicher

* at Còredo (Trent - Italy) 2.1.1897, died at Pinerolo, Monte Oliveto (Turin - Italy) 29.2.1972 at the age of 75 years, and 35 of prof.

He was already an adult when he became a salesian. He took this step after he had worked hard for his family both before and after the first world war during which he experienced its deprivations and its horrors. His piety was solid, rooted in the eucharist and in his devotion to Our Lady. This sustained him in his heavy humble tasks in the fields, the garden and the vineyard. He certainly practised poverty and earned his keep by the sweat of his bow — his confrères loved him and esteemed him highly.

Coad. Joseph Solis

* at Pampa Grande, Délag. Sigsig (Azuay - Ecuador) 25.8.1892, died at Cuenca (Ecuador) 1.5.1972 at the age of 79 years, 55 of prof.

All his life long he was an example of simple, unaffected self-giving in community. He made no demands neither did he seek for notice; all he looked for was work on the land to be a pioneer in the underdeveloped eastern part of Ecuador. For fifty years he lived in the Vicariate of Mendez and made himself a wonderful instrument in the hands of providence to give to the primitive inhabitants and their sons bread from their soil and the light of the gospel; much of the time he worked alone but always with a smile.

Father Joseph Spampinato

* at Aderno (Catania - Italy) 14.6.1900, died at Turin - Valdocco (Italy) 16.3.1972 at the age of 71 years, 52 of prof. and 46 of priesthood.

He taught in several houses, until the Rector Major called him to Valdocco to be in charge of the office dealing with the correspondence, this task he carried out with great care and punctuality. Fr. Spampinato made of the school an apostolate; his life gave witness to the value he set on the priesthood and the salesian life; he suffered a great deal. For nearly thirty years he taught, aiming all the time to educate the complete christian. When his pupils left school he found the means of keeping in touch with them that the fruit of his work should not be lost. The last five years of his life were a veritable calvary.

Father Vincent Spinozzi

* at Cupramarittima (Ascoli Piceno - Italy) 16.9.1905, died at Don Bosco (Buenos Aires - Argentine) 29.5.1972 at the age of 66 years, 50 of prof. and 46 of priesthood. He was a rector for six years.

He was a salesian priest who produced very positive results, a gifted teacher, an able worker in the parish and a good friend to the past pupils. He was distinguished by the constancy with which he carried out the tasks given him to do.

Father Evasio Spriano

* at S. Salvatore (Alessandria - Italy) 12.11.1881, died in Turin - Valdocco (Italy) 30.4.1972 at the age of 90 years, 72 prof. and 66 of the priesthood. He was a rector for 2 years.

His ministry was exercised in our schools and in the pulpit. He is

well remembered as a teacher of great precision who made demands upon his pupils and as a preacher always well prepared and full of courage.

He spread devotion to Mary Help of Christians by means of a monthly leaflet of which 300,000 copies were sent all over Italy. He helped find funds for the missions by conferences and through film strips and by the proceeds of his very efficient sale of foreign stamps. He was distinguished by his great love for the congregation and for our traditions.

Father Aloysius Strunk

* at Herzfeld (Germany) 27.6.1907, died ad Marienhausen (Germany) 26.3.1972 at the age of 64 and 35 of prof. and 25 of the priesthood.

He was a conscientious, careful and faithful administrator. Willingly gave himself for preaching and work in the confessional. He was gifted with languages ancient and modern and was interpreter for the Italian and French armies. His manner of life gave good example everywhere and to the last he was totally salesian.

Father Joseph Tomaz

* at Abre Campo (Minas Gerais - Brazil) 17.8.1924, died at Belo Horizonte (Brazil) 1.6.1972 years, 25 of prof. and 15 of the priesthood.

For nearly ten years he was parish priest in Rio de Janeiro working hard to develop parochial social works. He was transferred to Belo Horizonte in 1969 and undertook to build a chapel in our parish of "Cristo Luz dos Povos" Here he found numbers of the very poor and he provided medicine, food and clothing, etc. One of his many charities was the help he gave to the illiterate adults in the area.

Coad. Michael Torre

* at Castelnuovo Monterotaro (Foggia - Italy) 2.8.1912, died at Vibo Valentia (Italy) 31.3.1972 at the age of 59 years, 39 of prof.

He literally spent himself in the service of his community making himself available for every kind of job to help his confrères.

He suffered much during his long illness which held him immobile in a chair. He gave all the confrères of the province the example of the genuine salesian spirit. Goodness, humility, generosity, sacrifice and dedication were his special gifts.

Coad. Saturnino Torres

* at Carasí (Potosí - Bolivia) 22.3.1901, and died at Cochabamba (Bolivia) 14.2.1972, 70 years of age, 48 of prof.

He was a true type of salesian and had grown up in the school of the early salesians who had brought with them the spirit fresh from Don Bosco himself. He loved his trade of master tailor. His piety was as deep and it was simple. As an assistant he was always alert and reliable. In the workshop he knew how to use instruction in the trade as a means of teaching his boys their religion. He had a special devotion to Mary Help of Christians. His music also became a means of education.

Father Aloysius Wegnerowski

* Brzezka-Torun (Poland) 23.1.1902, died at Wozniakow-Kutno (Poland) 23.2.1972 at the age of 70 years, 47 of prof. and 37 of the priesthood. He was rector for 3 years.

He had asked to be sent to the missions and spent almost all his salesian life in Chile. Here he gave an outstanding example self-sacrificing work, with both the young and with adults as was fitting for a good educator and pastor. He returned to his native land completely exhausted. His weakness did not make him any the less serene, happy and cheerful. He had given himself to God in the salesian congregation he loved so well.

Father John Vitali

* at Menaggio (Como - Italy) 1.8.1914, died at Lugano (Switzerland) 17.5.1972 at 57 years, 37 of prof. and 28 of the priesthood.

He spent 28 years in Chile, from the time of the novitiate onwards as a priest, catechist and rector of the Oratory of Santiago-Gratitud and Santiago-La Serena.

His affectionate filial and kindly attitude with superiors and confrères and boys won many hearts. He showed extraordinary initiatives and great practical sense in the oratory work. He returned to his native land a sick man, and spent his last years at Lugano, where he was an esteemed confessor and an example to all in patient goodness.

Coad. Albert Zahm

* at Lyon (Rhône - France) 12.5.1903, and died at Toulon (France) 11.6.1972 at the age of 69 years, 40 of prof.

He was already a mature adult of some thirty years of age when he

entered the congregation. He was distinguished for his humility, readiness to serve and refinement of manner. He was much loved. He had achieved a serene piety and was always present to serve the first mass in the morning. In his last years, in spite of his age and poor health, he was still always to be found in recreation with the boys.

Father Anthony Dominic Zitta

* at Ziano (Piacenza - Italy) 22.8.1898, and died in Buenos Aires (Argentina) 21.3.1972 at the age of 73 years, 57 of prof. and 48 of the priesthood. He was rector for 12 years.

He had two great ideals in his life: teaching and his ministry as a priest. To both he gave of his best first in the school then as rector and finally as parish priest at Buenos Aires and Ramos Mejia. The fruits of his work can be seen in the gratitude of his pupils (many of whom are now priests) and in flourishing spiritual life of the parishes in which he worked. He encouraged devotion to Mary Help of Christians and was a leading figure in the ceremony of the crowning of the Madonna in Buenos Aires, at which Don Zaggiotti — the late Rector Major — was present.

2° Elenco 1972

N.	COGNOME E NOME	LUOGO DI NASCITA	DATA DI NASC. E MORTE	ETÀ	LUOGO DI M.	ISP.
86	Sac. ANFOSSO Andrea	Nizza Mare (F)	4.12.1907	8.5.1972	64 Rieuepeyroux (F)	Ly
87	Mons. ARDUINO Michele	Fogliizzo (I)	5.3.1909	18.6.1972	63 Locri (I)	
88	Coad. AREZZO Nicola	Gravina di P. (I)	8.12.1915	5.7.1972	56 Roma (I)	Ro
89	Sac. AUDISIO Gennaro	Philippeville (DZ)	4.11.1883	25.4.1972	88 Campo Grande (BR)	CG
90	Sac. BADALOTTI Giov.	Isola Dovarese (I)	11.8.1912	22.8.1971	59 Barcelos (BR)	Mn
91	Sac. BALDAN Giuseppe	Arino di Dolo (I)	20.3.1903	8.4.1972	69 Alessandria (I)	No
92	Sac. BANDINI Ettore	La Spezia (I)	31.7.1890	5.3.1972	81 Genova (I)	Li
93	Sac. BIFFIS Alberto	Bergamo (I)	21.12.1908	30.5.1972	63 Canelli (I)	No
94	Sac. BONICELLI Enrico	Torino (I)	13.2.1909	3.7.1972	63 Bagnolo P. (I)	Sb
95	Sac. BUCHTA Giovanni	Ostrog (D)	15.6.1906	5.7.1972	66 Bagnolo P. (I)	Fi
96	Sac. CALVI Mario	Mornico Losana (I)	8.12.1906	20.3.1972	65 Bagnolo (I)	Ci
97	Sac. CARACCIOLIO Aurino	Bonito (BR)	2.3.1907	4.5.1972	65 Recife (BR)	Re
98	Sac. CHADWICK Giov.	Ballancolig (IRL)	4.4.1907	22.6.1912	65 Gloucester (GB)	Ig
99	Coad. CONNOLLY Franc.	Willington (GB)	7.7.1897	8.6.1972	74 Roma (I)	Cn
100	Sac. DALY Guglielmo	Blantyre (GB)	17.2.1900	18.3.1972	72 Glasgow (GB)	Ig
101	Sac. DELPIANO Franc.	Canale d'Alba (I)	10.3.1930	29.5.1972	42 Torino (I)	Cn
102	Sac. DI STEFANO Luigi	Capranica (I)	5.8.1931	10.5.1971	39 Cauabori (BR)	Mn
103	Sac. DUDA Agostino	Wilkowyje-Tychy (PL)	7.8.1898	1.4.1972	73 Oswiecim (PL)	Kr
104	Coad. FACCHINI Aless.	Bologna (I)	22.11.1888	17.6.1972	83 Cuneo (I)	Sb
105	Sac. FILIE' Giulio	Vallecchia (I)	10.10.1906	28.2.1972	65 Roma (I)	Or
106	Sac. FORSTER Vincenzo	Sauce Corto (RA)	4.7.1899	3.2.1972	72 Buenos Aires (RA)	BA
107	Sac. GARCIA Basilio	Palacios del A. (E)	5.6.1916	5.2.1972	55 Los Teques (VZ)	Vz
108	Sac. GRUSLIN Raul	Haedo (RA)	20.2.1892	25.5.1972	80 Bahía Blanca (RA)	BB
109	Coad. GUASCHINO Luigi	Occimiano (I)	16.2.1893	9.3.1972	79 Torino (I)	Cn
110	Sac. KAMPA Mattia	Stare Budkowice (PL)	24.2.1884	28.3.1972	88 Prock (PL)	Lz
111	Sac. KELLERMANN Giov.	Lämmersreuth (D)	25.6.1907	29.3.1972	64 Del Valle (RA)	LP
112	Sac. KOZIEL Costantino	Budy-Rajsko (PL)	13.6.1927	16.3.1972	44 Kraków (PL)	Kr
113	Coad. LEDDA Giovanni	Santulussurgiu (I)	16.8.1904	23.12.1971	67 Sunbury (AUS)	At
114	Sac. LOWRY Giulio	Buenos Aires (RA)	10.1.1887	4.4.1972	85 Colonia Barón (RA)	LP
115	Sac. MINASSO Ottavio	Ciglie (I)	20.3.1915	26.4.1972	57 Genova (I)	Li

116	Sac.	MIZZI Luigi	Gozo (M)	1.9.1900	7.4.1972	71	Catania (I)	Sc
117	Coad.	MO Francesco	Montroig-P. (E)	23.1.1937	17.2.1972	35	Barcellona (E)	Bn
118	Sac.	MONGOUR Paolo	Saint-Etienne (F)	14.9.1901	8.5.1972	70	La Mulatière (F)	Ly
119	Coad.	PION Alessio	Palmanova (I)	9.1.1910	31.5.1972	62	Novara (I)	No
120	Sac.	REBEK Stanislao	Trieste (I)	7.6.1908	28.4.1972	63	Ljubljana (YU)	Lj
121	Sac.	RIVERA Adolfo	Zamora (E)	29.8.1907	12.6.1972	64	Buenos Aires (RA)	BA
122	Coad.	SANZ Lucio	Gomeznarro (E)	30.12.1933	2.11.1971	37	Orense (E)	Le
123	Sac.	SCHMIT Michele	Esch-sur-Alzette (L)	18.10.1917	10.3.1972	54	Lubumbashi (RZ)	AC
124	Coad.	SICHER Candido	Còredo (I)	2.1.1897	29.2.1972	75	Pinerolo (I)	Cn
125	Coad.	SOLIS Giuseppe	Pampa Grande (EC)	25.8.1892	17.5.1972	79	Cuenca (EC)	Cc
126	Sac.	SPAMPINATO Gius.	Aderno (I)	14.6.1900	16.3.1972	71	Torino (I)	Cn
127	Sac.	SPINOZZI Vincenzo	Cupramarittima (I)	16.9.1905	29.5.1972	66	Don Bosco (RA)	LP
128	Sac.	SPRIANO Evasio	S. Salvatore (I)	12.11.1881	30.4.1972	90	Torino (I)	Cn
129	Sac.	STRUNK Luigi	Herzfeld (D)	27.6.1907	26.3.1972	64	Marienhause (D)	Kö
130	Sac.	TOMAZ Giuseppe	Abre Campo (BR)	17.8.1924	1.6.1972	47	Belo Horizonte (BR)	BH
131	Coad.	TORRE Michele	Casalnuovo Monter. (I)	22.8.1912	31.3.1972	59	Vibo Valentia (I)	Cp
132	Coad.	TORRES Saturnino	Carasí (Bolivia)	22.3.1901	14.2.1972	70	Cochabamba (Bol.)	Bl
133	Sac.	WEGNEROWSKI L.	Brzezka-Torún (PL)	23.1.1902	23.2.1972	70	Woźniaków-Kutno (PL)	Lz
134	Sac.	VITALI Giovanni	Menaggio (I)	1.8.1914	17.5.1972	57	Lugano (CH)	No
135	Coad.	ZAHM Alberto	Lyon (F)	12.5.1903	11.6.1972	69	Toulon (F)	Ly
136	Sac.	ZITTA Antonio	Ziano (I)	22.8.1898	21.3.1972	73	Buenos Aires (RA)	BA

