



ACTS OF THE SUPERIOR COUNCIL

OF THE SALESIAN SOCIETY

SUMMARY

I. Letter of the Rector Major (p. 3)

LET US LOOK TO THE FUTURE WITH THE OPTIMISM OF DON BOSCO

1. Crisis and optimism in the Church — 2. Optimism and crisis in the Congregation — 3. Motives for hope — 4. Joy, the visible sign of optimism.

II. Instructions and Norms (p. 35)

1. Opening of the Salesian Missionary Centenary — 2. The Interstices between Holy Orders.

III. Communications (p. 37)

1. The Rector Major's Golden Jubilee — 2. Applying the liturgical reform — 3. Solidarity Fund.

IV. Activities of the Superior Council and Matters of General Interest (p. 46)

V. Documents (p. 53)

Agreed Policy on the Cooperators.

VI. From the Provincial Newsletters (p. 59)

1. Civism the Counselling Centres a Salesian look — 2. The 'Cologne Circle' for lay co-workers — 3. A plan for the local Chinanteco clergy.

VII. Pontifical Magisterium (p. 64)

1. Re-creating a Christian outlook in ourselves — 2. The place of humility in Christian renewal.

VIII. Obituary Notices (p. 70)

First Mortuary List for 1975.

S. G. S. - ROMA

I. LETTER OF THE RECTOR MAJOR

LET US LOOK TO THE FUTURE WITH THE OPTIMISM OF DON BOSCO

Rome, April, 1975

My dear confreres and sons,

I have been thinking for some time about the subject of this letter, and I must say that I have also been prompted to write it by the requests and suggestions contained in the letters that continually flow in to me from all parts of the Salesian world. These letters are always valuable, and I try to reply to all of them. I would like to say, in passing, how helpful I find these comments which come from the heart, a chorus of voices differing widely in key, language and emphasis, but all converging on a single idea: Don Bosco.

Coming back to the present letter, you will be glad, and possibly surprised, to hear that, while I was marshalling ideas to put into it, I received an 'open letter' which was a cordial exhortation . . . to keep cheerful.

The writer of this letter was unknowingly opening a door that for me already stood wide. But it shows that the idea of optimism, linked with hope and joy, is a topical one. The times we are living in are a temptation against hope, especially for those who cannot think straight and whose faith is shaky.

I am not speaking of those whose attitudes are a projection of a warped personal background that darkens their thought, morality and vocational aspirations; these people are going to be

steeped in pessimism, anyway. No, I am referring to all those, including ourselves, who are looking on sorrowfully at the events, often disconcerting, that are taking place in the Church, the religious life and our own Congregation. A little calm reflection on this point, which is highly topical for us Salesians, will be helpful. It has been said that Jesus was the Great Optimist, and that His crucifixion provided the unique and greatest proof of it.

We Salesians are sons of a Father who found the strength to face and overcome the most incredible difficulties and surmount obstacles that, humanly speaking, would have broken the most tenacious of wills. The Church has every reason to apply to him the words of Scripture: 'When all hope was gone, he still hoped'. His hope, rooted in faith, made him steadfast even in the face of really desperate situations.

As Christians and Salesians, then, whilst being realistic in assessing situations, we must look calmly and carefully to see if the prospects offer some hope somewhere.

1. Crisis and optimism in the Church

We all know that we are living in an era of profound change, with its attendant confusion, in every sector of life. Both the Church and the Congregation feel, and in a certain sense reflect, the grave crisis the world is going through at the moment. There is no gainsaying the massive weight of informed opinion on this point.

The crisis of today

Not long ago Cardinal Garrone wrote as follows: "The explosive rate of progress, its dizzy acceleration and extension into the space age, have found man unprepared and have put the world in danger of losing sight at one stroke of the reason for progress: MAN, threatened physically by imminent catastrophe,

and, more ominous still, at sixes and sevens in his moral consciousness. And so even the proper development of the human person, generally accepted without question as a Good Thing, can degenerate into a doctrine of freedom and autonomy that destroys true education and respect for authority" (G.M. Garrone: *La Chiesa 1965-1972* - LDC 1972, 62).

In a certain sense, there is a connection between this view and the words of the Holy Father: 'Perhaps never before have literature, entertainment, art and philosophy borne more ruthless witness to man's shortcomings, mental incapacity, overpowering sensuality, moral hypocrisy, ready delinquency, rebellious cruelty; they show up his abjection, his vacillating personality; and the entire indictment is based on a terrible and apparently irrefutable argument: "This is man! This is the great and wretched child of the times! This is the way life is!"' (Pope Paul: Christmas Message, 20-12-1968).

Now, it is not to be wondered at that the Church, on pilgrimage in a world it cannot push aside, should be caught in the backwash of this turmoil. Cardinal Garrone speaks of an 'irresistible avalanche of ideas, theories and doctrines in the midst of which it is very difficult for the believer to find or keep his footing. Even the most fundamental points of the faith seem to lose their certainty and to be thrown open to discussion. The better ones grope around, looking for the vestiges of the great certainties on which they built their lives: the Resurrection, the Real Presence, eternal life. There seems to be no longer any difference between the ideas of some theologian or the other, even one outside the Church, and the recognized, traditional doctrine of the Church . . .' (op. cit., 59).

A very realistic picture is given to us by Pope Paul himself: 'A corrosive spirit of criticism has become fashionable in some sectors of Catholic life. There are magazines and newspapers, for instance, whose sole object seems to be to carry unpleasant news about the Church. These are often presented in a one-

sided way, and possibly touched up to make them more spicy, with the result that the readers are conditioned to adopt a negative and suspicious attitude, a systematic mistrust, a preconceived contempt for anything ecclesiastical: persons, institutions, policies. Their readers are led to throw aside the respect and solidarity that every good Catholic and, indeed, any unbiassed reader, ought to have towards the ecclesial community and its authority.' (Pope Paul VI: Address at the General Audience of 18-9-1968).

So the Church is dragging along a host of negative elements, and these elements, in turn, are rooted in a society swept by the cyclone that is blasting every aspect of life, social, economic, civic, right down to its cultural, moral and religious infrastructure. We are facing an evolutionary crisis entailing changes that are among the most radical ever known to history. And, strange to say, this is happening in spite of — though some would say, because of — a technical and scientific advance without precedent, but regrettably turned to the advantage of the individual person or group.

The many crises of the past

You may, perhaps, want to put the question: is this kind of trial, a crisis of this gravity, something new for the Church? You don't have to read very far into Church history to realize that things have been just as bad in the past. I'll leave you to follow up and think about the following references:

When the Church was born in the gloom of Calvary, anyone — and the apostles were the first to admit it — would have spoken of an irreparable failure. But we know what happened on the following Saturday night . . .

There followed the persecutions: it seemed that they must annihilate the Christians and their creed. And yet the blood that was shed so profusely became the seed of a new Church.

The barbarian invasions, and then the incursions of Islam,

again gave rise to the feeling that Christianity was on the verge of extermination. However, despite painful amputations, the Church surfaced once more in the rejuvenated 'churches' that sprang up from the mingling of cultures and civilizations.

The schisms and heresies of later centuries caused some sad moments for the Church, but she emerged from them purified, and, after these exhausting struggles, found once again that evangelical urge to set out across the oceans and carry the Good News to peoples unknown at that time.

It seemed that the French Revolution would leave the Church prostrate, but it failed to do so. Even the nineteenth century, though it turned out to be a period of struggle, often violent, finished up by being one of the most fruitful periods in her history: one has only to think of the saints and other outstanding Christians, the missionary movement, the rise of the Catholic laity.

And even our own century, which suffered at the outset from the ravage of modernism — what astonishing things it has seen in nations and between nations, things that seemed beyond imagination in the past. Look at the way the Catholic Action movement has spread in every land, for instance, or the phenomenon of the Secular Institutes.

What can we conclude from this sampling of Church history? The Church is well aware that her history is one of struggle. 'Her Founder did not predict, and much less did He promise, a peaceful life. What He did promise was that He would be with her to the end of time.' (G. Courtois: *Incontri con Dio*, 2, 172). The events of twenty centuries are there to show that the mysterious barque has always been battered by storms, but even when it seemed that it must surely sink, it weathered the storm and sailed on.

Furthermore, the life of the Church — and this is a point to keep in mind — is not reckoned in generations, nor is it confined to one particular part of the world. Cardinal Schuster, the noted historian, recalled in this connection what happened to

the Churches of the Middle East and North Africa. Flourishing at one time, they disappeared beneath the hordes of Islam as a Saharan oasis beneath the desert sand. But that did not mean the end of the Church; soon after, she was growing and developing in other lands and other continents.

I conclude these brief reflections with the words of Cardinal Gerrone, taken from his courageous book on the Church. After the clear and objective diagnosis already quoted, he remarks: 'We have no right to despair'. And the facts bear him out.

The confidence of the Holy Father

Whilst we are following this line of thought, it will be of help to consider the words of Pope Paul. Without overlooking the negative side of the situation in the Church, he gives equal prominence to the positive: 'We should be ignoring, or misinterpreting very many "signs of the times" if we failed to identify, amidst all the current unrest and agitation, certain yearnings, certain indications which seem to us to be harbingers of a happy renewal.' (Paul VI, Audience given to the 6th General Assembly of the IEC, 11-4-1970).

Again: 'Thanks be to God, we seem to be able to discern (in the Church) a degree of goodness and hope that far outweighs the negative side; and even here an improvement can be confidently awaited. My chief reason for saying this is that I have experienced the resolute and unyielding loyalty of all — almost without exception — of our fellow-Bishops: loyalty to the Church and to the humble Vicar of Christ, the Lord. This loyalty has been re-affirmed in situations sometimes far from easy, giving to the Church the calm security that comes from the union of the Episcopal College with its Leader . . .

Thus we are comforted by the evidence that repeatedly reaches us from all parts of the world. I have in mind especially the places which, on account of external conditions, have been separated from us for longer periods; where religion and the freedom of the

Church still suffer from unjust restrictions. It is almost as if these made us feel more strongly the necessity for communion with the hierarchical centre of the Church; and they strengthen the ties of love with the Father and the brethren . . .’ (Address to the Cardinals, 23-12-1968).

The Holy Father, by his words and actions, asks us to have confidence, an immense, personal confidence in the risen Christ, the source and cause of all our hope; it is the confidence of St Paul: “...I know whom I have trusted.” (II Tim., 1,12). The thought has been paraphrased by Chesterton, the famous humorist, in typical style: ‘Christianity has often died, but it always rose again, because it had a God who could get out of the tomb.’

2. Optimism and crisis in the Congregation

A spontaneous remark arises here: this is all very true of the Church, which has Christ and the power of renewal through trial and purification; but what about the Congregation?

Let us think a while about this, calmly but frankly. I do not think the conclusion will be in any way depressing, even though some may take alarm at the shadows that seem to have fallen across the Congregation. Could we really hope to escape the effects of the general crisis in the Church? The Congregation is made up of men who, by the very fact of what they are and what they do, are moving in a turbulent society constantly clamouring about the world-wide crisis it has on its hands. The Congregation could not remain unscathed by this ‘atomic fall-out’, which gets in everywhere and affects everything in one way or another.

The General Chapter, through months of toil, following the policies of the Church in Council, drew up guide-lines, directives, Constitutions and Regulations specifically intended to meet the new requirements deriving from the profound and irreversible changes taking place, always having regard for the character and

charism of the Society. No one claimed that the work was perfect; but it was recognized, even outside the Congregation, as courageous and yet wise and down to earth. And what response was made to this?

Well, some praiseworthy efforts were made to put it into practice; but we must admit, in all sincerity, that in some cases we are still marking time; elsewhere the effort just withered away, or, worse still, became deformed, as though the General Chapter had thrown out the fundamentals of the consecrated life or of the Salesian mission.

Our crisis is a reflection of the general crisis

Here, of course, you will ask: 'What are the causes, at least in general, of these negative reactions?' There are always weaknesses and limitations in the doings of men, and the task of renewal is a complex one; however, I think we can isolate two fundamental and opposing factors that, to some extent, have aborted the action that should have resulted from the General Chapter.

First: there is a kind of inertia caused by an allergy to anything new, a blind and deaf insensibility to the changes that have taken place in society and especially in its youth sector. It is a false fidelity that fails to distinguish between the essential and the accidental, the permanent and the transitory.

Second: going to the other extreme, there is the acceptance in theory and practice of many of the ideas fashionable in the Church today that undermine the very foundations of faith, of the Gospel, of the Church itself. These ideas challenge the essentials: Priesthood, Eucharist, Papal Authority, and so on. From here it is only a short step to a concept that could be described as thoroughly subversive of religious life: vows, community, prayer, all crumble away.

Once these ideas find acceptance (materialistic theology, for example, and the theology of the death of God), even our vocation

begins to lose the sense of the supernatural. When that happens, its soul is lost and our mission becomes degraded and devoid of meaning. It ends up as a kind of agnostic attitude peddling the cause of personal freedom, or as a crushing socio-political indoctrination (but with no concern for personal freedom). Sometimes it becomes a flood of sympathy and kindness intended to soften up a target for evangelization (but never actually getting round to it). There is no need for further details. In my earlier letter against the soft and easy life (A.S.C. No. 276, October 1974, pp. 17-20, and especially 32-36), I have already described some of these negative practices that have found their way into some spheres of Salesian life.

Now it is clear that this secularism, for that is what it is, with all its moral and ideological ramifications, has nothing in common with the General Chapter or, *a fortiori*, with Don Bosco. These are deviations, distortions, arbitrary acts, excesses running counter to what the S.G.C. was trying to do. And the S.G.C. (I cannot stress this point too strongly) was completely permeated with a dynamic sense of rebirth.

To round off this point: it is essential to recognize that, if we love the Congregation, we must move off without further delay in the direction clearly pointed out to us by the S.G.C. Otherwise we shall be guilty, to a greater or less degree, of causing an unstoppable breach; further, we shall be writing off as meaningless the mission confided to us by Providence.

Ours will be the optimism of the strong

Here, the author of the open letter on optimism will perhaps be thinking: the Rector Major is painting an awfully pessimistic picture; everything about the Congregation seems to be negative. Some clarifications are indicated.

Ours cannot afford to be an ingenuous, over-simplified, unreal optimism, the trait of a temperament that is blind to

defects, aberrations, difficulties and risks, and therefore under-rates their importance.

Our optimism, following Don Bosco, is that of men who are strong in an unshakeable faith, and therefore strong in will. From this they draw the courage to work on, day by day, constantly, patiently, towards their goal: a clear-eyed courage that studies the best ways of reaching the objective, with periodical checks and adjustments and no thought of giving in to the inevitable difficulties; a courage, in fine, that knows just where it is going.

This is precisely what we are aiming at. I have outlined some negative aspects because, in a family of adults, all members must have a common sincerity and courage to recognize the seamy side of things. In brief, optimism for the man of strength, for the convinced Christian, for the son of Don Bosco, who was both enthusiastic and realistic where the Church was concerned, does not mean playing the ostrich: this is what the timid and the cowardly do. What we have to do is to look reality calmly and courageously in the face, and to accept the truth even if it is unpleasant.

But having said this, we must add at once, in deference to the realism of which Pope Paul gives us a constant example, that the negative aspects I have cited are only part of the canvas, the darker part. Thanks be to God that the Congregation does not consist only of black spots and blemishes, nor is lack of vitality a universal phenomenon. Indeed, there are notable and not infrequent high-lights that strengthen the heart and give rise to a well-founded optimism.

The Congregation has a future

What, then, are we to think, what can we do, what is to be our attitude before the total reality of the Congregation? I would like to begin with a statement of some importance. Stay

with me here, because I believe that what I am saying is perfectly true.

Although it would be ridiculous to ignore the fact that our Congregation, like others, faces a variety of serious difficulties, have we the right to speak of a crisis of life and death?

First, let us put the record straight on this point: even though the Congregation may be accused of a certain functional disorder here and there in harbouring elements that are abnormal, even poisonous and corrosive, it nevertheless presents the general picture of a substantially healthy body.

The problems facing the Congregation today are not the ones Don Bosco had to face; they are different again from those that beset the Congregation after Don Bosco's day, though quite as certainly — and this is basic — they will not allow us to remain inactive before them. It is not enough merely to deplore them; and to wrap ourselves up in a fatal cocoon of discouragement and frustration is unthinkable. This is the reaction of a soul whose ideals are dead, bereft of the hope that informs the builder of the Christian Kingdom.

And now for a little reflection together. Painful trials are nothing new for the Congregation. So far they have been successfully overcome. Can the present ones be similarly resolved? For me the answer is a calm 'Yes', and it is based on sound reasons. Here are some of them.

3. Reasons for hope

There is something that happens very often, something that makes me think. The Pope, and with him many others who are responsible for the government of the Church in Rome and throughout the world, as well as eminent laymen, who are sometimes non-Christians and non-believers, show a confidence in and esteem for the Congregation that at times make me feel worried and almost abashed.

a) *The Church and society have confidence in us*

This attitude is so obviously sincere and impartial, so widespread among people who are well acquainted with men and events; it is so constant, despite unfortunate episodes not likely to create a positive image of the Congregation, or at least of some of its members, that it cannot be without a solid foundation.

It is understandable that anyone looking from within at certain short-comings, misfortunes and defections may wonder somewhat sceptically about such appraisals; but perhaps he is overlooking the fact that the people who make these judgements do not get lost among the details of individual people and circumstances, but see the thing as a whole. And taken as a whole, as we have said already, the Congregation is seen in its service to the Church and to society as a healthy, effective organization.

I do not think it out of place to recall the words addressed by Pope Paul some months ago to a group of confreres taking part in the Second Course of On-going Formation. His words are typical of many statements of the sort: 'Providentially for the Church, we know that you are promoters and defenders of the genuine Christian spirit. You are masters of the technique — indeed, I would say you have the magic touch — of leading the youngsters of our age, so highly resistant to Christianity lived at depth, to the profession of their religion With all our heart we bless and encourage your dedication and specialization in this field.

So have no fear! Be good Salesians, sons of Don Bosco, and you will render a great service to the Church and to society.' (Welcome to the Salesians at the General Audience, 20-11-1974).

These words are typical of what the Pope says about us; and rather than arouse in us a sterile complacency, they should spur us on to deserve in full the esteem and trust of the Church.

b) *Our mission was never more badly needed*

Quite apart from these external relations, has the Congregation internal reasons, all things considered, for looking to the future with confidence?

Today there are many congregations that have had to revise their mission radically. If we have a special need it is to dedicate ourselves more decisively to the young: they are the special object of our mission, after all.

We are all aware that, in these days, young people have been raised to a position of primary importance in society; youth is referred to as a new 'social status.' Add to this the fact that, in many parts of the world, it represents a tremendous, even explosive force. No, I don't think our mission will disappear for want of 'material' to work on. The Congregation is open to the future and looks ahead for this very reason, that it is directed to the service of the young, who are the hope of the future.

Our problem, then, lies not in the nature of our mission but in how to adapt it to new times and needs, to the new problems and susceptibilities. And here we have to look at ourselves, at our mentality, our lack of awareness, our peaceful life perhaps compounded with a mental blockage, so that we are prevented from understanding and accepting the many changes that have already come about and are still going on. These changes are often irreversible; but that does not mean that we must abandon our mission. On the contrary, we stay in the field and adapt our strategy.

Isn't this what Don Bosco did, the thing that singled him out as new and original? If he had been content to remain shackled to the easy-going way of those who graced their short-sighted sluggishness with the name of prudence, or dignity, or tradition, Don Bosco would still have been 'in the Filippi meadow', to use Don Caviglia's phrase. Or perhaps he would have given up and disappeared into the limbo of some small

provincial town Far from being intimidated by the problems of the times, Don Bosco accepted them and used the new conditions for his own ends.

c) *We do not have the difficulties of Don Bosco*

I am not overlooking the obvious objection: 'Don Bosco was Don Bosco, but we are far below him in stature, and the Congregation is going through a crisis that is neither simple nor trivial.' I would reply first of all by saying that it is a mistake to identify individual negative situations with the whole Congregation. And then we are not called upon to confront the vast accumulation of problems and difficulties that our Father had to overcome in the teeth of an army of adversaries in the Church and civil administration, some with good intentions, others his sworn enemies, intent on killing off the Congregation. The situation today is very different, and in many ways more favourable.

We have a rich and constant tradition coming from Don Bosco himself. Since the Founder's death, it has been clarified and strengthened by a century of experience, which is a secure guarantee for the future.

Thanks be to God, in the Congregation not only are there worthy men, well prepared and involved in the wide range of tasks offered by our mission, but those men are of all ages (I say it designedly), living their Salesian spirituality with an equally intense conviction and simplicity. I would especially like to point out how many confreres there are whose life is one of prayer: prayer that animates the vast and fruitful activity with which it is interwoven, Don Bosco-style. And this is true wherever work is being done in our Father's name.

d) *The many, many confreres who want to give themselves totally*

And what proof is there for the existence of apostolic and spiritual riches, which circulate like living blood in the body of

the Congregation? I have it in the replies I have received from all parts of the world to my invitation for the Centenary of the Missions. They come from confreres, young and old, whose only wish is to give themselves without reserve, for any place at all; many of them even ask to be sent to the places of greatest poverty, of greatest need, to those who are most abandoned.

This is surely a source of comfort. But this army, full of vitality as it is, makes no fuss: which does not mean that it is any the less effective. Little notice is taken of this fact, and the reason is simple: a falling tree makes much more noise than a whole forest growing in silence. 'And yet', as van Balthasar remarks, speaking of the Church, 'it should be a comforting thought that not only does evil remain more deeply impressed on the memory than good, but also the world cannot see, or can see only very indirectly, the good done by Christians. Who can estimate the acts of self-control by which evil has been prevented, the acts of selfless penance and charity, the volume of ardent and hidden prayer? Who besides God knows the experiences of the saints, who, carried up from obscurity to the heavens, lift whole periods of history off their hinges, thrust aside mountains of misdeeds, and redeem irretrievable situations? You cannot attend only to the debit side of the Church's ledger without taking into account these entries on the credit side.' (Urs von Balthasar: *Chi è il cristiano*, 14).

I think we have to make similar reflections on the Congregation, if we want to make a realistic diagnosis. To avoid making a superficial, biased assessment, you must know the Congregation thoroughly from within and in its totality; it cannot be assessed piecemeal or from the outside, nor by generalizing from local situations as though they applied to the whole Congregation, and in every case the credit side must be set off against the debit, even when the latter is real and cannot be ignored.

e) *Life begins again after every storm*

I have already referred to men of all ages in the Congregation who live out their Salesian vocation in faithful generosity. I think it will be useful to be more explicit.

There came a time when our young confreres were caught in a violent storm, and many were overwhelmed. And they weren't the only ones involved, either: there were older priests and confreres also. The phenomenon burst with the suddenness of a cyclone, a complicated affair with many contributory factors, some of them of distant origin, many coming from older members. There may be causes of this sad episode that would repay prompt and prudent investigation, at least in order to avoid the same mistakes in the future.

The Congregation suffered great harm, as did the Church itself and the other orders and congregations. But it must be said, too, that the hurricane uprooted a number of sick and sterile plants, and stripped off the dead leaves.

A glance around the world today would show that the height of the storm has apparently passed, leaving a very obvious trail of destruction. However, if we seem to be standing before a city that has been struck by a tornado, it is equally true that life shows signs of stirring once more. We are picking up the pieces, helped by the experience that has been gained.

This is particularly evident in the vital area of vocations.

f) *An upward trend in vocations*

An immediate boost to our hopes is provided by the upswing in vocations in a number of Provinces; and they are vocations amongst young people who are much more mature and better prepared than earlier generations. This is confirmed by the improved perseverance rate among novices of recent years.

These young people are well aware of the troubles that have come upon the Provinces, and it is nothing unusual to hear them

say that they have no desire to imitate those confreres, some of them quite young, who neglect prayer, try to rationalize their lack of faith, find Salesian work distasteful, play down the importance of knowing Don Bosco, and make no effort to live his spirituality. The rejection of such attitudes on the part of the new generations is without doubt a very comforting sign.

Let me dwell a little longer on this matter of new vocations and quote you some figures, which, unfortunately, are incomplete. My apologies.

In the current year, the two Provinces of the U.S.A. have 21 novices, Venezuela has 19, Sao Paulo 18, Central America 12, the two Provinces of Colombia have 18.

In Europe, the Province of Bilbao has 31 novices, 4 of them Brothers; Madrid and León have 40, including 15 Brothers. England and Ireland have 25 novices between them, the two Polish Provinces 29.

In Asia, the Indian Provinces have almost 100 novices, the Philippines have 19, Vietnam 17. In Australia on Don Bosco's feast, 7 young men made their first profession. The Provincials assure me that these novices give good hopes of perseverance because they have had a better-planned period of probation, have been selected more carefully, and have come to the Congregation older than in the past.

Now to draw conclusions. Given that the presence of good vocations is a sign of regenerative power in the Congregation, and a prerequisite for its continued existence, surely this revival in numerous Provinces is an immediate cause for confidence in the future of the Congregation?

We are not yet out of the tunnel

We are by no means out of the tunnel yet: there is still some way to go, still some building to be done, and not a little rebuilding. I admit that the vocations sector is still not universally promising. It would be unpardonable self-deception

to be satisfied with the improvement that has been made, even though it is real and encouraging. We need to give due attention to the negative situations, whatever the causes may be. Some of these may even be external to the Province concerned, but they spring in the last analysis from the Provincial and the local Communities.

We need the courage and sincerity to avoid trite explanations and to face reality so that we can trace the causes and find appropriate remedies. There *are* Provinces where the situation is very serious, and could become disastrous; but these are isolated cases, which do not compromise the Congregation as a whole.

Now we come to the question of numbers. As you know, the number of Salesians has fallen considerably in recent years, for the reasons we have already mentioned. This is a cause of regret, but we must add at once that it would be still more regrettable and harmful if we who are left were not to make the necessary adaptation to the present-day needs of the Church and the Congregation.

Today, much more than in the past, the success and true greatness of the Congregation are not to be measured by numbers but by the quality of the Salesians. By 'quality' I mean especially the quality of their religious and apostolic life—and don't take me up wrongly here. I'm not saying that our confreres must all be spiritual supermen bestriding the apostolic scene. This is what Pope Paul has to say: 'It is not numbers that count, but fervour and dedication: what is important is the spirit.' (Address at the Public Audience, 20-11-1974)

A growing number of mediocre, unfaithful Salesians could be weakening, possibly self-destructive, rather than a source of strength and growth. One writer has observed that, if you multiply mediocrity, the result is not a building up but a spreading out. You can imagine what the results could be in our case. The level of our community life would fall at an increasing rate.

So, although we do not ignore numbers altogether, let us not make a fetish of them.

Today, after ten years' experience, we feel that our first concern must be quality: we must not repeat the mistakes of the past, the full seriousness of which could be seen only in these years of crisis. I am referring to a certain superficiality and carelessness in admitting candidates; to certain benevolent judgements in cases of serious psychological or vocational defects, or of character-defects that were never properly assessed, with the result that the candidates were allowed to go forward when they should never have been permitted to do so.

g) New initiatives are flourishing

Returning to our present situation: there are still more reasons for having confidence. Here are some of them.

Great strides have been taken in putting the directives of the Special General Chapter into effect to bring about the renewal sketched out by Vatican II, although I admit that there has been some initial dragging of feet.

This point has come out clearly in meetings with Provincials, Rectors, Provincial Councils, and hundreds of confreres. It is confirmed by the Superiors who have visited individual Provinces; it is confirmed also by many of you.

In very many communities, serious and praiseworthy efforts have been made to give to prayer its proper place and to make it efficacious, freeing it from the palsy of formality without going to the other extreme of arbitrary exaggerations, which impoverish it and make it an occasion for drifting away from God instead of getting closer to Him. Many communities, after a rough passage, have now succeeded in developing a happy atmosphere of sincere respect, fraternal understanding and solidarity.

And what about the way of life that combines generous effort with Salesian austerity to make each Community a happy

one? More than one Provincial has been able to tell me this sort of thing: 'We are poor indeed, but we are happy in our poverty.'

I wish I could give you an adequate idea of the ferment of real growth that is taking place in the Congregation. It would be practically impossible to draw up an exhaustive list of initiatives designed to bring about the spiritual renewal that needs to take place across the Salesian spectrum. But at least we can mention one or two items.

There are the Courses of On-going Formation at the Centre. Those who have taken part in them are the best witnesses to the good derived from them, as seen in the way they live and the work they do. Similar courses are at present being arranged for Brothers and missionaries, and there are others being organized in the Regions. They are indeed a blessing.

The *Two-year Course of Spirituality* at our Salesian Pontifical University is being attended by dozens of confreres, Brothers as well as priests, who draw good, meaty sustenance from it for carrying out their apostolate in the Provinces. Besides this course, there are others for up-dating in Theology and Education, not only at the U.P.S. but in many other centres as well.

As for *retreats*, and especially annual retreats, satisfactory progress is reported in making them more effective and better adapted to the new mentality. Confreres are also being trained for this.

You know already what efforts are being made to promote systematic historical studies on Don Bosco, the Congregation and our spirituality. These riches must no longer remain unexploited.

You will also be glad to hear that nearly everywhere we are giving our *collaboration*, often much appreciated, to the local Church in many different ways: the mass media, specialized assistance in particular fields, the care of immigrants, the instruction of the illiterate, etc.

And, in our own field of operations, the catechetical centres

and youth centres are very numerous. I hear also of interesting developments in constructive pastoral work in the schools, and in the establishment of *educational communities*, where lay people and parents share responsibility with the Salesians. And this happens in youth centres as well, those courageous works designed to help difficult and neglected boys in poor neighbourhoods.

New forms of youth movements and associations are springing up. From many places I hear of new vitality and new ideas in this field, but with all of them the chief concern is to give something solid to the youngsters and not harmful substitutes. As a matter of fact, young people are the first to ask for this wholesome and palatable fare, to demand a serious work which will cause Christ to grow in their souls.

I also see with pleasure that, in some places, properly prepared groups of young people are offering themselves as *volunteers* in the real missionary spirit. I know that some of these have had the generosity to embrace the consecrated life.

Interesting though these developments may be to read about, if you wanted to understand what our men are doing, the joyful sacrifices made by young and old, you would really need to live on the missions, where they spend themselves for those poor people who have very few material goods but who are rich in their simplicity and faith. In this typical mission-country, I must mention the many confreres who work with great dedication, humility and Christian charity amongst *the poorest wretches* of the slums, favelas, bidonvilles... The names are different, but the calamity is the same: the depths of human and moral misery. And the ones who always come off worst are the young. It is to these that our confreres, being Salesians, give their first attention.

If there are any of us who are living a flat and colourless life, the very existence of these thousands of generous confreres should be enough to convince them that the Congregation is alive

and vibrant, it is fertile and has a mission which it is fulfilling with feverish energy in the Church of God.

Finally, I think of the Salesian Co-operators, and especially the young Co-operators. This great apostolic force, with its renewed consciousness of the mission handed to them by Don Bosco, is in a state of continuous expansion. And I could continue with this list of positive phenomena, but I think I have said enough to give you a fair idea of how very vital and dynamic the Congregation is today.

It is for us to build the future of the Congregation

From these considerations, I think we can reasonably deduce that we have the right, and the duty, to look to the future of the Congregation with complete confidence.

The source of our hope lies primarily in the Risen Christ. It is a hope that is rooted in and nourished by faith, the faith that made our Father the new Abraham who 'in hope believed against hope.' Thousands upon thousands of builders of the Kingdom have been spurred on by faith to attempt the impossible; and amongst them are countless Salesians, well-known and not so well-known. Faith must sustain us too: 'Lord, increase our faith,' we should say with the apostles; and this, I think, is the whole point.

But this is not enough. Although our hope finds its nourishment in Christ, God, in the mystery of His economy, does not wish to do for us what we should do for ourselves. 'God helps those who help themselves': He does not make Himself a substitute for us, He does not do what we ought to do, and, at a human level, He leaves all the responsibility to us. But if we do our best on our side, God gives us added strength. This is what happened to Don Bosco.

And so we must work with God if we want Him to be the author of our hope. Just as our predecessors have built up the Congregation in the past hundred years and more, so now

we must bear the responsibility for its future. When I say 'we,' I mean that no one is free of such responsibility. We must have a lively understanding of this obligation: each of us, according to the rôle Providence has assigned to him, with his personality, cultural background and personal standing, has the power to be a builder of the Congregation's future. And by the same token, he has the tragic possibility of destroying it.

I remember a film I saw years ago that put across in a striking manner the idea of how a state could disintegrate not through the action of its external enemies, but from the combined destructive action of its own citizens. Massive walls were shown, made of enormous blocks of stone. The juts and recesses were filled with myriads of tiny men, each armed with a pick-axe. These lilliputian men were busily engaged in chipping away, and, as they did so, the giant blocks first became dislodged, then tottered and finally came crashing down. The massive walls, which at first sight appeared impregnable, were eventually flattened by those thousands upon thousands of little blows.

The story needs no comment. It represents a reality for us too. And destructive action can take many forms: resistance, deviations, absenteeism, lack of trust...

In this connection, I would like to invite you to read again, with particular attention Don Bosco's dream of the 'Meeting of the Devils,' which had been called to plot the destruction of the Congregation (*BM*, 17, 384-387). You will find there some food for thought on our present situation, *mutatis mutandis*.

But it requires no great effort to convince ourselves that, if we are all united in our constructive work, the Congregation will overcome this time of trial. I repeat: no one is without value in these operations; there is space and work for everyone. The Rector Major and his Council, the Provincials and Rectors carry the heaviest responsibility, it is true; but there is little they could do without the hard work of the individual confreres.

To be constructive we must be united, that is, we must all pull in the same direction. This means that all of us must accept the Special General Chapter and its implications wholeheartedly, entering into its spirit and objectives. These objectives are entirely above board, they respect the past, they are not permissive, so there is no fear that they will lead to the ruin of the Congregation, nor to a secularism that would dry up the living source of the Salesian vocation.

The S.G.C., in the spirit of our Father, wanted to impress on the Congregation a dynamic sensitivity to the times, which would give substance to our consecration and make our mission fruitful. The Holy Year, our Missionary Centenary, the Provincial Chapters of this year and the intercontinental Provincials' meetings, soon to take place, all of these I would call providential occasions for promoting the healthy development of the Congregation. It is a sincere, courageous overhaul of what we have done in the last few years, an opportunity to set things right with firmness and precision, so that we can make steady progress.

The news that we have received so far about the Provincial Chapters is very encouraging. Let us go forward together, then, the young and the not so young, in this union of purpose and fraternal charity which was the constant concern of our Father.

For the rest, the vision of a 'city divided against itself,' with its consequent dissolution and death, serves as a spur and a warning to us to make ourselves 'one heart and one mind,' convinced and effective architects of renewal along the lines given us by the S.G.C.

4. Joy, the visible sign of optimism

So far I have spoken of the optimism we ought to base our lives and actions on in this kind of trial, and I have pointed out the natural and supernatural motives for it. There has

been no attempt to cover up the pressing realities that are all around us, demanding the reaction of a strong faith rather than the inaction of a passive acceptance.

But I don't think that these reflections would be complete without a word on the natural, sensible and typically Salesian expression of our optimism: I mean joy.

The joy of the Christian

Fr. Courtois, in an interesting little book entitled *Good Humour*, asserts: 'Contrary to what Jansenism would have us believe, joy is an essentially Christian virtue.' This is what Chesterton says: 'Joy is the great secret of Christianity.' Claudel explains it like this: 'Joy is the first and last word of the Gospel. The angel appeared to Mary to give her news of a great joy, which was later confirmed by the angels who appeared to the shepherds; and the last word of Jesus during the Supper and before the Ascension was: "so that your joy may be full, and life may abound in you."'

Jesu worked his first miracle not to cure sickness, nor even to convert a sinner, but simply because the joy of a family-feast was imperilled. But then Jesus consecrated joy and shared it on many occasions; so much so that, in the Gospel, we see how keenly sensitive He is to the things that enrich the human spirit and gladden the heart. He enjoyed the sights of nature: the flowers of the field, the golden grain at harvest time, the calm beauty of the Lake of Genesareth. He enjoyed the flaring torches that lit up Jerusalem at the Feast of Tabernacles. He loved and turned naturally to the intimacies of the family and of holy friendships. He did not disdain to wear a cloak on feast-days, or to take part in a wedding-feast." (Raoul Plus: *Seminare la gioia*, 104)

One can understand, therefore, the force of the greeting often used by Jesus with his disciples: 'Be filled with my joy' (cf. Jn 15, 11).

It was natural for St Paul, in the midst of his many trials, to repeat in his letters with moving insistence: 'May you always be joyful in your lives in the Lord. I say it again: Rejoice!' (Phil. 4, 4).

It follows from all we have said that a habitual attitude of sadness would be anti-Christian. Such a contradiction—unfortunately by no means infrequent—prompted this vehement reproof of Christians by Bernanos: 'Where the deuce have you hidden your joy? No one would think, from seeing the way you live, that to you and you alone was promised the joy of the Lord.' And Paschal says: 'No one is so content as a true Christian.'

The point is this: the true Christian is full of radiant joy, and to be a true Christian means to live intensely the teaching and example of Jesus in the Beatitudes.

The joy of the Salesian

Now, if this is true of every genuine Christian, how much the more does it apply to us Salesians, sons of a saint who brought the characteristic note of joy to the building up of his educational works.

Don Bosco 'built walls of light' for his sons. He once suffered much on finding that, instead of the singing, smiling, light-hearted bustle, the openness and cheerfulness that normally prevailed in the house; 'the shouts and the songs could no longer be heard, the lively activities were gone; instead boredom, weariness and ill-humour could be seen in the actions and on the faces of many of the boys, together with a lack of trust that brought pain to the heart.' (Letter from Rome, 1884)

Joy is very much part of the Salesian way, with all its important implications. The constant teaching of Don Bosco, seen in a thousand examples, leaves no doubt about it. There is no need to give any here: you can find plenty of them in our rich literature.

But I would like to quote that pithy Article of the new Constitutions, No. 47: "Let nothing disturb you," Don Bosco used to say. Because God has sent us, we have confidence in his providence and (shall) not be discouraged by difficulties. There is also the optimistic humanism of St Francis of Sales, which helps us to believe in the natural and supernatural resources of man without, however, ignoring his weakness. With this background, we know how to make our own what is good in the world and refuse to lament over our times. We "hold fast to what is good," especially if it is attractive to the young. We make our own St Paul's exhortation "Rejoice in the Lord always." This is the witness we must give to youth. "... The fruit of the Spirit is love, joy, peace, ..." and this is where our own hope and our openness to the Spirit is rooted.'

As you can see, in this article all the richness of Salesian joy and optimism is happily summed up. These are riches that have come down to us from our Father to nourish the life of the Salesian as a religious and educator in the faith.

Fr. Aubry, in his book *Una Via che conduce all'Amore*, has an excellent and highly persuasive commentary on this article, which is very characteristic of our spirit.

What is the practical conclusion? The real Salesian is one who diffuses joy, the evangelical joy typical of Don Bosco. If this is what it is going to be, Don Bosco's joy, it must obviously spring from and be fed by Don Bosco's faith, and that was overflowing with charity.

It has been rightly said that 'fundamentally, joy is always the fruit of love.' And so the radiating of joy, with calm good humour and understanding, working with others and sharing the ups and downs of life with them, must be part of our being and of our mission.

And there are innumerable ways of doing this, some of them very simple: the innocent joke, the happy remark that defuses an explosive situation, softening the effects of a bitter remark,

remembering the anniversary of a confrere, becoming one with the Community, unobtrusively helping it to grow in charity. These are all real contributions, though hardly noticeable, and they are indispensable for creating the serene atmosphere that we all long for . . . and we all long for it because that is the way the heart of man is made.

This need for joy is felt all the more today, when 'Men are much less happy than they were long ago . . .' 'Our so-called civilization has wiped the smile off men's faces: gigantic office-blocks, assembly-lines, sky-scrapers, stress, impersonal environment. Outlook gloomier and gloomier!' M. Thielicke: *Il sorriso dei Santi e dei Pazzerelli*, 74).

We must react, then: absorb joy to give it out again in the conviction that, as Romano Guardini says, and he never wastes words: 'A smile is one of the weapons of the human soul.' And let us not forget that we do not cease to be men of our time on the day we make our religious profession.

Blessed are those confreres who, by their attention to the small needs of others, spread this joy, redoubling the energies of the soul, and for that matter, doing physical good as well. The value of what they are doing for their confreres they may not even imagine.

The Eleventh Commandment: joy

The Salesian is consecrated for others, especially the young and those on whom life smiles least. His vocation, in its widest and richest sense, is to be an educator. Now, to educate, that is, to enlighten the intellect and lead it to truth, to strengthen the young will and so bring it to live what is good and true, is a difficult and delicate task, and nowadays is more difficult and delicate than ever. This is where joy comes in—it is a powerful and necessary ally.

Fr. Auffrey quotes an expert in education, Richter, who has a picturesque way of describing joy in education: 'Like the eggs

of a bird, like the young of the turtle-dove, a child at first needs nothing but a little warmth, and this it finds in the joy that, like the rays of the dawn, enables its infant strength to grow and mature. Joy is the heaven beneath which everything, except evil, can grow.' (From A. Aufray: *Il Metodo Educativo di Don Bosco*, 62)

Fr. Caviglia has this to say of Don Bosco, priest and educator: 'Don Bosco was a saint of good humour, and to talk to him gave joy to the soul. Happiness and serenity for him were moral factors of the first order that gave shape to his educational method, to the extent that he wanted a sharp eye to be kept on the sly and the sulky. That is why I say that joy was the Eleventh Commandment in the house.'

Don Bosco is very clear in expressing these pedagogical principles of his, and he presents his plan of education in a style that is simple, but rich in substance. This is how he puts his plan to the boys: 'I'll teach you how to live as good Christians, and, at the same time, make you happy and content.' (*Giovane Provveduto*, Introd.) And to this project he directed all his educational strategy and tactics. It should be noted in passing that Don Bosco always made his object clear: to inculcate Christian truth and values (nowadays we would say 'to evangelize'.)

Fr. Aufray again: 'It was Don Bosco's wish that joy should be the predominant feature of his houses; he poured it freely into the Regulations and impregnated every action of the day with it. He did not neglect discipline, which he wanted to be firm but not rigid, respected by the pupils, but not over-worked by the educator, a family affair, and never rigorous. But he wanted joy to be the pivot of all that his sons did in education; and he never departed from this principle.' (op. cit. 58).

For this reason Fr. Caviglia, writing about Don Bosco, could say: 'Whoever enters one of Don Bosco's houses cannot fail to

be immediately aware that he is in a realm of gaiety where happiness is supreme, not only because he sees everyone, boys and masters, mixing freely together, but also because the Salesians themselves always look happy and serene.' And, speaking of Valdocco, he adds: 'Even in church, in Don Bosco's house (with 1,400 boys) there is never a liturgical function, not even prayers are said without some singing. He preferred ordinary prayers to be said outside church; but in any case he wanted hymns sung, and liturgical music as well. He had singing in recreation, and whenever there was any kind of anniversary.' (A. Caviglia: *Don Bosco*, 92)

This brief outline will serve as a clear indication of the place joy has in our system of education, and is an invitation to every community and every individual to make a sincere examination of conscience. Our work, our actions, our community, how far do they reflect this serenity, this wholesome joy and happiness, which are at the same time Christian, evangelical, and truly Salesian?

I have used the word 'wholesome' because Don Bosco's kind of joy, which is Christian and beneficial, is not to be confused with that which is based on a frenzy of amusements and entertainments. These leave young hearts barren, and sometimes disturbed; they are mere diversions, specious substitutes for true joy.

Remember: the joy that fills the heart and binds a boy to his educators, the joy that creates an atmosphere where a vocation can blossom is closely bound up with our own personal joy, with our enthusiasm for living our vocation. Ultimately the boys will reflect what we are ourselves. We shall see in them our faith, our Christian love, the sincere dedication of ourselves to their good. These are the springs that feed the spirit of joy as Don Bosco understood it.

I would like to invite every confrere and every Community

to look again at this matter, which is certainly no secondary one, in the light of what our Father and our best traditions teach us. Don Bosco not only found new 'walls of sunshine' to enlighten and warm the hearts of his boys, but he wanted each one of them to be a source of joy for others. I am thinking of the theatrical productions, the band, the choir, gymnastic displays, and so on. And I recall with regret that, in some places, these joyful means of Salesian education have been abandoned. On the other hand, many of these same activities, which for years typified our educational system and which we have laid aside—theatre, music, etc.—have been taken up in a modernized form by other organizations, some of them even non-Christian, and used successfully to capture the interest of the young.

Of course, the mummified practices of a past age cannot be preserved; but it is one thing to renew, to re-create them without losing their substance, and quite another to abandon them altogether without putting anything in their place, thus making our system the poorer for their loss.

One of our past pupils, a thoughtful man well acquainted with the problems of the young, pointed out to me recently that the films we show them—and some of them are far from suitable—and the football matches and other sporting events are not the best things for creating that atmosphere of joy, understanding and familiarity that strikes deep into the minds of the boys. Much more now than in the past, these youngsters are likely to be the victims of frustration and distress, of misunderstanding and confidence, and create a climate that is constructive, helping ness. They need a kindness that is expressed in a friendly presence, in the quiet chat and the helping hand—I am thinking here of the new forms of group activity, which lead to friendship and confidence, and create a climate that is constructive, helping to make men and Christian of our young people, despite the difficult age into which they have been born.

We have Someone at our side

I think I have given you enough to think about in these points, which seem to me to be very topical. Let me now conclude. When, at our Baptism, we became members of the Church, the priest said: 'May this child serve the Lord in joy.' And this wish accompanies us on our path through life; it is a wish for us and all the souls for whom we become in any way responsible. But the path is long, often it is rough and dark; and then that baptismal wish clouds over, and discouragement threatens to swamp us.

Our best safeguard against the temptation to discouragement is the certainty that we are not alone. We are with Don Bosco, we are with legions of confreres, who have gone before us and still accompany us with the faith, courage and optimism of our Father. And especially we have One beside us who is living and powerful, walking with us as He walked with the disciples to Emmaus, One we do not see but who loves us and shares our struggles, our suffering and our pain. And He can be our strength and our joy, as He was for the two disciples, whilst we await our reward.

And so, when we feel in our hearts a sense of resentment, or sorrow, or doubt, let us draw closer to Him and repeat with faith and affection: 'Stay with us, Lord Jesus, lest darkness overwhelm our minds.'

In so saying, let us unite our voice with Mary's. She is the Help of Christians, Mother of the Church and of our Congregation: she is our hope.

Fr. LUIGI RICCERI
Rector Major

II. INSTRUCTIONS AND NORMS

1. Opening of the Salesian Missionary Centenary

On 27th February 1975 the Rector Major sent a letter containing information on the opening of the Salesian Missionary Centenary and the way of celebrating it on 11th November. Here is the text.

Dear Father Provincial,

In the next few days you will receive a short dossier offering some practical help to the different branches of our Family for the worthy celebration of the Centenary of our Missions. I am sure that you will give it your full attention.

A preview of the things of general interest that are afoot has already appeared in No. 276 of the *Acts* (Oct. '74 issue). I hope a detailed calendar of events and other information will soon be available. I think you should know the following:

The Centenary Day is *Tuesday, 11th November 1975*.

In the whole Congregation, the day should be spent in prayer and reflection on the moment that, in Don Ceria's words, opened a new period of the Congregation's history.

There is no need for external celebrations on that day; they can be held at other times with the rest of the Salesian Family. In the dossier you will find useful suggestions for them.

On 11th November our communities, *properly prepared*, should relive that historic day before Jesus in recollection and in reading over the pages that describe the very beginnings of the Congregation's missionary adventure. They should use the *BM*, Vol. 11, 1875, the *Annali*, Vol. 1, Chap. 38, the commemorative volume that will appear in the next few months in several languages, and other relevant material.

In a word, on that day we shall be united in reliving the spirit of the great event, in thanking the Lord for what has been achieved by His grace through the years, and in renewing our own missionary commitment, which the new situations have made all the more urgent.

I think it will help if you reread my letter on the MISSIONARY CENTENARY.

And so I leave it to you and your Council to organize this day befittingly, while I must insist on the *spiritual* character that the occasion must have in each Community.

Please let me know what you organize and how it all goes off. In the next number of the *Act* (April-June) you will find other items on the Centenary; here I shall give you the programme of celebration at Turin:

11th November - Day of Prayer;

13th, Thursday - Civic Commemoration;

16th, Sunday - Solemn Concelebration (televised) and distribution of crucifixes to the new missionaries in the Basilica of Mary, Help of Christians.

May the Lord help us to make these demonstrations fruitful for the apostolate. Greetings to our co-workers and confreres. Let us pray for each other.

FR. LUIGI RICCI

2. The interstices between Holy Orders

The Secretary General wishes to call the attention of the Provincials to what is prescribed in the documents of the Holy See for the interstices to be observed between Lector and Acolyte, and these and the Diaconate. See:

AAS, 1972, pp. 533 and 539.

ASC No. 268 (Oct. 1972), pp. 45 and 51.

III. COMMUNICATIONS

1. The Rector Major's Golden Jubilee

The Prefect General, Fr. Gaetano Scrivo, sent the Provincials a letter with suggestions for commemorating the happy occasion.

Dear Father,

Both for my own part and on behalf of the Superior Council, I wish to call your attention to an addition to the celebration for the Holy Year and the Missionary Centenary: the 50th anniversary of Rector Major's ordination to the priesthood (19th September 1925, at S. Gregorio, Catania). It gives us a welcome opportunity to strengthen our spiritual ties with the successor of Don Bosco. As such, he is the Father and centre of unity of the entire Salesian Family.

We shall, of course, want to celebrate this event as Salesian men of faith. Permit me to make some suggestions that will help us all to take part in the jubilee.

1) It goes without saying that I shall be able to assure the Rector Major that all will join with him in the liturgical celebration of praise and thanksgiving that he will offer to the Lord. We all feel the need to thank God for having given the Salesian Family a leader like Don Ricceri and we shall ask God's help for the man He made responsible for the forestering of unity and renewal.

2) Next there is our *response to his pastoral anxiety* for the vigorous conduct of the mission entrusted to our Family by the Holy Spirit. I am sure I am right in saying that the Rector Major's thought and wishes are summed up in the *Strenna for 1975: conversion to God, reconciliation with our brothers, and evangelization.*

In his words, written and spoken, he has placed these values

before us, setting them on a solid doctrinal basis, with close reference to the person and spirit of Don Bosco and with suggestions on their realization in practice. The best gift that our Family can offer him is its complete solidarity with him in mind, heart and action.

3) There are two dates to note when external expression will be given to these sentiments in the name of the whole Family, both events to be held at Rome:

— 8th April: there will be an evening function at the Don Bosco Institute in honour of the Rector Major. It will be held at the end of the meeting between the Superior Council and the Provincials of Europe, the United States, Australia and Zaire, and on the eve of the General Chapter of the Daughters of Mary, Help of Christians.

— 19th September: the Rector Major will celebrate his Jubilee Mass in the Basilica of the Sacred Heart; it will be a 'spiritual appointment' for all who feel that they are linked under any title whatever to the Salesian mission.

Please pass on this news about the jubilee. Best wishes from myself and the rest of the Superior Council, and a fraternal remembrance at the altar for you and all the Communities of the Province.

Yours sincerely,
Fr. GAETANO SCRIVO

2. Applying the liturgical reforms

All reforms, even those that are only structural, are accompanied by swings towards the extremes, and eventually, given some good will, they reach a state of equilibrium, like a pendulum.

Though the liturgical reform of Pius XII and the Council is not confined to structures, it is these that are most affected by the extreme positions held today, which range from the flat rejection of any change whatever to the most bizarre of innovations. The present remarks are confined to the celebration of

Mass and the administration of the Sacraments, especially Confession and Communion. Instead of quoting examples, references will be given to the relevant official and semi-official documents.

A) CELEBRATION OF MASS

1. Which Mass to celebrate

A notice from the Sacred Congregation for Divine Worship, dated 28th October 1974 (cf. Notitiae No. 99, Nov. 1974, p. 353), on refusal to use the new Roman Missal, says:

‘Where the Bishops’ Conference has decided to use the vernacular version of the Roman Missal, or at least a part of it (e.g., the *Ordo Missae*), from that moment onwards Mass *may not* be celebrated, in Latin or in the vernacular, except in accordance with the rite of the Roman Missal promulgated on the authority of Pope Paul VI on 1st April 1969.

To provide for all the needs of those priests who, through age or infirmity, find it very difficult to follow the new *Ordo* in the Missal or the Lectionary, the Sacred Congregation has laid down some rules: it is clear that the Ordinary can authorise such priests to use the whole or part of the 1962 edition with the modifications of 1965 and 1967, but *only* for the celebration of Mass *sine populo*. The Ordinaries cannot, therefore, give this authorization for Masses celebrated *cum populo*.

The local and religious Ordinaries must see that the *Ordo Missae* of the new Roman Missal is accepted by all the priests and faithful of the Roman Rite (this does not apply to non-Roman liturgical rites recognized by the Church), regardless of any pretext advanced in favour of any usage whatsoever, even a time-honoured one. They should also see that this *Ordo Missae* is used with the greatest zeal and devotion to reveal the treasures of the Word of God and of the liturgical and pastoral doctrine contained in it.’

The Sacred Congregation for the Doctrine of the Faith, in a Declaration reported in the Osservatore Romano for 30th

October 1974, says this about the excessive liberties taken with the choice and adaptation of liturgical forms, even the sacramental ones, e.g., the Eucharistic Prayers of the Mass:

"The liturgical reform of Vatican Council II introduced some modifications even in the formulas for the essential parts of the sacramental rites. When these new modes of expression, with the rest, had to be translated into modern languages, the sense of the original was rendered in the idiom proper to each language. From this, a number of difficulties have arisen, now that the Bishops' Conferences are submitting these versions to the Apostolic See for approbation. Faced with this situation, the Sacred Congregation for the Doctrine of the Faith insists that the translations of the essential formulas for the sacramental rites must be rendered accurately from the sense of the original Latin text. So the Sacred Congregation declares: "The Apostolic See approves and confirms the proposed version of the sacramental formula in a modern language when it is satisfied from examination of the text that it expresses exactly the sense intended by the Church, that sense to be understood according to the mind of the Church expressed in the original Latin text."'

2. Celebrating with decorum

Mgr. A. Bugnini, Secretary for the S.C. for Divine Worship, made the following statement in the official organ of his Department (Notitiae, No. 97, Sept. 1974) on certain abuses in the use of vestments at Mass:

'Enquiries have come in from some quarters about whether it is permitted to celebrate Mass without the sacred vestments, or with a stole worn over a cassock or ordinary clothes.

The reasons for these questions are mostly practical, especially where it is a matter of moving around: pilgrimages, excursions, camping, etc. There are other reasons: for instance, a greater degree of conformity with the surroundings, which would be the case in a factory where the chaplain celebrates Mass in *overalls*, or in the mountains, where the priest is dressed as an Alpine guide. The question is: what is the mind of the Congregation of Divine Worship?

There is nothing difficult or strange about the answer, which has to follow the rulings for the renewed liturgy that have been issued in the last few years.

First of all there is the *General Institution* of the Roman Missal. At No. 297 we read: "The external manifestation of the diversity of ministries for performing the sacred rites is the diversity of sacred vestments, which must therefore be a sign proper to the office of each minister. It follows that such vestments should also contribute to the solemnity of the sacred action." And at No. 298: "The vestment common to all ministers of any grade is the alb;" whilst at 299 we have: "The proper vestment for the priest celebrating the Mass, and the other sacred actions directly connected with it, is the chasuble."

The dispositions, which echo tradition but renew its details, are in practice fundamental to the rules given in the other documents dealing with the matter. For instance, the Instruction on Masses for Particular Groups (No. 11b) simply refers to the text of the Roman Missal quoted above, and this same text is used in the Third Instruction (No. 8c), which adds: 'It is an abuse to concelebrate or celebrate with a stole over the monastic habit (cowl), the cassock or ordinary clothes; nor is a minister allowed to perform sacred functions, such as imposing hands at ordinations or administering the Sacraments or giving benedictions, wearing only a stole over ordinary clothes.'

The S.C. for Divine Worship has *never* modified these rules, nor does it intend to do so, either in their general application or in granting individual indulgences. The reason is simple, and is the one given in the General Institution: the distinction of the sacred ministry, the decorum of the Sacred action, the clear-cut separation of the sacred from the profane. The community wants to be respected, wants to perceive, also through the senses, the meaning of the rites and to enter into the mystery.

There is one relaxation to the above ruling, which has been introduced to facilitate the use of vestments for those who are moving around or travelling: the *casula sine alba*. This consists of a complete chasuble, closed all round and reaching to the ankles; the stole is worn outside it, and no alb is needed. The colour can remain the same, while a change of stole indicates the colour of the day. This vestment can be kept folded in a travel-bag; but it may be used only when necessary, and authorization must be obtained from the

Bishops' Conference of each country. There are precise rules governing its use (cf. *Notitiae*, 81, 1973, p. 96 et seq.).'

B) ADMINISTRATION OF THE SACRAMENTS (*Communion*)

Mgr. A. Bugnini again provides the answers, this time on the distribution of Communion under one or both species (v. Notitiae, No. 97, Sept. 1974, p. 308, note 'ab'):

'Here and there it has become the custom for the communicant to take the sacred Particle directly, with his own hand, from the ciborium or paten, as the celebrant does, or the minister who has the Bishop's mandate to distribute Communion and then to communicate himself directly; and similarly with the Precious Blood in the chalice.

Is this sort of "self-service" permissible? Not at all! It is more fitting, more in keeping with Our Lord's gesture at the Last Supper, that the consecrated bread should be *actually given* to the faithful (cf. Matt. 26, 26 et seq.; Mk. 14, 22 et seq.; Lk. 22, 19 et seq.).

Again, in the rite *De Sacra Communione et de cultu mysterii Eucharistici extra Missam* (Polyglot Press, Vatican, 1973), we have: "Holy Communion must be *distributed* by the competent minister, who shows the Particle of consecrated bread to the communicant and *hands* it to him."

The Church chose to multiply the extraordinary ministers of Holy Communion, men and women, rather than tolerate a weakening in the sense of the Biblical gesture. No faculty, then, for taking the consecrated bread directly has been granted, nor will it be. If the practice has been introduced here and there, it must be discontinued with a suitable explanation, or, if necessary, through the intervention of the local ecclesiastical authority.'

3. Fraternal solidarity (15th report)

a) PROVINCES THAT HAVE SENT OFFERINGS

ITALY

Central

Lire 3.000.000

Southern	1.398.000
Novara	5.000.000
Venetian (St. Mark)	950.000
SPAIN	
Barcelona	1.771.000
Bilbao	745.000
Madrid	1.000.000
HUNGARY	15.000
AMERICA	
Argentina (Cordoba)	700.000
Argentina (Bahia Blanca)	1.064.000
Brazil (Belo Horizonte)	1.560.312
Central America	585.000
United States (East)	504.560
ASIA	
India (Calcutta)	100.000
India (Gauhati)	50.000
Korea	680.000
Vietnam	500.000
ADVANCE FROM MISSIONS OFFICE	550.000
<i>Total receipts between 12 Sept. '74 and 10 March '75</i>	20.173.672
<i>Balance b/d</i>	32.499
<i>Total as at 10 March 1975</i>	<u>20.206.171</u>

b) DISTRIBUTION OF MONEY RECEIVED

EUROPA

Italy, Lombardo-Emilian: for prisoners	200.000
do., Ostia: to the FMA for the poor	500.000
Jugoslavia, Zagreb: from Novara Prov.	600.000

AMERICA

Antilles, Haiti: literacy	500.000
Bolivia, Santa Cruz: Youth Centre	1.035.000
Central America, San Salvador: "Don Ricaldone" Club	1.000.000
Chile, La Serena: catechetic material	300.000
Colombia, Bogotá: Children's Rescue work	500.000
Colombia, Medellin: Past Pupils' Social Work	500.000
Uruguay, to the Prov. from Bahia Blanca	532.000

ASIA

Philippines, Cebú: Social Centre at Pasil	500.000
Philippines, Joriz, Manila: social work	1.000.000
Philippines, Tondo, Manila: for children from the slums	500.000
Hong Kong, Macau: lepers at Coloane	500.000
Hong Kong, Taiwan: publications	500.000
India, Calcutta: new aspirantate at Ranchi	1.000.000
India, Gauhati: Don Vanni's Mission	500.000
India, Gauhati: well and irrigation at Golaghat	2.000.000
India, Gauhati: four houses for the poor	2.000.000
India, Madras: wells for three villages at Chingleput	1.500.000
India, Madras: maintenance of the orphans at Nilgiris	1.000.000

Middle East, Egypt: poor children of the Boys' Club at Cairo	500.000
Middle East, Nazareth: indigent Arab youth	500.000
Thailand, Surat Thani: enlargement of the church	1.500.000
Vietnam: training houses	1.000.000

Total disbursements from 12 September '74 to 10 March 1975 20.167.000

Balance c/d 39.171

Total 20.206.171

c) CASH-FLOW

Total receipts as at 10 March 1975 301.491.040

Total disbursements at same date 301.451.869

Remaining fund 39.171

IV. ACTIVITIES OF THE SUPERIOR COUNCIL AND MATTERS OF GENERAL INTEREST

1. The first session of the Council for 1975

This started on 15th January and will finish on 15th April. The most important matters under discussion are the following:

a) The Provincial Chapters, 1975

The two main objects here are: the approval of the deliberations of the PC75s (v. Const. § 178); and the careful assessment of the situation in the Provinces, particularly in relation to what had been said and decided at the last PCs.

b) Preparation for the continental meetings

The Rector Major and the other Councillors will be meeting Provincials and Delegates from the Regions to see how far the decisions of the S.G.C. have been put into effect (cf. ASGC 761.12).

c) Reports of the extraordinary visitations

Reports were made on the Provinces of Barbelona, Belgium (North), Chile, the Philippines, France (North), Gauhati, Liguria, Uruguay, Rosario. There was also the report on the U.P.S., presented by Fr. Viganò.

d) The Training Manual

Close attention has been given to the establishment of criteria based on the contributions received by the Department concerned. These criteria, set out in a short document, will enable the local commissions to prepare their own manuals.

e) *The appointment of fifteen new Provincials*

The data accumulated from the consultations have been analysed and the decisions will be made before the end of the session.

f) *Other business*

Details will be given in the next number.

2. Department of Salesian Training

a) *Canonical visitation of the Pontifical Salesian University (U.P.S.)*

This was carried out by Fr. Egidio Viganò between 9th December and 31st January.

b) *European Symposium on Retreats*

The European Symposium on the Renewal of Retreats for Salesians took place at the Pisana between 25th January and 1st February. 130 confreres, some from outside Europe, and Salesian Sisters took part. It consisted of specialist reports and group discussions. There was an intense liturgical life, and a spirit of Salesian cordiality.

c) *Courses of On-going Formation*

The Third Course finished in the middle of February, to the satisfaction of all concerned. The Fourth Course is coming up, this one being reserved for missionaries (v. No. 5 further on).

d) *The Brothers' World Congress*

The Central Commission met at the Pisana on 1st March for the final preparatory phase. Items on the agenda:

- revision and final approval of the administrative machinery;
- inspection of documents and other material to be sent to Delegates, and the rules for their presentation;
- preparation of a duty-list;

— co-ordination of activities, such as the preparation of the specimen film-strip on the vocational theme and the organization of a televised Mass on Sunday, 7th September, at the end of the Congress, to form a part of the Missionary Centenary celebrations.

On 2nd March the rapporteurs were brought in; also present were the Councillor for Formation and a few other confreres as consultants.

Subject discussed: the arrangement of the draft reports to be sent to the Delegates.

The outcome of it all will be translated into the main languages and sent to the Delegates, with the 'Résumé of the Provincial and Regional Conventions.' The full text of the reports will be made available to the Delegates at the beginning of the Congress itself.

Delegates please note. In the interests of efficiency, the Central Commission needs to know the requirements of the Delegates, especially when it comes to languages. So please fill in and return the Information Form as soon as possible.

3. Youth Apostolate Department

a) The aspirantate and vocation

The Department has worked out a first draft of 'Aids to Reflection' on the nature, aims and the general educational and pastoral considerations of the first phase in the cultivation of vocations, chiefly in the aspirantate.

At the end of February the document was sent to a certain number of confreres for comment. Up to the end of March only two replies had been received.

There was an international meeting held at the Generalate from 10th-12th March to study this document and it proved to be a highly rewarding exercise. Confreres from the following countries took part: Argentina, Australia, Belgium, Colombia, India, Ireland, Italy, Perú, Portugal, Spain, the United Kingdom, the United States and Uruguay.

The document, with its modifications, will come in for further study at meetings of the Rectors of the aspirantates, so that it may emerge as a valuable instrument of reflection and action.

b) *Youth Centres*

A paper on Youth Centres is all ready for study and modification.

c) *The educational community and lay co-workers*

A considerable amount of information has already reached the Department on what is being done about the training of our co-workers as educators in the Salesian sense of the word, that is, efficient members of an educational community. A meeting is soon to be held to evaluate this material and organize it into a policy for action.

4. Department of the Adult Apostolate

a) *Two important Congresses for the Past Pupils*

On 25th and 26th January, Fr. Giovanni Raineri, the Councillor for the Adult Apostolate, presided at two important meetings in Brussels. The first was for the National Presidents of the European Past Pupils, to arrange a programme for the European Congress, which is being held at Louvain from 11th-14th September on the theme 'The Salesian Past Pupils and European Unity.'

At the second meeting, the Confederal Council dealt with the themes for the Missionary Centenary and the Eurasian Past Pupils' Congress, planned for 1976.

b) *The Provisional World Council of Co-operators*

In a letter dated 11-2-1975, the Rector Major appointed the Provisional World Council of Salesian Cooperators. The following were nominated:

Fr. Giovanni Raineri, Councillor for the Adult Apostolate.

Mother Letizia Galletti, Member of the Superior Council, F.M.A.

Fr. Mario Cogliandro, Secretary General of the Co-operators.

Fr. Armando Buttarelli, Co-operators' National Delegate for Italy.

Sr. Maria Rampini, Co-ordinator of the Co-operators' Delegates, F.M.A.

Mrs. Giovanna Albert, Co-operators' National Councillor for Italy.

Dr. Luigi Sarcheletti, C.N.C. for Italy.

Prof. Agostino Lazzara, C.N.C. for Italy.

Mr. Amadeo Clará, C.N.C. for Spain.

Mr. Antonio Garcia Vera, C.N.C. for Spain.

Mr. José Bruno Teixeira, C.N.C. for Portugal.

Mr. Benjamin Turiano, C.N.C. for the Philippines.

Dr. Enid Roberts, C.N.C. for Madras.

Mrs. Teresa Paolini, Co-operators' Local Councillor for Rome.

Don Mario Midali, Professor at the U.P.S.: Expert.

After a while, it is intended to make further appointments to the Council and also to form a working party within the Council.

On 1st and 2nd March, the Rector Major opened the first Council Meeting. Items on the agenda:

- the functions of the Council as given in the new Regulations;
- a definitive draft of the Manual for Officers;
- the World Congress of Co-operators to celebrate the centenary of Don Bosco's Regulations (1876-1976);
- the Centenary of the Salesian Missions;
- the Congress of the Young Cooperators of Europe.

c) *Manual for Officers of the Cooperators' Association*

On 28th February a group of experts revised the draft of the New Manual.

5. Mission Department

a) *The 104th Missionary Expedition* (not 103rd, as stated in ASC No. 277, p. 35) numbered 55 in all: 30 priests, 10 Brothers, 15 clerics.

Breakdown by nationality: they come from 11 countries: Italy, 21; Spain, 12; Poland, 9; India, 3; Ireland, 3; Philippines, 2; Brazil, Jugoslavia, Paraguay, United Kingdom and United States, one each.

Breakdown by Province: 6 from Łódź; 5 from Lombardy, Venetia (West), Madrid; 3 from Dublin, Venetia (East), Bilbao; 2 from Manila, Bombay, León, Turin (Subalpina); 1 from Belo Horizonte,

Calcutta, Oxford, Liguria, Naples, Paraguay, Córdoba (Spain), Barcelona, United States (East), Ljubljana.

Breakdown by destination: to Latin America (Antilles, Argentina, Bolivia, Brazil, Chile, Colombia, México, Paraguay, Venezuela): 26. To Asia (Hong Kong, India, Japan, Middle East, Philippines, Thailand): 16. To Africa (Central Africa, Algeria, Guinea, Moçambique, South Africa): 13.

b) *The Centenary Poster Competition*

For the thematic and organizational details, see ASC No. 275 (July-Sept. 1974). This Competition, for the design of the CSM'76 Poster, was open to artists from all over the world. The two phases — Provincial and International — closed at Rome on 31st January 1975 with the acceptance of thirty-seven original works, twenty-three coming from the Provinces of the F.M.A. and fourteen from Salesian Provinces.

On 7th March the panel of judges met under the presidency of Mgr. Giovanni Fallani, President of the Central Pontifical Commission for Sacred Art in Italy. The panel was composed of well-known artists and experts, and also Fr. Ettore Segneri, Director of the Central Office for Social Communications.

The first prize was awarded to a work countersigned "Sol Alumbra," which turned out to belong to Mr. Nicolas Ortega Garcia, a past pupil from Madrid. Four other works were highly recommended.

c) *Opening of the Centenary at Turin*

A 'CSM-1976 Committee' is working hard to put on the following events in the city that saw the departure of the first missionaries:

— 11th November: the Day of Prayer mentioned in the letter of the Rector Major appearing in Section II of this number;

— 13th November: the Civic Commemoration;

— 16th: the Solemn Concelebration in the Basilica of Mary, Help of Christians, and the Departure Ceremony for the new missionaries, all to be televised.

d) *Commemorative publications*

The following publications commemorating the Centenary will shortly appear:

- Part I of the *Missionary Diary* of Mgr. Giovanni Marchesi;
- a booklet on Mgr. Versiglia and Fr. Caravario, prepared by Fr. Adolfo L'Arco;
- cameos of more than 150 Salesian missionaries, by Fr. Eugenio Valentini.

e) *Course of Continuous Formation for Missionaries*

A two-months' Course of Continuous Formation and Missionary Renewal will start on 10th May. It will be attended by about forty Salesian missionaries from various missions. It will be a joint undertaking of the Missions and Salesian Formation Departments.

f) *A meeting with Salesian missionary bishops.*

These two Departments are also working on a meeting with our missionary prelates from Asia and Latin America, probably about twenty in number. The meeting, planned for 12th-16th January 1976, will be followed by the Week of Salesian Spirituality from 26th-31st, which will have the missions as its theme.

6. The Regional Councillors

All have been on the job, and have visited their Regions. Of particular interest is Fr. Vecchi's visit to his Region last September, October and November. He met the combined Provincial Conferences in Uruguay to deal with the programmes of Continuous Formation, the press and the Missionary Centenary.

At Buenos Aires he met the representatives of the Plate Provinces taking a special interest in the training of catechetical teams for the preparation of material for the press.

In the next quarter he is booked to visit the Province of Recife, and some Councillors are to take part in opening "Planned Meetings" with the confreres and other members of the Salesian Family in Brazil, with the accent on Rectors and specialized areas of activity. There is also to be an extraordinary visitation to the Province of Campo Grande.

V. DOCUMENTS

Agreed Policy on the Co-operators

On 4-7-1974 the Rector Major and Mother Ersilia Canta, the Superior General of the F.M.A., signed the new 'Agreed Policy on the Salesian Co-operators for Salesians and Daughters of Mary, Help of Christians.'

The first agreement was made in 1971. The new text has been composed in the light of the renewed Constitutions of the Salesians and the F.M.A., with special reference to the new Regulations for the Co-operators, which came into force in April 1974. It is given in full below.

PREAMBLE

UNITY OF THE SALESIAN FAMILY

Don Bosco founded the Salesians, the Salesians Sisters and the Co-operators as different responses to the Salesian call; which means that the Co-operators are not at the receiving end of our mission to youth and the working classes — they are collaborators, working at our side.

From the new Salesian Constitutions

'The Holy Spirit has raised up other groups of baptized persons who, living the Salesian spirit, fulfil the mission of Don Bosco in their different vocations. The Daughters of Mary, Help of Christians, and the Co-operators were founded by Don Bosco himself. Later other institutes were established, and more may yet come into being.

Together with us, these groups form the Salesian Family, for which the members of the Society have the special responsibility of preserving unity of spirit and of encouraging those friendly contacts

which lead to enrichment and to a more fruitful apostolate' (§ 30).

The new Regulations of the Co-operators permit of a 'flexible organization that could be easily adapted to the local situation;' but they require that the Centres should be ensured 'a common orientation of effort' (§ 23).

Articles 13, 25 and 27 say that the Rector Major, as successor to Don Bosco, the Father of the Salesian Family and its centre of unity, has full authority in the Association of Co-operators; this is ordinarily exercised at world level through a member of the Salesian Superior Council, and through the Provincial at Provincial level.

In pursuance of *article 112 of the Constitutions of the Daughters of Mary, Help of Christians*, a member of the General Council sees to Sisters.

COLLABORATION

The Regulations of the Sisters invite the members to 'collaborate Salesian Co-operators according to the Regulations of the Union' (§ 152).

The new Regulations for the Co-operators deal with the principle of collaboration in the following articles:

7: Through collaboration, the Co-operator will 'realize his potential here and now...'

8.8: The many lay co-workers who, in ever-increasing numbers, are helping 'in the work and activities of the Salesians and Salesian Sisters' can become full Co-operators.

12: 'We wish... to share information and encourage spiritual growth... to participate... in the structures of inter-communication, collaboration and co-administration created by common agreement among the officers of the different groups of the Salesian Family.'

Lastly, the *new Regulations* § 25.2 read: 'The bases for collaboration and the areas of co-responsibility between the Salesians and the Salesian Sisters in regard to the organization of the Co-operators will be agreed upon at a meeting of the Rector Major and the Mother General.'

As a result of this, we present

THE AGREED POLICY

CENTRES AND LOCAL DELEGATES

1) Where circumstances permit, a Co-operators' Centre may be set up in connection with a house of the Salesian Sisters.

2) The Centre is erected by the Co-operators' Council with the consent of the Provincial, and also of the Salesian Provincial concerned.

3) The Delegate for the Centre is appointed by the Provincial, F.M.A., after the views of the Local Councillors (or of some of the foundation-members of the Centre) have been heard. Her duties are similar to those prescribed for Local Delegates by the new Regulations and the Manual (§ 28).

4) The Local Delegate:

a) shares responsibility with the Council for the training and admission of new Co-operators (§ 22);

b) encourages observance of the Regulations, adherence to official policies, and the activation of the Association's programme;

c) keeps her Mother Superior informed of her apostolic service, and likewise her Mother Provincial through the Provincial Delegate;

d) has the duty, after consulting her Mother Superior and the Co-operators' Council, of seeing that there is a Salesian to give the Monthly Retreat, to meet the requirements of the sacramental and liturgical life and to help with the training programme;

e) in the absence of a Salesian or a priest, gives the monthly talk, or asks some other qualified person to do so.

5) If the occasion arises for the amalgamation of an F.M.A. Centre with an S.D.B. Centre and vice versa, the decision rests with the Provincial and the Mother Provincial, after consultation with the Co-operators' Local and Provincial Councils.

6) If a work of the Salesian Sisters has to be abandoned, the Co-operators should keep the Centre going either by attaching it to the nearest work (S.D.B. or F.M.A.) or by handing it over to a Co-operators' Delegate (27.3), with the consent of the Provincial.

RELATIONS BETWEEN THE LOCAL DELEGATE, F.M.A.,
AND THE SALESIANS

7) The Assistant has no right to a seat on the Local Council and he has no responsibility for organization. The out-of-pocket expenses of the priest providing ordinary or extraordinary services are met from the Centre's cash fund.

8) Normal relations between an F.M.A. Centre and a neighbouring Salesian Centre are regulated by the respective Councils.

9) When Centres of the two Congregations are established in the same area, there should be collaboration in the apostolate and joint functions should be organized (e.g., annual meetings, retreats, etc.).

THE PROVINCIAL DELEGATE, F.M.A.

10) Having consulted the members of the Co-operators' Provincial Council, the Mother Provincial appoints the Provincial Delegate and introduces her to the communities concerned.

11) The Provincial Delegate, F.M.A.:

a) represents the Mother Provincial at the Co-operators' Provincial Council and the Centres;

b) is ex officio member of the Co-operators' Provincial Council and, if there is more than one Provincial Council, she is a member of all of them;

c) guides and helps the Local Delegates;

d) visits the Centres;

e) provides liaison between the Centres for which she is responsible and the Provincial Council;

f) with the Mother Provincial's approval, calls the annual meetings of Local Delegates for study and discussion; it is a good thing to invite the Provincial Delegate, S.D.B., as well;

g) at the beginning of the year, informs the Superiors of the directives, proposals and schemes adopted by the Association and, at

the end of the year, reports back to them on what has been effected in the F.M.A. Centres, and conveys the same information to the Provincial and National Councils.

RELATIONS BETWEEN THE PROVINCIAL DELEGATES, S.D.B. AND F.M.A.

12) The Salesian Provincial Delegate:

a) has the spiritual responsibility for all the Centres in his area, including those established with the Sisters;

b) maintains good working relations with his counterpart, F.M.A.;

c) with the approval of the Delegate, F.M.A., visits the Centres erected with the Sisters; this is to preserve their union with the Congregation.

13) The Provincial Delegate, F.M.A., examines particular situations at the Centres and tries to find the most charitable solutions to the problems, availing herself, if necessary, of the services of the Co-operators' Council, the Provincials, S.D.B. and F.M.A., and the Salesian Provincial Delegate.

14) New members accepted by the Local Council are received into the Association by the Salesian Provincial or by his Delegate.

15) Where the boundaries of the Salesian Province do not coincide with those of the Sisters' Province, the Provincials of the two Congregations must come to an agreement on how many Co-operators' Provincial Councils should be set up. The Co-operators should be consulted on the matter.

RELATIONS BETWEEN THE SUPERIOR COUNCILS

16) The whole field of collaboration and co-responsibility between the Salesians and the Salesian Sisters at international level is to be reviewed periodically by the Major Superior responsible from both Congregations with the help of experts.

17) The Sisters should be adequately represented on the Provisional World Council and on the World Council which is to be set up.

18) Until such time as the World Council is established, important problems should be referred to the Provisional World Council, for further reference to the Rector Major, who is the authoritative interpreter of the new Regulations (§§ 33 & 34).

YEARLY PROGRAMME

19) The yearly programme worked out by the Delegates of both Congregations and the Councils will provide for the needs and initiatives of the Salesians and the Sisters.

Roma, 24th July 1974

MOTHER ERSILIA CANTA

Fr. LUIGI RICCERÌ

VI. FROM THE PROVINCIAL NEWSLETTERS

This section is compiled from the P.NLs sent in to H.Q. It is essentially an INFORMATION column (cf. A.S.G.C. 763, 3b: "a digest of the principal initiatives undertaken in the field of Salesian renewal"), and implies no value judgement on the part of the Superior Council.

1. Venetian Province: giving the Counselling Centres a Salesian look

From 30th November to 1st December 1974, there was a meeting of the people running the Salesian Comprehensive Counselling Centres in Italy. The chief paper was given by Fr. Giovenale Dho, Councillor for the Youth Apostolate. (See the NL from Venice, December 1974, pp. 7-8, and other NLs.)

In his paper entitled 'Problems and prospects of the Provincial Counselling Centres,' Fr. Dho sketched the broad outlines of the work and its Salesian character.

He identified three constituents of the present situation:

1) Most young people today are more conscious of their potential and their responsibilities, but they are off course and a prey to manipulation, and therefore in need of 'objective' guidance.

2) The establishments providing education and pastoral care are going through the painful process of renewal and are finding the greatest difficulty in translating the new prospects and dimensions into reality. Among the difficulties are the anxieties of the more clear-sighted educators, and the obscurantism of the duller spirits.

3) Thought must be given to the Salesian pastoral care of the young not in terms of the institution they attend, but of evangelization.

Fr. Dho put some questions that, in the context given above,

would throw some light on what these Salesian Comprehensive Counselling Centres are aiming at.

1. Who is meant to benefit from the work? Answer: chiefly the Provincial Community; then the Local Communities (of all sorts, and all the people concerned: boys, Salesians, lay co-workers and parents); and possibly boys not connected with any of our works.

2. What sort of service is being offered in these Centres? Answer: primarily educational and pastoral (we are not psychologists, but educators and pastors turning the sciences to our own ends). What we have here, in fact, is continuous, on-going education, as required by the profound and rapid social changes.

The new conditions demand a general shake-up in the objectives and methods of counselling.

3. What are the objectives of the Centres? Fr. Dho took three areas into consideration:

Vocational guidance. The thing to remember here is that the problem is not principally psychological but educational and pastoral. The guidance does not aim at divining the right 'choice,' the final decision made at a particular point in time. However, many Salesian Communities are not yet ready for such developments, and so the counsellors cannot stop at 'diagnoses;' they must help the Community to open out into an educational action that incorporates guidance as part of an integrated process.

Organized social life. This represents a vast field for guidance work.

Religious education and training. Many educators feel the need for advice, to help them to a better understanding of the young and to establish with them a rapport that makes for effective pastoral action.

4. Will the counsellors have to develop a new methodology? Answer: yes, as you can see from what has been said. One has to avoid being fenced in by the purely diagnostic, going no further than the individual advice of the psychiatrist.

Only by expanding into the full pastoral field will the Salesian counsellor find the *raison d'être* for his work.

2. North German Province - the 'Cologne Circle' for lay co-workers

For some time the 'Cologne Circle' has been at work on the problem of training our lay co-workers in the Salesian spirit and method. This has been started by a group of Provincials in Central Europe. Here is the gist of a report made to the confreres last October by the Provincial, Fr. Karl Oerder.

It is becoming more and more obvious that we cannot get very far without our lay helpers. But we have the problems of working with them and of training them to work with us.

So a working party was formed on the advice of Fr. Ter Schure and with the co-operation of some of the Provincials of the Region, to provide a solution to the problem. It was called, provisionally, the 'Cologne Circle.' Working with the aims and methods proposed in August 1974, the Circle directed its efforts to the lay people working with us in education. They need to know about Don Bosco and the Congregation, they need special training in our Preventive System. The Cologne Circle is aware that often this training is not given, and it is taking the matter in hand. It is providing printed matter and other material for introductory studies, on-going formation, talks, information days, days of recollection, retreats . . .

The seminary at Benediktbeuern and houses in other Provinces are co-operating in the project. They deal with the educational aspects, theology for lay people and continuous formation. The Salesians will try to hold up to these lay people the ideal of the qualified Co-operator.

All the Salesians will be expected to play an active part: it is not a matter of a general apostolic mission, but of a specifically Salesian mission, with the future of Don Bosco's work in the Region at stake.

3. Barcelona NL - a plan for the local Chinanteco clergy

A five-year plan has been studied in Mexico, in the Prelacy of Mixeopolis, to train priests from the Chinanteco tribe. The story

comes from Fr. Isidro Fábregas and appears in the Barcelona NL. (October 1974, pp. 3-6): the following is a summary.

When the Holy See appointed Mgr. Braulio Sánchez to the new Mixepolitan Prelacy, they gave him the task of creating a local clergy. And that is just what we, the members of this executive team, are doing.

The Chinantecos are one of the tribes in the Prelacy, living alongside the better-known Mixes, the Zapotecas, Mixtecos, etc. Because of their natural docility and self-effacing demeanour, they have always knuckled under when attacked, and so have lived in submission. They received the light of the Gospel early on from the Spanish missionaries, who worked very hard and chose charming spots in which to build some magnificent churches. The remains of these can still be seen. Just as the missionary work was beginning to yield a regular harvest, it was destroyed by revolutions and political upheavals. Eventually the missionaries were expelled from the country, and for a long time they Chinantecos were left to themselves. Some parts of the faith they kept intact, but others were adulterated by the old pagan superstitions, witchcraft and idolatries.

When the Salesians arrived, they found one priest working entirely alone. He travelled tirelessly around his territory, but he could visit any one place only once a year, and he could do only hurried baptisms and marriages. The first task Mgr. Braulio set himself was to form a good band of helpers from among the peoples themselves. Today they are doing a fine job in keeping the faith alive in their communities. We prepare these 'parish auxiliaries' for their work by special eight-day courses held once a year and by contacting them and the parish priests as often as possible. In the Prelacy there are more than 500 helpers, with more than 140 among the Chinantecos. From this nursery we hope to get the local clergy who will take our places.

We need to train the clergy here on the spot to ensure their acceptance among the people and we are experimenting in this line. In January 1975, we are starting a five-year plan to produce the first deacons and other orders. We have established two centres (one among the Mixes at Matagallinas, the other at Rio Manso for the Chinantecos) where carefully prepared courses will be held for training lectors, acolytes and deacons.

The parish auxiliaries will form the pool on which to draw for candidates, because they will have the entrance-qualifications, the time, and the goodwill of the people. The courses will last for three months, during the quiet period of the farming year, and will be repeated for two years. At this point the candidates will receive the first Orders, to be followed by two years of practical training and further courses, leading on to the next stage and finally to the diaconate. Then comes the decisive step for the celibate deacons: the priesthood.

Such is our ambitious plan and our great hope. We aim at giving the seed of faith, sown long ago by the first missionaries, a chance to survive the assaults of the dark forces of dissension.

VII. PONTIFICAL MAGISTERIUM

1. Re-creating a Christian outlook in ourselves

In the face of too many individual cases and not a few collective contexts of a dangerous 'conformity to anticonformity,' even in the Christian conscience and in Christian practice, Pope Paul reminds us of our duty of re-creating a Christian outlook in ourselves that is conscious of Christian dignity. This, the Pope tells us, is what conciliar and Holy Year renewal means for those who want to understand.

Again for those who want to understand, what the Pope says is of immediate and obvious application to us as consecrated religious and priests following Don Bosco's charism. (General Audience, 15th January 1975).

We must re-create a Christian outlook in ourselves; we said this last time with regard to the renewal of our life in general, but especially of our Christian life, our Catholic life. Now to recover this outlook, to give it ideal splendour and logical certainty, to confer on it fruitfulness of works and moral energy, the Holy Year can be salutary for everyone.

We all know that the invitation is a permanent one, that it springs from the original context of the teaching of holy Scripture. Moreover, it is the basis of the doctrine of baptism, of man's rebirth in a different existential form, a paradoxical, superior, new form. Remember Jesus' dialogue with Nicodemus at night: Jn 3, 3 ff.; and remember the comparison, almost the antithesis, the transformation of the "old man," the man of this natural world, and the "new man," given new life by a supernatural principle of which St Paul speaks to us repeatedly: cf. Eph 4, 22; Col 3, 10; 2 Cor 5, 17; etc. We know this, or rather we should know it well, if our conscience is really mindful of one Christian vocation.

The Christian is a new being, an original being, a happy being. Well does Pascal say: "no one is as happy as a real Christian, or as

reasonable, as virtuous, as kindly" (*Pensées*, 541). Now we moderns, even if we profess to be in communion with the Christian religion (a communion that is often passed over in silence, minimized, secularized), have rarely, or incompletely, the sense of this newness of our style of life. We often pose as conformists, uninfluenced by "human respect" to appear as we are, Christians: people, that is, with their own free and superior, though logical and austere, way of life.

Obstacles to Christian Life

So the Church calls us and admonishes us: Christian, be aware of what you are; Christian, be consistent; Christian, be faithful; Christian, be strong; in a word: Christian, be a Christian.

It would be useful, at this point, to study the obstacles that prevent us from giving our life a Christian appearance. The diagnosis of these obstacles, internal and external, would make up a treatise of spiritual pathology, difficult to set down in a few pages. In any case, it is the text we study at every moment set aside for religious and moral renewal. We may now just indicate one indispensable factor of this desired Christian renewal; and it is not difficult to identify it, even if it is not always easy for everyone to have recourse to it. It is grace; it is the action of the Holy Spirit; it is the supplement of light and strength, which only contact with the divine source of our spiritual regeneration can obtain for us.

This is clearly conveyed in the words of St Paul, whom we have chosen as the model of the renewal that we are seeking. He says: "renovamini Spiritu mentis vestrae," be renewed in the spirit of your mind (Eph 4, 23), where the word "*Spiritu*," "*pneumati*" in the original text, must refer, exegetes tell us, to grace, that is, to the Holy Spirit (cf. J. Knabenbauer, *Comm. . . ad Eph.*, p. 132). It is the efficacy we derive from Christ's passion, from his work of redemption, which, as St Thomas teaches us, is transmitted to us in two principal ways: by faith and the sacraments, that is, by means of an interior act of our soul, faith, and by means of the exterior use of the sacraments (*S.Th.* III, 62, 6). And here we have taking shape before us the religious practice of the Holy Year, which is not exclusive, certainly, to this particular celebration, but is practised in it with particular commitment and with the deliberate assistance of the ecclesiastical

ministry: a profession of faith, a recourse to sacramental action. This brings us back to another characteristic obstacle which opposes the desired renewal; it is the state of mind that has recently been spreading and becoming more intense: distrust of the Church, the so-called institutional Church, the real Church, the human Church, the Church that is the minister, custodian and dispenser of divine mysteries (cf. 1 Cor 4, 1). Let us recall the great statement of a famous German Catholic thinker, John Adam Moehler, a forerunner of the ecumenical movement (1796-1838), on the necessity of the mediation of the Church to know Christ and live by his life (cf. *L'unità nella Chiesa*, 1, 7). Our ideal and vital Christian renewal, therefore, cannot disregard a rediscovery of our insertion in the mystical and social body of Christ, which is the Catholic Church, and a liberation from the temptation, fashionable today, unfortunately, of separating Christ from the Church, as if by contesting the latter, and allowing our interpretation of religious truth every arbitrary criticism of the Church, it were possible to enjoy a more authentic and more vital communion with the Lord Jesus, who is the source of our salvation through his Church. So we will say with St Ignatius of Antioch, *discamus secundum Christianismum vivere*, let us learn to live according to Christianity (*ad Magnesios*, X). This is the renewal of the Council, this is the renewal of the Holy Year! "He who has ears to hear, let him hear!" (cf. Mt 13, 9). With our Apostolic Blessing.

2. The place of humility in Christian renewal

Is there any room nowadays for humility as an interior disposition? And what value has this so-called 'passive' and 'negative' virtue for the Christian? Is there not a clash between our vocation as human beings and Christians on the one hand, and the precept of humility on the other? What is the relationship between humility and love, humility and strength, and authority, and prayer? If we do not get this one right, we run the risk of building on sand, that is, on ambiguity.

The reconstruction of modern man, the modern Christian, the modern religious, the modern Salesian, has to start from here. (General Audience, 5th February 1975).

We are still thinking of that renewal, promoted by the Holy Year, of the human conception of life that must characterize the authenticity and efficiency of the Christian, both in his personal conscience and in social life. And following, with the Gospel in our hands, in the tracks of this quest, we come up against a word that is a programme in itself.

It seems to us difficult to reconcile this word with the elevation of man, operated by the divine plan of grace. In this plan the dignity and the greatness of man, as we have had occasion to affirm so many other times, rise to a splendid and majestic stature, characteristic of an adopted son of the Father, of a brother of Christ the royal Saviour of mankind, and of a being that has within him the luminous and sanctifying presence of the Holy Spirit.

Humility is a prerequisite

Man, in the conception and reality of Catholicism, is great; and he must feel such in his conscience, in the value of his work, in the hope of his final destiny. At the same time, however, an order that invests the whole personality of man, his thoughts, his style of life, his relations with his neighbours, bids him be humble.

That humility is a prerequisite, we might say a constitutional one, of Christian psychology and morality, no one can deny. A proud Christian is a contradiction in terms. If we wish to renew Christian life, we cannot pass over the lesson and practice of humility. How are we to solve, in the first place, the contrast between the vocation to greatness and the commandment of humility? Without having recourse to Pascal's famous expression, about the grandeur and the misery of man (cf. *Pensées*, 400, 416, 417, etc.), we have on our lips and in our heart every day the "Magnificat," the sublime hymn of the Virgin Mary, who proclaims before God and to all those who listen to her sweet voice her lowliness as his handmaid ("humilitatem ancillae suae, Lk 1, 48), and who at the same time celebrates the great things that God has done for her and prophesies her exaltation by all human generations (*ib.* 8, 49). How is it possible? How can we reconcile the most sincere and operative humility with recognition of the highest dignity?

Selfishness and Pride.

The apparent contradiction between the humility and dignity of the Christian could not have a higher and more authoritative solution. And the first solution is given by consideration of man before God. The religious man cannot but be humble. Humility is truth. Cosmic awareness produces humility: "What is man, that thou (O God) shouldst magnify him?" (Job 7, 17). St Augustine, in whose works the concept of humility is always present, teaches us that humility is to be set in the framework of truth (*De nat. et gr.*, 34, P.L. 44, 265). We are tiny beings; and, what is more, we are sinners (cf. *S. Th.*, II-II, 161).

In this connection humility seems logical, and so easy, that if it were not tempered by other considerations coming from God's mercy, it would lead us to scepticism, to despair. "Humble yourselves, St Peter writes, under the mighty hand of God, that he may exalt you in the time of visitation, cast all your anxiety upon him, because he cares for you" (1 Pet 5, 5-7). The example of Christ, above all, will be a school and model of humility for us (cf. St Bernard, *De gradibus humilitatis et superbiae*, P.L. 182, 941, ff.).

From the religious standpoint praise of humility is easy and victorious (cf. 1 Cor 4, 7). This is an additional reason for recognizing another merit of religion, certainly not a secondary one. But, we may wonder, does there not exist a humility without a religious reference? Yes, there does. Humility, in itself, is wisdom (cf. *S. Th. ib.* 1). Socrates, for example, taught us humility. But his moral strength is not always univocal and certain, because he easily gives way to depression, or swells with presumption and vanity.

Personal humility, that is, the upright and equable judgment that one can have of oneself, very easily does not continue to be upright when it is a question of the judgment we must have on others. When we compare ourselves with others, we are usually unable to keep within the rightful limits. We can almost say that humility, that is, knowledge of our limitations, is not a social virtue. Comparison with others often makes us lenient with ourselves, and proud; remember the parable of the Pharisee and the publican in the temple, when the former says of himself: "I am not like the rest of men..." (Lk 18, 11).

Two outstanding evils of human psychology, guilty of the most

extensive and serious harm to mankind, are thus laid bare: selfishness and pride. Man then makes himself the centre of his estimation of the values of life; he puts himself first; he considers himself unique. His art of living consists in thinking of himself and getting the better of others. All the great social and political disorders spring from the hotbed of selfishness and pride, where so many human instincts and so many springs of action are nourished, but where love no longer exists. Even where this sovereign feeling still survives, imbued as it is with selfishness and pride, it becomes distorted and depraved; it become collective selfishness, it becomes pride in community prestige. Love loses its best and Christian characteristic; universality, and therefore its true authenticity, its sincere disinterestedness, its marvellous capacity of discovering, knowing, serving the sufferings of others magnanimously, as Christ taught us by word and example.

This kinship between humility and love, between humility and the exercise of the authority indispensable for justice and the common good, and finally between humility and prayer, could and should be the subject of further reflection. Let it suffice now that we have claimed for it the place that is due to it in the Christian renewal which we are seeking, an indispensable and vital place, that of a virtue, as St Thomas says, following the example of Christ (Mt 11, 29; 18, 2), which is, after the theological virtues and justice, "excellētissima et potissima," excellent and preferable (II-II, 161, 5; cf. St Augustine, *De verb. Dom.*, *serm.* 69, 1; *P.L.* 38, 441).

With our Apostolic Blessing.

VIII. OBITUARY NOTICES

Fr. Giovanni Battista Atzeni

* Arbus, Cagliari, Italy: 20-9-1908. † Selargius, Cagliari: 11-12-1974. 66 years old; 48 prof.; 39 priest.

From Sardinia he joined the Salesian House at Genzano, where his Salesian and priestly vocation matured. For forty he years he filled the ordinary posts in our houses: teaching, direction of the boys' club, parish ministry, and all with a high sense of duty. He was always faithful to his calling, and such was his humility that he never looked for praise. He fulfilled his last obedience just two months before his death. It cost him much, and it will undoubtedly increase his heavenly reward.

Fr. Natale Avalle

* Lu Monferrato, Alessandria, Italy: 19-12-1899. † Alessandria: 23-11-1974. 74 years old; 49 prof.; 43 priest.

In spite of poor health he worked hard on the missions in China. His ability in book-keeping made him an invaluable man in administration, although he never held office. But he was most appreciated in his cure of souls: confreres, faithful, religious, priests, even the Bishop, were among his penitents. Whilst he could, he went every week to the leprosarium at Coloane to exercise his ministry. On his return to Italy, the sickness that had been sapping his vitality finally did for him and took him off to his rich reward.

Bro. Giuseppe Baldassarre

*Barletta, Bari, Italy: 17-5-1911. † Naples, Italy: 18-11-1974. 63 years old; 45 prof.

'An amenable young man, a great worker with a simple but deep piety.' Thus his parish priest, and he stayed that way all his life. For

21 years at Bari and then for almost all the rest of his life at 'Don Bosco' at Naples he taught wood-work to generations of boys who always remembered him with gratitude as 'their master.' Besides his great capacity for work, he had considerable inventive ability. The boys saw in him a man of faith, the exemplary religious, and glimpsed a truly great soul that knew the secret of love and self-sacrifice, and referred everything to God.

Bro. José Baraut

* Vilar de Cabó, Lérida, Spain: 29-6-1894. † Barcelona, Spain: 18-7-1974. 80 years old; 62 prof.

He was a humble, simple soul, always available, and he won the esteem of everyone. He taught for eleven years at Ciudadela, and for one year at Azcoitia. Then he went to Sarriá, where, besides attending to the reception-desk, carried on a hundred-and-one apostolic activities. He was very keen on distributing good books, magazines and pamphlets. He himself took a pamphlet entitled *Ejemplos y Enseñanzas* to 180 numbers, with a circulation of 20,000. He laboured endlessly for vocations, and was immensely gratified to preside in 1968 over a reunion of about forty members of the Baraut Obiols family consecrated to the Lord. He had a great devotion to Mary, and now the good and faithful servant has gone home.

Fr. Manuel Bars

* Torroella de Montgrí, Gerona, Spain: 26-10-1889. † Shillong, India: 4-4-1974. 84 years old; 66 prof.; 57 priest; 6 Apostolic Administrator of Krishnagar.

Mgr. Bars was one of the pioneer missionaries of Assam. He used his exceptional capability and dynamism to spread the Gospel message in North-East India, to which he devoted himself entirely. A bi-product of his intense work was the fostering of the languages and culture of the region, and he was recognized as a scholar in this field. His two dictionaries — Khasi and Garo — are standard works.

Bro. Carlo Basso

* Roccaforte Mondovì, Cuneo, Italia: 21-12-1893. † Bivio di Cumiana, Turin, Italy: 25-1-1975. 81 years old; 47 prof.

In his Salesian life he was exemplary and generous to the very end. He left a fine example of hard work and self-sacrifice, especially in the loving care of his vineyard and orchard. He possessed a keen wit and great affability, and his smile inspired peace and confidence. His witness — and the past pupils will testify to this — was that of a humble countryman agog with the wonders of nature, serving his Lord with joy and simplicity. What he had done to his vines, God did to him at the end of his days; but he accepted it all and offered it up for his confreres and the boys.

Fr. Gualtiero Bondi

* Budrio, Bologna, Italy: 16-3-1903. † Pio XI, Rome: 11-2-1975. 71 years old; 52 prof.; 45 priest; Rector 14.

It was not long after his ordination before he took over the administration of large houses, moving on to rectorships combined with parish work. He was a talented administrator with a strong sense of responsibility and he held a series of posts in the Roman and Adriatic Provinces. He expressed a strong desire to work in the House of God, and he started off at the Basilica of Mary, Help of Christians, at Rome with Mgr. Salvatore Rotolo, for whom he had the greatest respect. He asked to be sent back to the Basilica to see out his last days, and here Our Lady called him to herself.

Fr. Luigi Borsello

* Turin: 28-6-1894. † There: 1-11-1974. 80 years of age; 53 prof.; 48 priest.

He was a Military Chaplain for twenty-two years and for another twenty-five years Chaplain at the Ferrante Aporti; so his Salesian apostolate was exercised outside the community, but it was Salesian in spirit. He knew Don Albera, and Don Ricaldone, and held them in the highest respect. A formidable array of medals speak for themselves; but his most glorious medal was the priesthood.

Fr. Amedeo Burdeus

* Burriana, Castellón, Spain: 16-11-1902. † Mataró, Barcelona: 22-12-1974. 72 years old; 54 prof.; 44 priest.

He was an outstanding figure of a Salesian, calm, full of life, with great spiritual ambitions, an indefatigable worker, a loyal friend, a man of easy and charming conversation. He taught competently till his death. He used his pen to promote the causes of the Salesian martyrs of the Civil War, and also the cause of Dame Dorothea Chopitea. In this way, he showed his love for Don Bosco and the Congregation.

Fr. Ilario Bussoletti

* Nepi, Rome, Italy: 7-6-1904. † Rome: 20-7-1974. 70 years old, 50 prof.; 43 priest; 26 Rector.

He spent most of his Salesian life in the Lombard Province. After ordination, the Superiors sent him to work in the Oratory and then put him in charge of various houses. He won a gold medal for saving the town from the reprisals of the Germans towards the end of World War II. Then he became parish priest. Unquenchable zeal, solid piety and level-headed optimism characterised all he did.

Bro. Pedro Bustamente

* Lima, Perú: 4-12-1885. † Piura, Perú: 16-2-1975. 89 years old; 66 prof.

He died at 4.40, like Don Bosco. Last year, when he was sick in hospital, he asked the Salesians to take him to the Salesian House 'because otherwise, if Don Bosco comes to take me, he won't find me'. And that was typical. He always had his rosary in his hands, praying for everyone, and he never missed his Friday Confession. He was a jovial soul, with a great love of the Congregation. For fifty years he was a master-tailor, and he taught the trade to hosts of boys, who remembered him with affection.

Fr. Alfio Carciola

* Pedara, Catania, Italy: 6-9-1917. † Messina: 21-1-1975. 57 years old; 39 prof.; 28 priest.

The real Salesian, living and working in silence. After the war, he spent his life in our San Domenico Savio Club at Messina, where he taught the primary school children and organized theatricals among them, to the delight of their parents. After twenty-five years of teaching he had to give up because of severe debility and a serious heart condition; and it was a heart attack that finally took him off.

Fr. Ettore Castoldi

* Milan, Italy: 13-1-1911. Campo Grande, Mato Grosso, Brazil: 1-9-1974. 63 years old; 38 prof.; 29 priest.; 15 Rector.

He showed great organizing ability in office. But his chief work was in the parishes, where he laboured for thirteen years after the style of St Paul, who sacrificed himself willingly for the good of souls. His Bishop writes as follows: 'Don Castoldi will remain in the annals of the Church in the Campo Grande as the tireless apostle of matrimony.' His chief concern was the Christian Family Movement, on which he spent himself and for which he gave his life, since he took sick and died whilst directing one of the courses.

Bro. Rino Cesaro

* Campo S. Martino, Padua, Italy: 20-11-1919. † Intra di Verbania, Novara: 3-12-1974. 55 years old; 26 prof.

He was a powerfully-built man and did not seem to know what tiredness was. He packed in only when the Lord said, 'Enough.' He was a hard-working Salesian, straight as a die, a man of great humanity and spirituality. He was very much taken up with the welfare of the house and its spiritual and temporal affairs. We shall certainly have a friend in the heavenly courts.

Bro. Celestino Chacón

* Táriba, Táchira, Venezuela: 4-7-1908. Caracas: 14-2-1975. 66 years old, 42 prof.

He spent his Salesian life at Caracas as master-tailor and at the Alto Orinoco Mission as odd-job man. His last years were spent in the Missions Office, again as factotum. A cancer ate him up in three months. But the fatal disease only served to bring to the fore his qualities as a religious and a Salesian: deep spirituality, exquisite charity, tireless diligence, steadfast loyalty to the Rule, the Superiors, the Congregation and his daily duties.

Bro. Charles Clayette

* Paris, France: 21-12-1897. † Giel, France: 8-4-1974. 76 years old; 49 prof.

A great enthusiast for his vocation, he worked on the shopfloor for forty years as assistant, instructor and head of department. He opened the engineering shop at Caen, Saint Dizier and Giel. He always began with a hammer, a file, a lathe ... and a smile. He was called 'petit Père Clayette,' partly because of his stature, but also because he was small and humble like a child with its good qualities and defects. He died poor, but rich in the fullness of his life: a real man, a thorough Christian and a hundred-per-cent Salesian and educator.

Bro. Samuel Cortés

* San Pedro Nonualco, El Salvador: 15-8-1889. † Santa Tecla, El Salvador: 21-1-1975. 85 years old; 56 prof.

A good, simple religious, he spent his Salesian life in lowly occupations, always loyal, obliging and affable. The ailments of old age he bore with serenity and with the spirit of faith.

Fr. Giuseppe Crucillà

* Canicattì, Agrigento, Italy: 9-5-1912. † Mazzarino, Caltanissetta, Italy: 23-12-1974. 62 years old; 44 prof.; 34 priest.

Born into a deeply Christian family, he joined the Salesians while his sister joined the Daughters of Mary, Help of Christians. He devoted his time and energies to teaching Religion in school and to the priestly ministry among the boys of the Boys' Club. On his way back from giving catechism classes in a local town, he had an accident on his scooter, landed on his head and died two days later in hospital. Pray for his soul.

Don Rodolfo Fierro

* Usme, Bogotá, Colombia: 6-11-1879. † Barcelona, Spain: 5-12-1974. 95 years old; 78 prof.; 72 priest; 12 Rector.

He was drawn to the Salesians as a boy by the picture of Don Bosco and the preaching of Fr. Evasio Rabagliati, who was then the apostle of the lepers. He was exceptional in his dedication to the work of education, both as student of the theory and as practitioner during his time as Rector in Venezuela. Don Rinaldi instructed him to organize the Past Pupils in Spain and this absorbed most of his energies. For twelve years he was Central Inspector of the Catholic Teacher Training Colleges in Spain. He was director and editor of the Spanish Salesian Bulletin for many years, and he was a prolific and skilful writer on educational and general topics. In 1911 his speech in the Chamber of Deputies at Madrid stopped the law for the suppression of religious congregations. His half-dozen decorations testify to the esteem in which he was held by society. A big man intellectually and morally, he never had a bitter word to say about anyone. He died the death of the just, surrounded, like a patriarch, by the affection of all.

Fr. Ugo Fiorini

* Palazzolo, Verona, Italy: 14-4-1883. † Rovereto, Trent: 2-6-1974. 91 years old; 74 prof.; 67 priest.

As a young priest he left for Latin America, where, in an outpouring of love for his fellow-men, he worked so hard that he wrecked his health. He returned home and recovered enough to start work again. Leader of youngsters, a profoundly human educator, he fired others with his enthusiasm. A forthright character, he hated doing things by halves. He had a great loyalty for the Church and the Pope. He entrusted his life and

work to Our Lady: she was his Helper. He took with him the affection of everyone.

Bro. Pedro Fonseca

* *Dores do Indaiá, Minas Gerais, Brazil: 22-6-1915. † Brasília: 27-7-1974. 59 years old; 33 prof.*

His constitution was of proverbial toughness, and he was always thankful to God for his good health, bidding fair to see the next millenium. He stopped work barely two monts before his death. He was mad on work, good work sanctified by union with God. As builder and decorator, he left his mark on many a house in the Provinces where he worked. He took up cooking under obedience, and did it to perfection. He had a great love for others: his correspondence with the numerous members of his family was proof of that. He was the consoling angel in his father's last months. His great love for Don Bosco, the Congregation and the Superiors was the motive force behind his Salesian mission.

Fr. Javier Galindo

* *Puebla, México: 28-11-1936. Oaxaca-Mixes, México: 27-4-1974. 37 years old; 19 prof.; 9 priest.*

As a youngster he was distinguished for his religious observance, deep spirituality and refined manners. From the time of his novitiate he had repeatedly expressed the desire of working for the lepers. 'My concern is for the lepers,' he used to say, 'I want to die a leper.' God accepted the sacrifice of his life, and the last years of his priesthood were devoted to missionary work. His death caused deep grief in the district. He rests now at Tlahuitolpec, where he started his apostolate. Three bishops and eight priests concelebrated at the obsequies before a great assembly of the faithful.

Fr. Emilio Garro

* *La Spezia, Italy: 18-8-1886. † Turin, Mother House: 20-2-1975. 88 years old; 71 prof.; 62 priest.*

A first class vocation from the Salesian Club and School at La Spezia, he was received into the Congregation by Blessed Michael Rua. He took a brilliant degree in Literature at Naples. He lived all his Salesian life in the apostolate of the school and the press in the Provinces of Rome and Naples, until he was called to Turin by Don Ricaldone in 1939 to take over the *Letture Cattoliche*, then the magazine *Maria Ausiliatrice*. He also worked on various periodicals and the *Salesian Bulletin*. He founded the *Rivista dei Giovani* and was responsible for sixty odd publications of various genres, educational, narrative, religious, etc. For fifteen years before the end he was getting steadily weaker and weaker, and this he offered up as part of his consecration, always faithful to his motto: 'I pass no judgement — I just obey!'

Fr. Alfeo Gatta

* Rocca di Papa, Rome, Italy: 20-8-1898. † Genzano, Rome: 20-6-1974. 75 years old; 59 prof.; 51 priest; 9 Rector.

Brilliantly gifted, he spent all his working life as a teacher. He poured just as much energy into looking after the aspirants. He put his outstanding ability as a spiritual director at the service of the young. However, a progressive paralysis cut back his energetic activity. Even so, he still managed to be a 'master' to the boys and his confreres during the fifteen long years of his calvary, which he offered up serenely to God.

Fr. Pawel Golla

* Chorzów, Poland: 10-1-1891. † Wrzesnia, Poland: 19-11-1974. 83 years old; 63 prof.; 54 priest; Rector 2; Master of Novices 14.

A worthy educator and master of more than 840 novices to whom he passed on the Salesian spirit. After his ordination, he acted as Provincial Secretary for some years, then as Master of Novices. He managed to complete only two years of his rectorship at Zielone; then, physically exhausted, he became confessor in the training houses. A musician himself, he completed the biography of the well-known musician Fr. Antoni Hlond. Pneumonia took him off to God.

Fr. Francisco González Beltrán

* Burriana, Castellón, Spain: 2-2-1899. † There 10-12-1974. 75 years old; 55 prof.; 46 priest.

He was well-liked by everyone who knew him for his cordial, simple manners, and for his kindness and generosity. He was a very dynamic character, and held his own against the lay authorities of the republic when the increasingly anti-religious laws were threatening our college at Valencia. He was a good administrator with a great spirit of self-sacrifice, and he spared himself no pains to feed the hundred of so boarders in the difficult time just after the war. Then he was the man of providence for our House at Burriana, his home-town. His personality and work contributed in very large measure to building up its prestige. He loved Don Bosco and Mary, Help of Christians, and was a great apostle of the devotion.

Fr. Émile Gralland

* Rennes, France: 17-1-1899. † St Dizier, France: 28-1-1975. 76 years old; 51 prof.; 45 priest; 6 Rector.

He was Rector at Rennes and Pouillé and worked at Caen, Melles, Maretz and Coat. From 1948 till his death he belonged to the community of St Dizier. His past pupils remember him as a reader of the Humanities who could communicate his appreciation of literature, and as a musician who for a long time was organist and choir-master. The chief memory, however, is of a priest with rock-like faith.

Fr. Edward van Heese

* The Hague, Holland: 18-10-1912. † Santiago, Chile: 12-7-1974. 61 years old; 43 prof.; 34 priest; 6 Rector.

He went to Chile in October 1931 and taught for many years in our colleges. In his last year he was working for the Cell Movement at Concepción. His delicate health could not stand the complications that set in after an operation, but he had been well prepared for eternity by the difficulties of life.

Fr. Abramo Giuseppe Landoni

* Gorla Maggiore, Varese, Italy: 15-9-1915. † Sesto S. Giovanni, Milan: 2-1-1975.
59 years old; 37 prof.; 31 priest.

He was an open and generous soul, faithful to the Salesian ideal, and he worked for the young to the end of his days. He was always ready to preach and hear Confessions, heedless of strains and sacrifices. Genial and friendly, he created about him an atmosphere of confidence in which people found it easy to open their hearts. May the Lord receive him into His Kingdom and give him the reward of the just.

Fr. Virgilio Lorenzo

* Moslares de la Vega, Palencia, Spain: 27-6-1921. † Lugo, Spain: 23-12-1974.
53 years old; 33 prof.; 24 priest; 14 Rector.

In all the communities he went to under obedience, either as Rector or as an ordinary religious, he left a great deal of affection and admiration for numerous qualities: dutifulness, availability to all who needed him, great capacity for work, affability of manner. He lived a life of sacrifice given entirely to the service of God and the love of his neighbour.

Bro. Estanislao Mariniak

* Toay, La Pampa, Argentina: 11-1-1911. † Boulogne, Buenos Aires: 9-12-1974.
63 years old; 36 prof.

He spent his Salesian life in the Brothers' Aspirantate teaching and assisting in the work-shop, faithfully and responsibly. A humble and spiritual man, he passed away as he had lived, quietly, leaving behind many sorrowing confreres and pupils. But he also left behind the memory of a life of prayer and of service, and the example of his love and sacrifice for the Congregation and its work.

Fr. Anton Monshausen

* Dockweiler, Germany: 18-1-1913. † Helenberg, Germany: 12-12-1974. 61 years old; 39 prof.; 24 priest.

From 1950 to 1965 he worked as chaplain at Sannerz, Vilbert and Aulhausen, and as Prefect at Bendorf. From 1965 onwards he was occupied with Confessions at Helenberg and he gave excellent example in his care of the sick and old confreres. May the Lord reward him for his generous charity and fervour, which edified us all.

Bro. Salvatore Mura

* Ussassai, Nuoro, Italy: 21-8-1911. † Lanusei, Nuoro: 6-2-1975. 63 years old; 42 prof.

He lived his religious life with constancy and scrupulous exactness. He spent most of forty years as infirmarian in a hidden life of dedication. After a long period of illness he took up his daily duties with renewed vigour, full of concern for the welfare of the House. He stepped in to cover the domestic emergencies, disregarding his chronically uncertain health. His memory will always be blessed.

Fr. Partenio Muscinelli

* Sansepolcro, Arezzo, Italy: 1-4-1920. † Villa Sora, Frascati, Italy: 1-2-1975. 54 years old; 37 prof.; 26 priest; 5 Rector.

Equipped with a very good mind, his teaching was much appreciated at the Salesian High Schools at Alassio, Pordenone and the Sacro Cuore, Rome, where he was made Head-master. Then he was made Rector of the Gerin Institute, Rome, and Villa Sora, Frascati. He was the real Salesian in the midst of the boys whom he loved. He shared their problems and sacrificed for them his best energies, in spite of his ailing health. A man with a wealth of ideas, which he expressed with great clarity, he was noted for his forthrightness in this time of confrontation. His intelligence and excellent manners remain with those who have known him and weep his untimely passing.

Fr. Sergio Edmundo Nuñez

* Guadalajara, al, México: 8-6-1938. † Manzanillo, Colima, México: 4-7-1972. 34 years old; 15 prof.; 5 priest.

With only five years of priesthood, he could not be said, by ordinary human reckoning, to have fulfilled his missionary ideal among the Mixes, cut off as he was, a young man in full vigour. Before leaving for the missions, he applied his energies very generously and fruitfully to the youth apostolate in our colleges. The Lord of the harvest accepted the life of Fr Sergio and sent along more workens to take his place: one of his sisters and a group of lay volunteers have offered their services in the education and evangelization of these ethnic groups in great need of help.

Fr. Fernando Oropeza

* Tecamachalco, Puebla, México: 6-8-1892. † México City: 20-6-1974. 81 years old; 61 prof.; 52 priest; 3 Rector.

Fr Oropeza did a vast amount of good in his long Salesian life, which included rectorships in a number of houses of the Province. His great characteristic, acknowledged by everyone, was his love for Our Lady and Don Bosco, and his strong loyalty to the Congregation, even when times were hard. He was always a cheerful man around the House. Defective eye-sight, worsening with age, caused him great suffering.

Fr. Raymond Petit

* Oyonax, Ain, France: 21-8-1902. † La Grau, La Navarre, France: 16-2-1975. 72 years old; 46 prof.; 36 priest.

He joined as a late vocation in 1928. From 1934 to 1951 he worked enthusiastically on the missions of Thailand, Indo-China and China. On his return to his home-country, obedience took him to La Navarre, where death overtook him whilst teaching the Sixth Years and assisting in the dormitory — and all at the age of 72! The zeal that took him to the missions outcropped in his work at home. For him, teaching and assisting was being busy with souls. Amiable, friendly, a dedicated worker, he was utterly loyal to Don Bosco all his life.

Fr. Thomas Puduzery

* Trichur, Kerala, India: 18-12-1936. † Chingleput, Tamil Nadu: 2-2-1974. 37 years old; 15 prof.; 4 priest.

He was killed in a motor accident whilst going to a neighbouring village to show the film *The Life of Christ*. He was not unprepared: a few days before, he had made his monthly Exercise for a Happy Death, and on the tragic day itself he had been to Confession and then stayed for a long time in recollection before Jesus in The Blessed Sacrament. A presentiment? All remember him as a tireless worker: for him, a rest meant a change of work. Since 1973 he had been Curate of the Parish. After only nine months on the Parish, he had already won the love and respect of the parishioners. Indeed, the news of his death was a shock to the whole community and they turned out to a man to attend his funeral. May he find eternal rest with the divine Master, whose devoted disciple he was.

Bro. Dolf de Reuver

* Abconde, Utrecht, Holland: 15-1-1934. † Saas-Fee, Switzerland: 13-7-1974. 40 years old; 19 prof.

Our dear confrere was a real worker. He fixed all those little things that seem mere trifles but are essential to the smooth running of the house. A quiet, gentle type, he could come out strongly in defence of justice. In his reactions to the aggiornamento and his remarks on it he sometimes showed a knowledge of the facts and a warmth of emotion we did not realize were there. He had a love for nature, which he showed in the care he lavished on small, defenceless animals and in his passion for the mountains. Bro. Dolf was always at the centre of community life.

Fr. Anibal Röttjer

* Roque Pérez, Buenos Aires, Argentina: 21-1-1915. † Boulogne, Buenos Aires: 23-11-1974. 59 years old; 43 prof.; 34 priest; 4 Rector.

His talents were above the ordinary, and these he used in teaching with Salesian fervour in a number of our schools. He was a shrewd researcher into historical sources and he wrote several books and monographs that were received very favourably by the critics and the public. His pupils admired him greatly for his insight and sincerity in the field of apologetics as he worked at forming them to the spirit of Christianity. He managed to shed some light on current controversies in the national history. He died whilst taking part in the Boys' Farewell Dinner at the end of the

school year, to the great consternation of all the confreres and pupils, who much appreciated his abilities, his love for Don Bosco, his hard work and his love of order and discipline.

Fr. Alfonso Ruocco

* Rionero in Vulture, Potenze, Italy: 23-2-1933. † Naples: 18-1-1975. 41 years old; 25 prof.; 14 priest; 4 Rector; 3 Vice-provincial.

Harmony and balance: this was the first impression he gave of his all-round maturity. His death came as a particularly heavy blow because he was at the peak of his energies, which he was expending on his office of Vice-provincial. His judgement was sure, his spirituality simple but deep, his manners jovial, his cordiality spontaneous, and he had a way with the boys. His dynamism made him a model Salesian, much loved by the Province, which deeply mourns his sudden passing.

Fr. Domenico Ruggeri

* Trecastagni, Catania, Italy: 5-2-1906. † Messina: 28-1-1975. 69 years old; 50 prof.; 41 priest.

He came from a deeply Christian family that has given all seven children to the Lord: three Daughters of Mary, Help of Cchristians, one enclosed Carmelite nun, and three Salesian priests. Genial, open and generous, he soon made firm friends with the boys who were lucky enough to have him as assistant and maths master. And it was the same with the soldiers during the war, when he was Army Chaplain, earning praise for his conduct as a Christian and Salesian apostle.

Bro. Jacob Scholtens

* Leens, Groningen, Holland: 16-1-1941. †Saas-Fee, Switzerland: 13-7-1974. 33 years old; 13 prof.

Our confrere was par excellence an apostle of the class-room, and the boys knew very well how hard he worked for them. He always prepared his classes with great care, and several times he was offered positions of

responsibility by the Inspector of Schools. He got through the work of three, but he was always ready to step in and take a duty for others. He was in charge of the cleaning staff and was on excellent terms with them. Years ago he fell captive to the charms of the mountains and from then on he could not do without them. His deep love for the Creator found expression in his love for nature.

Fr. Jan Tokarsi

* Miechowice Wielie, Poland: 12-4-1900. † Raków, USSR: 15-12-1974. 75 years old; 44 prof.; 33 priest.

He came to us as a late vocation and progressed from Son of Mary to priest during the difficult years of the last war. He was ordained at Wilno, and took up the testing duties of parish-work in post-war Poland, bristling with harrowing worries and demands on his spirit of self-sacrifice. These eventually brought him to his grave. He was strongly attached to the Congregation and wanted to die a Salesian.

Bro. Franc Tomsic

* Hlapicina, Croatia, Jugoslavia: 28-3-1909. † Rijeka, Croatia: 30-1-1975. 65 years old; 40 prof.

He was an excellent and conscientious worker: bursar, gardener, projectionist, driver, sacristan, etc. Franc was a Salesian of the old school, a model for religious of any age, a man of deep spirituality, modest, faithful. He followed St. Benedict's motto: 'pray and work,' and Don Bosco's: 'work and temperance.' His favourite work was in Church, both in the sense of attending to his spiritual life, where he was the essence of regularity, and in the sense of seeing that everything was properly done. He had a special flair for arranging the altars for feasts. His last illness threw him back on his spiritual resources, and his death has left a gap that will be difficult to fill.

Fr. Paolo Valentinuzzi

* Casarsa della Delizia, Udine, Italy: 26-6-1885. † Fossano, Cuneo: 2-2-1975. 89 years old; 65 prof.; 55 priest.

He was a simple soul, uncompromisingly upright with a strong personality and a strong constitution. All his long life he was the son of Don Bosco in his spirituality, his observance of the rule to the point of scrupulosity, and his love for the Congregation, the Church and the Pope. He was tireless in working for religious and priestly vocations, and for the missions. After a short illness, he faded out peacefully during the external celebrations for our holy Founder.

Fr. Giorgio Zottarel

* Biancade, Treviso, Italy: 24-4-1908. † Rome: 28-10-1974. 66 years old, 46 prof.; 34 priest.

Reasons of health counselled his transfer from the Venetian Province to Rome, after a short stay in Sicily. He spent his life teaching in different sorts of schools from Middle School to Technical College, and in State Schools, where he taught Religious Education. For a short while, he was in charge of the teaching of Catechism. He worked right up to the end: even this year he was teaching in the Middle School, when Sister Death came to take him away unexpectedly.

1° elenco 1975

1

- 1 Sac. ATZENI Giovanni Batista † Selargius (Italia) 11.12.1974 a 66 a.
2. Sac. AVALLE Natale † Alessandria (Italia) 23.11.1974 a 74 a.
3. Coad. BALDASSARRE Giuseppe † Napoli (Italia) 18.11.1974 a 63 a.
- 4 Coad. BASSO Carlo † Bivio Cumiana (Italia) 25.1.1975 a 81 a.
- 5 Sac. BONDÌ Gualtiero † Roma Pio XI (Italia) 11.2.1975 a 71 a.
- 6 Sac. BORSELLO Luigi † Torino (Italia) 1.11.1974 a 80 a.
- 7 Sac. BUSSOLETTI Ilario † Roma (Italia) 29.7.1974 a 70 a.
- 8 Sac. CARCIOLA Alfio † Messina (Italia) 21.1.1975 a 57 a.
- 9 Coad. CESARO Rino † Intra di Verbania (Italia) 3.12.1974 a 55 a.
- 10 Sac. CRUCILLA' Giuseppe † Mazzarino (Italia) 23.12.1974 a 62 a.
- 11 Sac. FIORINI Ugo † Rovereto (Italia) 2.6.1974 a 91 a.
- 12 Sac. GARRO Emilio † Torino Valdocco (Italia) 20.2.1975 a 88 a.
- 13 Sac. GATTA Alfeo † Genzano (Italia) 20.6.1974 a 75 a.
- 14 Sac. LANDONI Abramo Giuseppe † Sesto S. Giovanni (Italia) 2.1.1975 a 59 a.
- 15 Coad. MURA Salvatore † Lanusei (Italia) 6.2.1975 a 63 a.
- 16 Sac. MUSCINELLI Partenio † Frascati (Italia) 1.2.1975 a 54 a.
- 17 Sac. RUOCCO Alfonso † Napoli (Italia) 18.1.1975 a 41 a.
- 18 Sac. RUGGERI Domenico † Messina (Italia) 28.1.1975 a 69 a.
- 19 Sac. VALENTINUZZI Paolo † Fossano (Italia) 2.2.1975 a 89 a.
- 20 Sac. ZOTTAREL Giorgio † Roma (Italia) 28.10.1974 a 66 a.

2

- 21 Coad. CLAYETTE Carlo † Giel (Francia) 8.4.1974 a 76 a.
- 22 Sac. GRALLAND Emilio † Saint-Dizier (Francia) 28.1.1975 a 76 a.
- 23 Sac. MONSHAUSEN Antonio † Helenenberg (Ger. Occ.) 12.12.1974 a 61 a.
- 24 Sac. PETTIT Raimondo † La Crau (Francia) 16.2.1975 a 72 a.
- 25 Coad. REUVER Rodolfo de † Saas-Fee (Svizzera) 13.7.1974 a 40 a.
- 26 Coad. SCHOLTENS Giacomo † Saas-Fee (Svizzera) 13.3.1974 a 33 a.

3

- 27 Coad. BARAUT Giovanni † Barcelona (Spagna) 18.7.1974 a 80 a.
- 28 Sac. BURDEUS Amadeo † Matarò (Spagna) 22.12.1974 a 72 a.
- 29 Sac. FIERRO TORRES Rodolfo - Barcelona (Spagna) 5.12.1974 a 95 a.
- 30 Sac. GONZALEZ Beltràn Franc. † Burriana (Spagna) 10.12.1974 a 75 a.
- 31 Sac. LORENZO Virgilio † Lugo (Spagna) 23.12.1974 a 53 a.

4

- 32 Sac. GOLLA Paolo † Wrzesnia (Polonia) 19.11.1974 a 83 a.
33 Sac. TOKARSKI Giovanni † Rakow (Urss) 15.12.1974 a 74 a.

5

- 34 Coad. TOMSIC Francesco † Rijeka (Jugoslavia) 30.1.1975 a 65 a.
35 Coad. BUSTAMANTE Pietro † Piura (Perù) 16.2.1975 a 89 a.
36 Sac. CASTOLDI Ettore † Campo Grande (Brasile) 1.9.1974 a 63 a.
37 Coad. CHACON Celestino † Caracas (Venezuela) 14.2.1975 a 66 a.
38 Coad. CORTES Samuele † Santa Tecla (El Salvador) 21.1.1975 a 85 a.
39 Coad. FONSECA Pietro † Brasilia (Brasile) 27.7.1974 a 59 a.
40 Sac. GALINDO Saverio † Oaxaca-Mixes (Messico) 27.4.1974 a 37 a.
41 Sac. HEESE Edoardo van † Santiago (Cile) 12.7.1974 a 61 a.
42 Coad. MARINIAK Stanislaw † Boulogne (Argentina) 9.12.1974 a 63 a.
43 Sac. NUNEZ Sergio Edmondo † Manzanillo (Mexico) 4.7.1972 a 34 a.
44 Sac. OROPEZA Ferdinando † Mexico (Messico) 20.6.1974 a 81 a.
45 Sac. ROTTJER Annibale † Boulogne (Argentina) 23.11.1974 a 59 a.

7

- 46 Sac. BARS Emanuele † Shillong (India) 4.4.1974 a 84 a.
47 Sac. PUDUSSERY Tomaso † Chingleput (India) 21.2.1974 a 37 a.