

07/2016

In memoriam

Xaverian biographical profiles



Fr. Giovanni Montesi

3 June 1941 ~ 1 August 2016

In memoriam

Fr. Giovanni Montesi

Corinaldo (AN – Italia)
3 June 1941

Douala (Cameroon)
1 August 2016

Fr. Giovanni Montesi was born in Corinaldo, in the province of Ancona, in the Marches region, on 3 June 1941. In 2007, Corinaldo was declared the most beautiful village in Italy and Fr. Giovanni was always proud of his origins. He was baptized on 5 June 1941 and given the name Giovanni (from the Hebrew, «Gift of the Lord»), a name that was a prophetic indication of his character and destiny.

His family lived by «an unwritten code of moderation and austerity» and educated him in a way that formed his character and predispositions.

At the end of elementary school, when he was between ten and twelve years old, he entered the Seminary of Senigallia, where he studied until the third year of Theology.

In 1964 he decided to join the Xaverian Missionaries. His family approved of his decision, just as they had done in 1958 when his brother, Eugenio, had left the Seminary of Senigallia to join the Xaverians. On 19 July 1964, Giovanni wrote: «I am grateful to the Lord for the great serenity in our family [...] a serenity that mother gives to us by supporting us in our mission».

In an interview published by Missionari Saveriani in November 2011, he thus explained the birth of his missionary vocation: «I was a student at the

seminary of Senigallia, during the years when Fr. Walter Gardini was doing missionary animation in the seminaries. I thus made myself available for the mission in Africa or in Latin America. However, since my elder brother Eugenio had already left for Sierra Leone, in West Africa, the bishop told me no! After six years of repeated requests, I went to see bishop Umberto Ravetta and said to him: “You have less faith and generosity than my mother, who has accepted that two of her sons should become missionaries”. He then blessed me and said: “Go then, for this is your vocation”».

On 19 July 1964, Giovanni wrote to the Superior General, Fr. Giovanni Castelli:

Dear Father General,

I am writing to inform you of my desire to seek admission to the Novitiate of your Congregation as I am sure I have a missionary-religious vocation.

For some time I have been struck by the serious and urgent needs of the people and the Church in the Mission lands, the shortage of personnel and apostles; welcoming the invitation of the Hierarchy, I strive to make myself available with a more committed spiritual life.

After receiving the consent of my Spiritual Director and the Bishop, I am certain of my vocation, for which I am very grateful to the Lord. I wish to choose your Congregation in order to live out the missionary and religious vocation, through a total gift of self in obedience, in the spirit of the vows.

I choose the Xaverian Missionaries because I know them and I appreciate their spirituality, which I observed during my stay at the Mother House in Parma, in my contacts with the Fathers, the volume “Vita Interiore” by Fr. Dagnino and your publications. I also choose them for the universality of their missions, which will allow me to make an absolute gift of myself without reserve, without any prospects other than the ones the Lord will make known to me through obedience.

Hoping that my application will receive your approval, I remain, yours sincerely,

Giovanni Montesi
3rd year theology student

Fr. Giovanni joined the novitiate of the Xaverian Institute on 2 October 1964, in Nizza Monferrato. Fr. Modesto Todeschi writes, «During novitiate [Montesi] was our prefect. I always found him to be wise and discrete. He never pulled rank with us just because he was the “prefect”, but encouraged us to collaborate spontaneously. He was already an example to us in his determination to live a poor and moderate life».

He made his First Profession on 3 October 1965 and his Final Profession on 3 October 1968. He was assistant in the minor seminary of Vicenza (1965-66). He was ordained priest in Parma, on 16 October 1966, at the beginning of the fourth year of Theology.

There is no doubt that Fr. Giovanni, after completing his Theology studies, dreamed of being assigned to the missions as soon as possible. Instead he was assigned to the senior high school community of Tavernerio (1967-72), and then to the House for adult vocations in Desio (1972-76), as formator and teacher of Humanities. He had obtained the Masters in Humanities in 1968, and a degree in 1974, at the Università Cattolica of Milan. In 1976 he specialized in Tropical medicine at Anversa.

Speaking about Fr. Giovanni as a formator and teacher in Desio, Fr. Carlo Girola said:

I met Fr. Giovanni when I first joined the Desio Xaverian community for my vocational discernment, in September 1974. If I remember correctly, Fr. Giovanni was completing his studies at the Università Cattolica for a degree in Humanities.

In his role as vice-rector, he immediately tried to instill the missionary spirit in us, the “adult vocations”. He was always on the move, maintaining contacts with the clergy of Desio and with many people, especially the young.

He concentrated his heart and energies on a peripheral area of the city, called Via Segantini. Close to the railroad, this area had gradually become populated by a great number of people from the south of Italy, especially from the Calabria region and Sicily. These people had come in search of work and a better life, also because Desio then had an important FIAT factory, which offered good job prospects.

Fr. Giovanni helped a great number of people to insert themselves into the reality of northern Italy. There is no doubt that he was “a bridge” (a typical image of the missionary) between the church of St. Ambrose and this new part of the Church that was coming to live and settle down in the local Church.

He was very attentive to people, especially those who found it difficult to adjust to the demands of a new milieu and culture. He showed us how to be missionaries in an Italian context.



In October 1976 Fr. Giovanni arrived in the Democratic Republic of Congo, his new assignment¹. Previously he had spent some time in Paris, studying

¹ The Xaverians arrived in the Congo in 1958 when the country was heading for inde-

French from October 1975 until February 1976. French has always been the official language of the Congo. It is used as an ethnically neutral language and as the language of communication among the country's different ethnic groups.

Before being sent into apostolic activity, he stayed in the Regional House, in Bukavu, where he was given a year to complete his immediate preparation.

His love of the Word of God consoled him during the difficult period of insertion into the mission, and he embraced it and allowed it penetrate his heart and his actions, resolved as he was to spend his entire life so that «the Good News of the Risen Lord might reach the heart and life of each and every person».

He then worked in the pastoral ministry as parish priest in Bunyakiri — a city located in the South Kivu (DRC) — from 1977 until 1983 and in Yaoundé — the capital city of Cameroon — from 1985 until 1989, and from 2001 until 2002; he was assistant priest in Yaoundé from 1996 until 2001 and in Douala from 2002 until 2007.

He was also a Councilor and Regional Superior in the Congo (1980–89); Regional Councilor (1997–2000; 2004–2007), Superior Delegate (2007–2008) and rector of the House in Douala (2009–2016) in Cameroon.

He also worked in formation as the rector of the Yaoundé Theology community (1985–89). Fr. Girola wrote: «I met Fr Giovanni once again in 1985, in Yaoundé. After some years of missionary life in Bunjakiri (Congo), he had been asked by the Superiors to set up what is now the Theology community of Yaoundé. He planned and completed the project according to the model of the small religious communities inserted into the peripheral district (Oyom Abang), and with a strong presence in the life of the local people and Church. He neither wanted a college, nor a seminary, in the classical sense of the term. He always implemented these firm convictions with enthusiasm and courage. Initially, Fr. Giovanni had found lodgings, along with Fr. Carlos Collantes and the first Xaverian student, Katindi Ramazani, in a house of the district, close to the piece of land where the house for the new Xaverian community would be built. I had gone there from Chad to meet these confreres and I pointed that the house had no facilities to welcome guests. Without any hesi-

pendence from Belgium. The founders of the Xaverian mission of Uvira found a Christianity of the masses and committed themselves to cultivate profound convictions in the Christians, especially through a widespread pastoral work in the basic communities and in schools. They increased the number of missionary outstations, built schools, formed leaders and founded many new Christian communities. They took special care of young people, forming their consciences to the sense of justice, the dignity of work and openness towards others in mercy and love.

tation, Fr. Giovanni told me to rest in his room, while he slept on the decrepit couch in the sitting room. A great example of fraternity and kindness».



In an interview in 1992 with *La Voce Misena*, the weekly publication of the diocese of Senigallia, Fr. Giovanni highlighted the important values that had guided him in his pastoral activity:

On my arrival in the Congo in 1976, I had the good fortune to experience the birth of a new Mission in a vast area (Butembo-Bunyakiri, in the diocese of Bukavu, in the eastern region of the Kivu), where the Christians were only 10% of the population.

For several years, inserted into the missionary fraternity (with priests and lay people, men and women, married and consecrated people) in charge of the work of evangelization and human promotion in line with the choices of the Congolese Church, I lived with the small Christian communities that were springing up, growing with them in faith, communion and service to the local community.

I moved to Cameroon in 1985 and lived on the outskirts of Yaoundé with a small community of Theology students (Africans and non-Africans); once again, I experienced the birth of a Christian community and its first steps in the search for an evangelization rooted in the reality of the families and the district, aiming to create relationships as good neighbors and attentive to service, especially in the education, family, social and health fields [...].

The Church in the Congo and in Cameroon is constantly taking on a role of leadership in the proclamation of the Word for an evangelization that is more profound and more integrated in the life and history of the country. Personally, the fact that I had to organize and accompany the adult catechumens during their four year journey towards baptism helped me to rediscover the transforming and renewing power of the Word of God over an established mentality and acquired habits. It is all about a radical change of the image of God, man and life criteria which, most of the time, are the fruit of a natural religiosity that has not yet been evangelized [...].

In our Christian communities in Africa, we have sensed the necessity of a new catechesis and a re-evangelization based on the bond between the Word and Life, the Word and History, which runs through the entire Bible. It was a truly interesting and fecund journey that brought us, over four years, to:

– the rediscovery of the God of the Exodus, solidarity and fidelity to our liberation, our Ally and our Spouse, the Prophet of human dignity and

social justice, Creator of communion, reciprocity, promotion in the family and civil life (first year: Old Testament);

– the rediscovery of Christ, the Master of wisdom, Source of freedom and love through the cross (gift and radical service) and the Spirit that is constantly given to us (second year: Gospel);

– the rediscovery of the Church as a fraternal community of men and women who listen to the Lord, share spiritual and material goods responsibly, who become witnesses and builders of justice, progress and peace (third year: Acts and Paul's Letters);

– the rediscovery of the sacramental words-gestures as celebrations of God's interventions in our life and history, as a source of renewed energy-strength for the ecclesial and civil communities (fourth year: sacramentality in the Church).

During those years, we witnessed many gestures of liberation, forgiveness, self-dominion, mutual help, service to justice and the common good, as a clear proof of the transforming power of the Word. It is therefore necessary that we frequent the school of the Word if we wish to renew the catechumenal itinerary that will reveal the action and the criteria of the Kingdom of God to us in human life-history; this will liberate and awaken new energies for the fulfillment of this same Kingdom in our communities and in our countries.

Equally important for Fr. Giovanni were the two motivating forces of pastoral activity, namely, the community dimension of the Christian life within the Basic Christian Communities, and the active role of an adult and responsible laity in the life of the Church.

In the same interview, he said: «Today, in many African regions, the Christian life is lived out in small communities (15–30 families), whose members all know each other, live direct interpersonal relationships, help each other to understand and live the Word of God, carry out the various services of catechesis, education, mutual help, social promotion, health promotion and the defense of the environment [...]. Regarding the active role of an adult laity in the life of the Church, from the very beginning of the mission in Africa, the contribution of the laity-catechists to the life of the community was crucial. The most recent choice of the “small Christian communities”, at village or district level, with a view to integrating the faith in daily life experience, was an opportunity to promote the awareness and responsibility of all the lay members of the communities. As a response to the perceived needs, in accordance with the different sensitivities and abilities of the members, various ministries and services emerged: active and responsible lay people in the catechesis, the various forms of community prayer, the formation of young people, reconciliation, assistance to the sick and needy, development work, promotion of justice, pre-evangelization dialogue with those who were not

yet Christians. The women too, who in African tradition are excluded from public roles, were given “the right to speak” in these Christian communities and they directly took on some of these ministries and services. In this way, from a role as simple hearers of the Word and consumers of the sacraments, the lay people became the agents-subjects of their own evangelization and of the various pastoral activities with the non-Christians».

In the light of the missionary cooperation among the local Churches², he entrusted this pastoral project in a special way to his own native Church, of which he was a tireless missionary animator. In an interview with *La Voce Misena* (1998), he was asked “What do you want our Diocese to do for the missions?”. Fr. Giovanni replied:

First of all, I would like a wonderful witness of Christian life from the parishes, communities, associations and groups: a witness that is relevant to the effect of the Gospel in choices and life experience, together with the witness of a dynamic, authentic and effective community life. A dynamic characterized by welcome, solidarity, dialogue of life and faith with those who come to the Diocese from the southern hemisphere. One day, these people will return to their own countries: what useful values will they take back to their people? It is your life that makes our proclamation in the mission more credible.

Furthermore, I would like a service of “formation to globality” that helps people and the Christian communities to practice solidarity and justice in relation to the world’s great problems.

Finally, I would like a more constant and thorough sensitization in order to prepare new missionaries and lay people for a new evangelization.

Let us get back to listening to the Gospel of the Lord. [...]. Let us offer to the world of today, divided between the North and the South, a greater responsibility and service, without closing ourselves off in Europe. Let us form with all of humanity a common house, the great Family of God.

I express my heartfelt gratitude for all the missionary cooperation that is already underway in the diocese!

Regarding the pastoral activity of Fr. Montesi in the Congo, Fr. Luigi Lo Stocco writes:

It is very difficult for me to remember the many events of the past years that we experienced, with hope and anxiety, in a country that was giving a new political and social shape to its young republic and which was struggling to shake off corruption and intolerance.

They were years full of hope for the Church too, which, thanks to the insistence of alert missionaries and holy and prophetic pastors, was trying

² cf. *Ad Gentes divinitus*, Chapter VI: Cooperation.

to be present everywhere with its pastoral ministry in the Basic Ecclesial Communities and the Catholic Action and Charismatic Renewal groups. Fr. Montesi was a man of God, but he was always very attentive to others, with discretion and without any discrimination. He committed himself with great enthusiasm and courage to be a social and sociable man, to form others and build up and develop Bunyakiri, which was a very vast and poor peripheral area. Here, as a man of God, he tried to love people with the heart of God and to embrace the commitments that the Congregation entrusted to him in the Xaverian Region of the Congo or elsewhere.

He deserves our gratitude for being, among other things, an attentive and thoughtful superior: with his wisdom, profound faith and fraternal love he softened the impact of even the most difficult and problematic situations [...].



One of the many signs of the confreres' esteem and trust was the election of Fr. Giovanni as Vicar General, in July 1989, and his appointment as prefect of formation.

In connection with this, Fr. Gabriele Guarnieri writes: «I knew Fr. Giovanni during his time as Vicar General. It believe we were at Molveno after the ordination to the Diaconate. During that week of spirituality, some confreres (among them Fr. Montesi) helped us to grow in our faith in Christ, the missionary of the Father. I remember that Fr. Montesi insisted a lot on the value of serving the Kingdom of God by living in small communities. He combined his missionary experience with the Word of God and his own faith convictions, telling us that the true community did not consist mainly in the number of members that made it up, but in opening our heart to the truth of the Gospel and fraternal love, because what matters is not how many we are in the community, but what kind of community we are».

Fr. Modesto Todeschi comments: «When Fr. Montesi was Vicar General, I had the pleasure of accompanying him during his visit to the communities of the Xaverian Region of Burundi. I cannot forget his conversation, which was full of values, very motivated and enriching, full of the faith he lived tenaciously in his daily life. At the same time he expressed his esteem for each one of us [...]. We owe him a great deal and I am sure he will pray for us in heaven so that we can face the challenges of these new and demanding times».

At the end of his mandate, Fr. Giovanni was very grateful for the opportunity to do a “Sabbatical Year” of Biblical studies in Jerusalem, where he was a guest of the “St. Saviour’s Monastery” (1995–96). In connection with this, he wrote in *Missionari Saveriani* in June 1996: «After thirty years as a missionary priest, I was given the chance to do a sabbatical year in Jerusalem.

I was able to study the Scriptures in depth and visit the places that are a living memory of the Lord's words and gestures, a return to the origins of salvation history, of the plan of liberation and communion that finds in Jesus its greatest fulfillment and expression».

He also wrote to the Superior General, Fr. Francesco Marini: «I am enjoying my stay here. The Franciscan Fathers, in addition to their hospitality, also offer serenity and a good atmosphere. Almost all the biblical courses are serious and enriching; the visits to the Biblical places are well prepared and guided; we have enough time for reflection and prayer. But the most important thing is that we allow ourselves to be liberated by trusting ourselves to Love and striving to incarnate it in special and repeated attitudes-gestures so that it becomes a new habitus».



Although he would have preferred to return to the Congo, at the end of the sabbatical year he was assigned to Cameroon. In connection with this he wrote to his friends: «Instead of the Congo, I am now returning to the mission of Cameroon. I go back there happy, ready to perceive the signs of the Lord's presence and action; there too He is carrying out his plan to promote a new humanity that will be capable of overcoming many limits and forms of evil, in order to achieve new levels of dignity, life and solidarity. A twofold task awaits me: on the one hand there is the pastoral task and human promotion in the small communities scattered around the district of Oyom Abang, on the outskirts of Yaoundé, the capital city of the country, in collaboration with the lay people in charge and the animators of the groups; on the other hand there is the formation work with the small group of Xaverian students of the international theology community in Yaoundé, where the young Congolese, Mexican and Italian students are preparing to become missionaries in the African countries».

Fr. Giovanni thus worked for another twenty years (1996–2016) in Cameroon, between Yaoundé — the capital of Cameroon — (1996–02) and Douala — the most populated city of Cameroon — (2002–16), serving in formation and the pastoral work of first proclamation.

On 16 July 2016, Fr. Giovanni suffered a brain hemorrhage and the Lord called him to Himself on 1 August 2016: Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (Mt 25:34). «Only the one who has loved will cross the threshold of this kingdom, a kingdom that existed before time [...]. A kingdom prepared before the world

existed, a kingdom that always comes whenever a gesture of love is made. A kingdom that will be possessed by the “blessed” who knew how to love»³.

Fr. Giovanni’s body was buried in Cameroon, his mission land.



Fr. Luigi Menegazzo, who was Superior General at the time, wrote: «I never saw any superfluous thing in [Fr. Giovanni Montesi] that could distract him from his desire to proclaim the Gospel. People sought him because he was not intrusive, but welcoming; he was not possessive, but generous; he was not closed, but open and courageous; he gave God to others and this made his life something wonderful».

Fr. Giuseppe Bartera, the parish priest of Corinaldo, remembers his «exemplary life characterized almost entirely by solidarity; he possessed genuine and healthy values and a very keen sense of duty; he was a selfless and generous man.

The following contributions from Fr. Armando Coletto and Fr. Antonio Trettel give us an insight into the Montesi «style» and are worthy of our attention and reflection.

Fr. Giovanni had a rich personality that left its mark wherever he went. We agreed on many things and he consolidated my convictions, not only with his thoughts, but above all with his being, with his choices.

He possessed a *lively intelligence* and formed himself constantly; he always had an article or book in his hands; he was always attentive to what was happening in the world and in his surroundings. He had a good memory: he remembered many details of his life and different events and he quoted things from memory. Firm in his convictions, he could spend hours discussing in order to “enlighten” his interlocutor. He was not afraid of spending hours listening people and this made him a man of good counsel, sought by many people from every condition of life. His human sensitivity, which was perfected by a great evangelical sensitivity, led him to be close to all kinds of suffering. He was always delicate and respectful in his relationships, careful not to break the already crushed reed; he helped people to heal their wounds and make the positive side of things emerge. He was a hard worker and willingly took work upon himself, at any hour, in order to free others.

³ David Maria Turoldo, *Amare e pagine ritrovate*, Edizioni San Paolo, Cinisello Balsamo (MI) 2016, pp. 60–61.

Fr. Giovanni had a *Christ-centered spirituality*. The majority of his public interventions, such as homilies, conferences, retreats or spiritual exercises, etc., were focused on Christ. A first consequence of this Christ-centered choice was the primacy of the Word. Although he was not a professional biblical scholar, Fr. Giovanni had studied Scripture at length and in depth, especially the New Testament. A second consequence of his evangelical sensitivity was his passion for communion. He suffered greatly because of any divisions, misunderstandings and disputes within the Church, the community and in families. He took great pains to ensure he was not the cause of any division or misunderstandings. He also had a very keen sense of the local Church and firmly believed that we should never undertake initiatives parallel to those of the local Church, but that we should do everything together, in communion and in agreement with the bishop.

He was famous for his *inserted missionary experiences* close to the poor and with a moderate lifestyle. He followed the laity closely in their formation and involvement in all aspects of parish life. The promotion of the laity was without a doubt one of firm convictions. Besides the parish modality of doing mission, Fr. Giovanni also experimented with the formation of the future Xaverian missionaries. There too, he insisted on insertion in the missionary milieu: it was not the classical formation of the “Tridentine seminary”, but a constant experiential comparison between academic programs and reality. In 2009 I asked him to make the sacrifice of leaving the parish to begin a new missionary animation activity at diocesan level in Douala. He accepted with some reluctance and it was the beginning of something new for the Xaverians of Cameroon. Until that time we had done a great deal of vocation animation, but not a true and proper missionary animation. One last aspect I would like to remember, regarding his way of being a missionary, was the personal accompaniment of many persons, among them aspirants to male and female religious and consecrated life: he dedicated a lot of time to listening.

Fr. Giovanni was *totally consecrated to the mission*. He gave himself totally for the mission and faithfully lived his religious vows. He lived his consecrated celibacy with great serenity and was exemplary in his availability as a religious: for example, when he was ready to leave for the Congo after his service as Vicar General, the urgent need of the Xaverian Theology students in Cameroon saw him return to that country instead. He was very loyal towards the Superiors without ever bringing to bear his past responsibilities. If he saw things differently, he said so in a discrete manner and then aligned himself with the decision that was taken. His lifestyle was always moderate and, as much as possible, close to the life of the poor of the district. He was very demanding with himself, but merciful with others, especially with the poor who came often to his door. He was well aware of the fact that it is often the poor, and those without any resources, who supply us with the necessary means for living and working.

Finally a word on Fr. Giovanni the community man: he was generous, joyful, an active participant and faithful to community commitments and prayer; he always had a missionary spirit. His presence gave serenity, security, and a solid orientation in the community commitment and its presence in the life of the local people.

Fr. Giovanni was a great gift for me and I am profoundly grateful to the Lord for it. I believe he was a gift for many others too, as I saw with my own eyes. He was “the generous sower”. Someone else will reap what he sowed with great generosity (*Fr. Armando Coletto*).

I never lived in community with Fr. Montesi, but we met often and spent some long periods together. I remember his pleasant and charming smile and his empathic, kind and attentive approach to people.

He never limited his encounters with others to a superficial level; he engaged people at a personal level and a warm “exchange” of ideas (he had some very clear ideas and never gave them up easily!), yet the conversation never degenerated into sterile or fanatical theoretical discussions.

He was a great optimist: I don't know how much this was influenced by his character, or to what extent it depended on his biblical faith incarnated in history [...]. I believe that Fr. Montesi was a “great” confrere with a heart of gold and with vast horizons.

I hope that someone will soon study in depth the “kerygma” of Fr. Giovanni; in other words, the heart of his evangelical spirituality and the core of his credo and his proclamation, his vision of the Christian life and history, which was the source and foundation of his dream-project of new, small, mixed and supportive missionary communities in the most abandoned peripheries (*Fr. Antonio Trettel*).



What, therefore, is the common thread that runs through his existential and spiritual journey and his missionary work? In an interview broadcast by Radio Duomo / Diocese of Senigallia, on 20 September 2002, Fr. Giovanni Montesi greeted his friends in Corinaldo: «Feelings of gratitude to the Lord come spontaneous to my heart as I think of the many memories, experiences and values we share, which are the plot of our ecclesial history [...]. Undoubtedly, the conditions of life in Douala are more difficult and precarious than in Yaoundé, but this refers us back again to the compassion, solidarity and tenderness which was the usual reaction of Jesus to the crowd in the Gospels [...]. Thank you for “being there” and for your “work” in this adventure of the Kingdom of God which has brought our lives together. Our looking together to Jesus Christ, our following Him and his way of thinking, loving and acting, makes us Church and makes us feel “at home” wherever we are. May the Lord always help us to recognize him and serve him in our brothers and sisters both near and far».

Fr. Giovanni Montesi

Finally «when we contemplate all that God has done, we do so with our eyes fixed on the work of salvation, on the center of this work of salvation, which is the person of Jesus»⁴.

A cura di p. Domenico Calarco S.X.

⁴ Carlo Maria Martini, *Il sole dentro*, Edizioni PIEMME, Milano 2016, p. 202.

IN MEMORIAM: PROFILI BIOGRAFICI SAVERIANI

Direttore Responsabile: Mario Mula
Redazione: Domenico Calarco
Impostazione grafica: Gian Paolo Succu

Edizioni: CDSR
(Centro Documentazione Saveriani Roma)

Pubblicazioni: Missionari Saveriani
viale Vaticano 40 – 00165 Roma

Roma 2017

Digital Edition Only

EDITED / PUBLISHED: 12 MAY 2017

Profili Biografici Saveriani 07/2016

CDSR Centro Documentazione
Saveriani Roma

