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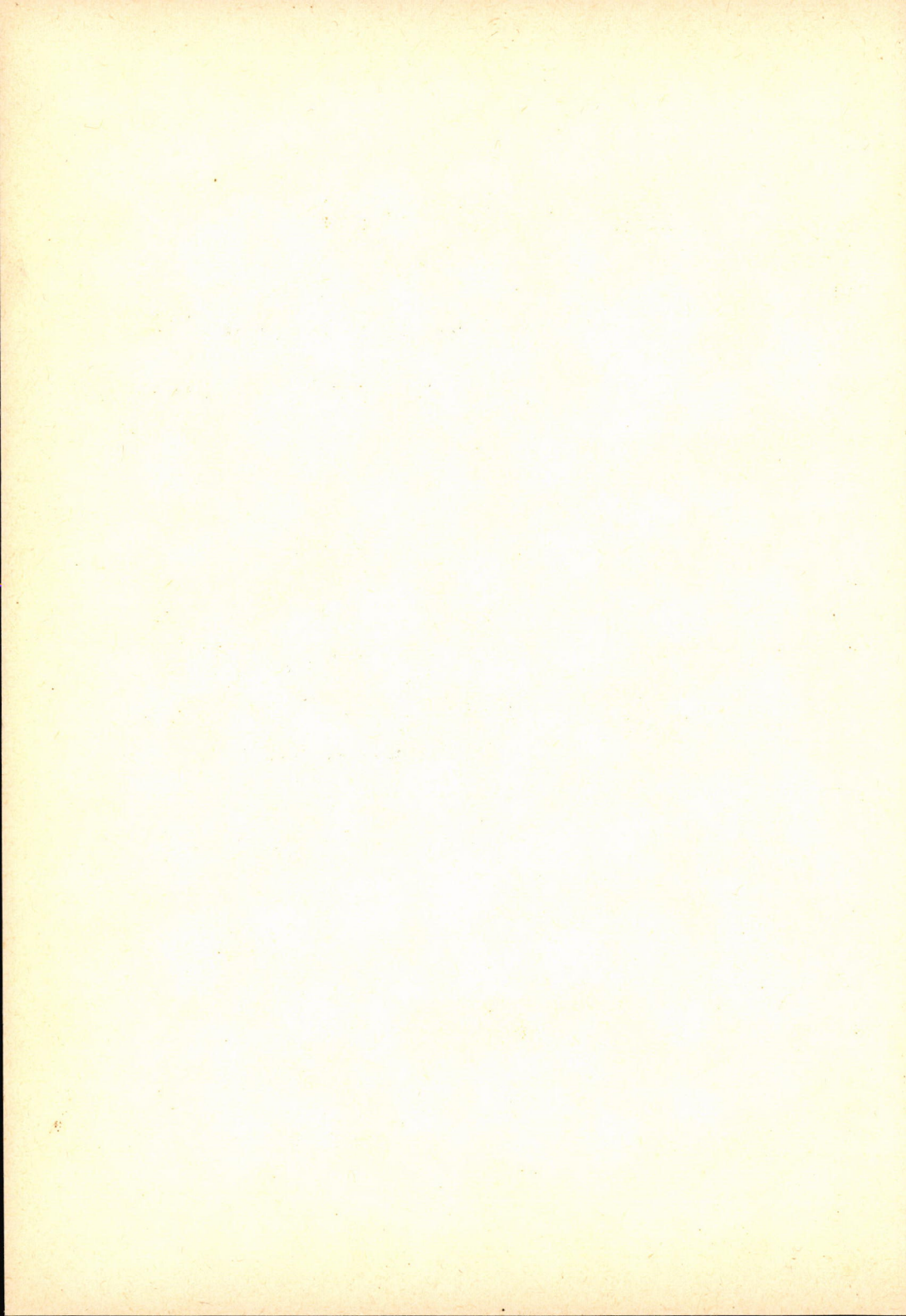
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**ROMA
DIREZIONE GENERALE
OPERE DON BOSCO**



ACTS OF THE SUPERIOR COUNCIL OF THE SALESIAN SOCIETY

YEAR LX - OCTOBER-DECEMBER 1979 - No. 294

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1. LETTER OF THE RECTOR MAJOR

Rome, Italy

August 24, 1979

My dear Confreres,

Good news has been coming in from various parts of the Salesian world in terms of renewed efforts to understand and practise Don Bosco's Preventive System. Almost all the Provincial communities are taking serious steps to follow the directives of the 21st General Chapter and the thoughts I expressed in my circular letter on the Salesian Educational Plan, as well as the yearly practice.

Moreover, the 25th anniversary of the canonization of Dominic Savio was celebrated in many places. This provided the occasion to stress some of the typical characteristics of our Salesian way of carrying on the apostolate. In Rome we had a Salesian youth pilgrimage. Boys and young people from all parts of Italy came for an unforgettable meeting with the Pope. And from the Holy Father's talk on that occasion we are able to glean some fine pointers and priorities for our Salesian pastoral and educational work.

These two facts give me the opportunity of sharing some thoughts with you on the importance of "Youth Groups and Youth Movements". Their growth and development in our present day will be a very practical example of the re-launching of the Preventive System.

I should like to present to you a few thoughts on this topic. The Councillor for the Youth Apostolate, Father John Vecchi, is stressing this same topic and will continue to do so during the coming year. With the help of his immediate col-

laborators he will provide you with study aids, information, and guidelines for planning.

I wrote in my circular letter on the Salesian Educational Plan: "In our living tradition, the renewal of the Preventive System is closely linked to making operational certain conditions of community living and sharing which appear to be quite simple, but which carry rich educational implications" (ASC No. 290, p. 40).

Among these typical characteristics we are asked to emphasize "Youth Groups and Youth Movements." In my address at the closure of the 21st General Chapter, I had pointed out how much importance the Chapter gave to directives which would enable our works to qualify as places of evangelization, and in particular, "in the line of apostolic group work" (ACG XXI, No. 572).

An authentic and urgent request

However, the most authoritative appeal came to us recently from the Pope himself. During the Salesian Youth Pilgrimage of May 5, 1979, our Holy Father, Pope John Paul II, spoke to the numerous children and young people gathered in St. Peter's Square and said:

"You expect from the Pope a word of guidance and encouragement for this renewed youth action... My second suggestion for you and for all those in charge of your human and Christian education, concerns the urgent need, felt nearly everywhere of the revival of sound models of Catholic youth associations.

"It is not a question of creating militant expressions deprived of ideal impetus and based on the force of numbers, but of animating real communities, instilled with the spirit of kindness, mutual respect and service, and above all made compact by the same faith and by one unique hope... In belonging to a group, in the spontaneity and homogeneity of a circle of friends, in

constructive comparison of ideas and initiatives, in mutual support, the vitality of that social renewal to which you all aspire can be established and preserved.

“You young people aim at the precious goal of community implementation, of conversation, of friendship, of giving oneself and of receiving, of love. Youth associations are flourishing again: the Pope exhorts you to be faithful, clear-sighted, and resourceful in this effort to make these societies more and more far-reaching. It is a pressing invitation that I address to all those responsible for the Christian education of youth, that is of the men of tomorrow” (Oss. Romano, 7-8, May, 1979). We must take seriously this “pressing invitation” of the Pope and act on it courageously.

Vatican Council II had also stressed the importance and efficacy of Christian formation through group experiences. The Declaration on Christian Education states that the Church values highly various educational media and seeks to ennoble them by imbuing them with its own spirit. Among these there is an explicit mention of “youth associations” (*Gravissimum Educationis*, No. 4).

In the Decree on the Training of Priests, those involved in any way in the education of boys and young men, “and this applies especially to Catholic societies,” are urged to foster vocations among the young (*Optatum Totius*, No. 2). It is above all in the Decree on the Apostolate of Lay People that the Council Fathers developed the topic of group apostolates. They point out that these are to be found in apostolic associations, and they emphasize that groups dedicated to apostolic purposes must be respected and guided (*Apostolicam Actuositatem*, Nos. 18, 19, 21).

Our own *21st General Chapter* also called for a rebirth of group experiences and community experiences for youth. The Chapter did this in the context of the renewal of our manner of evangelizing youth. We are to be with the boys and young people in such a manner as to respond to their present-day

needs. The Chapter considers this condition as an essential element of the Salesian manner of evangelization *, as a constant characteristic of our finest apostolic experiences, as one of the “privileged places” to inculcate our Salesian values, and as an environment which guarantees a Salesian approach to apostolic activity.

Our *renewed Constitutions* remind us of this same obligation in articles 22 and 28. We have to know how to encourage and animate youth groups and youth movements in terms of formation, apostolic activity, and social action.

Such a commitment requires on our part a special effort to adjust to the present-day conditions of youth according to the cultural situation of each region and nation. In this we are to follow the pastoral criteria which are the fruit of group and community experiences. These criteria will, of course, be in accord with the pastoral guidelines of the local church in which we are working; but they will also be a well thought-out effort on our part to recapture the original inspiration of our charism of predilection for the young. In order to do this, it is important to recapture two characteristics of our Salesian origins.

First of all, let me recall the importance of having an “oratorian heart.” I spoke of this in my talk at the conclusion of the 21st General Chapter (CG XXI, Nos. 565-568). By this expression, I want to stress the primacy, in the attitude of the Salesian educator, that must be given to the “pastoral thrust” as the principle which inspires every type of Salesian presence among youth. Members of youth groups and youth movements must be able to sense, more than anything else, that a Salesian is involved in the apostolate because he is in love with Christ. We are not simply “teachers” among the young. We are disciples of the Risen Lord, enthusiastic missionaries of youth.

Secondly, we are called upon to put into practice a *new*

(*) Cf. GC XXI, Nos. 90, 102, 115, 126, 131:2.3.4., 132, 158 c.

Salesian presence. This entails a relaunching of the spirit of initiative or pastoral creativity (GC XXI, Nos. 156-159).

This new Salesian presence is a principle of our pastoral method, and it is "the fruit of pastoral creativity for the benefit of young people; it fills in the gaps which have not as yet been carefully studied."

The Chapter gives some examples of such gaps, or ways in which we must strive to reach young people. One of them is the following: "the promotion of *youth movements*, while at the same time assisting youngsters in their search and desire for bonds of unity which go beyond the confines of their own environment" (GC XXI, No. 158).

Therefore, it is clear that we are authoritatively and urgently asked to seriously commit ourselves, in a spirit of creativity, to the promotion of youth groups and youth movements. This we are to do with a genuine "oratorian heart" and with means which are up-to-date.

Original inspiration

One might say that the tendency to live and work in groups and the desire for community life was almost a spontaneous experience in the life of our Founder, Don Bosco. He had a natural inclination to be sociable and to make friends. From the time he was a boy, he seemed to show signs of his vocation by the religious and apostolic flavour which characterized the groups he belonged to. Nevertheless, his association with his peers was always marked by his human warmth, his friendly and lively character, and his naturalness and enterprising spirit.

We can see that as a young man he saw the importance, at least in a general way, of group experiences for Christian formation. He was industrious and creative in his dealings with the boys from the hamlet of Becchi and the nearby towns. He organised the *Società dell'Allegria* at school in Chieri. He ap-

preciated the experience of community life and valued the friendships he made at the seminary. Later this experience will find its concrete expression in the Salesian "Sodalities." Don Bosco possessed many natural gifts and keen educational intuition. These gifts were enriched by experience. Thus he learned to communicate effectively to youngsters the joys and advantages of sharing in a fraternal fashion their way to the Lord and of placing themselves at the service of others in everyday things. He taught them how they could live a life of faith with simplicity, authenticity and balance in the ordinary occurrences of their daily lives.

We find in Don Bosco's fascinating autobiography a description of the kind of boys who were members of the *Società dell'Allegria*. The boys who tried to entice him into trouble were usually doing rather poorly in their school work. John's friendliness prompted them to ask him either to loan them or dictate to them the assignment given by the teacher. John consented. But the teacher did not approve of it. After this episode John tried a better way of helping them, namely, to review their lessons with them and tutor them. This way everybody was happy and he gained their goodwill, affection and esteem. Little by little they began coming to him, first to play with him, then to hear his stories or to do their homework. Finally, as in Murialdo and Castelnuovo, they just came for no special reason. It was like a club of their own, and they started calling it *Società dell'Allegria* (*Memorie dell'Oratorio*, p. 52).

Thus, Don Bosco's first experience in forming a youth group was not so much an effort to gather together the best boys but a venture on behalf of those boys who had a special need of getting their ideas and their ideals straight. And this effort paid off immediately in terms of bettering the environment by their witness and charitable activities.

But the most important group experience, as it relates to the Preventive System, was the *Sodalities*. Sodalities came into being as a means of education in the early days of the Oratory.

They had the same goals and characteristics as the Oratory itself, and they shared its spirit in a very real way. Don Bosco writes: "Once I had set up Valdocco as our permanent residence, I started to stress those things which could help us keep united in spirit, in life-style, and in administration" (M.O. p. 195). The first of the Sodalities was that of St. Aloysius, founded by Don Bosco himself. Next came the Immaculate Conception Sodality, which — Don Bosco testifies — was founded by Dominic Savio. Then came the others; six altogether (M.B. II, 225). These sodalities became an integral part of Don Bosco's whole educational set-up. They offered an opportunity for the boys to participate actively in their own education and to act as a leaven in the whole group. Most of all, they helped reinforce the religious and educational goals of the Preventive System as a whole. They also served to make up for deficiencies which would naturally be found in any environment.

A sodality should not be thought of as an independent and closed group just for the formation and activity of a few members. The members must be a leaven in their environment by means of their Christian witness and their service on behalf of all their companions. The Immaculate Conception Sodality, for example, whose members were chosen with particular care, had as its purpose to act as a leaven among all the boys as part of the overall educational and pastoral plan.

Every sodality had its own objectives — objectives which corresponded to concrete situations and to the need of youngsters to mature gradually. But each sodality fit into a common spiritual and organizational background. What gave these sodalities vigour were the religious and educational values which they had in common. They were linked together as part of the same environment and the same educative community. They were at the service of this community as an expression of active participation in the overall educational plan. Thus they were keenly and responsibly involved in the important goals of the one educational and pastoral plan.

A requirement of the Preventive System

Carrying on the formation of youth by means of youth groups is an indispensable requirement in the kind of preventive plan envisioned by Don Bosco. In a circular letter of January 12, 1876, he himself wrote to his Salesians: "In each house let everyone take a great interest in fostering youth associations... Let no one hesitate to talk about them, to encourage them, and to explain their purpose... *I believe that these groups can be called key to prayer life, the defense of morality, and the support of religious and priestly vocations*" (Epistolario, vol. 3, p. 7-8). In his commitment to Christian education Don Bosco wanted to reach large numbers of youngsters. There was no way he could effectively reach the individual boys without their active and well-organized participation. Hence the need for youth associations that would have an educational and religious thrust.

This was clearly understood by the first collaborators of our good Father, by the Salesians of the first generations and by all the successors of Don Bosco. It would take us too long to quote what the Superiors General who had known Don Bosco personally (Don Rua, Don Albera, Don Rinaldi) wrote and said on this topic, as well as the others. By way of example, I might mention how Father Rinaldi insisted that the Rector consider among the most important duties of his ministry the diligent care of youth associations.

The educational style of the Preventive System is not based only on individual relationships. It entails creating with great care an environment and an atmosphere where education can take place. Here is where the associations of the students themselves play a key role. In the Preventive System these associations have had various characteristics, both of an educational as well as of a religious and spiritual nature.

Among the educational characteristics, let me mention the following:

— They presuppose a clear freedom of participation.

— They are meant to be an authentic activity of the boys themselves.

— They have a precise educational aim.

— They stress sensitivity in the service of one's neighbour — especially of one's schoolmates.

We are dealing, therefore, with associations of those who are to be educated, or of youth associations for the purposes of education. This, in turn, basically implies a union of purposes and of commitment between the students and the educators.

When we speak of these associations as the "activity (or work) of the boys themselves" in "union" with the action of their educators, we are at the same time indicating the inner dynamic and the educational thrust of these associations. We are also referring to the unique role of the Assistant in terms of his function as animator-educator.

These associations also have the characteristics of a religious nature. Let me mention a few:

— There is a very definite influence of the faith in the daily life of the members; there is also a clear vision of their last end.

— Fulfilling one's duties is seen as a religious mission.

— There is an emphasis placed on discerning one's vocation in life and growing in it.

— Generous and charitable service on behalf of one's neighbour — even in a heroic way — is inculcated.

— There is a stress on the coresponsibility for the apostolate that has its source in one's baptismal commitment.

These associations, therefore, are explicitly based on religious and Christian motives. They are by no means just groups which have only human and cultural development as their aim. We see here in a practical way that these groups both evangelize

and educate. In other words, the slogan “to evangelize by educating and to educate by evangelizing” finds its concrete expression in the Preventive System. Obviously, we are not speaking of just any kind of group or movement. We are speaking of a special type of Christian youth groups.

Finally, these associations have characteristics of a spiritual nature. Here are some of them:

— The youth associations of Don Bosco fit into the overall spirituality of the Preventive System.

— They concentrate their attention on the mystery of Christ, the Friend of Youth, and on Mary, the Help of Christians and the Mother of the Church.

— Hence they do not lead to an exclusive spirituality, but they contribute to the spiritual welfare of the whole educative environment — although each association has its own goals and objectives.

We are dealing, therefore, with associations which are imbued with the Salesian spirituality of Don Bosco, which is, by its very nature, a youthful spirituality. Father Caviglia wrote some very insightful pages on this topic in his precious study on *Savio Domenico e Don Bosco* (cf. Book X, especially Chapter II). I think it is important to stress that at the time when youth associations were started and began to flourish at the Oratory, there was a strong and rich Salesian spirituality there. The unique spirit of Don Bosco was intensely present. It permeated the environment and created an educational atmosphere that led to true sanctity.

It is worthwhile for me to repeat here what I wrote in my circular letter on the Salesian educational plan: “The original and bold goal of helping youngsters become saints is part and parcel of Don Bosco’s educational expertise. His great insight was not only to avoid disappointing the deep-seated aspirations of the young (their need for joy, freedom, life, liberty; their need for room to grow and to look to the future) but also to

have gradually and realistically brought the youngsters themselves to the realization of the fact that their authentic ideals could be fulfilled only through a life of grace, i.e., friendship with Christ, the source of unending joy. 'Here we make sanctity consist in always being cheerful' " (ASC No. 290, p. 37). I wanted to recall these facts and to help you reflect on their meaning. The purpose of course, is to rediscover our precious heritage in terms of experience with youth associations.*

The actual way of putting this heritage into practice has gone through many phases as our environments have evolved and the Church's approach has changed with the times. In our present day we are not asked to rigidly reproduce a structure from the past but to grasp, in a practical and genuine manner, the pastoral and educational principles which underlie that structure. Knowing how to do this will help us to discern well and to avoid deviations from the educative plan of Don Bosco. We shall not lose our Salesian spiritual identity as we strive to choose group activities for our young people and organise them.

The idea of youth Associations today

It is fashionable to say that our modern day youth are tired of belonging to youth groups. But that statement is contradicted by the facts. Without a doubt there has been a crisis of those types of youth associations which are bound up with outmoded structures and which no longer correspond to real

(*) On the topic of socialities in the Salesian tradition, cf. the following:

- 1) *Memorie Biografiche*: Index, under the words « Compagnie Religiose ».
- 2) A. CAVIGLIA: *Savio Domenico e Don Bosco*, a study in: *Opere e Scritti editi e inediti di D. Bosco*, Vol. 4, Turin 1935.
- 3) E. CERIA: *Annali della Società Salesiana*, Vol. I, p. 641-643, Turin, S.E.I., 1961.
- 4) PIETRO BRAIDO: *Il Sistema Preventivo di Don Bosco*, « The Sodalities », p. 377-387, PAS-Verlag, 1964, 2nd edition.
- 5) PIERO STELLA: *Don Bosco nella Storia della Religiosità Cattolica*, Vol. II, p. 346-357: « Le associazioni religiose », PAS-Verlag, 1969.

needs. In Salesian circles as well, our Sodalities have suffered a real setback. However, it would not be accurate to say that the Salesian Family has reached the point of putting aside completely the experience of youth associations.

A quick glance over the vast field of our apostolate brings us in touch with quite a number of creative efforts in this area (cf. the study made by the Youth Pastoral Department, which will soon be sent to the Provinces). Perhaps in some cases there are deficiencies in the way new initiatives have been arbitrarily chosen, or there is a lack of a clear Salesian sense of direction. There may be difficulties in remaining faithful to Don Bosco's educational plan while being in tune with the signs of the times. At times there may be a lack of constancy and coresponsibility on the part of communities and provinces. We must also be aware of the fact that after the decline of the old forms of youth groups, some confreres have organized on their own certain experiments of which spontaneity, discontinuity, and independence are the hallmarks.

If we are to accomplish our mission, we must be well aware of the great changes which have taken place in the area of group activities in recent times. Certain signs of the times which have surfaced have brought with them new moral and social values. We are forced to review our hierarchy of values and to make sure it is in accord with our faith in the pascal mystery. We are faced with the urgent task of creating real Christian models of the kinds of attitudes that the various segments of society should have — especially for youth. In this period of great cultural changes, there is, naturally, much innovation in the educational field. There is more emphasis on new values to be disseminated than on set organizational, cultural or behavioural patterns.

Moreover, there is a strong pastoral renewal going on. The accent is being placed on the historicity of the faith, on the Church inasmuch as it is the initial phase of the mystery of God's kingdom. There is a stress on the kind of unity that

has its basis in plurality. There is a strong emphasis on the *local Church* as a source of unity and as a reference point for every group or movement which springs up or develops in a particular place.

There is also a renewed awareness of the importance of the local and provincial community as well as a deeper reflection on the meaning of Don Bosco's educational thrust.

We live in a time of profound changes. The way youngsters look at things has also changed. Thus it is necessary to take a hard look at the style of youth associations, at the choice of objectives in the various groups and movements, at the presence and the role of the "animators" in these groups, and at the way of wisely and gradually combining the work of education and evangelization in them. This list of factors of change is by no means complete. I have no intention of trying to single out or explain all the aspects of the present situation. My purpose is simply to show how in the area of the formation of young people through group activities there is a need to come up with a synthesis which takes into account the basic inspiration of Don Bosco's educational plan and applies it to a very different set of circumstances.

In some parts of the Salesian world, members of the Salesian Family have succeeded in re-establishing youth groups (after a few years of uncertainty and experimentation). They have succeeded in bringing about an up-to-date unity between modern culture and the gospel. They have established a proper balance between the leadership taken by the youngsters and the urgent spiritual and educational support of the educators. They stress the importance of harmony between the kind of autonomy and responsibility the young people need and the contribution (in terms of animation) of the educator. The content of the programmes they follow is determined by a spontaneous dialogue in which the young members can share their experiences and the educators can propose certain values to be stressed.

In many places we have succeeded in instilling in Salesian

environments what the 20th General Chapter states about the Salesian school and youth center:

— The Chapter says that the *Salesian school* “aims at creating a youth community... Parents and teachers share in this family too. In it students can *group together* for goals which are formative and helpful” (GC XXI, No. 131, 2.3.4.).

— The Chapter states: “If the *Youth Center* is to be valid as a setting for promoting the overall Christian growth of the young, it must be organized along certain well-defined lines, such as: division into groups, with an eye to the possibilities for formation and apostolic action, in which an explicit education to the faith can be developed” (GC XXI, No. 126, 1.5.3.).

This appeal of the General Chapter comes to us at a time when the efforts are being made all over the Church to study carefully and to revitalize Catholic Associations. Research is being carried on to rediscover the principles upon which each movement was founded and to make sure that each movement has a suitable spirituality of its own. And to facilitate the spread of good ideas and sound values, these movements are striving to be in continual contact with one another.

In conclusion, my dear confreres, let us go back to the fervent appeal the Holy Father made to us on May 5, 1979: there is today an “urgent need, felt nearly everywhere, of the revival of sound models of Catholic youth associations.” Let us hear the call, in this field, to create “a new presence” (cf. GC XXI, No. 158). We are challenged to translate the riches of our educational and spiritual patrimony into action. We must channel the energies of today’s youth and respond to the pastoral demands of the universal church as well as of the local churches.

Let Dominic Savio spur us on during this year which marks the 25th anniversary of his canonization. His youthful sanctity at the Oratory reached its culmination in the founding of the Immaculate Conception Sodality.

Fr. Caviglia, who studied Dominic Savio's life so thoroughly, considers his founding of this youth group as the sign of Dominic's spiritual and apostolic maturity. He calls it "the fact which symbolizes and sums up the whole enterprise of his Salesian sanctity." Now, it certainly is significant to notice that "the origin, the purpose, and the means" of this youth association, "all have to do with Marian devotion, which, in turn, is naturally linked to Eucharistic piety" (A. Caviglia, *op. cit.*, p. 447). This means that Dominic Savio, at the apex of his spiritual growth, invites us to see in Mary a special help to bring about a rapid reflourishing of strong Salesian youth associations.

It is my fond hope that each Province and each Provincial Conference or Region will be successful in studying this important topic with its own resources and in accord with local needs and will revitalize one of the most effective "typical characteristics" (ASC, 290, p. 37) of the Salesian style — that style which is a constitutive element of the Don Bosco's Preventive System.

I wish all of you true success in this urgent task.

Assuring you of a remembrance in my daily prayers, I send you greetings of fraternal joy and hope.

Father EGIDIO VIGANÒ

Rector Major

2. DIRECTIVES

YOUTH GROUPS, MOVEMENTS AND COMMUNITIES

The crisis of youth associations seems to be behind us. We are moving towards a recovery by means of various experiments, reflections, and practical directives. But this comeback should be taking place in full awareness of the theoretical and practical conclusions that the Church has come to. It should be the sign of the commitment of the whole Salesian Community rather than a sign of the success of random individual choices. To help us reach this goal, I should like to propose several points for your reflection.

The Pastoral and Educative Plan considered from within

The primary thrust of a Salesian Community is toward *all* God's people. We settle down in a certain environment and offer a service of education and evangelization. We share actively in the life of the human community. In a particular territory we carry on a task of helping individuals and the whole environment to grow and develop.

Our documents describe our presence in various places and the work we do is geared to the good of everyone. The oratory is to have "a missionary 'open-door' attitude to all lads who want to come in; a welcome for everyone, but with a proper attention to individuals and groups" (GC XXI, 124).

The school is to form a community in which parents, educators and students participate, and which is "in touch with the common people" (GC XXI, 131).

When speaking of the Salesian parish, the Chapter stresses that it should be for the common people in its style of operation; it is not closed to all but a few (Cf. GC XXI, 141). It is distinguished by its "openess to its neighbourhood... It shares the ordinary people's concerns, their joys and sorrows, their disappointments and hopes" (GC XXI, 141).

With this style and with these pastoral objectives in mind, Salesians share the lot of a particular group of people by living right in with them. Thus they seek to animate in a religious way the culture of the people and to preach the gospel within that culture.

Against this background we can understand the function of groups and movements, the kind of activity we intend to carry out through them, and the structures and links we prefer to have. Against this background we can also see that, while we recognize the value of other types of associations of a different kind and are happy with their success, we cannot always take them as models for our own.

Within a movement which is characterized by openness toward *all*, the members of the group also discover a "personal" dimension. It is, in fact, very possible to get to know one another and love one another. Members can give one another mutual help, share their faith, and live the gospel in true brotherhood (Cf. SGC XX, 418).

Groups and movements develop the *ministerial* dimension of their work within a pastoral set-up which is aimed at the benefit of all the people, of the whole community, and not primarily at a few chosen people. Communities need people to animate them, to serve as a leaven, and to coordinate their efforts. Groups willingly try to meet these needs and band together to serve them. Their departure point is the Christian meaning of life and of belonging to the Church.

Within a movement which is open to the needs of *everyone* and within the life of the broader Christian community, groups or movements give people a practical experience of what it means

to live the life of the Church (communion with one's fellow men and with God).

Besides this characteristic of springing up within a missionary movement which is open to the needs of everyone in terms of services, an experience of personal worth and an experience of what it means to be part of the Church, our *youth* groups (especially those whose members are young boys and adolescents) have a predominantly educational thrust within our Salesian set-up.

Any plans to be of service to others will always take into consideration the degree of maturity of the youngsters. They will be asked, as their education continues, to do only what they are prepared for, and in ways and places that they are familiar with.

From an educational point of view these are the two basic principles which should be kept in mind if we wish to develop movements which are not "militant" but truly open toward the good of *all*.

Practical consequences

If we accept these ideas which come from Chapter documents and from Salesian tradition, some obvious and practical conclusions can be drawn.

The first of these is that we should not just have one type of group experience but many types. There are many reasons for this variety. Differences in age can be one factor. Youngsters also have a variety of interests around which interesting human and Christian experiences can be developed. Different levels of maturity among the young people we work with can be another factor.

By all means we want to encourage the creation of groups with very high apostolic goals and formative needs. This, however, should not mean that we disregard the possibility of forming

other kinds of groups for boys and young people — provided, of course, that they offer an opportunity for Christian formation.

Despite the different ways in which they may be organized, these groups follow a common spiritual pattern. They may spring up from a variety of interests within the context of that versatility which forms part of the Salesian spirit, but they have as their aim the integral formation of the young.

All this implies that the local community must take a responsibility for these groups and movements. It must bring them into its planning as an important aspect of the educational work. The community should also evaluate regularly the Christian formation taking place in these groups, and see to its continuity and coordination with the total work of the house.

From the above a third point can be made. Let me say something about the task of discerning and choosing which groups should be fostered. We can indeed learn something from movements outside the Salesian context, but we have to choose carefully the kinds of associations we want to encourage. Otherwise we shall be faced with the problem of a lack of continuity and much wasted effort.

Some movements which are interested in having a place in our environment will simply have to be excluded altogether because their programme clashes with our whole vision of man and with our Salesian educational style.

There are two kinds of ideas around nowadays. Some groups tend to be very "private" and do not aim at the kind of integral education which we strive for. Other groups give only a minor importance to religious formation and make it optional. They work on an individual basis rather than on a group level.

Obviously, the local community may reach various kinds of conclusions, depending on the environment in which the work is carried out and the young people they are working for. I simply want to emphasize how important it is for the community to calmly discern whether a particular type of youth association

fits in with the style and aims of our pastoral and educational work.

Among the various ideas there will surely be those which help the boys and young men to get closer to the life of the Salesian community and to participate in its mission to youth. This was the idea that inspired the founding of the Sodalities. In this regard they still serve as models, despite the need to set them up differently, from an organizational and educational point of view. It is because the sodalities fitted into the family life and into the apostolate of the community that they were a source of vocations.

The importance and the value of a broad-based organization

We are beginning to see how useful and even essential it is that groups which are based on the same values be in touch with each other. This helps the members of the groups to have a broader experience of the Church. In this sense it helps the local groups to grow.

Linkage between groups also facilitates the formation of animators and leaders by means of joint enterprises, exchanges, and study projects. It also gives the boys and young men something with which to compare their own experience, and it broadens their interest and their minds. It is important to have some sort of central office as a source of animation. In most cases only such a center can provide the kind of continuity and vitality needed by groups which are alike.

The *local community* is the immediate center which joins together on a horizontal level various groups which contribute to the building up of a community movement which serves everyone. It is primarily the Provincial's responsibility, however, to plan and set up the horizontal and vertical relationships between groups which he may judge fitting. This is at the level of programmes and organization.

Group experiences and youth movements have to be guided and directed just like schools and oratories. In the Provinces where this has been done systematically, good results are noticeable.

The Province, then, is the center of animation on a wide scale. It can easily and without delay make clear to the confreres the present status of work with youth associations in the Province. Then it can provide an overall set-up which leaves room for creativity and make suggestions to the various local communities.

In this too the Provinces are at the heart of our renewal.

Provincial Conferences can also get involved. They may study the situations and interests of Provinces which work in similar environments. Thus they may see fit to decide on ways of animating youth groups and linking them on a wider scale, while always recognizing and fostering a suitable autonomy for local groups.

The most urgent matter - the preparation of animators

We must not neglect any of the factors necessary to get youth groups and movements started and to constantly animate them. Among these factors are certainly the following: a plan of formation which leads to Christian maturity; the group dynamics used in the local unit and in the movement; the programme of activities; the doctrinal content and ways of bringing it in. Still more important, especially nowadays, is the whole matter of the animators of these groups. We must study their role, their style, and their pastoral thrust.

There are any number of books which deal with the temptations that an animator can fall into and the style with which he exerts his influence. On the one hand, he may tend to impose his views in an authoritarian way and manipulate others; on the other hand he may be too timid in his approach, be

interested only in what happens spontaneously and allow the group to believe and do whatever it pleases.

An animator lives the experience of his group and participates in its life from within. Nevertheless, he keeps his identity as an educator, as a religious, and as an adult. In the group he is the one who stimulates creativity, points out ways to obtain unity in moments when there is tension, and stresses the values which stem from living and working together. However, he is also there to give witness to the faith and to guide the members in their quest for further depth and growth. Most importantly, the animator is the one who knows how to lead the group from their own experience toward an experience of being part of the Church. As in all other Salesian activities, in this too certain traits of an educator and apostle are required. An animator must have pastoral vision and educational ability.

In order to help youth groups and movements grow and mature, we Salesians need pastoral enthusiasm. But we also need keen educational insight and a pedagogical preparation.

A rebirth of youth associations at the Provincial level will require an assessment of the present situation, a study carried on in conjunction with those involved to see how to meet the needs, and an effort to clarify and identify the educational and pastoral principles which need to be applied.

Key points in the preparation of animators will be the personal and spiritual qualities which enable them to be witnesses of Christ and the pedagogical qualifications which help them to be true educators.

Father JUAN VECCHI

3. DISPOSITIONS AND NORMS

It is necessary to send to the Secretary General an authentic, type-written copy of the admission form of the House Council and the Provincial Council when candidates are admitted to:

1. first religious profession.
2. perpetual profession.
3. the order of the diaconate.
4. the order of presbyter.

These admission forms must be sent together with the document that attests to the making of the Profession or the receiving of the Holy Order.

Documents which attest to the renewal of vows and to the receiving of the Ministries need not be accompanied by these admission forms.

4. ACTIVITIES OF THE SUPERIOR COUNCIL

According to the general programme decided upon at the beginning of their six-year period of service, all the members of the Superior Council were in Rome by June 1, for their third plenary session. It ended on July 26.

They were two months of intense work. There were 35 meetings of the whole Council and a number of Committee meetings to study various items on the agenda which had been agreed to during the first days of the plenary session.

Here is a brief summary of the work done.

1. The Rector Major in the first place, and then the Councillors in charge of the various departments, presented to the Council thorough reports on the commitments they had had during the months just before the plenary session. There was a special emphasis given in these reports to meetings and gatherings held in a number of Provinces for the purpose of animating the work there.

2. The Regional Councillors, after giving an overview of the situations in their respective Regions, presented more detailed reports on the Provinces in which they had made the canonical visitation. Here is the list:

Fr. Walter Bini: Córdoba, Argentina

Fr. Sergio Cuevas: Guadalajara, Mexico

Fr. Paul Natali: Verona, Italy

Fr. Thomas Panakezham: Thailand

Fr. José Anthony Rico: Portugal and Bilbao, Spain

Fr. Roger Vanseveren: Belgium (South) and Zagreb, Yugoslavia

Fr. George Williams: Oxford, England

Each report was carefully studied and discussed in the Council meetings. Then the Rector Major sent to each of the Provinces which had been visited a letter containing evaluations and practical directives that would help guarantee the usefulness of the extraordinary visitation.

3. The Council took care of the appointing of new Provincials to replace those Provincials who were finishing their six-year terms (Cf. Section 5 of these Acts: documents and notices). It also saw to the appointment of new Provincial Council members and to the approval of the nomination of Rectors sent in by Provincials and their Councils.

4. In the area of Salesian formation, the Council concentrated on the following matters:

a) The restructuring of the U.P.S. in terms of the decisions of the 21st General Chapter and the the Apostolic Constitution "Sapientia Christiana" on Ecclesiastical universities and faculties.

b) The process of preparing the "Ratio Institutionis" and the "Ratio Studiorum." Both documents have reached their final stages of elaboration.

c) An evaluation of the courses of on-going formation held at the "Salesianum" next to the Generalate.

d) A preliminary discussion of defections from the religious life and in particular of requests for reduction to the lay state. This discussion was based on the analysis of some available statistics. The Council decided to come back to this question during its next session in view of the fact that some new norms are awaited from the Sacred Congregation for the Faith.

5. In the area of the Youth Apostolate, attention was given to the animation that should take place on a Provincial level.

There was also discussion about the establishing of a policy for the acceptance and running of parishes that would be in accord with the directives of the Special General Chapter and the 21st General Chapter.

6. The Councillor for the Salesian Family presented a report on the overall situation and touched on several problems of a doctrinal and practical nature that will have to be faced during the next session of the Superior Council.

7. Particular attention was given to our missionary work in general and especially to the offers and definite possibilities for openings in a number of African nations. The Councillor for the Missions and several Regional Councillors have made useful contacts with these missions.

In connection with our missionary apostolate, a first draft of a report on missionary animation and on lay missionaries was prepared.

8. In the financial area, there was a review of the limits in terms of value within which Provincials and their Councils may carry on the operations listed in Art. 196 of the Constitutions.

9. The Council was informed by the Secretary General of the implementation of the decision previously taken about the Central Archives and the Salesian Historical Institute. Fr. Braido brought the Council up-to-date on the work of the Commission for the revision of the Constitutions and Regulations. Fr. Martinnelli made a report on the first draft of the new Manual for Rectors that was requested by the 21st General Chapter (No. 62d).

10. The session closed with an evaluation of the manner and method with which the Superior Council is serving the Congregation and by making some improvements in the Council's programme of activities for the year 1980.

5. DOCUMENTS AND NOTICES

5.1

We present our translation of three documents from the Sacred Congregation for the Causes of Saints which concern three of our Servants of God:

1. The Decree on the Introduction of the Cause of Simon Srugi at the Holy See;
2. The Decree on the "Non Culto" of Philip Rinaldi;
3. The Rescript allowing the so-called "processo cognizionale" with which the Cause of Artemides Zatti has its official beginning.

Sacred Congregation for the Causes of Saints

5.1.1 *Patriarchate of Jerusalem for the Latin Rite*

Cause of Beatification and Canonization of the
Servant of God

SIMON SRUGI

Brother of the Society of St. Francis of Sales
Decree on the Introduction of the Cause

"There was once a sound and honest man who feared God shunned evil" (Job 1 : 1). This praise which Sacred Scripture attributes to the biblical Job could well be applied to the Servant of God Simon Srugi, a professed Salesian Brother.

Simon Srugi was born in the town of Nazareth, Galilee. He followed the example of the Holy Family by living a hidden

life with a constant adherence to the will of God and a whole-hearted dedication to the good of his neighbour.

Simon Srugi was born on April 15, 1876, of a Greek-Melchite Catholic family. He was baptized on May 10, 1877; at the age of eleven he became an orphan. His grandmother gave him a good education, and he then entered the Catholic orphanage of Bethlehem. This orphanage had been founded by Fr. Anthony Belloni, founder of the Brothers of the Holy Family. These Brothers eventually entered the Salesian Society.

Young Simon attended this school and took up tailoring. A religious vocation for the Salesian Society developed in him. On October 31, 1896, he made his first profession as a Brother; and on September 20, 1900, he made his perpetual profession.

After his temporary profession, the Servant of God was sent to the orphanage of Beitgemal, not far from Bethlehem. He remained at Beitgemal for a period of 45 years.

In this House he faithfully and indefatigably carried out many duties for the good of the community, for the orphans and for neighbours. He served as sacristan, tailor, instructor, miller and infirmarian. Like the good Samaritan, he served all without distinction of religion. He tended to their spiritual and material needs. His own apostolate drew nourishment and strength from a fervent piety and faithful observance of his religious duties. His simplicity, modesty and cheerfulness made him dear to all, and all who approached him considered him "a man of God."

Worn out by his labours, the Servant of God, having received the Sacraments of the dying went to receive his eternal reward on November 27, 1943, at the age of sixty-six. He had a reputation for holiness among Christians and Moslems alike.

This fame of his holiness grew and after the death of the Servant of God was confirmed by heavenly signs. For this reason, the Cause of Beatification was introduced. During the period of 1964-1966, his Cause was begun by the Chancery of the Patriarchate of Jerusalem for the Latin Rite. The process

of his Cause required the study of his reputation for sanctity of life, of the practice of virtues, and of the miracles in general, of his writings and of the “non culto.” The process was then transferred to Rome to what was then the Sacred Congregation of Rites. In the meanwhile many cardinals, patriarchs, archbishops, bishops and priests petitioned the Holy Father asking that the Cause be introduced at the Holy See. The Sacred Congregation of Rites examined the writings of the Servant of God and on December 21, 1968, decreed that the Cause could proceed.

After these steps were completed, in view of the special faculties so kindly granted by Pope Paul VI on July 7, 1977, for a more rapid treatment of Causes which had been started previous to the Apostolic Letter, “Sanctitas Clarior”, of March 19, 1969, Fr. Luigi Fiore, postulator of the Society of St. Francis of Sales, asked for a meeting which took place on July 6, 1978. At this meeting of the Sacred Congregation for the Causes of Saints, the Cardinal Prefect presented for discussion the following doubt: “Should the Cause of the Servant of God, Simon Srugi, be introduced?”

The Cardinal Prefect, the official prelates and other voting members carefully examined everything. They replied affirmatively to the question presented, provided it be accepted by the Holy Father.

The report was presented to the Holy Father, Pope John Paul II, on September 22, by the undersigned cardinal. His Holiness ratified and confirmed the reply of the Sacred Congregation for the Causes of Saints — namely, “The Cause of the Servant of God, Simon Srugi, may be introduced.”

Given at Rome on September 22, 1978.

Corrado Cardinal BAFILE

Prefect

✠ Giuseppe CASORIA, Archbishop

Titular Forum Novum

Secretary

Sacred Congregation for the Causes of Saints.

5.1.2 *Diocese of Turin*

Cause of Beatification and Canonization
of the Servant of God

PHILIP RINALDI

Priest and Rector Major of the Society of St. Francis of Sales
Decree on the "Non Culto"

On April 6, 1979, during a regular meeting, the Sacred Congregation for the Causes of Saints discussed the following doubt:

"Should the decision handed down by the Delegate Judge of the Ordinary of Turin on the 'Non Culto' of the Servant of God, Father Philip Rinaldi, Priest and Rector Major of the Society of St. Francis of Sales, and should compliance to the Decree of Pope Urban VIII, of holy memory, be confirmed in this case and with the forseen effects"?

"The same Sacred Congregation for the Causes of Saints, in virtue of the faculties which have been granted it, having kept in mind the wish of the General Promoter of the Faith, and having carefully considered the matter, confirmed the decision handed down in the case with the effects forseen. A 'sanatio' is hereby granted for the omitted signature of the Notary (cf. C. 1874, 5; 1894, 3, C.I.C.) and for any other possible irregularity."

Anything to the contrary notwithstanding.

April 6, 1979

Corrado Cardinal BAFILE

Prefect

✠ Giuseppe CASORIA

Secretary

Sacred Congregation for the Causes of Saints.

5.1.3 *Diocese of Viedma*

Cause of Beatification and Canonization
of the Servant of God

ARTEMIDES ZATTI

Brother of the Society of St. Francis of Sales
Rescript for the Introduction of the Cause

Seeing the growing reputation for holiness of life, for virtue, and for miracles of the Servant of God, Artemides Zatti, Brother of the Society of St. Francis of Sales (born October 12, 1880 — died March 15, 1951), His Excellency, the Most Rev. Michael Stephen Hesayne, Bishop of Viedma — in response to the request of the Postulator and the desire of many of the faithful — decided that it was right and of benefit to the faith to request permission of the Holy See, according to the norms of the Apostolic Letter “*Sanctitatis clarior*,” to open and introduce the Cause of Beatification of the above-mentioned Servant of God and to start the “*processo cognizionale*” at the Curia of Viedma.

The Sacred Congregation for the Causes of Saints, having examined the reasons proposed, which seem to indicate that the Cause has a legitimate and solid foundation, in its ordinary meeting of March 16, 1979, decided to give the following reply: “Nothing prevents His Excellency, the Most Rev. Ordinary of Viedma, from issuing the Decree for the canonical introduction of the Cause of Beatification of the Servant of God, Artemides Zatti, and from starting the ‘*processo cognizionale*’ on his life, virtues, and especially on his miracles, in accord with the norms of the above-mentioned Apostolic Letter.”

A report of the above was made on June 1, 1979, to John Paul II by the undersigned Cardinal. His Holiness ratified

and confirmed the reply of the Sacred Congregation for the Causes of Saints.

Given at Rome, in the Office of the Sacred Congregation for the Causes of Saints, on June 1, 1979.

Corrado Cardinale BAFILE
Prefect

✠ Giuseppe CASORIA
Secretary

5.2 *Provincial Chapters*

In view of the forthcoming Provincial Chapters which, according to Art. 178 of the Constitutions, are scheduled to take place during the course of 1980, certain guidelines have been forwarded to the Provincials. These are contained in a circular letter which is reproduced below in its entirety.

Direzione Generale Opere Don Bosco
Via della Pisana, 1111
00100 ROMA - AURELIO.

July 12, 1979

The Vicar General

Dear Father Provincial,

As the time indicated by Const. 178 draws near for the convocation of the Provincial Chapters, at the behest of the Rector Major I am sending you some clarifications and guidelines, which are the result of a study made by the Superior Council of this matter and of questions sent in by various provincials.

1. Calculating the three years, mentioned in the article of the Constitutions, from the preceding General Chapter, the next Provincial Chapter should be held in 1980 and not later than October, with the possibility of bringing it forward by a few

months (and hence towards the end of 1979) if this should be found more convenient.

2. This is an "ordinary" Provincial Chapter which, in accordance with Const. 177, aims at strengthening in the confreres and local communities "their solidarity within the provincial community through their common concern with the more important problems of the province." The competence of the Chapter is set out in the same article.

It allows the Salesian to become more convinced in a concrete way of the spirit of solidarity between all the confreres of the province, and to carry out his apostolic work in the context of the local Church, considering the provincial community as the bond of union between the different local communities, with the other provinces and with the world community (Cf. ASGC, 512).

3. In the organization of the Provincial Chapter attention should be paid to articles 177-180 of the Constitutions, and articles 147-152 of the Regulations, with the modification to Const. 179 introduced by the GC21 (AGC21, 413), in virtue of which there take part in the Provincial Chapter with a deliberative vote the Rectors of each canonically erected community, or if they are seriously impeded their Vice-Rectors, with the previous approval of the provincial (Const. 179: 5).

4. For the application of this article it should be kept clearly in mind that the impediment referred to must be objectively serious; that it belongs to the Provincial, taking into account the importance of a Provincial Chapter, to judge of the seriousness of the impediment and approve the substitution of the Vice-Rector for the Rector; and that the Rector can be substituted only by the Vice-Rector and not by another confrere in the case of the Vice-Rector being also prevented from taking part in the Provincial Chapter.

5. The invitation of the GC21 (AGC21, 210) should also be remembered: "A meaningful presence of Brothers in Councils

and Chapters is primarily a service given to the salesian community of the specific charism of consecrated lay life. For this reason, in proposing members for Provincial Councils and electing Delegates to Provincial Chapters, the confreres should keep in mind the advantages of having also Brothers present.”

6. With reference to item 3 of Const. 177, we recall your attention to the direct link between the intermediate Provincial Chapter and the preceding General Chapter. To this end, both in the process of making the confreres aware of the situation and in the programming and technical details of the Provincial Chapter and the work to be accomplished, the fundamental objectives of the GC21 must be kept in mind.

I am enclosing for your assistance and guidance a list of the objectives of the GC21, taken from the closing address of the Rector Major which provides an efficacious and authoritative synthesis of the Chapter's work (AGC21, 564-591).

7. The particular problems of the province should be studied in the context of the fundamental objectives of the GC21. If the Provincial Chapter decides to deal with the problem of reshaping, it should be remembered that for the opening or closing of houses, or for a radical change in the scope of their work, the Provincial Chapter has only a consultative voice, since Art. 136 commits to the Superior Council any decision in this field, and Const. 172 lays it down that the deliberative vote of the Provincial Council is needed for seeking the authorization of the Superior Council for modifications to the scope of existing works or for undertaking work out of the ordinary.

8. It is not the task of the Provincial Chapter to consider the revision of the Constitutions and Regulations; this will be the central and primary objective of the Provincial Chapters to be held in preparation for the GC22.

9. The Acts of the Provincial Chapters taking place in the period January — May 1980 should reach the Vicar General

by the end of May, and will be studied by the Superior Council in the plenary session of June-July 1980. The Acts of the Provincial Chapters taking place in June-October 1980 should arrive by the end of October, and will be studied in the plenary session of November - December 1980.

10. One copy of the Acts should be submitted in the original language in which they were drawn up, plus *five* copies in any of the following languages, which will permit the study of the Acts by the Superior Council: Italian, French, English, Portuguese, Spanish.

Thanking you in anticipation for the attention you will give to these guidelines, and with every best wish, I am

Yours sincerely,

Fr. CAJETAN SCRIVO
Vicar General

ENCLOSURE

Some guidelines that may prove helpful

THE THREE GREAT PRACTICAL OBJECTIVES OF THE GC 21 (Cf. AGC21, 564-591)

A - *1st objective*: The gospel to the young

The object is to help the province to assimilate systematically and practically the perspectives and proposals found in the Chapter's document on "Salesian, evangelizers of the young."

A preliminary study to deepen the understanding of the document is advisable.

The following elements call for special attention:

— How can the Province be continuously animated for the work of the evangelization of the young, and how can it

be ensured that Salesians are 'more sensitive to the condition of youth' and keep it present when programming their work?

— How can we formulate a 'pastoral educational plan' appropriate to the situation of the province, and how can we ensure that it is put into practice (practical decisions, time limits)?

— What particular dimensions of pastoral work does the province propose to promote in a special way in this period, and through what action and initiatives?

B - 2nd objective: Religious spirit

A community is an evangelizing community only to the extent that it is itself evangelized. Hence the primacy of the religious spirit, reaffirmed by the GC21.

In this area, elements of special relevance are:

— Given the vital importance of the Constitutions, how can we assimilate them and make of them a criterion of our identity, revision of life, and programming (AGC21, 19)?

— How can we ensure the values of unity, by which we are led to live the charism of our Founder in its various branches and requirements?

— The Marian dimension of our charism.

— How can we bring about in the province the community dimension which must characterize the Salesian's life, consecration and mission?

C - 3rd objective: Salesian animation

The most important points in this sector are the following, and they are closely connected with the two objectives already mentioned:

— The figure and animating function of the Rector, within the area of the community's shared responsibility.

— Once the community is itself animated, how can it become the animating force in the pastoral and educative community (lines of action and initiatives)?

— Responsibility for and animation of the Salesian Family.

5.3 *New Provincials*

During its third plenary session, the Superior Council provided for the appointment of new Provincials to take the place of those Provincials who were finishing their six-year terms:

Fr. Luis Teodoro ARROYO (Quito)

Fr. August BRECHEISEN (Munich)

Fr. Mario COLOMBO (Turin, Central Province)

Fr. Francesco MARACCANI (Verona)

Fr. Mario PRINA (Rome).

5.4 *Fraternal Solidarity* (29th Report)

a) PROVINCES FROM WHICH OFFERINGS WERE RECEIVED:

LATIN AMERICA

Brazil - São Paolo	L. 1,000,000
Chile	1,200,000

ASIA

India - Calcutta	1,000,000
India - Gauhati	500,000
India - from the Diocese of Imphal-Kohima	1,000,000

EUROPE

Germany (North)	1,780,000
Italy - Mother House, Turin	500,000

Italy - Romano Sarda	2,000,000
Italy - Veneto S. Marco	600,000
Holland	3,612,000
Portugal	113,960
Spain - Barcelona	500,000
Spain - León	4,660,000
From the Church behind the Iron Curtain	1,000,000
<i>Total of offerings received between May 15, 1979 and July 27, 1979</i>	19,465,960
<i>Sum on hand</i>	8,874
<i>Sum available for distribution on July 27, 1979</i>	19,474,834

b) DISTRIBUTION OF THE OFFERINGS RECEIVED:

AFRICA

Liberia: for the work just beginning in Monrovia	L. 1,000,000
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LATIN AMERICA

Antilles, Cuba: for various urgent needs	500,000
Antilles, Santo Domingo: for the Parish of Cristo Rey	1,000,000
Argentina, La Plata: for the novitiate library	634,647
Argentina, Rosario, S. Pedro: for the library of the house of formation	1,000,000
Brazil, Belo Horizonte: to provide a vehicle for the Mirins work	1,000,000
Brazil, Manaus, Rio Negro: for the needs of the Macus	600,000
Central America: for those who have suffered damage in Nicaragua	1,100,000

Chile, Valparaiso: for catechetical material	1,000,000
Colombia, Bogotá: for a scholarship for a student	1,300,000
Colombia, Bogotá, Aariari, Mesetas: for a chapel	1,000,000
Mexico, Mexico City, Puebla: for furnishings for the Mary Help of Christians Social Center	1,000,000
Uruguay: for equipment for the Salesian Bulletin	720,000

ASIA

China: for the Vietnamese refugees in Hong Kong	L. 1,000,000
India, Calcutta, Chapra (from Holland)	1,008,000
India, Calcutta, New Delhi for a vehicle	1,000,000
India, Gauhati, Shillong: for the St. Paul Seminary (from Holland)	840,000
India, Madras, Sri Lanka (from Holland)	1,680,000
India, Madras for the parish of Pulianthope	84,000
Thailand, for the refugees from Vietnam and Kampuchea	1,000,000
Vietnam: for the poor in North Vietnam	1,000,000

<i>Total amount distributed between May 15, 1977 and July 27, 1979</i>	19,466,647
<i>Sum on hand</i>	8,187
<i>Total (in Lire)</i>	19,474,834

c) GENERAL CONTRIBUTION OF FRATERNAL SOLIDARITY FUND

<i>Sum received by July 27, 1979</i>	753,569,254
<i>Sum distributed by the same date</i>	753,561,067
<i>Sum on hand</i>	8,187

5.5 *New Salesian Bishop*

The "Osservatore Romano" of July 15, 1979, carried the following announcement:

"The Holy Father has assigned His Excellency, Bishop Miguel Avila DELGADO, S.D.B., to the Titular See of Faleri and as Auxiliary to His Excellency, Bishop Lebrum, Apostolic Administrator 'Sede Plena' of Caracas."

Bishop Delgado was president of the Venezuelan Association for Catholic Education (AVEC).

5.6 *Missionary information*

The Mission Department is presently preparing the missionary expedition for 1979. We shall not have complete data until the end of the year. We can, however, offer some information at this time for this issue of the *Acts of the Superior Council*.

At the present time, thirty Salesians have asked to go the Missions. At least five of these have already left for their destinations.

The first country to receive the new missionaries was Liberia. Two of them arrived in the capital city, Monrovia, in August. Two others are expected to join them in September. After an adequate period of orientation, they will carry on their apostolate in a parish, a vocational school, and a youth centre in Monrovia. The mission is a promising one and has been entrusted to three confreres from the United States (two Brothers and a priest) and to a priest from Malta.

The confreres whose departure for the missions was not so urgent will take part in a special course of missionary preparation which begins on September 3 at the Generalate. As is our Salesian custom, they will receive their missionary crosses in the Basilica of Mary Help of Christians. This ceremony will take place on September 30.

With regard to other new missionary foundations in Africa, according to the decisions of the 20th General Chapter, a number of contacts are being made which may lead to the opening of new works. Father José Rico, Regional Councillor for the Provinces of Spain and Portugal, visited Angola in July, 1979. There he met with members of the Episcopal Conference and with 40 religious superiors of men and women. He was able to understand the extremely precarious situation in which the Church finds itself there because of the recent political and military events. Within a period of a few months, the Catholics lost 65% of their missionary personnel. Fr. Rico visited several missions in two different dioceses and saw a great possibility for a Salesian presence there. We are, in fact, in the process of studying how we might reply affirmatively to the urgent request the Holy See has made of us to work in this tormented nation.

During the same month of July, 1979, the Provincial of the Province of León in Spain visited various dioceses of Senegal. He became keenly aware of the tremendous need there for missionary personnel, and is planning to offer some definite missionary help next year.

The Provincial of the Madrid Province has, on the other hand, directed his missionary concerns towards the country of Benin after receiving several requests for collaboration. He will visit Benin at his earliest convenience to study the possibility of starting some Salesian work there.

Plans for work in Sudan and in Kenya are in a somewhat more advanced stage. The Councillor for the Missions has visited these countries. After hearing his report on the situations there, the Superior Council decided to go ahead with new missions in these countries. Meanwhile, the Councillor for the Missions is in the process of contacting Provinces and confreres in order to implement these plans.

A last bit of reassuring news in regard to our missionary commitment concerns personnel in formation. Beginning with

the new school year, our studentate of theology in Cremisan will welcome another three clerics from India who will eventually be assigned to Africa. They will bring up to six the number of young Salesians preparing for the new "African Frontier."

The Superior Council is very pleased with the generosity so many confreres have shown in offering to go to the missions and it sees this as a sign of hope and confidence. We would like to see this missionary enthusiasm experienced even more deeply on a world-wide level; for the missions are, as Father Albera stated, "one of the most noble of the three primary ends for which Don Bosco founded his work."

Certain Provinces and countries have been outstanding for their contribution to this cause. There is one country that from 1970 till now has sent 144 confreres to the missions. Another has sent 87 and a third, 50. Unfortunately, during the same period of time, at least 16 Provinces have not had a single missionary vocation.

One explanation of this fact is that there has been a scarcity or lack of young personnel, and these are the confreres who are more suited for missionary work. We should like to point out, however, that there are Provinces like Patagonia (Argentina), for example, which offer even to confreres who are no longer so young the possibility of doing apostolic work in parishes, as chaplains, spiritual directors, etc. The Councillor for the Missions can provide more information about these opportunities to anyone who desires it.

As a conclusion of this brief report from the Mission Department, we should like to quote, for our mutual benefit, a thought taken from a recent letter of one of our veteran missionaries:

"I have formed the conviction that a missionary vocation is not a favour we do for God, but a gift which He gives me... In these years that I have spent abroad, I have received countless graces from the Lord, who takes advantage of a gift of ours to flood us with his gifts" (Letter of May 4, 1979).

5.6.1 Salesians in Africa

SALESIANS WORKING IN AFRICA

Country	Centers	Salesians	Priests	Coad.	Clerics
Burundi	2	6	6	0	0
Cameroon	2	3	3	0	0
Cape Verde	1	7	4	2	1
Congo	2	8	7	0	1
Ivory Coast	1	2	1	1	0
Egypt	2	49	36	11	2
Ethiopia	1	5	2	2	1
Gabon	4	17	12	2	3
Liberia	1	4	2	2	0
Marocco	2	9	6	3	0
Mozambique	4	8	5	3	0
Rwanda	5	33	17	6	10
South Africa	5	46	35	10	1
Swaziland	1	18	15	1	2
Zaire	21	116	91	17	8
Total	53	330	241	60	29

AFRICAN SALESIANS

	Centers	Salesians	Priests	Coad.	Clerics
Burundi	6	0	1	3	2
Cameroon	1	0	0	1	0
Cape Verde	3	2	1	0	0
Congo	2	0	0	2	0
Egypt	7	0	2	5	0
Ethiopia	1	1	0	0	0
Gabon	2	2	0	0	0
Rwanda	6	1	2	3	0
South Africa	9	5	2	2	0
Swaziland	3	0	0	2	1
Zaire	13	3	3	3	4
Total	57	14	11	21	7

5.7 *Transferral of the Mother House to the Subalpine Province*

An experiment which has been going on for the past six years has shown the timeliness of better coordination between the community called "Casa Madre Opere Don Bosco" and the other Salesian communities at Valdocco (Turin). Therefore, the Rector Major, in view of the powers conferred on him by our Constitutions and by the Decree of the Sacred Congregation for Religious and Secular Institutes "Ad instituenda experimenta" of June 4, 1970, and after having obtained the consent of the Superior Council has decreed that the Community which goes by the name "Casa Madre Opere Don Bosco" no longer depend directly on him but be transferred to the Subalpine Province and depend on the Provincial Superior of said Province.

The decree of transferral, which took effect on August 15, 1979, will be completed by a special agreement which sets up opportune norms. Given the unique nature of the Mother House in Valdocco (Turin), these norms will regulate the relationship in certain areas between the said community and the Rector Major and his Council.

5.8 *Directory 1979: corrections and additions*

1. Correction:

New address of the Provincial House of the
BANGALORE Province in India:

Don Bosco
Provincial House
95, Da Costa Square
North Road Extension
BANGALORE 560 005
India

Phone: 562.492

Telegrams: SALESIANS BANGALORE

2. To be included:

Barbacci don Antonio in Monteortone
Pederzini don Carlo in Trento

Stefani don Antonio in Verona, Provincial
House, temporarily at Tezze Valsugana
Zupan don Giovanni in Zelimlje (Yugoslavia)

3. Deletions:

a) because they joined the diocesan clergy:

Irlandese Agostino, Kil Ignazio, Ollien Luigi, Pianese Carlo

b) because they were dispensed from their vows:

clerics: Bergkamp Dennis, Bonello Alessandro, Cagnotto Maurizio, Chica Francesco, Coloma Leone, Duarte Giuseppe, Echverry Giuseppe, Firinga Cono, Galan Eloy, Guzman Francesco Antonio, Jennings Patrizio, Kanichai Tommaso, Koytex Gunther, Kudinga Tumba (Giov.), Leyva Erminio, Martinez Alfonso, O'Brien Dionigi, Orlandi Giovanni, Reyes Felice, Salazar Luigi, Perez Giuseppe (Esc.), Peraldo Enrico, Prados Francesco, Weale Giacomo, Zoraza Giuseppe.

brothers: Anton Gesù, Arconada Giuseppe, Casimiro Giuseppe, Gomez Francesco (Rocha), Gonzales Torres Giovanni, Lohuis Giovanni, Marcante Pietro, Pacheco Umberto, Pallikunath George, Soltau Filippo, Villa Sergio, Zauner Giovanni.

c) because they left at the expiry of their vows:

clerics: Ferreira Renato, Vieira Edemir, Mussi Luigi, Umbelino Giuseppe, Soares Fernando, Curic Antonio, Cruz Carlo, Serrano Giuseppe, Vasquez Rojas Giovanni, Athias Renato, Chaves Francesco, Pessoa Adelson, Aedo Rodrigo, Martin Emanuele (Truij.), Riquelme Ferdinando, Siniyobewe Gerolamo, Passarella Giacomo.

brothers: Marinho Samuele, Kalunga Benedetto.

3. Transfers from one Province to another (in accord with Art. 140 of the Constitutions):

Fr. Bas Francesco to Belgio Nord
Fr. Borro Guido to Ligure
Cl. Gregur Giuseppe to Germania Sud
Fr. Heriban Giuseppe to U.P.S. Rome
Fr. Nolli Agostino to U.P.S. Rome
Fr. Pavanetto Anacleto to U.P.S. Rome
Fr. Pettenuzzo Carlo to Italy - Venezia
Fr. Tomasoni Giuseppe to Lombardia
Fr. Venia Daniele to India - Bombay
Fr. Vergaeghe Paolo to Antille
Deacon Verpoest Federico to Africa Central
Fr. Vighetti Annibale to Ligure
Br. Zarker Giorgio to Italy - Verona

5.9 Deceased Confreres:

5.9.1 Alphabetical List

ABE Aloysius, priest: b. Kobe (Japan) 2.12.1926 - d. Tokyo (Japan) 22.5.1979
at 52 years - 35 prof. - 26 priest.

- ALAIS George, priest: b. Buenos Aires (Argentina) 6.11.1921 - d. Vignaud (Argentina) 21.3.1979 - 57 yrs. - 37 prof. - 30 priest.
- AMALADOSSOU Joseph, priest: b. Pondicherry (India) 18.10.1917 - d. Krishnagiri (India) 16.7.1979 - 61 yrs. - 35 prof. 28 priest.
- ARESE Francis, Bro: b. Fossano (Cuneo) 29.2.1904 - d. Coxipò da Ponte (Brazil) 30.6.1979 - 75 yrs. - 51 prof.
- BELTRAMO Blaise, priest: b. Monastero (Cuneo) 11.8.1926 - d. Turin 29.6.1979 - 53 yrs. - 37 prof. 28 priest.
- BERNARI John, Bro: b. Mirano (Venezia) 11.6.1938 - d. Sondrigo (Vicenza) 17.6.1979 - 41 yrs. - 23 prof.
- BETLEJA John, priest: b. Nowa Wies (Poland) 9.3.1915 - d. Krakow (Poland) 20.5.1979 - 64 yrs. - 43 prof. - 35 priest.
- BIANCHI Silvio, priest: b. Pontal (Minas Gerais, Brazil) 30.9.1925 - d. Ponta Nova (Brazil) 11.4.1979 - 54 yrs. - 34 prof. - 25 priest.
- BONOMI Theodosius, priest: b. Lumezzane (Brescia) 8.12.1901 - d. Salerno 18.4.1979 - 78 yrs. - 50 prof. - 44 priest.
- BOVIO Felix, priest: b. Bellinzago (Novara) 9.4.1907 - d. Beppu (Japan) 28.7.1979 - 72 yrs. - 55 prof. - 46 priest.
- BREGLIA John, priest: b. Buenos Aires (Argentina) 20.7.1904 - d. Buenos Aires 29.4.1979 - 74 yrs. - 51 prof. - 44 priest.
- BROWN John, priest: b. Klujcarovci (Jugoslavia) 21.1.1913 - d. Watsonville (U.S.A.) 11.4.1979 - 66 yrs. - 46 prof. - 37 priest.
- CARNERO Nicanor, priest: b. Sandianes (Orense-Spain) 6.11.1934 - d. Granada (Spain) 6.5.1979 - 44 yrs. - 26 prof. - 16 priest.
- CASTELLARO John, priest: b. Morteros (Cordoba - Argentina) 27.11.1908 - d. Rozario (Argentina) 11.5.1979 - 70 yrs. 50 prof. 42 priest.
- CHABERT Julius, priest: b. Romans-sur-Isère (France) 30.12.1903 - d. Gragnan (France) 13.5.1979 - 75 yrs. - 55 prof. - 45 priest.
- CHIACCHIO Jerome, priest: b. Lauria (Potenza) 3.9.1897 - d. Montevideo (Uruguay) 28.5.1979 - 81 yrs. - 62 prof. - 54 priest.
- COZZOLINO Cyrus, priest: b. Alexandria (Egypt) 26.10.1928 - d. Biella (Vercelli) 8.6.1979 - 50 yrs. - 28 prof. - 21 priest.
- DEFEND Leonard, Bro.: b. S. Vito al Tagliamento (Pordenone) 26.9.1944 - d. Sandrigo (Vicenza) 17.6.1979 - 34 yrs. - 18 prof.
- DELGADO Abel, Bro.: b. Choachi (Cundinamarca - Colombia) 8.5.1904 - d. Medellín (Colombia) 9.7.1979 - 75 yrs. - 51 prof.
- DE VINCENZO Meuccio, Bro.: b. Triggiano (Bari) 17.5.1903 - d. Rome 21.7.1979 - 76 yrs. - 55 prof.
- DIVINA GUIDO, priest: b. Borgo Valsugana (Trento) 19.9.1906 - d. San Francisco (U.S.A.) 28.4.1979 - 72 yrs. - 52 prof. - 44 sac.
- DORI Dario, priest: b. Borgo San Lorenzo (Florence) 9.11.1916 - d. Colle Val D'Elsa (Siena) 6.6.1979 - 62 yrs. - 43 prof. - 34 priest.

FERLISI Francis, priest: b. Mirabella Imbaccari (Catania) 4.4.1907 - d. Messina 28.5.1979 - 72 yrs. - 54 prof. - 46 priest.

FISCHHABER Aloysius, Bro.: b. Lenggries (Oberbayern - Germany) 29.3.1905 - d. Waldyinkel (Germany) 25.4.1979 - 74 yrs. 54 prof.

GALOPPO Hector, priest: b. Sunchales (Santa Fe, Argentina) 4.4.1916 - d. Alta Gracia (Argentina) 12.6.1979 - 63 yrs. - 43 prof. - 34 priest.

GELAT Thomas, priest: b. Mendoza (Argentina) 30.7.1899 - d. Rodeo del Medio (Argentina) 22.4.1979 - 79 yrs. - 62 prof. - 54 priest.

GIUDICE Aloysius, priest: b. Piazza Armerina (Caltanissetta) 1.3.1921 - d. Caltanissetta 7.6.1979 - 58 yrs. 38 prof. - 31 priest.

GYÖRE Paul, priest: b. Szőlősgyőrök (Hungary) 16.5.1900 - d. Ajka (Hungary) 22.6.1979 - 79 yrs. - 60 prof. - 52 priest.

HERMANN Joseph, priest: b. Schmelz-Limbach (Germany) 13.7.1900 - d. Saarbrücken (Germany) 13.5.1979 - 78 yrs. - 50 prof. - 40 priest.

HORNIAC Ernest, priest: b. Horné - Krshany (Czechoslovakia) 14.11.1907 - d. Nitra (Czechoslovakia) 9.4.1979 - 71 yrs. - 54 prof. - 45 priest.

ISABEL Anthony, Bro.: b. Benedita di Alcobaca (Portugal) 28.7.1927 - d. Lisbon (Portugal) 11.8.1979 - 51 yrs. - 19 prof.

LAMBRUSCHINI Francis, priest: b. Buenos Aires (Argentina) 30.11.1903 - d. Ramos Mejía (Argentina) 21.4.1979 - 75 yrs. - 59 prof. - 50 priest.

LIEDL Stephen, priest: b. Altötting (Germany) 13.1.1896 - d. Klagenfurt (Austria) 13.8.1979 - 84 yrs. - 58 prof. - 49 priest.

LUQUE Anastasius, Bro.: b. Montilla (Córdoba, Spain) 10.9.1909 - d. San José del Valle (Spain) 24.4.1979 - 70 yrs. - 36 prof.

LYNCH Patrick, Bro.: b. Banagher (Offaly, Ireland) 16.11.1924 - d. Warrenstown (Ireland) 8.4.1979 - 54 yrs. - 35 prof.

MALTAN Martin, priest: b. Ramson (Oberbayern, Germany) 2.3.1897 - d. Taraguá (Brazil) 9.5.1979 - 82 yrs. - 49 prof. 40 priest.

NAGY Eugene, priest: b. Himod (Hungary) 5.5.1911 - d. Sopron (Hungary) 21.5.1979 - 64 yrs. - 44 prof. - 37 priest.

NECCHI Peter, Bro.: b. Scaldasole (Pavia) 23.5.1912 - d. Belem (Brazil) 22.8.1979 - 67 yrs. - 45 prof.

PINKOWSKI Francis, priest: b. Mieszisko (Poland) 19.10.1882 - d. Juazerio do Norte (Brazil) 15.4.1979 - 96 yrs. - 68 prof. - 58 priest.

QUIÑONES Joseph, Bro.: m. Ecija (Seville, Spain) 8.1.1902 - d. Medellín (Colombia) 14.5.1979 - 77 yrs. - 50 prof.

RICARDES Joseph, priest: b. La Plata (Argentina) 22.1.1905 - d. San Justo (Argentina) 8.5.1979 - 74 yrs. - 55 prof. - 46 priest.

RODRIGUEZ Armand, priest: b. Havana (Cuba) 16.10.1917 - d. Santiago (Cuba) 31.1.1979 - 61 yrs. - 42 prof. - 32 priest.

RODRIGUEZ Regalado Francis, priest: b. Cereza de Peñahorcada (Salamanca, Spain) 4.7.1921 - d. Seville (Spain) 14.7.1979 - 58 yrs. 37 prof. - 28 priest.

SANTA CRUZ Lawrence, priest: b. Granada (Spain) 11.6.1922 - d. Córdoba (Spain) 16.5.1979 - 57 yrs. - 17 prof. - 9 priest.

SCANU Bartholomew, priest: b. Benetutti (Sassari) 5.6.1908 - d. Terni 4.8.1979 - 71 yrs. - 52 prof. - 43 priest.

SCHLOSSER Joseph, priest: b. Bratislava (Czechoslovakia) 5.1.1901 - d. Rome 3.9.1979 - 78 yrs. - 55 prof. - 12 priest.

SCREMIN Joseph, Bro.: b. S. Trinità d'Angarano (Vicenza) 19.8.1937 - d. Sandriago (Vicenza) 17.6.1979 - 43 yrs. - 23 prof.

TARICCO Andrew, priest: b. Bordighera (Imperia) 19.5.1905 - d. Las Pietras (Uruguay) 3.6.1979 - 74 yrs. - 54 prof. - 45 priest.

VALJAVEC John, priest: b. Lese Przic (Yugoslavia) 14.3.1888 - d. Laibach (Austria) 26.4.1979 - 92 yrs. - 72 prof. - 63 priest.

VENZON - Aloysius, priest: b. Fonzano (Belluno) 30.3.1911 - d. Manaus (Brazil) 30.6.1979 - 68 yrs. - 48 prof. - 40 priest - Provincial 2 yrs.

VETCH Robert, priest: b. Biarritz (France) 14.4.1894 - d. Hong Kong 29.4.1979 - 85 yrs. - 58 prof. - 54 priest .

WISNIEWSKI Chester, priest: b. Newark (U.S.A.) 3.4.1914 - d. Ramsey (U.S.A.) 11.6.1979 - 65 yrs. - 45 prof. - 35 priest.

5.9.2 *Necrology (chronological order) - List of our deceased confreres to be inserted in the necrology*

January 31

Fr. **Armand Rodriguez** † Santiago (Cuba) 1979, 61 yrs.

March 21

Fr. **George Alais** † Vignaud (Argentina) 1979, 57 yrs.

April 8

Brother **Patrick Lynch** † Warrenstown (Ireland) 1979, 54 yrs.

April 9

Fr. **Ernest Horniak** † Nitra (Czechoslovakia) 1979, 71 yrs.

April 11

Fr. **Silvio Bianchi** † Ponta Nova (Brazil) 1979, 54 yrs.

Fr. **John Brown** † Watsonville (USA) 1979, 66 yrs.

April 15

Fr. **Pinkowski Francis** † Juazerio do Norte (Brazil) 1979, 96 yrs.

April 18

Fr. **Bonomi Theodosius** † Salerno (Italy) 1979, 78 yrs.

April 21

Fr. **Lambruschini Francis** † Ramos Mejía (Argentina) 1979, 75 yrs.

April 22

Fr. **Thomas Gelat** † Rodeo del Medio (Argentina) 1979, 79 yrs.

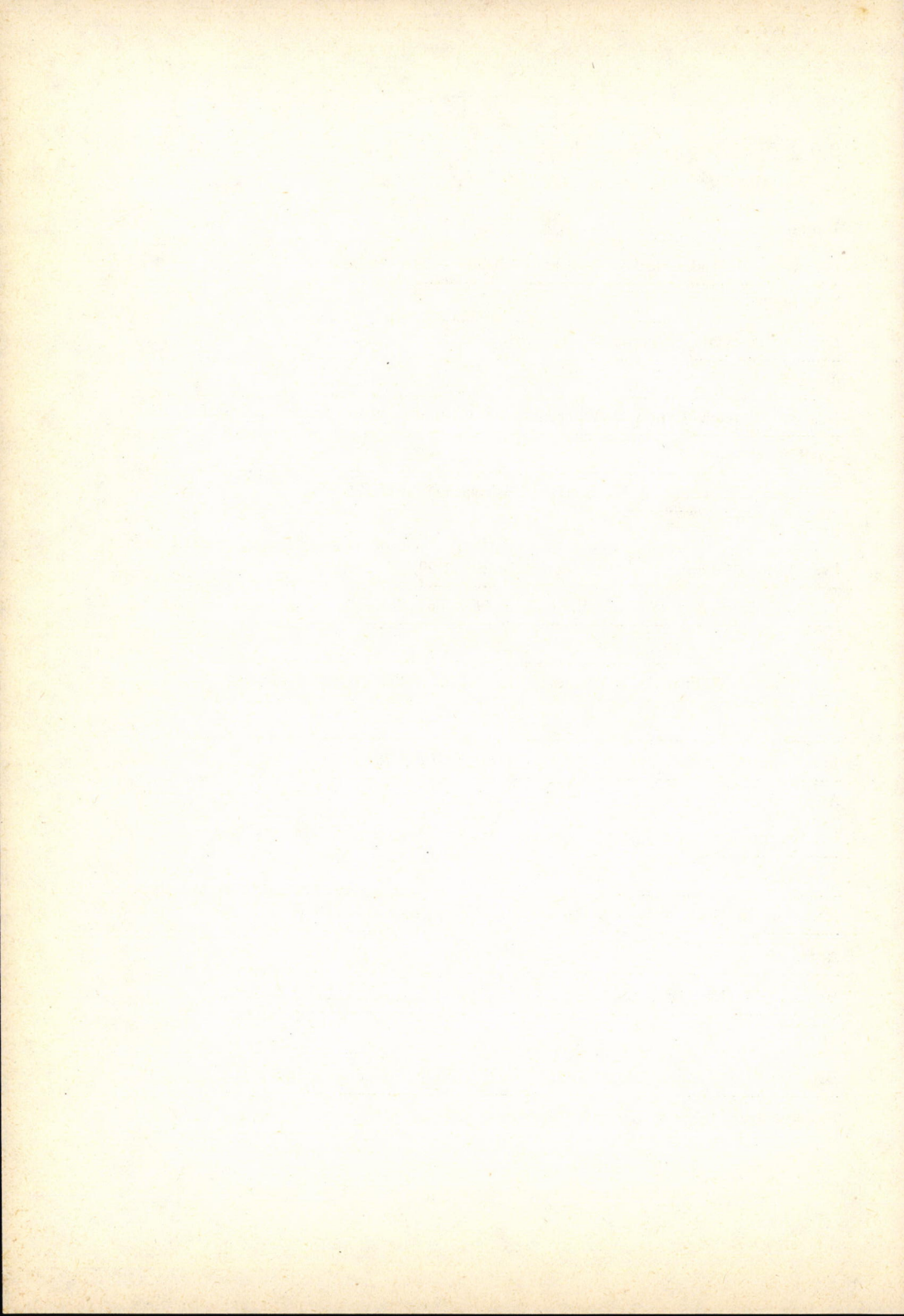
April 25

Brother **Fischaaber Aloysius** † Waldwinkel (Germany) 1979, 74 yrs.

April 26

Brother **Luque Anastasius** † San José del Valle (Spain) 1979, 70 yrs.

Fr. **Valjavec John** † Laibach (Austria) 1979, 92 yrs.



April 28

Fr. **Divina Guido** † San Francisco (USA) 1979, 72 yrs.

April 29

Fr. **Breglia John** † Buenos Aires (Argentina) 1979, 74 yrs.

Fr. **Vetch Robert** † Hong Kong 1979, 85 yrs.

May 6

Fr. **Carnero Nicanor** † Granada (Spain) 1979, 44 yrs.

May 8

Fr. **Ricardes Joseph** † San Justo (Argentina) 1979, 74 yrs.

May 9

Fr. **Malta Marin** † Taraquá (Brazil) 1979, 82 yrs.

May 11

Fr. **Castellaro John** † Rozario (Argentina) 1979, 70 yrs.

May 13

Fr. **Chabert Julius** † Gradignan (France) 1979, 75 yrs.

Fr. **Hermann Joseph** † Saarbrücken (Germany) 1979, 78 yrs.

May 14

Brother **Quiñones Joseph** † Medellín (Colombia) 1979, 77 yrs.

May 16

Fr. **Santa Cruz Lawrence** † Córdoba (Spain) 1979, 57 yrs.

May 20

Fr. **Belteja John** † Krakow (Poland) 1979, 64 yrs.

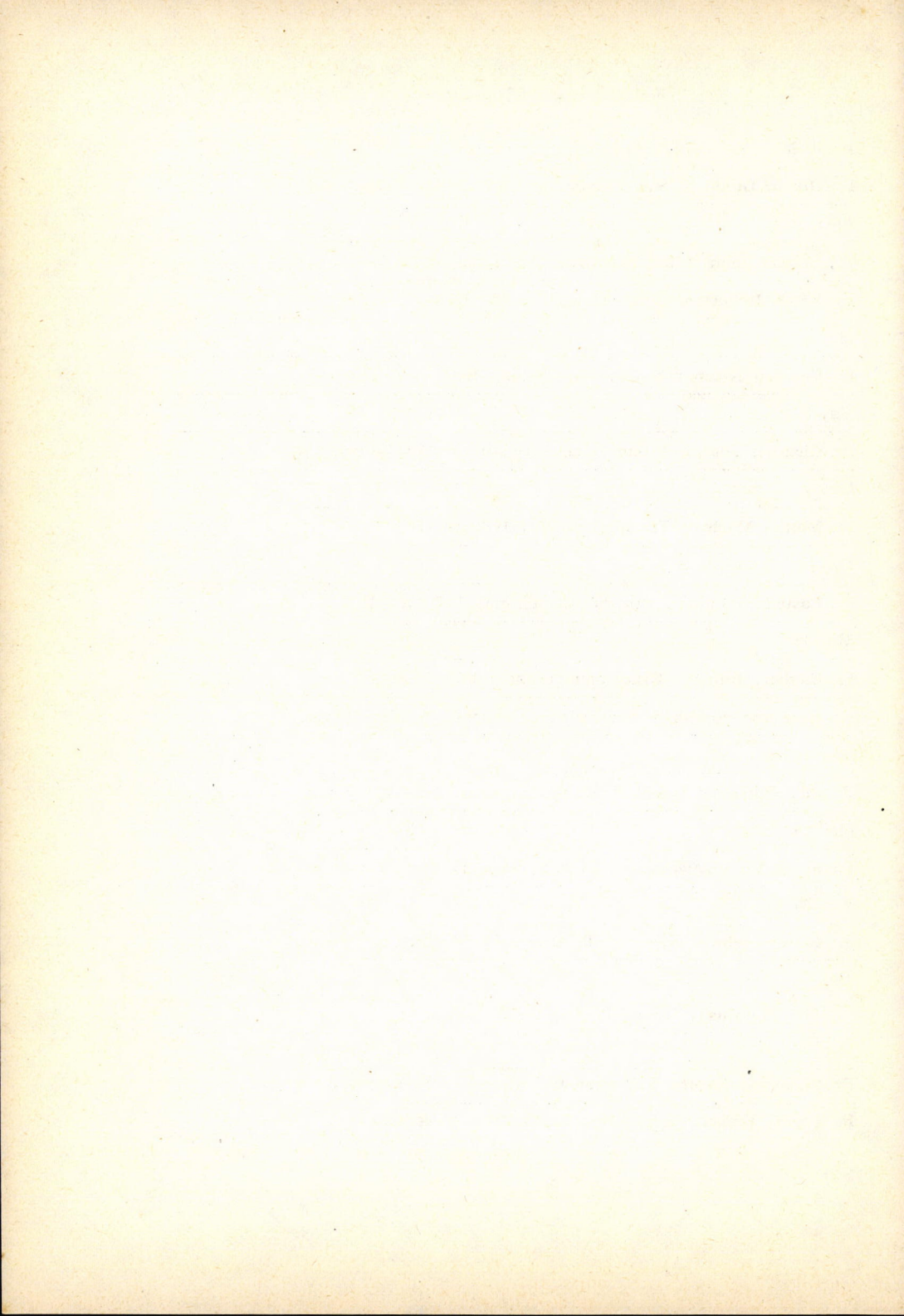
May 22

Fr. **Abe Aloysius** † Tokyo (Japan) 1979, 52 yrs.

May 28

Fr. **Chiacchio Jerome** † Montevideo (Uruguay) 1979, 81 yrs.

Fr. **Ferlisi Francis** † Messina (Italy) 1979, 72 yrs.



June 3

Fr. **Tarrico Andrew** † Las Piedras (Uuruguay) 1979, 74 yrs.

June 6

Fr. **Dori Dario** † Colle Val d'Elsa (Sinea, Italy) 1979, 62 yrs.

June 7

Fr. **Giudice Aloysius** † Caltanissetta (Italy) 1979, 58 yrs.

June 8

Fr. **Cozzolino Cyrus** † Biella (Vercelli, Italy) 1979, 50 yrs.

June 11

Fr. **Wisniewski Chester** † Ramsey (USA) 1979, 65 yrs.

June 12

Fr. **Galoppo Hector** † Alta Gracia (Argentina) 1979, 63 yrs.

June 17

Brother **Bernard John** † Sandrigo (Vicenza, Italy) 1979, 41 yrs.

Brather **Defend Leonard** † Sandrigo (Vicenza, Italy) 1979, 34 yrs.

Brother **Scremin Joseph** † Sandrigo (Vicenza, Italy) 1979, 43 yrs.

June 22

Fr. **Györe Paul** † Ajka (Hungary) 1979, 79 yrs.

June 29

Fr. **Beltramo Blaise** † Turin (Italy) 1979, 53 yrs.

June 30

Brother **Arese Francis** † Coxipò da Ponte (Brazil) 1979, 75 yrs.

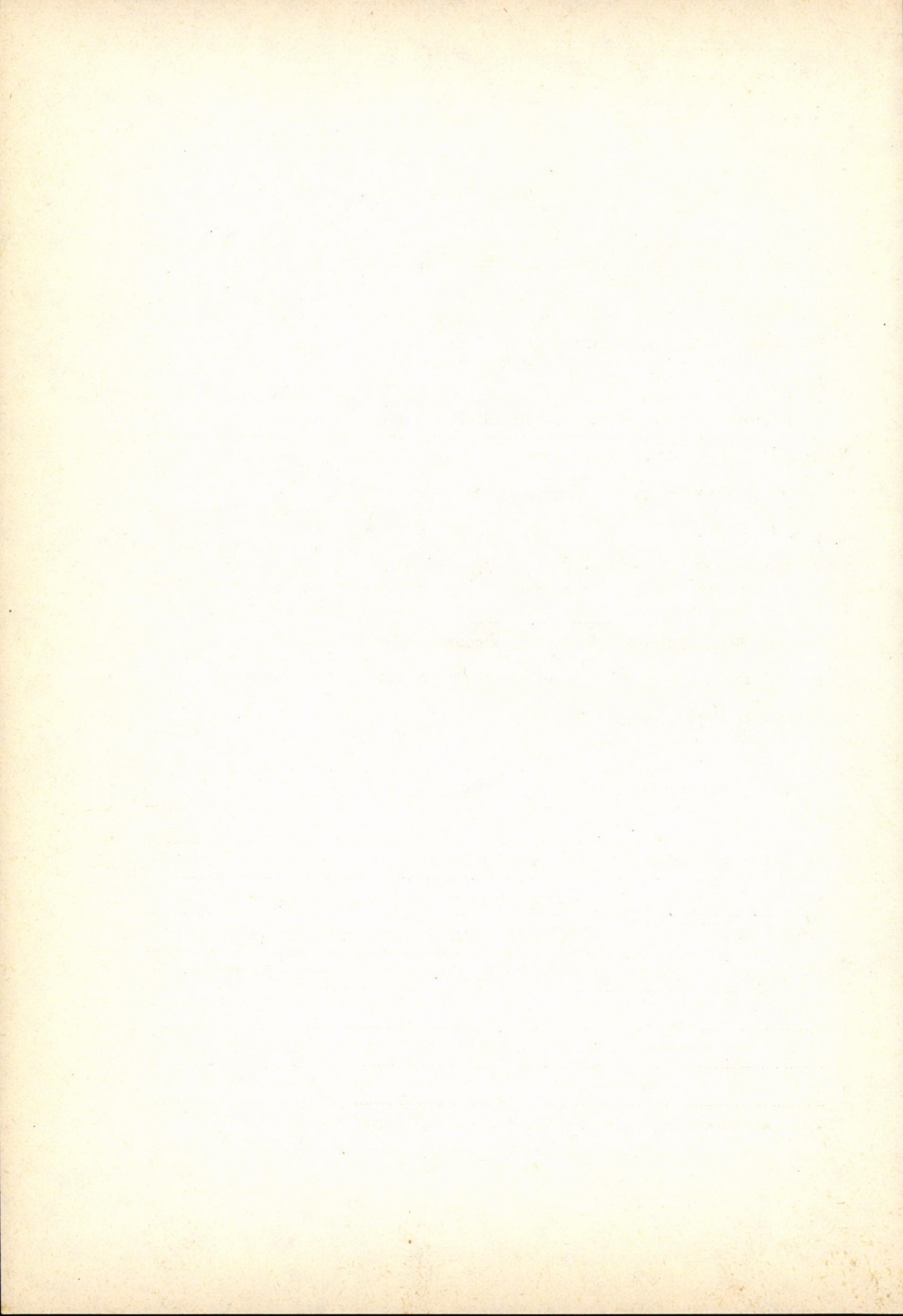
Fr. **Venzon Aloysius** † Manaus (Brazil) 1979, 68 yrs. - was Provincial 2 yrs.

July 9

Brother **Delgado Abel** † Medellín (Colombia) 1979, 75 yrs.

July 14

Fr. **Rodriguez (Regalado) Francis** † Seville (Spain) 1979, 58 yrs.



July 16

Fr. **Amaladossou Joseph** † Krishnagiri (India) 1979, 61 yrs.

July 21

Brother **De Vincenzo Meuccio** † Rome (Italy) 1979, 76 yrs.

July 28

Fr. **Bovio Felix** † Beppu (Japan) 1979, 72 yrs.

August 3

Fr. **Schlosser Joseph** † Rome (Italy) 1979, 78 yrs.

August 4

Fr. **Scanu Bartholomew** † Terni (Italy) 71 yrs.

August 11

Brother **Isabel Anthony** † Lisbon (Portugal) 1979, 51 yrs.

August 13

Fr. **Liedl Stephen** † Klagenfurt (Austria) 1979, 84 yrs.

August 22

Brother **Necchi Peter** † Belem (Brazil) 1979, 67 yrs.

