



acts

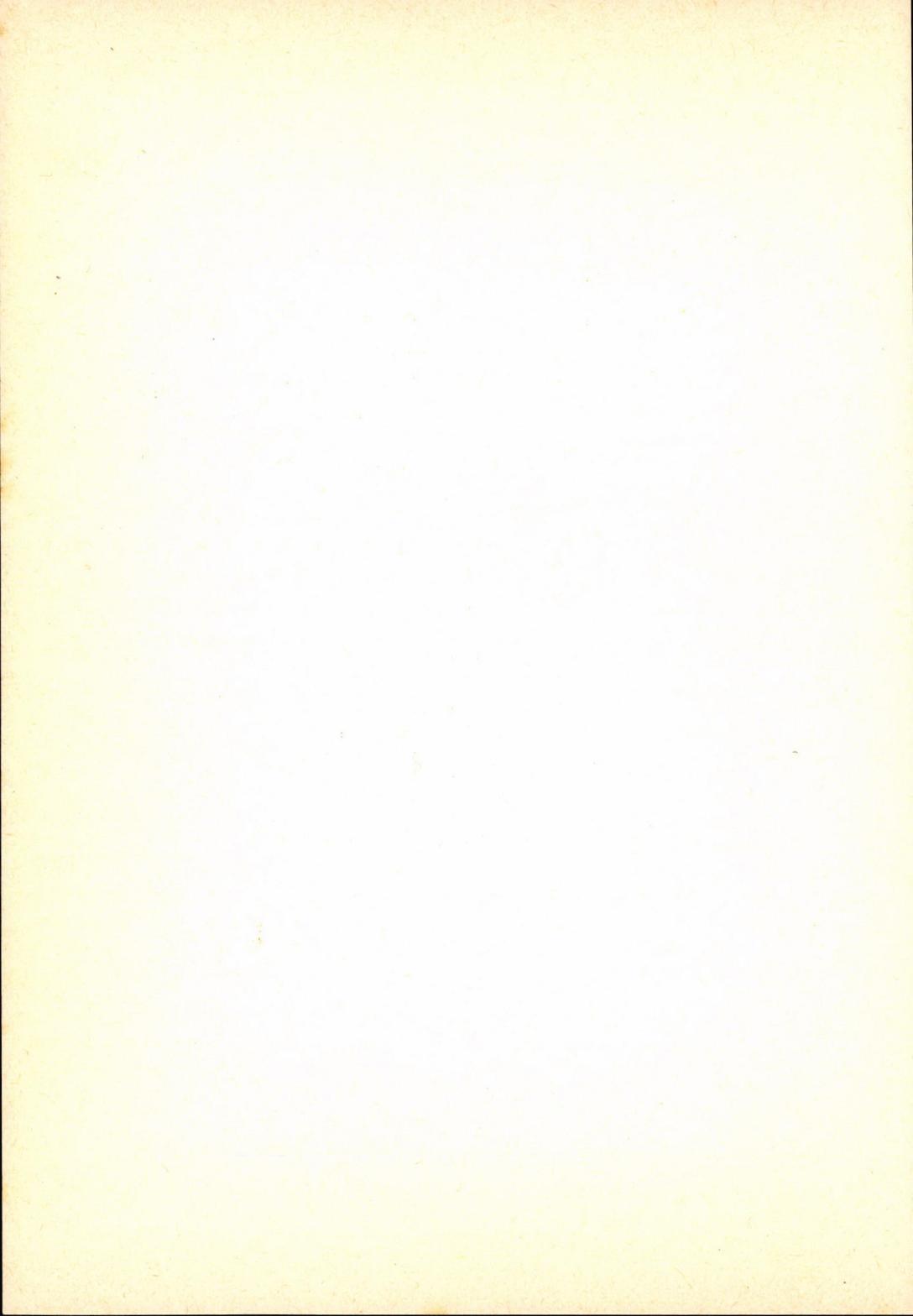
of superior council

year LX - july - september 1979

N^o 293

**official organ
of animation
and of communication
for the
salesian congregation**

**ROMA
DIREZIONE GENERALE
OPERE DON BOSCO**



ACTS OF SUPERIOR COUNCIL OF THE SALESIAN SOCIETY

YEAR LX - JULY-SEPTEMBER - No. 293

CONTENTS

1. LETTER OF THE RECTOR MAJOR	3
2. DIRECTIVES:	14
2.1 Matters of Religious Discipline	14
2.2 Preparation for Priestly Ministry	23
3. DISPOSITIONS AND NORMS:	29
Communications on the Nomination of a Rector	29
4. ACTIVITIES OF THE SUPERIOR COUNCIL:	30
4.1 From the Rector Major's Chronicle	30
4.2 Vicar of the Rector Major	32
4.3 Department for Formation	32
4.4 Department for Youth Apostolate	33
4.5 Department for the Salesian Family	34
5. DOCUMENTS AND NOTICES:	40
5.1 The New Province of Bangalore	40
5.2 Appointment: New Provincial	42
5.3 Missionary Personnel of 1978	42
5.4 Ten Years of Fraternal Solidarity	45
5.5 Fraternal Solidarity: 28th Report	47
5.6 Statistics of Personnel	51
5.7 Directory, 1979: Corrections and Updating	54
5.8 Deceased Confreres	56
5.9 Necrology: Chronological Order	59

Editrice S.D.B.

Extra-commercial edition

Direzione Generale Opere Don Bosco
Via della Pisana, 1111
Casella Postale 9092
00100 Roma-Aurelio

Esse Gi Esse - Roma

1. LETTER OF THE RECTOR MAJOR

Rome
Whit Saturday
June 2, 1979

My dear Confreres,

As May runs out this years we are left in the company of Mary and the Apostles in that climate of prayerful expectation characteristic of the days between the Ascension and Pentecost; they are days of contemplation and seeking, days of trusting prayer, days of communion in the presence of the mystery. It recalls the early days of the Church, still small and lacking experience of other peoples, but with its own faithful followers and with the highest possible potential for the future.

If it is true that today we are all called to breathe a new air of Pentecost, let us try to imitate Mary and the Apostles as they wait for the Holy Spirit and strive to put themselves at his disposal.

As my contacts increase with the confreres of so many provinces I become ever more convinced that the Congregation is in harmony with the present moment, which is a privileged one of the Spirit of the Lord.

The relaunching of our devotion to Mary Help of Christians and the "strenna" on Don Bosco's Preventive System are everywhere giving rise to initiatives in depth which lead us to trust in our hearts.

The Holy Father, in his first encyclical "Redemptor Hominis", tells us that "we also are in a certain way in a season of a new Advent, a season of expectation" (RH 1), and he asks us: "What should we do, in order that this new advent of the

Church connected with the approaching end of the second millennium may bring us closer to him whom Sacred Scripture calls 'Everlasting Father', *Pater futuri saeculi?*" (RH 7).

"To awake the dawn"

So many recent ecclesiastical events (the election of the two successors of Paul VI, the dynamic ministry of John Paul II, the Bishops' Conference at Puebla, as well as various earlier events connected with the Ecumenical Council Vatican II and, for us, also the last two General Chapters and other initiatives of the Salesian Family) are manifesting on a worldwide scale a very positive process of resurgence in the christian and religious vocation.

Thus is born in the mind of the believer a spontaneous sense of jubilee which leads him to repeat with the psalmist: "Awake my soul, awake lyre and harp, I will awake the dawn"! (Ps 56).

Truly we have reason to believe that we are witnessing in the Church the dawn of a new era of genuine christianity and evangelical growth.

Now the *beginning period* in a history in which we ourselves are involved in the role of protagonists must mean more to us than being passive bystanders watching in poetic fashion what nature is doing. We too, in harmony with God's Spirit, are called on 'to awake the dawn'. A new era in history is never the result of mere evolution, but is the fruit of conscious effort, or of a firm and definite will; it is up to us to make the effort to build it.

And so to our perception of the initiatives of God and the novel attraction surrounding the birth of a new period of ecclesiastical life, there is urgent need to and the realisation of our own responsibility, the need to find a way of taking part, and the drawing up of a realistic and practical plan for our collaboration.

Prepare a Plan for Active Participation

For the construction of a fast and safe aeroplane an exact and sophisticated technology is required; for the proper training of an astronaut many personal qualities are needed, together with a long and rigorous training period; to change the structure of a society it is indispensable not only to be able to formulate a courageous plan but also to be able to program its realization in a concrete manner and adhere to it at the cost of great sacrifice; to renew the world and save man divine wisdom devised the paschal mystery which includes at its centre self-renunciation, even to the giving up of life itself. There is no salvation, no true love without sacrifice; *there is no rebirth in the Church without the free acceptance of the cross*. The true disciple of Christ watches the birth of a new day not from an armchair but from Mount Calvary, and this not for the purpose of playing down the magic and the beauty but to accept the responsibility for filling the subsequent hours of light with acts of love; and this means an effort needing daily struggle and sacrifice.

At a moment of new beginning and hope, such as we are experiencing, it is indispensable from a pedagogical point of view to centre our attention on *a fact without which we could not be protagonists of the new era which is coming to birth*. It is a question of a methodology which is a *sine qua non* for christian love: *discipline of the spirit*.

Ascetical commitment, which implies the practice of love and renunciation in self-donation, forms an essential part of the very nature of religious life; no Institute has been able to develop the charism of its Founder without the asceticism of concrete discipline.

To have a clear understanding of this very practical element, on which all the saints have laid such stress and about which our own dear Founder has spoken to us in forthright fashion, is of immediate importance.

Don Bosco a Diligent Promoter of Discipline of the Spirit

Don Bosco wanted his Salesians to live a concrete discipline of religious life. In addition to his characteristic pedagogy of 'work' and 'temperance', he insisted on a free and simple but none the less concrete adherence to the Constitutions. "The observance of our rules will cost us a great deal of effort", he wrote in a circular to the confreres in 1884... "My sons, do we expect to go to heaven in a carriage and pair? We did not become religious for our enjoyment, but precisely to suffer and gain merit for the next life; we are consecrated to God not to command but to obey; not to attach ourselves to creatures but to practise charity to our neighbour moved solely by God's love; not to lead an easy life but to be poor with Jesus Christ, to suffer with Christ here on earth so as to render ourselves worthy of his glory in heaven" (MB 17, 15-17).

And in his first circular letter (to which we referred last January, cf. ASC n. 291) Don Bosco was very clear in his insistence. "The primary aim of our Society is the sanctification of its members. On entering it, therefore, everyone must discard any other intention and concern. It would be wrong to enter in order to enjoy a tranquil life, to look to one's own convenience;... this would hardly be a response to Christ's call: 'Follow me'. Such a person would be seeking temporal advantages, not his spiritual good... Our basic motive must stem from the Lord's words that whoever wants to be his disciple must follow him in prayer, in penance, especially in self-denial, in accepting daily crosses... And how far must we follow him? Till death, and if necessary even to death on the cross." (MB 8, 828-9; BM 8, 354-5).

To the Oratory boys themselves, whom he was so skilful in guiding to holiness, Don Bosco recommended the highway of happiness coupled with the fulfilment of each one's duty as the path to travel (cf. for example, 'Life of Dominic Savio', Chap. 18).

And we know that in his work of education Don Bosco, “though remaining always pleasant and agreeable, did not easily overlook indiscipline” (MB 6, 306).

We may also recall his strong warning about the future of our Family: “As long as the Salesians and the Daughters of Mary Help of Christians dedicate themselves to prayer and work and practise temperance and poverty, the two Congregations will do much good. But if by some mischance they become lax and shy away from work to seek life’s comforts, they will have run their course; they will begin to decline and to disintegrate” (MB 10, 651-2; BM 10, 296-7).

And there is the strong remark he added at the end of his hand-written Memoirs: “When comforts and ease begin to take root among us, then our Pious Society will have run its course.”

I thought it well to quote these warning words, but not indeed to give rise to depressing lamentations which would in any case be at variance with what I said earlier on. It will always be necessary to recall the meaning of the cross in the life of faith and that of asceticism and discipline in religious life, even though it remains true that there will always be defects to correct.

New Aspects of Commitment to Religious Discipline

I want to invite you therefore to reflect on this important matter of ‘religious discipline’, not because I have been dismayed to learn of any situation of laxity or decline, but rather because I feel impelled by the urgent need we have to take up quickly and intelligently the indispensable positive aspects of a renewed asceticism.

Rather than a lack of fidelity, it is the big changes now taking place that seem to have contributed to a temporary eclipse among religious of the deep gospel sense of a concrete discipline of life, almost like a reaction to a kind of too formal moral

system, to a lack of sensitivity to the new process of personality development, to a certain alienation from the big present-day over-valuing of what is positive in the signs of the times without being on guard against certain ambiguities contained therein, and without paying sufficient attention to the great confusion caused by a secularist attitude on whose flat horizon the outline of the cross no longer stands out.

From a similar reaction can also stem quite easily a state of laxity as the sad consequence of a confused mentality in urgent need of conversion. History and experience, in fact, teach us that religious life regains its strength when it witnesses a rebirth of the consciousness and practice, at both a personal and community level, of the kind of ascetical discipline desired by the Founder.

Pope Paul VI said to the General Chapter of the Rogationists: "May the love of discipline, which a changed understanding of this term at the present day would present as a limitation rather than a guarantee and backing for the apostolate, sustain like an unshakable rock the ideals of prayer, of religious life, of formation and ministerial activity" (28 August 1974).

"In unity is strength", said Pius XI, speaking of the importance of shared responsibility and the ability to work together, "but it is discipline that wakes unity possible" (12 June 1929, to the French National Catholic Federation).

So that our vocation and the intensity of our communion in the Congregation may go from strength to strength, we must lend all our endeavours to check up on and restore Don Bosco's practice of salesian discipline. To help us in this practical reflection I have asked my "closest collaborator", Fr Scrivo — Vicar General, to whom "is entrusted the care of and responsibility for religious life and discipline" (Const. 138), to indicate some of the more essential points that this constructive discipline seems to call for at the present day.

It is precisely because we want to ensure the fine day presaged by the present dawn that we must give fresh vigour

to certain ascetical values stemming from our religious profession.

As prophetic and topical witness we may call to mind the authoritative appeal for discipline in the life of the Church made by the two new Popes.

John Paul I referred to it explicitly in his first address to the Cardinals, and again when speaking to the clergy of Rome. He did not speak of the 'little' discipline limited to purely formal observance, but to the 'great' discipline which exists only if external observance is the fruit of deep convictions and the free and joyful projection of a life lived deeply with God... This 'great' discipline requires a suitable atmosphere" (Oss. Rom. 8 Sept. 1978).

And John Paul II in his inaugural radio-message emphasised the same idea: "Faithfulness implies also respect for the great discipline of the Church... Discipline in fact is not aimed at mortification, but is a guarantee of the correct ordering proper to the Mystical Body; it assures the customary and natural relationship among all the members who make up that body" (Oss. Rom. 18 Oct. 1978).

We Are "Disciples"

In the last analysis, dear confreres, the fundamental meaning of discipline (which goes beyond the etymology of the word) is linked to the concept of "disciple". Our religious discipline belongs on the one hand to our root quality of *followers of Christ*, and on the other to the historical fact, freely and publicly entered into by our act of profession, that we chose to *stay with Don Bosco*, according to the Constitutions of the Society of St Francis of Sales (cf. Const. 73, 74).

To be disciples of Christ, in the religious life, implies an enlightened adherence to the paschal mystery of the cross, reinforced by a concrete plan of life drawn up by the Founder and

witnessed to both by him and by the living tradition of the Institute concerned: *hence for us it implies being disciples of Don Bosco*. There is question here of a charismatic kind of discipline which leads us to heed and follow our Saint as Teacher and Guide, not only as regards the wide objectives of his mission but also in respect of the demands of the practical directives stemming from “his particular style of sanctification and apostolate” (MB 11), which makes incarnate in the Church a specific charism of the Holy Spirit.

Reasons are not lacking to support this manner of being disciples.

— In the first place, when Holy Scripture presents to us the *concept of the Covenant* (and the religious vocation is to be interpreted in this connection), it bases it on two columns: *intimacy with God*, who is the soul of the covenant and helps to mould in man a new heart; and the *observance of the commandments*, as an existential reply and concrete measure of adherence to the covenant. The vital centre of the covenant is found in “friendship”, but “law” is the pedagogue that accompanies and defends it.

In this way discipline appears as the pedagogy of a freedom historically committed to a love arising from a solemn pledge. In such circumstances observance without love is dead, but it is equally true that there is no true love without observance.

Remember what St John says: “We can be sure that we know God only by keeping his commandments. Anyone who says ‘I know him’ and does not keep his commandments is a liar, refusing to admit the truth. But when anyone does obey what he has said, God’s love comes to perfection in him” (1 John 2, 3-4).

— A second reason can be found in the encyclical “Redemptor Hominis”, in which the Holy Father insists on the *central place occupied in the life of the Church by the Eucharist and Penance*.

Now the *Eucharist* expresses the vertex of the mystery of the paschal covenant in the words of consecration which proclaim the highest expression of love: "this is my body and this is my blood which is given for you": i.e. the sacrifice of oneself for others.

And then *Penance* is the sacrament of conversion to an asceticism which demands repentance and purification of heart: be converted and believe the Gospel! "Without this constant ever-renewed endeavour for conversion — says the Pope — partaking of the Eucharist would lack its full redeeming effectiveness" (RH 20). In addition to the humble acknowledgement of one's own failings, Penance implies the firm intention to behave as a disciple.

Rightly therefore the Pope asserts that "the Church of the new Advent, the Church that is continually preparing for the new coming of the Lord, must be the Church of the Eucharist and of Penance" (RH 20).

— Another reason, not to be discounted, is that *the very youth to whom we are sent have need of our witness to religious discipline*, at both a personal and community level, as an evident and tangible sign of our ecclesiastical mission for their service. They must be able to deduce from our mode of life that for us *baptism* is a radical commitment to a spiritual combat which sets us as Christ's disciples on the road to martyrdom as the highest expression of the gift of ourselves to others; and that *religious profession* has incorporated us into an organised apostolic community which realizes within the Church a well-trying objective of a pedagogical system. The keen and penetrating eye of the pupil soon discerns the need for a wise discipline to permeate the whole educational process, so that "to be trained" automatically implies "to be subject to discipline"; for a mature man, in fact, discipline is something which accompanies him as a permanent quality ensuring a harmonious control of his gifts and strength.

This need to see witness borne to a free and balanced disci-

pline, which strengthens a life of communion and enhances the efficacy of a commitment to service, is greatly felt in modern society, tossed about as it is between the two extremes of totalitarianism and anarchy.

— Finally, *a therapeutic motive (if you like) can be found in the avoidance of that "sinister evil of individualism"* about which the worthy Fr Ricceri spoke to us in a circular of 1977 (ASC n. 286, April-June 1977). Individualism is closely linked with indiscipline, and is a cancer which destroys the very possibility of renewal in religious life. There is great need at the present time for the solid riches of religious obedience to be translated into daily living, and for the realistic significance of the corresponding vow to be retrieved; these lead logically to the practical demands of religious discipline, in the concrete imitation and following of Christ who "was obedient to God unto death, even death on a cross" (Phil. 2, 8). The upswing to a middle-class way of life and the breaking up of the community through individualism are the result of a lack of discipline linked with neglect of the paschal mystery.

Dear confreres, the Pope concludes his first encyclical with a humble but fervent invitation to prayer: "Above all — he says — I implore Mary, the heavenly Mother of the Church, to be so good as to persevere with us in this prayer of humanity's new Advent" (RH 22).

She who lived with joy the wonderful dawn of the history of salvation, who embraced so generously the far from easy discipline of her ministry of Mother of Christ, even to the extent of accompanying him to Calvary, has shown us also by her personal witness that the most sublime love is attained only by following this same road. With great confidence let us ask her to be with us, as the Help of our covenantal vocation, to help us to renew and intensify both the closeness of our friendship with God and our practical commitment to our religious discipline.

My greetings to you all, and I ask you to complement

these reflections of mine on religious discipline by a deeper study of the practical points set out by Fr Scrivo.

May Don Bosco obtain for us both light and courage!

Fraternally in Christ,

Fr EGIDIUS VIGANÒ
Rector Major

2. DIRECTIVES

MATTERS OF RELIGIOUS DISCIPLINE

2.1 *The Vicar General*

Following on the Rector Major's request to give some practical indications of what seem to be the more essential demands made by religious discipline at the present day, I think it opportune to emphasize the more significant points which give to our religious discipline that positive solidity which Don Bosco rated so highly.

1. *Fidelity to the Church.* As salesians we see in the Church, the People of God, the linking together of all those forces which work for salvation; she is their centre of unity and of animation. In particular we must have a special veneration for and adherence to Peter's successor, and a sincere love and obedience for the Bishops... We are concerned about working together to promote the Body of Christ. We acknowledge the Sovereign Pontiff as our highest superior; we are docile to his magisterium, and we help the young and the faithful in general to accept his teaching (cf. Const. 44, 128).

These two articles of the Constitutions indicate in no ambiguous terms a first point in our religious discipline. In his intervention at the end of the discussion on the second document of the GC21, the Rector Major illustrated it with authority and verve: "I feel there is need of a discovery of a vital assumption and global intention of what may be called *salesian hermeneutics* that precedes and directs the critical capacity and reflexive analysis; it is an attitude of virtue, a natural inclination of our own particular spirit. It was something so strongly lived by

Don Bosco and we have seen it preached so often that faith in Peter's ministry is one of the columns of the salesian spiritual triad: the centrality of the Eucharist, the Marian aspect of our apostolic spirituality, and the ecclesial reality of a conscious and active adherence to the Pope" (AGC21, 228).

I will refer only to a few areas in which our duty of fidelity to the Church is today especially meaningful, as can be deduced from recent documents of the Magisterium.

In his first encyclical "Redemptor Hominis" John Paul II, after recalling that "it is an essential truth, not only of doctrine but also of life, that the Eucharist builds the Church, building it as the authentic community of the People of God", goes on to add: "And although it is true that the Eucharist always was and must continue to be the most profound revelation of the human brotherhood of Christ's disciples and confessors, it cannot be treated merely as an *occasion* for manifesting this brotherhood. When celebrating the Sacrament of the Body and Blood of the Lord, the full magnitude of the divine mystery must be respected... This is the source of the duty to carry out rigorously the liturgical rules and everything that is a manifestation of community worship offered to God himself, all the more so because in this sacramental sign he entrusts himself to us with limitless trust, as if not taking into consideration our human weakness, our unworthiness, the form of habit, routine, or even the possibility of insult" (RH, 20).

The invitation made to us by the GC21 to renew our prayer life by an openness and well balanced spontaneity and creativity in prayer both at a personal and community level, to meet the desire for greater authenticity and avoid the danger of routine (AGC21, 45), can obviously not justify improvisations, dreariness or lack of thought, but must be carried out in accordance with our duty to observe in full the liturgical norms of which the Pope reminds us.

The same encyclical also recalls another fundamental aspect of christian ascetics: "In the Church the need for penance must

be keenly felt... The Christ who calls to the Eucharistic banquet is always the same Christ who exhorts us to penance and repeats his 'Repent'... In these last years much has been done to highlight in the Church's practice — in conformity with the most ancient tradition of the Church — the community aspect of penance and especially of the sacrament of Penance. We cannot however forget that conversion is a particularly profound inward act in which the individual cannot be replaced by others and cannot make the community be a *substitute* for him... In faithfully observing the centuries-old practice of the Sacrament of Penance — the practice of individual confession with a personal act of sorrow and the intention to amend and make satisfaction — the Church is therefore defending the human soul's individual right: man's right to a more personal encounter with the crucified forgiving Christ, with Christ saying, through the minister of the sacrament of Reconciliation: "Your sins are forgiven"; "Go, and do not sin again". As is evident, this is also a right on Christ's part with regard to every human being redeemed by him: his right to meet each one of us in that key moment in the soul's life constituted by the moment of conversion and forgiveness. By guarding the sacrament of Penance, the Church expressly affirms her faith in the mystery of the Redemption as a living and life-giving reality that fits in with man's inward truth, with human guilt and also with the desires of the human conscience. 'Blessed are those who hunger and thirst for righteousness, for they shall be satisfied'. The sacrament of Penance is the means to satisfy man with the righteousness that comes from the Redeemer himself... It is certain that the Church of the new Advent, the Church that is continually preparing for the new coming of the Lord must be the Church of the Eucharist and of Penance. Only when viewed in this spiritual aspect of her life and activity is she seen to be the Church of the divine mission, the Church *in statu missionis*, as the Second Vatican Council has shown her to be" (RH, 20).

These words of the Pope provide us with exceptionally

compelling reasons for following the practical directive of the GC21: "Every salesian should renew his effort to be faithful to personal prayer, to the sacrament of reconciliation..." (AGC21, 60), the better to appreciate the educative value of the sacrament of Penance so characteristically taught by Don Bosco, which ensures "the continuity of style between involving the boy more closely in the educational process and in leading him to the sacraments" (AGC21, 93).

In connection with this matter of our fidelity to the Church, particular attention needs also to be given to the document "Mutuae Relationes", issued jointly by the Sacred Congregation for Religious and Secular Institutes and by the Sacred Congregation for Bishops. After a brief doctrinal synthesis, practical directives and norms are given. These can be neither ignored nor set aside, since our Constitutions assert: "Our mission is fulfilled within and at the service of the local church. We bring our own special contribution to the joint pastoral action for which the bishop is responsible and whose wider organization depends on the directives of the Conference of Bishops. Our work is largely governed by this principle, collaboration with the various organs of the apostolate and of education" (Const. 33).

I quote from "Mutuae Relationes" two norms which seem more relevant in the context of our present theme: "In order that the relations between bishops and superiors may produce increasingly more fruitful results, they must be developed in cordial respect for persons and institutes, in the conviction that religious must give witness of docility towards the Magisterium and of obedience to their superiors, and with the mutual understanding to act in such a way that neither transgress the limits of competency of the other" (MR, 45).

"As to religious who engage in apostolic activities beyond the works of their own institute, their participation in the life of the community and their fidelity to their rule and the constitutions must be safeguarded — 'bishops should not fail for their

part to insist on this obligation' (CD 35,2). No apostolic commitment should be an occasion to deviate from one's vocation" (MR, 46).

2. *The Constitutions.* Rejecting the unjustified accusation about "law for law's sake", and overcoming a widespread allergy to anything that appears in any way 'normative', we must be convinced that our future existence as religious is linked to the Constitutions, not as an easy expedient but as a way which leads to Love. We shall acquire the living and authentic sense of the Constitutions only to the extent that we see them from a threefold point of view, which will enable us to discern their indispensable role.

From an *evangelical* point of view, the Constitutions enshrine a 'salesian reading of the Gospel' which leads to a sure and certain way of living the Gospel in salesian fashion: "Open to the Holy Spirit and alive to the events by which he guides us, we accept the Gospel as our supreme rule of life, the Constitutions as our sure path" (Const. 91). They provide a specific means by which we can correctly interpret God's will through the many signs by which it is made known, signs which are not always clear and easy to decipher (cf. ASGC, 630).

From a *charismatic* point of view the Constitutions derive from a gift of the Holy Spirit who willed to enrich the Church with the charism of the Founder Don Bosco. They provide therefore a touchstone of our identity in so far as they indicate the true and authoritative features of our vocation.

In his closing discourse to the GC21, the Rector Major said: "(The Constitutions) precede and qualify our manifestations of pluriformity; they are the platform of unity that define our common spirit and our common objectives and set limits to both the service of authority and the initiatives of creativity. Only the Holy See, the General Chapter and the Rector Major with his Council can authentically interpret these Constitutions (cf. Const. 199); thus a pluralism would not be lawful if it put

itself above them or tried to manipulate them in any way according to the mentality in fashion at a particular time » (AGC21, 581).

From an *ecclesial* point of view the Constitutions both indicate and vindicate the essential components of our mission in the Church. Don Bosco's apostolic project was the product of divine initiative: "By approving the Constitutions and by canonizing the Founder, the Church bears witness to the hand of God" (Const. 1). The local churches in which we work expect us to insert ourselves into them in a vital fashion to provide the kind of witness proper to the sons of Don Bosco: "to be in true salesian fashion the signs and bearers of the love of God for young people, especially those who are poorest" (Const. 2).

Any manner of insertion which lost sight of this target would only deform our identity and would at the same time be an impoverishment for a local church.

In this triple perspective the GC21 states: "Living the Constitutions therefore is for every salesian an act of faith in Jesus Christ and in his Gospel, a pledge of fidelity to a vocation received as a gift in the Church..." (AGC21, 378).

On the occasion of the Centenary of the approval of the Constitutions, Fr Ricceri wrote a letter which is today more relevant than ever. I refer you to that letter for a synthesis of the thought of Don Bosco and his successor concerning our Rule (ASC 279, April-June 1974).

And I end this section with Don Bosco's words: "If you have loved me in the past, continue to love me in the future by the exact observance of our Constitutions" (MB 17, 258).

3. *The General Regulations.* It is evident that the Constitutions cannot foresee every circumstance and problem that life, in the dynamic unfolding of its history, will never cease to pose for a religious and a community. The purpose of the General Regulations is to meet this situation as far as is realistically possible. That they come within the ambit of religious discipline can be clearly deduced from AGC21, 381: "The general Regu-

lations represent the collection of prescriptions which apply the general principles of the "*Rule of Life*" in a manner adapted to changeable situations. Thus they contain *the concrete, practical applications of the Constitutions to matters of universal import and are consequently valid throughout the Congregation...* Juridically the Regulations form with the Constitutions a single body of binding norms. They both have legal value, even though their binding force may differ because of their specific content or because of the explicit dispositions of the legislator" (AGC21, 381).

4. *Decisions of Superiors in their respective fields of competence.* This is the final matter coming under the heading of religious discipline to which I want to refer. Don Bosco wanted a Congregation in which each one would be "ready to make great sacrifices... not of health or by undergoing privations, penances or extraordinary fasts, but by making sacrifices of the will" (MB 7,47; BM 7,35: Don Bosco to his first collaborators).

On the other hand Fr Caviglia writes: "I can affirm that although Don Bosco demanded the kind of loving discipline proper to a christian and religious, in all other respects he left ample scope to each ones individuality in ideas and desires" ('Don Bosco', pp. 25, 169).

The SGC (in Document 12) spelled out the lines of today's salesian renewal following the indications of the Council, the thought and practice of Don Bosco, and in response to the signs of the times. But nevertheless there have been some tendentious interpretations and arbitrary deductions, some uncertainties about various points in that document and associated articles of the Constitutions, and other defects of a practical nature.

When it was dealing with obedience in its work of verification, the GC21 went back to the Report of the Rector Major, Fr Luigi Ricceri: "Among the confreres there is a great sense of availability. The vast majority of salesians, even in cases of obedience which verge sometimes on the heroic, show a selfless

detachment based on love and faith which is most edifying. In fact I take this opportunity of expressing to these generous confreres the Congregation's great gratitude. As long as there are such men in our ranks we can look to the future with hope and confidence" (RRM 122).

Yet the Chapter recognizes that "there are also some deficiencies — failings and crooked lines, more in practice than in theory. There is some evidence, in fact, of an insensibility to cooperation and solidarity; a growing tendency for individuals to work on their own and independently; the feeling that working within and together with the community is a restraint and an impediment. We have to note a lack of understanding in some cases of the gospel meaning of authority and its relationship to fraternal union. To make our witness credible, our life of faith must be seen as obedience to God and a personal participation in the death and life of Christ. And we must recognize our urgent need of mediation to reach him, the mediation of the Church, of men, of brotherly union. Finally, this must take place in the spirit and in the renewed ways of common life and obedience, in dialogue, in coresponsibility and in mutual collaboration on all levels" (AGC21, 41).

With all this in mind, the GC21 thought it well to reaffirm and clarify what the SGC had already said about religious obedience at the present day. It did so at two different points. The first is in the fundamental document "Salesians, Evangelizers of the Young", when it spells out the role of the Rector in the animation of the community for the work of evangelization, and establishes an order of priority among his various functions. He is the preserver of unity and the custodian of our salesian identity; he is the pastoral guide of the salesian mission, with the threefold function of teacher of the Word, sanctifier through the ministry of the sacraments, and coordinator of apostolic activity; he directs the work of human development required of his community in the scholastic and pedagogical fields, and in cultural, social and cooperative projects; and he bears the principal responsibility in

the overall operation of the work (finance, organization, discipline, public relations, buildings) (AGC21, 52). To carry out these tasks "he undoubtedly possesses true religious authority in respect of all the confreres" (AGC21, 54).

"On their part the confreres clearly demonstrate their determination to be a part of the community by their cooperation, each according to his proper role, in the initiatives undertaken by the community, avoiding any plea to be excused and inclination to passivity. Only by the active participation and by sharing of responsibility by all the members, in fact, can the community be assured of the lasting and effective inspiration needed for the accomplishment of the *Rule of Life* that all have professed. In those cases in which, after an open and patient dialogue, there remains opposition between personal points of view and the decisions of the superior, the individual confrere should accept the outcome with obedience, with the maturity of an adult in the faith remembering the example of the obedience of Christ for the sake of the Kingdom of God" (AGC21, 57).

These directives led the Chapter at another point to revise Art. 94 of the Constitutions (AGC21, 392), so as to make clearer both the importance of shared responsibility and the service of authority. In his concluding intervention the Rector Major observed: "This will help us to remember that we made the vow of obedience not to the community but to the Superior, to whom we submit ourselves in a spirit of faith" (AGC21, 580).

And I think it is clear that what has been said of the Rector can be applied analogically to the Provincial in respect of the Provincial Community.

Finally, at the level of the entire Congregation it is sufficient to quote two fundamental thoughts of Don Bosco. In his spiritual testament we read: "Your Rector is dead. But there will be another elected, who will have care of you and of your eternal salvation. Listen to him, love him, obey him, pray for him as you have done for me." And in an important conference to the Rectors after presenting the first text of the Constitutions

he said: "Let everyone give the Rector Major a helping hand; let them uphold him and help him in every way. Let everyone be united around him", and he went on immediately: "The Rector Major has the Rules; let him not deviate from them, otherwise there will no longer be one centre but two, i.e. that of the Rules and that of his own will. Rather must the Rector Major be the embodiment of the Rules: let the Rules and the Rector Major be as one and the same thing" (MB 12, 81).

In this way Don Bosco reveals what we might call a real 'passion' for unity: between his own charism of Founder, the Rector Major, and the Constitutions he establishes an identity which ensures a living centre of unity for the entire Salesian Family.

FR CAJETAN SCRIVO

2.2 *Councillor for Formation*

PREPARATION FOR PRIESTLY MINISTRY: CONFERRING OF MINISTRIES

It will be useful to briefly call your attention, above all to the attention of provincial councils and communities of formation, the steps in the conferring the ministries of lector and acolyte for the candidates preparing for the priesthood.

The documents which reach the secretary general often show that these ministries are not given their due importance. This is manifested by the fact that they are conferred either at the same time or very close to the diaconate or even omitted in some cases.

It will, therefore, be useful to recall the meaning of these two ministries and the conditions set down by the Church.

1. The Actual Discipline of the Church

As of January 1, 1973 the norms of the Latin Church went into effect. These norms are contained in two Apostolic Letters, *Ministeria Quaedam* (dealing with the ministries of lector and acolytes) and *Ad Pascendum* (norms for the order of diaconate). The liturgical rites were published by the Sacred Congregation for Divine Cult on December 3, 1972. These documents need to be consulted.

2. The Meaning of These Ministries

The meaning of the ministries of lector and acolyte are to be understood in the *ministerial dimension* of the Church itself—community, communion, and participation for the service of charity, the proclamation of the gospel for the sanctification of all. Those who assume these functions must understand their meaning; become mature and nourished through constant ascetical efforts, since to the office and the grace received there ought to be a corresponding witness of life: “know what you do, imitate that which you handle”; “may the exercise of the ministry spur you to a more intense apostolic life.”¹

These ministries are conferred as *commitment and mission for the benefit of the community and of the Church*. In no way are they to be lessened or to be conferred as a reward, or as a stage in the life of a christian, or as a well earned prize called for by an organization, or simply as *a required step without sufficient preparation to the diaconate or priesthood*.

¹ *Rito della Istituzione degli Accoliti*, Editio Typica, Tipografia Poliglotta Vaticana, 1972.

3. Norms and Directives

3.1 *In general*

In the new reform² for the Latin Church two minor orders are retained: *lector* and *acolyte*. Tonsure and the subdiaconate (the functions of the latter are assumed by lector and acolyte) are no longer in use. In the Latin Church these functions are no longer called “minor orders” but “*ministries*.” Their conferring will no longer be called “ordination” but “*installation*”. Only those who have received the diaconate will be, and will be called, clerics.³

3.2 *Functions and duties of lector and acolyte*

3.2.1 *The lector*: The *motu proprio* states:

“The office of the lector, and it is proper to him, is to read the word of God in the liturgical assembly. According it will be his task to read the lessons from the scripture (but not the Gospel) at Mass and at the other sacred functions; when there is no psalmist, he will recite the psalm between the readings; he will announce the intentions at the prayer of the faithful when the deacon or cantor is not present; he is to instruct the faithful in the worthy reception of the sacraments. He may also, when necessary, prepare the faithful who are temporarily appointed to read the scriptures in the liturgical celebration.”⁴

Assiduous meditation on the sacred scriptures, a living love and knowledge of them are the principal duties of the lector.⁵

² PAUL VI, *motu proprio*, *Ministeria Quaedam*, Editio Typica, Tipografia Poliglotta Vaticana, 1972.

³ *ibid.*, Nos. 1, 2, 4.

⁴ *ibid.*, No. 5.

⁵ *ibid.*, No. 5.

3.2.2 *The acolyte: The motu proprio continues:*

“An acolyte is appointed to assist the deacon and to minister to the priest. It is his duty therefore to attend to the service of the altar, to assist the deacon and the priest in liturgical celebration of the Mass. It falls also to him to distribute holy communion, as extraordinary minister, whenever the ministers listed in Canon 845 of the code of canon law are not present, or are themselves unable to distribute holy communion because of sickness or old age, or because they have to perform some other pastoral function at the same time. It can also fall to the acolyte to distribute holy communion when the number of communicants would otherwise be considerable enough to prolong the celebration of Mass unduly.”⁶

It is the duty of the acolyte “to participate in the holy Eucharist with every-increasing fervor; is nourished by it and deepens his understanding of it.”⁷

The *motu proprio* continues:

“He should familiarize himself with everything which pertains to divine worship; its spirit and its inner meaning. He will in this manner be able to offer himself entirely to God and in the church will be an example of gravity and reverence to all. He will also have a sincere love for the mystical body of Christ, the people of God, especially for the weak and the sick.”⁸

3.3 *Obligation of conferring the ministries of lector and acolyte*

3.3.1 The obligation of conferring the ministries of lector and acolyte on *candidates for diaconate and priesthood*, the *motu proprio Ministeria Quaedam* states: “Candidates for the diaconate and the priesthood must receive the ministries of lector and

⁶ *ibid.*, No. 6.

⁷ *ibid.*, No. 6.

⁸ *ibid.*, No. 6.

acolyte and must exercise them for a suitable length of time so as to be better fitted for the future service of the word and of the altar.”⁹

The *motu proprio, Ad Pascendum*, explicitly stresses the last educational stage (*spiritual-ascetical-liturgical*) of the ministries of lector and acolyte for the diaconate and priesthood:

“It is especially fitting that the ministries of lector and acolyte should be entrusted to those who, as candidates for the order of diaconate and priesthood, desire to devote themselves to God and to the Church in a special way. For the Church, which ‘does not cease to take the bread of life from the table of the word of God and body of Christ and offer it to the faithful,’ considers it to be the very opportune that both by study and by gradual exercise of the ministry of the word and of the altar, candidates for sacred orders should through intimate contact understand and reflect upon the double aspect of the priestly office. Thus it comes about that the authenticity of the ministry shines out with greatest effectiveness. In this way the candidates accede to sacred orders fully aware of their vocation, fervent in spirit, serving the Lord, constant in prayer and aware of the needs of the faithful.”¹⁰

3.3.2 *For the candidates to the diaconate and the priesthood it is important to keep in mind:*

— the conferring of the ministries of lector and acolyte is an *obligation; its dispensation is reserved to the Holy See*;¹¹

— that such candidates must “*exercise them* (ministries of lector and acolyte) *for a suitable length of time* so as to be better fitted for the future service of the word and of the altar”;¹²

⁹ *ibid.*, No. 11; Cf. PAUL VI, *motu proprio, Ad Pascendum*, Editio Typica, Tipografia Poliglotta Vaticana, 1972, No. 2.

¹⁰ *Motu proprio, Ad Pascendum*, Introduction.

¹¹ *ibid.*, No. 2; Cf. *Ministeria Quaedam*, No. 11.

¹² *ibid.*, No. 10.

— “*an interval of time* to be determined by the Holy See or the episcopal conference, must elapse between the conferring of the ministry of lector and the conferring of the ministry of acolyte.”¹³ The same is to be said between the ministry of acolyte and the order of the diaconate: “between the ministry of acolyte and the order of the deacon (an interval) must be observed.”¹⁴

The conferring of the ministry of lector and acolyte without there being between them an *interval of some months*, is illicit and irregular. The understanding of these ministries is lost. The same may be said of too short an interval between the ministries of acolyte and diaconate.

4. Ministries and Salesian Vocation

I believe that we must make a last reflection, one hardly mentioned up till now; namely, how is the Salesian lector and acolyte to live his ministry in terms of salesianity; how is the salesian community, like the Church itself in its ministerial role, to receive and value the gift which God has given it through the confrere who is lector or an acolyte?

For the confrere it means for him to live the very ministry which the Church has conferred on him in *terms of the Salesian spirit and mission* to be gradually realized as a pastor-educator.

For the local and provincial community it will mean to feel enriched in its growth for the ministerial service of announcing the gospel and the sanctification especially in the world of the young.

It is a reflection which all of us together must continue to make; one which starts from the clear experience of the ministries which the Church today presents.

¹³ *Ministeria Quaedam*, No. 10.

¹⁴ *Ad Pascendum*, No. 4.

3. DISPOSITIONS AND NORMS

Communications on the Nomination of a Rector

According to our Constitutions the nomination of a rector is made by the provincial with the consent of his council and with the approval of the Rector Major (cf. Const., 183).

The official communication of the nomination of a rector to the interested community will from now on be made by the provincial after he has received the written approval of the Rector Major.

The provincial has to make the same communication in the case of the confirmation of another three-year term of the rector in the same house. For such a confirmation, however, the anticipated approval of the Rector Major is not necessary.

We take the occasion of this disposition to remind the provincials that when a rector is confirmed for a three-year term in the same house the provincials are to notify the secretary general.

When a serious reason warrants it, if the provincial and his council think that an extension of a third term of a rector in the same house is necessary, then a formal request must be made to the Rector Major. In virtue of the pontifical rescript, Cum Admotae (n. 19), he with the approval of the Superior Council can grant the request.

In an indispensable case if it is necessary to ask for the extension of a fourth term of a rector in the same house, the case is presented to the Rector Major who can ask for a dispensation from the Holy See.

4. ACTIVITIES OF SUPERIOR COUNCIL

4.1 *From the Rector Major's Chronicle*

On April 28, at Parma, the Rector Major presided over a cultural reunion of the alumni of that city. Before an audience of 2,000 gathered in the famous Church of St. John — famous for its Corregio frescoes — he delivered a conference on Puebla. On the following day, April 29, he went to the Manfredini College, Este. Here he attended the solemn closing of the centenary, a fitting academic ceremony highlighting the renewal of Catholic schools. On this occasion Fr. E. Viganò contacted and counselled the various groups of confreres, FMAs and students.

During the months, March 23-April 7, the Rector Major visited North America; May 2-10, Ireland and Great Britain. Fr. George Williams, the Regional Councillor, worked out the details of the trip. Father served as his translator. Fr. Joseph Sangalli who met with the FMAs in these countries also accompanied Fr. E. Viganò.

Fr. E. Viganò was welcomed with great joy and cordiality in the houses of California and the provinces of Alberta and Quebec. He presided over the historic celebration of the fiftieth anniversary of Don Bosco College at Newton, New Jersey. He visited the formation communities especially that of the students of theology at Columbus, Ohio. On these visits the Rector Major met Salesians, FMAs, students, cooperators and alumni. His conferences and talks covered a gamut of topics: hope which has its roots in the Risen Christ; the reality of Don Bosco for man and hence for the youth of today; in-depth work in pastoral apostolate, studies and reflections; promotion of vocations; necessity of improving ongoing formation and formation in its initial

stages; dimension of prayer as contemplation, especially for religious in the active life. He discussed special problems with specific groups. At a sport rally and youth assembly he received enthusiastic rounds of applause from the students. In a visit Terence Cardinal Cooke of New York presented a request for Salesian presence among the blacks at Harlem. The request was happily received by the provincial and his council.

On May 2, the Rector Major was in Ireland. He travelled, from Limerick to Dublin and to Knock. The highlight of the visit was Saturday, May 5. The Salesian Family met at the new Marian national sanctuary at Knock. Here more than 5,000 "Salesian pilgrims" gathered around the Rector Major and the Reverend Mother of the FMAs. Fr. E. Viganò was especially impressed by the deep sense of Christian spirit so characteristic of the Irish people. The missionary concern of the province — it has six Salesian centers in South Africa; the African vocational desire expressed by the novices and those confreres in training; the organization and efficiency of the agricultural schools; the solution reached for the formation community at the center of ecclesiastical studies — all these were greatly admired.

On May 6, Fr. E. Viganò was at Glasgow — the first visit of a Rector Major to Scotland. From Scotland he began his visit of the confreres in Great Britain. He visited two centers of formation, Ushaw and Shrigley. The house of formation of Shrigley, well known for its English vocations, is in its fiftieth year. Father then visited important schools and centers of pastoral activity. At the gathering of rectors and of the provincial council fraternal and gentlemanly manifestations were clearly evident. The pastoral apostolate for vocations and interest in Dominic Savio especially pleased the Rector Major.

On May 11, while speaking to the confreres of the Generalate of these events, Fr. E. Viganò pointed out the enthusiasm, the applause and the gratitude accorded to the presence of the successor of Don Boscco in his ministry for unity renewal; that happiness manifested in the Salesian vocation is indeed universal.

This is evidently expressed in Irish, English, Scottish and North American cultures and in all people.

4.2 *Vicar General*

During the month of April the Vicar, Fr. Cajetan Scrivo, visited Brazil and Argentina. During a short stop he met with the confreres of the communities of Rio de Janeiro in the province of Belo Horizonte. He visited the centers of formation: the theological center of Belo Horizonte, the philosophical center at Sao Joao del Rei and the novitiate at Barcacena.

Father C. Scrivo then visited Argentina. Here he held two courses: one on spirituality, the other on updating. Some 160 rectors of Argentina, Uruguay and Paraguay attended. The two courses, each of seven-day duration, took in the presentation and study of the first document, "Salesians, Evangelizers of the Young" of GC 21.

Father met with all the novices of the Argentine provinces who had gathered at the novitiate of San Miguel, La Plata. He also met with the students of philosophy and theology who are doing their studies at Buenos Aires.

After his visit to Argentina he returned to Brazil to take part in a week of updating for the confreres of the Manaus province. The courses were similar to those given in Argentina.

4.3 *Department for Formation*

The Department of Formation with the assistance of other departments held at the Generalate a Marian Week of Spirituality from January 22-27. Nearly 150 members of the Salesian Family representing all Europe reflected on the topic: "Mary Help of Christians, the Renewer of the Salesian Family."

On March 5, the Salesianum, annexed to the Generalate, Rome, began the course of ongoing formation. This course lasted three months since the Salesianum had to be left free to host

the Symposium of European Bishops for the month of June.

With the assistance of Fr. J. Aubry the members of the department have been meeting and working on the drafts of the *Ratio Institutionis* and the *Ratio Studiorum*. It is hoped that the first revision will be presented to the Superior Council in July.

From February 9-10, the Councillor for Formation presided over the meetings of those in charge of formation in the Italian provinces. At the Generalate Fr. J. Dho also held from March 26-28 a meeting for those in charge of pre-novitiate, novitiate and post-novitiate formation in Italy. Both meetings were organized by the department.

During this period Fr. Juvenal Dho attended several meetings in Europe. From February 23-March 5 he visited the centers of formation at Salamanca and at Martí Codolar, Spain. Here he met with those responsible for formation of the students of theology and philosophy. He likewise spoke with the staff members and students. At Madrid Fr. Dho took part in a four-day meeting with the personnel in charge of training for the provinces of Spain and Portugal. During these four days some sixty confreres reflected on the themes: spiritual formation, Salesian dimension of formation, studies, intellectual formation and the apostolate.

From March 9-12, he met with the rectors in Sicily. He also visited the junior seminarians at Dingli, Malta.

Finally in Portugal from March 29-April 7, Fr. J. Dho met with the communities of formation; that of the junior seminarians and that of the students of philosophy-theology. He also chaired a four-day meeting on religious formation which was organized by the Portuguese Federation of Religious.

4.4 Department for Youth Apostolate

The Councillor for Youth Apostolate, Fr. John Vecchi, visited Spain to take part in a conference of Salesians working in parishes.

This meeting was sponsored by the Provincial Conference of Spain and coordinated by the National Committee for Youth Apostolate.

Fr. J. Vecchi attended a meeting of the National Committee during which several points on the subject of animation of the provinces were cleared up. A program of work was set up for the coming years; the program followed the guidelines of GC 21.

The animators for Youth Apostolate belonging to the eight provinces of the region agreed upon basic criteria and likewise on some duties mandated by the last General Chapter.

Father made flying visits through several provinces and met with provincial animators; he also went to visit the junior seminarians.

With the assistance of Fr. Celestine Rivera, a members of the department, special help was rendered to one of the provinces in working out a program on the pastoral educational apostolate.

4.5 Department for the Salesian Family

During the past months, Fr. John Raineri, Councillor for the Salesian Family, took part in a series of programs connected with the salesian family and salesian social communications.

1. Congress V of Latin American Alumni

This Fifth Congress took place at the Don Bosco Technical Institute, Panama, from January 27 to February 1. The topic discussed was: "Ongoing Formation of the Alumni, to Maintain, Deepen and Live the Christian Principles Received at the School of Don Bosco." The general topic was subdivided into three subtopics:

- (1) Formation of salesian alumni for the scope of evangelizing and for the apostolate
- (2) Formation of directors of alumni
- (3) Formation of young alumni.

These arguments which had been treated and discussed at the provincial and national federation levels created lively debates.

Mr. Licenciado José Gonzales Torres, president of the confederation, presided. Present also were: Fr. U. Bastasi, delegate of the federation; Dr. Thomas Natale, secretary general; presidents and delegates of twenty national federations with the exception of Brazil which was represented by Fr. Quilici. To this list may be added: Fr. S. Cuevas, Regional Councillor who accompanied Fr. J. Raineri; the provincials, Fr. Vallino, Bolivia; Fr. Valverde, Ecuador; Fr. Reyes, Paraguay; Fr. Sosa, Peru; Fr. Mellano, Antilles; Fr. Odorico, Venezuela. The Minister of Social Action and the Minister of Education represented the government. Mother provincial, Sr. Ana Mieza, was present; several directresses of the alumnae made valuable contributions as well.

In his opening speech at the Congress, Fr. J. Raineri, traced out the lines of cooperation between the alumni and Salesians and the other groups of the salesian family. His sources were the deliberations of GC 21. The opening as well as the closing speeches of the Congress can be found in the "World Confederation Bulletin." The results are useful for provincials and directors; they will find valuable pastoral directives to animate the alumni.

2. Meeting at Costa Rica with the Rector Major and Provincials of Latin America

Four days were spent to study the theme of the Latin American Conference of Puebla. All the Salesian provincials of Latin America and four mother provincials of the FMAs took part. After the meeting Fr. J. Raineri presented to the entire assembly a program for the animation of the salesian family and a program of the secretary for social communications. This latter program entailed the formation, pastoral apostolate and exchange of ideas and material on social communications according to the deliberations of the GC 21. At this meeting the provincials of the two Latin American regions elected their representatives for the

coordination of personnel for the World Office of Social Communications.

3. Visit to Some American Provinces

Fr. J. Raineri made visits to some provinces of the Americas to keep the provincials abreast with the results of the department and the secretariate of social communications. He visited the provinces of Mexico, Guadalajara, San Francisco, New Rochelle, Caracas, Ecuador, Bogotá, Chile and Buenos Aires. He took part in meetings of provincial councils and commissions entrusted with the various tasks of his field. He met with those responsible at the provincial and national levels to review the activities, programs and problems so as to coordinate the department in the formative, pastoral and promotional fields.

The outstanding need is that of dialogue, exchange of information and collaboration at the initial and training stages of Salesian formation to carry out the aim of the salesians family and social communications.

During this same trip Fr. Raineri took part in the National Council of the Alumni and Cooperators of Argentina and Chile. He likewise attended a gathering of provincial presidents and of councils of alumni and numerous meetings with cooperators, alumni and DBVs. Father spoke on the salesian family and social communications to some salesian communities, groups of FMAs and many formation communities.

4. Meetings with Italian Provincial Delegates

On March 6 Fr. J. Raineri flew back to Italy. During March 10-11 he presided at a meeting of the executive committee of World Office of Cooperators. At the UPS he chaired a three-day study session, March 12-14, on the deliberations of the GC 21 with provincial and national delegates of the salesian family, de-

legates of cooperators and alumni of Italy. The results of these meetings were entered as resolutions for the Salesian Conference of Italian Provincials (CISI) to sensitize the communities and those responsible at the local levels to animate their communities according to the deliberations of GC 21, nos. 65-79.

5. Visits to Spain, Portugal and Switzerland

Fr. Raineri then made visits to Madrid-Alcalá on March 17-19 with similar aims as those of Italy. He met with the national directors and delegates of cooperators, alumni and some delegates of the FMAs and DBVs. The resolutions will be examined by the Spanish Conference.

During the same trip a visit was made to the publishing houses of Barcelona, March 16; Madrid and Oporto on March 20.

Father visited Lugano, Switzerland. He took part in a program featuring freedom in schools in the canton of Ticino. This program was organized by the Swiss alumni with Bishop Javierre of the Sacred Congregation of Catholic Education as a guest speaker. This occasion served as the kick-off for the IV "Eurobosco" to be held at Lugano in 1981.

6. Visit to Poland

On April 3 the Councillor for the Salesian Family attended the meeting of the directors of the Confederation of Alumni. At his meeting several important matters were stressed. Father reviewed the crux of the resolutions taken at the Latin American Congress; approved the annual financial budget of the confederation; examined the program for the Asian Alumni Congress of 1980; encouraged active participation in the Year of the Child and examined the position taken at the World Conference of Catholic Alumni ad Alumnae (OMAAEEC). After these matters were attended to, Fr. J. Raineri flew to Poland. Here he had

a clear picture of the Salesian dynamism for the growth of the salesian family especially among the young who form an apostolic contribution in the Church. He visited the Salesian houses of formation and those of the FMAs. He met with the rectors and parish priests of the two provinces who were making their spiritual retreats at different centers. He had an opportunity to speak to a number of Salesian communities. Father attended a gathering of Workers of Christ the King, a movement founded by Cardinal Hlond whose cause for beatification is being considered.

At the conclusion of the visit Fr. Raineri with the delegate of the Rector Major for Poland and the two provincials, on May 3, took part in the celebration of the feast of the Blessed Virgin of Jasna Gora.

7. Symposium and Study Session for Animators of the Salesian Family

The following members who form the committee: the delegate of the Rector Major for the FMAs; the assistant of the DBVs; the delegate of the confederation of the alumni; the world delegate of the cooperators; Fr. J. Aubry and Fr. M. Midali, met on several occasions to work out a program in preparation for a symposium and study session for animators of the salesian family. This symposium is scheduled for September 8 at Villa Tuscolana, Frascati, Italy. The symposium is intended for those qualified members responsible to direct their respective groups of this salesian vocation.

Towards the middle of July each group will, after having reflected on the main issues, send in the results to the department. The department will gather the results and prepare the work for the September symposium. It is hoped that from this symposium there will emerge competent pastorally orientated salesian animators for "the many who with salesians are bearers of the Founder's desire"; so that we may realize "an animation which, considering its strongly spiritual initial expression demands

'the charism of priestly ordination' ” (cf. SGC, no. 151; GC 21, no. 588; Const. 5: Reg. 30).

8. Secretary for Social Communications

The secretary for social communications has prepared with other members of the staff a program. This program is in compliance with the mandate of GC 21. The secretary has published and sent a *Notebook*, a summary of the program, to the provincials. This program contains plans for the training, animation, link-up and promotion of social communications and salesian information with deadlines for the various programs.

Fr. H. Segneri, the central delegate, has attended several meetings with those responsible for the training of personnel for the mass media. These meetings were held at Porto Alegre and Buenos Aires. He visited centers of Porto Alegre, Belo Horizonte and Sao Paulo.

The secretary continues his interest in salesian information on social communications. The results and findings of the program either sent in or brought back by the superiors will be examined during the plenary session of the superior council for the months of June through August. After the data have been examined, a schedule of projects and responsible personnel for social communications in the Congregation will be compiled.

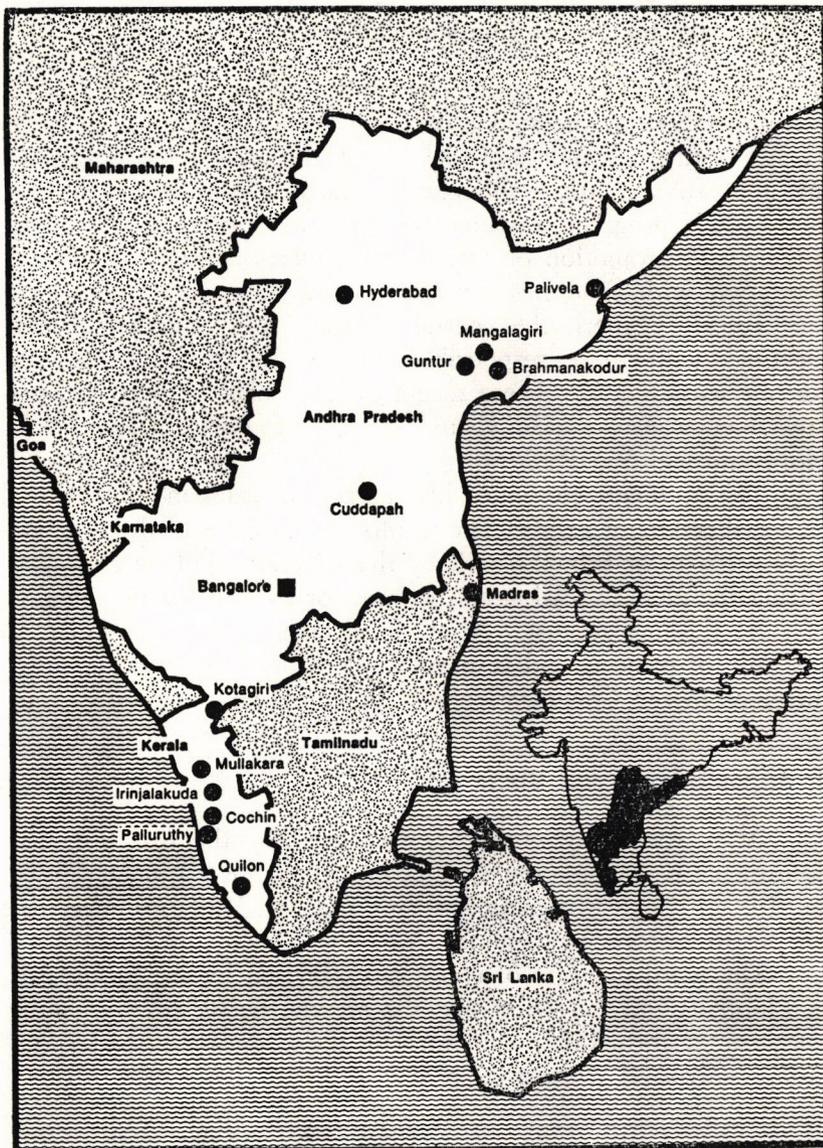
9. Appointments and Visits

After consulting with the Rector Major the following appointments of cooperators have been made: Miss Annabel Clarkson for the English speaking regions and Mr. Willy Baumgartner for North Europe.

The word delegate of cooperators invited by the provincials of Ljubljana and Zagreb visited the rectors, parish priests, young salesians in formation, animators of the cooperators and other groups entrusted with salesian activities.

5. DOCUMENTS AND NOTICES

5.1 *The New Province of Bangalore*



INDIA

Province of Bangalore

Sacred Heart of Jesus

Canonically erected with decree of March 19, 1979

Provincial: Fr. Thomas THAYIL

Vicar: Fr. Joseph KAVILPURAIDATHIL

Economer: Fr. Matthew UZHUNNALIL

Councillors: Fr. John LENS

Fr. Matthew MARUVATHRAIL

Temporary address of provincial residence:

Kristu Jyoti College

Bangalore 560 036

India

Telephone: 58212

Houses of the new province:

- BANGALORE: *Kristu Jyoti College*
- COCHIN: *Don Bosco Oratory* with dependent centers:
 - COCHIN PALLURUTHY: *Don Bosco Welfare Center*
 - CHEGALAM: St. Joseph Parish
 - QUILON: St. Stephen's Parish
- CUDDAPAH: St. Anthony's Industrial Institute with dependent centers:
 - HYDERABAD: St. Theresa's Church
- GUNTUR: St. Michael's Industrial School with dependent centers:
 - GUNTUR MANGALAGIRI: Don Bosco Prem Nivas
 - BRAHMANAKODUR: Catholic Church
 - PALIVELA: Sacred Heart Church
- IRINJALAKUDA: Don Bosco High School

- KOTAGIRI: Mount Don Bosco
- MULLAKARA: Don Bosco High School
- PALIVELA: (to be opened)

5.2 *Appointment*

New Provincial

According to article 169 of the Constitutions the Rector Major with his Council has named as provincial:

Fr. Matthias Lara Diez for the Province of Bilbao, Spain.

5.3 *Missionary Personnel for 1978*

1. *New Missionaries for 1978*

- 1.1 During the year of 1978, 45 Salesians left for the missions: 26 priests, 9 brothers and 10 clerical students.
- 1.2 Our missionaries came from the following countries: Belgium 1 (1.0.0); France 4 (4.0.0); Ireland 1 (1.0.0); Italy 15 (10.2.3); Mexico 1 (1.0.0); Middle East 1 (1.0.0); Phillipines 1 (1.0.0); Poland 5 (3.0.2); Portugal 2 (0.2.0); Spain 12 (2.5.5.); Yugoslavia 2 (2.0.0).
- 1.3 Of this number 21 (14.6.1) were sent to Latin America; 18 (9.2.7) to Africa; 6 (3.1.2) to Asia.
Five missionaries reached Brazil; 4 Central Africa; 4 the Middle East (3 will be destined for Africa); 4 Mexico; 3 Bolivia; 3 Cape Verde; 3 Marocco; 2 Argentina; 2 Japan; 2 Perú; 2 Zaire.
One missionary was sent to the following nations: Chile, Columbia, Ecuador, Ethiopia, Gabon, Macao, Paraguay, South Africa, Philippines for Timor, Thailand and Venezuela.
- 1.4 These provinces have contributed the following numbers: Lodz, Poland, 5; Milan, Paris and Verona 4 each; Barcellona,

Bilbao, Leon, Madrid, Napoli and Venice 2 each. Each of the following provinces contributed one missionary: Belgium (North), Ireland, Italy (Central), Mexico (Mexico), Middle East, Phillipines, Roman-Sardinia, Valencia (Spain), Ljubljana, Zagreb (Yugoslavia).

Our missionaries have come from 10 nations and 21 different provinces; they were sent to 22 provinces and 22 different countries.

2. *Requests for Missionaries*

- 2.1 During the year 1978 more than 80 confreres requested to be sent to the missions.
- 2.2 From January 1, 1979 to date (May 15, 1979) 47 requests have reached the Rector Major's desk: 23 priests, 1 deacon, 1 brother, 15 clerical students and 7 novices.
- 2.3 It is worthy of note that 22 of those requests came from India and 2 from the Phillipines.
- 2.4 While it is evident that a good number of those who have made their requests cannot leave for the missions for reasons of their studies, yet we hope that others will make requests. Now more than ever the words of Our Divine Lord ring true: "The harvest is plentiful, but the laborers are few."

3. *Invitations for Missionaries*

- 3.1 Every month there are requests from bishops of Africa for missionary personnel.
- 3.2 Within the next few months definite plans will be taken for a Salesian presence in Liberia, Benin and Senegal. Our presence at Addis Abeba is also being considered. The Superior Council will pronounce itself on requests made from Sudan and Kenya.
- 3.3 After the visit of Fr. G. Williams to Papua-New Guinea, the Provincial of the Phillipines was invited to make an on

the spot visit to study the requests and the possibility of our presence amid those promising and primitive people. Our presence is not only a possibility but advisable and urgent.

- 3.4 During the month of January 1979, a priest confrere went from Australia to the western side of the Island of Samoa. Here he worked at a school and a youth center in the meantime studying the possibility of our presence among the young people of the island.

Two priest confreres from India have already been slated for this mission should we decide by the coming fall to enter this field.

4. *Conclusions*

- 4.1 It is disconcerting and a motive of serious reflection when one considers the problems of the missions. Looking at the entire missionary picture of Asia and Africa in terms of statistics we find that 96.3% of Asia and 72.15% of Africa is non-Christian.

Catholics of Africa comprise 12.2% of the population, while Asia only 2.6%. In other words, the non-Catholics total more than 2 billions — Asia with 2,218,571,000; Africa with 313,357,000. It is worthy of note that while Europe averages 5.4 priests for every 10,000 inhabitants, for Latin America it is only 2.0, Africa 0.4 and Asia 0.1.

- 4.2 More than a century ago the great missionary Lavigerie searched for volunteers with the invitation which is more discouraging than inviting: "I need men of faith and courage. I can only promise poverty, trials and sufferings of every kind. It is exactly this which gives me the courage to ask for personal sacrifice."

- 4.3 The Church even today needs men of such caliber. Thank God that there are such men in the Congregation. To

this end the GC 21 has desired to push the new frontier of our missionary presence and of renewal of the confereres to the sorrow-filled appeal of Our Divine Lord.

5.4 Ten Years of Fraternal Solidarity

1. On March 1969 the first contribution to the Fraternal Solidarity Fund was made to the Economer General. The sum of L. 150,000 by the Don Bosco Institute, Borgomanero, was soon followed by another of L. 500,000 by the Bearzi Institute, Udine.

2. On March 1979 — exactly ten years after — the contributions to the fund have reached the sum of L. 733,033,294.

The distributions are as follow:

Africa: L. 63,000,000 (plus)

Latin America: L. 300,000,000

Asia: L. 210,000,000 (plus)

The remaining sum has been distributed to Eastern European countries and non-Salesian works over the world.

3. What follows is a province by province account of the total contributions received and distributed. Anonymity is kept by the prefixed-initials.

Province	Contributions received (1)	Contributions distributed (2)
XA (3)	19.996.040 (4)	36.590.352 (4)
XB	3.850.000	19.222.600
XC	2.500.000	3.032.000
XD	1.000.000	20.235.193
XE	1.068.125	6.100.000
XF	690.000	17.492.150
XG	10.565.145	25.883.000
XH	4.370.000	21.711.750

(1) Sum sent by province to Center for Solidarity Fund

(2) Sum sent by Center to province

(3) Conventional prefixed-initial

(4) Sum in Italian Lire

Province	Contributions received	Contributions distributed
XI	560.000	112.000
XJ	—	3.600.000
XK	30.113.430	—
XL	19.249.863	—
XM	18.105.410	2.890.000
XN	1.452.940	3.564.300
XO	5.320.000	29.974.000
XP	1.170.000	32.445.135
XQ	9.193.000	51.642.900
XR	4.130.000	—
XS	1.119.139	500.000
XT	1.900.000	—
XU	1.300.000	—
XV	3.040.000	—
XW	40.194.105	1.000.000
XX	11.758.100	—
XY	8.964.000	2.825.000
XZ	19.815.000	—
YA	56.335.000	—
YB	11.026.050	—
YC	10.027.000	2.450.000
YD	38.435.280	—
YE	48.488.000	1.000.000
YF	1.374.000	—
YG	—	6.187.500
YH	—	7.600.000
YI	1.030.000	27.489.000
YJ	3.160.500	21.735.750
YK	6.411.000	9.740.000
YL	10.805.214	1.950.000
YM	3.585.500	2.317.500
YN	167.000	1.590.000
YO	—	1.208.450
YP	942.000	—
YQ	3.358.780	—
YR	2.117.719	—
YS	32.760.000	1.000.000
YT	8.227.000	26.564.500
YU	12.418.020	8.304.305
YV	1.200.000	15.254.190
YW	—	15.877.300
YX	1.500.000	11.080.000
YY	138.000	3.500.000
YZ	13.557.500	2.737.000
ZA	2.152.540	12.060.000
ZB	502.600	2.500.000
ZC	2.720.000	7.375.000
ZD	39.719.800	—
ZE	798.750	15.349.000

Province	Contributions received	Contributions distributed
ZF	1,808,500	8,800,000
ZG	—	1,500,000
ZH	—	7,800,000
ZI	2,997,740	10,400,000
ZJ	5,685,666	—
ZK	3,656,700	500,000
ZL	700,000	—
ZM	4,798,342	—
ZN	8,007,399	—
ZO	6,248,750	—
ZP	5,321,000	—
ZQ	29,419,206	1,021,286
ZR	78,553,270	—
ZS	2,851,875	10,469,300
ZT	1,000,000	11,067,000
ZU	13,545,625	500,000
ZV	500,000	16,198,000
ZW	10,035,000	32,882,427
ZX	50,000	7,672,500
ZY	500,000	30,723,400
ZZ	—	1,450,000
OA	—	4,495,000

Our missionaries are grateful for these generous contributions which have been instrumental in carrying out evangelical projects and humanitarian assistance.

Good has been done not only to those who have benefitted but also to those who have given in a spirit of fraternal solidarity.

5.5 Fraternal Solidarity (28th Report)

1. CONTRIBUTING PROVINCES

AMERICA

Argentina, Buenos Aires	L. 8,350,000
Argentina, Bahía Blanca	1,209,176
U.S.A., West	8,175,000

ASIA

India, Bombay 500,000

EUROPE

Belgium, South 561,000

Italy, Adriatic 50,000

Italy, St. Mark 7,600,000

Holland 14,552,400

*Total contributions from November 23, 1978-
May 15, 1979* 40,997,586

Cash on hand 48,888

Sum distributed on May 15, 1979 41,046,474

2. DISBURSEMENT

AMERICA

Argentina, Cordoba: hospital needs L. 3,150,000

Antilles, Haiti: feeding and education of
poor children 500,000

Argentina, Bahia Blanca: support of mis-
sionary 1,000,000

Argentina, Bahia Blanca: for a poor parish
and Youth Center at Trelew 1,000,000

Brazil, Campo Grande: catechetical center 500,000

Brazil, Manaus: for the Holy Family Mis-
sion 1,300,000

Chile, Puntarenas: for a scholarship 835,000

Colombia, Ariari, Puerto Lleras: work
equipment 500,000

Ecuador: scholarship for missiology 1,000,000

Mexico, Mexico: scholarship 1,000,000

Uruguay, Las Piedras: various needs 900,000

ASIA

Burma, Prefecture of Lashio (from Holland)	4,172,000
Korea: (from the United States, West)	100,200
India: Calcutta: for a parish (Holland)	1,041,000
India: Calcutta: for catechetical equipment for the festive oratory of Sonada	500,000
India: Gauhati: for the poor farmers of Umsning	500,000
India, Gauhati: for the development of the Haflong mission	1,000,000
India, Gauhati, Damra: for the construction of chapels in the villages	1,000,000
India, Gauhati: for the lepers of Nongpoh and Tura	1,000,000
India, Gauhati: for the house of theology of Mawlai (from Holland)	416,000
India: Gauhati, Bengtol: support of young natives	1,000,000
India: Madras, Tiruvannamalai: for cassettes for the young	1,000,000
India: Gauhati, Golaghat: for needs of the mission (from Holland)	1,077,500
India: Madras, Madurai: for the school destroyed by cyclone	1,000,000
India: Madras, Brahamanakodur, for the construction of a chapel	1,000,000
India: Madras, Pulianthope: for the poor of the parish	300,000
India: Madras, Veeralur: for the economically and socially deprived	500,000
India: Madras, Poonamallee: medicine for the poor sick	500,000
Middle East: for the restoration of the church, Nazareth	1,000,000

Philippines, Cebu: for Pasil (from Holland)	4,172,500
Philippines, Manila: for Tondo (from Holland)	4,172,500
EUROPE	
Italy: for medical assistance to a priest	500,000
Italy: youth apostolic activity	400,000
<i>Total disbursement from November 23, 1978 and May 15, 1979</i>	L. 41,037,600
<i>Cash on hand</i>	8,874
<i>General Total</i>	L. 41,046,474
3. GENERAL CONTRIBUTION OF FRATERNAL SOLIDARITY FUND	
<i>Sum reached by May 15, 1979</i>	L. 734,103,284
<i>Sum distributed by same date</i>	734,094,420
<i>Sum on hand</i>	8,874

5.6 Statistics of Personnel

Up to December 31, 1978

	PROFESSED							Novices		
	Priests	Deacons	Permanent Deacons	Brothers		Clerics		TOTAL	Clerical	Brothers
				Perpetually Professed	Temporarily Professed	Perpetually Professed	Temporarily Professed			

Houses dependent on the Rector Major

Rome, Generalate	61			22				83		
Rome, University	87			18				105		
Turin, Mother House	33			23				56		

Italian and Middle East Region

Adriatic (Ancona)	156	1		40	2	1	2	202		
Central (Turin)	213	5	1	159	7	6	11	402	1	1
Liguria-Tuscany (Genova)	199	6		60		7	3	275	1	
Lombardy-Emilia (Milan)	343	7		86	3	9	9	457	1	1
Southern (Naples)	282	4	2	63	4	9	16	380	4	
Novara-Swiss (Novara)	191	3		71	2	5	2	274	1	1
Roman-Sardinian (Rome)	285	9	1	81	2	22	26	426	4	4
Sicilian (Catania)	342	3		48	2	14	36	445	6	2
Subalpine (Turin)	343	8		111		16	16	494	2	2
Venetian (Mogliano-Ven.)	210	2	1	70	1	12	15	311		
Venetian West (Verona)	203	1	2	58	1	10	6	281		
Middle East (Bethlehem)	113		1	37		9	5	165		1

Central European Region and Central Africa

Austria (Vienna)	143			21	1	4	7	176	3	
Belgium North (Brussel)	217	1		26	1	1	20	266	3	
Belgium South (Bruxelles)	113			9		1	6	129		
France South (Lyon)	147			33		5	1	186	3	1
France North (Paris)	224	1		36	1	1	5	268	3	1
Germany North (Cologne)	127			41	6	3	7	184	2	2
Germany South (Munich)	171	5		84	6	1	21	288	4	2
Jugoslavia Slov. (Ljubljana)	97	5		24	1	5	35	167	5	
Jugoslavia Croat. (Zagreb)	75	2		9	1	9	19	115	2	
Holland ('s-Gravenhage)	75	1		35	1	1	2	115	1	
Behind Iron Curtain										
Afr. Central (Lubumbashi)	127			21	3	2	12	165	4	2

	PROFESSED								Novices	
	Priests	Deacons	Permanent Deacons	Brothers		Clerics		TOTAL	Clerical	Brothers
				Perpetually Professed	Temporarily Professed	Perpetually Professed	Temporarily Professed			

Provinces dependent on Rector Major through delegate

Poland North (Lodz)	335	5		44	3	7	89	483	34	
Poland South (Krakow)	304	3		29	1	1	59	397	15	1

Iberian Region

Barcelona	198	6		51	2	17	35	309	2	
Bilbao	129	1	1	62	9	26	62	290		
Córdoba	146			12	1	6	6	171	2	
León	183	2		69	16	13	38	321		4
Madrid	251	4	2	106	42	25	65	495	15	14
Seville	156		1	44	1	4	12	218	1	1
Valencia	177	5		41	3	13	25	264	2	1
Portugal (Lisbon)	121	2	1	60	4	14	7	209	3	1

English Speaking Region

Australia (Oakleigh)	72	4		25		4	13	118	3	
Great Britain (Oxford)	170	4		31	3	9	15	232	10	
Ireland (Dublin)	125	1		25	1	2	22	176	10	1
U.S. (New Rochelle)	189	8		59	8	12	48	324	18	5
U. S. (San Francisco)	95	2		36	3	10	18	164	4	

Latin America: Atlantic Region

Argentina										
Bahía Blanca	151	3		18	2	3	8	185	2	
Buenos Aires	199	3		23	1	5	32	263	6	
Córdoba	134	1		13			18	166	3	
La Plata	98			16		2	4	120	6	
Rosario	118			20		1	11	150	6	1
Brazil										
Belo Horizonte	127	1		31		2	21	182	4	
Campo Grande	123	2		27	1	5	19	177	5	
Manaus	91			25	3	4	14	137	1	
Porto Alegre	94	4		13	1	3	13	128	8	
Recife	68			22	2	1	9	102	2	
Sao Paulo	134			31	1	8	39	213	4	
Paraguay (Asunción)	65	1		9	1	3	4	83	4	
Uruguay (Montevideo)	138	4		13	1		6	162	3	

	PROFESSED							Novices		
	Priests	Deacons	Permanent Deacons	Brothers		Clerics		TOTAL	Clerical	Brothers
				Perpetually Professed	Temporarily Professed	Perpetually Professed	Temporarily Professed			

Latin America: Pacific-Caribbean Region

Antilles (Santo Domingo)	118	1		22	1	1	27	170	8	
Bolivia (La Paz)	64	1		18	1	4	11	99	2	
Central Am. (S. Salvador)	127			26	2	5	24	184	12	1
Chile (Santiago)	155	1		30	1	8	24	219	13	1
Colombia (Bogotá)	130			48		4	18	200	3	
Colombia (Medellín)	94			23		5	11	133	12	
Mexico (Guadalajara)	98	1		12		9	15	135	3	
Mexico (Mexico)	82			13		3	22	120	5	
Perú (Lima)	110	4		16		1	13	144	6	
Venezuela (Caracas)	192	2	1	34	3	5	26	263	10	
Ecuador (Quito)	181	1		38		7	26	253	15	3

Asia

China (Hong Kong)	109			48	1	7	4	169	2	
Phillipines (Makati)	85			20	7	8	82	202	12	
Japan (Tokyo)	103	1	1	25	1	5	4	104	3	
India: Bombay	62			15	5	24	49	155	19	
Calcutta	112			28	7	26	66	239	22	2
Gauhati	140	1		34	8	29	120	332	24	10
Madras	213	2		39	15	27	123	419	29	2
Korea (Seoul)	17	1		6		2	1	27		
Thailand (Bangkok)	56	2		13	1	7	13	92	4	
Vietnam	19	4		9	4	34	39	109		

TOTAL	11.035	152	15	2.758	212	574	712	16.458	427	62
-------	--------	-----	----	-------	-----	-----	-----	--------	-----	----

5.7 Directory, 1979, First Volume: Corrections and Updating

Change the telephone numbers of:

- p. 79 Frascati Capocroce: 942.03.94
- p. 80 Frascati Lituani: 942.05.07
- p. 169 Giel: (33) 35.01.02
- p. 169 Montesson: 952.03.80
- p. 170 Paris Aligre: 345.68.75
- p. 172 Paris Turbigo: 274.10.23
- p. 173 Fribourg: 24.19.77

Correct addresses of:

- p. 168 Caen: add 60, rue d'Hérouville
- p. 169 Epron; Foyer Père Robert
Cédex J 15
Epron
14610 Thaon
- p. 169 Giel: E.S.A.T.
Giel
61210 Putanges
- p. 172 Paris Residence Don Bosco: Résidence Don Bosco
393 bis, rue des Pyrénées
75020 Paris
- p. 173 Saint Dizier: Estic
1 bis, rue du Maréchal de Lattre de Tassigny
B.P. 3
52101 Saint Dizier
- p. 173 Fribourg: *Africanum*
Route de Vignattaz, 57
CH - 1700 Fribourg
- p. 272 Gerona: Casa Salesiana
P. San Juan Bosco, 1
Gerona
- p. 413 Macau: Instituto Salesiano
P.O. Box 455
Macau
- p. 417 Cebu Lawa-An: Don Bosco Missionary Seminary
Lawa-an, Talisay, Cebu 6453
Phillipines
(Please note that Lawa-an is the name of a district,

Talisay of a zone and Cebu, island and province. Cebu is written without an accent.)

Corrections:

Antonini Alfonso, priest: in community of Roma Tuscolana
Guerriero Antonio, priest: in community of Casa Generalizia
Pianazzi Archimede, priest: *pro tempore* in Shillong
Rasmussen Arigo, priest: in community of Casa Generalizia
Romaldi Renato, brother: in community of Casa Generalizia
Zanardini Giuseppe, priest: in province of Paraguay, Colegio Salesiano Sagrado Corazón, Asunción

Deletions:

Confreres whose information has been sent in according to instructions given in ASC (Cf. "Dispositions and Norms", ASC. no. 291, 3.1).

Confreres whose names appear in ASCs under "*Deceased Confreres.*"

Confreres who entered diocesan clergy: Goggi Attilio, Tuzzolino Filippo, Wiera Stefano.

Confreres who have obtained dispensation from vows: Alonso Giovanni, Alvaro Rodrigo, Angelino Alberto, Cantarella Antonio, Dockweiler Ermanno, Espejo Alberto, Fenoglio Michele, Guedes Aginaldo, Gutierrez Raimondo (Leon), Martin Ges (Martin), Mujica Luigi, Pereira Ignazio, Santamarta Filippo, Poltronieri Ilario, Uthai Giuseppe.

Confrere who terminated his vow: Vidacič Nicola.

Suspension:

The two following houses have ceased operation:

Saarbrucken, p. 181

Sevilla-Macarena, p. 318.

5.8 Deceased Confreres

AGRA Anthony, priest; b. Palmares, Pernambuco-Brazil, 10.5.1899; d. Niteroi, Brazil, 15.2.1979 at 80 yrs; 58 prof; 50 yrs. priest.

BAJUK Anthony, priest; b. Bozjakovo, Jugoslavia, 1.3.1913; d. Zagreb, Jugoslavia, 2.2.1979; 66 yrs; 46 prof; 36 yrs. priest.

BAQUERO Joseph, priest; b. Cieza, Murcia, Spain, 25.3.1910; d. Villena, Spain, 1.2.1979; 69 yrs; 50 prof; 38 yrs. priest.

BARONE Biagio, priest; b. Foglizzo, Turin, 2.2.1902; d. Sordevolo, Vercelli, 8.3.1979; 77 yrs; 60 prof; 50 yrs. priest.

BEJNAROWICZ John, priest; b. Grasnogorka, Poland, 16.2.1931; d. Szczecin, Poland, 9.12.1978; 37 yrs; 27 prof; 16 yrs. priest.

BRIGATO Joseph, Bro.; b. Bedizzole, Brescia, 21.1.1912; d. Brescia, 12.3.1979; 67 yrs; 31 yrs. prof.

BUSON Luciano, priest; b. S. Pietro Vimirano, Padova, 10.5.1929; d. Conselve, Padova, 30.1.1979; 49 yrs; 32 prof; 21 yrs. priest.

CABRINI William, priest; b. S. Sisto, Reggio Emilia, 11.3.1892; d. Ramos Mejia, Argentina, 21.2.1979; 87 yrs; 71 prof; 64 yrs. priest; provincial 13 yrs.

CAPECCHI Lawrence, Bro.; b. Borgo S. Lorenzo, Firenze, 21.3.1912; d. Genova-Sampierdarena, 22.3.1979; 67 yrs; 44 yrs. prof.

CLEGG Henry, priest; b. Accrington, Great Britain, 29.10.1903; d. Cowley, Oxford, Great Britain, 25.4.1979; 75 yrs; 58 prof; 48 yrs. priest.

COLL Joseph, Bro.; b. Estach, Lerida, Spain, 8.11.1910; d. Barcelona, Spain, 16.3.1979; 68 yrs; 50 yrs. prof.

DA ROLD Henry, priest; b. Belluno, 26.5.1914; d. Loreto, Ancona, 8.4.1979; 65 yrs; 47 prof; 38 yrs. priest.

DOMITROVITSCH Stephen, priest; b. Sumetendorf, Austria, 19.10.1906; d. San Paulo, Brazil, 18.2.1979; 72 yrs; 49 prof; 41 yrs. priest.

FILUSTEK Ladislaus, priest; b. Povazska, Czechoslovakia, 7.5.1907; d. Lima, Peru, 16.2.1979; 55 yrs; 34 prof; 25 yrs. priest.

GRIGNON Albert, priest; b. Quedillac, France, 29.10.1924; d. Caen, France, 29.3.1979; 55 yrs; 34 prof; 25 yrs. priest.

JESTIN Andrew, priest; d. Plouguerneau, Finistère, France, 22.8.1930; d. Angers, France, 1.3.1979; 48 yrs; 28 prof; 15 yrs. priest.

LECOMTEG Julius, priest; b. Gien, France, 9.5.1910; d. Dormans, France, 23.3.1979; 68 yrs; 45 prof; 42 yrs. priest.

LENDVAY Julius, priest; b. Goganfa, Hungary, 27.7.1903; d. Sumeg, Hungary, 20.4.1979; 76 yrs; 52 prof; 45 yrs. priest.

LUONI Celso, Bro.; b. Busto Arsizion, Milan, 6.11.1903; d. Genova-Sampierdarena, 12.1.1979; 75 yrs; 54 prof.

MOLINA Emanuel, priest; b. Pichi Leufú, Argentina, 29.1.1905; d. Bahia Blanca, Argentina, 28.3.1979; 74 yrs; 57 prof; 46 yrs. priest.

- MONTI Louis, priest; b. Mazzé, Turin, 13.6.1904; d. Genoa-Quarto, 21.4.1979; 74 yrs; 55 prof; 47 yrs. priest.
- PAGNIN Marcellus, priest; b. Camin, Padova, 20.1.1927, 26.3.1979; 52 yrs; 33 prof; 23 yrs. priest.
- PEREIRA Joseph, priest; b. Aracajú, Brazil, 1.9.1911; d. Lorena, Brazil, 24.1.1979; 67 yrs; 50 prof; 41 yrs. priest.
- PEREZ Emanuel, priest; b. S. Pedro de la Mezquita, Orense, Spain, 1.1.1887; d. Valencia, Spain, 18.3.1979; 92 yrs; 70 prof; 60 yrs. priest.
- PRIETO Emanuel, Bro.; b. Sandianes, Orense, Spain, 8.12.1890; d. Malaga, Spain, 30.10.1978; 88 yrs; 65 yrs. prof.
- PRIMO Joseph, Bro.; b. Pinerolo, Turin, 28.12.1907; d. Luserna S. Giovanni, Turin, 3.4.1979; 71 yrs; 31 yrs. prof.
- PULEO Joseph, priest; b. Misterbianco, Catania, 10.6.1917; d. Pedara, Catania, 17.2.1979; 61 yrs; 44 prof; 34 yrs. priest.
- RAUCO Mario, Bro.; b. Leonessa, Rieti, 7.8.1916; d. Leonessa, Rieti, 8.1.1979; 62 yrs; 33 yrs. prof.
- ROLDAN Julian, Cl; b. Cuenca, Spain, 25.2.1948; d. Alcoy, Spain, 10.3.1979; 31 yrs; 12 yrs. prof.
- ROUMMAN Spiridion, priest; b. Beirut, Lebanon, 14.12.1884; d. Bethlehem, Israel, 11.2.1979; 94 yrs; 74 prof; 65 yrs. priest.
- SCAMPINI Joseph, priest; b. Busto Arsizio, Milan, 27.10.1932; d. Rome, 25.4.1979; 46 yrs; 38 prof; 18 yrs. priest.
- SCHMIDT Michael, priest; b. Dorog, Hungary, 20.12.1906; d. Szombathely, Hungary, 16.2.1979; 72 yrs; 58 prof; 47 yrs. priest.
- SCOLARO Anthony, priest; b. Montagnana, Padova, 26.8.1935; d. Juareté, Amazonas, Brazil, 1.4.1979; 43 yrs; 26 prof; 16 yrs. priest.
- SINISI Vincent, priest; b. Venosa, Potenza, 7.8.1921; d. Palermo, 26.3.1979; 57 yrs; 41 prof; 30 yrs. priest.
- SPINEK Victor, priest; b. Piotrowice, Poland, 23.11.1900; d. Jaciazek, Poland, 5.12.1978; 78 yrs; 52 prof; 33 yrs. priest.
- TARRUELL Gaetano, priest; b. Cervera, Spain, 6.6.1912; d. Guayaquil, Ecuador, 15.4.1979; 67 yrs; 50 prof; 39 yrs. priest.
- TEKIEN Casimir, Bro.; b. Zuclelec, Poland, 8.1.1911; d. Sabinowo, Poland, 24.10.1978; 76 yrs; 38 yrs. prof.
- TRAZZERA Salvator, Bro.; b. Randazzo, Catania, 6.11.1913; d. Palermo, 11.2.1979; 65 yrs; 44 yrs. prof.
- TREGGIA Alfred, priest; b. Vedrana, Bologna, 11.4.1881; d. La Spezia, 23.4.1979; 98 yrs; 76 prof; 69 yrs. priest.
- VIET Anthony, priest; b. Pfaffschwende, Saxony, Germany, 14.12.1884; d. Recife, Brazil, 9.8.1978; 94 yrs; 69 prof; 62 yrs. priest.
- WOLLASTON Douglas, priest; b. Sittwe, Burma, 11.12.1902; d. Shillong, India, 17.1.1979; 76 yrs; 54 prof; 48 yrs. priest.



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

January 8

Brother: **Rauco Mario** † Leonessa, Rieti, 1979: 62 yrs.

January 12

Brother: **Luoni Celso** † Genova-Sampierdarena, 1979: 75 yrs.

January 17

Fr. **Wollaston Douglas** † Shillong, 1979: 76 yrs.

January 24

Fr. **Pereira Joseph** † Lorena, Brazil, 1979: 69 yrs.

January 30

Fr. **Buson Luciano** † Conselve, Padova, 1979: 49 yrs.

February 1

Fr. **Baquero Joseph** † Villena, Spain, 1979: 69 yrs.

February 2

Fr. **Bajuk Anthony** † Zagreb, Jugoslavia, 1979: 66 yrs.

February 11

Fr. **Rounman Spiridon** † Bethlehem, Israel, 1979: 94 yrs.

Brother: **Trazzera Salvador** † Palermo, 1979: 65 yrs.

February 15

Fr. **Agra Anthony** † Niteroi, Brazil, 1979: 80 yrs.

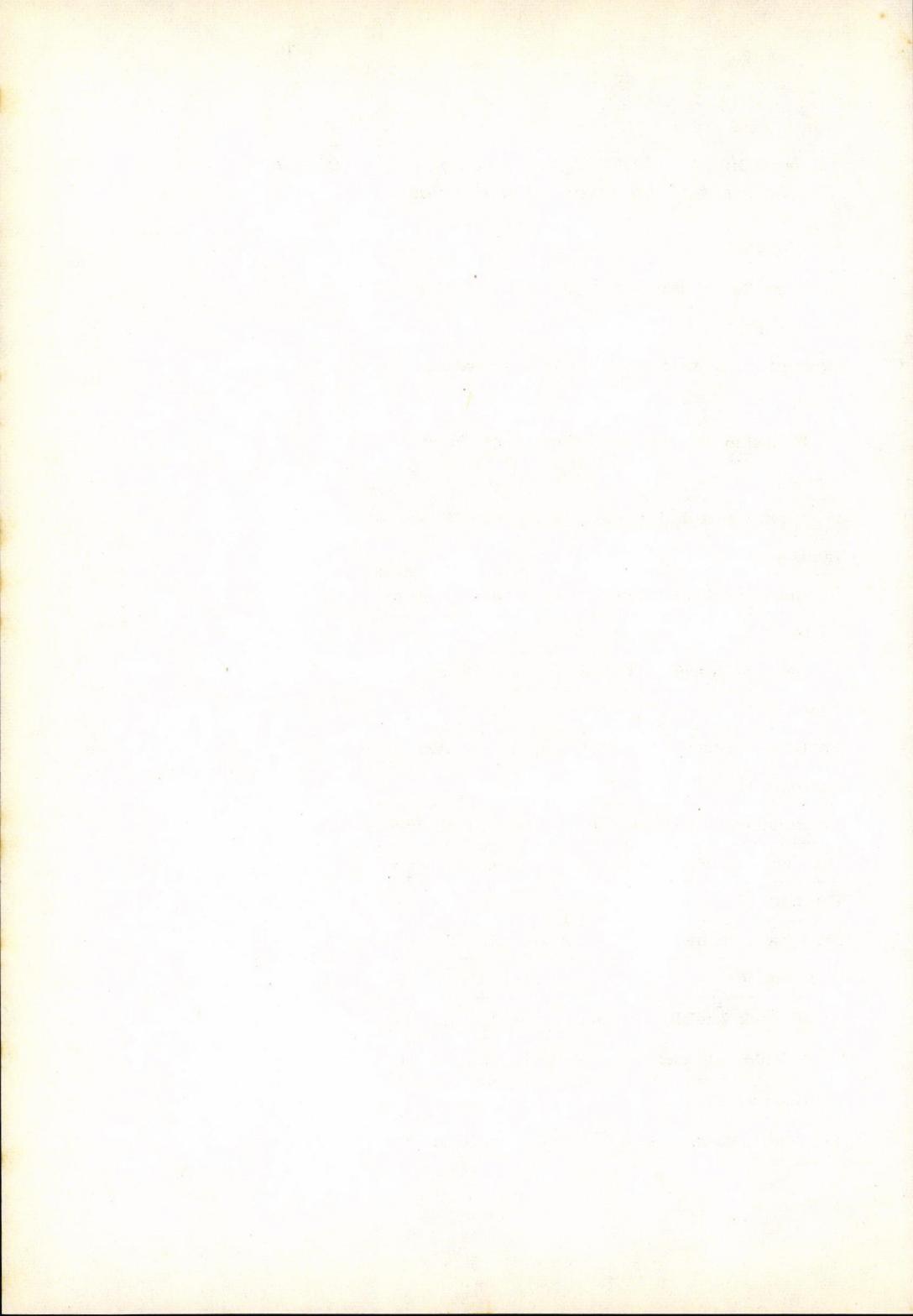
February 16

Fr. **Filustek Ladislaus** † Lima, Perú, 1979: 72 yrs.

Fr. **Schmidt Michael** † Szombathely, Hungary, 1979: 72 yrs.

February 17

Fr. **Puleo Joseph** † Pedara, Catania, 1979: 61 yrs.



February 18

Fr. **Domitrovitsch Stephen** † S. Paulo, Brazil, 1979: 72 yrs.

February 21

Fr. **Cabrini William** † Ramos Mejia, Argentina, 1979; 97 yrs; provincial 13 yrs.

March 1

Fr. **Jestin Andrew** † Angers, France, 1979: 48 yrs.

March 3

Fr. **Barone Biagio** † Sordevolo, Vercelli, 1979: 77 yrs.

March 10

Cl. **Roldan William** † Alcoy, Spain, 1979: 31 yrs.

March 12

Brother: **Brigato Joseph** † Brescia, 1979: 67 yrs.

March 16

Brother: **Coll Joseph** † Barcelona, Spain, 1979: 68 yrs.

March 18

Fr. **Perez Emanuel** † Valencia, Spain, 1979: 92 yrs.

March 22

Brother: **Capecchi Lawrence** † Genova, Sampierdarena, 1979: 67 yrs.

March 23

Fr. **Lecomte Julius** † Dormans, France, 1979: 68 yrs.

March 26

Fr. **Pagnin Marcellus** † Padova, 1979: 52 yrs.

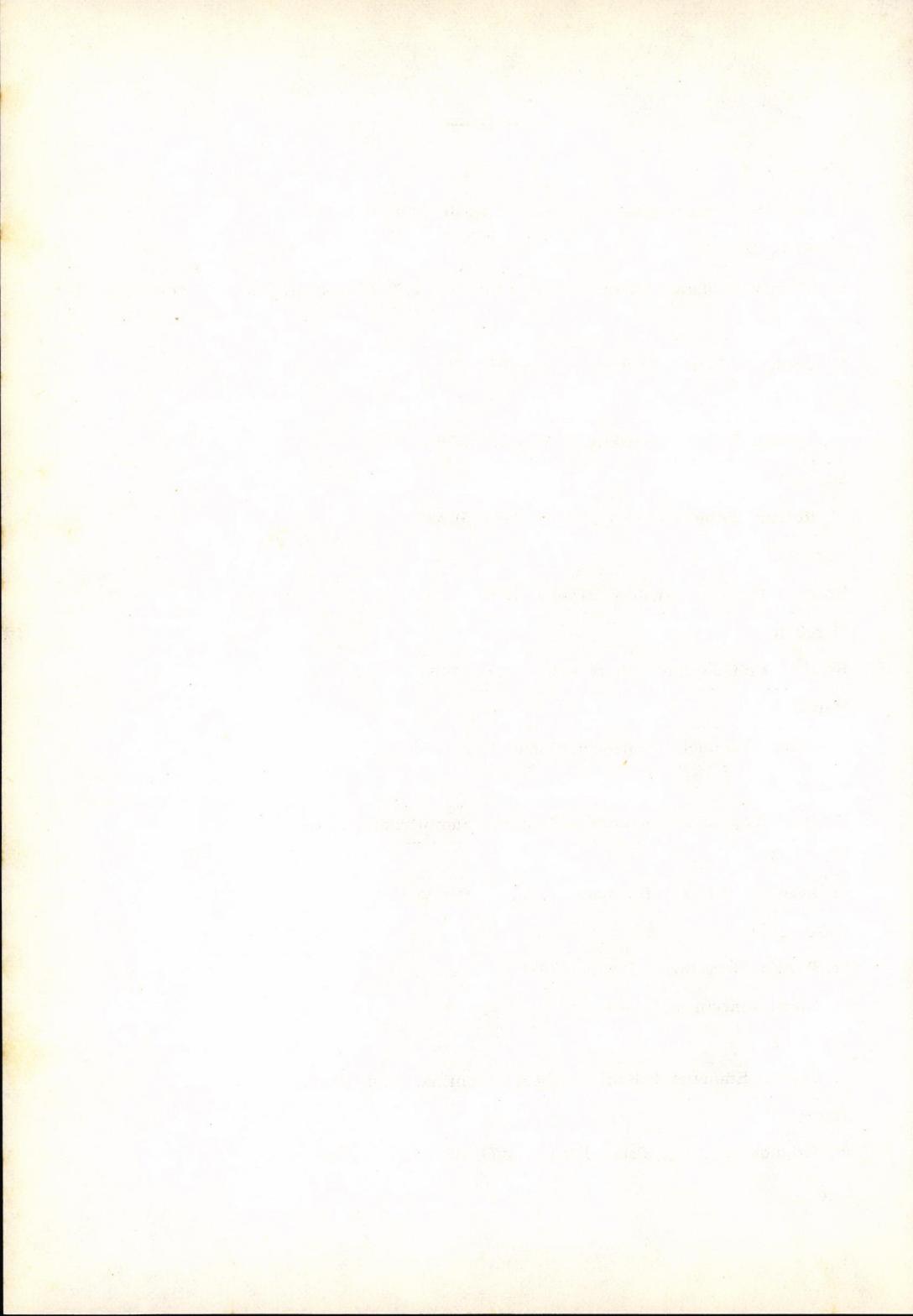
Fr. **Sinisi Vincent** † Palermo, 1979: 57 yrs.

March 28

Fr. **Molina Emanuel** † Bahia Blanca, Argentina, 1979: 74 yrs.

March 29

Fr. **Grignon Albert** † Caen, France, 1979: 55 yrs.



April 1

Fr. **Scolaro Anthony** † Juareté, Brazil, 1979: 43 yrs.

April 3

Brother: **Primo Joseph** † Luserna, Turin, 1979: 71 yrs.

April 8

Fr. **Da Rold Henry** † Loreto, Ancona, 1979: 65 yrs.

April 15

Fr. **Tarruel Gaetano** † Guayaquil, Ecuador, 1979: 67 yrs.

April 20

Fr. **Lendway Julius** † Sumeg, Hungary, 1979: 76 yrs.

April 21

Fr. **Monti Louis** † Genova, Quarto, 1979: 74 yrs.

April 23

Fr. **Treggia Alfred** † La Spezia, 1979: 98 yrs.

April 25

Fr. **Clegg Henry** † Cowley, Oxford, England, 1979: 75 yrs.

Fr. **Scampini Joseph** † Rome, 1979: 46 yrs.

August 8

Fr. **Viet Anthony** † Recife, Brazil, 1978: 94 yrs.

October 24

Brother: **Tekien Casimir** † Sabinowo, Poland, 1978: 76 yrs.

October 30

Prieto Emanuel † Malaga, Spain, 1978: 88 yrs.

December 5

Fr. **Spinek Victor** † Jaciazek, Poland, 1978: 78 yrs.

December

Fr. **Bejnarowicz John** † Szczecin, Poland, 1979: 37 yrs.

