

Don Bosco and the Church of the Holy Shroud

The Holy Shroud of Turin, one of Christianity's most revered relics, has a thousand-year history intertwined with that of the House of Savoy and the Savoyard city. Arriving in Turin in 1578, it became an object of profound devotion, with solemn exhibitions linked to historical and dynastic events. In the 19th century, figures such as Saint John Bosco and other Turin saints promoted its veneration, contributing to its widespread appeal. Today, preserved in Guarini's Chapel, the Shroud is at the centre of scientific and theological studies. In parallel, the Church of the Holy Shroud in Rome, linked to the House of Savoy and the Piedmontese community, represents another significant place, where Don Bosco attempted to establish a Salesian presence.

The Holy Shroud of Turin, improperly called the "Santo Sudario" in Italian due to the French custom of calling it "Le Saint Suaire" was owned by the House of Savoy since 1463, and was transferred from Chambery to the new Savoy capital in 1578.

In that same year, the first exposition was held, commissioned by Emanuele Filiberto in homage to Card. Charles Borromeo who came to Turin on pilgrimage to venerate it.

Expositions in the 19th century and veneration of the Shroud

In the 19th century, the Expositions in 1815, 1842, 1868 and 1898 are particularly worthy of note: the first for the return of the Savoy family to their states, the second for the wedding of Victor Emmanuel II to Maria Adelaide of Habsburg-Lorraine, the third for the wedding of Umberto I to Margaret of Savoy-Genoa, and the fourth for the Universal Exhibition.

The nineteenth-century Turin saints, Cottolengo, Cafasso and Don Bosco, were devotees of the Holy Shroud,

emulating the example of Blessed Sebastiano Valfré, the apostle of Turin during the siege of 1706.

The *Biographical Memoirs* assure us that Don Bosco venerated it in particular at the Exposition in 1842 and 1868, when he also brought the boys from the oratory to see it (BM II, 91; IX, 70-71).

Today, the priceless canvas, donated by Umberto II of Savoy to the Holy See, is entrusted to the Archbishop of Turin's "Pontifical Custodian" and kept in the sumptuous Guarini Chapel behind the Cathedral.

In Turin there is also, in Via Piave at the corner of Via San Domenico, the Church of the Holy Shroud, built by the Confraternity of the same name and rebuilt in 1761. Adjacent to the church is the "Sindonological Museum" and the headquarters of the "Cultores Sanctae Sindonis" Sodality, a centre for sindonological studies to which Salesian scholars such as Fr Natale Noguier de Malijay, Fr Antonio Tonelli, Fr Alberto Caviglia, Fr Pietro Scotti and, more recently, Fr Pietro Rinaldi and Fr Luigi Fossati, to name but the main ones, have made valuable contributions.

The Church of the Holy Shroud in Rome

A [Church of the Holy Shroud](#) also exists in Rome along the street of the same name that runs from Largo Argentina parallel to Corso Vittorio. Constructed in 1604 to a design by Carlo di Castellamonte, it was the Church of the Piedmontese, Savoyards and Niçois, built by the Confraternity of the Holy Shroud that had sprung up in Rome at that time. After 1870 it became the special church of the House of Savoy.

During his stays in Rome, Don Bosco celebrated Mass in that church several times and formulated a plan for it and the adjacent house in line with the purpose of the then extinct Confraternity, dedicated to charitable works for abandoned youth, the sick and prisoners.

The Confraternity had ceased operating at the beginning of the century and the ownership and administration of the church had passed to the Sardinian Legation to the Holy

See. By the 1960s, the church was in need of major renovations, so much so that in 1868 it was temporarily closed.

But already in 1867 Don Bosco had come up with the idea of proposing to the Savoy Government to hand over the use and administration of the church to him, offering his collaboration in money to complete the restoration work. Perhaps he foresaw the entry of the Piedmontese troops into Rome not far away and, wishing to open a house there, he thought of doing so before the situation precipitated making it more difficult to obtain the Holy See's approval and the State's respect for agreements (BM IX, 192, 223, 301).

He then presented the request to the government. In 1869, during a stopover in Florence, he prepared a draft agreement which, on reaching Rome, he presented to Pius IX. Having obtained his assent, he moved on to the official request to the Ministry of Foreign Affairs, but, unfortunately, the occupation of Rome then came to jeopardise the whole affair. Don Bosco himself saw the inappropriateness of insisting. Taking on a Roman church belonging to the Savoy by a religious Congregation with its Mother House in Turin at that time, could have appeared an act of opportunism and servility towards the new Government.

After the breach of Porta Pia, with a minute dated 2 December 1871, the Church of the Most Holy Shroud was annexed to the Royal House and designated as the official seat of the Palatine Chief Chaplain. Following Pius IX's interdict on the Chapels of the former Apostolic Palace of the Quirinal, it was in the Church of the Shroud that all the sacred rites of the Royal Family took place.

In 1874 Don Bosco again tested the ground with the Government. But, unfortunately, intemperate news leaked from the newspapers definitively put a stop to the project (BM X, 532-533).

With the end of the monarchy on 2 June 1946, the entire Shroud complex passed under the management of the General Secretariat of the Presidency of the Republic. In

1984, following the new Concordat which sanctioned the abolition of the Palatine Chapels, the Church of the Shroud was entrusted to the Military Ordinariate and has remained so to this day.

However, we would like to recall the fact that Don Bosco, in seeking a favourable opportunity to open a house in Rome, set his eyes on the Church of the Holy Shroud.

Missionary volunteering changes the lives of young people in Mexico

Missionary volunteering is an experience that profoundly transforms the lives of young people. In Mexico, the Salesian Province of Guadalajara has for decades developed an organic path of Salesian Missionary Volunteering (SMV) that continues to have a lasting impact on the hearts of many young men and women. Thanks to the reflections of Margarita Aguilar, coordinator of missionary volunteering in Guadalajara, we will share the journey regarding the origins, evolution, formation phases, and motivations that drive young people to get involved in serving communities in Mexico.

Origins

Volunteering, understood as a commitment to others born from the need to help one's neighbour both socially and spiritually, strengthened over time with the contribution of governments and NGOs to raise awareness on issues of health, education, religion, the environment, and more. In the Salesian Congregation, the voluntary spirit has been present since its origins. Mamma Margherita, alongside Don Bosco, was

among the first “volunteers” in the Oratory, committing herself to assisting young people to fulfil God’s will and contribute to the salvation of their souls. Already the XXII General Chapter (1984) began to speak explicitly of volunteering, and subsequent chapters insisted on this commitment as an inseparable dimension of the Salesian mission.

In Mexico, the Salesians are divided into two Provinces: Mexico City (MEM) and Guadalajara (MEG). It is precisely in the latter that, starting from the mid-1980s, a youth volunteer project was structured. The Province of Guadalajara, founded 62 years ago, has for almost 40 years offered young people eager to experience the Salesian charism the opportunity to dedicate a period of their lives to serving communities, especially in border areas.

On 24 October 1987, the Provincial sent a group of four young people together with Salesians to the city of Tijuana, in a rapidly expanding Salesian border area. This marked the beginning of Salesian Youth Volunteering (SYV), which gradually developed and became increasingly structured.

The initial objective was proposed to young people around 20 years old, available to dedicate one to two years to build the first oratories in the communities of Tijuana, Ciudad Juárez, Los Mochis, and other locations in the north. Many remember the early days: shovel and hammer in hand, living together in simple houses with other volunteers, afternoons spent with children, adolescents, and young people from the neighbourhood playing on the land where the oratory would be built. Sometimes the roof was missing, but there was no lack of joy, a sense of family, and encounter with the Eucharist.

Those first communities of Salesians and volunteers brought in their hearts love for God, for Mary Help of Christians, and for Don Bosco, demonstrating a pioneering spirit, missionary ardour, and total care for others.

Evolution

As the Province and Youth Ministry grew, the need for clear formation itineraries for volunteers emerged. The organisation was strengthened through:

Application questionnaire: each aspiring volunteer filled out a form and answered a questionnaire that outlined their human, spiritual, and Salesian characteristics, initiating the personal growth process.

Initial formation course: theatre workshops, games and group dynamics, catechesis and practical tools for field activities. Before leaving, volunteers met to conclude their formation and receive their assignment to Salesian communities.

Spiritual accompaniment: the candidate was invited to be accompanied by a Salesian in their community of origin. For a period, the preparation was carried out together with Salesian Aspirants, strengthening the vocational aspect, although this practice later underwent changes based on the vocational animation of the Province.

Annual provincial meeting: every December, near International Volunteer Day (5 December), volunteers meet to evaluate the experience, reflect on each person's journey, and consolidate the accompaniment processes.

Visits to the communities: the coordination team regularly visits the communities where volunteers work, to support not only the young people themselves, but also Salesians and lay people of the educational-pastoral community, strengthening support networks.

Personal life project: each candidate develops, with the help of the spiritual guide, a life project that helps to integrate the human, Christian, Salesian, vocational, and missionary dimensions. A minimum preparation period of six months is foreseen, with online moments dedicated to the various dimensions.

Family involvement: informative meetings with parents on the SYV processes, to help them understand the path and strengthen family support.

Continuous formation during the experience: each month a dimension (human, spiritual, apostolic, etc.) is addressed through reading materials, reflection, and in-depth work in progress.

Post-volunteering: after the conclusion of the experience, a closing meeting is organised to evaluate the experience, plan the next steps, and accompany the volunteer in reintegration into their community of origin and family, with in-person and online phases.

New stages and renewals

Recently, the experience has taken the name of Salesian Missionary Volunteering (SMV), in line with the Congregation's emphasis on the spiritual and missionary dimension. Some new features introduced:

Short pre-volunteering: during school holidays (December-January, Holy Week and Easter, and especially summer) young people can experience community life and service commitment for short periods, to get a first "taste" of the experience.

Formation for international experience: a specific process has been established to prepare volunteers to live the experience outside national borders.

Greater emphasis on spiritual accompaniment: no longer just "sending to work", but placing the encounter with God at the centre, so that the volunteer discovers their vocation and mission.

As Margarita Aguilar, SMV coordinator in Guadalajara, points out, "A volunteer needs to have empty hands to be able to embrace their mission with faith and hope in God."

Motivations of young people

At the heart of the SMV experience is always the question, "What is your motivation to become a volunteer?" Three main groups can be identified:

Operative/practical motivation: those who believe they will carry out concrete activities related to their skills (teaching in a school, serving in a canteen, animating an oratory). They often discover that volunteering is not just manual or didactic work and may be disappointed if they expected a merely instrumental experience.

Motivation related to the Salesian charism: former beneficiaries of Salesian work who wish to deepen and live the charism more fully, imagining an intense experience like a long festive meeting of the Salesian Youth Movement, but for a prolonged period.

Spiritual motivation: those who intend to share their experience of God and discover Him in others. Sometimes, however, this "fidelity" is conditioned by expectations (e.g. "yes, but only in this community" or "yes, but if I can return for a family event"), and it is necessary to help the volunteer mature their "yes" freely and generously.

Three key elements of SMV

The Salesian Missionary Volunteering experience is based on three fundamental dimensions:

Spiritual life: God is the centre. Without prayer, sacraments, and listening to the Spirit, the experience risks being reduced to a simple operational commitment, tiring the volunteer to the point of abandonment.

Community life: communion with the Salesians and with other members of the community strengthens the volunteer's presence among children, adolescents, and young people. Without community, there is no support in times of difficulty nor context to grow together.

Apostolic life: joyful witness and affectionate presence among young people evangelises more than any formal activity. It is not just about “doing”, but about “being” salt and light in everyday life.

To fully live these three dimensions, an integral formation path is needed that accompanies the volunteer from beginning to end, embracing every aspect of the person (human, spiritual, vocational) according to Salesian pedagogy and the missionary mandate.

The role of the host community

The volunteer, to be an authentic instrument of evangelisation, needs a community that supports them, be an example and guide. Likewise, the community welcomes the volunteer to integrate them, supporting them in moments of fragility and helping them to free themselves from ties that hinder total dedication. As Margarita highlights, “God has called us to be salt and light of the Earth and many of our volunteers have found the courage to take a plane leaving behind family, friends, culture, their way of life to choose this lifestyle focused on being missionaries.”

The community offers spaces for discussion, common prayer, practical and emotional accompaniment, so that the volunteer can remain firm in their choice and bear fruit in service.

The history of Salesian missionary volunteering in Guadalajara is an example of how an experience can grow, structure, and renew itself by learning from mistakes and successes. By always placing the young person’s deep motivation, the spiritual and community dimension at the centre, a path capable of transforming, not only the realities served, but also the lives of the volunteers themselves, is offered.

Margarita Aguilar tells us, “A volunteer needs to have empty hands to be able to embrace their mission with faith and hope in God.”

We thank Margarita for her valuable reflections. Her testimony reminds us that missionary volunteering is not a mere service, but a journey of faith and growth that touches the lives of young people and communities, renewing hope and the desire to give oneself for the love of God and neighbour.

Patagonia: “The greatest enterprise of our Congregation”

Upon arriving in Patagonia, the Salesians—led by Don Bosco—aimed to establish an Apostolic Vicariate to secure pastoral autonomy and support from Propaganda Fide. Between 1880 and 1882, repeated appeals to Rome, Argentine President Roca, and the Archbishop of Buenos Aires were thwarted by political unrest and ecclesiastical scepticism. Missionaries such as Rizzo, Fagnano, Costamagna, and Beauvoir travelled along the Río Negro, the Colorado, and as far as Lake Nahuel-Huapi, establishing missions among Indigenous communities and settlers. The turning point came on 16 November 1883: a decree established the Vicariate of Northern Patagonia, entrusted to Bishop Giovanni Cagliero, and the Southern Prefecture, led by Bishop Giuseppe Fagnano. From that moment, the Salesian mission took root “at the end of the world,” laying the groundwork for its future flourishing.

The Salesians had only just arrived in Patagonia when Don Bosco, on 22 March 1880, returned again to the various Roman Congregations and Pope Leo XIII himself with a request for the erection of a Vicariate or Prefecture of Patagonia with its headquarters in Carmen, which would embrace

the colonies already established or that were being organised on the banks of the Río Negro, from 36° to 50° South latitude. Carmen could have become “the centre of the Salesian Missions among the Indians”.

But the military unrest at the time of General Roca's election as President of the Republic (May-August 1880) and the death of the Salesian Provincial, Fr Francis Bodrato (August 1880), caused the plans to be put on hold. Don Bosco also insisted with the President in November, but to no avail. The Vicariate was neither wanted by the archbishop nor liked by the political authority.

A few months later, in January 1881, Don Bosco encouraged the newly appointed Provincial, Fr Giacomo Costamagna, to get busy with the Vicariate in Patagonia and assured the rector-parish priest Fr Fagnano that with regard to Patagonia – “the greatest undertaking of our Congregation” – a great responsibility would soon fall on him. But the impasse remained.

Meanwhile in Patagonia Fr Emilio Rizzo, who in 1880 had accompanied the Vicar General of Buenos Aires, Monsignor Espinosa, along the Río Negro to Roca (50 km), with other Salesians was preparing for further flying missions along the same river. Fr Fagnano was then able to accompany the army up to the Cordillera in 1881. Don Bosco trembled impatiently and Fr Costamagna again in November 1881 advised him to negotiate directly with Rome.

As luck would have it, Monsignor Espinosa came to Italy at the end of 1881; Don Bosco took the opportunity to inform the Archbishop of Buenos Aires through him, who in April 1882 seemed favourable to the project of a Vicariate entrusted to the Salesians. More than anything, perhaps, because he did not have the clergy to serve there. But once again nothing came of it. In the summer of 1882 and then again in 1883 Fr Beauvoir accompanied the army as far as Lake Nahuel-Huapi in the Andes (880 km); other Salesians had made similar apostolic excursions in April along the Río Colorado, while Fr Beauvoir returned to Roca and in August Fr Milanesio

went as far as Ñorquín in Neuquén (900 km).

Don Bosco was more and more convinced that without their own Vicariate Apostolic the Salesians would not have enjoyed the necessary freedom of action, given the very difficult relations he had had with his Archbishop in Turin and also taking into account that the First Vatican Council itself had not decided anything about the sometimes difficult relationships between Ordinaries and Superiors of Religious Congregations in mission territories. Furthermore, and this was no small thing, only a missionary Vicariate could have financial support from the Congregation of Propaganda Fide.

Therefore Don Bosco resumed his efforts, putting forward to the Holy See a proposal for the administrative subdivision of Patagonia and Tierra del Fuego into three Vicariates or Prefectures: from Río Colorado to Río Chubut, from these to Río Santa Cruz, and from these to the islands of Tierra del Fuego, including Malvinas (Falklands).

Pope Leo XIII agreed a few months later and asked him for possible names for these. Don Bosco then suggested to Cardinal Simeoni the erection of a single Vicariate for northern Patagonia with its headquarters in Carmen, on which a Prefecture Apostolic for southern Patagonia would depend. For the latter he proposed Fr Fagnano; for the Vicariate Fr Cagliero or Fr Costamagna.

A dream come true

On 16 November 1883 a decree from Propaganda Fide erected the Vicariate Apostolic of Northern and Central Patagonia, which included the south of the province of Buenos Aires, the national territories of La Pampa central, Río Negro, Neuquén and Chubut. Four days later he entrusted it to Fr Cagliero as Provicar Apostolic (and later Vicar Apostolic). On 2 December 1883, it was Fagnano's turn to be appointed Prefect Apostolic of Chilean Patagonia, the Chilean territory of Magallanes-Punta Arenas, the Argentine territory of Santa Cruz, the Malvinas (Falkland) Islands and the undefined islands stretching as far as the Strait of Magellan.

Ecclesiastically, the Prefecture covered areas belonging to the Chilean diocese of San Carlos de Ancud.

The dream of the famous train journey from Cartagena in Colombia to Punta Arenas in Chile on 10 August 1883 was thus beginning to come true, all the more so since some Salesians from Montevideo in Uruguay had come to found the house of Niteroi in Brazil at the beginning of 1883. The long process of being able to run a mission in full canonical freedom had come to an end. In October 1884 Fr Cagliero would be appointed Vicar Apostolic of Patagonia, where he would enter on 8 July, seven months after his episcopal consecration at Valdocco on 7 December 1884.

The sequel

Although in the midst of difficulties of all kinds that history recalls – including accusations and outright calumnies – the Salesian work from those timid beginnings rapidly unfolded in both Argentine and Chilean Patagonia. It took root mostly in very small centres of Indians and settlers, which today have become towns and cities. Bishop Fagnano settled in Punta Arenas (Chile) in 1887, from where he shortly afterwards started missions in the islands of Tierra del Fuego. Generous and capable missionaries spent their lives on both sides of the Strait of Magellan “or the salvation of the souls” and even bodies (as far as they were able) of the inhabitants of those lands “down there, at the end of the world”. Many recognised this, among them a person who knows about it, because he himself came “almost from the end of the world”: Pope Francis.

Historical photograph: The three Bororòs who accompanied the Salesian missionaries to Cuyabà (1904)

Fr. Peter Ricaldone is Reborn in Mirabello Monferrato

Fr. Peter Ricaldone (Mirabello Monferrato, 27 April 1870 – Rome, 25 November 1951) was the fourth successor of Don Bosco as leader of the Salesians, a man of vast culture, deep spirituality, and great love for young people. Born and raised amidst the Monferrato hills, he always carried the spirit of that land with him, translating it into a pastoral and educational commitment that would make him a figure of international standing. Today, the people of Mirabello Monferrato wish to bring him back to their lands.

The Don Pietro Ricaldone Committee: Revival of a Legacy (2019)

In 2019, a group of past pupils, historians, and enthusiasts of local traditions formed the **Don Pietro Ricaldone Committee** in Mirabello Monferrato. The objective – simple yet ambitious – has been from the outset, to restore Don Pietro's figure to the heart of the town and its young people, so that his story and spiritual legacy will not be lost.

To prepare for the 150th anniversary of his birth (1870–2020), the Committee searched the Mirabello Municipal Historical Archive and the Salesian Historical Archive, uncovering letters, notes, and old volumes. From this work, an illustrated biography was created, designed for readers of all ages, in which Ricaldone's personality emerges clearly and engagingly. Collaboration with Fr. Egidio Deiana, a scholar of Salesian history, was fundamental during this phase.

In 2020, a series of events was planned – photographic exhibits, concerts, theatre and circus performances – all centred on remembering Fr. Peter. Although the pandemic forced the rescheduling of many of the celebrations, in July of that year a commemorative event took place, featuring a photographic exhibit on the stages of Ricaldone's life,

children's entertainment with creative workshops, and a solemn celebration attended by several Salesian Superiors. That gathering marked the beginning of a new period of focus on the Mirabello area.

Beyond the 150th: The Concert for the 70th Anniversary of His Death

The enthusiasm for reviving the figure of Don Pietro Ricaldone led the Committee to extend its activities beyond the 150th anniversary.

Ahead of the 70th anniversary of his death (25 November 1951), the Committee organised a concert titled "Hasten the radiant dawn of the longed-for day", a phrase taken from Fr. Peter's 1942 circular on Gregorian Chant.

At the height of the Second World War, Fr. Peter – then Rector Major – wrote a famous circular on Gregorian Chant in which he stressed the importance of music as a special way to lead human hearts back to charity, gentleness, and above all, to God: *'It may surprise some that, amidst such a clamour of arms, I invite you to engage with music. Yet I believe, even setting aside mythological allusions, that this theme fully meets the needs of the present hour. Everything that can exert an educative influence and lead people back to feelings of charity and gentleness, and above all to God, must be practised by us, diligently and without delay, to hasten the radiant dawn of the longed-for day.'*

Salesian Walks and Roots: The "Don Bosco Walk"

Although established as a tribute to Fr. Ricaldone, the Committee has also ended up promoting the figure of Don Bosco and the entire Salesian tradition, of which Fr. Peter was both an heir and a protagonist.

Since 2021, every second Sunday of October, the Committee has promoted the "Don Bosco Walk", re-enacting the pilgrimage Don Bosco undertook with the boys from Mirabello to Lu Monferrato between 12th–17th October 1861. During those five days, the

details of the first Salesian school outside Turin were planned, entrusted to Blessed Michael Rua, with Fr. Albera among the teachers. Although the initiative does not directly involve Fr. Peter, it highlights his roots and connection to the local Salesian tradition that he himself carried forward.

Hospitality and Cultural Exchanges

The Committee facilitated the welcoming of groups of young people, vocational schools, and Salesian clerics from around the world. Some families offer free hospitality, renewing the fraternity characteristic of Don Bosco and Fr. Peter. In 2023, a large group from the Crocetta visited Mirabello, while every summer, international groups arrive, accompanied by Fr. Egidio Deiana. Each visit is a dialogue between historical memory and the joy of youth.

On 30 March 2025, nearly one hundred Salesian chapter members stopped in Mirabello, visiting the places where Don Bosco opened his first school outside Turin and where Fr. Peter spent his formative years. The Committee, together with the Parish and the *Pro Loco* (local community association), organised the reception and created an informative video about local Salesian history, which was appreciated by all participants.

The initiatives continue, and today the Committee, led by its president, is collaborating on the creation of *Don Bosco's Monferrato Walk*, a spiritual route of approximately 200 km following the autumn paths walked by the Saint. The aim is to obtain official regional recognition, but also to offer pilgrims an experience of formation and evangelisation. Indeed, Don Bosco's youth walks were experiences of formation and evangelisation: the same spirit that Fr. Peter Ricaldone would later defend and promote throughout his time as Rector Major.

The Committee's Mission: Keeping Fr. Peter's Memory Alive

Behind every initiative lies the desire to highlight the educative, pastoral, and cultural work of Fr. Peter Ricaldone.

The Committee's founders cherish personal childhood memories and wish to pass on to new generations the values of faith, culture, and solidarity that inspired the priest from Mirabello. In an era when many points of reference are faltering, rediscovering Fr. Peter's path means offering a life model capable of illuminating the present, 'Where Saints pass, God walks with them, and nothing is ever the same again' (Saint John Paul II).

The Fr. Peter Ricaldone Committee acts as a custodian of this legacy, trusting that the memory of a great son of Mirabello will continue to light the way for generations to come, charting a steady path built on faith, culture, and solidarity.

Finally in Patagonia!

Between 1877 and 1880, the Salesian missionary shift towards Patagonia took place. After the offer of the parish of Carhué on May 12, 1877, Don Bosco dreamed of evangelizing the southern lands, but Don Cagliero urged caution in the face of cultural difficulties. The initial attempts were delayed, while General Roca's "desert campaign" (1879) reshaped the balance with the indigenous people. On August 15, 1879, Archbishop Aneiros entrusted the Patagonian mission to the Salesians: "The time has finally come when I can offer you the Mission of Patagonia, for which your heart has long yearned." On January 15, 1880, the first group led by Don Giuseppe Fagnano set out, marking the beginning of the Salesian epic in southern Argentina.

What made Don Bosco and Fr Cagliero suspend, at least temporarily, any missionary project in Asia was the news

on 12 May 1877: the Archbishop of Buenos Aires had offered the Salesians the mission of Caruhé (south east of Buenos Aires Province), a place of garrison and frontier between numerous tribes of indigenous people from the vast desert of the Pampas and Buenos Aires Province.

Thus the doors of Patagonia were open to the Salesians for the first time: Don Bosco was thrilled, but Fr Cagliero immediately cooled his enthusiasm: "I repeat, however, that with regard to Patagonia we must not run with electric speed, nor go there by steam, because the Salesians are not yet prepared for this enterprise [...] too much has been published and we have been able to do too little with regard to the Indians. It is easy to conceive, difficult to accomplish, and it is too short a time that we have been here, and we must work with zeal and activity to this end, but not make a fuss, so as not to arouse the admiration of these people here, seeking to aspire, having arrived yesterday, to the conquest of a country that we do not yet know and whose language we do not even know."

With the option of Carmen de Patagónes no longer available, since archbishop had entrusted the parish to a Lazarist (Vincentian) priest, the Salesians were left with the northernmost parish of Carhué and the southernmost parish of Santa Cruz. Fr Cagliero had obtained a passage there by sea in the spring, which would have delayed his planned return to Italy by six months.

The decision of who should "enter Patagonia first" was thus left to Don Bosco, who intended to offer him that honour. But before he even knew it, Fr Cagliero decided to return: "Patagonia is waiting for me, those from Dolores, Carhué, Chaco are asking for us, and I will please them all by running away!" (8 July 1877). He returned to attend the 1st General Chapter of the Salesian Society to be held in Lanzo Torinese in September. Among other things, he was always a member of the Congregation's Superior Chapter, where he held the important position of Catechist General (he was number three in the Congregation, after Don Bosco and Fr Rua).

1877 closed with the third expedition of 26 missionaries led by Fr Giacomo Costamagna and with Don Bosco's new request to the Holy See for a Prefecture at Carhué and a Vicariate at Santa Cruz. Yet, to tell the truth, in the whole year the direct evangelisation of the Salesians outside the city had been limited to the brief experience of Fr Cagliero and cleric Evasio Rabagliati in the Italian colony at Villa Libertad, near Entre Ríos (April 1877) on the borders of the Diocese of Paraná, as well as some excursions to the Salesian camp in St. Nicolas de los Arroyos.

The dream is realised (1880)

In May 1878 the first attempt to reach Carhué by Fr Costamagna and the cleric Rabagliati failed because of a storm (they were travelling by sea). But in the meantime Don Bosco had already resumed his efforts with the new Prefect of Propaganda Fide, Cardinal Giovanni Simeoni, proposing a Vicariate or Prefecture based in Carmen, as Fr Fagnano himself had suggested, which he saw as a strategic point to reach the natives.

The following year (1879), just as a plan for the Salesians to enter Paraguay was eventuating, the doors of Patagonia were finally opened to them. In April in fact, General Julio A. Roca started the famous "desert campaign" with the aim of subduing the Indians and obtaining internal security, pushing them back beyond the Río Negro and Neuquén rivers. It was the "coup de grace" in their extermination, after the numerous massacres of the previous year.

The Vicar General of Buenos Aires, Monsignor Espinosa, as chaplain to an army of six thousand men, was accompanied by the Argentinean cleric Luigi Botta and Fr Costamagna. The future bishop immediately realised the ambiguity of their position, immediately wrote to Don Bosco, but saw no other way to open the road to Patagonia to the Salesian missionaries. And indeed, as soon as the government asked the archbishop to establish some missions on the banks of the Río Negro and in Patagonia, the Salesians were

immediately thought of.

The Salesians, for their part, had the intention of asking the government for a ten-year concession of a territory administered by them in which to construct, with materials paid for by the government and with labour from the Indians, the buildings necessary for a sort of *reducción* in that territory: the poor would avoid the contamination of the “corrupt and vicious” Christian settlers and the missionaries would plant the cross of Christ and the Argentine flag there. But Salesian Provincial Fr Francis Bodrato did not feel like deciding on his own, and Fr Lasagna advised against it in May on the grounds that the Avellaneda government was at the end of its term and was not interested in the religious problem. It was therefore better to preserve Salesian independence and freedom of action.

On 15 August 1879 Archbishop Aneiros formally offered Don Bosco the Patagonian mission: “The moment has finally arrived, in which I can offer you the Patagonian Mission, for which your heart has so longed, as the care of souls among the Patagonians, which can serve as a centre for the mission.”

Don Bosco accepted it immediately and willingly, even though it was not yet the longed-for consent to the erection of ecclesiastical circumscriptions autonomous from the Archdiocese of Buenos Aires, a reality constantly opposed by the diocesan Ordinary.

The departure

The group of missionaries left for the longed-for Patagonia on 15 January 1880: it was made up of Fr Giuseppe Fagnano, director of the Mission and parish priest in Carmen de Patagónes (the Lazarist Father had retired), two priests, one of whom was in charge of the parish of Viedma on the other bank of the Río Negro, a lay Salesian (Brother) and four Sisters. In December, Fr Dominic Milanese arrived to help out, and a few months later Fr Joseph Beauvoir arrived with another novice Brother. The Salesian missionary epic in

Patagonia was beginning.

donbosco.info: a Salesian search engine

We present the new donbosco.info platform, which is a Salesian search engine designed to make it easier to consult documents related to the charism of Don Bosco. Created to support the Salesian Bulletin Online, it overcomes the limitations of traditional archiving systems, which are often unable to intercept all occurrences of words. This solution integrates dedicated hardware and specially developed software, also offering a reading function. The deliberately simple web interface allows you to navigate through thousands of documents in different languages, with the ability to filter results by folder, title, author, or year. Thanks to the OCR scanning of PDF documents, the system identifies the text even when it is not perfect, and adopts strategies to ignore punctuation and special characters. The contents, rich in historical and educational material, aim to spread the Salesian message in a widespread manner. With free uploading for documents, continuous enrichment of the platform is encouraged, improving the search.

As part of the work for the drafting of the Salesian Bulletin Online, it was necessary to create various support tools, including a dedicated search engine.

This search engine was conceived taking into account the limitations currently present in the various Salesian resources available online. Many sites offer archiving systems with search functionality, but often fail to locate all

occurrences of words, due to technical limitations or restrictions introduced to avoid overloading the servers.

To overcome these difficulties, instead of building a simple archive of documents with a search function, we have created a real search engine, also equipped with a reading function. This is a complete solution, based on dedicated hardware and specially developed software.

During the design phase, we evaluated two options: software to be installed locally or a server-side application accessible via the web. Since the mission of the Salesian Bulletin Online is to spread the Salesian charism to the greatest number of people, it was decided to opt for the web solution, so as to allow anyone to search for and consult Salesian documents.

The search engine is available at www.donbosco.info. The web interface is deliberately essential and “spartan” to ensure faster loading speeds. The “home page” lists the files and folders present, in order to facilitate consultation. The documents are not only in Italian, but also available in other languages, selectable via the icon at the top left.

Most of the uploaded files are in PDF format derived from scans with OCR (optical character recognition). Since OCR is not always perfect, sometimes not all the words searched for are detected. To overcome this, several strategies have been implemented: ignoring punctuation and accented or special characters, and allowing searches even in the presence of missing or incorrect characters. Further details can be found in the FAQ section, accessible from the footer.

Given the presence of thousands of documents, the search can return a very high number of results. For this reason, it is possible to narrow the scope of the search by folder, title, author, or year: the criteria are cumulative and help to find what you need more quickly. The results are listed based on a relevance score, which currently mainly takes into account the

density of keywords within the text and their proximity.

Ideally, it would be preferable to have the documents in vector format instead of scanned, as the search would always be accurate and the files would be lighter, with consequent advantages in terms of speed.

If you have documents in vector format or of better quality than those already present in the search engine, you can upload them via the upload service available on www.donbosco.space. You can also add other documents not present in the search engine. To obtain access credentials (username and password), send a request via e-mail to bsol@sdb.org.

Don Bosco International

Don Bosco International (DBI) is a non-governmental organisation based in Brussels, representing the Salesians of Don Bosco to the institutions of the European Union, with a focus on the protection of children's rights, youth development, and education. Founded in 2014, DBI collaborates with various European partners to promote inclusive social and educational policies, paying attention to vulnerable individuals. The organisation promotes youth participation in policy-making, emphasising the importance of informal education. Through networking and advocacy activities, DBI aims to create synergies with European institutions, civil society organisations, and Salesian networks globally. The guiding values are solidarity, the integral formation of young people and intercultural dialogue. DBI organises seminars, conferences, and European projects aimed at ensuring greater youth presence in decision-making processes, fostering an

inclusive environment that supports them in their journey of growth, autonomy and spiritual development, through cultural and educational exchanges. The Executive Secretary, Sara Sechi, explains the activities of this institution.

Advocacy as an act of responsibility for and with our youth

Don Bosco International (DBI) is the organisation that manages the institutional representation of the Salesians of Don Bosco to the European institutions and civil society organisations that revolve around them. DBI's mission is centred on *advocacy*, which can be translated as "political influence", meaning all those actions aimed at influencing a decision-making-legislative process, in our case the European one. The DBI office is based in Brussels and is hosted by the Salesian community of Woluwe-Saint-Lambert (FRB Province). Working in the European capital is dynamic and stimulating. Nevertheless, the proximity of the community allows us to keep the Salesian charism alive in our mission, avoiding getting trapped in the so-called "European bubble", that world of 'privileged' relationships and dynamics often distant from our realities.

DBI's action follows two directions: on the one hand, bringing the Salesian educational-pastoral mission closer to the institutions through the sharing of good practices, youth requests, projects and related results, creating spaces for dialogue and participation for those who traditionally would not have access to them. On the other hand, they deal with bringing the European dimension within the Congregation through monitoring and information on ongoing processes and new initiatives, facilitating new contacts with institutional representatives, NGOs and confessional organisations that can give rise to new collaborations.

A question that often arises spontaneously is how DBI manages to concretely create political influence. In *advocacy* actions, networking with other organisations or entities that share principles, values, and objectives is fundamental. In this regard, DBI ensures an active presence in

alliances, formal and informal, of NGOs or confessional actors who work together on issues dear to Don Bosco's mission: the fight against poverty and social inclusion, the defence of the rights of young people, especially those in vulnerable situations, and integral human development. Whenever a Salesian delegation visits Brussels, we facilitate meetings for them with Members of the European Parliament, Commission officials, diplomatic corps, including the Apostolic Nunciature to the European Union, and other actors of interest. We often manage to meet groups of young people and students from Salesian schools who visit the city, organising a moment of dialogue for them with other youth organisations.

DBI is a service that the Congregation offers to give visibility to its works and bring the voice of those who would otherwise not be heard to institutional forums. The Salesian Congregation has a potential for *advocacy* that is not fully expressed. The presence in 137 countries to protect young people at risk of poverty and social exclusion represents an educational and social network that few organisations can count on. However, it is still difficult to strategically present good results at decision-making tables, where policies and investments are outlined, especially at the international level. For this reason, ensuring a constant dialogue with the institutions represents both an opportunity and an act of responsibility. It is an opportunity because in the long term visibility facilitates contacts, new partnerships, funding for projects and the sustainability of the works. It is also a responsibility because, not being able to remain silent in the face of the difficulties faced by our boys and girls in today's world, political influence is the active testimony of that civic commitment that we often try to generate in young people.

By guaranteeing rights and dignity for young people, Don Bosco was the first actor of political influence of the Congregation, for example through the signing of the first Italian apprenticeship contract. *Advocacy* represents an intrinsic element of the Salesian mission. Salesians do not

lack experience, nor success stories, nor concrete and innovative alternatives to face current challenges, but often a cohesion that allows for coordinated networking and clear and shared communication. By giving voice to the authentic testimonies of young people, we can transform challenges into opportunities, creating a lasting impact in society that gives hope for the future.

Sara Sechi

Don Bosco International – DBI, Brussels

Sara Sechi, Executive Secretary of DBI, has been in Brussels for two and a half years. She is the daughter of the Erasmus+ generation, which together with other European programmes has guaranteed her life and training experiences that would otherwise have been denied. She is very grateful to Don Bosco and the Salesian Congregation, where she has found meritocracy, growth, and a second family. And we wish her good and fruitful work for the cause of young people.

Basilicata – Calabria Missionary Project

Within the “Project Europe,” Italy South has launched a new missionary project in the regions of Calabria and Basilicata, welcoming the first missionaries “ad gentes”, a sign of missionary generosity and an opportunity for growth in the global outreach of the charism of Don Bosco.

Europe as a land of mission: in a new Salesian missiological perspective, missions are increasingly losing a geographical connotation, as a movement towards “the lands of mission”.

Today, missionaries come from all five continents and are sent to all five continents. This multidirectional missionary movement is already taking place in many dioceses and congregations. With the "Project Europe," Salesians have confronted this change in the missionary paradigm, for which a journey of conversion of mind and heart is necessary. The "Project Europe," in the idea of Fr. Pascual Chávez, is an act of apostolic courage and an opportunity for charismatic rebirth in the European continent to be inserted into the broader context of the new evangelisation. The goal is to engage the entire Salesian congregation in strengthening the Salesian charism in Europe, especially through a profound spiritual and pastoral renewal of the confreres and communities, in order to continue Don Bosco's project in favour of young people, especially the poorest.

The Salesian provinces involved are called to rethink their Salesian presence for a more effective evangelisation that responds to today's context. Among them, the province of Italy South has developed a new missionary project that involves the regions of Basilicata and Campania. Starting from an analysis of the territory, it can be observed that southern Italy is characterised by a fairly consistent presence of young people, with a lower birth rate compared to other Italian regions, and that emigration is a phenomenon that is very present, causing many young people to leave to study or work elsewhere. Religious and family traditions, which have always constituted an important identity reference for the community, are less relevant than in the past, and many young people experience faith as distant from their lives, although they do not show themselves as being totally opposed to it. The Salesians experience good participation in youth spiritual experiences but, at the same time, a poor receptivity to systematic paths and definitive life proposals.

Other issues affecting the youth world include emotional and affective illiteracy, relational crises in families, abandoning school, and unemployment. All of this fuels

phenomena of widespread poverty and the growth of criminal organisations that find fertile ground to involve and deviate the youth.

In this context, many young people express a strong desire for social commitment, particularly in political and ecological fields and in the world of volunteerism.

In recent years, the Salesian province has reflected upon what can be done to be relevant in the territory and has made several important choices, including the development of works and projects for the poorest young people, such as family homes and day centres that directly and clearly manifest the choice in favour of at-risk youth. The integral care of young people must aim for a formation that is not only theoretical so that the young person can discover or become aware of his/her own abilities. Furthermore, a more courageous missionary practice is required to realise paths of education in faith that help young people fulfil their Christian vocation.

All this must be realised with the active involvement of all: consecrated, laypeople, young people, families, members of the Salesian family... in a fully synodal style that promotes co-responsibility and participation.

Basilicata and Calabria have been chosen as charismatically significant areas in need of consolidation and new educational-pastoral momentum. These are territories to bet upon by opening new pastoral frontiers and resizing some already present. The Salesian presences are six: Potenza, Bova Marina, Corigliano Rossano, Locri, Soverato, and Vibo Valentia. What kind of Salesians are needed for this missionary project? Salesians willing to work in poor, popular, and densely populated contexts, with economic difficulties and sometimes a lack of cultural stimuli, and particularly attentive to the initial announcement. Salesians should be well-prepared, at the spiritual, Salesian, cultural, and charismatic levels. It is necessary to be well aware of

the reason why this project has been developed, that is namely to take care of Basilicata and Calabria, two poor regions with few systematic pastoral proposals in favour of the neediest young people, where the first announcement increasingly becomes a necessity even in contexts of Catholic tradition. The educational and pastoral work of the Salesians seeks to give hope to many young people who are often forced to leave their homes and move north in search of a better life. The contrast of this reality with pastoral and formative offers with a look to the future, particularly vocational training, attention to youth distress, and collaboration with institutions to find answers becomes increasingly urgent. In addition to the consecrated Salesians, this territory is enriched by the beautiful presence of laypeople and members of the Salesian Family, and the local church, as well as the social reality, that nurtures great respect and consideration for the children of Don Bosco.

Welcoming new *ad gentes* missionaries is a blessing and a challenge that fits within this pastoral project. This year the Italy South province (IME) received four missionaries, who were sent in the 155th Salesian missionary expedition. Among them, two have become members of the new provincial delegation AKM (Albania, Kosovo, Montenegro), while the other two have been assigned to Italy South and will take part in the new missionary project of IME for Basilicata and Campania: Henri Mufele Ngankwini and Guy Roger Mutombo, from the Democratic Republic of Congo (ACC province). To best accompany the arriving missionaries, the IME province is committed to ensuring that they feel at home and are steadily integrated into the new community and social reality. The missionaries are gradually blended into the history and culture of the place that will become their home, and from the very first days, they attend Italian language and culture courses for a duration of at least two years, which will help them achieve full inculturation. At the same time, they are introduced into the formative processes and take the first steps in the

educational-pastoral action of the province with young people and children. A fundamental dimension is the attention towards the personal spiritual journey: each missionary is guaranteed adequate moments of personal and communal prayer, spiritual accompaniment and guidance, confession, preferably in a language they understand, and time for updating and formation. In a later phase, the missionary is guaranteed ongoing formation for an even fuller integration into the provincial dynamics, maintaining some specific attentions. The missionary experience will be periodically evaluated to identify strengths, weaknesses, and any corrective measures, in a fraternal spirit.

As Fr. Alfred Maravilla, General Councillor for the Missions, reminds us, “being missionaries in a secularised Europe poses significant internal and external challenges. Goodwill is not enough.” “Looking back with the eyes of faith, we realise that through the launch of the ‘Project Europe,’ the Spirit was preparing the Salesian Society to face the new reality of Europe, so that we could be more aware of our resources as well as the challenges, and with hope to relaunch the Salesian charism throughout the Continent.”

Let us pray that in the regions of Basilicata and Calabria, may the Salesian presence be inspired by the Spirit for the good of the young people most in need.

Marco Fulgaro

Communication Conference **2024, Shaping Tomorrow**

From 1 to 7 August 2024 a Conference on Communication,

entitled "Shaping Tomorrow", will be held at the Pontifical Salesian University (UPS) in Rome. The organisers are the Salesian Congregation's Communication Sector and the Faculty of Social Communication Sciences of the Pontifical Salesian University. The aim is to point out new ways in social communication, to 'shape tomorrow'. We present the organisers' vision.

"When you pray for rain, mud is to be reckoned with". So said Denzel Washington, recalling his father's words. In the context of media and communication, the rain is represented by the new technological tools and opportunities of the 21st century, such as artificial intelligence, high-speed Internet, social media, computers, laptops, smartphones and tablets. The mud is represented by fake news, cyberbullying and hate speech, the disappearance of social and communication skills, filters and information bubbles, digital exclusion, among others.

Shaping Tomorrow is the slogan of the Communication 2024 conference, which will be held in Rome from 1 to 7 August 2024. In social communication, it is not a protective umbrella against the downpour; after all, we wait for rain, just as we wish for good communication. Rather, it is about building roads, pavements, manholes and bridges, avoiding and reducing mud in the city called social communication, the Internet or social media. In the context of new forms of communication, this means developing the technological possibilities while being aware of the downsides and challenges.

Shaping Tomorrow, as the age of communication changes, is like opening the right door without being naive about the fact that there is someone waiting behind every door. Naivety in the world of modern technology is like sharing your emotions with artificial intelligence and believing that it will show boundless empathy. A modern smartphone is not human, a laptop is not human, a server is

not human. Yet we sometimes behave naively, as if hardware and software replace our mother, our father, our family, our community and the emotions we experience, the desires we want to fulfil and the needs we need to satisfy. We look for a human being where there is none. What we get instead is a caricatured substitute for humanity, interpersonal relationships and the much desired love: the need to love others and the need to be loved by others. Shaping Tomorrow, on the other hand, means building communication based on a sound Christian anthropology – without a caricature of humanity and with respect for human dignity.

The development of communication technology in recent decades has made our society a global village, where information travels at the speed of light. Sometimes the power of a small piece of news is equal to that of a hurricane that the whole world talks about. In a world where communication is becoming not only about transmitting information, but also about building relationships and influencing society, Shaping Tomorrow is an invitation to actively participate in shaping the world yet to come. It places the human being and his dignity at the centre, in line with the personalist norm of John Paul II.

Shaping Tomorrow

- we understand it as a call to shape the future of Salesian communication through responsible and effective communication;
- it means putting the human being and human dignity at the centre;
- it is to promote the Church's teaching on social communication;
- is about ethics in social communication based on a sound anthropology;
- it seeks to generate and promote solutions in the field of communication, conducting research and providing analysis, especially from a Salesian perspective;

– is to gather expertise and information to generate new ideas, results and recommendations in the field of social communication;

– in the midst of the digital revolution this requires the formation of media professionals.

– it is to actively participate in the public debate and seek solutions to the problems of social communication;

– it is to act internationally and influence decision-making processes by providing recommendations and solutions.

Topics that will be covered at the conference

1. Epochal change: digital culture and Artificial Intelligence
– Fabio Pasqualetti, sdb

2. Epochal changes in communication – Fabio Bolzetta

3. Creators of new languages and paradigms for evangelisation, especially in the digital environment – Sr. Xiskya Valladares

4. Communication with migrants and refugees – Maurizio di Schino

5. Good practices of evangelisation on social media – Sr. Xiskya Valladares

6. The Church in the digital world and the approach to new technologies in Church communication – Fabio Bolzetta

7. Communication with the new generations, in particular with Generation Z and Alpha. How does communication with the new generations look like in the 21st century, both face-to-face and in the digital environment? – Mark McCrindle

8. Internal and external communication in the Church – the three popes – Valentina Alazraki

9. Crisis communication – Valentina Alazraki

10. Engaging young audiences – 10 tips for addressing Gen Z audiences – Laura Wagner-Meyer

11. Mobile journalism – Simone Ferretti

12. Content creators – Simone Ferretti

13. Migrants and refugees – in the context of communicating

with the younger generation through social media – Laura Wagner-Meyer

14. How can the work of the Catholic Church better understand the digital transformations taking place in the modern world?

– Andy Stalman

15. How can brand strategy change Salesian work in the world for the better? – Andy Stalman

16. Communication with migrants and refugees – Donatella Parisi

Details of the conference on the dedicated website, <https://www.shapingtomorrowsdb.org>

Exhibition for the 200th anniversary of Don Bosco's dream

Dialogue between past, present and future: temporary exhibition for the 200th anniversary of Don Bosco's dream. Don Bosco House Museum

To speak of Don Bosco's life without mentioning the world of dreams is to suppress an important aspect of his identity. The saint's life was marked by the supernatural, by visions and dreams that God sent him from childhood, when between the ages of nine and ten John Bosco had his first dream, which marked him deeply and accompanied him throughout his life.

The dream was considered prophetic because it shed light on his life project, both in his choice of the clerical state and in his total dedication to poor and abandoned youth. Indeed, in a certain sense it marked his path, since it began in the

meadows of the Becchi, his home town, came to fruition in Turin when he settled in the Valdocco district and was commemorated in the church of the Sacred Heart of Jesus, at the Castro Pretorio in Rome, a year before his death. At the same time, from 1875, with the Salesian missions, he embraced several continents of the world, until today, where the Salesian presence works to keep the founder's dream alive.

Two centuries later, aware that Don Bosco's dream is still alive, the museum at the mother house in Valdocco, Turin, the *Museo Casa Don Bosco*, opened a temporary exhibition on 22 May that will remain open until 22 September 2024.

The exhibition, the result of previous research, is divided into several sections that explore the narrative, history and iconography of the dream in the arts and the resonance of the dream today, two hundred years later.

The selection of historical and artistic items on different media helps one discover different moments in Salesian history that recall this crucial event in the life of the saint. Together with the historical photographs, objects from the period between the beatification (1929) and canonisation (1934), when the representation of the Dream in the arts began: illustrations in books, postcards, commemorative coins, oil and paper paintings, etc.

The exhibition presents an important selection of original prints. Corrado Mezzana (1890-1952), Guido Grilli (1905-1967), Cosimo [Nino] Musio (1933-2017) and Alarico Gattia (1927-2022) are just some of the artists. Comics by Grilli, Musio and Gattia were commissioned by the *Libreria della Dottrina Cristiana* (1941), founded by Don Bosco's fourth successor, Fr Peter Ricaldone (1870-1951). These works, which have been distributed in various publications, media, formats and languages throughout the world, are preserved by the current publishing house Elledici.

The exhibition is completed by seventeen photographs which won the international photography competition held since January 2024 and are promoted by the museum house with the aim of highlighting the artistic and creative talent of the entire Salesian world. The photos are described by their creators in the original language and come from Italy, Mexico, Panama, Slovakia, Spain and Venezuela.

These images involve the past, present and future and make us reflect on how, two centuries later, Don Bosco's Dream has become a reality in Salesian presences around the world.

In addition, the Youth Ministry Sector of the Salesian Congregation is promoting the celebration of the Salesian Youth Synod around the world and, on the occasion of the bicentenary of the dream, has collected more than 200 dreams of young people from all over the world in a publication called *Hidden Diamonds*, some of which are displayed in the exhibition.

Photo: Guido Grilli (1905-1967), Giovannino's Dream, 16.6 x 23 cm, 1952, film D15, picture no. 4. Historical Archive Editrice Elledici.

dr. Ana MARTÍN GARCÍA

Art historian, cultural heritage conservator and European PhD (Doctor Europaeus) in visual arts for the University of Bologna. Former pupil of the Salesians in Estrecho (Madrid, Spain). Since 2023 she has been working as General Coordinator managing the Casa Don Bosco Museum in Valdocco, Turin.