

Lotteries: real feats

Don Bosco was not only a tireless educator and pastor of souls, but also a man of extraordinary resourcefulness, capable of inventing new and courageous solutions to support his works. The economic needs of the Valdocco Oratory, which was constantly expanding, pushed him to seek increasingly effective means to guarantee food, lodging, schooling, and work for thousands of boys. Among these, lotteries represented one of his most ingenious intuitions: true collective enterprises that involved nobles, priests, benefactors, and ordinary citizens. It was not simple, as Piedmontese legislation rigorously regulated lotteries, allowing private individuals to organise them only in well-defined cases. And it was not just about raising funds, but about creating a network of solidarity that united Turin society around the educational and spiritual project of the Oratory. The first, in 1851, was a memorable adventure, full of unforeseen events and successes.

The sums of money that came into Don Bosco's hands remained there for a short time, because it was immediately used to provide food, accommodation, school and work for tens of thousands of boys or to build colleges, orphanages and churches or to support the South American missions. His accounts, as we know, were always in the red; debts accompanied him throughout his life.

Now among the means intelligently adopted by Don Bosco to finance his works we can certainly place the lotteries: about fifteen were organised by him, both small and large ones. The first, a modest effort, was the one in Turin in 1851 for the church of St Francis de Sales in Valdocco and the last, a very big one in the mid-1880s, was to meet the immense expenses of the church and the Hospice of the Sacred Heart at Termini station in Rome.

A true history of these lotteries has yet to be written,

although there is no lack of sources in this regard. Just with reference to the first one in 1851, have we ourselves recovered a dozen unpublished items. We can use them to reconstruct its eventful history in two episodes.

Application for authorisation

According to the law of 24 February 1820 – modified by Royal Patents of January 1835 and by Instructions of the Azienda Generale delle Regie Finanze on 24 August 1835 and later by Royal Patents of 17 July 1845 – prior governmental authorisation was required for any national lottery (Kingdom of Sardinia).

For Don Bosco it was first of all a matter of having the moral certainty of succeeding in the project. This he gained from the economic and moral support of the very first benefactors: the noble Callori and Fassati families and Canon Anglesio of Cottolengo. He therefore launched himself into what would turn out to be a genuine enterprise. In a short time, he succeeded in setting up an organising commission, initially comprising sixteen well-known personalities, later increased to twenty. Among them were numerous officially recognised civil authorities, such as a senator (appointed treasurer), two Deputy Mayors, three municipal councillors; then prestigious priests such as Frs Pietro Baricco, Deputy Mayor and secretary of the Commission, Giovanni Borel, court chaplain, Giuseppe Ortalda, director of the Opera Pia di Propaganda Fide, Roberto Murialdo, co-founder of the Collegio degli Artigianelli and the Charity Association; and finally, experienced men such as an engineer, a respected goldsmith, a wholesale trader, etc., all of whom were mostly landowners and had a wealth of experience. All people known to Don Bosco and “close” to the work at Valdocco.

Having completed the Commission, at the beginning of December 1851 Don Bosco forwarded the formal request to the General Intendant of Finance, Cavalier Alessandro Pernati di Momo (future Senator and Minister of the Interior of the Kingdom) as well as a “friend” of the work at Valdocco.

The appeal for gifts

He attached a very interesting circular to the request for authorisation, in which, after outlining a moving history of the Oratory – appreciated by the royal family, the government authorities, and the municipal authorities – he pointed out that the constant need to expand the work at Valdocco to accommodate more and more young people was consuming the economic resources of private charity. Therefore, in order to pay the expenses for the completion of the new chapel under construction, the decision was taken to appeal to public charity by means of a lottery of gifts to be offered spontaneously: “This consists of a lottery of items which the undersigned came up with the idea for, undertaking to cover the expenses for the completion of the new chapel, a venture to which your lordship will no doubt want to lend his support, reflecting on the excellence of the work to which it is directed. Whatever item your lordship would like to offer, be it of silk, wool, metal or wood, or the work of a reputable artist, or of a modest worker, or of a hard-working craftsman, or of a charitable gentlewoman, all will be gratefully accepted, because in the matter of charity every little help is a great thing, and because the offerings, even small ones, of many together can suffice to complete the desired work.”

The circular also indicated the names of the promoters, to whom the gifts could be handed over, and the trusted persons who would then collect and guard them. The 46 promoters included various categories of people: professionals, professors, impresarios, students, clerics, shopkeepers, merchants, priests; on the other hand, among the 90 or so promoters, noblewomen (baroness, marquise, countess and their attendants) seemed to prevail.

He did not fail to enclose the ‘lottery plan’ in all its many formal aspects with the application: collection of items, receipt of delivery of items, their valuation, authenticated tickets to be sold in a number proportionate to the number and value of the items, their display to the public, drawing of winners, publication of the numbers drawn, time for collecting

the prizes, etc. A series of demanding tasks that Don Bosco did not shirk. The Pinardi chapel was no longer enough for his youngsters: they needed a bigger church, the planned one of St Francis de Sales (a dozen years later they would need another even bigger one, that of Mary Help of Christians!).

Positive response

Given the seriousness of the initiative and the high “quality” of the members of the proposing Commission, the response could only be positive and immediate. On 17 December the aforementioned Deputy Mayor Pietro Baricco transmitted to Don Bosco the relative decree, with the invitation to transmit copies of the future formal acts of the lottery to the municipal administration, responsible for the regularity of all legal requirements. At this point before Christmas Don Bosco sent the above circular to the printers, circulated it and began to collect gifts.

He was given two months to do this, as other lotteries were also taking place during the year. However, the gifts arrived slowly, so in mid-January Don Bosco was forced to reprint the above circular and asked for the collaboration of all the young people of Valdocco and friends to write addresses, visit known benefactors, publicise the initiative and collect the gifts.

But ‘the best’ was yet to come.

The exhibition hall

Valdocco had no space to display the gifts, so Don Bosco asked the Deputy Mayor Baricco, treasurer of the lottery commission, to ask the Ministry of War for three rooms in a part of St Dominic’s Convent that was available to the army. The Dominican Fathers agreed. Minister Alfonso Lamarmora granted them on 16 January. But soon Don Bosco realised that they would not be large enough, so he asked the King, through the almoner, Abbot Stanislao Gazzelli, for a larger room. He was told by the Royal Superintendent Pamparà that the King had no suitable premises and proposed to rent premises used for a

game called Trincotto (or pallacorda: a kind of hand tennis) at his own expense. This room, however, would only be available for the month of March and under certain conditions. Don Bosco refused the proposal but accepted the 200 lire offered by the King for renting the premises. He then went in search of another hall and found a suitable one on the recommendation of the town hall, behind the church of St Dominic, a few hundred metres from Valdocco.

Arrival of the gifts

In the meantime, Don Bosco had asked the Minister of Finance, the famous Count Camillo Cavour, for a reduction or exemption on the cost of postage for circular letters, tickets and the gifts themselves. Through the Count's brother, the very religious Marquis Gustavo di Cavour, he received approval for various postal reductions.

It was now a matter of finding an expert to assess the amount of the gifts and the consequent number of tickets to be sold. Don Bosco asked the Intendant and also suggested his name: a goldsmith who was a member of the Commission. The Intendant, however, replied through the Mayor asking him for a double copy of the gifts arrived in order to appoint his own expert. Don Bosco immediately carried out the request and so on 19 February the expert valued the 700 items collected at 4124,20 lire. After three months there were 1000 gifts, after four months 2000, until finally there were 3251 gifts, thanks to Don Bosco's continuous "begging" with individuals, priests and bishops and his repeated formal requests to City Hall to extend the time. Don Bosco also did not fail to criticise the estimate made by the municipal assessor of the gifts that continually arrived, which he said was lower than their actual value; and in fact other assessors were added, especially a painter for works of art.

The final figure was such that Don Bosco was authorised to issue 99,999 tickets at the price of 50 cents each. To the catalogue already printed with the gifts numbered with the name of the donor and the promoters a supplement was added

with the latest gifts arrived. Among them were gifts from the Pope, the King, the Queen Mother, the Queen Consort, deputies, senators, municipal authorities, but also many humble people, especially women, who offered household objects and furnishings, even ones of little value (glass, inkwell, candle, carafe, corkscrew, cap, thimble, scissors, lamp, tape measure, pipe, key ring, soap, sharpener, sugar bowl). The most frequently offered gifts were books, 629 of them, and pictures, 265. Even the Valdocco boys competed to offer their own small gift, perhaps a booklet given to them by Don Bosco himself.

A huge job until the numbers were drawn

At this point it was necessary to print the tickets in a progressive series in two forms (small stub and ticket), have them both signed by two members of the commission, send the ticket with a note, document the money collected. Many benefactors were sent dozens of tickets, with an invitation to keep them or to pass them on to friends and acquaintances.

The date of the draw, initially set for 30 April, was postponed to 31 May and then to 30 June, to be held in mid-July. This last postponement was due to the explosion at the Borgo Dora powder magazine that devastated the Valdocco area.

For two afternoons, 12-13 July 1852, tickets were drawn on the balcony of the town hall. Four differently coloured wheel urns contained 10 pellets (0 to 9) identical and of the same colour as the wheel. Inserted one by one by the Deputy Mayor into the urns, and spun, eight young people from the Oratory performed the operation and the number drawn was proclaimed loudly and then published in the press. Many gifts were left at the Oratory, where they were later reused.

Was it worth it?

For the approximately 74,000 tickets sold, after deducting expenses, Don Bosco was left with approximately 26,000 lire, which he then divided equally with the neighbouring Cottolengo work. A small capital of course (half the purchase price of

the Pinardi cottage the previous year), but the greatest result of the gruelling work he underwent to carry out the lottery – documented by dozens of often unpublished letters – was the direct and heartfelt involvement of thousands of people from every social class in his ‘fledgling Valdocco project’: in making it known, appreciated and then supported economically, socially and politically.

Don Bosco resorted many times to lotteries and always with the twofold purpose: to raise funds for his works for poor boys, for the missions, and to offer ways for believers (and non-believers) to practise charity, the most effective means, as he continually repeated, to ‘obtain the forgiveness of sins and secure eternal life’.

“I have always needed everyone” Don Bosco

To Senator Giuseppe Cotta

Giuseppe Cotta, banker, was a great benefactor of Don Bosco. The following declaration on stamp paper dated 5 February 1849 is preserved in the archives: ‘The undersigned priests T. Borrelli Gioanni of Turin and D. Bosco Gio’ di Castelnuovo d’Asti declare themselves to be debtors of three thousand francs to the ill.mo Cavaliere Cotta who lent it to them for a pious work. This sum is to be repaid by the undersigned in one year with legal interest’. Signed D. Giovanni Borel, D. Bosco Gio.

At the bottom of the same page and on the same date Fr Joseph Cafasso writes: “The undersigned renders distinct thanks to Ill. mo Sig. Cav. Cotta for the above and at the same time makes himself guarantor to the same for the sum mentioned.” At the bottom of the page, Cotta signs that he received 2,000 lire on 10 April 1849, another 500 lire on 21 July 1849 and the balance on 4 January 1851.

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.

Social inclusion according to Don Bosco

Don Bosco's far-sighted proposal for the 'unaccompanied minors' of Rome.

The history of the church of the Sacred Heart in Rome, now a basilica, is quite well known, and it is much frequented by people hurrying through the adjacent Termini station. A history fraught with problems and difficulties of all kinds for Don Bosco while the church was under construction (1880-1887), but also a source of joy and satisfaction once it was completed (1887). Less well known, however, is the story of the origin of the "house of charity capable of accommodating at least 500 youngsters" that Don Bosco wanted to build next to the church. A work, an extremely relevant reflection for today... from 140 years ago! Don Bosco himself presented it to us in the January 1884 issue of the *Salesian Bulletin*: "Today there are hundreds and thousands of poor children wandering the streets and squares of Rome, their faith and morals at risk. As already pointed out on other occasions, many young people, either alone or with their families, come to this city not only from various parts of Italy, but also from other nations, in the hope of finding work and money; but disappointed in their expectation they soon fall into misery and the risk of doing badly, and consequently of ending up in prison."

Analysing the condition of young people in the "eternal city" was not difficult: the worrying situation of "street kids", whether Italian or not, was there for all to see, for the civil and ecclesiastical authorities, for the Roman citizens and the multitude of "buzzurri" and foreigners who had arrived in the city once it had been declared capital of the Kingdom

of Italy (1871). The difficulty stemmed from not knowing what solution to propose and whether there was the ability to implement it once identified.

Don Bosco, not always well liked in the city because of his Piedmontese origin, proposed his solution to the Cooperators: "The aim of the Hospice of the Sacred Heart of Jesus would be to take in poor and abandoned youngsters from any city in Italy or any other country in the world, to educate them in knowledge and religion, to instruct them in some art or trade, and so remove them from the prison cell, give them back to their families and to civil society as good Christians, upright citizens capable of earning an honourable livelihood through their own labours."

Ahead of the times

Reception, education, training for work, integration and social inclusion: but is this not the prior objective of all youth policies in favour of immigrants today? Don Bosco had experience in this regard on his side: for 30 years at Valdocco they took in youngsters from various parts of Italy, for some years in Salesian houses in France there were children of Italian and other immigrants, since 1875 in Buenos Aires the Salesians had the spiritual care of Italian immigrants from various regions of Italy (decades later they would also take an interest in Jorge Mario Bergoglio, the future Pope Francis, the son of Piedmontese immigrants).

The religious dimension

Naturally, Don Bosco was interested above all in the salvation of the soul of the young, which required the profession of the Catholic faith: *Extra ecclesia nulla salus*, as they used to say. And in fact he wrote: "Others then from the city and foreigners, because of their poverty, are exposed daily to the risk of falling into the hands of the Protestants, who have, so to speak, invaded the city of St. Peter, and especially intend to ambush poor and needy youngsters. Under the guise of providing them with food and clothing for their bodies, they

spread the poison of error and unbelief to their souls.”

This explains how, in his educational project in Rome (we would prefer to call it his “global compact on education”), Don Bosco does not neglect faith. A path of true integration into a “new” civil society cannot exclude the religious dimension of the population. Papal support came in handy: an extra stimulus “for people who love religion and society”: “This Hospice is very dear to the heart of the Holy Father Leo XIII. While with apostolic zeal he strives to spread faith and morality in every part of the world, he leaves no stone unturned on behalf of the children most exposed to danger. This Hospice should therefore be dear to the hearts of all people who love religion and society; it should be especially dear to the hearts of our Cooperators, to whom in a special way the Vicar of Jesus Christ entrusted the noble task of the Hospice itself and of the attached Church.”

Finally, in his appeal to the generosity of benefactors for the construction of the Hospice, Don Bosco could not fail to make explicit reference to the Sacred Heart of Jesus, to whom the adjoining church was dedicated: “We can also believe for certain that this Hospice will be well pleasing to the Heart of Jesus... In the nearby Church the divine Heart will be the refuge of adults, and in the adjoining Hospice he will show himself to be the loving friend, the tender father of the children. He will have a group of 500 children in Rome every day to divinely crown him, pray to him, sing hosannas to him, ask his holy blessing.”

New times, new peripheries

The Salesian hospice, built as a school of arts and crafts and an oratory on the outskirts of the city – which at the time began in Piazza della Repubblica – later became absorbed by the building expansion of the city itself. The first school for poor boys and orphans was moved to a new suburb in 1930 and was replaced in successive stages by various types of other schools (elementary, middle, high school). It also gave hospitality for a time to Salesian students attending the

Gregorian University and some faculties of the Salesian Athenaeum. It always remained a parish and oratory as well as the headquarters of the Roman Province. For a long time it housed some national offices and is now the headquarters of the Salesian Congregation: structures that have animated and still animate Salesian houses that have mostly come into being and grown on the outskirts of hundreds of cities, or on the “geographical and existential peripheries” of the world, as Pope Francis put it. Just like the Sacred Heart in Rome, which still preserves a small sign of Don Bosco’s great “dream”: it offers assistance to non-EU immigrants and with the Youth Centre’s “Talent Bank” provides food, clothing and basic necessities to the homeless at Termini station.

Our guest: Father Alphonse Owoudou, Chapter Moderator

On Sunday, February 16th, 2025, at Valdocco, Turin, the twenty-ninth General Chapter of the Salesian Congregation will begin. This event is the main sign of unity of the Congregation in its diversity. We talked about this with Fr Alphonse Owoudou, the Regional Councillor for Africa-Madagascar and Chapter Moderator

Can you introduce yourself?

My name is Alphonse Owoudou, a Salesian of Don Bosco, originally from Cameroon (ATE Vice Province) in Africa. In April 2025, I will celebrate my 56th birthday. I am currently the Regional Councillor for Africa-Madagascar. Before taking on this role within the General Council, I was the Superior of the ATE Vice Province, Equatorial Tropical Africa.

My journey first took me to Gabon as a young Salesian priest and diocesan chaplain for youth. Subsequently, I continued my studies in psychology at the Pontifical Salesian University (UPS). I then reached Lomé, Togo, where I had completed my novitiate and post-novitiate; I returned there after 12 years as a member of the formation team. I then had the responsibility of the current Don Bosco Institute of Higher Studies.

In 2015, I returned to ATE to be part of the provincial animation team. Happy to reunite with my confreres and my country after 20 years, I initially served as Vice Provincial from 2015 to 2017, before being appointed Provincial in June 2017. This period allowed me to discover my Province, its works, and the large educational and pastoral community across a territory of six nations, later reduced to five with the birth of the ACC Province.

Since CG28 in 2020, I have the immense privilege of serving as Regional Councillor, ensuring the link between the 15 Provincials of Africa-Madagascar and the General Council, in accordance with Article 140 of our Constitutions. This mission has allowed me to discover and better understand the richness, complexity, and beauty of Salesian Africa, a region full of history, promises, challenges, and resources.

What is the role of the Moderator?

In the context of the General Chapter, the role of the Moderator is primarily to ensure technical coordination and the regularity of processes before and during the Chapter. He presides over the Technical Commission, is responsible for preparing the work schedule, the working document prepared by the Pre-Chapter Commission, as well as the recommendations of the Rector Major or the Vicar for the proper conduct of Provincial Chapters and election rules.

Assisted by his secretariat and the General Secretary, the Moderator also takes care of validating the elected delegates

by verifying the numbers from each Province, thus ensuring the legitimacy of their participation in the General Chapter. He sends the Provincials the necessary forms for the minutes and templates for contributions from the Provincial Chapters, groups of confreres, and individual members. Once these contributions are collected, he organizes, classifies, and prepares them. He introduces the members of the Pre-Chapter Commission to the central theme of the General Chapter in order to collaboratively develop the document that will serve as the basis for reflections and debates during the Chapter sessions.

The General Chapter is often defined as “the main sign of the unity of the Congregation in its diversity”. It is in this spirit that the Moderator must guide and facilitate exchanges so that this unity is fully manifested, thanks to careful preparation and well-structured discussions.

Why is the Chapter so important for the life of the Congregation?

The General Chapter is crucial for the life of the Congregation because it represents “the main sign of the unity of the Congregation in its diversity”. It is a moment when Salesians come together to reflect on how to remain faithful to the Gospel, to the charism of Don Bosco, and to the needs of the times and places where they carry out their mission. Guided by the Holy Spirit, Salesians discern God’s will to better serve the Church and youth at a specific moment in history.

In addition to this spiritual dimension and reflection on the mission, the General Chapter plays a central role in the governance of the Congregation. It is during the Chapter that elections or re-elections of the Rector Major, his Vicar, and other members of the General Council take place. This electoral process allows the Congregation to choose the leaders who will guide the Salesian mission for the coming years. These elections are fundamental because they ensure not

only continuity but also the vitality and adaptation of the Congregation to current challenges.

The Chapter is also an opportunity to review and adapt the Salesian mission to present times. For example, during the 29th General Chapter, one of the central themes is the “weakening of charismatic identity” perceived within the Congregation, and discussions are planned to address this concern. Additionally, legal issues that have remained pending since the previous Chapter will also be addressed.

In summary, the General Chapter is a time of discernment, decision, and renewal, allowing the Congregation to better respond to the needs of today’s world while electing the leaders who will guide this mission in unity and fidelity to Don Bosco.

What is the theme of the Chapter?

The central theme of the 29th General Chapter is, “Passionate about Jesus Christ, dedicated to young people”, with the subtitle “Living our Salesian vocation faithfully and prophetically”. This theme invites us to return to the essence of our consecrated identity, centred on Christ and the young. It is a call to renew the very heart of the Salesian vocation, to rekindle the spiritual and apostolic fervour that must animate every Salesian.

Concretely, this means deepening our spiritual life, dedicating ourselves more to prayer and contemplation, while remaining firmly committed to the young, especially the poorest and most marginalised. The Chapter invites us to be not only educators and pastors but also prophetic witnesses of the Gospel in a changing world. In other words, it is not enough to carry out works; it is necessary that these works deeply reflect our passion for Christ and our commitment to the young.

The theme also highlights three major priorities for renewal:

spiritual life and formation, increased collaboration with laypeople and members of the Salesian Family, and finally, a courageous review of the governance structures of the Congregation to adapt them to the current needs of the mission.

Who are the participants?

The 29th General Chapter brings together a total of 226 Chapter members and a team of 45 confreres and collaborators responsible for logistics and other services. Specifically, this includes:

14 members of the General Council, including the General Secretary;

the General Procurator and the Emeritus Rector Major;

2 Chapter members from the General House (RMG);

2 from the Pontifical Salesian University (UPS);

22 from the Southern Cone Region;

27 from Inter-America;

27 from East Asia-Oceania;

29 from the Mediterranean Region;

32 from Africa;

33 from South Asia;

and, 36, the largest group, from Central-Northern Europe.

These Chapter members will arrive at the General Chapter as bearers of the discernment and hope of the 13,544 Salesians registered for this important event. During GC29, 93% of the assembly will be made up of clerics and 7% of Brothers.

What are your concerns?

I feel overall serene, especially after the entire “synodal” journey we have just gone through since that famous month of July 2023, with a resilience that I admire.

We have worked intensively in the 92 provinces and 7 regions, as well as within the General Council. Furthermore, the Technical Commission, the Juridical Commission, and the Pre-Chapter Commission have worked with a great sense of sacrifice

and admirable flexibility to prepare for this important and perhaps unique turning point. I am convinced that God will help us face the challenges of this Chapter that, in the mind of the Rector Major emeritus, Cardinal Ángel Fernández Artime, was to be prophetic and a bearer of renewal.

That said, my “concerns” naturally align with those of all my confreres, whose reflections have been summarised in the *Instrumentum Laboris*, derived from the 244 documents we received. Among the main ones is the issue of charismatic identity. Many express fear that our Salesian charism is gradually losing its specificity and that we risk becoming similar to any social organisation. This could weaken the effectiveness of our mission, as what makes us unique is precisely our ability to unite social action and a spiritual witness rooted in faith. This is why the first sentence of the Constitutions, like a creed, tells us that we are a masterpiece of God for His glory and for the holistic salvation of His children.

There is also concern about the growing secularisation and de-Christianisation of our societies, not only in the West. This reality makes it more difficult for us, Salesians—and I bet it is the same for all consecrated persons and religious confessions—to proclaim and live openly the faith in the public sphere. These challenges require an adaptation of our vision and pastoral methods, particularly in accompanying young confreres and new generations.

Another important theme is that of integral ecology and digital culture. The Chapter will certainly emphasise the need for us, as the last three popes have repeated since the beginning of this millennium, to adapt to the digital world in which young people live today, integrating greater attention to the environment, our “common home”, in all aspects of our mission.

Finally, there is an urgency for renewal in our spiritual,

fraternal, and apostolic life. It is important not to let ourselves be absorbed exclusively by practical activities but to rediscover spiritual vitality at the centre of our action. This involves more intense prayer, a more solid and inculturated formation, and better collaboration within the Salesian Family and with laypeople, who are called to play an important role in our mission. This call for collaboration is not new, but the context of the Synod on Synodality brings a more powerful and better-articulated scope.

Will there be surprises?

There may be surprises during this 29th General Chapter, due to the breadth of its agenda and the expressed desire to make “courageous decisions” and adopt a “more prophetic” stance. In any case, this is what many of us hope for.

Among these surprises, one of the key aspects could concern the review of governance and animation structures. The Chapter may choose to significantly rethink the General Council, making it more agile and better suited to the current needs of the Congregation. Rethinking can also mean maintaining the existing structure but living and managing it better. This could also include a re-evaluation of electoral processes to ensure that the chosen leaders are the result of a more collegial, linear, and transparent process.

Another potentially significant point concerns synodality, particularly in closer collaboration with laypeople. This could translate into a deeper shared governance, in line with the approach “with and for the young”. By strengthening this synodality, the Salesian mission could not only renew its commitment to the young but also become truly prophetic by embodying a model of participatory leadership and co-responsibility with laypeople. This would be a strong sign that the spirit of communion and collaboration is at the heart of our charism.

Moreover, as the *Instrumentum Laboris* already emphasises,

there are strong expectations that this Chapter will be a moment of courage and prophecy. It is likely that GC29, instead of multiplying exhortations, will decide to focus on a few key priorities, in accordance with the signs of the times. Among these priorities, particular attention could be given to the implementation and strengthening of the protocol for the safeguarding of minors and vulnerable persons, ensuring that every Salesian work is a safe and protected place for all. Education to peace and peaceful coexistence could also feature among the central themes, especially in contexts marked by violence or conflict.

Finally, contemporary issues such as the digital mission, integral ecology, and social justice could be the subject of bold decisions, taking into account the diversity of contexts in which the Salesian charism must express itself today. By focusing on concrete areas, the Chapter could provide profound and coherent responses to current challenges while respecting the richness of the various local realities.

Thus, the decisions made could reflect this synodal and prophetic dynamism, centred on Christ and the service of the young, paving the way for a renewed Salesian future faithful to its evangelical commitment.

In summary:

Context

The 29th General Chapter of the Salesian Congregation will be held at Valdocco, Turin, from February 16th to April 12th, 2025, and will bring together 226 Chapter members to reflect on the future of the Salesian mission.

Role of the Moderator

- technical coordination: develop the schedule, organise the work, and prepare the basic documents;
- validation of participants: verify the eligibility of delegates, ensure their legitimacy, and collect their

contributions;

- thematic preparation: introduce the members of the Pre-Chapter Commission to the main theme of the Chapter to develop a working document that will guide the debates;
- ensure that exchanges fully reflect the unity and diversity of the Congregation, fostering collective reflection and spiritual discernment.

Importance of the Chapter

- spiritual approach: reflect on fidelity to the charism of Don Bosco, to renew missionary fervour;
- governance approach: elect leaders for the coming years;
- adaptive approach: respond to contemporary challenges, such as the weakening of charismatic identity or growing secularisation.

Theme

Central: “Passionate about Jesus Christ, dedicated to young people – Living our Salesian vocation faithfully and prophetically”.

Core areas:

- spiritual life and formation: strengthen prayer, contemplation, and spiritual formation;
- collaboration with laypeople: promote shared leadership with members of the Salesian Family;
- review of governance structures: adapt structures to current realities for a more effective mission.

Challenges and issues

- charismatic identity: reaffirm Salesian specificity to avoid becoming an ordinary social organisation (like an NGO);
- secularisation: adapt pastoral methods for effective proclamation of faith;
- digital world and ecology: integrate digital and environmental issues into the mission;
- spiritual renewal and collaboration: intensify prayer and strengthen cooperation with laypeople and youth.

In Memoriam. Cardinal Angelo Amato, SDB

The universal Church and the Salesian Family bid farewell for the last time on December 31, 2024, to Cardinal Angelo Amato, S.D.B., emeritus Prefect of the Congregation for the Causes of Saints. Born in Molfetta (in the province of Bari, Italy) on 8 June 1938, he served the Holy See for many years and became a point of reference in theology, academic research, and the promotion of holiness within the Church. The funeral rites, presided over on 2 January 2025 by Cardinal Giovanni Battista Re, Dean of the College of Cardinals, were held at the Altar of the Chair in St. Peter's Basilica. At the conclusion, His Holiness Francis presided over the rite of the "Ultima Commendatio" and the "Valedictio," paying his homage to this illustrious son of St. John Bosco.

Below is a biographical profile retracing his life, the most significant stages of his formation, his academic and pastoral experiences, up to his mission as Prefect of the Congregation for the Causes of Saints.

The Origins and the Salesian Choice

Angelo Amato was born in Molfetta on 8 June 1938, the eldest of four children in a family of shipbuilders. Growing up in an environment that fostered a spirit of commitment and responsibility, he completed his early studies at elementary schools run by the Alcantarine Sisters and the Salesian Sisters of the Sacred Heart in Molfetta. Later, he continued with middle school and, foreseeing a possible future in a maritime career, enrolled at the Nautical Institute in Bari, in the section for long-course captains. It was during his third year of studies, in October 1953, that he decided to pursue the priesthood: he left the Nautical Institute and

entered the Salesian aspirantate in Torre Annunziata.

Thus, his religious vocation was intertwined from the beginning with the Salesian Family. After a probationary period, he completed his novitiate at Portici Bellavista from 1955 to 1956. On 16 August 1956—the day that Salesian tradition reserves for the first profession of the novices—he made his religious vows, becoming a Salesian of Don Bosco. From that moment on, his life would be profoundly linked to the Salesian charism, with particular attention to youth and education.

After the novitiate, Angelo Amato attended the philosophical seminary in San Gregorio in Catania, where he obtained his classical high school diploma (in 1959) and, subsequently, a degree in Philosophy at the then Pontifical Salesian Athenaeum in Rome (today the Pontifical University of the Salesian Order). In 1962 he made his perpetual profession, definitively consolidating his belonging to the Salesian Congregation. In those same years, he also undertook a practical internship at the Salesian College in Cisternino (Brindisi), teaching literature at the middle school level—an experience that immediately brought him into contact with youth apostolate and teaching, two dimensions that would mark his entire mission.

Ordination and Theological Studies

The next step in Angelo Amato's journey was studying Theology at the Theological Faculty of the Salesian University, also in Rome, where he earned his licentiate in Theology. Ordained a priest on 22 December 1967, he decided to further specialize and enrolled at the Pontifical Gregorian University. In 1974, he obtained his doctorate in Theology there, thus joining the ranks of the university teaching staff. The field of theology fascinated him deeply, a passion that would be reflected in the great number of publications and essays he authored over the course of his academic career.

The Experience in Greece and the Research on the Orthodox World

A decisive phase in Father Angelo Amato's formation was his stay in Greece, beginning in 1977, promoted by the then Secretariat for Christian Unity (today the Dicastery for Promoting Christian Unity). Initially, he spent four months at the Jesuit residence in Athens, where he devoted himself to the study of modern Greek—both written and spoken—in preparation for enrolling at the University of Thessaloniki. Once admitted to the courses, he obtained a scholarship from the Patriarchate of Constantinople, which allowed him to reside at Monì Vlatadon (Vlatadon Monastery), home to an institute for patristic studies (Idrima ton Paterikon Meleton) and a rich library specializing in Orthodox theology, enhanced by microfilms of the manuscripts of Mount Athos.

At the University of Thessaloniki, he attended courses in the history of dogmas with Professor Jannis Kaloghirou and systematic dogmatics with Jannis Romanidis. Simultaneously, he carried out an important study on the sacrament of penance in Greek Orthodox theology from the 16th to the 20th century: this research, supported by the well-known Greek patrologist Konstantinos Christou, was published in 1982 in the series *Análekta Vlatádon*. This period of ecumenical exchange and in-depth acquaintance with the Eastern Christian world greatly enriched Amato's formation, making him an expert in Orthodox theology and the dynamics of dialogue between East and West.

Return to Rome and Academic Commitment at the Pontifical Salesian University

Back in Rome, Angelo Amato assumed the role of professor of Christology in the Theological Faculty of the Pontifical Salesian University. His scholarly abilities and clarity of exposition did not go unnoticed: he was appointed Dean of the same Theological Faculty for two terms (1981–1987 and 1994–1999). Furthermore, between 1997 and 2000, he served as Vice-Rector of the University.

During those years, he also gained further international experience: in 1988, he was sent to Washington to deepen his knowledge of the theology of religions and to complete his

manual on Christology. Alongside his academic work, he held advisory roles for several bodies of the Holy See: he was a consultor for the Congregation for the Doctrine of the Faith and for the Pontifical Councils for Promoting Christian Unity and Interreligious Dialogue. He also served as an advisor to the Pontifical International Marian Academy, underlining his interest in Mariology—a field typical of the Salesian spirituality centered on Mary Help of Christians.

In 1999, he was appointed Prelate Secretary of the restructured Pontifical Academy of Theology and Director of the newly founded theological journal *Path*. Moreover, between 1996 and 2000, he was part of the theological-historical commission for the Great Jubilee of the Year 2000, thus contributing significantly to the organization of the jubilee celebrations.

Secretary of the Congregation for the Doctrine of the Faith and Episcopal Ministry

On 19 December 2002, a very significant appointment came: Pope John Paul II designated him Secretary of the Congregation for the Doctrine of the Faith, concurrently elevating him to the rank of Archbishop and assigning him the titular see of Sila, with the personal title of Archbishop. He received episcopal ordination on 6 January 2003 in the Vatican Basilica, from none other than John Paul II himself (now Saint John Paul II). In this role, Monsignor Angelo Amato collaborated with the then Prefect, Cardinal Joseph Ratzinger (the future Benedict XVI). The Dicastery's task was, and remains, to promote and safeguard the Catholic doctrine throughout the world. During his mandate, the new Archbishop continued to maintain an academic approach, combining his specialized expertise in theology with ecclesial service aimed at upholding the orthodoxy of the faith.

Prefect of the Congregation for the Causes of Saints and the Cardinalate

A further step forward in his ecclesiastical career came on 9

July 2008: Pope Benedict XVI appointed him Prefect of the Congregation for the Causes of Saints, succeeding Cardinal José Saraiva Martins. In this dicastery, Monsignor Amato was responsible for overseeing the processes of beatification and canonization of the Servants of God, discerning heroic virtues, miracles, and the testimony of those who, throughout history, have become saints and blessed in the Catholic Church.

At the Consistory of 20 November 2010, Benedict XVI created him a Cardinal, assigning him the deaconry of Santa Maria in Aquiro. With his new red hat, he was able to participate in the conclave of March 2013, which elected Pope Francis. During Francis's pontificate, Cardinal Amato was confirmed "*donec aliter provideatur*" as Prefect of the Congregation for the Causes of Saints (on 19 December 2013), continuing in this role until 31 August 2018, when he resigned upon reaching the age limits, leaving a lasting legacy through the number of beatifications and canonizations examined during those years.

Commitment to the Local Church: The Example of Don Tonino Bello

A particular testimony to Cardinal Amato's bond with his homeland occurred in November 2013, when he traveled to the Cathedral of Molfetta for the closure of the diocesan phase of the beatification and canonization process of Don Tonino Bello (1935–1993). The latter, Bishop of Molfetta from 1982 to 1986, was dearly loved for his commitment to peace and the poor. On that occasion, Cardinal Amato emphasized that holiness is not the privilege of a select few but a universal vocation: all believers, inspired by the person and message of Christ, are called to live their faith deeply, with hope and charity.

Final Years and Death

After stepping down from the leadership of the Congregation for the Causes of Saints, Cardinal Angelo Amato continued to serve the Church by participating in events and ceremonies, always making his deep theological knowledge available. His

commitment was always marked by a refined human touch, evident respect for his interlocutors, and a humility that often moved all who met him.

On 3 May 2021, his deaconry of Santa Maria in Aquiro was elevated *pro hac vice* to a presbyteral title, further honoring his long and faithful dedication to ecclesiastical ministry.

The death of the Cardinal, which occurred on 31 December 2024 at the age of 86, has left a void in the Salesian Family and in the College of Cardinals, now composed of 252 cardinals, of whom 139 are electors and 113 are non-electors. The announcement of his passing elicited reactions of sorrow and gratitude throughout the ecclesial world: the Pontifical Salesian University, in particular, recalled his many years of teaching as a professor of Christology, his two mandates as Dean of the Theological Faculty, and the period during which he served as Vice-Rector of the institution.

A Legacy of Fidelity and the Pursuit of Holiness

In reflecting on the figure of Cardinal Angelo Amato, certain traits emerge that characterized both his ministry and his testimony. First and foremost, his profile as a Salesian religious: his fidelity to his vows, his deep bond with the charism of St. John Bosco, and his attention to youth, as well as intellectual and spiritual formation, represent a constant guiding line throughout his life. Secondly, his vast theological production—particularly in the areas of Christology and Mariology—and his contribution to dialogue with the Orthodox world, of which he was a passionate scholar. Undoubtedly, his service to the Holy See as Secretary of the Congregation for the Doctrine of the Faith, as Prefect of the Congregation for the Causes of Saints, and as a Cardinal, underlines the importance of his role in promoting and safeguarding the Catholic doctrine, as well as in valuing the witnesses of holiness. Cardinal Amato was a privileged witness to the spiritual richness that the universal Church has expressed over the centuries, and he played an active role in the recognition of figures who serve as beacons for God's

people.

Moreover, his participation in a conclave (that of 2013), his closeness to great Pontiffs such as John Paul II, Benedict XVI, and Francis, and his collaboration with numerous dicasteries testify to a service given in every possible dimension—a fusion of academic insight and pastoral governance within the Church.

The death of Cardinal Angelo Amato leaves behind a legacy of doctrine, ecumenical sensitivity, and love for the Church. The Diocese of Molfetta, which had already experienced his participation in the beatification process of Don Tonino Bello, remembers him as a man of faith and tireless pastor, capable of uniting the demands of theological discipline with those of pastoral charity. The Salesian Family, in particular, recognizes in him the fruit of a well-lived charism, imbued with that “educational charity” that, since Don Bosco, has accompanied the journey of countless consecrated individuals and priests around the world, always in service to the young and the needy.

Today, the Church entrusts him to the mercy of the Lord, in the certainty that, as the Pontiff himself affirmed, Cardinal Amato, a “good and vigilant servant,” may now behold the face of God in the glory of the saints he helped to recognize. His testimony, made concrete by a life devoted to service and by profound theological preparation, remains as a sign and encouragement to all who wish to serve the Church with fidelity, meekness, and dedication, until the end of their earthly pilgrimage.

In this way, the message of hope and holiness that animated every action of his finds its fulfillment: whoever sows in the field of obedience, truth, and charity reaps a fruit that becomes a common good, an inspiration, and a light for future generations. And this, ultimately, is the most beautiful legacy that Cardinal Angelo Amato leaves to his religious family, to the Diocese of Molfetta, and to the entire Church.

And We Must Not Overlook the Scriptural Legacy Left by

Cardinal Angelo Amato.

Below is a list – surely not complete – of his publications:

No.	Year	Title	Info
1	1974	I pronunciamenti tridentini sulla necessità della confessione sacramentale nei canoni 6-9 della sessione XIV (25 novembre 1551)	Essay on conciliar hermeneutics
2	1975	Problemi attuali di cristologia	Lectures of the Salesian Theological Faculty 1974–1975
3	1976	La Chiesa locale: prospettive teologiche e pastorali	Lectures of the Salesian Theological Faculty 1975–1976
4	1977	Cristologia metaecclesiale?	Considerations on E. Schillebeeckx's “metadogmatic” Christology
5	1977	Il Gesù storico	Problems and interpretations

6	1977	Temi teologico-pastorali	
7	1978	Annuncio cristiano e cultura contemporanea	
8	1978	Studi di cristologia patristica attuale	Concerning two recent publications by Alois Grillmeier
9	1979	Il sacramento della penitenza nelle "Risposte" del patriarca Geremia II ai teologi luterani di Tübingen (1576,1579,1581)	
10	1980	Annunciare Cristo ai giovani	(Co-author)
11	1980	Il Cristo biblico-ecclesiale	Proposal of a criteria-based synthesis on the essential contents of contemporary Christological proclamation
12	1980	Il Cristo biblico-ecclesiale latinoamericano	The "religious-popular" Christological module of Puebla

13	1980	La figura di Gesù Cristo nella cultura contemporanea	Christ in the conflict of interpretations
14	1980	Selezione orientativa sulle pubblicazioni cristologiche in Italia	
15	1980	L'enciclica del dialogo rivisitata	Concerning the International Study Conference on Paul VI's <i>"Ecclesiam suam"</i> (Rome, 24–26 October 1980)
16	1981	Il Salvatore e la Vergine-Madre: la maternità salvifica di Maria e le cristologie contemporanee	Proceedings of the 3rd International Mariological Symposium (Rome, October 1980)
17	1981	La risurrezione di Gesù nella teologia contemporanea	
18	1981	Mariologia in contesto	An example of inculturated theology: "The mestizo face of Our Lady of Guadalupe" (Puebla no. 446)

19	1982	Il sacramento della penitenza nella teologia greco-ortodossa	Historical-dogmatic studies, 16th–20th century
20	1983	Inculturazione-Contestualizzazione: teologia in contesto	Elements of selected bibliography
21	1983	La dimension “thérapeutique” du sacrement de la pénitence dans la théologie et la praxis de l’Église gréco-orthodoxe	
22	1984	Come conoscere oggi Maria	
23	1984	Inculturazione e formazione salesiana	Proceedings of the meeting in Rome, 12–17 September 1983 (co- author)
24	1984	Maria e lo Spirito Santo	Proceedings of the 4th International Mariological Symposium (Rome, October 1982)
25	1985	Come collaborare al progetto di Dio con Maria	Principles and proposals

26	1987	La Madre della misericordia	
27	1988	<u>Gesù il Signore</u>	Essay on Christology
28	1989	Essere donna	Studies on John Paul II's Apostolic Letter <i>"Mulieris dignitatem"</i> (co-author)
29	1990	Cristologia e religioni non cristiane	Problems and current issues: introductory considerations
30	1991	Come pregare con Maria	
31	1991	Studio dei Padri e teologia dogmatica	Reflections following the Instruction of the Congregation for Catholic Education of 10 November 1989 (=IPC)

32	1991	<p><i>Verbi revelati 'accommodata praedicatio' lex omnis evangelizationis"</i> (GS n.44)</p>	Historical-theological reflections on inculturation
33	1992	<p><u>Angeli e demoni Il dramma della storia tra il bene e il male</u></p>	The drama of history between good and evil
34	1992	<p>Dio Padre – Dio Madre</p>	Preliminary reflections
35	1992	<p>Il mistero di Maria e la morale cristiana</p>	
36	1992	<p>Il posto di Maria nella "Nuova evangelizzazione"</p>	
37	1993	<p>Cristologia della <i>Secunda Clementis</i></p>	Initial considerations
38	1993	<p>Lettera cristologica dei primi concili ecumenici</p>	
39	1994	<p><u>Trinità in contesto</u></p>	

40	1996	Maria presso la Croce, volto misericordioso di Dio per il nostro tempo	Marian Conference of the Servants of Mary Reparatrix, Rovigo, 12–15 September 1995
41	1996	<i>Tertio millennio adveniente:</i> Lettera apostolica di Giovanni Paolo II	Text and pastoral theological commentary
42	1996	<i>Vita consecrata. Una prima lettura teologica</i>	
43	1997	Alla ricerca del volto di Cristo: ... ma voi chi dite che io sia?	Proceedings of the 27th Diocesan Theological Week, Figline Valdarno, 2–5 September 1997
44	1997	Gesù Cristo verità di Dio e ricerca dell'uomo	Christology
45	1997	<i>La catechesi al traguardo. Studi sul Catechismo della Chiesa cattolica</i>	(Co-author)
46	1997	<i>Super fundamentum Apostolorum</i>	Studies in honor of His Eminence Cardinal A.M. Javierre Ortas (co-author)

47	1998	El Evangelio del Padre	
48	1998	Gesù Cristo morto e risorto per noi consegna lo Spirito	Theological meditations on the Paschal mystery (co- author)
49	1998	<u>Il Vangelo del Padre</u>	
50	1998	Una lettura cristologica della “ <i>Secunda Clementis</i> ”	On the existence of Pauline influences?
51	1999	Evangelización, catequesis, catequistas	A new stage for the Church of the third millennium
52	1999	La Vergine Maria dal Rinascimento a oggi	
53	1999	Missione della Chiesa e Chiesa in missione]. Gesù Cristo, Verbo del Padre	Field II
54	1999	La Chiesa santa, madre di figli peccatori	Ecclesiological approach and pastoral implications

55	2000	<p><i>Dominus</i> <i>Iesus</i>: l'unicità e l'universalità salvifica di Gesù Cristo e della Chiesa</p>	Declaration
56	2000	<p>Gesù Cristo e l'unicità della mediazione</p>	(Co-author)
57	2000	<p>Gesù Cristo, speranza del mondo</p>	<p>Miscellany in honor of Marcello Bordoni</p>
58	2000	<p>La Vierge dans la catéchèse, hier et aujourd'hui</p>	<p>Communications presented at the 55th Session of the French Society for Mariological Studies, Sanctuaire Notre-Dame-de- la-Salette, 1999 (co-author)</p>
59	2000	<p>Maria e la Trinità</p>	<p>Marian spirituality and Christian existence</p>
60	2000	<p>Maria nella catechesi ieri e oggi</p>	<p>A synthetic historical overview</p>
61	2001	<p>Crescere nella grazia e nella conoscenza di Gesù</p>	

62	2002	Dichiarazione "Dominus Iesus" (6 agosto 2000)	Studies (co-author)
63	2003	Maria Madre della speranza	For an inculturation of hope and mercy. [Component part of a monograph]
64	2005	La Madre del Dio vivo a servizio della vita	Proceedings of the 12th International Mariological Colloquium, Santuario del Colle, Lenola (Latina), 30 May – 1 June 2002 (co- author)
65	2005	Lo sguardo di Maria sul mondo contemporaneo	Proceedings of the 17th International Mariological Colloquium, Rovigo, 10–12 September 2004
66	2005	Maria, sintesi di valori	Cultural history of Mariology (co- author)
67	2007	Sui sentieri di Clotilde Micheli fondatrice delle Suore degli Angeli adoratrici della SS. Trinità	Spirituality and human promotion (co- author)

68	2007	<u>San Francesco Antonio Fasani apostolo francescano e culture dell'Immacolata</u>	
69	2007	Il vescovo maestro della fede	Contemporary challenges to the magisterium of truth
70	2008	<u>Gesù, identità del cristianesimo Conoscenza ed esperienza</u>	Knowledge and experience
71	2008	La <i>Dominus Iesus</i> e le religioni	
72	2009	Catholicism and secularism in contemporary Europe	
73	2009	<u>Futuro presente Contributi sull'enciclica "Spe salvi" di Benedetto XVI</u>	Contributions on Benedict XVI's encyclical " <i>Spe salvi</i> " (co-author)
74	2009	La santità dei papi e di Benedetto XIII	
75	2009	Maria di Nazaret. Discepola e testimone della parola	

76	2009	Reflexiones sobre la cristología contemporánea	
77	2010	<u>I santi nella Chiesa</u>	
78	2010	Il celibato di Cristo nelle trattazioni cristologiche contemporanee	A critical-systematic review
79	2010	<u>Il celibato di Gesù</u>	
80	2010	<u>Il santo di Dio. Cristologia e santità</u>	
81	2011	<u>Dialogo interreligioso Significato e valore</u>	
82	2011	<u>I santi si specchiano in Cristo</u>	
83	2011	Istruzione "Sanctorum mater"	Presentation
84	2011	Le cause dei santi	Aid for the "Studium"

85	2011	Maria la Theotokos. Conoscenza ed esperienza	
86	2012	I santi testimoni della fede	
87	2012	Santa Ildegarda di Bingen	
88	2012	Santi e beati. Come procede la Chiesa	
89	2012	Testi mariani del secondo millennio	(Co-author)

90	2013	<p><u>I santi evangelizzano</u></p>	<p>Contribution to the Synod of Bishops of October 2012, which documents the indispensable evangelizing nature of the Saints, who, thanks to their exemplary Christian conduct, nourished by faith, hope, and charity, become points of reference for the Catholic Church and for the faithful of all nations and cultures, guiding them toward a life of holiness. The volume is divided into two parts: the first contains doctrinal reflections on the concept of Holiness and the causes of Saints, while the second gathers homilies, letters, and reports given throughout 2012, which describe the lives and work of Saints, Blesseds, Venerables, and Servants of God.</p>
91	2013	<p><u>Il Paradiso: di che si tratta?</u></p>	

92	2014	Accanto a Giovanni Paolo II	Friends and collaborators recount (co-author)
93	2014	<u>I santi profeti di speranza</u>	
94	2014	<u>La Santissima Eucaristia nella fede e nel diritto della Chiesa</u>	(Co-author)
95	2014	<u>San Pietro Favre</u>	
96	2014	<u>Sant'Angela da Foligno</u>	
97	2015	I santi: apostoli di Cristo risorto	
98	2015	<u>Gregorio di Narek. Dottore della Chiesa</u>	
99	2015	<u>Beato Oscar Romero</u>	
100	2015	<u>Santa Maria dell'incarnazione</u>	

101	2015	<u>San Joseph Vaz</u>	
102	2015	<u>I Santi apostoli di Cristo risorto</u>	
103	2016	<u>I santi: messaggeri di misericordia</u>	
104	2016	Misericordiosi come il Padre	Experiences of mercy in the lived holiness
105	2017	<u>I santi, ministri della carità</u>	Contains reflections on charity and a gallery of men and women (saints, blesseds, venerables, and servants of God) exemplary in the heroic exercise of this divine energy known as charity
106	2017	Il messaggio di Fatima tra carisma e profezia	Proceedings of the International Forum on Mariology (Rome, 7–9 May 2015)
107	2018	<u>I santi e la Madre di Dio</u>	

108	2019	Perseguitati per la fede	The victims of National Socialism in Central and Eastern Europe
109	2019	<i>Sufficit gratia mea"</i>	Miscellany of studies offered to His Eminence Cardinal Angelo Amato on the occasion of his 80th birthday celebration (genetliaco)
110	2019	<u>Un'inedita Sicilia. Eventi e personaggi da riscoprire</u>	
111	2020	<u>Il segreto di Tiffany Grant</u>	
112	2021	<i>Iesus Christus heri et hodie, ipse et in saecula</i>	Collection of contributions promoted by the Pontifical Salesian University for Cardinal Angelo Amato on the occasion of his 80th birthday celebration (genetliaco)
113	2021	<u>Dici l'anticu... La cultura popolare nel paese del Gattopardo. Proverbi di Palma di Montechiaro</u>	

114	2023	<u>Una Sicilia ancora da scoprire. Eventi e personaggi inediti</u>	
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