

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 Just with reference to the first one in 1851, have we ourselves recovered a dozen unpublished items.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.

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.

Young people's gifts to Mary (1865)

In a dream recounted by Don Bosco in the Chronicle of the Oratory, dated May 30th, Marian devotion transforms into a vivid, symbolic judgment of the Oratory's youth: a procession of boys comes forward, each bearing a gift, before an altar magnificently adorned for the Virgin. An angel, the community's guardian, accepts or rejects these offerings, unveiling their moral meaning—fragrant or withered flowers, thorns symbolizing disobedience, animals embodying grave vices such as impurity, theft, and scandal. At the heart of this vision resonates Don Bosco's educational message: humility, obedience, and chastity are the three pillars for earning Mary's crown of roses.

Don Bosco found consolation in acts of devotion to Mary, Help of Christians, whom the whole Oratory honored particularly in the month of May. Of his "Good Nights" the chronicle records but one—a most precious one—which he gave on the 30th:

30th May

I dreamed that you boys were heading in procession toward a lofty, richly decorated altar of Our Lady. You were all singing the same hymns to Her but not in the same way: many sang beautifully, others rather poorly and some totally out of tune. I saw too that some kept silent, strayed from the ranks, yawned or kept disturbing others.

Everyone carried gifts, mostly flowers, to Our Lady. The bouquets differed in size and kind. There were bouquets of roses, carnations, violets and so on. Some boys carried very odd presents, such as pigs' heads, cats, slimy toads, rabbits, lambs and so on. A handsome youth stood by the altar. A close look would show that he had wings. He may have been the Oratory's guardian angel. As you boys presented your gifts, he took each and placed it on the altar.

The first to reach the altar offered gorgeous bouquets which the angel silently placed on it. From other bouquets, instead, he had to remove decayed or scentless flowers, such as dahlias, camelias and the like, because Mary is not satisfied with mere looks. Some bouquets even had thorns and nails which, of course, were promptly plucked out and thrown away.

When a boy carrying a pig's head came up, the angel said to him, "How dare you offer this to Our Lady? Don't you know that this animal symbolizes the ugly vice of impurity? Mary Most Pure cannot tolerate such a sin. Step aside. You are not worthy to stand in Her presence."

To those who offered a cat the angel said: "Don't you know better? A cat represents theft, and you dare present it to Mary? Those who take what does not belong to them, those who steal food from the house, tear their clothes out of spite or waste their parents' money by not studying as they ought, are nothing but thieves!" These too the angel ordered to withdraw. He was equally indignant with boys offering toads. "Toads symbolize the shameful sin of scandal, and dare you offer them to Our Lady? Step aside.

Join the unworthy ones." These boys too shamefully withdrew. Some lads came up with a knife stuck in their hearts, a symbol of sacrilege. "Don't you realize that there is death in your soul?" the angel asked them. "If it weren't for God's mercy, you would be lost forever. For heaven's sake, have that knife removed from your heart!"

Eventually the rest of the boys reached the altar and presented their gifts-lambs, rabbits, fish, nuts, grapes and so on. The angel took them and placed them before Our Lady.

Then he lined up all the boys whose gifts had been accepted in front of the altar. I noticed to my deep regret that those who had been made to step aside were much more numerous than I had thought.

Two other angels now appeared at each side of the altar carrying ornate baskets filled with gorgeous, exceedingly beautiful crowns of roses. They were not earthly roses, but heaven-grown, symbolizing immortality. With these the guardian angel crowned all the boys ranged before Our Lady's altar. I noticed among them many whom I had never seen before. Another remarkable thing is this: some of the most beautiful crowns went to boys who were so ugly as to be almost repulsive. Obviously, the virtue of holy purity which they eminently possessed amply made up for their unattractive appearance. Many other boys possessed this virtue too, though not to the same degree. Youngsters excelling in obedience, humility, or love of God were also crowned according to their deserts.

The angel then addressed all the boys as follows: "It was Our Lady's wish that you should be crowned today with these beautiful roses. See to it that they may never be taken from you. Humility, obedience and chastity will safeguard them for you. With these three virtues you will always find favor with Mary and one day receive a crown infinitely more beautiful than that you wear today."

All of you then sang the first stanza of the *Ave Maris Stella*. Afterward you turned around and filed away as you had come, singing the hymn *Lodate Maria* so full-heartedly that I was really amazed. I followed you for a while; then I went back to take a look at the boys whom the angel had pushed aside, but they were no longer there.

My dear children, I know who was crowned and who was turned down.

The latter I will warn privately so that they may strive to bring gifts pleasing to Our Lady.

Now let me make a few observations:

1. All you were carrying a variety of flowers, but unfailingly every bouquet had its share of thorns-some more, some less. After much thinking I came to the conclusion that these thorns symbolized acts of disobedience, such as keeping money instead of depositing it with Father Prefect, asking leave to go to one place and then going to another, being late to school, eating on the sly, going to other boys' dormitories although knowing that this is always strictly forbidden, lingering in bed after rising time, neglecting prescribed practices of piety, talking during times of silence, buying books and not submitting them for approval, sending or receiving letters on the sneak, and buying and selling things among yourselves. This is what the thorns stand for.

"Is it a sin to break the house rules?" many will ask.

After seriously considering this question, my answer is a firm "yes." I will not say whether it is mortal or venial. Circumstances will determine that, but it certainly is a sin.

Some might counter that the Ten Commandments say nothing about obeying house rules. Well, the Fourth Commandment says: "*Honor thy father and thy mother.*" Do you know what "*father*" and "*mother*" stand for? Not only parents, but also those who take their place. Besides, doesn't Holy Scripture say: "... *Obey your superiors*"? [Heb. 13, 17] If you must obey them, it follows that they have the power to command. This is why we have rules, and these must be obeyed.

2. Some bouquets had nails among the flowers, the nails which crucified Jesus. How could that be? As usual, one starts with little things and goes on to more serious ones ... He allows himself undue liberties and falls into mortal sin. This is how nails managed to find their way into those bouquets, how they again crucified Jesus, as St. Paul says: "... crucifying again ... the Son of God." [Heb. 6, 6]

3. Many bouquets contained rotten or scentless flowers, symbols of good works done in the state of mortal sin – and therefore unmeritorious – or from human motives such as

ambition, or solely to please teachers and superiors. That's why the angel, after scolding those boys for daring to offer such things to Our Lady, sent them back to trim their bouquets. Only after they had done this did the angel accept them and place them on the altar. In returning to the altar, these boys did not follow any order, but went up to the angel as soon as they had trimmed their bouquets and then joined those to be crowned.

In this dream I saw both your past and your future. I have already spoken of it to many of you. I shall likewise tell the rest. Meanwhile, my children, see to it that the Blessed Virgin may always receive gifts from you which She will not have to refuse.

(BM VIII, 73-76)

Opening photo: Carlo Acutis during a visit to the Marian Shrine of Fátima.

The New Headquarters of the Salesians. Rome, Sacro Cuore (Sacred Heart)

Today, the original vocation of the Sacred Heart House sees a new beginning. Tradition and innovation continue to characterise the past, present, and future of this significant work.

So often did Don Bosco desire to come to Rome to open a Salesian house. From his first trip in 1858, his goal was to be present in the Eternal City with an educational presence. He came to Rome twenty times, and only on his last trip in 1887 was he able to realise his dream by opening the

Sacred Heart house in Castro Pretorio.

The Salesian Work is located in the Esquiline district, established in 1875, after the breach of Porta Pia and the Savoy's need to build the ministries of the Kingdom of Italy in the new capital. The district, also called Umbertino, has Piedmontese architecture. All the streets are named after battles or events related to the Savoy state. In this place that recalls Turin, there had to be a Temple, which was also a parish, built by a Piedmontese, Don Giovanni Bosco. Don Bosco did not choose the name of the Church, but it was the will of Leo XIII to revive a devotion, more relevant than ever, to the Heart of Jesus.

Today, the Sacred Heart House is completely renovated to meet the needs of the Salesian Central Headquarters. From the time of its foundation to the present day, the house has undergone several transformations. The Work began as a Parish and International Temple for the spread of devotion to the Sacred Heart. From the beginning, Don Bosco's declared goal was to build a home next door to accommodate up to 500 poor children. Fr. Rua completed the Work and opened workshops for artisans (arts and crafts school). In the following years, the middle school and classical high school were opened. For some years, it was also the seat of the university (Pontifical Salesian Athenaeum) and a training house for Salesians who studied at Roman universities and were involved in the school and oratory (among these students there was Fr. Quadrio). It was also the headquarters of the Roman Province first and of the Circumscription of Central Italy from 2008. Since 2017, due to the move from Via della Pisana, it has become the Salesian Central Headquarters. Renovation began in 2022 to adapt the spaces to the function of the Rector Major's house. Don Bosco, Fr. Rua, Cardinal Cagliero (his apartment was located on the first floor of Via Marsala), Zeffirino Namuncurà, Monsignor Versiglia, Artemide Zatti, all the Rectors Major successors of Don Bosco, and Saint John Paul II, Saint Teresa of Calcutta, and Pope Francis have lived or passed through this house. Among the directors of the house,

Monsignor Giuseppe Cognata served (during his rectorship, in 1930, the statue of the Sacred Heart was placed on the bell tower).

Thanks to the Sacred Heart, the Salesian charism has spread to various neighbourhoods of Rome. In fact, all the other Salesian presences in Rome have been an offshoot of this house: Testaccio, Pio XI, Borgo Ragazzi Don Bosco, Don Bosco Cinecittà, Gerini, the Pontifical Salesian University.

Crossroads of Hospitality

From the beginning, there have been two determining characteristics of the Sacred Heart House:

1) *Catholicity*, in that opening a house in Rome has always meant for the founders of religious orders a closeness to the Pope and a broadening of horizons at a universal level. In the first conference to the Salesian Cooperators at the monastery of Tor De' Specchi in Rome in 1874, Don Bosco stated that the Salesians would spread throughout the world and that helping their works meant living the most authentic Catholic spirit;

2) *attention towards poor young people*: the location near the station, a crossroads of arrivals and departures, a place where the poorest have always gathered, is inscribed in the history of the Sacred Heart.

In the beginning, the House took in poor children to teach them a trade, and later, the oratory gathered the children of the neighbourhood. After the war, the shoeshine boys (boys who shined shoes for people leaving the station) were gathered and cared for first in this house and then moved to Borgo Ragazzi Don Bosco. During the mid-1980s, with the first immigration to Italy, young immigrants were hosted in collaboration with the nascent Caritas. In the 1990s, a Day Centre gathered children as an alternative to prison and taught them the basics of reading and writing and a trade. Since 2009, an integration project between young refugees and young Italians has seen many initiatives of welcome and evangelisation flourish. The Sacred Heart House has also been

the headquarters of the National Centre of Salesian Works of Italy for about 30 years.

The New Beginning

Today, the original vocation of the Sacred Heart House sees a new beginning. Tradition and innovation continue to characterise the past, present, and future of this significant work.

First of all, the presence of the Rector Major with his council and of the confreres who take care of the global dimension indicates the continuum of Catholicity. It is a vocation to welcome many Salesians who come from all over the world and find in the Sacred Heart House a place to feel at home, experience fraternity and meet with Don Bosco's successor. At the same time, it is the place from which the Rector Major animates and governs the Congregation, tracing the lines to be faithful to Don Bosco in the present.

Secondly, there is the presence of a significant Salesian place where Don Bosco wrote the letter from Rome and understood the dream of the nine years. Inside the house there will be the Don Bosco House Museum of Rome, which, distributed on three floors, will tell the story of the Saint's presence in the eternal city. The centrality of education as a "thing of the heart" in his Preventive System, the relationship with the Popes who loved Don Bosco and whom he first loved and served, the Sacred Heart as a place of expansion of the charism throughout the world, the difficult path of approval of the Constitutions, the understanding of the dream of the nine years and his last educational breath in writing the letter from Rome are the thematic elements that, in an immersive multimedia form, will be revealed to those who visit the Museum.

Thirdly, the devotion to the Sacred Heart represents the centre of the charism. Don Bosco, even before receiving the invitation to build the Church of the Sacred Heart, had oriented young people towards this devotion. In *The Companion of Youth* there are prayers and practices of piety

addressed to the Heart of Christ. However, with the acceptance of the proposal of Leo XIII he becomes a true apostle of the Sacred Heart. He spares no effort to seek money for the Church. The attention to the smallest details infuses his thought and devotion to the Sacred Heart into the architectural and artistic choices of the Basilica. To support the construction of the Church and the house, he founded the **Pious Work of the Sacred Heart of Jesus**, the last of the five foundations created by Don Bosco throughout his life together with the Salesians, the Daughters of Mary Help of Christians, the Salesian Cooperators, the Association of Devotees of Mary Help of Christians. **It was erected for the perpetual celebration of six daily masses in the Church of the Sacred Heart in Rome.** All the members, living and deceased, participate through the prayer offered and the good works performed by the Salesians and young people in all their houses.

The vision of the Church that derives from the foundation of the Pious Work is that of a "living body" composed of the living and the dead in communion with each other through the Sacrifice of Jesus, renewed daily in the Eucharistic celebration in service of the poorest young people. The desire of the Heart of Jesus is that all may be one (*ut unum sint*) as He and the Father. The Pious Work connects, through prayer and offerings, the benefactors, living and deceased, the Salesians of the whole world and the young people who live at the Sacred Heart. Only through communion, which has its source in the Eucharist, can benefactors, Salesians and young people contribute to building the Church, to making it shine in its missionary face. The Pious Work also has the task of promoting, spreading, deepening devotion to the Sacred Heart throughout the world and renewing it according to the times and the feeling of the Church.

The central station for evangelising

Finally, attention to poor young people is

manifested in the missionary will to reach the young people of all Rome through the Youth Centre open on Via Marsala, right at the exit of Termini station where about 300,000 people pass every day. A place that is home for the many Italian and foreign young people, who visit or live in Rome and are thirsty, sometimes unconsciously, for God. Moreover, various poor people, marked by the fatigue of life, have always crowded around Termini station. It is another open door on Via Marsala, in addition to that of the Youth Centre and the Basilica, that expresses the desire to respond to the needs of these people with the Heart of Christ. In fact, the glory of His face shines in them.

Don Bosco's prophecy about the Sacred Heart House of April 5, 1880, accompanies and guides the realisation of what has been told:

But Don Bosco looked further into the future. Our own Bishop John Marengo recalled a mysterious remark he made which we should not let time obliterate. On the very day he accepted that burdensome assignment, Don Bosco asked him:

– Do you know why we accepted that house in Rome?

– No, he answered.

– Listen, then. We agreed because one day, when there will be another Pope and he shall be the right one, we shall set up our headquarters there to evangelise the Roman countryside. It will be no less important a task than that of evangelising Patagonia. Then will the Salesians be acknowledged and their glory shine forth! (BM XIV, 474)

don Francesco Marcoccio

Father Crespi and the Jubilee of 1925

In 1925, in anticipation of the Holy Year, Father Carlo Crespi promoted an international missionary exhibition. Recalled by the Collegio Manfredini of Este, he was given the task of documenting the missionary endeavours in Ecuador, collecting scientific, ethnographic, and audio visual materials. Through travels and screenings, his work connected Rome and Turin, highlighting the Salesian commitment and strengthening ties between ecclesiastical and civil institutions. His courage and vision transformed the missionary challenge into an exhibition success, leaving an indelible mark on the history of Propaganda Fide and the Salesian missionary work.

When Pius XI, in view of the Holy Year of 1925, wanted to plan a documented Vatican International Missionary Exhibition in Rome, the Salesians embraced the initiative with a Missionary Exhibition, to be held in Turin in 1926, also in celebration of the 50th anniversary of the Salesian Missions. For this purpose, the Superiors immediately thought of Fr. Carlo Crespi and called him from the *Collegio Manfredini* of Este, where he had been assigned to teach Natural Sciences, Mathematics, and Music.

In Turin, Fr. Carlo conferred with the Rector Major, Fr. Filippo Rinaldi, with the superior responsible for the missions, Fr. Pietro Ricaldone, and, in particular, with Msgr. Domenico Comin, Apostolic Vicar of Méndez and Gualaquiza (Ecuador), who was to support his work. At that moment, travels, explorations, research, studies, and everything else that would arise from Carlo Crespi's work, received the approval and official start from the Superiors. Although the planned Exhibition was four years away, they asked Fr. Carlo to take care of it directly, so that he could carry out a complete scientifically serious and credible work.

This involved:

1. Creating a climate of interest in favour of the Salesians operating in the Ecuadorian mission of Méndez, enhancing their endeavours through written and oral documentation, and providing an appropriate collection of funds.

2. Collecting material for the preparation of the International Missionary Exhibition in Rome and, subsequently transferring it to Turin, to solemnly commemorate the first fifty years of the Salesian missions.

3. Conducting a scientific study of the aforementioned territory in order to channel the results, not only into the exhibitions in Rome and Turin, but especially into a permanent Museum and a precise "historical-geo-ethnographic" work.

From 1921 onwards, the Superiors commissioned Fr. Carlo to conduct propaganda activities in various Italian cities in favour of the missions. To raise public awareness in this regard, Fr. Carlo organised the projection of documentaries on Patagonia, *Tierra del Fuego*, and the Indians of Mato Grosso. He combined the films shot by the missionaries with musical comments personally performed on the piano.

The propaganda with conferences yielded about 15 thousand Lire [re-evaluated this corresponds to € 14,684] later spent for travel, transport, and for the following materials: a camera, a movie camera, a typewriter, some compasses, theodolites, levels, rain gauges, a box of medicines, agricultural tools and field tents.

Several industrialists from the Milan area offered several quintals of fabrics for the value of 80 thousand Lire [€ 78,318], fabrics that were later distributed among the Indians.

On March 22, 1923, Fr. Crespi embarked, therefore, on the steamship "Venezuela," bound for Guayaquil, the most important river and maritime port of Ecuador. In fact, it was the commercial and economic capital of the country, nicknamed for its beauty: "The Pearl of the Pacific."

In a later writing, with great emotion he would recall his departure for the Missions: *"I remember my departure from Genoa on March 22 of the year 1923 [...]. When, once the decks that still held us bound to our native land had been removed, the ship began to move, my soul was pervaded by a joy so overwhelming, so superhuman, so ineffable, that I had never experienced it at any moment of my life, not even on the day of my First Communion, not even on the day of my first Mass. In that instant I began to understand who a missionary was and what God reserved for him [...]. Pray fervently, so that God may preserve our holy vocation and make us worthy of our holy mission; so that none of the souls may perish, which in His eternal decrees God wanted to be saved through us, so that He may make us bold champions of the faith, even unto death, even unto martyrdom"* (Carlo Crespi, New detachment. The hymn of gratitude, in *Bollettino Salesiano*, L, n.12, December 1926).

Fr. Carlo fulfilled the task he received by putting into practice his university knowledge, in particular through the sampling of minerals, flora, and fauna from Ecuador. Soon, however, he went beyond the mission entrusted to him, becoming enthusiastic about topics of an ethnographic and archaeological nature that, later, would occupy much of his intense life.

From the first itineraries, Carlo Crespi did not limit himself to admiring, rather he collected, classified, noted, photographed, filmed, and documented anything that attracted his attention as a scholar. With enthusiasm, he ventured into the Ecuadorian East for films, documentaries, and to collect valuable botanical, zoological, ethnic, and archaeological collections.

This is that magnetic world that already vibrated in his heart even before arriving there, of which he reports as follows inside his notebooks: *"In these days a new, insistent voice sounds in my soul, a sacred nostalgia for the mission countries; sometimes also for the desire to know scientific things in particular. Oh Lord! I am willing to do*

anything, to abandon family, relatives, fellow students; all to save some soul, if this is your desire, your will" (place and date unknown). – *Personal notes and reflections of the Servant of God on themes of a spiritual nature taken from 4 notebooks*).

A first itinerary, lasting three months, began in Cuenca, touched Gualaceo, Indanza, and ended at the Santiago River. Then he reached the valley of the San Francisco River, the Patococha Lagoon, Tres Palmas, Culebrillas, Potrerillos (the highest locality, at 3,800 m a.s.l.), Rio Ishpingo, the hill of Puerco Grande, Tinajillas, Zapote, Loma de Puerco Chico, Plan de Milagro, and Pianoro. In each of these places, he collected samples to dry and integrate into the various collections. Field notebooks and numerous photographs document everything with precision.

Carlo Crespi organised a second journey through the valleys of Yanganza, Limón, Peña Blanca, Tzaranbiza, as well as along the Indanza path. As is easy to suppose, travel at the time was difficult: there were only mule tracks, as well as precipices, inhospitable climatic conditions, dangerous beasts, lethal snakes, and tropical diseases.

In addition to this there was the danger of attacks by the indomitable inhabitants of the East that Fr. Carlo, however, managed to approach, laying the foundations for the feature film "*Los invencibles Shuaras del Alto Amazonas*," which he would shoot in 1926 and screen on February 26, 1927, in Guayaquil. Overcoming all these pitfalls, he managed to gather six hundred varieties of beetles, sixty embalmed birds with wonderful plumage, mosses, lichens, ferns. He studied about two hundred local species and, using the sub-classification of the places visited by naturalists on Allionii, he came across 21 varieties of ferns, belonging to the tropical zone below 800 m a.s.l.; 72 to the subtropical one that goes from 800 to 1,500 m a.s.l.; 102 to the Subandean one, between 1,500 and 3,400 m a.s.l., and 19 to the Andean one, higher than 3,600 m a.s.l. (A very interesting comment was made by Prof. Roberto Bosco, a prestigious botanist and

member of the Italian Botanical Society who, fourteen years later, in 1938, decided to study and systematically order "the showy collection of ferns" prepared in a few months by "Prof. Carlo Crespi, botanizing in Ecuador).

The most noteworthy species, studied by Roberto Bosco, were named "Crespiane."

To summarise: already in October 1923, to prepare the Vatican Exhibition, Fr. Carlo had organised the first missionary excursions throughout the Vicariate, up to Méndez, Gualaquiza, and Indanza, collecting ethnographic materials and lots of photographic documentation. The expenses were covered through the fabrics and funds collected in Italy. With the material collected, which he would later transfer to Italy, he organised a trade fair Exhibition, between the months of June and July 1924, in the city of Guayaquil. The work aroused enthusiastic judgments, recognitions, and aid. He would report on this Exhibition, ten years later, in a letter of December 31, 1935, to the Superiors of Turin, to inform them about the funds collected from November 1922 to November 1935.

Father Crespi spent the first semester of 1925 in the forests of the Sucúa-Macas area, studying the Shuar language and collecting further material for the missionary Exhibition of Turin. In August of the same year, he began a negotiation with the Government to obtain a significant funding, which concluded on September 12 with a contract for 110,000 Sucres (equal to 500,000 Lire of the time and which today would be € 489,493.46), which would allow the Pan-Méndez mule track to be completed). Furthermore, he also obtained permission to withdraw from customs 200 quintals of iron and material confiscated from some traders.

In 1926, having returned to Italy, Fr. Carlo brought cages with live animals from the eastern area of Ecuador (a difficult collection of birds and rare animals) and boxes with ethnographic material, for the Missionary Exhibition of Turin, which he personally organised, also giving the official closing speech on October 10.

In the same year, he was busy organising the

Exhibition and then giving several conferences and participating in the American Congress of Rome with two scientific conferences. This enthusiasm and his competence and scientific research responded perfectly to the directives of the Superiors, and, therefore, through the International Missionary Exhibition of 1925 in Rome and that of 1926 in Turin, Ecuador became more widely known. Furthermore, at the ecclesial level, he contacted the Society of the Propagation of the Faith, the Holy Childhood, and the Association for the Indigenous Clergy. At the civil level, he established relationships with the Ministry of Foreign Affairs of the Italian Government.

From these contacts and from the interviews with the Superiors of the Salesian Congregation, some results were obtained. In the first place, the Superiors gave him the gift of granting him 4 priests, 4 seminarians, 9 coadjutor brothers, and 4 sisters for the Vicariate. Furthermore, he obtained a series of economic funds from the Vatican Organisations and collaboration with sanitary material for the hospitals, for the value of about 100,000 Lire (€ 97,898.69). As a gift from the Major Superiors for the help given for the Missionary Exhibition, they took charge of the construction of the Church of Macas, with two instalments of 50,000 lire (€ 48,949.35), sent directly to Msgr. Domenico Comin.

Having exhausted the task of collector, supplier, and animator of the great international exhibitions, in 1927 Fr. Crespi returned to Ecuador, which became his second homeland. He settled in the Vicariate, under the jurisdiction of the bishop, Msgr. Comin, always dedicated, in a spirit of obedience, to propaganda excursions, to ensure subsidies and special funds, necessary for the works of the missions, such as the Pan Méndez road, the Guayaquil Hospital, the Guayaquil school in Macas, the Quito Hospital in Méndez, the Agricultural School of Cuenca, the city where, since 1927, he began to develop his priestly and Salesian apostolate.

For some years, he then continued to deal with science, but always with the spirit of the apostle.

Carlo Riganti

President of the Carlo Crespi Association

Image: March 24, 1923 – Fr. Carlo Crespi Departing for Ecuador on the Steamship Venezuela

When the Lord Knocks

A confrere told me, "Father, we only need your closeness, your listening, your prayer. This consoles us, encourages us, and gives us strength and hope so that we can continue to serve the young, the poor and wounded, the frightened and terrified!"

On March 25, 2025, the Church celebrates the Solemnity of the Annunciation of the Angel Gabriel to Mary. One of the most significant solemnities for the Christian faith. On this solemnity, we remember the initiative of God who becomes part of that human history that he himself created. On that day in the Holy Eucharist, we recite the Creed, and when we profess that the Son of God became man, we believers kneel as a sign of amazement at this wonderful initiative of God before which we can only kneel.

In the experience of the Annunciation, Mary is afraid: "Do not be afraid, Mary," the Angel tells her. After she has expressed her questions, being assured that it is God's plan for her, Mary responds with a simple phrase that remains for us today a reminder and an invitation. Mary, the Blessed among women, simply says, "Let it be done to me according to your word."

Last March 25, the Lord knocked on the door of my heart through the call that my brothers at the 29th General Chapter addressed to me. They asked me to make myself available to take on the mission of being Rector Major of the Salesians of

Don Bosco, the Congregation of St. Francis de Sales. I confess that at that moment I felt the weight of the invitation, moments that disorient because what the Lord was asking of me was not a light thing. The point is that when the call comes, we as believers enter that sacred space where we strongly feel the fact that it is He who takes the initiative. The only path before us is to simply abandon ourselves into the hands of God, without ifs, ands, or buts. And all this is naturally not easy.

“You will see how the Lord works”

In these first weeks, I am still asking myself like Mary, what is the meaning of all this? Then little by little I begin to arrive at that consolation that one of my Provincials once told me: “When the Lord calls, it is He who takes the initiative, what is done depends on Him. You just keep yourself ready and available. You will see how the Lord works.”

In light of this personal but very broad experience, because it concerns the Salesian Congregation and the Salesian Family, I immediately turned to my dear Salesian brothers. From the first moment, I asked them to accompany me with their prayer, their closeness, their support.

I must confess that in these first weeks I already feel that this mission must be inspired by Mary. After the Annunciation by the Angel, she set out to help her cousin Elizabeth. And thus, I set out to serve my brothers, listening to them, sharing with them, and reassuring them of the support of the entire Congregation, especially for those who live in situations of war, conflict, and extreme poverty.

I was struck by the comment of a Provincial who is experiencing an extremely difficult situation with his confreres. After a very fraternal conversation, he said to me, “Father, we only need your closeness, your listening, your prayer. This consoles us, encourages us, and gives us strength and hope so that we can continue to serve the young, the poor and wounded, the frightened and terrified!” After this

comment, we remained silent, he and I, with some tears falling from his eyes and, I must say, also from mine.

After the meeting, I remained alone in my office. I asked myself if this mission that the Lord is asking me to accept is not perhaps that of making myself a brother alongside my brothers who suffer but hope? Who fight to do good for the poor and have no intention of stopping? I felt a voice inside me saying that it is worth saying 'yes' when the Lord knocks, whatever the cost!

Don Bosco promoter of “divine mercy”

As a very young priest, Don Bosco published a booklet, in tiny format, entitled “Exercise of Devotion to God’s Mercy”.

It all began with the Marchioness Barolo

The Marchioness Giulia Colbert di Barolo (1785-1864), declared Venerable by Pope Francis on 12 May 2015, personally cultivated a special devotion to divine mercy, so she had the custom of a week of meditations and prayers on the subject introduced to the religious and educational communities she founded near Valdocco. But she was not satisfied. She wanted this practice to spread elsewhere, especially in parishes, among the people. She sought the consent of the Holy See, which not only granted it, but also granted various indulgences for this devotional practice. At this point, it was a question of making a publication suitable for the purpose.

We are now in the summer of 1846, when Don Bosco, having overcome the serious crisis of exhaustion that had brought him to the brink of the grave, had withdrawn to spend

time with Mamma Margaret at the Becchi to convalesce and had by then “resigned” from his much appreciated service as chaplain to one of the Barolo works, to the great displeasure of the Marchioness herself. But “his young people” called him to the newly rented Pinardi house.

At this point the famous patriot Silvio Pellico, secretary-librarian to the Marchioness and an admirer and friend of Don Bosco, who had set some of his poems to music, intervened. The Salesian memoirs tell us that Pellico, with a certain boldness, proposed to the Marchioness that she commission Don Bosco to do the publication she was interested in. What did the Marchioness do? She accepted, albeit not too enthusiastically. Who knows? Perhaps she wanted to put him to the test. And Don Bosco, too, accepted.

A theme close to his heart

The theme of God’s mercy was among his spiritual interests, those on which he had been formed in the seminary in Chieri and especially at the Turin *Convitto*. Only two years earlier he had finished attending the lessons of his fellow countryman Saint Joseph Cafasso, just four years older than him, but his spiritual director, whose sermons he followed at retreats for priests, but also the formator for half a dozen other founders, some even saints. Well then, Cafasso, although a child of the religious culture of his time – made up of prescriptions and “doing good to escape divine punishment and deserve Paradise” – did not miss an opportunity in both his teaching and preaching to speak of God’s mercy. And how could he not do so when he was constantly devoted to the Sacrament of Penance and to assisting those condemned to death? All the more so since such indulgent devotion at the time was a pastoral reaction against the rigours of Jansenism that supported the predestination of those who were saved.

So, Don Bosco, as soon as he returned from the country at the beginning of November, set to work, following the pious practices approved by Rome and spread throughout Piedmont. With the help of a few texts that he could easily

find in the Convitto library which he knew well, at the end of the year he published at his own expense a small booklet of 111 pages, tiny format, entitled "[Exercise of devotion to God's Mercy](#)". He immediately gave it to the girls, women and Sisters at the Barolo foundations. It is not documented, but logic and gratitude would have it that he also made a gift of it to the Marchioness Barolo, the promoter of the project: but the same logic and gratitude would have it that the Marchioness did not let herself be outdone in generosity, sending him, perhaps anonymously as on other occasions, a contribution of her own to the expenses.

There is no space here to present the "classic" contents of Don Bosco's booklet of meditations and prayers; we would just like to point out that its basic principle is: "everyone must invoke God's Mercy for himself and for all people, because 'we are all sinners' [...] all in need of forgiveness and grace [...] all called to eternal salvation."

Significant, then, is the fact that at the conclusion of each day of the week Don Bosco, by way of "devotional exercises", assigns a practice of piety: invite others to intervene, forgive those who have offended us, make an immediate mortification to obtain mercy from God for all sinners, give some alms or replace them with the recitation of prayers etc. On the last day, the practice is replaced by a nice invitation, perhaps even alluding the Marchioness Barolo, to say "at least one *Hail Mary* for the person who has promoted this devotion!"

Educational practice

But beyond the writings with edifying and formative purposes, one can ask how Don Bosco in fact educated his youngsters to trust in divine mercy. The answer is not difficult and could be documented in many ways. We will limit ourselves to three vital experiences lived at Valdocco: the sacraments of Confession and Communion and his figure of a "father full of goodness and love".

Confession

Don Bosco initiated hundreds of young people from Valdocco into adult Christian life. But by what means? Two in particular: Confession and Communion.

Don Bosco, as we know, is one of the great apostles of Confession, and this is first of all because he exercised this ministry to the full, as did, for that matter, his teacher and spiritual director Cafasso mentioned above, and the much admired figure of his almost contemporary the saintly Curé d'Ars (1876-1859). If the latter's life, as has been written, "was spent in the confessional" and if Cafasso was able to offer many hours of the day ("the necessary time") to listen in confession to "bishops, priests, religious, eminent laymen and simple people who flocked to him", Don Bosco could not do the same because of the many occupations in which he was immersed. Nevertheless, he made himself available in the confessional for the young people (and the Salesians) every day that religious services were celebrated at Valdocco or in Salesian houses, or on special occasions.

He had begun to do this as soon as he had finished "learning to be a priest" at the Convitto (1841-1844), when on Sundays he would gather the young men in the wandering oratory over two years, when he went to hear confessions at the Consolata or in the Piedmontese parishes to which he was invited, or when he took advantage of carriage or train journeys to hear confessions from coachmen or passengers. He never stopped doing this until the very end, and when asked not to tire himself out with confessions, he replied that by now it was the only thing he could do for his young people. And what was his sorrow when, due to bureaucratic reasons and misunderstandings, his confession licence was not renewed by the archbishop! The testimonies about Don Bosco as a confessor are innumerable and, in fact, the famous photograph depicting him in the act of confessing a young boy surrounded by so many others waiting to do so, must have pleased the saint himself, who was maybe behind the idea. It still remains a significant and indelible icon of his figure in the collective

imagination.

But beyond his experience as a confessor, Don Bosco was a tireless promoter of the sacrament of Reconciliation. He spoke of its necessity, its importance, the usefulness of receiving it frequently. He pointed out the dangers of a celebration lacking the necessary conditions, and illustrated the classic ways of approaching it fruitfully. He did this through lectures, good nights, witty mottos and little words in the ear, circular letters to the young people at the colleges, personal letters, and by recounting numerous dreams focusing on confession, either well or badly done. In accordance with his intelligent catechetical practice, he told them episodes of conversions of great sinners, and also his own personal experiences in this regard.

Don Bosco, who knew the youthful soul in depth, used love and gratitude to God, whom he presented in his infinite goodness, generosity and mercy in order to lead all young people to sincere repentance. Instead, to shake the coldest and most hardened hearts, he described the likely punishments of sin and impressed them with vivid descriptions of divine judgement and Hell. Even in these cases, however, not satisfied with urging the boys to be sorry for their sins, he tried to bring them to the need for divine mercy, an important provision to anticipate their forgiveness even before sacramental confession. Don Bosco, as usual, did not enter into doctrinal matters. He was only interested in a sincere confession, which therapeutically heals the wound of the past, recomposes the spiritual fabric of the present for a future of a "life of grace".

Don Bosco believed in sin, believed in serious sin, believed in hell and spoke of their existence to readers and listeners. But he was also convinced that God is mercy in person, which is why he has given us the sacrament of Reconciliation. And so he insisted on the conditions for receiving it well, and above all on the confessor as "father" and "doctor" and not so much as "doctor and judge": "The confessor knows how much greater than your faults is the mercy

of God who grants you forgiveness through his intervention” ([Life of Michael Magone](#), pp. 24-25).

According to Salesian memoirs, he often suggested to his youngsters to invoke divine mercy, not to be discouraged after sin, but to return to confession without fear, trusting in the goodness of the Lord and then making firm resolutions for good.

As an “educator in the youth field” Don Bosco felt the need to insist less on *ex opere operato* and more on *ex opere operantis*, that is, on the dispositions of the penitent. At Valdocco everyone felt invited to make a good confession, all felt the risk of bad confessions and the importance of making a good confession; many of them then felt they were living in a land blessed by the Lord. It was not for nothing that divine mercy had caused a deceased young man to wake up after the funeral shroud had been pulled away so that he could confess his sins (to Don Bosco).

In short, the sacrament of confession, well explained in its specific features and frequently celebrated, was perhaps the most effective means by which the Piedmontese saint led his young people to trust in God’s immense mercy.

Communion

But Communion, the second pillar of Don Bosco’s religious pedagogy, also served its purpose.

Don Bosco is certainly one of the greatest promoters of the sacramental practice of frequent Communion. His doctrine, modelled on the Counter-Reformation way of thinking, gave importance to Communion rather than to the liturgical celebration of the Eucharist, even if there was an evolution in its frequency. In the first twenty years of his priestly life, in the wake of St. Alphonsus, but also of the Council of Trent and before that of Tertullian and St Augustine, he suggested weekly Communion, or several times a week or even daily depending on the perfection of the dispositions corresponding to the graces of the sacrament. Dominic Savio, who at Valdocco had begun to go to confession

and communion every fortnight, then went on to receive it every week, then three times a week, finally, after a year of intense spiritual growth, every day, obviously always following the advice of his confessor, Don Bosco himself.

Later, in the second half of the 1860s, on the basis of his pedagogical experiences and a strong theological current in favour of frequent Communion, which saw the French Bishop de Ségur and the prior of Genoa Fr Giuseppe Frassinetti as leaders, Don Bosco moved on to inviting his young men to receive Communion more often, convinced that it allowed decisive steps in the spiritual life and favoured their growth in the love of God. And in the case of the impossibility of daily Sacramental Communion, he suggested spiritual Communion, perhaps during a visit to the Blessed Sacrament, so much appreciated by St Alphonsus. However, the important thing was to keep the conscience in a state to be able to receive Communion every day: the decision was in a way up to the confessor.

For Don Bosco, every Communion worthily received – the prescribed fasting, state of grace, willingness to detach oneself from sin, a beautiful thanksgiving afterwards – cancels daily faults, strengthens the soul to avoid them in the future, increases confidence in God and in his infinite goodness and mercy; moreover, it is a source of grace to succeed in school and in life, it is help in bearing sufferings and overcoming temptations.

Don Bosco believes that Communion is a necessity for the “good” to keep themselves as such and for the “bad” to become “good”. It is for those who want to become saints, not for the saints, like medicine is given to the sick. Obviously, he knows that its reception alone is not a sure indication of goodness, as there are those who receive it very lukewarmly and out of habit, especially since the very superficiality of young people often does not allow them to understand the full importance of what they are doing.

With Communion then, one can implore from the Lord particular graces for oneself and for others. Don Bosco’s

letters are full of requests to his young men to pray and receive Communion according to his intention, so that the Lord may grant him good success in the “affairs” of every order in which he finds himself immersed. And he did the same with all his correspondents, who were invited to approach this sacrament to obtain the graces requested, while he would do the same in the celebration of Holy Mass.

Don Bosco cared so much that his boys grew up nourished by the sacraments, but he also wanted the utmost respect for their freedom. And he left precise instructions to his educators in his treatise on the Preventive System: “Never force young people to attend the holy sacraments but only encourage them, and give them the comfort of taking advantage of them.”

At the same time, however, he remained adamant in his conviction that the sacraments are of paramount importance. He wrote peremptorily: “Say what you will about the various systems of education, but I find no sure basis except in the frequency of Confession and Communion” ([The Young Shepherd Boy from the Alps, the Life of Francis Besucco from Argentera](#), 1864. p. 100).

Fatherliness and mercy

God’ mercy, at work particularly at the time of the sacraments of Confession and Communion, then found its external expression not only in a Don Bosco “father confessor”, but also “father, brother, friend” of the young men in ordinary everyday life. With some exaggeration it could be said that their confidence in Don Bosco was such that many of them hardly made a distinction between Don Bosco “confessor” and Don Bosco “friend” and “brother”; others could sometimes exchange the sacramental accusation with the sincere effusions of a son towards his father; on the other hand Don Bosco’s knowledge of the young was such that with sober questions he inspired them with extreme confidence and not infrequently knew how to make the accusation in their place.

The figure of God the father, merciful and

provident, who throughout history has shown his goodness from Adam onwards towards men, righteous or sinners, but all in need of help and the object of paternal care, and in any case all called to salvation in Jesus Christ, is thus modulated and reflected in the goodness of Don Bosco "Father of his young people", who only wants their good, who does not abandon them, always ready to understand them, pity them, forgive them. For many of them, orphans, poor and abandoned, accustomed from an early age to hard daily work, the object of very modest manifestations of tenderness, children of an era in which what prevailed was decisive submission and absolute obedience to any constituted authority, Don Bosco was perhaps the caress never experienced by a father, the "tenderness" of which Pope Francis speaks.

His letter to the young men of the Mirabello house at the end of 1864 is still moving: "Those voices, those cheers, that kissing and shaking hands, that cordial smile, that talking to each other about the soul, that encouraging each other to do good are things that embalm my heart, and for that reason I cannot think about them without feeling moved to tears. I will tell you [...] that you are the apple of my eye" (*Epistolario* II edited by F. Motto II, letter no. 792).

Even more moving is his letter to the young men of Lanzo on 3 January 1876: "Let me tell you and let no-one take offence, you are all thieves; I say it and I repeat it – you have stolen everything from me. When I was at Lanzo, you enchanted me with your benevolence and loving kindness, you bound the faculties of my mind with your pity; I was still left with this poor heart, whose affections you had already stolen from me entirely. Now your letter signed by 200 friendly and dearest hands have taken possession of this whole heart of mine, and nothing remains except a lively desire to love you in the Lord, to do you good and save the souls of all of you" (*Epistolario* III, letter no. 1389).

The loving kindness with which he treated and wanted the Salesians to treat the boys had a divine foundation. He affirmed this by quoting an expression from St.

Paul: 'Charity is benign and patient; it suffers all things, but hopes all things, and sustains all troubles'.

Loving kindness was therefore a sign of mercy and divine love that escaped sentimentalism and forms of sensuality because of the theological charity that was its source. Don Bosco communicated this love to individual boys and also to groups of them: "That I bear you much affection, I don't need to tell you, I have given you clear proof of it. That you love me, I do not need to tell you, because you have constantly shown it to me. But on what is this mutual affection of ours founded? [...] So the good of our souls is the foundation of our affection" (Epistolary II, no. 1148). Love of God, the theological *primum*, is thus the foundation of the pedagogical *primum*.

Loving-kindness was also the translation of divine love into truly human love, made up of right sensitivity, amiable cordiality, benevolent and patient affection tending to deep communion of the heart. In short, the effective and affective love that is experienced in a privileged form in the relationship between the educand and the educator, when gestures of friendship and forgiveness on the part of the educator induce the young person, by virtue of the love that guides the educator, to open up to confidence, to feel supported in his effort to surpass himself and to commit himself, to give consent and to adhere in depth to the values that the educator lives personally and proposes to him. The young person understands that this relationship reconstructs and restructures him as a man. The most arduous undertaking of the Preventive System is precisely that of winning the young person's heart, of enjoying his esteem, his trust, of making him a friend. If a young person does not love the educator, he can do very little of the young person and for the young person.

Works of mercy

We could now continue with the works of mercy, which the Catechism distinguishes between corporal and

spiritual works, setting out two groups of seven. It would not be difficult to document both how Don Bosco lived, practised and encouraged the practice of these works of mercy and how by his “being and working” he in fact constituted a sign and visible witness, in deeds and words, of God’s love for mankind. Due to space limitations, we limit ourselves to indicating the possibility of research. It remains, however, that today they seem to be abandoned also because of the false opposition between mercy and justice, as if mercy were not a typical way of expressing that love which, as such, can never contradict justice.

Purity and ways it can be safeguarded (1884)

In this dream of Don Bosco, a heavenly garden appears: a green slope, festooned trees, and, in the center, an immense, snow-white carpet adorned with biblical inscriptions praising purity. On its edge sit two twelve-year-old girls, dressed in white with red sashes and floral crowns: they personify Innocence and Penance. With gentle voices, they discuss the value of baptismal innocence, the dangers that threaten it, and the sacrifices needed to preserve it: prayer, mortification, obedience, purity of the senses.

He seemed to see before him an enchanting and immense green slope, gently inclined and leveled. At the foot of it, a meadow formed that was equivalent to a low step from which one could jump off onto the little path where Don Bosco was standing. All around it looked like an earthly paradise, magnificently illuminated by a light that was brighter and purer even than that of the sun. It was covered all around by

green vegetation, star-spangled by a thousand different kinds of flowers, and shaded by an infinite number of trees, whose branches intertwined, stretching out like immense festoons.

In the center of the garden and stretching to its further border was a carpet of magic candor, so dazzling that the eyes were blinded. It was several miles wide, as magnificent as royal pomp. Several inscriptions in golden letters ornamented the border encircling it. On one side it read: *Beati immaculati in via, qui ambulant in lege Domini*; on another side: *Non privabit bonis eos, qui ambulant in innocentia*; on the third side: *Non confundentur in tempore malo, in diebus famis saturabuntur*; on the fourth: *Novit Dominus dies immaculatum et haereditas eorum in aeternum erit*.

At the four corners of the area surrounding a magnificent rose bed were four more inscriptions: *Cum simplicibus sermocinatio eius; Proteget gradientes simpliciter; Qui ambulant simpliciter, ambulant confidenter; Voluntas eius in iis, qui simpliciter ambulant*.

In the middle of this area was the last inscription: *Qui ambulant simpliciter, salvus erit*. In the middle of the slope and on the upper border of this carpet, there was a pure white streamer with gold letters that read: *Fili mi, tu semper mecum es et omnia mea tua sunt*.

Though Don Bosco was enchanted by the garden, his attention was drawn to two lovely, little maidens who were about twelve years old and who were sitting at the edge of the carpet where the slope formed a low step. Their whole gracious mien emanated a heavenly modesty. One did not only perceive the innocent simplicity of a dove in their eyes that gazed steadily upward, but also a most pure, fervent love and a joyful, heavenly happiness. Their broad, serene brows seemed to harbor candor and sincerity, while a sweet, enchanting smile hovered on their lips. Their features denoted tender, ardent hearts, and the graceful movements of their bodies conferred a dignity and nobility on them that contrasted oddly with their youth.

A pure, white garment fell to their feet, and no stain, wrinkle, or even speck of dust was apparent on it. Around their waists were fiery red sashes, bordered with gold and adorned by what looked like a ribbon embroidered with lilies, violets and roses. They wore a similar ribbon like a necklace that was made of the same flowers, though somewhat different in design. There were little wreaths of white daisies at their wrists, like bracelets, and all of these things and flowers were so beautiful in form and color that it would have been impossible to describe them. Even the most precious jewels of this world mounted with the most exquisite work-manship would have looked like mud in contrast.

Their pure, white shoes were edged with a white ribbon interwoven with gold, handsomely tied into a center bow. They were laced with a narrow white cord, in which small golden threads glinted.

Their long hair, forming a shadow in its thickness and falling in curled ringlets over their shoulders, was covered by a crown.

They were talking with each other. They took turns to speak, asking each other questions and issuing exclamations. They would both sit, or one sat while the other stood or they would stroll together, but they never stepped off the candid carpet or touched either the grass or the flowers. Don Bosco stood there like a spectator in his dream, without speaking to the little maidens, and they did not seem to be aware of his presence. One of them addressed the other in a harmonious voice: "What is innocence? The happy condition of sanctifying grace preserved by constant, scrupulous observance of the Divine Commandments."

The other girl answered in a voice that was no less sweet: "The purity of innocence preserved is the source and origin of all knowledge and virtue."

The first maiden: "How splendid, how glorious, how magnificent is the virtue to live honestly among those who are evil, to retain the candor of innocence and purity of one's habits amid those who are evil."

The other maiden rose to her feet and standing beside her companion said, "Blessed is the boy who does not heed the council of the godless, who does not walk in the way of the sinner, but who delights in the Commandments of the Lord, contemplating them day and night. He shall be like a tree planted beside the river where the water of God's grace flows, and which shall, in its good time, yield the abundant fruit of good works. The leaves of his holy intentions and his merit shall not fall before the blowing of the wind, and all that he shall do shall be successful. In all circumstances of his life, he shall work to enhance his reward."

So saying, she pointed to the trees laden with beautiful, fragrant fruits in the garden around them, while sparkling little brooks ran between two flowering banks or fell in tiny waterfalls, forming small lakes, bathing the trunks of the trees with a murmur that sounded like the mysterious strains of distant music.

The first maiden answered, "He is like a lily amid the thorns which God shall pluck in His garden to wear as an ornament over His heart. He may say to his Lord, 'My Beloved is mine, and I am His, who feeds among the lilies.'"

So saying, she pointed to a great cluster of beautiful lilies that lifted their candid heads amid the grass and other flowers, and also to a tall hedge in the distance that surrounded the gardens with greenery. This hedge was thick with thorns and beyond it one could perceive horrible monsters moving around like shadows, trying to get inside the garden, though the thorns on the hedge barred their way.

"It is true! How much truth there is in your words!" the other girl said. "Blessed is the boy who shall be found without sin! But who can he be? How are we to praise him? For he has done wondrous things in his life. He was found to be perfect and shall have glory in eternity. He could sin and did not; he could have done wrong, but did not. For this the Lord has prepared his reward, and his good deeds shall be celebrated by all the Congregations of Saints."

"And what great glory God has in store for them

here on earth! He will summon them, giving them a place in His Sanctuary, He will make them ministers of His Mysteries, and shall confer on them an eternal name which shall never perish," the first said.

The second rose to her feet now and exclaimed, "Who could describe the beauty of the innocent? The soul is magnificently arrayed like one of us, adorned with the white stole of Holy Baptism. His neck and arms are ablaze with divine jewels, and on his finger gleams the ring of an alliance with God. His soul moves lightly along its journey toward eternity. Before him there is a path spangled with stars. The innocent is a living tabernacle of the Holy Spirit. The blood of Jesus runs through his veins, staining crimson his cheeks and lips, and the Most Holy Trinity on his immaculate heart sheds torrents of light all around it, which clothes it in the brightness of the sun. From on high, clouds of celestial flowers fill the air in a downpour of rain. All around him, sweet melodies are heard and the angels echo the prayer of his soul. The Most Holy Mary is at his side, ready to defend him. Heaven stands open for him. The infinite legions of the saints and of the Blessed Spirits stand ranged before him, inviting him to advance by waving their palms. In the inaccessible radiance of His Throne of Glory, God lifts His Right Hand to indicate the place prepared for him, while in His Left, He holds the magnificent crown with which he shall be crowned forever. The innocent is the desire, the joy and the pride of Paradise. An ineffable joy is engraved on his countenance. He is the Son of God. God is his Father. Paradise is his heritage. He is constantly with God. He sees Him, loves Him, serves Him, possesses Him, enjoys Him, and possesses a range of heavenly delights. He is in possession of all treasures, all graces, all secrets, all gifts, all perfections, and the whole of God himself.

"That is why the innocence of saints, and especially of the martyrs in the old and New Testament, is depicted so gloriously. Oh, innocence! How beautiful you are! Tempted, you grow in perfection; humiliated, you soar even

higher; embattled, you emerge triumphant; when slain, you soar toward your crown. You are free in slavery, serene and certain in peril, happy when in chains. The mighty bow before you, princes hail you, the great do seek you. The pious obey you, the evil envy you, your rivals emulate you, and your enemies succumb before you. Always shall you be victorious, even when men shall condemn you unjustly!"

The two little maidens were silent for a moment, as if to take a breath after this impassioned rhapsody. Then, they took each other by the hand, exchanged glances, and spoke in turn.

"Oh, if only the young knew how precious is the treasure of innocence, how jealously would they defend the stole of Holy Baptism from the beginning of their days! But alas, they do not reflect, and do not know what it means to soil it. Innocence is a most precious nectar."

"But it is contained in a jar of fragile clay, and unless one carries it with great care, it is easily broken."

"Innocence is a most precious jewel."

"But if one is unaware of its value, it can be lost and will easily be transformed into base metal."

"Innocence is a golden mirror which reflects the likeness of God."

"Yet a breath of humid air is enough to make it rusty, and one must needs keep it wrapped in a veil."

"Innocence is a lily."

"Yet a mere touch from a rough hand will wither it."

"Innocence is a candid garment. *Omni tempore sint vestimenta tua candida* [May your garment be always white]."

"Yet a single blemish will defile it, so one must proceed with great caution."

"Innocence and integrity are violated if soiled by only one stain, and will lose the treasure of grace."

"Only one mortal sin is enough."

"And once lost, it is lost forever."

“What a tragedy it is that so many lose their innocence in one single day! When a boy falls victim to sin, Paradise closes its doors; the Blessed Virgin and his Guardian Angel disappear; music is silent; light fades away. God will no longer be in his heart; the star-spangled path he was following vanishes; he falls and will linger like an island in the midst of the sea, in one single place; a sea of fire will extend to the furthest horizon of eternity, falling down into the abyss of chaos. Over his head in the darkly menacing sky, flash the lightning flares of divine justice. Satan has hastened to join him, and loads him now with chains; he places a foot upon his neck, and raising his horrible countenance toward the sky, he shouts, ‘I have won. Your son is now my slave. He is no longer yours. Joy is over for him.’ If in His Justice God then removes from beneath him that one little place where he is standing, he will be lost forever.”

“Yet he may rise again! The Mercy of God is infinite! A good confession will restore grace to him and his title as the son of God.”

“But not his innocence! And what consequences will linger on in him after that initial sin! He is now aware of the sin of which he had no knowledge previously; terrible will be the evil inclinations he will experience; he will feel the terrible debt he has contracted toward Divine Justice and will find that he is now weaker in his spiritual battles. He will feel that which he had never felt before: shame, sadness, remorse.”

“To think that previously it was said of him, ‘Let the little children come unto Me. They will be like God’s Angels in Heaven. My Son, give me your heart.’”

“Ah, those wretches who are guilty for the loss of innocence in a child commit a hideous crime. Jesus said, ‘Whoever shall give scandal to any of these little ones who believe in Me, it would have been better if he had put a millstone around his neck, and drown in the depths of the sea. Woe unto the world because of scandal. It is not possible that scandal be prevented, but woe unto him who is guilty of it.’”

Beware, lest you despise any of these little ones, for I tell you that their angels in Heaven see constantly the face of My Father Who is in Heaven and Who demands vengeance.'”

“Wretches, indeed, are they! But no less wretched are those who permit them to steal their innocence.”

Then they both began to stroll up and down, talking about how innocence could be preserved.

One of them said, “Boys make a great mistake when they think that only those who have sinned should do penance. Penance is necessary so that innocence may be retained. Had St. Aloysius not done penance, he would, beyond any doubt, have committed mortal sins. This should be preached, driven home, and taught constantly to the young. How many more there would be who would retain their innocence, whereas now there are so few.”

“The Apostle says it. We should be carrying within our own body the mortification of Jesus Christ everywhere, so that the life of Jesus may manifest in our body.”

“Jesus, who was holy, immaculate and innocent lived His Life in privation and suffering.”

“So did the Blessed Virgin Mary and all the saints.”

“They did this to give an example to youth. St. Paul says, ‘If you live by the flesh, you shall die; but if you slay the action of the flesh with the spirit, you shall live.’”

“So innocence can only be retained through penance!”

“Yet, many wish to retain their innocence while living in freedom!”

“Fools! Is it not written that he was taken away, so that malice should not destroy his spirit, and temptation might not lead his soul into sin? For the lure of vanity obscures what is good, and the vortex of lust perverts the innocent soul. The innocent, therefore, has two enemies: the evil maxims and bad words of the wicked and concupiscence.

Does not the Lord say that death at an early age is the reward of the innocent because it sets him free from battle? 'Because he was pleasing to God, He was loved, and because he lived among sinners, he snatched him away.' 'He lived but briefly, and had a great career.' 'For his soul was loved by God, and for this He hastened to pluck him forth out of iniquity.' 'He was taken away so that malice might not destroy his spirit, and temptation might not lead his soul into sin.'"

"Fortunate are the young who embrace the cross of penance and who repeat with Job (27:5) with a steadfast resolution '*Donec deficiam, non recedam ab innocentia mea* [I will maintain my innocence to my dying day].'"

"Hence, mortification is needed to overcome the boredom they experience in prayer."

"It is also written: *Psallam et intelligam in via immaculata* (Psalm 100:2). *Quando venies ad me? Petite et accipietis. Pater noster!* [All along the immaculate path I will sing and I will understand. When will you come to me and ask and you shall receive Our Father!]"

"Mortification of the mind by accepting humiliation, by obedience to one's superiors and to the rules."

"It is likewise written: *Si mei non fuerint dominati, tunc immaculatus ero et emendabor a delicto maximo* [Never let (pride) dominate me, then I shall be above reproach and free from grave sin] (Psalm 19:13). This is pride. God resists against the proud and gives grace to the humble. He who humbles himself shall be exalted, and he who exalts himself shall be humbled. Obey your superiors."

"Mortification always in telling the truth, in acknowledging one's faults and whatever dangers one may find himself in. Then, one will always be well advised, especially by his confessor."

"*Pro anima tua ne confundaris dicere verum*, for your soul be not ashamed to tell the truth (Ecclesiasticus 4:24). For there is a kind of blush that calls for sin, and

another kind of blush which calls for glory and grace.”

“Mortification of the heart by restraining its ill-advised impulses, by loving everyone for God’s sake, and resolutely turning away from anyone who we realize is tempting our innocence.”

“Jesus said it. If your hand or your foot give scandal, cut it off and cast it from thee; it is better that you go through life without a foot or without a hand than to be cast into eternal fire with both your hands and your feet. If your eye offends you, pluck it out and cast it away from you; it is better that you should enter eternity with but one eye only than to be cast with both your eyes into the flames of Hell.”

“Mortification in courageously and frankly enduring the scorn of human respect. *Exacerunt, ut gladium, linguas suas: intenderunt arcum, rem amaram, ut sagittent in occultis immaculatum* [They sharpened their tongues like swords shooting bitter words like arrows shooting them at the innocent from cover](Psalm 64:3).”

“They will overcome the evil person who scoffs, fearing that his superiors may find him out, at the thought of the terrible words of Jesus: ‘The son of man shall be ashamed of the one who will be ashamed of him and his words, when He shall come in all His majesty, and the majesty of His Father and of the Holy Angels.’”

“Mortification of the eyes, in looking at things, and people, in reading, and by avoiding all bad or unsuitable books.”

“One essential thing. I have made a pact with my eyes never to even think of a virgin. And in the psalms: Turn away your eyes, so that they may not look on vanity.”

“Mortification of the ears: never listen to evil conversations or mawkish or godless speech.”

“In Ecclesiasticus 28:28, we read: *Sepi aures tuas spinis, linguam nequam noli audire* [Fence your ears with a quick thorn hedge never heed a wicked tongue].”

“Mortification is speech: do not let curiosity

overcome you.”

“It is likewise written: Put a door and a lock upon you lips. Take heed, lest you slip with your tongue and fall in the sight of you enemies who lie in wait for you, and your fall will be incurable unto death (Ecclesiasticus, ib).”

“Mortification of the palate: Do not eat or drink too much.”

“Too much eating and drinking brought the flood upon the world, and fire rained down over Sodom and Gomorrah, and a thousand other punishments came over the Jewish people.”

“In short, mortification by bearing all that happens to us during the course of the day, the cold and heat, without seeking our own comforts. Mortify your members that are on earth (Colossians 3:5).”

“Remember that Jesus told us: *Si quis vult post me venire, abneget semetipsum et tollat crucem suam quotidie et sequatur me* [If anyone wants to come after Me, let him deny himself, carry his cross daily and follow Me] (Luke 9:23).”

“With his provident hand, God surrounds the innocent with crosses and thorns, even as He did with Job, Joseph, Tobias and other saints. *Quia acceptus eras Deo, necesse fuit, ut tentatio probaret te* [Because you were acceptable to God, it was necessary that you be tested].”

“The path of the innocent has its trials and sacrifices, but it finds strength in Holy Communion, for he who goes often to Communion will have life everlasting: he lives in Jesus and Jesus lives in him. He lives of the very life of Jesus, and will he be raised by Him on the Last Day. This is the wheat of the elect, the vine that buds with virgins. *Parasti in conspectu meo mensam adversus eos, qui tribulant me. Cadent a latere tuo mille et decem millia a dextris tuis, ad te autem non appropinquabunt* [You set up a dining table right in front of those who give me trouble, but they will fall thousands and ten thousands by your sides and they shall not get close to you].”

“And the most sweet Virgin by Him beloved is His Mother. *Ego mater pulchrae. dilectionis et timoris et*

agnitionis et sanctae spei. In me gratia omnis (to know) viae et veritatis; in me omnis spes vitae et virtutis. Ego diligentes me diligo. Qui elucidant me, vitam aeternam habebunt Terribilis, ut castrorum acies ordinata. [I am the mother of beautiful love and fear and knowledge. In me you will come to know the right way and the ways to truth; all hope to live and be virtuous is found in me. I love those who love me. Those who make me known will have eternal life. I am terrible just like an army set for war].”

The two little maidens then turned and slowly climbed the slope. One of them exclaimed, “The salvation of the just stems from the Lord. He is their protector in times of tribulation. The Lord shall help them and shall set them free. He seizes them from the hands of sinners and shall save them because they put their hopes in Him (Psalm 57).”

The other went on: “God girdled me with strength and made the road I was to follow immaculate.”

When the two of them came to the center of the magnificent carpet, they turned around.

“Yes!” one of them cried out. “Innocence, when crowned by penance, is the queen of all virtue.”

The other also exclaimed, “How beautiful and splendid is a chaste generation! Its memory is immortal in the eyes of God and man. Men imitate it when it is present, and long for it when it is gone to Heaven, crowned triumphantly in eternity, having wrested their reward for their chaste battles. What a triumph! What rejoicing! How glorious a thing to present God with the immaculate stole of one’s Holy Baptism after so many battles waged, amid the applause, the canticles, the splendor of the heavenly hosts!”

As they were thus speaking of the rewards awaiting innocence retained through penance, Don Bosco saw hosts of angels appear, who descended on that candid carpet. They joined the two young maidens, who took their place in the middle of them all. There was a vast multitude of them, and they sang, “*Benedictus Deus et Pater Domini Nostri Iesu Christi, qui benedixit nos in ipso in omni benedictione*

spirituali in coelestibus in Christo; qui elegit nos in ipso ante mundi constitutionem, ut essemus sancti et immaculati in conspectu eius in charitate et praedestinavit nos in adoptionem per Iesum Christum (Eph. 1:4) [Blessed be God the Father of our Lord Jesus Christ who has blessed us with all the spiritual blessings of Heaven in Christ. Before the world was made, He chose us, chose us in Christ to be holy and spotless and live through love in His presence, determining that we should become his adopted sons, through Jesus Christ].”

The two maidens then intoned a magnificent hymn, with such words and notes that only the angels nearer to the center were able to follow. The others sang too, but Don Bosco could not hear their voices, although they made gestures and moved their lips as if singing.

The two maidens sang, “*Me propter innocentiam suscepisti et confirmasti me in conspectu tuo in aeternum. Benedictus Dominus Deus a saeculo et usque in saeculum. Fiat! Fiat!* [You have made me welcome because I was innocent, you have made me steadfast in Your presence forever. May the Lord God be ever praised, forever and ever. So be it! So be it!”

Now, other hosts of angels came to join the first ones, and the others after them. They were arrayed in many colors, with ornaments differing one from the other, and very different from those worn by the two little maidens. Yet, the richness and splendor of it was magnificent. They were each so handsome that the human mind could never in any way conceive even a remote idea of what they were like. Nothing could describe this scene, though if one adds words to words, one may perhaps render some confused idea of it.

When the two girls had completed their canticle, they could all be heard singing together in one immense, harmonious canticle, the likes of which has never before been heard nor will ever be heard here on earth.

They sang, “*Ei, qui potens est vos conservare sine peccato et constituere ante conspectum gloriae suae immaculatos in exultatione, in adventu Domini nostri Iesu*

Christi; Soli Deo Salvatori nostro, per Iesum Christum Dominum nostrum, gloria et magnificentia, imperium et potestas ante omne saeculum, et nunc et in omnia saecula saeculorum. Amen [To him, who is able to keep you without sin and has allowed you to stand immaculate right in front of His glory, when our Lord Jesus will appear, to him alone, who is our Savior Jesus Christ our Lord, be glory and splendor, power and rule before all ages for now and for all ages. Amen].”

As they were singing, ever more angels came to join them, and when the canticle was over, they all soared slowly aloft, one after the other, and disappeared together with the entire vision.

Then, Don Bosco woke up.

(MB IT XVII, 722-730 / MB EN XVII, 688-697)

Final Address of the Rector Major at the conclusion of the General Chapter 29

Dear confreres,

We have come to the end of this experience of the 29th General Chapter with hearts filled with joy and gratitude for all that we have been able to experience, share and plan. The gift of the presence of the Spirit of God that we have prayed for daily in morning prayer as well as during our work through conversation in the Spirit, has been the central strength of the General Chapter experience. We asked that the Spirit play a leading role, and this has been given to us abundantly.

The celebration of any General Chapter is like a milestone in the life of every religious congregation. This also applies to us, to our beloved Salesian Congregation. It is a moment that gives continuity to the journey from Valdocco that continues to be experienced with commitment and carried forward with zeal and determination in various parts of the world.

We have come to the end of this General Chapter with the approval of a Final Document that will serve as a chart to navigate the next six years – 2025-2031. We will see and feel the value of this Final Document to the extent that we are able to maintain the same dedication to listening, the same care to letting ourselves be accompanied by the Holy Spirit who has marked these weeks, once this Salesian Pentecost experience has concluded.

Since the beginning, when the Rector Major Fr Angel Fernández Artime made the ***Letter of Convocation of the 29th General Chapter*** public on 24 September 2023, in ***AGC 441***, the motivations that were to guide the Pre-Chapter work were clear and subsequently, the work of the General Chapter itself. The Rector Major wrote that,

The chosen theme is the result of a rich and profound reflection that we have carried out in the General Council on the basis of the answers received from the Provinces and the vision that we have of the Congregation at this time. We were pleasantly surprised by the great convergence and harmony we found in the many contributions from the Provinces, which had a lot to do with the reality we see in the Congregation, with the path of fidelity that exists in many sectors and also with present challenges. (AGC 441)

The process of listening to the provinces that led to the identification of the theme for this General Chapter is already a clear indication of a listening methodology. In light of what we have experienced in recent weeks, the value of the listening process is confirmed. The way in which we

first identified and then interpreted the challenges that the Congregation is determined to face has highlighted our typical Salesian atmosphere, a family spirit which does not seek to avoid challenges, which does not try to standardise thinking, but which does everything possible to arrive at that spirit of communion where each of us can recognise the way to be Don Bosco today.

The focal point of the challenges identified has to do with the fact that "it refers to the centrality of God (as Trinity) and Jesus Christ as Lord of our lives, without ever forgetting young people and our commitment to them" (ACG 441). The way the General Chapter developed testifies not only to the fact that we have the ability to identify challenges but that we have also found ways to

bring out agreement and unity, recognising and treasuring the fact that we are in different continents and contexts, different cultures and languages. What is more, this atmosphere confirms that when we look at reality with Don Bosco's eyes and hear today, when we are truly passionate about Christ and dedicated to young people, then we discover that this diversity becomes a wealth, that journeying together is beautiful even if it is tiring, that together we can face challenges.

In a world fragmented by wars, conflicts and depersonalising ideologies; in a world marked by economic and political thinking and models that remove the active role that young people can play, our presence is a sign, a "sacrament" of hope. Young people, regardless of skin colour, religious or ethnic affiliation, ask us to put forward proposals and places of hope. They are the sons and daughters of God who expect us to be humble servants.

A second point that was confirmed and reaffirmed by this General Chapter is the shared conviction that "if fidelity and prophecy were lacking in our Congregation, we would be like the light that does not shine and the salt that does not give flavour" (AGC 441). The point here is not so much whether we want to be more authentic or not, but the very

fact that this is the only path we have and it is the one that has been strongly reiterated here over these weeks: to grow in authenticity!

The courage shown during some moments of the General Chapter is an excellent premise for the courage that will be asked of us in the future on other issues that came out of this General Chapter. I am sure that this courage here has found fertile ground, a healthy and promising ecosystem that holds great promise for the future. Having courage means not letting fear have the last word. The parable of the talents clearly teaches us this. The Lord has given us only one talent: the Salesian charism, concentrated in the Preventive System. Each of us will be asked what we have done with this talent. Together, we are called to make it bear fruit in challenging, new and unprecedented contexts. We have no reason to bury it. We have so many reasons, so many cries from young people who urge us to “go out” to sow hope. Don Bosco already experienced this courageous step, filled with conviction, in his time, and today he asks us to experience it like he did and with him.

I would like to comment on some points that are already found in the Final Document and which I believe can serve as pointers to encourage us on the journey over the next six years.

1. Personal conversion

Our journey as a Salesian Congregation depends on the personal, intimate and profound choices that each of us decides to make. Broadening the background against which we need to reflect on the theme of personal conversion, it is important to remember how, over these years after the Second Vatican Council, the Congregation has embarked on a journey of spiritual, charismatic and pastoral reflection that has been masterfully commented on by Fr Pascual in his weekly talks. This interpretation and contribution further enriches the important reflection that the Rector Major Fr Egidio Viganó

left us in his last letter to the Congregation: *Reading the Founder's Charism at the Present Day* (AGC 352, 1995). If today we talk about a "change of era", Fr Viganó wrote in 1995:

The reinterpretation of our Founder's charism has kept us busy for the last thirty years, And in our task we have been helped by two great beacons of light: the first is the Second Vatican Council, and the second the epoch-making acceleration of history at the present time." (AGC 352, 1995).

I am referring to this journey of the Congregation with its riches and heritage because the matter of personal conversion is the space where this journey of the Congregation finds its confirmation and further impetus. Personal conversion is not an intimate, self-referential affair. This is not a call that only touches me in a way that is detached from everything and everyone. Personal conversion is that special experience from which a renewed pastoral care will emerge. We can see the Congregation's journey because it finds its starting point in the heart of each one of us. It is from here that we can notice the continuous and convinced pastoral renewal. Pope Francis condenses this urgent cry in a single sentence: "The Church's closeness to Jesus is part of a common journey; "communion and mission are profoundly interconnected" (*Christifideles laici* no.32 , *Evangelii Gaudium* 23).

This leads us to discover that when we are insisting on personal conversion we must be careful not to fall into an intimist interpretation of spiritual experience on the one hand, and, not underestimating what is the foundation of every pastoral journey on the other.

In this call of renewed passion for Jesus, I invite every Salesian and every community to take the concrete choices and commitments that as a General Chapter we

believed to be urgent for a more authentic educative and pastoral witness seriously. We believe that we cannot grow pastorally without this attitude of listening to the Word of God. We recognise that the various pastoral

commitments we have, the ever-increasing needs that confront us and that testify to unceasing poverty, risk taking away the necessary time to "be with him." We already find this challenge at the very beginning of our Congregation. It is about having clear priorities that strengthen our spiritual and charismatic backbone that gives soul and credibility to our mission

Fr Alberto Caviglia, when commenting on the topic of "Salesian Spirituality" in his *Conferences on the Salesian Spirit* writes:

What was most astonishing for those who studied Don Bosco during the canonisation process was the discovery of his incredible work of building the inner man.

Cardinal Salotti... in reference to the study he was then engaged in, told the Holy Father that "in studying the voluminous Turin processes, more than the external grandeur of his colossal work, [he] was struck by the inner life of the spirit, from which the whole prodigious apostolate of Ven. Don Bosco originated and was nourished."

Many are only familiar with the external work that seems so impressive, but are largely ignorant of the wise, sublime edifice of Christian perfection that he had patiently erected in his soul by practising the virtue of his state every day, every hour.

Dear brothers, here we have our Don Bosco. It is this Don Bosco that we are called to discover today:

We study and imitate him, admiring in him a splendid blending of nature and grace. He was deeply human, rich in the qualities of his people, open to the realities of this earth; and he was just as deeply the man of God, filled with the gifts of the Holy Spirit and living "as though he saw him who is invisible."

These two aspects combined to create a closely-knit life project, the service of the young. He realized his aim with

firmness, constancy and the sensitivity of a generous heart, in the midst of difficulties and fatigue. "He took no step, he said no word, he took up no task that was not directed to the saving of the young... Truly the only concern of his heart was for souls" (C 21).

I would like to recall here an invitation from Mother Teresa to her sisters a few years before her death. Her dedication and that of her sisters to the poor is known to everyone. However, it is good for us to hear these words of hers written to her sisters: However, it is good for us to listen to these words of hers written to her sisters:

Until you can hear Jesus in the silence of your heart, you will not be able to hear him say "I am thirsty" in the hearts of the poor. Never give up this intimate and daily contact with Jesus as a living and real person, not just as an idea ("Until you can hear Jesus in the silence of your own heart, you will not be able to hear Him saying, "I thirst" in the hearts of the poor. Never give up this daily intimate contact with Jesus as the real living person – not just the idea", in <https://catholiceducation.org/en/religion-and-philosophy/the-fulfillment-jesus-wants-for-us.html>).

Only by listening in the depths of our hearts to those who call us to follow him, Jesus Christ, can we truly listen with an authentic heart to those who call us to serve them. If the radical motivation of our being servants does not find its roots in the person of Christ, the alternative is that our motivations are nourished by the soil of our ego. And the consequence is that then our own pastoral action ends up inflating the same ego. The urgency of recovering the mystical space, the sacred ground of the encounter with God, a ground in which we have to take off the sandals of our certainties and our ways of interpreting reality with its challenges over these weeks, has been repeated many times and in various ways.

Dear brothers, here we have the first step. Here we give proof if we really want to be authentic sons of Don Bosco. Here we prove if we really love and imitate Don Bosco.

2. Getting to know Don Bosco not only loving Don Bosco

We are aware that one of the central challenges we have as Salesians is to communicate the good news through our witness and through our educative and pastoral proposals in a culture that is undergoing radical change. While in the West we talk about the indifference to religious proposal that is the result of the challenge of secularisation, we notice how the challenge takes other forms in other continents, first of all in the shift towards a globalised culture that radically shifts the scale of values and lifestyles. In a fluid and hyper-connected world, what we knew yesterday has radically changed today: in short, we are dealing here with the oft-mentioned question of the change of epoch.

With this change affects every area, it is positive to see how, since the SCG (1972), the Congregation has been on a continuous journey, until today, rethinking and reflecting on its educative and pastoral proposal. It is a process that responds to the question “what would Don Bosco do today, in a secularised and globalised culture like ours?”

Throughout this process we recognise how, from its very origins, the beauty and strength of the Salesian charism lies precisely in its inner capacity to dialogue with the history of the young people we are called to encounter in every age. What we have been contemplating at Valdocco, in this Salesian holy land, is the breath of the Spirit that guided Don Bosco and that we recognise as continuing to guide us today. The Constitutions begin precisely with this foundational and fundamental certainty:

“Through the motherly intervention of Mary, the Holy Spirit raised up St John Bosco to contribute to the salvation of youth ...

The Spirit formed within him the heart of a father and

teacher, capable of total self-giving. "I have promised God that until my dying breath I would dedicate myself entirely to my poor boys."

To ensure the continuation of this mission, the Spirit inspired him to initiate various apostolic endeavours, first among them our Society.

The Church has acknowledged God's hand in this, especially by approving our Constitutions and by proclaiming our Founder a saint.

From this active presence of the Holy Spirit we draw strength for our fidelity and support for our hope. (C 1).

The Salesian charism contains an innate invitation to place ourselves before young people in the same way that Don Bosco placed himself before Bartholomew Garelli... "his friend"!

All this sounds very easy to say, and it comes across as a friendly exhortation. In reality, it conceals within itself an urgent invitation to us, the sons of Don Bosco, to re-present the Salesian charism in a suitable and meaningful way in today's world, wherever we may find ourselves. However, there is an essential condition that allows us to undertake this journey: a true and profound knowledge of Don Bosco. We cannot say that we truly "love" Don Bosco if we are not seriously committed to "knowing" Don Bosco.

Often the risk is to settle with a knowledge of Don Bosco that fails to connect with current challenges. With a superficial knowledge of Don Bosco, we are really poor in the charismatic baggage that makes us his authentic sons. Without knowing Don Bosco, we cannot and do not end up embodying Don Bosco in the cultures where we are. All our efforts in this poverty of charismatic knowledge results only in charismatic cosmetic operations, which in the end are a betrayal of Don Bosco's very legacy.

If we want the Salesian charism to be capable of engaging in dialogue with today's culture, today's cultures, we

must continually deepen our understanding of it, both in itself and in light of the ever-changing conditions in which we live. The foundation we received at the beginning of our initial formation, if not seriously deepened today, is not sufficient – it is simply useless if not even harmful.

In this direction, the Congregation has made, and continues to make, a tremendous effort to reread the life of Don Bosco and the Salesian charism in light of the current social and cultural conditions throughout the world. It is a legacy we have, but we run the risk of not knowing it because we fail to study it as it deserves. The loss of memory risks not only makes us lose touch with the treasure we have, but also risks making us believe that this treasure does not exist. And this would be really tragic not so much and only for us Salesians, but for those crowds of young people who are waiting for us.

The urgency of this deeper understanding is not merely intellectual in nature, but responds to the thirst that exists for a serious charismatic formation of the laity in our Educative and Pastoral Communities (EPCs). The Final Document deals with this issue often and systematically. The lay people who today share in the Salesian mission with us are individuals eager for a clearer and more meaningfully Salesian formation proposal. We cannot truly experience these spaces of educational and pastoral convergence if our language and the way we communicate the charism lack the depth of understanding and the proper preparation needed to spark curiosity and capture the attention of those who share the Salesian mission with us.

It is not enough to say that we love Don Bosco. True “love” for Don Bosco implies the commitment to know and study him, not only in the light of his time, but also in the light of the great potential of his relevance in the light of our time. The Rector Major, Fr Pascual Chávez, made an invitation to the entire Congregation and the Salesian Family for the three years that preceded the “Bicentenary of the birth of Don Bosco 1815-2013”. (Fr Pascual Chávez, *Strenna*

2012, *“Let us make the young our life’s mission by coming to know and imitate Don Bosco”* [AGC 412]) It is an invitation that is more relevant than ever. This General Chapter is a call and an opportunity to strengthen the historical, pedagogical, and spiritual knowledge of our Father and Teacher.

We recognise dear brothers, that at this point this issue connects with the previous one – personal conversion. If we do not know Don Bosco and if we do not study him, we cannot understand the dynamics and efforts of his spiritual journey and consequently the roots of his pastoral choices. We end up loving him only superficially, without the true ability to imitate him as a profoundly holy man. Above all, it will be impossible to inculturate his charism today in different contexts and situations. Only by strengthening our charismatic identity will we be able to offer the Church and Society a credible witness and a meaningful and relevant educative and pastoral proposal to young people.

3. The journey continues

In this third part, I would like to encourage the entire Congregation to keep alive the focus on certain areas where, through the various **Resolutions** and concrete commitments, we have sought to give a sign of continuity.

The area of animation and coordination of marginalisation and youth distress has been an area in which the Congregation has been very committed over recent decades. I believe that the response by the provinces to growing poverty is a prophetic sign that sets us apart and finds all of us determined to continue to strengthen the Salesian response for the poorest.

The provinces’ efforts in the area of **promoting safe environments** continue to find a growing and professional response in the provinces. The effort in this area is a testimony that this is the right direction to affirm the commitment to the dignity of all, especially the most vulnerable.

The area of integral ecology emerges as a call for greater educative and pastoral work. The growth of attention in educative and pastoral communities to environmental issues requires a systematic commitment to promote a change in mentality. The various proposals for formation in this area found in the Congregation should be acknowledged and accompanied.

There are also two areas that I would like to invite the Congregation to consider carefully for the coming years. They are part of a broader perspective of the Congregation's efforts. I believe these are two areas will have substantial consequences for our educative and pastoral processes.

3.1 Artificial intelligence – a real mission in an artificial world

As Salesians of Don Bosco, we are called to walk with young people in every environment in which they live and grow, even in the vast and complex digital world. Today, Artificial Intelligence (AI) presents itself as a revolutionary innovation that can shape the way people learn, communicate and build relationships. However, as revolutionary as it may be, AI remains exactly that: artificial. Our ministry, rooted in authentic human connection and guided by the Preventive System, is profoundly real. Artificial intelligence can assist us, but it cannot love like we do. It can organise, analyse and teach in new ways, but it can never replace the relational and pastoral touch that defines our Salesian mission.

Don Bosco was a visionary who was not afraid of innovation, both at the ecclesial level and at the educational, cultural and social levels. When this innovation served the good of young people, Don Bosco went ahead with astonishing speed. He took advantage of the press, new educational methods and workshops to lift young people up and prepare them for life. If he were among us today, he would undoubtedly look at AI with a critical and creative eye. He

would see it not as an end but as a means, a tool to amplify pastoral effectiveness without losing sight of the human person at the centre.

Artificial Intelligence is not just a tool: it is part of our mission as Salesians living in the digital age. The virtual world is no longer a separate space but an integral part of young people's daily lives. AI can help us respond to their needs more efficiently and creatively, offering personalised learning paths, virtual mentorship, and platforms that foster meaningful connections.

In this sense, artificial intelligence becomes both a *tool* and a *mission*, as it helps us reach young people where they are, often immersed in the digital world. While embracing AI, we need to recognise that it is just one aspect of a larger reality that encompasses social media, virtual communities, digital storytelling, and much more. Together, these elements form a new pastoral frontier that challenges us to be present and proactive. Our mission is not simply to use technology, but to *evangelise the digital* world, bringing the gospel into spaces where it might otherwise be absent.

Our response to AI and digital challenges must be rooted in the Salesian spirit of optimism and proactive engagement. Let us continue to walk with young people, even in the vast digital world, with hearts full of love because they are passionate about Christ and rooted in the charism of Don Bosco. The future is bright when technology is at the service of humanity and when the digital presence is full of authentic Salesian warmth and pastoral commitment. Let us embrace this new challenge, confident that the spirit of Don Bosco will guide us in every new opportunity.

3.2 The Pontifical Salesian University

The Pontifical Salesian University (UPS) is the University of the Salesian Congregation, of all of us. It is a structure of great and strategic importance for the Congregation. Its mission is to bring the charism into dialogue with culture, the energy of Don Bosco's educative and

pastoral experience with academic research, so as to develop a high-profile formation proposal at the service of the Congregation, the Church and society.

From the outset, our University has played an irreplaceable role in the formation of many confreres for roles of animation and government and still performs this valuable task. In an era characterised by widespread disorientation about the grammar of the human being and the meaning of existence, by the disintegration of the social bond and the fragmentation of religious experience, by international crises and migratory phenomena, a Congregation like ours is urgently called to face the educative and pastoral mission by making use of the solid intellectual resources that are developed within a university.

As Rector Major and as Grand Chancellor of UPS, I would like to reiterate that the two fundamental priorities for the University of the Congregation are *the formation of educators and pastors, Salesians and laity, at the service of young people* and the cultural – historical, pedagogical and theological – deepening of the charism. Around these two pillars, which require interdisciplinary dialogue and intercultural attention, the UPS is called upon to develop its commitment to research, teaching and the passing on of knowledge. I am therefore pleased that in view of the 150th anniversary of Don Bosco's text on the Preventive System, a serious research project has been launched in collaboration with the FMA's "Auxilium" Faculty to focus on the original inspiration of Don Bosco's educational practice and to examine how it inspires pedagogical and pastoral practices today in different contexts and cultures.

The governance and animation of the Congregation and the Salesian Family will certainly benefit from the cultural work of the University, just as academic study will receive valuable nourishment by maintaining a close connection with the life of the Congregation and its daily service to the poorest youth around the world.

3.3 150 years – the journey continues

We are called to give thanks and praise to God in this jubilee year of hope because during this year we remember the missionary commitment of Don Bosco which arrived at a very significant moment of development in 1875. The reflection that the Vicar of the Rector Major, Fr Stefano Martoglio, offered us in *Strenna 2025* reminds us of the central theme of the 150th anniversary of Don Bosco's first missionary expedition: **recognising, rethinking** and **relaunching**.

In the light of the 29th General Chapter that we are concluding, it helps us to place this invitation in the six-year period ahead of us. We are called to be **grateful** because "it makes the fatherly nature of every beautiful accomplishment evident. Without recognition, gratitude, there is no capacity to accept."

To gratitude we add the duty to **rethink** our fidelity, because "fidelity involves the ability to change", in obedience towards a vision that comes from God and from interpreting the 'signs of the times... Rethinking, then, becomes a generative act in which faith and life come together; a moment in which to ask ourselves: what do you want to tell us Lord?"

Finally, the courage to **re-launch**, to start over again every day. As we are doing in these days, we look far ahead, "welcoming new challenges, relaunching the mission with hope. (Because the) Mission is to bring the hope of Christ with clear and conscious awareness, linked to faith."

4. Conclusion

At the end of this concluding address I would like to present a reflection by **Tomas HALIK**, taken from his book ***The Afternoon of Christianity was*** The author, in the last chapter of the book entitled "The Society of the Way", presents **four ecclesiological concepts**.

I believe that these **four ecclesiological concepts** can help us to **positively interpret the great pastoral opportunities that await us**. I offer this reflection with the

understanding that what the author proposes is intimately related to the heart of Salesian charism. It is striking and surprising that the more we venture into a charismatic, pastoral as well as pedagogical and cultural interpretation of the current reality, the more the conviction is confirmed that our charism provides us with a solid basis so that the various processes that we are accompanying find their rightful place in a world where young people are waiting for hope, joy and optimism to be offered to them. It is good that we recognise with great humility but at the same time with a great sense of responsibility how Don Bosco's charism continues to provide guidelines today, not only for us, but for the whole Church.

*4.1 Church as the people of God on pilgrimage through history. **This image outlines a Church on the move and grappling with incessant change.** God moulds the Church throughout history, reveals himself to her through history, and imparts his teachings to her through historical events. God is in history (HALÍK, Tomáš, *Afternoon of Christianity*, p. 229)*

Our call to be educators and pastors consists precisely in walking with the flock in this history, in this constantly changing society. Our **presence in the various "courtyards of people's lives"** is the sacramental presence of **a God who wants to meet those who seek him without knowing it.** In this context, **"The sacrament of presence"** acquires an inestimable value for us because it is intertwined with the historical events of our young people and of all those who turn to us in the various expressions of the Salesian mission – the **COURTYARD** or playground.

*4.2 **The 'school' is the second vision of the Church – school of life and school of wisdom.** We live in an era in which, in the public space of many European countries, neither a traditional religion nor atheism dominates, but rather agnosticism, apathy and religious illiteracy prevail... In this era it is urgently necessary that Christian society is transformed into a 'school' following the original ideal of*

medieval universities, which arose as a community of teachers and pupils, a community of life, prayer and teaching (HALÍK, Tomáš, Afternoon of Christianity, pp. 231-232).

Retracing Don Bosco's educative and pastoral project from its origins, we discover how this second proposal directly touches the experience we currently offer to our young people: **school and vocational training**. They are educational paths which are an essential tool for giving life to an integral process where culture and faith meet. For us today, this space is an excellent opportunity where we can witness to the good news in the human and fraternal, educational and pastoral encounter with so many people and, above all, with so many children and young people who feel they are accompanied toward a dignified future. The educational experience for us pastors is a lifestyle that communicates wisdom and values in a context that encounters and goes beyond resistance and that dissolves indifference through empathy and closeness. Walking together promotes a space of integral growth inspired by the wisdom and values of the Gospel – the **SCHOOL**.

*4.3 **The Church as a field hospital...** for too long, face to face with the diseases of society, the Church has limited itself to morality; now it is faced with the task of rediscovering and applying the therapeutic potential of faith. The diagnostic mission should be carried out by the discipline which I have suggested be called kairology – the art of reading and interpreting the signs of the times, the theological hermeneutics of the facts of society and culture. Kairology should devote its attention to times of crisis and changing cultural paradigms. It should see them as part of a 'pedagogy of God', as the opportune time to deepen the reflection on the faith and renew its practice. In a certain sense, kairology develops the method of spiritual discernment, which is an important component of the spirituality of Saint Ignatius and his disciples; it applies this method when it delves into and*

evaluates the current state of the world and our tasks within it (HALÍK, Tomáš, Afternoon of Christianity, pp. 233-234).

This third ecclesiological criterion goes to the heart of the Salesian approach. We are not present in the lives of children and young people to condemn them. **We make ourselves available to offer them a healthy space of (ecclesial) communion, enlightened by the presence of a merciful God who places no conditions on anyone. We develop and communicate our various pastoral proposals precisely with this perspective of facilitating the encounter of young people with a spiritual proposal capable of enlightening the times in which they live, of offering them hope for the future.** The proposal of the person of Jesus Christ is not the result of sterile confessionalism or blind proselytism, but the discovery of a relationship with a person who offers unconditional love to all. Our testimony, and that of all those who live the educational and pastoral experience as **community**, is the most eloquent sign and the most credible message of the values we wish to communicate in order to share them – the **CHURCH**.

4.4 The fourth model of the Church... it is necessary that the Church establish spiritual centres, places of adoration and contemplation, but also of encounter and dialogue, where it is possible to share the experience of faith. Many Christians are concerned that in a large number of countries the network of parishes, which was formed a few centuries ago in a completely different socio-cultural and pastoral situation and within a different interpretation of the Church's self, is fraying (HALÍK, Tomáš, Afternoon of Christianity, pp. 236-237).

The fourth concept is that of a “**home**” capable of communicating **welcome, listening and accompaniment**. A “home” in which the human dimension of each individual's story is recognised and, at the same time, the possibility is offered to allow this humanity to reach its maturity. Don Bosco rightly calls “home” the place where the community lives its

call because, by welcoming our children and young people, it is able to ensure the conditions and pastoral proposals necessary for this humanity to grow in an integral way. Each of our communities, each “house” or home is called to be a witness to the originality of the Valdocco experience: a “home” that intersects with the history of our young people, offering them a dignified future – the **HOME**.

In our Constitutions, Art. 40 *we find the synthesis of all these “four ecclesiological concepts”*. It is a synthesis that serves as an invitation and also as an encouragement for the present and the future of our educative and pastoral communities, of our provinces, of our beloved Salesian Congregation:

Don Bosco’s Oratory a permanent criterion

Don Bosco lived a pastoral experience in his first Oratory which serves as a model; it was for the youngsters a home that welcomed, a parish that evangelized, a school that prepared them for life, and a playground where friends could meet and enjoy themselves.

As we carry out our mission today, the Valdocco experience is still the lasting criterion for discernment and renewal in all our activities and works.

Thank you.

Rome, April 12, 2025