

SALESIAN
ENCYCLOPAEDIC
DICTIONARY

WITH EXTENDED LIST
OF 'FALSE FRIENDS'

3rd A5 cross-referenced and interactive edition
June 6, 2024

This dictionary was first published by DB Media, Seoul, in 2019, under the auspices of the East Asia-Oceania Region.

The dictionary was compiled over a long period of time covering two Workshops held by translators from the East Asia-Oceania Salesian region, one in 2014 the other in 2019.

This third, updated interactive edition by a member of the Australia-Pacific Province, adds **new information** (e.g. the decision by Pope Francis to admit women formally to the ministries of reader and acolyte), **new terms** in recent use in Salesian discourse (e.g. *docibilitas* [la], synodality), **as well as terms of historical interest** (e.g. *bogianen* [pms], *trattatello*), plus **minor corrections**. Information on Salesian Causes has been vastly expanded and updated to April 2022. Also added are many **new 'false friends'**.

Inevitably there will be terms missing that should be added, or some errors that have crept in. Feel free to signal these by writing to <roma83537@gmail.com>.

There is also a print-ready edition available, and a separate HTML version with much additional material for translators.

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Abbreviations

abbrev.	abbreviation
adj.	adjective
adjp.	adjectival phrase
advp.	adverbial phrase
[ar]	Arabic
C.	Constitution(s)
[de]	German
[es]	Spanish
[fr]	French
[ja]	Japanese
[ko]	Korean
[la]	Latin
n.	noun
np.	noun phrase
pl.	plural
[pms]	Piedmontese
prepp.	prepositional phrase
[pt]	Portuguese
R.	Regulation(s)
[sw]	kiSwahili
[tpi]	Tok Pisin
v.	verb
vp.	verb phrase

Introduction (3rd edition)

The *Salesian Encyclopaedic Dictionary*, with an appendix of the very many ‘false friends’ that exist between Italian and English, is a comprehensive effort to compile a list of terms in current (and sometimes historical) use in Salesian discourse in English. This third 2022 edition updates some information, includes new entries and an expanded list of ‘false friends’.

Many (perhaps 99%) of these terms have originated in Italian, some in the Piedmontese dialect, the vernacular of the founding Father and most of his first followers. But as Don Bosco’s charism became established outside of Italy, it was inevitable that new terms would arise with their origins in other languages.

This dictionary, which has developed over many years of careful lexical observation and annotation, is chiefly interested in meanings and usage relating to Salesian discourse in English, and includes terms that have entered that discourse from English and, indeed, other languages.

The dictionary (it is far more than a glossary, hence the description ‘encyclopaedic’) contains a great deal of information. Not only are some terms complicated, containing several meanings, but due to their consistent use in Salesian discourse they may have developed an etymology of their own and require some explanation. The compilation of terms has borne in mind both the translator and the seeker of knowledge regarding the Salesian charism of St John Bosco. Its use, then, is intended both as a formation tool and an aid for translators. The extensive list of ‘false friends’ will be of particular help to translators, even the best of whom can easily fall into any number of traps of this kind.

One Salesian region in particular, the East Asia-Oceania region, has brought translators from the Salesian Family together on two occasions so far (2014 in K'Long, Vietnam, and 2019 in Anisakan, Myanmar). These workshops, as they have been called, have insisted on the value of producing glossaries in the various word pairs that translators in the region are working with. And since English is the 'lingua franca' of the region, it was seen to be an essential first step to produce what would effectively be at least a bilingual glossary in the Italian-English language pair, but one not ultimately restricted to that pair should some terms originating from other languages in the region also need to be included.

While this dictionary has resulted mainly from the needs of one Salesian region, it would clearly be at least a part response to the needs of other regions where English is the 'lingua franca', and it may well be that a future edition expands to include terms from other languages that have become part of Salesian discourse in those regions: this current dictionary includes several examples of the kind: *gaku-* (Japanese), *harambee* (kiSwahili), *silsilha*, سلسلة (Arabic), *wontok* (Tok Pisin). There will be many other such examples, though not included here.

All entries contain a **headword** in bold type, followed by one or more glosses (meanings) in brackets. If the term is neither Italian nor English in origin, a brief language reference is offered in square brackets, using the ISO two-letter or three-letter language codes, e.g. [ar] (Arabic), [de] German, [es] Spanish, [fr] (French), [ja] (Japanese), [la] (Latin), [pms] (Piedmontese), [pt] Portuguese, [sw] kiSwahili, [tpi] (Tok Pisin). Where there is more than one word or phrase given as meanings, the first of them is the primary sense of the term in normal Salesian discourse, followed by synonyms that may be appropriate in context. A simple indication of part of speech then follows in italics. If the headword consists of more than

one word, the part of speech may be either a 'phrase' (np., vp., etc.) or an 'idiom' or set phrase. All information regarding the term, including usage, follows the 'round bullet'. In some instances the entry concludes with a 'right arrow' indicating a cross-reference. At the top of each dictionary page, like in every dictionary, the first and last headword to appear on that page are listed in the running head.

See the following example:

abbandonato

adj. 1. abandoned, 2. neglected, 3. in a state of dire poverty with nobody to look after (them). • Note the term 'poor and abandoned' which Don Bosco used but which was also frequently in use to describe the situation of young people who might also be socially and religiously deprived. This group was Don Bosco's definitive vocational option. → "**povero e abbandonato**"

→ **“Table of Contents”**

1-9

1a età

np. 1. youth, 2. first age. • The age between adolescence and maturity and by extension all of the human being's first age (as opposed to old age).

Different cultures distinguish age groupings in different ways. One would be unlikely to find, in English, terms like first age, second age etc. as recorded here. In fact there are probably only three general groupings in English: young, middle-aged, elderly, and the boundaries are rather flexible for these. Among the young category, English might distinguish infants, children, adolescents young adults. → "**giovani**"

Having said that, there is, in the UK, the University of the Third Age, so at least that term is recognised as 'older people no longer in full time work'.

Usage: Expect to find, at least in Italian, *2a età* (the 30-59 age group) and *3a età* (see earlier in this comment. It would be capitalised in English as Third Age), and perhaps even *4a età* (75 and over).

A

abbandonato

adj. 1. abandoned, 2. neglected, 3. in a state of dire poverty with nobody to look after them. • Note the term ‘poor and abandoned’ which Don Bosco used but which was also frequently in use to describe the situation of young people who might also be socially and religiously deprived. This group was Don Bosco’s definitive vocational option. → “**povero e abbandonato**”

abito talare

np. 1. cassock, 2. clerical dress, 3. habit. • [*talare, adj.* from *tallone*=heel] as a symbol of the priestly state. → “**beretta**”

ABS Associazione Biblica Salesiana

abbrev., np. Salesian Biblical Association. • The Salesian Biblical Association (ABS) is a permanent body for the promotion, liaison and coordination of scholars of biblical sciences and activities of the Salesian Congregation of St John Bosco for the benefit of its members and at the service of the Salesian Family in particular. → “**famiglia salesiana**” “**Società Salesiana**”

abside

n. 1. sanctuary, 2. apse. • Typical element in Roman architecture in the *cella* (where the divinity was located) of a temple or basilica... to draw attention to what it contains, hence the liturgical value of the apse in a Christian church. *Architecture*: a vaulted semi-circular or polygonal recess in a building, especially at the end of the choir of a church.

→ “**Table of Contents**”

accademia

n. 1. academy, 2. religious entertainment program. • A semi-religious or cultural program often performed on the vigil of a major feast day. The term could even be noted as archaic because it is hardly understood in this special sense in English outside of Salesian or religious circles, and even there, perhaps only in initial formation communities.

However, in Vietnam Province, for example, there is still reference to a *congressino*, a term that has come down from the early missionaries, describing a small cultural event which might well be very similar to an ‘academy’ as described above, though an academy is probably a bigger program. A Vietnamese Salesian has described the *congressino* as "a small cultural program usually done in the Novitiate".

accoglienza

n. 1. acceptance, 2. welcome, 3. hospitality, 4. reception. • While ‘hospitality’ certainly sums up distinctly Salesian (including St Francis de Sales) characteristics, it is also true that in English the term sometimes has a more material sense to it along the lines of the Italian *logistica*, the arrangements we make to take people in. We also find this sense in Italian, of course, in such terms as *centro di accoglienza* (homeless shelter), *politiche di accoglienza* (immigration policies).

accolitato

n. Ministry of acolyte. • In the ecclesiastical hierarchy, the fourth and highest of the minor orders; after the 1972 reform, it is one of the ministries common to the whole Church (along with Reader or Lector), and can be conferred in a special ceremony, including on lay people. On 10 January 2021, Pope Francis issued an Apostolic Letter titled *Spiritus Domini*, which modified the Code of Canon

Law to allow women, as well as men, to be installed in the ministry of acolyte and lector, or reader, at Mass.

Note that the term nearly always appears in close association with *lettorato*, 'ministry of Reader' or Lector. The one who takes on this ministry is called an *accolito* or 'Acolyte'.

The sense in which the term is used in Salesian discourse is almost always that of the instituted acolyte normally, but not essentially, in preparation for priesthood. → "**lettorato**"

accompagnamento

n. 1. accompaniment, 2. to move with, 3. to be with, 4. to be on first name terms with, 5. to be trusted by, 6. companionship, 7. guidance.

- An act of support by a person for another individual or for a group; to follow up someone, go with someone as a companion. Note also that *accompagnamento vocazionale* in Italian (see below) might be rendered as 'vocational guidance' in English. The extended list of synonyms already suggests that it might be better to avoid the term 'accompaniment' where it could cause confusion.

accompagnamento vocazionale

np. Vocational guidance. • In 2009, an adjustment was made to the existing Salesian *Ratio* (for the prenovitiate section in particular) in the light of new attention being given to vocational accompaniment and the aspirantate, and spiritual accompaniment. It becomes even more important in the efforts being made for a revised Ratio. → "**ratio**" "**aspirantato**"

ACG

abbrev. ACG *Atti del Consiglio Generale*. AGC Acts of the General Council. • The official organ for the promulgation of directives of the Rector Major and his Council. Their publication is the responsibility of the Secretary General. → "**segretario (ispettoriale)(generale)**"

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acquisti

n. Purchases. • Accounting terminology.

ACS

abbrev. ACS *Atti del Capitolo Superiore*. ASC Acts of the Superior Chapter. • The term is out of use, as they are now known as the Acts of the General Council AGC (or *ACG Atti del Consiglio Generale*).

ACSSA

abbrev. *Associazione Cultori della Storia Salesiana* 1. Salesian History Association. 2. Association for enthusiasts of Salesian History. • Set up by decree of the Rector Major on 9 October 1996. → “ISS”

ad gentes

[la] *adjp.* ad gentes. • ‘Ad Gentes’ is the Second Vatican Council’s Decree on the Missionary Activity of the Church. Passed by the bishops assembled by a vote of 2,394 to 5, it was promulgated by Pope Paul VI on November 18, 1965. The title means ‘to the nations’ in Latin, and is from the first line of the decree, as is customary with Roman Catholic documents.

One difficulty with taking ‘ad gentes’ out of its original linguistic context, to develop it into an over-arching missionary approach, is that it can be interpreted ethnocentrically. It is ‘missionary activity proper’, in the view of *Redemptoris Missio*, and is directed to peoples among whom the Church has not been firmly established and whose cultures have not yet been influenced by the Gospel, people who are found in certain geographical areas, for the most part. → “**missio inter gentes**”

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ADMA

abbrev. Associazione di Maria Ausiliatrice 1. Mary Help of Christians Association, 2. Clients of Mary Help of Christians (out of use), 3. Devotees of Mary Help of Christians (out of use). • A Public Association of the Faithful. Don Bosco founded the group 'to foster veneration of the Blessed Sacrament and devotion to Mary Help of Christians'. *Association of the Devotees of Mary Help of Christians* (hence the 'D' in ADMA), is now out of use in favour of the simple *Association of Mary Help of Christians*, or *Mary Help of Christians Association*.

The Rector Major, Fr Ángel Fernández Artime, wrote a 'Letter on the occasion of the 150th anniversary of the foundation of the Association of Mary Help of Christians (ADMA) – 18 April 1869', and in it he traced the history of the term (as well as the reality) of this association. With regard to 'devotee', he points out that 'This little word, antiquated and somewhat out of fashion nowadays, is the key to entering into the burning heart of the relationship that links Don Bosco with the Help of Christians.'

Don Bosco himself traced out the origins of the group in a leaflet entitled 'Association of the Devotees of Mary Help of Christians canonically erected in the Church dedicated to Her in Turin with historical information about this title by the priest John Bosco.' He attributed the origin of the Association to 'repeated requests' coming 'from all parts and from people of all ages and every condition' during and after the construction and the consecration of the church. He referred to the associates as 'those united in the same spirit of prayer and piety paying homage to the great Mother of the Saviour invoked with the beautiful title of the Help of Christians.'

→ "**famiglia salesiana**" "**Auxilium Christianorum**"

ad multos annos

[la] *advp., idiom. ad multos annos.* Remains untranslated though its meaning is ‘may you have many more years’. • A refrain with a semi-liturgical significance. The more complete phrase is *ad multos annos vivat* and it is usually sung as an even more complete verse: *ad multos annos vivat, plurimosque annos vivat, vivat, vivat, vivat*. In fact, its origin is Christian and goes back to a time when the newly consecrated bishop sang this three times to his consecrator; or in the case of an abbot at his investiture, once only. Common enough in Salesian usage at some convivial celebration of confreres.

ad nutum

[la] *advp., idiom. ad nutum.* Remains untranslated. • Used of an ecclesiastical office whose bearer may be removed from by his or her appointer at will, without need for further explanation. Literally meaning ‘at the will of’ for the time that the Superior remains in office, or until he changes his mind. → “**segretario (ispettoriale) (generale)**”

adorazione

n. 1. adoration, 2. worship. • Act expressing homage paid to a divinity or person thought to be divine. In the Catholic religion, an act expressing homage to God. Desramaut includes the term amongst his 100 key words of Salesian spirituality. Salesians begin their understanding of the term from Francis de Sales who sees adoration as a daily thing, in any circumstance.

Adoration before the Blessed Sacrament is very much part of Salesian tradition. → “**Santissimo (il)**”

ADS

[es] *abbrev. Asociación Damas Salesianas* 1. [Association of] Salesian Women. 2. DAMAS. 3. ADS. • An association of Catholic lay women

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founded in 1948 in Caracas, Venezuela. A Private Association of the Faithful in ecclesiastical terms. Often referred to by the shorter title (capitalised) DAMAS, not an acronym but a shortened version. Has official membership of the Salesian Family. The Salesian assistant to the DAMAS is called the 'Spiritual Director'. → "**famiglia salesiana**"

AEO

abbrev. AEO Asia Est-Oceania, EAO East Asia-Oceania. • A current Salesian Region. Essentially, the region is the old Australia-Asia region minus South Asia, but in 2008 at GC26, Myanmar (MYM) was added in from the South Asia Region. Current member circumscriptions of the region are: AUL (Australia Province, includes the Pacific Delegation), CIN (Province, including Taiwan), FIN (Province), FIS (Province, includes the Pakistan Delegation), GIA (Province), KOR (Province), MYM (Vice-Province), INA (Vice-Province), PGS (Vice-Province), THA (Province, includes the Cambodia Delegation), TLS (Vice-Province), VIE (Province, includes the Mongolia and North Vietnam Delegations).

It is important to note that while this region frequently makes use of an initialism (EAO), this is not an official abbreviation, for in fact none of the Salesian regions have an official abbreviation, and perhaps only the East Asia-Oceania makes frequent reference to itself this way. Provinces, on the other hand, do have official abbreviations (either acronym or initialism, as seen above). → "**sigla**" "**AS Asia Sud**"

affidamento

n. Entrustment. • Distinguish from 'consecration', especially, for example, when speaking of the prayer of entrustment to Mary Help of Christians. → "**consacrazione**"

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afflictis lentae

[la] *vp. afflictus lentae*. The complete phrase is *afflictis lentae celeres gaudentibus horae* Time passes slowly for those who are sad and fast for those who are cheerful. • John Bosco saw this inscription on the sundial at the seminary in Chieri when he first entered there, and determined to make his time pass quickly! (The sundial in question is no longer on the wall of the courtyard, though a second one is still visible on the adjacent wall). → “**Chieri**”

Linguistic note: Sundials have always been famous for their Latin inscriptions. Here are a few more:

A SOLIS ORTU USQUE AD OCCASUM (from the rising of the sun to its setting).

AETAS CITO PEDE PRAETERIT (Life goes by at a swift pace [Lit.: with swift foot]).

BREVIS AETAS, VITA FUGAX (Time is short, life is fleeting).

CARPE DIEM, HORA ADEST VESPERTINA (Harvest the present moment, evening is almost here).

agiatezza

n. 1. comfort, 2. ease, 3. life of ease, 4. well-being. • Social and financial circumstances corresponding to well-being. Can have a pejorative sense in a religious context. → “**imborghesimento**”

aggiornamento

n. 1. updating, 2. renewal, 3. modernisation. • The word was coined (for ecclesial usage) on 27 June 1949, during the preparatory session of the International Congress of States of Perfection celebrated in Rome in December 1950. It was taken up by John XXIII and the Council, which spoke of ‘renewal’.

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Previously, renewal was understood rather as a return to the primitive form. Instead, the Council projected forward, as Pope Francis is projecting out today.

While it can be and often is translated ('updating' in English), it is often found in its original Italian form 'aggiornamento', and appears in this latter form in many contemporary dictionaries in various languages.

Albera Paolo

proper name. Fr Paul Albera. • The second successor of Don Bosco, a fact predicted by the Saint of Valdocco himself. Elected Rector Major at the death of Fr Michael Rua (1910), he dedicated himself particularly to the spiritual formation of the members of the Salesian Society, spelling out directives for interior life. This care was also mirrored in the social field in his wish that educational work be pursued beyond the schools and colleges by more stringent and consequent bonds. He brought together Congresses of Past Pupils and Cooperators with precise aims: to forge fraternal bonds which would add to the fruits of the education received and would facilitate mutual assistance; to diffuse the Christian spirit throughout family, society and especially among young people; to promote and put in place, eventually, private and public initiatives aimed at supporting the many works of assistance, religious and social outlook that have come into existence in the name of Don Bosco. He carried this through most effectively amidst the difficulties of the first World War when it was necessary to organise huge works of charity and assistance in different nations at war. → "**Rettor Maggiore**"

allegria

n. 1. cheerfulness, 2. happiness. • A lively, happy state of mind understood as a Christian virtue. Part of the trio *allegria, studio-lavoro, pietà* (cheerfulness, work-study, piety) frequently employed by Don

Bosco with the sense of being a virtue, hence his including it in recommendations to Dominic Savio who asked what he had to do to become a saint. Don Bosco would also often remind a youngster to *sta allegro*, be happy. → “**spiritualità giovanile salesiana**”

ambiente

n. 1. setting, 2. neighbourhood, 3. environment, 4. circle, 5. climate, 6. atmosphere. • We are likely to find the Italian term *ambiente*, which we can often though not always translate with ‘setting’, a term in frequent use in Salesian discourse today. It will often be in combination with an adjective such as *popolare*, in which case the phrase might be rendered as ‘ordinary folk’, or ‘ordinary poor people’, or ‘working class’ according to circumstance, another way of saying *ceti popolari*, which we find in the Italian version of the Constitutions. But it is worth noting the huge change that took place in the SDB renewed Constitutions (1984).

While previously the term *ambiente* (setting or environment, but this time the English text translates it as ‘neighbourhood’) wasn’t found anywhere, the new text repeats it often, with a variety of glosses in English:

C. 41: We give practical expression to the redeeming love of Christ by organising activities and works of an educational and pastoral nature designed to meet the needs of the neighbourhood and of the Church.

C. 57: The Salesian community is... open to the cultural milieu in which it carries out its apostolic work.

C. 77: every community is sensitive to the conditions of its neighbourhood.

R. 11: The Oratory... should be organised as a service to the neighbourhood.

R. 14: A Salesian school... services to meet local needs.

R. 17: The aspirantate... keeps itself open to the neighbourhood.

R. 60: Our works should be open and available for the needs of the neighbourhood...

R. 89: The house of the novitiate should be in contact with social and apostolic realities of the neighbourhood.

→ “**ceti popolari**” “**settore d’animazione pastorale**” **False Friends “A”**

ambito

n. 1. sector, 2. area, 3. dimension. • This term is used by the Salesian Sisters in a particular way, to indicate what the SDBs call a *settore* or sector. The Sisters refer to these areas of the Salesian mission as an *ambito*, e.g. Youth Ministry, Social Communication, etc. → “**settore**”

amici di don Bosco

np. 1. Friends of Don Bosco literally, or more broadly, Salesian sympathisers. • An unofficial group to cover people who sympathise with and act closely according to Salesian principles and usually in collaboration with Salesians, but who are not members of an official Salesian Family group. The term is quite useful in non-Christian contexts, though not only in these.

It is arguable, at least in English, if the term is to be capitalised or not as ‘Friends of Don Bosco’. Doing so implies a degree of membership that does not, in fact, exist (at least not yet). That said, the Past Pupils of Don Bosco have begun to include reference to ‘friends of Don Bosco’ in their official communiques, which suggests that this entity is beginning to find a place in the Salesian Family.
→ “**Movimento Salesiano**” “**exallievi (di Don Bosco)**”

amicizia

n. Friendship. • Keen, mutual affection between two or more people. The term is one of the 100 words of Salesian spirituality selected by Desramaut. Salesian understanding of friendship is

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normally quite positive, drawing from Francis de Sales but also Don Bosco's friendship experiences (e.g. Jonah, his Jewish friend, Comollo, in *Memoirs of the Oratory*). Don Bosco was not afraid to speak of friendship between Salesians and their pupils. It is also true to say that there was a long period of negative associations of friendship (in terms of 'particular friendships') in Salesian tradition from Fr Rua until Fr Viganò, when once again the term receives a positive approach. → "**Comollo, Luigi**" "**Desramaut, Francis**"

Amicizie (Le)

n. Friendly Societies. • Secret societies generally dedicated to the defence of the Catholic faith and the institutional Church, at first chiefly through the spreading of good books. Founded by Jesuits, at least two groups, the *Amicizia cattolica* and the *Amicizia sacerdotale*, were less secret in Don Bosco's time. The pastoral and doctrinal concerns of the latter group were to be found expressed through the activities of the Congregation of the Oblates of the Virgin Mary in their work of renewal of moral theology in Piedmont and the founding of the Pastoral Institute in Turin, hence Don Bosco's good understanding of their interests. → "**convitto**"

amministrazione dei beni temporali

np. Administration of temporal goods. • A term which deals with the structural aspect within Salesian communities, cf. C. 108 and the corresponding Regulations. The Salesian Society has the ability to acquire, possess, administer and alienate temporal goods (Congregation, province, house level). Temporal goods are regarded as means through which to achieve the apostolic aims of the Congregation. → "**povertà**" "**economia**"

amore vittimale

np. 1. oblatinal love, 2. self-oblation, 3. sacrificial love. • Perhaps a description is more to the point here than a precise definition (What follows comes from AGC 308, Fr Viganò):

We are all deeply impressed - one could almost say disconcerted - when we see that our Salesian way of being holy can take on a very special style that is certainly exceptional but still genuinely Salesian: I refer to Fr Andrew Beltrami's distinctive way of holiness through suffering; gravely ill, he asked the Lord that he should "not recover, not die, but live to suffer". Despite our wonderment, it is a fact that such a way of sanctity has flourished in one of the groups of the Salesian Family: in Colombia Fr Luigi Variara imbued the Institute of the Daughters of the Sacred Hearts with this special characteristic - their distinctive ethos is permeated with the spirit of oblation and suffering. Immersed in the flurry of our apostolate, taking work for granted, accustomed to fatigue, we could very easily forget the great values of suffering. But when we come to think of it, Don Bosco's Salesian spirit with its 'da mihi animas' leads on logically to the mystery of suffering - even to martyrdom itself. Don Bosco tells us, "We must all carry the cross as Jesus did; and our cross is the suffering and distress that we meet with in our daily lives." "Whoever will not accept affliction with Jesus Christ on earth will not rejoice with him in heaven."

It is clear from the lengthy citation above that Jesus' own gift of self is the core element in this aspect of the charism: Jesus lived his divine sonship to the full, open to the will of his Father and in total obedience. He translated his apostolic zeal into an absolute self-oblation and therefore what really matters is our self-oblation in the achievement of God's plans.

In addition to the two holy Salesians (and several Groups in the Salesian Family who have made oblation a distinctive feature of the Salesian charism in their regard), we could mention Fr Quadrio,

Venerable Simon Srugi, the Salesian Protomartyrs and, it goes without saying, Don Bosco himself.

Linguistic note: Some care has to be taken in translating ‘vittimale’ into English, as words like ‘victim’, ‘victimhood’ can be easily misinterpreted. → “**Beltrami, Andrea (Ven)**” “**Variara, Luigi (beato)**” “**Quadrio, Giuseppe (ven)**” “**Srugi, Sim’ān (ven)**” “**protomartire**” “**Don Bosco (santo)**”

amorevolezza

n. 1. loving-kindness, 2. loving concern, 3. affection, 4. kindness, 5. patience. • Being loving: love of parents for children; affectionately benevolent, an affectionate act, demonstration of affection, benevolence. In the Italian lexicon familiar to Don Bosco, the term *amorevolezza* was not identified so much with ‘love’ or the theological virtue of charity, but rather with a range of little relational virtues, attitudes or behaviours shown by gestures, help, gifts, availability. It is the kind of affection shown by a parent or by husband and wife. It is this common-garden sense of the term that Don Bosco employed, but then added an understanding that moved towards a more deeply Christian understanding of the term.

Usage: In English it could be written as loving kindness, loving-kindness, or even as a single word: lovingkindness. There tends to be a progression over time for two words used as a kind of compound. They start off as two words, then a hyphen is introduced, and finally they become a single word. In a strictly Salesian context we might write ‘lovingkindness’, but in a more general context, probably ‘loving-kindness’. → “**ragione**” “**religione**”

anagrafe

n. Register (perhaps a database today). • Registration of population in a municipality. More specifically in the Salesian case, a Census

Register from 1847–69 which recorded the names of boarders accepted at Valdocco each year.

Note that there was an older list called the *repertorio domestico* or house list, a rough handwritten list of names from 1847–53.
→ “**repertorio domestico**”

angeli custodi

np. Guardian angels. • That every individual soul has a guardian angel has never been defined by the Church, and is, consequently, not an article of faith; but it is the "mind of the Church", as St. Jerome expressed it: "how great the dignity of the soul, since each one has from his birth an angel commissioned to guard it." (Comm. in Matt., xviii, lib. II).

Why include angels here? Desramaut asks this in selecting the term for his 100 words of Salesian spirituality. He finds that Don Bosco from early days of his ministry invoked and used the Church's understanding of the Guardian Angels. Devotion to the Guardian Angels was the title of one of his very first written works. Rua and Albera continued mention of the devotion. Then silence, for the most part. Desramaut hopes for a 'return of the angels' in Catholic spirituality. → “**Desramaut, Francis**”

animatore, animazione

n. 1. leader, 2. Someone who gives life, impetus, movement to something, 3. animator. • In Salesian usage, 'animation' is a characteristic style of leadership. Codified in Salesian texts since Vatican II, animation is a quality, a service, a style, something which is a capacity of individual Salesians (*capacità dell'animazione*), of leadership, something to be exercised in the community, e.g. the *animazione della comunità* (animation of the community), or the *animazione del CEP* (animation of the Educative and Pastoral Community). We speak of something also more structured as in

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the *servizio di animazione* (service of animation) or even *organismi di animazione* (animation structures, animation bodies such as commissions). → “**CEP**”

animatore spirituale

np. Spiritual animator. • The term is used of the priest who is responsible for an ADMA group (MHC Association).

Usage: It would normally be capitalised in English. → “**ADMA**”

Annali

n., pl. Annals. • Historical narration of political or otherwise important events, arranged by years. Salesians immediately think of the full title *Gli Annali della Società Salesiana*. These ‘Annals of the Salesian Society’ are a set of 4 hefty volumes with a total of 2887 pages. → “**Ceria, Eugenio**”

annuario

n. 1. yearbook, 2. directory, 3. annual. • A regular publication usually yearly but not always, with news, statistics. The yearly general listing of Salesians and Houses in the Congregation.

In fact, *annuari* existed in the Salesian Society from 1870, and contained an *elenco generale*. At some stage this became simply the *Elenco*. It was known as this until 2002, then subsequently as *Annuario*.

Usage: Despite the official change to *Annuario*, many Salesians still commonly refer to the *Elenco*. → “**Elenco**”

ANS

abbrev. *Agenzia iNfo Salesiana* 1. Salesian News Agency, 2. Salesian Information Agency. • ANS produces Salesian information to feed Salesian media and disseminates its products among media in the service of the Salesian mission. The acronym ANS now stands for

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Agenzia iNfo Salesiana (Salesian Information Agency) – it comes from the earlier *Agenzia Notizie Salesiane* but was retained for sake of continuity with a slightly altered reference.

In English, however, we still tend to speak of the Salesian News Agency, since ‘Information Agency’ is not common parlance in English. It is an unusual phenomenon that an acronym retains its initials but the meaning changes, yet, as noted above, this is precisely what has happened with ANS. It has also been the case with IUS.
→ “**comunicazione sociale**” “**IUS**”

apostolato

n. Apostolate. • The work of someone who dedicates themselves to spreading religious truths, moral, social, political teachings. According to Catholic Church teaching, every baptised member has apostolate as a duty.

At one point the term appeared to be a likely gloss for *pastorale* as in *pastorale giovanile* glossed as ‘Youth Apostolate’, but they are not the same. Hence ‘Youth Pastoral Ministry’ came into being at one stage (now the preferred term is simply Youth Ministry) as a gloss for the specific nature of Salesian ministry for the young. ‘Apostolate’ has a wider meaning, since ‘apostolic’ means to work for the growth of the Church. We also speak of our *impegno apostolico* (apostolic commitment), something which arises from and is inspired by pastoral charity.

Desramaut includes ‘apostolate’ among his 100 key words of Salesian spirituality, but devotes most of his discussion to its newer significance in terms of new evangelisation. → “**pastorale giovanile**” “**Desramaut, Francis**” “**nuova evangelizzazione**”

arancel

[es] *n.* 1. arancel system, 2. stole fees. • ‘Arancel’ is a Spanish word for the rate of taxes, fees, or tariffs to be paid, like a system or court

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costs or customs fees. The term does not appear in Canon Law or the Catechism, or in any major magisterial document of the Holy See. In some Spanish-speaking countries, then, the 'arancel system' in the Church refers to an outdated practice of paying priests or other ministers for specific sacraments or services, in place of the minister receiving a stipend or salary from the diocese. Sometimes this is known as the practice of 'stole fees' – and is dangerously close to simony, and often is, in fact, exactly that. It is also prejudicial against the poor, who might not be able to afford something which is supposed to be free. For this reason, the practice is non-existent in many parts of the Church and being phased out where it still can be found, like parts of the Philippines.

This term is found only in the Philippines when it is in reference to tithing or donations for ecclesiastical services.

archivio

n. Archives. ● A set of documents produced, received or otherwise acquired by a body, institution, household, individual for practical self-documentation purposes.

Archives are of charismatic importance to the Salesian Society, encouraged by Don Bosco himself. Fr Viganò said: "It is an ancient Salesian tradition to take particular care in preserving the documentary patrimony of the Congregation... All the archives, first and foremost those of the provinces and of the individual houses, have their own importance and should be carefully preserved and expanded according to the norms of archival science and the most modern techniques...." (AGC 314 pp. 48-49).

What is said by universal law for Ecclesiastical Archives also applies to our Archives: both at the level of the whole Society ("Salesian Central Archives"), at the level of the province (Provincial Archives) and at the level of the individual houses (Local Archives).
→ **"segretario (ispettoriale)(generale)"**

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Linguistic note: Note in particular that the word is singular in Italian (a collective noun) whereas it is plural in English when in reference to ‘archives’ in general (though it could refer to a single item such as a catalogue).

Arribat, Joseph Augustus (ven)

proper name. (Ven.) Joseph August Arribat. • Salesian Priest. Declared Venerable: 8 July 2014.

Joseph August Arribat was born in Trédou (France), a small town in the diocese of Rodez, on 17 December 1879. His family, which had seven children of whom Augustus was the second, lived off their work in the fields. Already as a boy he was envious of the cheerfulness of the priests whose Masses he served. Therefore he decided to enter the seminary. As the family was unable to support the expenses, he was accepted into the Salesian house in Marseilles where he was able, at 18 years of age, to complete his middle schooling. Already heading towards Salesian life, he was sent as a “late vocation” to Toulon to continue his studies. Due to the political situation at the beginning of the century he began his Salesian life in Italy with a group of French aspirants, and it was at Avigliana, near Turin, that he received his clerical clothing from the hands of Blessed Michael Rua, Don Bosco's first successor, on 20 October 1903. After his novitiate he continued his formation at Ivrea.

Back in France, he began his active Salesian life in semi-clandestine fashion, first in Marseilles, then in the agricultural school/orphanage at La Navarre, in Toulon diocese, where he made his perpetual profession in September 1907. During his work as an assistant he also studied philosophy and theology. He was ordained priest in Marseilles by Bishop Fabre in 1912. Shortly afterwards the First World War broke out and Fr Arribat was called to arms as a stretcher-bearer. His heroic conduct earned him the Croix de guerre.

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When the conflict was over, Fr Arribat continued his busy work at La Navarre as teacher, catechist and confessor of the young students and also in the parish of Sauvebonne. In 1926 he was sent to the technical school in Nice where he remained until 1931. That year he returned to La Navarre which had also become the novitiate, as the rector.

At the same time he was also in charge of the parish of Saint Isidore in the Sauvebonne valley. He showed himself to be a good father to all his children. Because of his availability for cleaning jobs, the novices called him “the knight of the broom”. He was able to watch over those who were sick for the entire night. Some miraculous cures were also attributed to him, where he was known as the “saint of the Valle”. At the end of his three year appointment he was sent for a year as the “temporary” rector in Morges, in the Vaud canton in Switzerland. In 1935 the superiors sent him to the new Salesian house in Millau, in his diocese of origin, first as catechist then as the rector. Unfortunately the outbreak of war interrupted the flourishing of activities. In 1940 he took in groups of refugees from the north of France and from Belgium doing so generously and with dedication. He gave up his own room and bed to confreres passing through, without them realising it, and spent the night in an armchair or in the chapel.

The years spent in Villemur, a town near Toulon, from 1941 to 1947, were probably the years most replete with danger and grace. At the height of the war he succeeded in founding a school and developing it. SS soldiers took over the school where he was hiding some Jewish boys. His fortitude and skill avoided major catastrophes. He would be awarded the “Just among nations” medal *in memoriam*, for his selfless courage. Not far from the Salesian house he often met militant communist Spanish workers: but his kindly approach and regular greeting, initially not returned, meant that

eventually he made friends of them. One day he had to be called upon to restore peace and calm in a camp for political refugees. In 1947, at 68 years of age, Fr Arribat was sent, once more as the rector, to Thonon in the Annecy diocese, the land of St Francis de Sales. The work gained much prominence and many young people flocked to the Salesians. Worried about tensions with the diocesan clergy, Fr Arribat sought to maintain peace and understanding. He could often be seen at prayer in the Foyer chapel: many of the graces received were attributed to his intercession.

In all the roles of responsibility he held, Fr Arribat showed himself to be the exemplary Salesian dedicated exclusively to his mission as an educator. He was always present among the boys, in the courtyard as well as in the chapel, in catechism class as well as in the infirmary; he went from dining hall to dormitory, from confessional to the garden, attentive to everything and everyone. His life seemed to be the embodiment of the Gospel where it says: "I did not come to be served but to serve." He never refused any kind of work, and sought the most humble services for himself. He had extraordinary respect for and a delicate way of dealing with every individual especially the little ones and the poor. He watched over the house and was thought of as its "lightning conductor", as if he were a new St Joseph, whose name he bore. With his smiling, open face, this son of Don Bosco did not alienate anyone. While his lean constitution and asceticism reminded one of the saintly Curé of Ars, his gentleness and smile were worthy of St Francis de Sales. "He was the most spontaneous person in the world", people said of him. He had a very special way of greeting people, full of respect and warmth and this is why he enjoyed general affection and esteem wherever he went.

Having returned to La Navarre in 1953, Father Arribat spent his final years of life in service and acceptance. He suffered a lot due

to his health but never complained. He was a much appreciated confessor for the novices, young people, the diocesan clergy and so many people around there. His 'Franciscan' liking for nature and animals, especially doves, led to many episodes, making him an 'ecologist' before the term was coined. He lived in La Navarre until his death, which took place on 19 March 1963, the feast of St Joseph. He was 83 years old. His mortal remains lie at rest at La Navarre, his field of work for thirty-four years. → "**venerabile**" "**santità salesiana**"

artigiani

n., pl. 1. working boys, 2. artisans, 3. apprentices. • An *artigiano* is someone who carries out an activity (including of an artistic nature) for production (or restoration) of goods through manual work, or in a workshop.

Now fallen out of general use to indicate either a young worker or lowly craftsman or, in the plural, young people in welfare institutions who were set on the road to craft-type activities. It is in this latter sense that the *artigiani* of Don Bosco are to be understood. He was also closely associated with the *Collegio degli Artigianelli* (Home for Young Apprentices), a work promoted by Fr Cocchi who formed a society of priests and 'young laymen' to work for the education of 'so many youngsters, mostly orphaned and abandoned, that roam the city... and to start them on a profession or trade.' This was the Charitable Society [to care] for Orphaned and Abandoned Young People. It was established on 11 March 1850. → "**oratorio**"

Artime, Ángel

→ "**Fernández Artime, Ángel**"

AS Asia Sud

abbrev. SA South Asia. • Current Salesian Region consisting of the Indian Subcontinent (not including Pakistan) with Sri Lanka, also with some presences in Gulf countries (Kuwait).

It is important to note that while this region sometimes makes use of an initialism (AS or SA), this is not an official abbreviation, for in fact none of the Salesian regions have an official abbreviation, and perhaps only the East Asia-Oceania makes frequent reference to itself this way. → “**AEO**”

A.SS.CC./ASC¹

abbrev. *Associazione Salesiani Cooperatori*. 1. Salesian Cooperators Association, 2. Association of Salesian Cooperators. • Association founded directly by Don Bosco to help him in ‘the work of the oratories’, whose members may be lay or clerical, but who do not take any vow by virtue of their membership. The current official term for the Salesian Cooperators Association in Italian is *Associazione Salesiani Cooperatori*, though it bore the title *Associazione Cooperatori Salesiani* for most of its existence.

At one time the word *pia* (pious) was prepended, believing this was Don Bosco’s term – it was, but only to distinguish it from certain Masonic sects and usually only *viva voce*. In fact, Don Bosco initially adopted the term *Associazione salesiana*, hoping to include its members as external members of his fledgling Society.

Linguistic note: When an abbreviation is of a plural entity, Italian doubles the letters to indicate its plural nature, hence AA.SS.CC. → “**Pia (Società)**” “**cooperatore**”

ASC²

abbrev. Salesian Central Archives or Central Salesian Archives. Note the need to disambiguate this acronym from ASC *Associazione Salesiani Cooperatori*. • The *Elementi Giuridici* provide a number of

articles describing the importance of conserving the heritage of the Congregation by way of archives, at local (House) or Province level or Central World level. At the level of central administration there are the Salesian Central Archives. This follows the requirements of Canon Law. Official archives are the subject of various regulations and it is recommended that the Congregation and the Provinces have their own regulations as to the who, when, how of the archives.

→ “ISS” “Elementi Giuridici” “archivio”

ascesi

n. 1. asceticism, 2. self-discipline. ● Interior action aimed at acquiring perfection and ascending to God through self-denial, constant practice of virtue, prayer (especially as mental prayer or meditation).

The English gloss has an unfamiliar ring about it – part of the problem of contemporary spirituality, undoubtedly! One problem of the English words ‘ascetic’, ‘asceticism’, is that they conjure up images of Mahatma Gandhi or the like (or certain holy pictures of Don Rua?)

It would be worth reading what Desramaut has to say about this term in Salesian and Christian spirituality – it is among his 100 important terms. Asceticism implies a degree of spiritual combat. In Salesian terms, we find it expressed through the reverse side of the picture in Don Bosco’s Dream of the Ten Diamonds, as explained later particularly by Fr Rinaldi (ASC 55 1930) and Fr Viganò (ASC 300 1981). “Desramaut, Francis”

Usage: A frequent problem in linguistic terms is the occasional habit of translating the Italian to produce ‘ascesis’, the Greek term. This is quite unfamiliar in English! Therefore, ‘asceticism’ is the preferred gloss. → “dottrina spirituale”

→ “Table of Contents”

ascritto

n. 1. enrolled member 2. novice. • Accepted as a member of an association, or part of a group. Don Bosco's first descriptions of the Salesian Society did not envisage a traditional novitiate, so he did not speak of *novizi* but rather of *ascritti*. → "**Don Bosco (santo)**"

ASF

abbrev. ASF *Apostole della Sacra Famiglia*, Apostles of the Holy Family.

• From their website: 'We, the Apostles of the Holy Family, therefore describe ourselves as people called by God to practise the evangelical counsels and to work within his Church, with the total consecration of our being, to foster the integrity and holiness of the family through family ministry and the education of the young.' Member group of the Salesian Family.

Founded in 1889 in Messina by Cardinal Guarino (1827–1897), Archbishop of Messina and subsequently Cardinal. He wanted the group to support his particular pastoral commitment to protecting the sacred nature of the family. He called the group after the family of Nazareth, the model image of perfection for every Christian family, and placed families under the protection of the Holy Family. → "**famiglia salesiana**"

ASMOAF

abbrev. Australian Salesian Missions Overseas Aid Fund. • ASMOAF has as its mission support for the vocational teaching of underprivileged young people in developing countries, in order that they find employment and become self-sufficient, contributing members of their nation. The Australian Salesian Missions Office has been part of the Provincial Economer's domain since the 1960s. It was granted tax deductible status for donations for the relief of poverty in developing countries in 1986. The Australian Salesian Mission Overseas Aid

Fund (ASMOAF) was set up as a Trust in 2000. → “**Salesian Missions Australia**”

aspirantato

n. 1. aspirantate, 2. juniorate. • In a joint document released in 2011 by the Councillor for Formation and the Councillor for Youth Ministry (on the experience of the aspirantate), the term ‘aspirant’ has now a preferred target group, viz. young men interested in Salesian consecrated life who have already completed some post-secondary studies. This does not rule out other candidates but is rather a statement of preference.

The term does not appear in the Constitutions (but in the Regulations instead). Don Bosco in his own time made reference to ‘Apostolic Schools’ (Meeting of Superior Chapter, 5 June 1884), a model which he had heard of in France and which was a kind of junior seminary to prepare very young candidates for novitiate or seminary entrance. → “**formazione**” “**comunità proposta**”

Usage: The term should not be confused with ‘seminarian’. A seminarian could be an aspirant, but not all aspirants are seminarians. The term aspirantate will normally be understood in religious circles (meaning Religious Congregations) but is rare outside that. It is obviously a derivation from ‘aspirant’.

assistente

n. Assistant. • This term has a very specific meaning in Salesian usage. For example, a confrere may be assigned to a house as ‘teacher and assistant’, though it is understood that every Salesian is an ‘assistant’, i.e. actively present among the young. → “**assistenza**”

assistente ecclesiastico

np. Ecclesiastical assistant. • A canonical term for the Salesian priest who is officially responsible for the VDB or the CDB. → “**CDB**”

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“**VDB**”. However, there are similar ecclesiastical assistants for some other lay consecrated groups, though often with different names, e.g. for the Damas Salesianas, the assistant is called a Spiritual Director, while he is called an Spiritual Animator for ADMA.
→ “**ADS**” “**ADMA**”

Usage: The term is more likely to be capitalised in English.

assistenza

n. Assistance. • A style of presence to young people which meets all their real needs; a form of total human development. Total charitable activity on behalf of young people. Codified in Salesian terminology since Don Bosco. Key element of presence as part of Preventive System of Don Bosco. The term is really the forerunner of ‘preventive system’, a term Don Bosco did not use as such before 1877, when he needed to give a theoretical basis to his activity. So its true content is extensive in the light of that.

‘Assistance’, from the Latin *ad-sistere*, implies ‘being there for’ physically, therefore a presence, but not any kind of presence. It is an active presence, part of the Salesian style also known as ‘animation’. The classic expression of Don Bosco ‘Here in your midst I feel completely at home’ expresses well the concept of Salesian presence-assistance.

Usage: It might also be known as presence-assistance. From the concept of assistance we have the Italian *assistente* and English ‘assistant’ (see above). ‘Assistance’ and therefore ‘assistant’ have a very specific Salesian meaning as described above, so are not to be confused with the more common meaning of ‘assistance’ or ‘assistant’. → “**sistema preventivo**” “**assistente**”

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associati

n., pl. Associates. • A term used by Don Bosco as a first reference to what finally became *cooperatori*, Cooperators. *Associati* is to be seen in conjunction with *congregati* (SDBs). → “**congregati**”

associazionismo

n. Group-mindedness. • The phenomenon whereby individuals gather in groups or associations and, by extension, the set of active associations in a particular field. A difficult and abstract idea for translation into English! Meeting in groups is the basic idea. In Salesian usage, it refers to a typical aspect of Don Bosco’s Preventive system, encouraging young people to join groups which promote their own activity and leadership (*protagonismo*), as represented historically by the sodalities, bands, sports etc. → “**compagnia**” “**protagonismo**”

Linguistic note: Many Italian *-ismo* abstract nouns need to have slightly different translations in English. In the case of *associazionismo*, it would be best to avoid ‘associationism’, which has a more philosophical usage, and instead describe it in terms of organisations, depending on context. The Italian term refers to any ensemble of social groups.

ASTRA

abbrev. ASTRA. • An acronym for *Assemblea Straordinaria*, or extraordinary assembly, e.g., of the Sacred Heart community in Rome (Sacro Cuore). → “**Sacro Cuore**”.

attuario

n. 1. notary, 2. actuary, 3. registrar, 4. clerk • The Italian term *attuario* was originally in reference to an officer in the Roman Imperial army who looked after provisions etc. In English, an ‘actuary’ is a statistician who computes risks, rates, etc. especially

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for insurance purposes, according to probabilities derived from population statistics, etc.). But neither of these are what an actuary does in a Salesian context. He is closer to the now obsolete meaning of a registrar or clerk. It is probably better to use the gloss 'notary' in English, which is more easily understood and is also a role of the Provincial Secretary. → "**notaio**"

auctoritas

[la] *n. auctoritas*. 1. authoritativeness, 2. reputation, 3. status. ● It is important to note that *auctoritas* does not mean 'authority' *per se*. It refers more to the level of prestige one has (and that is recognised); the ability to make people do what you want just by being who you are. It was an important element in Roman political life long before being adopted by the Church. → "**potestas**"

AUL

abbrev. AUL The Australia-Pacific Province. ● A Salesian Province in the EAO Region. While the official initialism used is AUL, it designates the Australian Province and the Pacific Delegation (Salesian Delegations do not have a separate set of initials). → "**AEO**" "**regione**"

AustraLasia / Bosco.link

n. AustraLasia. ● E-newsletter founded in response to the need to link Salesian provinces in the then Asia-Australia (now the East Asia-Oceania) region in November 1997. *austraLasia* has developed into a substantial digital/online service under the umbrella of a website known as Bosco News Service bosco.link <https://www.bosco.link/>. → "**AEO**" "**comunicazione sociale**"

Usage: The term requires a capital 'L' in the middle: it could be understood as *austra* (Link) *asia*. Hence it is a portmanteau term,

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a single morpheme resulting from the combination of two or more morphemes.

Auxilium Christianorum

[la] *np.* 1. Help of Christians (literally), 2. Our Lady Help of Christians, 3. Mary Help of Christians. • The Latin is often glossed as *Ausiliatrice* or *Maria SS. Ausiliatrice* in Don Bosco's Italian.

Don Bosco's personal devotion to Mary transcended all titles, both the traditional historical titles and titles tied to local popular shrines. It was solidly founded on the Church's traditional Mariology (Mother of God, of Christ, *Theotokos*) and on traditional popular devotion as simply 'Our Lady' (the Madonna). His devotion to Mary under particular titles, including Immaculate Conception and Help of Christians, appears as an aspect of his perception of Mary's basic presence in the Church.

However, his devotion to and use of the term 'Help of Christians' came later – after 1860. Neither in his *History of the Church* (1st ed. 1845) nor in his *History of Italy* (1st ed. 1866) is there any mention of the Help of Christians. The inscription on the frieze inside the great church he saw in his dream in 1844 read "Hic domus mea, inde gloria me", not "Auxilium Christianorum".

Nor is the title in the early editions of *The Companion of Youth* (1st ed. 1847). It would seem that it was the apparition and miraculous events of Spoleto 1862 that precipitated his interest and use of the term. Archbishop Arnaldi of Spoleto officially bestowed the title *Auxilium Christianorum* on the apparition. Don Bosco's narration of his dream of the Two Columns (May 30 1862) seems clearly connected with the event, since one of the columns bears the inscription "Help of Christians". This, along with Spoleto, was tied to political, revolutionary and anticlerical events in Italy. In 1868 Don Bosco indicated that there was 'a very special reason why the Church in recent times wished to invoke Mary as Help of Christians.'

Usage: Given the specific reference to ‘Christians’, and given also the familiar reference to the briefer *Ausiliatrice* in other European languages, many Salesians in countries where Christianity is in a minority, or where there might be other particular difficulties, refer to ‘Mary our Help’ or something similar. The English ‘Help of Christians’ does not translate the Italian *Ausiliatrice* but the Latin form – or would it be better to say that the Italian *Ausiliatrice* does not translate the Latin *Auxilium Christianorum*? → **“Madonna”**

Azione Cattolica

np. Catholic Action. • Catholic laity organisation for special and direct collaboration with the apostolate of the Church’s hierarchy. It has precedents in various Catholic associations that arose in the 19th century in various countries. The movement was strengthened at the international congress at Malines (1863) then consolidated under Leo XIII and his successors, especially Pius XI (Encyclical *Ubi arcano Dei*, 1922). Now extended throughout the world, though more centralised in Latin nations and decentralised in English-speaking countries.

The term comes into existence well after Don Bosco but as E. Ceria notes, what else were the Cooperators if not ‘lay people, canonically associated (with the Salesians) to spread, and keep alive, dependent on ecclesiastical authority, Christian life in family and society?’ The beatification of Albert Marvelli by John Paul II in August 2004 adds the Past Pupil to this notion. The beatifications on that day were all of members of Catholic Action from 1924 onwards. → **“cooperatore” “exallievi (di Don Bosco)” “Marvelli, Alberto (beato)”**

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B

Baglieri, Nino (Servo di Dio)

proper name. (Servant of God) Nino Baglieri. • Member of the Volunteers With Don Bosco (CDB). The diocesan Inquiry was opened on 3 March 2002.

Antonino Baglieri was born in Modica (Siracusa) on 1 May 1951. After attending primary school and becoming a bricklayer, at sixteen years of age on 6 May 1968 he fell from scaffolding from a height of 17 metres. Rushed to hospital to emergency, Nino saw that he was completely paralysed. Faced with this dramatic situation his mother Giuseppina, a woman who was strong in faith, made herself available to personally look after him for the rest of her life. Thus began Nino's journey of suffering, as he went from one hospital to another but without any improvement. Back in his native town in 1970, after the early days of visits from his friends, ten long years of darkness began for Nino, without leaving the house, alone, in desperation and suffering. Nino Baglieri was drowning in self-pity, cursing his lot and not seeing any ray of light. Beside him his mother prayed, just like St Augustine's mother prayed for the conversion of her son.

On 24 March 1978, Good Friday, a group of people who were part of the Renewal of the Spirit Movement prayed over him; Nino felt himself transformed as he himself recounts: "It was Good Friday 1978; I will never be able to forget that date. It was four in the afternoon; the priest came with a small group of people who began to pray over me, laid hands on my head and called on the Holy Spirit; it was at that precise moment when they were invoking the Holy Spirit that I felt a great warmth invade my body, a tingling as

if there was new strength coming into me and something old was leaving me. At that instant I accepted the Cross, said my 'yes' to the Lord, accepted Christ into my life and was reborn to new life. At that moment I was looking for physical healing but instead the Lord had worked something greater: healing of the spirit. I was reborn to new life, a new man with a new heart; while still suffering my heart was filled with a new joy, a joy I had never known."

From that moment Nino began reading the Gospels and the Bible: he rediscovered the wonders of faith. It was at that time, while helping some of the neighbouring youngsters to do their homework that he learned how to write with his mouth. And this is how he spent his days: he wrote his memoirs, wrote letters to people of all kinds all around the world, personalised little cards that he gave to people who visited him. Thanks to a crossbar he was able to write down telephone numbers and be in direct contact with other people who were sick: his calm and convincing words comforted them. He began a constant flow of relationships with people which not only brought him out of his own isolation but left him to witness to the Gospel of joy and hope with courage and without fear. In Loreto, speaking to a large group of young people who were looking at him with a degree of pity, he had the courage to tell them: "If any of you are in mortal sin then you are in a worse state than I am!" From 6 May 1982 onwards Nino celebrated the anniversary of his Cross, and the same year he became part of the Salesian Family as a Salesian Cooperator. On 31 August 2004 he made his perpetual profession among the Volunteers With Don Bosco (CDB). On 2 March 2007, at 8 a.m. and after a long period of suffering and trial, he gave up his soul to God. After his death he was dressed in tracksuit and gym shoes because, as he had said: "On my final trip to God I want to run to meet him."

In this race to God, Nino involved so many people, people who had got to know him personally and had listened to his words, and had found hope and strength thanks to him. Nino's testimony reminds us that the Church's renewal passes through the witness offered by the life of believers. By their very existence in the world, Christians are in fact called to let the word of truth that the Lord Jesus left us shine out. Nino's message reminds us that the trials of life, while allowing us to understand the mystery of the cross and to participate in Christ's sufferings, are but a prelude to eternal joy which faith leads us to. Cardinal Angelo Comastri, who had the opportunity to meet and get to know Nino Baglieri, has said: "When you met him you had the sensation that the Holy Spirit dwelt within him ... He celebrated the anniversary of his call to the cross like others celebrate the anniversary of their marriage or ordination ... Nino Baglieri became a tireless apostle, a magnet of goodness which attracted so many young people to the love of God. Where did he find his strength? In the Holy Eucharist! He has given us a touching prayer in his diary, written with a pen in his mouth, which goes like this: 'Lord, in the Holy Eucharist let yourself be absorbed in order to transform us into you, to be like you, to love and serve like you. Transform my life, O Lord, change it in your way, so that I too may be a host for my brothers and sisters, that I may give myself to others with the same love as you give yourself to me, so that I too may give myself to everyone.'" → "**servo di Dio**" "**CDB**"

barrarotta

n. Barrarotta or barra rotta.● A game played in Italy in Don Bosco's day and long thereafter in Salesian tradition. Similar to a game in English called 'releaso' or even to 'red rover', inasmuch as two teams face each other at some distance. Barrarotta needs a referee, because someone has to determine who left their baseline first, since that

person can always be 'tiggered' and captured by anyone from the other team who leaves after them.

OTHER GAMES IN DON BOSCO'S ERA

Since the playground and games in general are so important in Don Bosco's approach, here is a list of the games often mentioned in his literature or literature relating to his period. Some are no longer commonly known or have been forgotten.

- **bocce:** from *boccia*, a ball made of wood, or synthetic material (or even, in some places, metal) for a game of bowls: a popular game that takes place in individual or team matches on a special rectangular outdoor court; each of the players tries to get as close as possible to the smaller ball (the snitch or *boccino*) which is launched into position at the start.
- **piastrelle:** little wooden or metallic tiles thrown some distance away in a game that is not all that different to *bocce*. individual players, throwing their tiles (stone, and now more often rubber or plastic), generally distinguished by colour from those of others, try to bring them as close as possible to a smaller tile thrown by the first player.
- **altalena:** Seesaw.
- **stampelle:** Stilts
- **giostra:** Popular game consisting of trying to hit a target by running under it; some other types of competitions are also called *giostra*.
- **passo del gigante:** a game played with a tall pole with a metal ring at the top and from 4-6 iron chains hanging from it with large rings on the bottom. The kids would put one leg on a ring and make large jumps around the pole with it.
- **bersaglio a pesce:** darts.
- **la corda:** skipping rope but maybe also tug-o-war.

- **mocca:** Piedmontese term for *gioco dell'oca* or 'goose game', an ancient board game that takes place between several people with two dice and a board where 63 to 90 numbered squares are drawn in a spiral; the total of the two rolled dice indicates the number of boxes a player covers each round; certain boxes (with the picture of a goose) entail certain advantages, others mean stop or go back; the player who gets to the final square wins.
- **dama:** draughts.
- **scacchi:** chess.
- **tombola:** bingo.
- **mestieri:** a miming game - guess the trade or occupation someone is miming.
- **mercato:** we have no idea what this game consisted of. All trace of it has been lost. → “**cortile**”

Bashir, Akash (servo di Dio)

proper name. (Servant of God) Akash Bashir. ● Akash Bashir, a Pakistani national, sacrificed himself on 15 March 2015 to prevent a suicide bomber from causing a massacre at St John's Church in Youhanabad, a Christian neighborhood in Lahore, Pakistan. Akash Bashir was 20 years old, had studied at Don Bosco Technical Institute in Lahore, and had become a security volunteer.

On that tragic 15 March, like every Sunday, he was working his shift. He was in charge, specifically, of overseeing security at the entrance to St John's Church. While on duty, news came to him that the Church of Christ, an Anglican church located 500 metres away, had been attacked by terrorists. Akash was trying to secure the area in front of St John's Church when he saw a man running towards the building. This man, a terrorist, was intent on committing another massacre. Akash stood in front of him, trying to block him. The man threatened him, claiming to have a bomb with him, but Akash was not intimidated. He embraced the terrorist to prevent him from

entering the church. The bomber blew himself up, resulting in the death of Akash and two other people. With his sacrifice, Akash saved the lives of over one hundred people.

“The history of the Church is strongly marked by so many women and men who, with their faith, with their charity and with their lives, have been like beacons that have illuminated and continue to illuminate so many generations through time,” wrote the Rector Major, Fr Ángel Fernández Artime, in 2019. For the Christians of Youhanabad, for the Church of God that is in Pakistan and for the entire Salesian Family, Akash, with his great faith, is exactly that: a beacon, an example to follow. Many come to his tomb to pray and ask for his intercession.

His courageous act still inspires Pakistani Catholics in their daily walk and motivates them not to be discouraged in front of the many challenges and persecutions they still have to face. The shining example of Akash Bashir, a Salesian past pupil, continues to spread throughout the world. He embodied the words of Jesus: “Greater love has no one than this, that he lay down his life for his friends” (Jn 15:13). → **“servo di Dio” “santità salesiana”**

basilica

n. Basilica. • In Roman times, a large rectangular building, typically with an aisle on either side of its long nave, and often with an apse at one or both ends; used as a meeting place and for the dispensing of justice. Assigned by formal concession or immemorial custom to certain more important churches in virtue of which they enjoy privileges of an honorific character (not always clearly defined). There are ‘Greater’ or ‘Lesser’ basilicas.

The best known basilica in the Salesian world – and the first – was the Basilica of Mary Help of Christians in Turin. Another is ‘Sacro Cuore’ (Sacred Heart) in Rome. In recent years St John Bosco’s at Cine Città and the Church of St John Bosco at Colle Don

Bosco have been assigned the honour of being ‘minor basilicas’ (as are the aforementioned basilicas). → “**Sacro Cuore**”

BCF

abbrev. BCF Don Bosco Charitable Foundation (Hong Kong and Macau). → “**CIN**”

BCS

abbrev. *Biblioteca Centrale Salesiana*, Salesian Central Library. • Formerly located in the General House but now housed as part of the UPS Library, it is identified with the preservation and making available of books and publications regarding Salesianity to the Salesian and non-Salesian world. → “**Don Bosco (santo)**”

beatificazione

n. Beatification. • The act by which the pope declares that a Servant of God can be publicly venerated as Blessed. Also refers to the religious ceremony at which this happens; it differs from canonisation, of which it is a preliminary step; ‘process’, ‘cause of beatification’: the procedure by which the ecclesiastical authority evaluates the qualifications required to declare a deceased person as Blessed (Italian *beato*).

Beatified members of the Salesian Family:

Albert Marvelli → “**Marvelli, Alberto (beato)**”

Alexandrina da Costa → “**da Costa, Alexandrina Maria (beata)**”

August Czartoryski → “**Czartoryski, Augustus (Beato)**”

Bronislaus Markiewicz → “**Markiewicz, Bronisław (beato)**”

Ceferino Namuncurá → “**Namuncurá, Ceferino (beato)**”

Enrico Saiz Aparicio, 62 c. martyrs → “**Saiz Aparicio, Enrique (beato)**”

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Eusebia Palomino Yenes → “**Palomino Yenes, Eusebia (beata)**”

Francis Kęsy and 4 Companion martyrs → “**Kęsy, Franciszek (beato), 4 c. martiri**”

Joseph Calasanz, 31 c. martyrs → “**Calasanz Marqués, José (beato)**”

Joseph Kowalski → “**Kowalski, Józef (beato)**”

Laura Vicuña → “**Vicuña, Laura (beata)**”

Luigi Variara → “**Variara, Luigi (beato)**”

Maddalena Morano → “**Morano, Maddalena (beata)**”

Maria Romero Meneses → “**Romero Meneses, Maria (beata)**”

Maria Troncatti → “**Troncatti, Maria (beata)**”

Michael Rua → “**Rua, Michele (beato)**”

Phillip Rinaldi → “**Rinaldi, Filippo (beato)**”

Pius IX → “**Pio IX (beato)**”

Stephen Sándor → “**Sándor, István (beato)**”

Titus Zeman → “**Zeman, Titus (beato)**”

Usage: Generally, in English, the term (along with the person who is beatified) is capitalised as ‘Cause of Beatification’, and reference to the beatified individual is ‘Blessed’. → “**servo di Dio**”

Beltrami, Andrea (Ven)

proper name. (Ven.) Andrew Beltrami. • Salesian priest declared Venerable 15 December 1966. Canonical recognition of mortal remains: 17 May 2022.

Andrew was born in Omegna (Novara) Lake d’Orta on 24 June 1870. During his teenage years, and a somewhat lively character, Andrew was tempted in purity by the language of a bad companion but through his use of the sacraments, together with a firm will, he became a boy who was respected by everyone. At thirteen years of age he entered the Salesian college at Lanzo as a boarder, where he spent three years, and changed from the business courses he

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had begun in Omega to a classics course that he completed with excellent results. He soon revealed his outstanding determination. Among the things he published is a valuable little booklet entitled: *The true will and power* (1896).

The years he spent in the house at Lanzo were happy ones. "I feel good at this college" he wrote to his mother. And it was at the Salesian house that he found the proper response to some of his deepest aspirations: a serious spiritual journey, strong sacramental experience, and a family atmosphere to go with it. There were signs of a genuine vocation. After a lengthy chat with Don Bosco he decided on Salesian life. "The grace of a vocation," he would write later "was a very special grace for me ... The Lord had placed a firm conviction in my heart, an intimate belief that the only proper way forward for me was to become a Salesian." He was the firstborn of ten children. Despite his parents being deeply Christian, they found it difficult to accept that their son would be a Salesian. But faith prevailed in the end: going with him to the Salesians in Foglizzo, his mother recommended him to the novice master: "Make a saint of him." "Become a saint" was also the resolution the boy wrote down that day.

He began the novitiate in 1886 and received his religious clothing at the hands of Don Bosco, who said of the young novice: "There is only one Beltrami." On 2 October 1887, again before Don Bosco, he made his religious profession. "From this moment on I promise you" he told his rector, Fr Giulio Barberis, "I will double my efforts to become a saint. Nothing that please me, never; but everything that pleases the Lord, always." In the two years (1888-1889) he spent at Valsalice, Turin, he finished the two normally three year courses, ending up with the respective certificates as a private student. This was the time that he also got to know the Polish prince, today Blessed August Czartoryski, who had only recently joined the

Congregation. The latter soon fell ill with tuberculosis and it was Beltrami, who immediately got on well with him spiritually, who acted as his guardian angel both in Valsalice and elsewhere where they spent time together. A deep spiritual friendship developed between the two of them and it also became mutual help. It is not difficult to imagine the influence that August had on the younger Andrew, strengthening his faith, teaching him to suffer out of love and gradually instilling in him an oblation spirituality and one of reparation that would then become Beltrami's main characteristic. When Beltrami later fell ill with the same disease, among the probably causes that could be listed was the time he had spent with his sick friend.

He was sent to Foglizzo to be with the novices for his practical training. His workload was exceptional: teaching Italian and Latin to 80 clerics, studying theology, and at the same time enrolled in the Arts and Philosophy Faculties at the University of Turin. But even more exceptional was the spiritual work he did in his own regard. Later, speaking of this period at his rector's invitation, he would say: "Union with God was intense, deep; it reached a point where I thought I would die ... The cold, ice, snow. twenty degrees below zero, since it was a very cold winter, were not enough to quench my inner ardour." And it was on one of the coldest days in February 1891 that the first symptoms emerged of the illness that would lead to his death: he was just 20 years old! He was given special care and it seemed that he had improved. But it did not last long: the illness made inexorable progress. He wrote to his mother: "My aunt tells me: 'Unfortunately I know about your state of health.' That 'unfortunately' indicates misfortune. How wrong she is. I asked the Lord for this illness. Well, let's say that I did not ask for illness but to suffer and to suffer a lot. And God sent me this illness ... I do not

want to recover. this is the madness of the Cross. In eternity we will see who was right.”

His only fear was not having time to become a priest, so wisely the superiors hastened his preparation while making novenas for his recovery, and they sought the necessary dispensations so he could be admitted to priestly ordination, which took place on 8 January 1893, before his 23rd birthday. He was ordained priest in Don Bosco's rooms by Bishop John Cagliero, the first Salesian bishop and cardinal.

Then came his Calvary: a Calvary five years in the making. It was a five year period in which his holiness matured thanks to the suffering he had accepted, loved and offered up. Thanks to his tenacious willpower, on full display, with a vehement wish to be a saint, he spent his life in pain and incessant work. “The mission that God has entrusted to me is to suffer and to work,” he said. “Neither to recover nor die but to suffer” was his motto. Most exact in his observance of the Rule, he had a filial openness with his superiors and a most ardent love for Don Bosco and the Congregation. His bed became an altar and a pulpit on which to sacrifice himself together with Jesus, and from which to teach how to love, how to offer oneself and how to suffer. His bedroom became his whole world, from which he wrote and in which he celebrated his bloody Mass: “I offer myself as a victim with Him for the sanctification of priests, for the people of the whole world” he said.

In the remaining years of his life after his ordination he wrote some very valuable pamphlets on asceticism, but above all he devoted himself to hagiography, writing various biographies of saints, and several volumes of amusing and educational readings. He also left other unpublished and unfinished works, including the Italian translation of the first volumes of the critical edition of the works of St Francis de Sales. Indeed, he had discovered a vocation

as a writer and gladly indulged it. "Words come to me easily and elegantly. I would be happy if I could traffic in this talent that God has given me, to his glory and honour. Illnesses of the chest do not disturb the mind; on the contrary, they seem to take strength away from the body and add it to the spirit, which acquires greater lucidity and penetration. At least if there is no fever, as in my case." The list of his writings is long: biographies, studies on asceticism, historical works, narrative works...

His room overlooked the choir loft in the chapel and he was able to see the Tabernacle. He spent long periods of silent adoration before the Tabernacle. "I am convinced that suffering and praying is more useful for me and the Congregation than working." But he was not lacking in work either. In fact, a glance at his daily timetable while he was ill leaves one astonished. From 5 a.m. to 9 a.m. he prayed: he celebrated Mass at a little altar set up in his room; Mass lasted two hours and during that time, for someone who was coughing all the time, he was completely free of his cough; from 12.30 to 5 p.m. he was again at prayer; from 8 p.m. to midnight he was again in prayer of adoration before the Blessed Sacrament. At other times he studied and wrote. He offered himself as a victim of love for the conversion of sinners and for the consolation of the suffering. Fr Beltrami fully grasped the sacrificial dimension of the Salesian charism, as desired by the founder Don Bosco. Salesian cleric Luigi Variara, then a philosophy student at Valsalice, was deeply impressed by Fr Andrew, and was inspired by him to found the future Daughters of the Sacred Hearts of Jesus and Mary: to live the vocation of the victim with joy together with Jesus.

On 20 February 1897, the anniversary of the day he contracted his illness, he wanted to go to celebrate Mass in the Basilica of Mary Help of Christians. It was the last time he went out. From then on he got progressively worse. On 29 December the situation rapidly

deteriorated. During the night he got up. put on his cassock, then lay down on the bed. That is how death came to him on the morning of 30 December, with a number of confreres around him. He was 27 years of age. Three months earlier, at 24 years of age, Thérèse Lisieux had died of the same disease.

Fr Beltrami presents the Salesian Family with the difficult message of redemptive suffering, a suffering that can become mysteriously joyful in proportion to the love with which it is accepted. "Believe me," he wrote one day to his Rector, Fr Scappini, "amid this pain I am happy with a full and complete happiness, so that I feel like smiling when they send me condolences and wishes for a cure!" → "**venerabile**" "**amore vittimale**"

benefattori

n., pl. 1. benefactors, 2. donors. • Someone who does good for others, a philanthropist. Almost a technical term for Don Bosco, since he regarded his benefactors as working partners, not just money-suppliers.

beni immobili

np. 1. real estate, 2. property, 3. buildings, 4. immovable goods. • The purchase and sale of real estate by the Congregation requires very specific authorisation (at least by the Provincial with his Council and often by the Rector Major with his Council).

Linguistic note: Note the contrast between *beni immobili* and *beni mobili* (moveable assets). Italian also has *beni patrimoniali* (fixed assets) and *beni culturali* (cultural heritage). → "**povertà**"

beretta

n. Biretta. • Often known as 'beretta da prete' in Italian (perhaps to distinguish it from the well-known brand of handgun?) A square cap with three or four peaks or horns, sometimes surmounted by a

tuft. Traditionally the three-peaked biretta is worn by Catholic clergy and some Anglican and Lutheran clergy. A four-peaked biretta is worn as academic dress (but not liturgically) by those holding a doctoral degree from a pontifical faculty or pontifical university or faculty.

The origins of the biretta are uncertain. It is mentioned as early as the tenth century. One possible origin is the academic cap of the high Middle Ages, which was soft and square. This is also the ancestor of the modern mortarboard used today in secular universities.

The biretta may be used by all ranks of the Latin Church clergy, including cardinals and other bishops to priests, deacons, and even seminarians. Colour is significant: black for ordinary clergy, purple for bishops, red for cardinals. The Pope never wears a biretta.

A number of depictions of Don Bosco (including original photos) show him wearing a biretta. He would most like have received it at the time of his clerical investiture. → “**abito talare**”

Biblioteca degli scrittori latini

np. Library of Latin Authors (or Writers). ● A collection of literature published by Don Bosco in 1866.

Biblioteca della gioventù salesiana

np. Library of Italian Youth. ● A collection of literature (for young people) published by Don Bosco in 1869.

bimestrale

adjp. Bimonthly. ● The problem is that bimonthly can mean once every two months or twice a month! In the publishing industry, however, it is generally accepted that if a magazine or journal is bimonthly, it comes out every two months. This would be the case, for example with the *rivista bimestrale* known as the *Ricerche Storiche Salesiane*. → “**RSS**”

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birichino

n., adj. 1. cheeky, lively youngster, 2. scamp, 3. rascal, 4. mischievous, 5. naughty. • Synonyms in Italian might be *monello*, *discolo* (closer to impudence), or at least the term as used by Don Bosco may appear in association with these.

blog

n., v. Blog. • Blog could be described as a blend (web + log) or as a short form. The word can function as a n or a verb in English. From the base word 'blog' we also derive blogger and blogging. A website or part of a website usually maintained by an individual, often with entries in reverse chronological order. It may be commentary or personal reflection. Many members of the Salesian Family run blogs. When a blog appears on an institutional site (as in, say, www.sdb.org) there is a potential conflict between the seemingly inherent personal nature of a blog and the institution it represents by nature of its being part of that site. [sdb.org](http://www.sdb.org) usually requests that a blog on its site involves more than one person with administrative rights.

bogianen

[pms]*n.* *bogianen*, *bogia nen*. • A popular nickname for the Piedmontese, ascribing to them a resolute character, one that will not budge in the face of difficulties. It probably originates from the actions of Savoyan soldiers during the battle of Assietta, a significant episode of the War of Austrian Succession that took place on July 19, 1747. They did not give up in the face of overwhelming odds.

Böhm, Antonietta (serva di Dio)

proper name. (Servant of God) Antonietta Böhm. • Daughter of Mary Help of Christians. The *supplex libellus* was provided 12 May 2013.

Antonietta, the ninth of ten children, was born in Bottrop, Westfalen (Germany) on 23 September 1907. Hers was a profoundly Christian family where unity, respect, cheerfulness, a spirit of sacrifice and pity for the dying reigned, and where enemy soldiers at a time of war were made welcome. She was to learn suffering very early in life: her father died in 1916 during the First World War and her mother four years later.

Antonietta and her sister Elisabeth, who would also become a Daughter of Mary Help of Christians, went to live with their older brother in Essen. It was in that city that she got to know the Salesian Sisters who had arrived their not long before for their first foundation. The smiling faces and loving style of the Sisters attracted her. She wanted to be like them. The Superior, Sister Alba De Ambrosis, through a mysterious dialogue made of signs, questioned Antonietta: "Do you want to follow Jesus? Do you want to help him carry his cross?" A decisive and firm yes, like the tenacity of her people, put an end to this brief, wordless but eloquent dialogue.

Antonietta began her postulancy in January 1926 in the house of formation in Eschelbach with 24 other young girls, all of whom remained faithful to their vocation. At the end of this period she left her homeland and went to Nizza Monferrato for her novitiate. She continued to deepen the spirituality of Don Bosco and Mother Mazzarello; She lived with serenity and faced the consequences of the war with a spirit of sacrifice. During this stage, she felt the call to missionary life and presented her request to her superiors.

After her profession on 5 August 1928, Sister Antonietta spent six years in Italy. She began the study of music in Turin; then she was assistant to the university students in Pisa, taught music in Novara then became a student once more in Turin. She spent two years as assistant to the novices in Casanova, Turin. Day by day she lived out her commitment to the Gospel and distinguished herself

for her spirit of prayer, the delicate way she dealt with people, her practicality and her hard word.

On the day of her perpetual profession, which she made in Turin on 5 August 1934, she received some pleasing news: she had been accepted as a missionary to Patagonia. With a group of 30 Daughters of Mary Help of Christians she visited Pope Pius XI to receive his blessing then left, filled with joy, for the land of Don Bosco's dreams where she would spend thirty years.

Having arrived in Bahía Blanca (Argentina) on 24 September 1934, she dedicated herself first of all to teaching music to the girls and the novices. In 1938 she was appointed superior: a service she carried out with motherly kindness in General Roca, Junín de los Andes, Viedma, Carmen de Patagones and Bahía Blanca. She had the opportunity to live in places filled with the memory of Laura Vicuña and was called to witness to her holiness in Viedma diocese. In 1988 she would have the joy of taking part in the beatification of this young girl at Colle Don Bosco. She was also in contact with Salesian Brother Artemides Zatti (now Saint), during her service as animator and nurse in the clinic in Bahía Blanca where she was for two years. Sister Antonietta not only looked after the body but listened, encouraged, proclaimed the Lord through her simple and joyful way of life. The clinic became a point of reference for so many people in need of help and medicines.

In 1959, after spending 25 fruitful years doing good in Patagonia, she was appointed provincial in Rosario Santa Fe. She led the province with simplicity and prudence, efficiency and kindness and this way won the confidence of the Sisters. In 1965 she left her beloved Argentina and went to Lima as provincial of the houses that had been opened at the time in Peru and Bolivia. She needed to follow Jesus wherever he wanted: on the heights of the mountains, in the Selva (jungle) where her Sisters were working. Sister Antonietta

experienced new adventures, tackled new dangers, grew in her renewed trust in the Lord and experienced the clear protection of Our Lady.

She received a new obedience in July 1969: to leave the Peruvian province and go to Mexico. With intelligence filled with love and the experience of the genuine spirit of the founders, she arrived in the province Our Lady of Guadalupe which was going through a moment of delicate transition due to the formation of two provinces. Her first task was to cultivate calm and communion. She encouraged the Sisters and guided them to radically live the following of Jesus in fidelity to their charismatic identity. Her constant concern was to accompany and strengthen vocations. Her task: maintain the religious spirit among the Sisters and help it to grow. Her special concern was for the elderly and sick sisters. She preferred the fields of true evangelisation, the places of greatest poverty for the mission. She favoured the inclusion of the Sisters in the overall pastoral work at parish and diocesan level. She consolidated existing works and opened new ones with far-sightedness. She forged fraternal relationships with the Salesian confreres and increased union with the Institute's centre. She maintained cordial and respectful connections with civil authorities and the Church at all levels.

On 5 August 1978, the 50th anniversary of her consecration to the Lord, she left the province in other hands and went to Morelia to the Mother Ersilia Crugnola house as the vice-superior. Her presence there was a gift radiating simplicity, cheerfulness, kindness, consistent fidelity, a welcoming approach and great love for Jesus and Mary.

She had received a statuette of Our Lady as a gift from Mother Ersilia Crugnola in 1973 and had been asked by her to offer a motherly blessing with it. Initially, Sister Antonietta was afraid and did not want to accept, but when someone she blessed was

completely cured, her fear disappeared. Mother Antonietta said: "from the first blessing until now, Our Lady has been at work day and night and the mission is spreading through post, fax, email and arriving in various parts of Mexico and many other places in the world." By trusting in Mary's help and with her blessing, extraordinary graces were recorded.

In 1979 she was transferred to the Mary Help of Christians community in Coacalco. Her life of giving continued to grow, and her message of kindness, seeing to the life of grace, her great love and trust in Our Lady spread. She placed herself at the service of whoever needed her experience as a nurse. She was a strong woman, ready to listen and always trusting of God's help. She rose early every morning to express her need for silent prayer and the Eucharist. She played an active part in the life of the community, enjoying the liturgical celebrations, showed interested in events of both the Church and the Institute. She welcomed everyone into her prayer and heart. She began a mission of charity to the poor distributing foodstuffs and everything else they needed, without ever forgetting to proclaim the gospel message. This mission still continues today through the Sisters in that community.

As her strength declined with the passing of the years, Sister Antonietta never lost her smile, nor her kindness and continued to let God shine through. Several times she was on the verge of death but overcame the crisis, immersed as she was in an atmosphere of filial confidence in Our Lady. But gradually she had to leave aside every activity and allow herself to be looked after. However, she never lost the humorous touch and her open and warm smile, and won the sympathy of everyone who approached her. Doctors, nurses, the Sisters, people who stayed with her admired her serenity, nourished by unceasing prayer and offering, full of abandonment and peace. The last part of her journey was painful but it culminated

in the Easter of Resurrection. She died on 27 April 2008 at the Mary Help of Christians house in Coacalco (Mexico).

Those who knew her remember her as kindness personified, serene and smiling. The beauty of grace shone through her face. Many people keep a beautiful and grateful memory of her simple, cordial, luminous presence. The most significant testament she left behind is her life of welcoming kindness, generous and serene availability, love for Jesus and trust in Mary Help of Christians.

→ “**servo di Dio**”

Bolla, Luigi (servo di Dio)

proper name. (Servant of God) Luís Bolla. • Salesian priest. Supplex Libellus: 1 August 2019, Nihil Obstat: 16 December 2020.

Luís (Luigi) Bolla was born on 11 August 1932 in Schio, a small city in the province of Vicenza (in the Veneto region in Italy's north). Schio was known as the “Italian Manchester” for its flourishing commerce and for processing wool similar to the way it was done in the British city. Luís was born to Giuseppe Bolla and Anna Sartori who had seven children: Olinto, Giovanni, Giorgio (Salesian), Luigi, Amelia, Maria and Antonio. As a young man he was struck by the the figure of Don Bosco whom he came to know of through the Salesians who had come to Schio in 1901. “While at the oratory in Schio between the 1940s and 50s” Fr Luís said, “I had a strong desire, almost an inner force driving me, to be a missionary in the jungle among our brethren who knew nothing of Jesus and the Gospel.” He was 11 years old when one afternoon he visited the chapel at the oratory and head a voice saying: “You too can be a priest, so why not do so?” The following year, in the same circumstances and in the same place, he heard the same voice: “You will be a missionary in the jungle among the natives and will give them my Word. You will travel a lot on foot.” Sister Giuseppina Bakhita, of Sudanese origin, also had a great influence on his upbringing. He had known her

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personally. Sister Bakhita died in Schio on 8 February 1947. Everyone remembered her with veneration as “our Mother Moretta”. She was canonised on 1 October 2000 by Pope John Paul II.

Fr Luís entered the Salesian novitiate at the house in Albarè di Costermano (VR) on 15 August 1948. He made his first religious profession on 16 August 1949. His philosophical formation was in Nave (1949-1952). He did his practical training in Venice. His desire was to be a missionary, and for this, “after the novitiate” Fr Luís recounts “I began asking my superiors every year, and finally on the fourth request they agreed. My superiors sent me to Latin America, to Ecuador, to work with the Jibaros in the Vicariate of Mendez y Gualaquiza. This was 1953”. Luís was 21 and his missionary dream was beginning to become true.

He continued his teaching experience as a practical trainee in Cuenca (1953-54) then in Bomboiza (1954-55). He made his perpetual profession on 10 August 1955 in Cuenca. When he made his request to be admitted to perpetual profession, the House Council in Bomboiza made the following observations: “Excellent religious spirit, obedient, pious, given to sacrifice. Has initiative and much ability to study; knows music and hymns. Health is a bit weak, and at times a bit scrupulous.” He began learning the Shuar language in Bomboiza, a subgroup of the Jibaros. Some months later he went to Bogotá to study theology. He was ordained priest there on 28 October 1959. He returned to Macas in Ecuador (1960) and from there went to Taish (a mission among the Shuar begun in 1958) to work with Fr Casiraghi and a Salesian brother. That was when the Shuar gave Fr Luís the name YANKUAM (Evening Star). For ten years (1960-1969) he worked with the indigenous families spread very much across a huge area. Along with his mission of bringing the Word of God, he succeeded in forming communities in small villages and schools. During these years he visited the Achuar,

another Jibara population. His visits lasted a fortnight or more at a time when tribes were fighting.

Fr Luís remembers how during the early years he had to overcome resistance from the natives. “Only the first time was I a bit afraid: I had my first contact with the Achuar in Taish, with a man who had killed a Shuar witchdoctor. I went to visit him accompanied by three Shuar boys, and given that he was not home, we waited till he came back. When he saw us he immediately picked up his rifle and began the song of rejection that consists of repeating the same word four times. He calmed down after twenty minutes and we spent the night there. I was the only one who slept well that night because the others were so afraid they couldn't sleep. I experienced similar situations on other occasions. I would tackle them face to face while they pronounced their war speeches. Those who were with me hid and left me standing alone before the Achuar”, Fr Bolla recalls, laughing. For all of 1970 he was in Rome to do some updating in theology (Vatican II), especially missiology. In 1971 Fr Bolla received permission to live with the Achuar and be their pastor, so he set himself up in Wichim where he stayed for ten years, carrying out his mission of evangelisation and assistance to the native communities.

In March 1984, with the permission of the Rector Major Fr Egidio Viganò, and at the request of Bishop Miguel Irizar, bishop of Yurimaguas, Fr Yankuam arrived at Kuyuntsa along the Manchari River. From then on he would belong to the Saint Rose of Lima Province. He worked alone for many years, until the Peruvian Province took on the San Lorenzo Parish (February 2001) in the Yurimanguas Vicariate. That was when the Salesian Amazon Mission was established with its headquarters in San Lorenzo and Kuyuntsa. The San Lorenzo parish at Datem, Marañon (Loreto), extended for more than 40 thousand square kilometres across an enormous green region (selva) and waters that flowed into the

Pastaza, Morona, and Marañon Rivers. Writing to the provincial at the time, he expressed his joy: "I am happy to have carried my little grain of sand here so that my Salesian confreres can enter the Peruvian Selva, and I thank the Lord and the Virgin Mary for this" (Letter of 28 June 2001). Fr Luis's area of work corresponded in ecclesiastical terms to the Apostolic Vicariate of Yurimaguas. He established his base in the communities in Kuyuntsa (1984-1995), Sanchiik (1995-2006) then again in Kuyuntsa (2006-2012).

The Achuar in Peruvian territory gave him his second name, Jintia (the way). From 1986 he was accompanied by a lay missionary from Chocosica (Lima), Juan Juarez, or "Tsere". From 2005, Fr Diego Clavijo joined Fr Bolla in Sanchiik, receiving the task of providing ministry to the Wampis along the upper Rio Morona, the Quechua along the upper Pastaza and the Kandozi along the lower Rio Huituyacu. In 2009 another Salesian missionary was added to the group, Fr Nelson Vera, originally from Cajamarca (Peru), who took up his pastoral ministry with the Quechua and the Kandozi. Their missionary presence was carried out in a significant fashion. Fr Bolla says: "On the Peruvian side there was no Christian tradition among the Achuar and missionary work was very difficult because the Peruvian zone is very extensive and isolated. One had to travel huge distances from town to town, requiring some days of travel that could only be done on foot or by canoe ... it was a constant challenge."

Over these years he dedicated himself patiently to forming leaders of the Word so that it would be they themselves who offered evangelisation to their communities, but without any imposition. "We impose nothing, they have to have the final word", Fr Luis said. Among the Christian communities in Achuar villages he promoted the building of "umpak" chapels, the beautiful traditional house, for celebrating the Word of the Lord, retelling the ancient myths

connecting Christ with their animist religion. Fr Luís followed the teachings of Vatican II, Paul VI's *Evangelii Nuntiandi*, and was very happy to hear Pope John Paul's declaration in Canada (15/09/1984): "Christ himself is Indian in the members of his body." He was aware that God speaks to them through Jesus through attitudes, rites, songs, signs of religious faith, giving fulfilment and fullness to the Achuar's deepest desires for life and salvation, freeing them from the slavery of sin. One day, a young leader of the Word, still not baptised, told Yankuam: "Apachi (Father), my sister has died. Once upon a time we Achuar, once we found out the name of the witchdoctor (*wawekratin*) who had caused the death of a relative from a shaman, would then have killed him ... I have found out the name but I have forgiven him because I want to live according to the word of Jesus. This has made me happy."

Fr Luís came to a very deep knowledge of the Achuar culture and language, their traditions and beliefs, their customs, their view of the cosmos and their values. This culturally respectful coexistence earned him the respect of the communities and allowed him to witness their gradual transformation from a warlike and vindictive people to a democratic people who dialogue, organise themselves, take their own decisions and choose their own paths in tune with their values and in the light of the Gospel. After a year of patient sowing, Fr Luís not only saw that his indigenous brothers and sisters were asking for the sacraments of Christian initiation and marriage, but also for ministry. In the ministerial field, catechists and formal ministers are committed to proclaiming the Word to their communities three times a week. There are chapels in Achuar territory with the Blessed Sacrament looked after by Eucharistic ministers. At leaders' meetings, a process of learning and reflection is taking place that helps them and their communities to understand and deal with living deeply what they

are celebrating, especially in the sacraments of the Eucharist and Reconciliation. The organisational structure of leaders and formal ministers could be called the "Achuar Seminary" (*Utsuptuku Jintia*): the *Etserin* (ministers of the Word), the *Ayurkartin* (ministers of the Eucharist), the *Jiikratin* (exorcists) and permanent deacons (*Imiakratin*) encouraged by the missionaries, accompany, animate and commit themselves to evangelising their communities. In addition, there are other Achuar populations that are visited pastorally twice a year by deacons, ministers of the Word and ministers of the Eucharist.

Fr Bolla was responsible for a considerable literary output. He collected all his observations, the traditions that native communities passed on to him over the years and recorded them in books. He translated the New Testament into Achuar for use in all the Achuar Christian communities on both sides of the border. Always with due ecclesiastical permission he composed rituals for the sacraments and some other rites in harmony with Achuar culture, as well as hymn books, catechisms and other liturgical books for use by Christian leaders of the communities. He had also begun translating the Old Testament. Those who knew Yankuam Jintia (the star pointing out the way) remember him for his happy appearance, open to encounter, a Salesian missionary who lived and worked with the Achuar people for decades without ever losing his initial enthusiasm. Luís Bolla did not limit his work to proclaiming the Word of God but worked tenaciously to accompany the Achuar people in their organisation, encouraged education and took upon himself caring for this people's health and development. They loved and appreciated him, calling him: "Yánuam' Jintia: Bright star of the way". Fr Bolla was writing until his last moment of consciousness. His last texts, printed in his own handwriting, were written during the Retreat he made in 2013 at the retreat house in

Chosica (Peru), when he suffered a sudden stroke in his room on 6 January. He never regained consciousness and died on 6 February 2013.

The Rector Major, Fr Ángel Fernández Artime, has said: “Fr Bolla's spiritual and cultural legacy is extraordinary and the opening of his Cause of Beatification allows us to preserve it, get to know it, explore it, then pass it on to new generations and as a significant response to the great challenges the Church and humanity in our day have to face. Other than the general relevance of this Cause is its relevance to the 2019 Special Synod of Bishops reflecting on the Amazonian theme: new paths for the Church and for an integral ecology. A Synod that interests the whole Church and that starts, as did Fr Bolla, by listening to the indigenous peoples and all the communities living in the Amazon.” Since May 2017 Fr Bolla's mortal remains have been laid to rest among the Achuar Kuyuntsa Indians. → “**servo di Dio**”

borgata

n. Hamlet. • A small area of habitation, perhaps a collection of just a few homes or farms (usually stretching both sides of the road or around a crossroads), connected to areas with an essentially rural economic base, of which it is the heart. In some large cities (Rome, Milan), a grouping of residential buildings in a suburban location but without the close relationship of continuity, at least originally, with the suburban districts of the city of which it is also an administrative part.

The Becchi, where Don Bosco grew up, is an example of a *borgata*. Somewhat larger is a *borgo*, such as we might call a suburb or perhaps better, a district in English. In Don Bosco's case, the nearby Borgo Dora was an example, an industrial area with very poor, overcrowded housing, next to Valdocco, Turin. → “**mandamento**” “**i Becchi**”

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Bororo Simão (servo di Dio)

proper name. (Servant of God) Simão [Simon] Bororo. • Layman. Diocesan Inquiry opened 31 January 2018 and closed 31 January 2020.

Simão Bororo is associated with the death of Fr Rudolph Lunkenbein.

Simão Bororo, a friend of Fr Lunkenbein's, was born in Meruri on 27 October 1937 and was baptised on 7 November that same year. He was a member of the group of Bororos who accompanied missionaries Fr Pedro Sbardellotto and Salesian Brother Jorge Wörz in the first missionary residence set up among the Xavantes, in the mission at Santa Teresina in 1957-58. From 1962 to 1964 he helped build the first brick homes for Bororo families in Meruri, becoming an expert bricklayer who dedicated the rest of his life to this trade. He was mortally wounded in an attempt to protect Fr Lunkenbein's life on 15 July 1976. Before dying he forgave his killers. Through their sacrifice, Fr Rudolph Lunkenbein and Simão Bororo testified to the fact that God is with us.

Fr Lunkenbein proclaimed a fraternal God, promoted justice and sought life to the full for the Bororo, whose situation was one of marginalisation, contempt, threatened by whoever want to unscrupulously take over their land. He witnessed to how the proclamation of the Gospel is shown through respect and by promoting the culture, traditions, style and rhythm of life of the native peoples, supporting the processes of their liberation. Fr Lukenbein and Simão experienced a true encounter with Jesus Christ, sealing a profound covenant in blood through the gift of themselves: "a covenant of hearts and dreams in mission lands."

15 July 1976. The storm that had been brewing for some time broke at nine that morning when the *fazendeiros* (settlers) arrived in Meruri. They did not immediately attack the mission. They stopped

two surveyors four kilometres from the village and disarmed the four natives who were with them and threatened them with their own weapons, then made them get into the car as prisoners and left once more. They reached some settler homes where they stopped for food and to drink some cachaça and rum. They then headed directly to the mission, ready to create trouble. There was an ancient struggle for land going on. Two organisations linked to the Ministry for the Interior, FUNAI and INCRA, looked after the interests of the indigenous people and settlers respectively; but they encountered any number of difficulties in carrying out their task. Hundreds of small landowners displaced by the large holdings run by rich farmers had taken over territories belonging to the natives and had settled there, sometimes in situations of extreme poverty. This was the case at Meruri. The presence of surveyors from FUNAI who had come to divide up these lands had suddenly rekindled the furore. When the *fazendeiros* arrived (around 62 all up, armed with pistols and knives) they wanted to vent their anger, but all they found was a small missionary, Fr Ochoa. They began beating him, shouting that all the missionaries were thieves who wanted the native lands for themselves. The Bororo warriors had left a week earlier to hunt for *arara* (the large rainbow parrot) and *pecari* (a kind of wild boar). The little missionary had been pushed around and insulted and did not know how to protect himself, when Fr Rudolph arrived. He was flushed with fatigue but smiling. His hands were greasy from having to repair the jeep once again.

The invaders were men known to the village. Chief Eugenio, who had finished breakfast and was approaching, immediately recognised Joao, Preto, and many others. João and Fr Rudolph were talking about land and measurements, and the missionary was trying to explain. "It's not like that" he said. "These measurements are official things, ordered by FUNAI ..." The settlers, on the other

hand, felt cheated. So Fr Rudolph suggested drawing up a list of all those who wanted to protest: he himself would collect their protests then forward it to FUNAI, the government organisation that protected the natives. So they went into the management office and the missionary sat down. On a large sheet of paper he wrote down the names one after the other, 42 of them. That sheet of paper remained on the table: the handwriting was obviously nervous. Father Lunkenbein had no idea that he was writing for the last time, and that he was writing down the names of his killers.

Everything seemed to be agreed. The cacique (Village leader), the nine natives, the surveyors, the *fazendeiros* went back outside and Fr Rudolph shook the hands of each of them. The surveyors unloaded their equipment from a vehicle to recover it. They also pulled out the weapons that had been taken from the Bororo. Seeing this strange operation, Fr Lunkenbein expressed his amazement and disapproval. This turned out to be fatal. João Mineiro immediately struck him with his hand. The natives ran to his side. João pulled a Beretta from his pocket. He was taking aim when Gabriel, one of the Bororo, grabbed his wrist. At that same moment Preto pulled out his pistol and fired at the missionary. From the verandah, Sister Rita saw Fr Rudolph grab his chest, then saw his tall, sturdy figure stagger. Preto fired another four shots at the missionary who fell to the ground. Simão, who had tried to protect the missionary was hit as well. The young Indian's mother, Tereza, ran to her son to help him, and received a bullet in the chest. Finally the assailants fled, jumping into their vehicle. Sister Rita ran to where Fr Rudolph was lying in blood. He was alive but at the end. She was able to offer him just one word of comfort: "*Padre diretor, vai para a casa do Pai*" (Father Rector, you are returning to the Father's House). The missionary managed a smile, then his heart stopped. The sacrifice had been made. Fr Rudolph's Mass was over.

On 18 July following, Bishop Casaldáliga wrote in the book of condolences in Meruri: “15 July is an historic date in the history of the new missionary Church. Rudolph and Simão are another two martyrs, broken in love according to Christ's words: the Indian gave his life for the missionary. The missionary gave his life for the Indian. For all of us, Indians and missionaries, this blood in Meruri is a commitment and a hope. The Indian will have his land! The Indian will be free! The Church will be indigenous!” A prophetic summary of a story of love and the cross, of sweat and blood, of faith and courage.

“*Meruri Rodolfo! Meruri Simão! Meruri, martírio, missão!*” This line is in in a poem by Bishop Casaldáliga: a missionary son of Don Bosco and an indigenous beneficiary of his mission together on the road to the altars. The poem continues like this: “In the Mass and in the dance, in blood and on the ground, these weave the covenant between Rudolph and Simão! Meruri in life, Meruri in death, and love is stronger, and the mission is complete.” Rudolph and Simão's example of faith and love for the Kingdom of God is truly a sign and a call to the renewal of missionary zeal. Fr Lunkenbein and Simão are part of that extensive band of Catholic missionaries and natives killed while they accompanied, evangelised and struggled alongside the Indians for their rights. The struggle to protect the land of the peoples who live there and their immense natural, cultural and spiritual wealth has been and still is fertilised by the blood of the martyrs. → “**Lunkenbein, Rudolph (servo di Dio)**” “**servo di Dio**”

BOSCOM-India

abbrev. BOSCOM-India. • Interprovincial Social Communication Commission of India's Salesian Provinces.

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Braga, Carlo (servo di Dio)

proper name. (Servant of God) Charles Braga. • Salesian priest. Diocesan Inquiry opened: 30 January 2014.

Fr Charles (Carlo) Braga was born on 23 May 1889. He spent his childhood and early teenage years in Tirano, a small town in the Valtellina region of Lombardy. The second born of a second marriage (his older brother, also called Carlo, died as a baby), he lost both his parents while still a child. His father, Domenico Braga, emigrated to Argentina when he was just two years old and never returned. His mother, Maddalena Mazza, died after a long illness when little Charles was just six years old. His childhood was as bitter and dramatic as that of John Bosco's.

At the time of all these problems Charles found two providential substitutes in Tirano, the Daughters of Mary Help of Christians who followed him up from his infant school days and through his primary schooling. And it was there that he met someone he would later describe as his "second mother": Sister Giuditta Torelli. Then came the Salesians of Don Bosco who accepted him into the San Rocco college in Sondrio. This first experience of Salesian "loving-kindness" was fundamental for Charles at a particularly difficult time for a lad who had been so tried by life. In fact, during his time with the Salesians in Sondrio, Providence offered him the extraordinary opportunity of meeting St John Bosco's successor, Blessed Michael Rua, who opened up the way for the boy who would one day be given the opportunity to become a Salesian. It fell to him, a pupil who stood out for his piety and innocence of life, to be chosen as the young secretary of the Rector Major while he was visiting the house. At the end of this unforgettable experience, Fr Rua told him: "We will always be friends" (27 June 1904). What better expression of "loving-kindness" could young Charles have wanted from Don Bosco's successor?

Thus began his journey as part of the Salesian Family. In August 1904 he was sent to the novitiate belonging to the Central Province (Foglizzo). He always considered this to be providential because it allowed him to come into direct contact with the origins of the Salesian charism in Valdocco, Turin. Nevertheless young Charles was not immediately admitted to his first religious profession but was sent for a second novitiate in Valsalice, where he was allowed to continue his studies. He finally made his first profession (30 July 1906), then had his first experience as a Salesian (1908-1911) in Trino Vercellese during which he made his perpetual profession (1909) and attended university (1911). While studying theology (1911-1914) he was also engaged with the St Aloysius Oratory (1912) where the superior of the community was the Venerable Vincent Cimatti. He was ordained priest on 11 April 1914, although after some delay.

Almost a year after his ordination (May 1915) Fr Charles was enlisted in the Italian army where he experienced the rigours of war; he would remain in the army until April 1919. He met a number of Salesians during the war, amongst whom Captain Fr Renato Ziggotti who would become the fifth successor of Don Bosco. It was at this particular moment that he first thought of becoming a missionary. Struck down by serious illness he decided that if Mary Help of Christians were to obtain a cure for him he would go to the missions.

He arrived in Turin in November 1918 at the invitation to be part of a second missionary expedition to China, taking the place of a confrere whose mother had denied him permission and who had subsequently died in the war. He received the missionary cross (April 1919) from the Rector Major, Fr Paul Albera, at Valdocco together with eight other Salesians, all former soldiers like him;

then, after a further delay he left Italy on 23 August. He arrived in China on 29 September 1919.

Fr Braga spent the early period of his missionary life beside the bishop and first Salesian martyr, St Aloysius Versiglia. From 1919-1924 he was the superior of the St Joseph's orphanage at Ho Sai; from 1925 to 1929 he was the rector of Don Bosco College in Shiu Chow. He was appointed provincial in 1930 when the superior of the mission, Fr Ignazio Canazei, was made bishop of Shiu Chow, replacing the now deceased Bishop Aloysius Versiglia.

For twenty-two years (1930-1952), Fr Braga led the "Chinese Salesians" through a difficult period. On 25 February 1930 he was in Turin as delegate for the General Chapter when the news arrived of the martyrdom of Bishop Versiglia and Fr Caravario and the solemn commemoration that was held in the Basilica of Mary Help of Christians was entrusted to him. As a missionary in China he found himself right in the middle of the civil war between Communists and Republicans (1927-1937). He was forced to watch the destruction of so many works that had been laboriously established by the Salesians, and the ruination of the country during the Sino-Japanese conflict (1937-1945).

Despite the difficulties he faced in carrying out his mandate in the northern region of China, in 1941 he opened five new houses. A period of relative calm followed (1945-1949), but in reality it was the prelude to the confiscation of all Salesian works on the Mainland by the Communist government and the imprisonment of Chinese Salesians and any confreres who did not succeed in finding refuge in Hong Kong, Macao and Taiwan. Over all these years Fr Braga had the responsibility of doing whatever he could to maintain the Salesian presence in China, containing the destruction, and the dispersion of confreres resulting from the Chinese crisis to

the extent that he could; many Salesians were arrested and interned in concentration camps.

Fr Braga was given a break from 1952 to 1953, after his lengthy mandate as the superior in China, and was then sent to the Philippines as the rector of the Salesian technical school in Victorias (Negros Occidental), founded two years earlier. He considered that year to be “a year of martyrdom” both for the difficulty of the language which he did not speak, and for the new situation he had to tackle. We need to recall that it was just when Fr Braga was the provincial of China that the agreements were made for the Salesians to go to the Philippines, to Ossorios in Victorias, at the invitation of the military chaplain Fr James Wilson in Tarlac (United States).

In 1955 he was appointed delegate of the provincial in China, upon whom the Salesians in the Philippines depended. Three years later (1958) he was appointed visitor of the Philippines when it was separated from the China province. In 1963 Fr Braga was relieved of the office of superior that he had held for almost thirty-three years (1930-1963) and was assigned as confessor and spiritual director of the Salesians and aspirants to Salesian life. The Philippines appeared to Fr Braga as a country with few vocations and strong interest in economic progress. Hence he considered an increase in vocations and the building of technical schools to be a sign of success. A few years before his death there were already twenty-eight Filipino Salesians between confreres and newly professed, and some sixty-six aspirants at the college in Pampanga.

During the sixty-five years of his religious profession as a Salesian and fifty-seven years as a priest, Fr Braga had been rector for fourteen years, provincial for twenty-three years and visitor for five. He died in the early morning of 3 January 1971 at Don Bosco college in San Fernando, Pampanga. → **“servo di Dio” “CIN”**

BS Bollettino Salesiano

abbrev., np. SB Salesian Bulletin. • Magazine founded in 1877 by Don Bosco as a means of informing his benefactors and Cooperators of Salesian work and maintaining them in the Salesian spirit.

The magazine continues today, usually under the same title but occasionally under a different one, such as *Don Bosco Today* (UK), *Don Bosco Aujourd'hui* (France), in more than 60 languages. → “**Don Bosco (santo)**”

buona notte

np. Goodnight (or good night. • A few words said towards evening, arising from a tradition begun by Don Bosco’s mother at the Oratory and continued by Don Bosco. May also be spelt as two words: good night.

Usage: Depending on circumstances, and it is certainly the case in the East Asia-Oceania region, the Goodnight (sometimes also referred to as the Goodnight talk), can become a Good morning or Good afternoon talk. → “**Don Bosco (santo)**”

buon cristiano...

np. Good Christian... • The entire phrase is (in Italian) *buon cristiano e onesto cittadino*, normally translated as ‘good Christian and upright citizen’, although Don Bosco used several versions of this along the lines of ‘civilisation and religion’, ‘civilisation and evangelisation’, ‘fostering the good of humanity and religion’.

A shorthand phrase used by Don Bosco to represent his educational manifesto, traditional in flavour but ever open to new interpretation (Cf. P. Braido, *Prevenire, non reprimere*, p. 231). Don Bosco had almost certainly heard variants of this phrase from prominent religious educators before him (e.g. Lodovico Pavoni 1784–1849) who founded the Congregation of the Sons of Mary Immaculate in Brescia some years before him.

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Don Bosco had a broad set of intentions in mind when he used this phrase. Effectively, he meant everything that young people need in order to live their human and Christian life to the full: clothing, food, somewhere to live, work, study, free time; joy, friendship; active faith, God's grace, following a path to holiness; involvement, energy, being part of society and Church. → "**civiltà**"

Usage: The Italian term *onesto*, while of course also meaning 'honest', has a broader sense of being an upright person, and this is closer to Don Bosco's intent when he speaks of the *onesto cittadino*. We often see the phrase translated as '...honest citizen' but this is a restrictive interpretation.

C

Cafasso Giuseppe

proper name. Joseph Cafasso. • Member of the Turinese clergy, first encountered by young John Bosco when the former was a 1st year student of theology at the seminary. Don Bosco tells us that it was from Cafasso that he first learned of the importance of the liturgy as the priestly theatre and recreation. When Don Bosco enrolled at the *Convitto Ecclesiastico*, Cafasso was a professor of theology there. By 1846 he was the Rector. Don Bosco says of Cafasso that his secret was his tranquility, always smiling, always courteous, always kind. Cafasso was one of the important sources of the Salesian style and the Preventive System. → “**Cenno storico**”

Linguistic note: Interesting to note that Don Bosco occasionally spelt the name as Caffasso.

Cagliero Giovanni

proper name. John Cagliero. • As a boy, a member of the first group to be invited to form the Salesian Society at the Oratory. On 26 January 1854, Cagliero, Rua, Rochetti, Artiglia, together with Don Bosco, gathered in his room at his request and the proposal was made to exercise practical charity towards their neighbour. This event was also the first when the name ‘Salesian’ was applied. He became the first Salesian bishop while Don Bosco was still alive. Later, he became cardinal. He led the first missionary expedition. There is the famous photo of Don Bosco handing him the Constitutions on the occasion of the departure to Argentina in 1875. → “**Salesiano**”

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Cagliero11

proper name. Cagliero11. • (Note that the 11 is connected to the name). A newsletter (e-newsletter) whose first edition was published on 11 January 2009, during the 150th anniversary of the beginning of the Salesian Congregation (see previous entry). Its aim is ‘to reach every Salesian community in the world to remind ourselves at least once a month to pray for our missionaries *ad gentes*.

Cagliero Project

proper name. Cagliero Project. • A project providing long term meaningful volunteer placements working with disadvantaged young people in a Salesian setting. The *Cagliero Project* gives young Australians an opportunity to devote six to twelve months in volunteer service to youth overseas and in Australia. → “**volontariato**”

Calasanz Marqués, José (beato)

proper name. (Blessed) José Calasanz and 31 companion martyrs. • Spanish Martyrs. Priests, Brothers, Clerics, Daughters of Mary Help of Christians, Layman. Decree of Martyrdom: 20 December 1999. Beatified: 11 March 2001. Liturgical celebration: 22 September. Of this group 16 were priests, 7 brothers, 6 clerics, 2 Daughters of Mary Help of Christians, 1 lay collaborator. And as for the year of their death: 30 were killed in 1936, 2 in 1938. There are two groups: Valencia and Barcelona.

Valencia

José Calasanz Marqués, priest
 Antonio Maria Martín Hernández, priest
 Recaredo de los Ríos Fabregat, priest
 Julián Rodríguez Sánchez, priest

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José Giménez López, priest
Agustín García Calvo, brother
Juan Martorell Soria, priest
Jaume Buch Canal, brother
Pedro Mesonero Rodríguez, cleric
José Otín Aquilué, priest
Alvaro Sanjuán Canet, priest
Jaime Ortiz Alzueta, brother
Javier Bordas Piferrer, cleric
Félix Vivet Trabal, cleric
Miquel Domingo Cendra, cleric
José Caselles Moncho, priest
José Castell Camps, priest
Josep Bonet Nadal, priest
Jaume Bonet Nadal, priest
Alexandre Planas Saurí, lay collaborator
Elíseo García García, brother
Juli Junyer Padern, priest
María Carmen Moreno Benítez FMA
María Amparo Carbonell Muñoz FMA

Barcelona

Francisco Bandrés Sánchez, priest
Sergio Cid Pazo, priest
Josep Batalla Parramon, priest
Josep Rabasa Bentanachs, brother
Gil Rodicio Rodicio, brother
Ángel Ramos Velázquez, brother
Felipe Hernández Martínez, cleric
Zacarías Abadía Buesa, cleric

Civil war broke out in Spain on 17 July 1936 (1936-1939) between Fascist nationalists and Communist republicans. From the very first days of the war there was real religious persecution of the Church: churches were burned down, monasteries and convents attacked, bodies and relics were desecrated, public religious ceremonies banned. Thousands of bishops, priests, religious and lay people died for their faith.

In 1964, after consulting the Spanish episcopate, Pope Paul VI decided to suspend the beatification processes for all the martyrs during the Spanish civil war, essentially to avoid them being exploited politically. Pope John Paul II instead, considering that the time was ripe, decided in 1983 that the processes begun in the dioceses be brought to conclusion quickly. For the celebration of the Jubilee Year 2000, John Paul II requested that a list of Christian martyrs in the 20th century be prepared. Spain too collaborated with this redrawing of the lists that the different dioceses handed over for the ecumenical celebration that took place at the Colosseum in March 2000. By that stage Monsignor Vicente Cárcel Ortí, a priest and reputed historian, had begun to talk of a figure exceeding 10,000 Spanish martyrs killed in that period. The data was divided as follows: twelve bishops, one apostolic administrator, around seven thousand priests, men and women religious and some three thousand lay people, most of whom belonged to Catholic Action. Executions were carried out in cities and villages far from the war front, often without trial or with kangaroo courts.

As part of this huge tragedy that devastated the nation and the Spanish Church, was the small but painful tragedy of Don Bosco's sons and daughters. 95 members of the Salesian Family have been recognised as martyrs and have been beatified in a Nation and Church of martyrs. → **“martirio” “santità salesiana”**

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Calosso

proper name. Giovanni Melchiorre Calosso. • The young John Bosco's priest-friend whom he loved more than a father, by his own estimation. Fr Calosso set him on his way as a young student, but also in terms of spiritual direction. The death of Calosso and subsequent events were also decisive in Bosco's spiritual journey.

→ "**Don Bosco (santo)**"

camerette

n., pl. Don Bosco's rooms. • Reference to the rooms built by Don Bosco and where he lived at the time at the Oratory. These days converted to a museum in memory of Don Bosco. → "**Museo Casa Don Bosco**"

Canção Nova CN

[pt] *proper name.* Canção Nova Community. • A Private International Association of the Faithful in canonical terms and member of the Salesian Family, Canção Nova has as its main objective 'to evangelise through media': TV, Radio, Internet and audiovisual products, book publication and sales, CDs, videos amongst others.

In 1977, during a meeting with young people, Fr Jonas Abib SDB made an appeal to those present: 'Who would like to give a year of their lives to God?' Surprisingly, many said yes. On 2 February 1978, 12 young people began to live in community, in Lorena (SP, Brazil). The Canção Nova Community came from this.

It has full time and part time membership, the latter being part of their normal family, professional and social life but lived with missionary intent. The group was accepted into the Salesian Family in 2009. → "**famiglia salesiana**"

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cancelliere

n. 1. registrar or possibly, notary, 2. chancellor (Italian title for various state roles), 3. Chancellor (university, Germany...).

- Originally the person responsible for the gates controlling entry to the court, then became a title for clerks, officials, dignitaries. If we were to always translate this term as ‘chancellor’ in English it could lead people to believe it is a far more important term than it is! Hence the choice of ‘registrar’ or ‘notary’, which is closer to the original meaning expressed in the definition above. There are times, however, when context will indicate ‘Chancellor’ as the correct choice. Not to be capitalised, unless it is in reference to the Rector Major as Grand Chancellor of the UPS. → “**attuario**” “**notaio**”

canonizzazione

n. Canonisation (or canonization US spelling). • Declaration by the Pope that a deceased person is raised to the full honours of the altar, i.e., a saint after previously having been beatified. Two miracles credited to the *beatus* (feminine: *beata*) are usually required before canonisation to attest the heroic virtue of the saint. Beatification allows veneration of the blessed, canonisation requires it. The canonisation is celebrated at St Peter's (usually) and is usually followed by a solemn triduum in another church in the city or elsewhere within a limited time.

Linguistic note: Etym. Latin *canonizare*, to canonise; from canon, catalogue of saints.) → “**santo**”, especially for a list of Salesian Saints.

capitolo

n. 1. chapter (group), 2. chapter (book). • We are mainly interested, here, in ‘chapter’ as a group. In a Salesian context there is a ‘Capitolo Generale’ (CG) or General Chapter (GC), a ‘Capitolo Ispettoriale’ (CI) or Provincial Chapter (PC), and there used be a ‘capitolo

della casa' or house chapter, a term now out of use and replaced with Community Council or just House Council more commonly.

→ “**consiglio della casa/comunità**”

Can. 631 §1: In an institute the general chapter has supreme authority in accordance with the constitutions. It is to be composed in such a way that it represents the whole institute and becomes a true sign of its unity in charity. Its principal functions are to protect the patrimony of the institute mentioned in Can. 578 and to foster appropriate renewal in accord with that patrimony. It also elects the supreme Moderator, deals with matters of greater importance, and issues norms which all are bound to obey.

C. 146 The general chapter is the principal sign of the Congregation's unity in diversity...

C. 147 The general chapter has supreme authority over the Society and exercises it in accordance with the law...

C. 170. The provincial chapter is the fraternal gathering in which the local communities strengthen their sense of belonging to the provincial community... It is also the representative assembly of all the confreres and local communities. It deliberates about matters which regard the province, with the exception of whatever is entrusted by the Constitutions and Regulations to other organs of government. Often capitalised as General Chapter GC or Provincial Chapter PC.

Linguistic note: Although the English translation of the Constitutions uses these terms often in lower case, it would be normal to refer to the General Chapter and Provincial Chapter in upper case.

capitolo superiore

np. Superior Chapter. • The name given to the group of councillors who, under Don Bosco, made up the central government of the Society. In 1966 the group was enlarged and its name changed

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to Superior Council. Finally, in 1984, the central government was reorganised and the name was changed to General Council.

The term is now out of use and replaced by *Consiglio Generale* (CG) or General Council (GC). “**consiglio**”

Caravario, Callisto (santo)

proper name. (St) Callistus Caravario. • Salesian priest and martyr. Beatified: 15 May 1983. Canonised: 1 October 2000. Liturgical Celebration: 25 February.

Callistus Caravario: a shining light from the dawn to sunset of his life, completely dedicated to the ideal of a holy priesthood and crowned by martyrdom at the age of twenty-six years and nine months.

Callistus Caravario was born at Cuorné in Canavese on 8 June 1903 to a working class family who moved to Turin when Callistus was just five years old. From a tender age Callistus was attracted to the ideal of the priesthood, and this grew in the Salesian setting in Turin: the St Joseph’s Oratory, then primary school as a boarder at Saint John the Evangelist’s and secondary schooling at the Oratory in Valdocco.

On 19 September 1919 he took his religious vows in Don Bosco’s Congregation. He then completed Classics at the Valsalice High School in Turin where he also looked after the founder’s burial plot (1919-23). In 1922 he met Bishop Versiglia, who was passing through Turin, and told him: “I will follow you to China.” And indeed in October 1924, at 21 years of age, cleric Caravario left as a missionary for China.

He was in Shanghai for three years (1924-27) and for two years in Timor (1927-29) as an assistant and catechist for orphaned and abandoned boys there. Meanwhile he was studying theology. Over the four years of his theological studies (1925-29) the ideal of the priesthood filled his whole being.

The 82 letters he wrote to his mother over this time are overflowing with this yearning: to be a priest, a holy priest and to lead souls to God; we can see his love of God in these letters, his readiness to do anything for God, including the supreme sacrifice of his life: “By now your Callistus is no longer yours. He must be completely the Lord’s, completely dedicated to his service! ... Will my priesthood be short or long? I do not know, but what is important is that I do it well and that when I present myself to the Lord I can say that with his help I have made use of the graces he has given me.”

During his time in Timor, to the thirst he had for holiness he added the ardent desire to sacrifice his life for the salvation of souls. He had a presentiment of his coming martyrdom. He would present himself to the Lord as a priest of just eight months, a year later.

On 18 May 1929, Callistus was ordained a priest at Shiu-Chow (Canton) by Bishop Luigi Versiglia. He was immediately sent to the mission station at Lin-Chow, where he gained the admiration of his Salesian confreres and the Christian faithful for his priestly virtues and apostolic zeal. After seven months of missionary work at Lin-Chow (July 1929 – January 1930), Fr Caravario went up to Shiu-Chow, in the centre of the Vicariate, to accompany Bishop Versiglia who needed to make a pastoral visit to Lin-Chow.

Bishop Luigi Versiglia and Fr Callistus Caravario left on 24 February by train along with two pupils from Don Bosco College who were returning home for the holidays, their two sisters and a catechist. The socio-political situation was turbulent due to guerilla attacks in the territory in China’s south: the bishop had waited some time for better times to make a pastoral visit to Catholics at Lin-Chow, but then went because “if we wait for things to be safe we will never go... No no, woe betide if fear gets the upper hand! Let things be as God wants!” On the 25th they were on their way

by boat along the Pak-kong river. Then a brief stopover at Ling Kong How. By midday they were once again on the river, heading for Li Thau Tzeui.

They were praying the Angelus when suddenly there was wild shouting from the riverbank. A dozen or so men, aiming their rifles, indicated that the boat was to pull ashore. The boatsman was forced to obey. "Whose protection are you travelling under?" the men asked; the boatsman answered: "Nobody's, since this is never asked of the missionaries." Two men jumped aboard, and under the roof of a shelter they discovered the three women whom they wanted to carry away, but Bishop Luigi and Fr Callistus formed a barrier and protected them. The criminals, shouting, beat them with rifle butts, and they collapsed on the ground. The bishop still had the strength to encourage Maria Thong: "Increase your faith", while Fr Callistus was whispering: "Jesus ... Mary!"

The missionaries were bound then dragged into a thicket. One of the bandits said: "We need to destroy the Catholic Church". Bishop Luigi and Fr Callistus understood that the hour had come for witnessing to their faith in Christ. They were calm. They began praying in a loud voice, on their knees, their eyes raised to heaven.

Five rifle shots interrupted their ecstatic praise. The women, in tears, had to follow their aggressors, while the men were forced to leave without looking back.

The martyrs' remains were collected and buried at Shiu-Chow, then disinterred and thrown away. In 1976 Pope Paul VI declared Bishop Versiglia and Fr Caravario to be martyrs; on 15 May 1983 John Paul II beatified them, and on 1 October 2000 proclaimed them saints along with another 120 Chinese martyrs. → "**protomartire**" "**Versiglia, Luigi (santo)**"

car ij mè fieuj

[pms] *np., salutation*. My dear children. • A Piedmontese phrase regularly used by Don Bosco to address either his boys or his Salesians. Also the title of a very useful book by Natale Cerrato: *CAR IJ MÈ FIEUJ miei cari figlioli Il Dialetto Piemontese nella Vita e negli Scritti di Don Bosco*. → **“Don Bosco (santo)” “bogianen” “Gianduia”**

carisma

n. 1. charism 2. spirit of the founder. • In religious language, grace in general as a gift bestowed by God; in Christian theological language, sanctifying grace given to all believers through baptism, or a gift granted a person for the benefit of the community, and hence an attitude of service of others. In this case there is a distinction between natural and supernatural gifts.

While the term goes back to St Paul (cf. 1 Corinthians), one can search in vain for it in Salesian literature until 1977, when Fr Viganò became Rector Major, hence we could also indicate this term as a neologism in Salesian discourse. It came into its own as a result of the Second Vatican Council and in particular the subsequent documentation on consecrated life and the ‘founding charism’ or ‘charism of the founder’, though Vatican II itself spoke rather of the ‘spirit of the founder’, other terms like ‘charism of the founder’ coming later. At this point it became much clearer that as consecrated life is not part of the Church’s very constitution but a result of gifts of the Holy Spirit, there is a distinction between the ‘ecclesial structure’ and the ‘charismatic structure’. Consecrated life, religious life belong to the latter. This is an important distinction in the Church’s life today.

Usage: When we speak of the *carisma salesiano* or Salesian charism, context will decide whether we are speaking about the charism of St Francis de Sales or of Don Bosco, but it is always a

charism that can be lived out by all members of the Salesian Family (be that of St Francis de Sales or Don Bosco). → “**sensus ecclesiae**”
“**vita consacrata**”

carità

np. Charity. • The love that unites human beings to God and among themselves, in the Christian understanding of the term. For Catholics, charity is one of the three theological virtues, and according to St Paul, the greatest of them. Desramaut includes the term among his 100 key words of Salesian spirituality. From the very beginning, from the famous ‘promise of charity’, Don Bosco spoke of the exercise of charity toward one’s neighbour as the purpose of his emerging Society.

Mention should be made here of a very specific use of the word ‘charity’ by Don Bosco, which we now know as the *promise of charity*. → “**promessa di carità**” “**Desramaut, Francis**”

carità pastorale

np. Pastoral charity. • An apostolic impetus that makes us seek souls and serve God alone. (C. 10 SDB Constitutions). Salesian Constitution 10 goes on to describe pastoral charity as ‘characterised by that youthful dynamism which was revealed so strongly in our Founder and at the beginnings of our Society.’

The Charter of Salesian Identity indicates that pastoral charity, which finds its source and model in the Good Shepherd, was a constant inspiration for Don Bosco in his work as an educator and evangeliser, guiding his life, prayer and missionary impulse. (*Charter of Identity*, 24 May 2011). → “**carta d’identità carismatica**”

carta della missione

np. *Carta della Missione della Famiglia Salesiana*. Salesian Mission Statement. • Inspirational document produced in 2000 for the entire

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Salesian Family. From the presentation of the document on 25 November 2000: it offers ‘the orientation and sensitivity of the Groups of the Salesian Family in terms of apostolic mission.’ It calls for a commitment from each of the Family Groups that is characterised as a Salesian commitment.

Usage: One sometimes hears reference to ‘card’, as in ‘Mission card’ or ‘Identity card’, which in the latter case is a separate document. Certainly the first makes little sense in English; the second does make sense (people hold identity cards after all) but the nature of the document is more a ‘charter’ than it is a mere legal document. The Italian *carta* covers a range of possible meanings: card, documents, charter, certificate. → **False Friends “C”**

That said, it is also true that there has been some confusion in translation of *carta* over the years, and we are now saddled with terms that might leave one unsure just which ‘charter’ is being referred to. In the case of the Year 2000 document, it is called the ‘Salesian Mission Statement’. Cf. the following two entries. → **“carta d’identità carismatica” “carta di comunione”**

carta di comunione

np. Carta di comunione nella Famiglia Salesiana 1. Common Identity Card, 2. Salesian Identity Card, 3. Charter of Communion. • On 31 January 1995, the then Rector Major, Fr Egidio Viganò, gave the Salesian Family the ‘Common Identity Card’ (*Carta di Comunione* in its original Italian title), and some years later, his successor, Fr Juan Edmundo Vecchi, gave the Family the ‘Common Mission Statement’. These two documents helped the various groups to deepen their common spirituality and apostolate. The ‘Common Identity Card’ should not be confused with the ‘Charter of Charismatic Identity of the Salesian Family’ announced at the concluding session of the 28th Salesian Family Spirituality Days (January 2012).’

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The Common Identity Card (See previous entry for comment on use of 'card') is a contribution of reflection on the Salesian spirit, presenting 'the fundamental elements which build up unity in Don Bosco's spirit'. The Salesian Family is a vast movement comprising congregations, institutes and associations, both religious and lay, that have grown out of the heart and pastoral experience of Don Bosco's charism. Besides the first groups founded by Don Bosco himself, others have emerged over time which are seen to share a common mission with them: namely, the evangelisation and education of young people, especially the most needy. → **see entries above and below.**

carta d'identità carismatica

np. The full Italian title is *Carta di Identità Carismatica della Famiglia Salesiana di Don Bosco* or Charter of Charismatic Identity of the Salesian Family. • What is described in this Charter, which includes and integrates the two previous ones, is the charismatic identity of the Salesian Family, that is, everything that refers to the mission, spirit, relationships, formation, methods of education and evangelisation. Certainly also the history of the charism, considered in its origins and in its development, is part of identity; in fact, an identity without memory, having no roots, is without a future. For this reason, the Charter gathers the experience of the different Groups of the Family, summarising the identity of the Salesian charism that is the heritage of all. The Charter of Charismatic Identity of the Salesian Family of Don Bosco is dated 31 January 2012. → **see entries above and below.**

Usage: See 'carta della missione' above for comment on terminology used in these various charters. And → **False Friends**
"C"

casa

n. House. • Can. 608: A religious community is to live in a lawfully constituted house, under the authority of a Superior designated according to the norms of law. Understood in canonical terms as a public non-collegial juridical person. Each house is to have at least an oratory, in which the Eucharist is celebrated and reserved, so that it may truly be the centre of the community. Can. 609 §1: A house of a religious institute is established, with the prior written consent of the diocesan Bishop, by the authority competent according to the constitutions.

Usage: The Italian word, but perhaps the English word as well, has broader meaning also of 'home'. It is worthwhile recalling this factor (the 'family' feel of *casa*), since there is a tendency today to speak more often of our *opere*, 'works'. An authoritative commentator on Don Bosco's times, especially on life at the Oratory, A. Caviglia, points out that Don Bosco's Oratory had to be a home, i.e. a family, not just a *collegio* or boarding establishment or school. Note the expression *casa che accoglie...*, 'a home that welcomed', in C. 40.

The various 'Lives' (of young people) that Don Bosco wrote also stress this family atmosphere. It is essential to the Preventive System. (A. Caviglia, *La vita di Besucco francesco...* pp 157–58. → "**comunità**")

casa annessa

np. 1. House attached (to the Oratory), 2. the annex, 3. home attached to the oratory. • The home or hostel or shelter and boarding house (established in 1847 and attached to the Oratory). Don Bosco's preferred name for this boarding house was *Casa annessa all'Oratorio di SFdS*, House Attached to the Oratory'. In 1847, Don Bosco began a work of rehabilitation of youngsters deprived of a place to live, by taking up some more space in the Pinardi House. It began simply as a place from where they could attend school or

go to work in the city. It gradually became a boarding school and was the beginnings of the *convitto-collegio* experience. → “**oratorio**” “**Valdocco**”

casa di beneficenza

np. House of charity. • An example is the *Regia Opera di MendicITÀ Istruita* or the Royal Work for the Education of the Poor, which gave basic education (mainly to girls) in Turin in the 1850s.

The term was in use in Don Bosco’s time, and he often made appeals to existing charitable institutions, be they religious or secular, for financial assistance. But it became crucial in 1879 when Don Bosco was fighting a Leftist Government in order to keep his secondary classes (*ginnasio*) open at the Oratory. The Government looked upon his school as a *ginnasio privato* or private secondary school (with strict regulations regarding teacher certification etc.), whereas Don Bosco wanted to argue it was either a *ginnasio privato gestito da una casa di beneficenza* (private secondary school run by a house of charity) or a *scuola paterna* (or *istituto paterno*) or home school. This would have meant spending less money on teacher qualification. He even presented a petition to the King, *Le scuole di beneficenza dell’Oratorio di S. Francesco di Sales davanti al Consiglio di Stato*. Oratory classes were closed because of his non-compliance and were not re-opened until he complied with the request for teachers who were properly accredited. Don Bosco lost this battle! → “**Don Bosco (santo)**” “**ginnasio**”

Casa Don Bosco

For this → “**Museo Casa Don Bosco**”

Casa Generalizia

np. 1. General House, 2. Generalate. • House belonging to the Father (Mother) General of a religious order. To be distinguished from

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Direzione Generale, though this latter is housed in the *Casa Generalizia*, 'Sacro Cuore', Rome. → "**Casa Madre**" "**Direzione Generale**"

Usage: Note that in English the term covers the whole establishment. In Italian there is a clearer distinction between the *direzione generale* and the *casa generalizia* which tends to be the community as such, including members who do not work in the *Direzione Generale*.

Casa Madre

np. Mother house. • Refers to Valdocco, Turin, whereas occasionally these days the *Casa Generalizia* (Rome) is referred to as the *Casa del Padre*, or the 'Father's house', though this latter term is now more likely to be restricted to being a synonym of Heaven. News of a deceased confrere is often described as him going *alla Casa del Padre*. → "**Casa Generalizia**"

Casa Pinardi

np., proper name. The Pinardi House. • Refers to the beginnings of the Oratory and the famous snatch of conversation recorded by Don Bosco between himself and Pancrazio Soave offering a place for a *laboratorio* instead of an *oratorio* (recorded in the *Memoirs of the Oratory*). It was really a *tettoia* or a shed or lean-to hanging off the back of a building, and eventually Don Bosco bought the entire building. None of the actual Pinardi Shed remains, but its location is designated more or less by the Pinardi chapel at Valdocco. → "**Don Bosco (santo)**" "**memoria salesiana**" "**Valdocco**"

Cascina (Biglione)

np. (Biglione) farmstead. • The term *cascina* refers to a sizeable farmhouse and to the farmlands connected with it. (Source: Lenti, *Don Bosco History and Spirit* Vol 1 p. 34). The *cascina* was a social-agricultural unit usually of moderate size (say, 20 acres), with

one central building that originally housed an extended family. The man who ran the farm and lived with his family in a section of the farmhouse was called a *massaro* (sharecropper). In the case of the Biglione *cascina* at The Becchi, the owners lived in Turin and employed a tenant farmer who lived at the *cascina*. The tenant farmer was termed a *mezzadro* or 'half sharecropper', since according to unwritten Piedmontese law, he worked for half the produce. Francis Bosco was this person at the *Cascina Biglione*. → “**Don Bosco (santo)**” “**casetta (i Becchi)**” “**Don Bosco: History and Spirit**”

casetta (i Becchi)

np. (The Becchi) cottage or small house. • The place where Don Bosco grew up (his home) at The Becchi is referred to in Italian as the *Casetta*. Now turned into a museum. It was not where he was born – almost certainly that was in the Biglione farmstead. But the *Casetta* was a small building nearby that his father bought and refurbished for his family. → “**Don Bosco (santo)**” “**Cascina (Biglione)**” “**i Becchi**”

Usage: In some English-speaking countries we cannot use the term ‘little house’ (which has the connotation of ‘outhouse’) or ‘cottage’ with less savoury meanings.

catechismo

n. 1. catechism lesson, 2. catechism, 3. catechetics. • (1) ‘... this Congregation was just a catechism class’ (Don Bosco, *Cenno Istorico*). Here the term embraces the activities, content of Don Bosco’s particular way of instructing young people to be ‘good Christians and upright citizens’. (2) Summary of religious doctrine often in the form of question and answer. (3) Don Bosco’s very first description of his congregation was of a group of people who gave catechetical instruction or that had that as its prior aim. → “**sistema preventivo**”

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CdA consiglio d'amministrazione

abbrev., np. 1. board of directors, 2. administrative council. • This term has only entered the Salesian lexicon in very recent times, and has been borrowed from the Italian business world of the SRL (the Company Limited in English). In the business context the board is appointed by the shareholders and is responsible for the management of the company and represents the company in relations with third parties (customers, suppliers, etc.). The board makes decisions on matters that are not expressly reserved for the shareholders' meeting by law or the company's bylaws.

This same definition may be broadly applied to many Salesian entities these days that are incorporated or otherwise regarded by society as a business-type enterprise. Very often Mission Offices responsible for collection of and distribution of funds come under this category before the State in which they are located. → **"PDO"**

CDB

abbrev. Volontari Con Don Bosco CDB. Volunteers With Don Bosco CDB. • The CDB are consecrated lay Salesians. They recognise the Rector Major, successor to Don Bosco, as the centre of unity. The group, which has official membership of the Salesian Family, has a Moderator General (*Responsabile Centrale* in Italian) with a Council, and a (Salesian) Ecclesiastical Assistant appointed by the Rector Major. The first group came into existence in 1987 in Venezuela, but there were another three groups in 1991 in Malta, Paraguay and Sicily. They were brought together by Fr Viganò in 1993 at the General House, and for this reason they regard that community as their 'Mother House'. The group is seeking recognition as a Secular Institute. They claim that they draw their charismatic inspiration from Don Bosco's original idea of the 'extern Salesian'. → **"VDB"**
"responsabile (maggiore) (centrale)"

celebret

[1a] *v. celebret*, literally: let him celebrate (mass). • A document from the Bishop or Religious Superior allowing a priest to celebrate Mass.

Cenno storico

np. 1. Historical Outline, 2. Historical Sketch. • Presented in Rome 1874, its full title was *Cenno storico sulla Congregazione di S. Francesco di Sales e relativi schiarimenti* (Historical Note on the Congregation of St. Francis de Sales and certain clarifications). Don Bosco describes the beginnings of the Oratory as developing from the fact that he took over Father Cafasso's catechetical instruction in the room (chapel) adjoining the sacristy of the Church of St Francis. The beginning was with two young adults (in this document, by contrast with the Garelli version in his *Memoirs*) towards the end of 1841. At the same time he was concentrating on young adults who had been released from prison. → “**Cenni Storici**” below.

Cenni Storici

np. 1. Historical outlines, 2. Historical sketches. • Document(s) of an official nature written by Don Bosco, bearing the date 1862, wherein he describes the beginnings of the Oratory and the kind of young people who first drew his attention and his commitment. Don Bosco wrote several *cenni storici* as preambles to major documents, e.g. to the articles of the Constitutions, to applications for both diocesan and pontifical approval of the Congregation. In the 1862 version, Don Bosco describes the beginnings of the Oratory as a response to the situation of young people on the streets, in factories, and in prison – all at risk for want of religious instruction.

Note the need to distinguish from *Cenno storico*.

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centri vocazionali

np. Vocation centres. • Depending on context this term may refer to a centre for religious or priestly discernment or for a more general discernment for young people as to their life direction.

Usage: In English, care must be taken in context to avoid this referring to ‘job preparation’ or ‘vocational training’, a common understanding of ‘vocational’ in general parlance. In Italian, this will be more likely to be referenced as *centro di formazione professionale*, in which case we are talking about “**VET**”. → “**accompagnamento vocazionale**”

Centro Catechistico Salesiano

np. Salesian Catechetical Centre. • Founded in 1939 by the then Rector Major, Fr Peter Ricaldone. → “**Ricaldone, Pietro**”

centro di animazione di tempo libero

Leisure centre. *np.* • Not necessarily the same entity as a youth centre, however. → “**oratorio**”

centro di formazione

np. Education centre. • *Usage:* For translators, the Italian term may be a ‘false friend’. Rarely if ever does it refer to a place for initial or ongoing Salesian religious formation (these are called Study Centres). Instead, the term refers more to what we in English would call ‘education’. However, the term may often be applied to a centre of Salesian formation (or Christian formation) for lay people. One might normally expect *Centro di formazione* to be followed by the adjective *professionale*, or in other words a vocational studies/training centre.

Italian is much more likely to speak of *formazione* where English might use ‘education’, but the terms *formazione* and *educazione* are often interchangeable in Italian. → “**formazione**” **False Friends “E”**

Centro di Studi Don Bosco

proper name. Don Bosco Study Centre. • Founded at the UPS in 1973 as part of the post-conciliar development of a scientific historical study of the Salesian charism. → “**Don Bosco (santo)**” “**UPS**”

centro di studio

np. Study centre. • There is a diversity of structures in the Congregation for Post-novitiate and Theology studies. There is the Salesian centre, either combined with a formation community (the “studentate”) or functioning independently, and there is the non-Salesian centre or the centre for which Salesians share responsibility with others. Many Salesian centres are open to students who do not belong to the Congregation.

Among the various Salesian study centres, pride of place goes to the Salesian Pontifical University for the special mission it carries out at the service of the Church and the Congregation by preparing qualified personnel. → “**studentato**”

centro giovanile

np. Youth centre. • GC21 nos. 121ff.: An environment for older youth (*giovani* as distinct from *ragazzi*), is attentive to their needs, is based very much on group relationships, personal contacts and commitment. It often has a variety of activities like sports, cultural activities.

Usage: Be aware that there is actually a distinction in theory between Oratory and Youth Centre (cf. R. 11, 12) but it rarely applies in practice. There is also, according to GC21, a third term, the combination of Oratory-Youth Centre. This is an environment open to all ages and appropriately managed for each age group. GC21 nos. 121 ff. offer descriptions and definitions of both entities. → “**oratorio**”

CEP

abbrev. Comunità educativa e pastorale CEP or comunità educativo-pastorale educative and pastoral community EPC. • cf. C. 47; GC24, nos. 149–179: the Salesian way of animating, showing leadership in every educational circumstance intended to realise Don Bosco’s mission. It is not a new structure added to other kinds of management and involvement in works or pastoral sectors, nor is it just organisational management or a technique for getting people involved. It is a set of individuals (young people and adults, parents and teachers or educators, religious and lay, representatives from other church and civic institutions and can also include representatives of other religions, men and women of good will) all working together to educate and evangelise young people, especially the poorest of them, in Don Bosco’s style. This set of individuals is one of concentric circles, depending on the degree of shared responsibility individuals have for the mission.

Linguistic note: We see two versions of the Italian above, one where the ‘educativa’ follows the rules of Italian syntax (feminine form) and another, ‘educativo-pastorale’ where the tendency is to follow a morphological rule whereby ‘o’ becomes a linking vowel (following a neo-Latin pattern). The question of compound adjectives in Italian is a vexed linguistic issue, and because of that we should not draw any conclusions about one form having a different meaning to the other. Instead, in English, there seems little sense in adopting an Italian compound adjectival form that is far less common in English (hence ‘pastoral and educative community’ rather than ‘educative-pastoral community’.

→ “**nucleo animatore**”

Ceria, Eugenio

proper name. Eugene Ceria. • An early biographer of St John Bosco. → “**Memorie Biografiche MB**” (early volumes) and the “**Annali**” for which he was responsible.

ceti popolari

np. 1. working classes, 2. ordinary people, 3. poor people in general. • Category of citizens characterised by a particular social and civil condition. ‘Poor people in general’ is the translation used in C. 29, but this needs to be understood in the context of talking about ‘young people who are poor’. Certainly, ‘working class(es)’ would be the more common gloss to be found in Italian documents today (e.g. European Parliament). Don Bosco used other terms like *basso popolo* or lower class, where there was no difficulty in understanding which level of society he intended. → “**ambiente**”

Chávez Villanueva Pascual

proper name. Fr Pascual Chávez Villanueva. • Fr Pascual Chávez Villanueva was elected Rector Major by the 25th General Chapter, 3 April 2002; he was the ninth successor of Don Bosco and the first non-Italian of non-Italian parentage to lead the Congregation (Fr Vecchi was Argentinian but of Italian parentage). → “**Rettor Maggiore**”

Chieri

proper name. Chieri A town and *comune* in the Metropolitan City of Turin, Piedmont (Italy), located about 11 kilometres (7 miles) southeast of Turin, 15 km (9 mi) by rail and 13 km (8 mi) by road. • It would seem impossible to talk about Salesian beginnings without drawing attention to Chieri. In the young John Bosco's life, Chieri and the nearly ten years spent there, was the place and time dedicated to his secondary schooling, and it was while he was in

Chieri that he made some of his major life choices, such as attending the seminary.

So many features of Don Bosco's later life were formed at Chieri. We only need to think of: dreams (a second 'vocational' dream), the Society for a Good Time (ministry among young people), Luigi Comollo, Jonah, learning various trades, intense reading of Latin and Italian classics, self-defence, Fr Borel...

Nor should we overlook the importance of Chieri after Don Bosco's time, including the birth of Blessed Madeleine Morano → **“Don Bosco (santo)” “società d’allegria” “Comollo, Luigi” “Morano, Maddalena (beata)” “luoghi salesiani”**

chierico

n. Cleric. • 1. In the Church's language, a person with responsibility for spiritually guiding the faithful (as opposed to a lay person) 2. In common usage, a young man on the way to the priesthood, having donned the cassock or clerical habit. In Salesian circles the term 'cleric' has generally referred to the second definition rather than the strict canonical sense. Don Bosco's 'clerics' (who were called so even before they became officially clerics in canon law) were often no more than 16 years of age. Even today, Salesians refer to 'clerics' meaning young men in stages of formation leading to priesthood (but they may not be 'clerics' in the strict canonical sense, at least not yet). → **“formazione”**

Usage: Note the abstract noun 'clericalism', which has negative connotations.

cholera asiaticus

np. [la] *cholera asiaticus*, cholera (Asian strain). • An acute infectious disease caused by the vibrio bacterium. Carriers are crucial to the spread of the disease – individuals who are healthy or who have

recovered but carry the bacterium in their intestines. Human faeces carry the bacteria.

The cholera pandemic that struck Turin in the 1850's, summer 1854 to be precise, striking the Borgo Dora in a particularly bad way, was the cholera asiaticus. 1,438 of the 2,533 infected died. The parish in which the Oratory was located lost 53% of its people.

→ **“Conferenza di San Vincenzo de Paoli”**

Like the earlier pandemics, cholera spread from the Ganges delta of India (hence the ‘asiaticus’). It had high fatalities among populations in Asia, Europe, Africa and North America. In 1854, which was considered the worst year, 23,000 people died in Great Britain. Of course, these days we are very much aware of pandemics, especially other ones supposedly of the ‘asiaticus’ variety!

Cimatti, Vincenzo (ven)

proper name. (Ven.) Vincent Cimatti. • Salesian priest, missionary, declared Venerable 21 December 1991.

Vincent Cimatti was a true romagnolo from Faenza and came from a family of saints: of the three children who survived, he is Venerable; his sister, Sister Maria Raffaella of the Congregation of the Hospitaller Sisters of Mercy was beatified on 12 May 1996; Luigi, Salesian brother and missionary in Latin America, died with a reputation for holiness.

Vincent was born in Faenza on 15 July 1879 to Giacomo Cimatti and Rosa Pasi, parents who were reasonably well-off financially. He lost his father when he was just three years old. That was the year that his mother lifted him up in her arms and pointed to Don Bosco who was at the parish church in Faenza: “Vincenzino, look, look at Don Bosco!” Vincent Cimatti kept the memory of this providential encounter alive for the rest of his life.

His great dream was always to go to the missions. This “grace” was one he insistently asked of the Rector Major, Fr Philip Rinaldi,

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today Blessed: “Find me a place in the poorest, most difficult, most abandoned mission. I don't feel right when things are comfortable.” It was finally granted him when he was 46 years old. He was sent as the leader of the expedition to Japan with 5 priests and 3 brothers to found the Salesian mission and work there and worked there for 40 years. He won the hearts of the Japanese with his finesse, his artistic talent (he directed musical concerts with outstanding success) but even more because of his kindness. He reached out to the poorest people, children, the elderly, the sick. He opened orphanages, oratories, technical schools. He set up a publishing house in Tokyo. As versatile as he was, he left many writings on agriculture, pedagogy, lives of saints. 6,138 of his letters have been preserved. He was an extraordinarily productive musician: some 2,000 concerts held in Japan, Manchuria, North and South Korea and around 950 musical compositions including 18 Sung Masses, the first full-blown opera in Japanese – “Hosokawa Grazia” (in three acts) – and 48 operettas.

He opened the first Salesian house in Miyazaki and was its first rector. Three years later he would become the superior of the new vice-province. In 1935, when the Miyazaki-Oita mission was erected as an Apostolic Prefecture, he was appointed Prefect Apostolic with the title of Monsignor.

Finally, when he was 83 years old, he was left completely free of all roles of responsibility. He died as a patriarch on 6 October 1965. “I would like to die here so I can become part of Japanese soil.” His body, re-exhumed in 1977 and found perfectly intact, now lies at rest in the crypt in Chofu. → “**santità salesiana**” “**GIA Giappone**”

CIN

abbrev. CIN China Province. • A Salesian Province in the EAO Region.

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Based in Hong Kong. Includes Salesian presences in Taiwan.

Several other bodies set up within the Province are as follows:

- DBsays (Don Bosco South Asian Youth Services, Hong Kong)
- DBYN (Don Bosco Youth Network, Macau)
- BCF (Hong Kong Don Bosco Charitable Foundation)
- BCF (Macau Don Bosco Charitable Foundation)
- Don Bosco International Youth Care Office (Hong Kong)
- Hong Kong Central Secretariat of Salesian Schools
- Hong Kong Salesian Board of Education

China Province has been responsible for a flourishing of Salesian missionary activity and Provinces – The Philippines, Thailand, Vietnam all developed initially from China. → **“BCF”** **“protomartire”** **“Braga, Carlo (servo di Dio)”** **“Majcen, Andrej (servo di Dio)”**

CGS Cinecircoli Giovanili Socioculturali

abbrev., np. Sociocultural Youth Film Clubs. ● The cultural proposal developed by the Sociocultural Youth Film Clubs is linked in organisational terms to the Salesian Educative and Pastoral Project (SEPP) from which it draws its inspiration, content and essential features.

The CGS is one of the nine non-profit cultural associations recognised nationally by the Italian Ministry of Cultural Heritage and Tourism.

This Salesian tradition linked to the performing arts dates back to Don Bosco himself and his concern for *teatrino*, for which he wrote a set of regulations. The Film Club movement is but a modern expression of this tradition.

CGS was founded formally in 1967 at a time when film was looked upon with a degree of suspicion in Catholic circles generally, but not for the Salesians who saw it as a resource to be exploited for education and evangelisation.

The Salesian connection of the CGS is institutionally ensured by CNOS (see separate entry for CNOS-FAP) and the CIOFS (Centro Italiano Opere Femminili Salesiane) which is under the auspices of the FMA. → **“CNOS-FAP”**, **“teatrino”**, **“PEPS”**

Cinque lustri

proper name. Don Bosco's Early Apostolate. • Clearly, the title *Don Bosco's Early Apostolate* is not a translation of *cinque lustri* (a *lustro* is a 5-year period, so $5 \times 5 = 25$ years). *Cinque Lustri di storia dell'Oratorio salesiano fondato dal sacerdote D. Giovanni Bosco* was written by Fr Giovanni Bonetti and first translated into English under the title *Don Bosco's Early Apostolate* in 1908. It was then republished for the canonisation as *St John Bosco's Early Apostolate*. It has long been out of print. → **“Don Bosco (santo)”** **“cronachette”**

circonscrizione

n. Circumscription. • ‘Normally the circumscriptions of our Society are provinces and vice-provinces, As regards other eventual juridical circumscriptions, their internal structure and representation at the General Chapter will be defined in the decree of erection, in line with Salesian spirit and tradition’ (SDB Constitutions C. 156).

The broader term found in general ecclesiastical usage is ‘ecclesiastical circumscription’, but while in frequent use (e.g. in the *Annuario Pontificio* or in important communications such as Pope Benedict XVI's letter to Chinese Catholics) it is so broad an understanding of limitation that it begs for clearer definition. Ecclesiastical circumscriptions may be territorial or they may be personal. They may be more theological than structural in intent – as for example the definition of a Diocese as *portio populi Dei*, implying a community of people, a Bishop, a presbyterate, but not territory, at least not essentially.

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Circumscriptions can be structural and juridical, or the term might even be used in a broad sense of a communal ecclesiastical grouping. The Salesian C. 156 quoted above indicates the possible creation of circumscriptions other than provinces or vice-provinces. These are called a ‘special circumscription’ in English, (*circoscrizione a statuto speciale* in Italian) and each is determined by the decree which sets it in place. → “**ispettoria**” “**visitatoria**”

CISI

abbrev. Conferenza delle Ispettorie Salesiane di Italia CISI, Conference of Italian Salesian Provinces. → “**conferenza ispettoriale**”

civiltà

np. 1. civilisation, 2. development, 3. advancement, 4. culture, 5. progress • The particular form in which the material, social and spiritual life of a people manifests itself (or possibly more than one people strictly related to one another) – be it for the entire extent of its life or for a particular period of its historical evolution. In the more common and traditional use of the term, it is often a synonym of ‘progress’, by contrast with barbarism, pointing to a degree of perfection in social order, institutions. → “**buon cristiano...**”

Linguistic note: The Italian term *civiltà*, especially as used by Don Bosco (we find it as early as 1848 in his *Il cristiano guidato*), is not easily rendered in English, other than by a now archaic sense of ‘civility’. Today, ‘civility’ is more an individual trait, something akin to urbanity, but the meaning in which we find it still, in Italian, has a more collective, social aspect, ‘civilisation’ then, but even that does not quite do the term justice.

clima di famiglia

np. 1. family atmosphere 2. family spirit. • A Constitutional term (C. 47), synonymous with ‘family spirit’ and descriptive of the educative community. → “**spirito di famiglia**”

CMB

abbrev. Comunità della Missione di Don Bosco CMB, Community of the Mission of Don Bosco. • A Private Association of the Faithful as understood in Canon Law, which gained membership of the Salesian Family in 2010. They describe themselves as a new form of Salesian community made up of lay people: young adults, adults and families who seek to live according to the inspirations of the Gospel, following a Rule of Life. The group has its general headquarters in Bologna at the Salesian Parish of the Sacred Heart. It came into existence in 1988 in formal terms (though founded in 1982 in the Diocese of Bologna by a group of lay people following the intuitions of the Holy Spirit) and was juridically set up in 1994. The group is part of the Salesian Youth Movement in Italy, Madagascar, Burundi, Argentina. Its three key features are unity, charity towards the young and the poor, and living simply in a Salesian family style. → “**famiglia salesiana**”

CNOS-FAP

np. Centro Nazionale Opere Salesiane CNOS, National Centre for Salesian Works. • A Salesian entity with legal status in Italy. The FAP refers to *Formazione e Aggiornamento Professionale* or professional training and updating. → “**formazione professionale**”

coadiutore

n. 1. brother, 2. coadjutor, 3. lay Salesian. • The definitive Regulations printed in 1877 make a clear distinction between a ‘coadjutor’ who might have been simply a domestic, and the Salesian

coadjutor brother. The term ‘coadjutor’ is found for the first time in the register of the names of the pupils at Valdocco in December 1854, where it appears next to the name of the 30-year-old Alessio Peano, but apparently implies nothing of a religious nature. It was a delicate touch on the part of Don Bosco in respect of those whom others used call simply ‘servants’. For Don Bosco, this person was something more, a collaborator. There were coadjutors with vows and those who were simply paid workers, as time went on. It was only in 1883 that GC3 reserved the term officially for lay Salesians.

Usage: ‘coadjutor’ is one of several variants in use in English today. Many English-speaking provinces prefer just ‘brother’; ‘lay brother’ less so. And yet another variant is ‘coadjutor brother’. The question of terminology in this regard was raised at the 3rd General Chapter (1883). The term’s origins are the Latin *Fratres coadiutores*, an ecclesiastical term from earlier times (glossed as Lay Brother in English). It fails to pick up Don Bosco’s clever concept of the true Salesian expressed by the lay dimension. The term ‘Lay Salesian’ (Italian *salesiano-laico*) has gained some currency in recent times and seems more adequate. → “**laico**”

cocca

n. Gang. • The term used around the 1850s, 60s to describe the gangs in Turin and particularly around the Valdocco neighbourhood. Hence the *Cocca Gambero* (Crab Gang), *Cocca Moschino* (the Moschino district was one of the most unruly). → “**Valdocco**”

Cognata, Giuseppe (servo di Dio)

proper name. (Servant of God) Joseph Cognata. • Salesian Bishop. Salesian Bishop. Diocesan Inquiry opened 12 December 2020.

Joseph Cognata was born in Agrigento on 14 October 1885 to Vitale Cognata and Rosa Montana, and demonstrated a wealth of gifts and talents from his childhood days: noble sentiments, a sharp

mind, strong and decisive will, diffusive goodness. These abilities were admirably enhanced by a wise Christian upbringing received largely from his mother, a pious and intelligent, strong, gentle and dynamic woman. He came from a wealthy and prominent family in the city: his grandfather was a senator of the Kingdom and his father a lawyer, unfortunately involved in Freemasonry: a thorn in the very sensitive heart of his son Peppino who offered his life for this, eventually obtaining his repentance at the end of his years. When Peppino Cognata entered the Salesian St Basil's college in Randazzo (Catania) at the age of twelve, Don Bosco's first work in Sicily, his heart was ready to accept the call to the religious and apostolic life among the Salesians; his vocation was strongly opposed by his father and grandfather, and it saw trials and long and painful struggles, but was crowned by joyful success.

Cleric Joseph Cognata made his perpetual profession on 5 May 1908 at San Gregory's in Catania, before the then Rector Major Fr Michael Rua, today Blessed, and in the following year he was ordained priest on 29 August 1909 in Acireale. He had already done brilliantly and gained degrees in Arts and Philosophy, going amongst the youngsters not only as a teacher and assistant but also as a priest filled with zeal, a faithful disciple of St Francis de Sales and an authentic son of Don Bosco. The "charity of Christ" spread from his great and good heart to the youthful world in Sicily and Bronte, in Veneto and in Este in the Marches, at Macerata. His teaching was fruitful and clear: he had classical texts printed with appropriate notes; but above all he formed his young people to piety. He had the gift and art of friendship and it won him sympathy and agreement.

The First World War saw Fr Cognata as a soldier in Palermo, Trapani, Paua. It was in Trapani, dressed as a soldier, that he put down the roots of the Salesian work he was called to run years later, when the war was over. From almost nothing he was able to

build a church dedicated to the Help of Christians; he was zealously committed to the school and oratory. He was the rector of a number of works but even more so a director of souls. From Trapani he was called on to run the college in Randazzo (Catania), then another one in Gualdo Tadino in Umbria and finally was the rector of Sacred Heart in Rome.

Such a light could not remain hidden. At the consistory held on 16 March 1933, Pius XI appointed Fr Joseph Cognata as the bishop of Bova, an especially poor diocese in Calabria that was disadvantaged at every level, human, civil, cultural, religious and spiritual: it was a true “mission” on Italian territory. There were lots of small centres sprinkled throughout the mountains, without roads, water, bread, schools, priests. His episcopal ordination took place on 23 April in the Sacred Heart Basilica in Rome and the ordaining bishop was Salesian Cardinal August Hlond, metropolitan archbishop of Gniezno and Poznań , today Venerable. Co-consecrators were the Salesian bishop of Sutri and Nepi, Luigi Maria Olivares, also Venerable, and the titular bishop of Farsalo and auxiliary in Palermo, Romolo Genuardi.

Along steep paths and mule tracks, Bishop Cognata – who had chosen the Pauline expression “*Caritas Christi urget nos*” as his episcopal motto – wanted, in perfect missionary style, to visit and comfort not only all the villages of the diocese, but also the groups of poor families scattered here and there throughout the most remote and inaccessible places. He was committed humanly and socially, but above all he worked on the spiritual level with courage, ardent charity and with trust in the unfailing help of Providence. A man of faith and prayer, open to the breath of God's Spirit, he gave life to a pious society of generous young people willing to work with courage and joy in the smallest, most remote and abandoned centres. Thus the Congregation of the Salesian Oblates of the Sacred

Heart was born on 8 December 1933. The new Institute, inspired by Providence in the Salesian spirit with a specifically pastoral and missionary purpose in aid of the local Church, grew and developed over a few years with a rich flourishing of vocations, spreading not only through the two dioceses of Bova and Reggio, but also in other areas of Calabria, Sicily and Lazio.

In April 1939, Bishop Cognata was the victim of an unscrupulous plot aimed at covering up the responsibilities of a high exponent of the ruling regime, Baron Alberto Fassini, a wealthy industrialist and generous “benefactor” who was also in close contact with top Roman curial circles. All this was in reaction to closing the mission of the Salesian Oblates of the Sacred Heart in Casal Bruciato (Rome), ending up with the expulsion of three Sisters from the congregation, which Bishop Cognata had been forced to issue because of the serious disturbances that had unfortunately emerged. Summoned by investigators of the Holy Office in the days immediately following the lodging of the complaints, Bishop Cognata was subjected to a summary and already determined preliminary investigation which lasted three long months (during which he remained practically “kidnapped” in Rome) followed the following autumn by his committal to trial and, subsequently, a conviction issued on 20 December 1939. Sentence was read out on 5 January 1940, when he was summoned for that purpose, i.e. without ever having seen his judges, who could have been given the chance to hear him out and “examine” him had such an opportunity been arranged.

Stripped of his episcopal dignity, all his functions suspended, Bishop Cognata returned to the Salesians as a simple religious and was “confined” in faraway Trent, then later transferred to Rovereto and then Castello di Godego in Treviso province. He lived alone and in silence there for many years, painfully accepting what he had been unjustly submitted to, in profound humiliation where his

dignity was concerned, and his honour at stake because of serious accusations. He remained there even after August 1943, after the retraction of the repentant former Sisters, something that could have induced him to come out of silence because of the repeated letters of gratitude the two repentant Sisters wrote after he generously forgave them.

The cross and hope, the certainty of resurrection and life. Bishop Joseph Cognata was restored to the episcopate at Easter 1962 by Pope John XXIII. At the wish of Pope Paul VI he took part in the second, third and fourth sessions of the Second Vatican Council. On 6 August 1963 he was appointed titular bishop of Farsalo. On 29 January 1972 he had the joy of seeing his Institute recognised by the *Decretum Laudis* from the Holy See. He died on 22 July 1972 in Pellaro (Reggio Calabria), the initial headquarters of the Salesian Oblates' missionary activities. His remains lie at rest in the General House of the Oblate Sisters in Tivoli.

The fact remains that after his death, reports of his constant reputation for holiness and signs attributed to his intercession induced the Salesian superiors and the Salesian Oblates to initiate the request for authorisation to introduce his Cause of Beatification. For decades this initiative did not succeed in overcoming difficulties arising from the “still ongoing” sentence of condemnation. Following the petition presented by a group of Catholic Jurists in 2016, which aimed at formally reviewing the process and, in any case, making a formal pronouncement regarding the full and formal rehabilitation of Bishop Cognata, in 2020 Pope Francis “after careful and thoughtful consideration, gave his august consent to the requests of religious and lay people who sought the opening of the Cause of Beatification of His Lordship Bishop Joseph Cognata, S.D.B., Bishop of Bova.” With this consensus, the original status of the law that had been altered by the occurrence of serious

circumstances was restored, a law that had effectively been altered by an unjust sentence, the result of bad faith and deception. A toxic process that had been affecting the spiritual health of the Church for over 80 years was brought to an end.

In the light of the mercy and mystery of the Heart of Christ, Bishop Cognata is an outstanding witness to the power of forgiveness and reconciliation. He demonstrated a great heart and generosity in forgiveness. He was not afraid to forgive those who accused him, slandered him and condemned him. While climbing his own mount Calvary he looked at Christ crucified, source of forgiveness for everyone. He had been courageous in forgiving and consoling. “Rejoice and be glad” (Mt 5:12), Jesus tells those who are persecuted or humiliated for his cause. Bishop Cognata wrote in a Memoir in 1949: “I do not cease to thank the Lord for granting an inner peace, something more extensive or profound than I have ever tasted, and for the tranquillity of a life free from special responsibilities, leaving me to attend properly to my spiritual needs and to the great business of my eternal salvation. And how many consolations the merciful Lord has bestowed on me during these years of salutary penance! *Misericordias Domini in aeternum cantabo!* [I will sing the mercies of the Lord in eternity. Ps 88:2].”
→ “**servo di Dio**” “**santità salesiana**” “**SOSC**” “**decretum laudis**”

collaboratore

n. 1. co-worker, 2. collaborator, 3. colleague, 4. contributor, 5. lay mission partner... • Someone who works together with others to produce something, bring about, in development, carrying out an activity. → “**titoli di appartenenza**”

Usage: Note that ‘collaborator’ still carries negative connotations in some parts of the English-speaking world. It is helpful to look at the forums in Wordreference.com, to realise that *collaboratore* is almost never glossed as ‘collaborator’ in English. ‘Lay mission

partner' (LMP), is in common use among Salesians in the Philippines and its use is growing elsewhere in the English-speaking Salesian world. → **False Friends "C"**

collegio

n. 1. boarding school, 2. college. • The term *collegio* in Italian usage was increasingly applied to educational institutions, including secondary institutions, characterised by pupils and often teachers, too, living under the same roof. This type of college developed during the Counter-Reformation through the work of various Religious Orders and of a specific nature: educating children of the poorer classes, or forming the leadership class, clerics, etc. Don Bosco's use of *collegio* was typical of this. 'The Annex' or 'House Attached' to the Oratory was effectively the beginnings of the *collegio* for Don Bosco. → **"casa annessa"**

Usage: Be aware that in the US, 'college' would be an inaccurate rendition, applying as it does only to a post-secondary institution.

Linguistic note: *collegio* gives rise to *collegializzazione* in Italian, or the process whereby Don Bosco's schools outside Valdocco did their best to copy the Valdocco experience of students and teachers living under the one roof.

colloquio

n. Friendly talk. • In the strictly Salesian sense the *colloquio* is the friendly (and regular) personal chat between the Rector of the community and his members. What Salesians once called the *rendiconto*. Some still use this latter term, including its English gloss, 'manifestation'. → **"rendiconto" "direttore"**

Comini, Elia (servo di Dio)

proper name. (Servant of God) Elias Comini. • Salesian Priest. Diocesan Inquiry opened 3 December 1995, closed 25 November 2001, Positio handed over: 7 May 2009.

Elias Comini was born in Calvenzano, Vergato (Bologna) on 7 May 1910. His parents Claudio Comini, carpenter, and Emma Limoni, seamstress, prepared him for life and educated him in the faith. He was baptised at Calvenzano and made his First Communion and was confirmed at Salvaro di Grizzana. Already from a young age he had shown much interest in the catechism, church ceremonies, and loved singing with his friends in serene and cheerful friendship. The archpriest at Salvaro, Monsignor Fidenzio Mellini, had attended the oratory at Valdocco while serving as a young soldier and had known Don Bosco who had prophesied that he would become a priest. Monsignor Mellini had great esteem for Elias due to his faith, kindness and outstanding intellectual abilities. He urged him to become a son of Don Bosco.

With this in mind he directed him to the Salesian junior seminary in Finale Emilia (Modena) where Elias attended middle and senior secondary school. In 1925 he entered the Salesian novitiate in Castel De' Britti (Bologna) and made his religious profession there on 3 October 1926. From 1926-1928, as a cleric and student of philosophy, he was at the Salesian High School at Valsalice (Turin), where Don Bosco's tomb was at the time. It was there that Elias began his intense spiritual journey, testimony to which is a diary that he kept until his tragic death. These pages reveal a much more profound interior life than might have been discernible from outside. On the vigil of his renewal of vows he wrote: "I am more happy than ever on this day, on the eve of the holocaust that I hope will be pleasing to You. Receive me as an expiatory victim, even though I do not deserve it. If you believe me, give me some reward: forgive me

the sins of my past life; help me to become a saint.” He did his practical training as assistant and teacher at Finale Emilia, Sondrio and Chiari. He then gained an Arts degree at the State University of Milan. On 16 March 1935 he was ordained priest in Brescia. He wrote: “I asked Jesus: death rather than fail in my priestly vocation; and heroic love for souls.” From 1936 to 1941 he taught literature at the San Bernardino aspirantate in Chiari (Brescia) giving excellent proof of his teaching ability and the attention he gave to the young men. From 1941-1944 religious obedience transferred him to the Salesian institute in Treviglio (Bergamo). He embodied Don Bosco's pastoral charity in a particular way as well as the features of Salesian loving-kindness, which he passed on to the youngsters through his friendly character, kindness and with a smile.

The customary gentleness of his demeanour and heroic dedication to the priestly ministry shone through during the short annual summer stays with his mother, who was left alone in Salvaro, and in his adopted parish where the Lord would later ask Fr Elias for the total gift of his life. Some time earlier he had written in his diary: “I always have the thought that I have to die. Who knows! Let's just be the faithful servant ever ready for the call to give an account of our management.” This was the period from June-September 1944 the dreadful time around the Monte Salvaro and Monte Sole area when direct confrontation between German and Allied troops had brought the population to the brink of total destruction. Up until halfway through September 1944, Fr Elias had been helping the elderly parish priest: teaching catechism, leading retreats, celebrating, preaching, encouraging, playing music, singing and getting others to sing to calm down a situation that was getting worse. Then together with an extra assistant who had arrived, a Dehonian priest, Fr Martin Capelli, Fr Elias constantly went out bringing aid, consoling, administering the sacraments, burying the

dead. In some cases he even managed to save people by bringing them to the presbytery.

The triduum of passion for Frs Elias Comini and Martin Capelli began on Friday 29 September. News arrived at the Salvaro parish, full of clandestine refugees, that following a gun battle with partisans, the terrible SS had taken 69 individuals, among whom were some who were dying and in need of comfort. Fr Elias celebrated his final Mass very early that morning; he then ran to help the wounded, find those who had been killed and others who had been arrested.

The two priests were themselves arrested at Creda di Salvaro; used “as pack horses”, they were forced to carry munitions and in the evening were locked in the stables at Pioppe di Salvaro. On Saturday 30 September, Frs Elias and Martin used up all their energy comforting the many men who had been locked away with them. The Prefect Commissioner, Emilio Veggetti (who did not know Fr Martin, but knew Fr Elias very well) managed to obtain freedom for Fr Elias but he replied heroically: “It is all or none!” The two priests continued to pray and console. In the evening they heard one another's confession. The following day, at dusk, the machine gun inexorably wiped out the 46 victims of what would pass into history as the “Massacre of Pioppe di Salvaro”. His body, along with the others who had been killed, was thrown in the River Reno.
→ “**servo di Dio**” “**santità salesiana**”

Comollo, Luigi

proper name. Louis Comollo. • John Bosco's best friend as a boy, whom he met in the 5th year of high school (*Retorica, Ginnasiale* 1833–4). The first biography from Don Bosco's pen is the life of Comollo, whose burial site has been discovered under the sanctuary in the Church in Chieri next to what was the seminary there (now a government school). → “**Chieri**”

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compagnia

n. Sodality. • A traditional religious association, especially in a parish. Was Don Bosco influenced by the *Compagnia di Gesù* (Society of Jesus or Jesuits) in his use of this term? The term ‘company’ reflects the post-Tridentine nomenclature of religious associations. English favours such terms as ‘association’, ‘society’ and ‘sodality’ to express this, and possibly ‘sodality’ was the most common in English-speaking Salesian circles to express the groups encouraged by Don Bosco at his Oratory.

The youth associations sponsored by Don Bosco fall into two main periods, each with its specific context. The earlier associations were created for the boys’ oratory, in response to the needs of the oratory population. The later associations were created for the Home Attached to the Oratory → “**casa annessa**”, with special (but not exclusive) reference to the student community and in response to its spiritual and educational needs. They include the following sodalities or associations: St Aloysius Sodality, the Immaculate Conception Sodality, the Blessed Sacrament Sodality, the St Joseph’s Sodality, the Mutual Aid Society, the Altar Boys Society. There was also the ‘Adjunct’ Conference of St Vincent de Paul. → “**Conferenza di San Vincenzo de Paoli**” “**compagnia**” “**piccolo clero**”

compagno

n. 1. friend, 2. companion. • Those who find they are together with others in particular circumstances, or for a long time in their life, or carrying out the same activity. → “**accompagnamento**”

Usage: While it is nearly always possible to translate *compagno* with ‘companion’, the sense of the term in English can often be simply ‘friend’ or ‘schoolmate’.

comune

n. 1. municipality, 2. district, 3. city, 4. town. • In the Italian legal system the *Comune* or Municipality is the basic territorial and representative body. → “**mandamento**”

comunicazione sociale

np. Social communication. • *Inter Mirifica*, Vatican II, introductory paragraph: ‘Among the wonderful technological discoveries which men of talent, especially in the present era, have made with God’s help, the Church welcomes and promotes with special interest those which have a most direct relation to men’s minds and which have uncovered new avenues of communicating most readily news, views and teachings of every sort. The most important of these inventions are those media which, such as the press, movies, radio, television and the like, can, of their very nature, reach and influence, not only individuals, but the very masses and the whole of human society, and thus can rightly be called the media of social communication.’

A sector which constitutes one of the apostolic priorities of the Salesian mission (cf. C. 43). For Salesians, then, it goes back to the charismatic beginnings of the Congregation, Don Bosco’s work of the oratories, which extended to activities such as the spreading of good literature, theatre, academies, music... and publishing. At one point he said ‘Our publications tend to form an ordered system, broadly encompassing all classes forming human society’ (In his Circular on spreading good literature).

Usage: The Church, since Vatican II, has regularly employed the term ‘Social Communication’ (mostly in its capitalised form) where many others would say just ‘communication(s)’, but given the more profound content in the Church’s understanding of the term, we do well to stay with it in a number of situations. Social Communication as a term also helps cover much of what is intended by an even less familiar term (in English at least), ‘educommunication’.

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Often we find the phrase 'the means of Social Communication' (including in many Church documents). There seems less need to stay with this term – 'means' is probably a calque, a translation of *mezzi*. A better expression is 'Social Communication(s) media'.
→ "SSCS" "settore"

comunità

n. Community. • Community is notoriously difficult to define, as it can be any grouping of human beings in real time and space or virtually, but we clearly make reference here to the charismatic context of Salesian life and action.

A unified body of individuals as in: (a) the Salesian community broadly speaking = the Salesian Society (b) the Salesian community as a local grouping = the religious community (c) a group linked by common policy as in the educative and pastoral community = EPC with Salesian religious community as the animating nucleus.

In the broadest sense of (a) above, C. 2 indicates that "We, the Salesians of Don Bosco (SDB), form a community of the baptised".

By C. 3 it is describing fraternal community as one of the inseparable elements of our consecration.

And then comes an entire section entitled "Sent to the young in communities following Christ". At this point 'community' becomes a structure that allows us to do or make real communion for mission, and to do it in a way that is part of a whole.

The link that unites communion with mission is charism. Salesian community, then, is the practical result of this dynamic communion and mission in the light of Don Bosco's charism.

Given the growth of Don Bosco's charism (and its many vicissitudes as he tried to develop the notion of a community for mission which tried to incorporate a vast movement of peoples, internally, externally committed) we find there are many kinds of Salesian community in a broad sense: religious communities of

consecrated men, women, laity, other communities of lay people (e.g. the Community of the Mission of Don Bosco), communities even of religious and lay persons. And because of these diverse kinds of communities with diverse levels of relationship between them we speak of the Salesian Family on the one hand, but also of local, provincial and world level community on the other. → “**vita comune**”

comunità proposta

np. Live-in community experience. • The term does not have a precise English equivalent, though the closest may be that it is a live-in community experience. It is one form of the aspirantate.

Usage: If used in English it appears in italics. → “**aspirantato**”

comunità virtuale

np. Virtual community. • Social aggregations that emerge from the Internet when enough people carry on public discussions long enough and with sufficient human feeling to form webs of personal relationships in cyberspace. A possible inventor of this term and one of its first proponents was Howard Rheingold, who created one of the first major Internet communities, called ‘The Well’ In his book, *The Virtual Community* (1993).

Rheingold defines virtual communities as social aggregations that emerge from the Internet when enough people carry on public discussions long enough and with sufficient human feeling to form webs of personal relationships in cyberspace. → “**digitalità**”

Linguistic note: ‘virtual community’ is what is known as a blend, a new word whose meanings combine the original meanings of its component words, virtual + community.

confederazione mondiale

np. *Confederazione Mondiale Exallievi/e di Don Bosco*, World Confederation of the Past Pupils of Don Bosco.

Usage: The *exallievi/e* refers to the fact that many Salesian schools or other institutions have female as well as male past pupils. But the FMA also have a separate organisation. • → “**exallievi (di Don Bosco)**” “**EX.FMA**”

conferenza

n. conference. Treccani: *Discorso o lettura tenuti in pubblico su argomenti letterarî, scientifici, artistici e sim., la cui data è generalmente resa nota in anticipo.* (A talk or lecture given in public on some literary, scientific topic or similar, where the date of is usually known in advance) • The meaning given by Treccani is rarely found in English, where ‘conference’ is more likely to refer to the group of people gathered for a series of talks rather than the talk itself. The term is an archaic one in the Salesian context (though might still be used in some formation communities around the world). So, for example, we do not find it in the Constitutions and Regulations, but it appears in Don Bosco's letter 'To the Salesian confreres' which is an appendix to the C&R: “let there be made as well a half-hour’s meditation, or conference be given in the evening, and this should deal with one of the four last things.” “**Conferenze di San Francesco di Sales**”

Conferenza di San Vincenzo de Paoli

np. (Adjunct) Conference of St Vincent de Paul. • The Conferences of St Vincent de Paul were founded in Paris in 1833 by Antoine Frédéric Ozanam and seven companions, and were first established in Turin on 13 May 1850, with Count Carlo Cays of Gilette and Caselette (later a Salesian and a priest) as director. In the summer of 1854 the cholera epidemic reached its high point in Turin, and was

particularly devastating in the Borgo Dora district. On this occasion volunteers from the St Aloysius Sodality and a group of boarders from the House Attached (John Cagliari among them!) joined forces with the local Conference of St Vincent de Paul in caring for the victims of the epidemic. It was a magnificent demonstration of Christian charity and a revelation of what young people could accomplish. (Lenti, *Don Bosco: History and Spirit* Vol 3). In 1857, the 'Adjunct' Conference of St Vincent de Paul absorbed the Mutual Benefit Society, as it also later incorporated within its structure the Conference of St Francis de Sales that had been started in 1854. It should be noted that Don Bosco wanted the Conferences of St Vincent de Paul established in all his oratories (where they absorbed or united forces with local charitable action groups). The official Organisation of the Conferences supported Don Bosco's work generously everywhere. → "**compagnia**"

conferenza ispettoriale

np. Provincial conference. • A group of provinces (term adopted first at the 19th GC). → "**regione**"

Conferenze di San Francesco di Sales

np. Conferences of St Francis de Sales. • The term 'conference' in the present context (in accordance with Italian usage) is taken to mean an address by a speaker to an assembled group of people, usually followed by a discussion. The plural 'conferences' in this connection implies that several such addresses were given, over one or more successive days. The annual Conferences of St Francis de Sales were held on or around the feast of St Francis de Sales (January 29 in those days). Should the feast be shifted to the next Sunday or to some other day, the Conferences would be scheduled accordingly. Occasionally, the Conferences were delayed, even for months, to allow Don Bosco to be present. (Lenti, *Don Bosco: History*

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and Spirit Vol 7). → “**Valdocco**” “**Memorie dal 1841 al 1884-5-6...**”
 “**Don Bosco: History and Spirit**” “”

confratello

np. Confrere. • A member of a confraternity. Also used by religious.
 → “**comunità**” “**vita comune**”

Linguistic note: The English term ‘confrere’ (plural ‘confreres’) has been Anglicised from the French, without accents, and is used in connection with brothers in religious life. The female gender works easily enough in Italian (*consorelle*) but not so easily in English, where a circumlocution (or just ‘sisters’) is preferred.

Confronto

n. 1. Youth gathering (in a Salesian context, capitalised as *Confronto*), 2. debate or discussion, 4. comparison. • In Italian sports language a *confronto* is a competition, but figuratively it applies to an open and balanced discussion on key ideas. We find both those meanings in Salesian usage. The context might suggest ‘competition’ or ‘contest’, but if it is a gathering for discussion and debate, then simply calling it a ‘youth gathering’ may be sufficient. → “**Harambee**”

congregati

n. Associates. • Don Bosco indicated that the *congregati* included: workers, cooperators, collaborators, benefactors. It is obvious that this term had very extensive boundaries for Don Bosco, going beyond the consecrated Religious in his houses. It is now only of historical interest. → “**associati**”

congregazione

np. Congregation. • Was historically a term in broad use (people who congregated, usually for prayer) but now refers mainly to Institutes of Consecrated Life (Congregation with a capital C),

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religious with simple vows (as distinct from Orders with solemn vows). The term also has a different reference historically. For Don Bosco, his 'congregation', at least in the 1850's, was the first suggested meaning, i.e. an association of Christians united with him for the good of the youth of the Oratory. It is also interesting to note that the term 'congregation' in the Restoration schools could mean a gathering of students on Sunday and Holy Days for religious activities. Don Bosco makes references to such 'congregations' in the *Memoirs of the Oratory* when talking about his own schooling in Chieri. Don Bosco began to refer to his congregation initially as a 'kind of congregation' and was unsure what to call its members. He used various terms: allies, associates, benefactors, promoters, cooperators, and these were not gender-exclusive terms, a reality that would give him some difficulty in dealing with Rome.

The 'Congregation of St Francis de Sales' pre-dates the 'Salesian Society', which dates its formal existence to the evening of 18 December 1859. The former might be traced back as far as 1841 in general terms but received ecclesiastical approval by a Decree (Archbishop Fransoni) of 1852. It was a mixed group, a congregation of cooperators. We can say, then, that the 'Congregation of St Francis de Sales' becomes divided into two families in 1859: one bound by vows and living in community (The Salesian Society) and the other, still known as the Union or Congregation of St Francis de Sales, Promoters or Cooperators) as an external group. → "**Società Salesiana**"

consacrazione

np. Consecration. • 1. The act of dedicating something to the divine (church, chapel), 2. God's initiative, through the ministry of the Church, in dedicating someone to His service. In its broadest and almost non-religious sense, 'consecration' means that something is destined for a certain use. In its religious understanding, it used

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usually be seen as a human act – so Fr Rua, for example, established the ‘consecration’ of the Society to the Sacred Heart at the beginning of the 20th century.

Salesians for many years referred to the ‘act of consecration to Mary Help of Christians’, which had its origins in the final year of the First World War when the then Rector Major, Fr Albera, consecrated Don Bosco’s Work to Mary Help of Christians on the 50th anniversary of the opening of the Church (now Basilica) of Mary Help of Christians in Valdocco, Turin. In 1980 the wording of this prayer, recited daily after meditation around the Salesian world, was changed to ‘we entrust ourselves completely to you’ instead of ‘we consecrate...’ This reflects a change particularly after Vatican II, which recognises that it is God who consecrates. → **“affidamento”**
“mistica salesiana”

consigli evangelici

np. 1. evangelical counsels, 2. vows • All Christians are invited to practice the 'Evangelical Counsels' of poverty, chastity and obedience. Religious or lay individuals who make a public statement of wanting to live the Salesian way of life – make promises or vows to follow these evangelical counsels.

The evangelical counsels are closely linked to the way of life of religious communities, because although people have been living the evangelical counsels since the time of Jesus it was not until the development of monastic and mendicant communities that these virtues were professed publicly with the swearing of a vow or promise. Vows of poverty, chastity and obedience are now taken in some form by all formal congregations and orders of religious in the Roman Catholic Church, and the counsels are regarded as the foundation of their conduct and way of life. → **“consacrazione”**
“vita consacrata”

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consigliere scolastico

np. Prefect of Studies (until 1965), but there was also, until about the same date a *Consigliere scolastico e professionale* at the level of the General Council, known in English as the General Councillor for Schools and Technical Schools, though it has to be said that it was usually translated literally as Scholastic and Professional Councillor. Both terms today are deprecated and only of historical interest.

consigliere generale

np. General Councillor. • A member of the group which cooperates with the Rector Major in the animation and government of the Congregation (C. 130). Obviously, a General Councillor belongs to the General Council which comprises (in addition to the Rector Major):

The *Vicar of the Rector Major*,

Sector Councillors: the Councillor for Formation, the Councillor for Youth Ministry, the Councillor for Social Communication, the Councillor for the Missions,

Regional Councillors for: Africa-Madagascar, Central & North Europe, Mediterranean, South Asia, East Asia-Oceania, Interamerica, America South Cone.

Secretary General, though he is not normally referred to as a general councillor.

Not strictly members of the General Council but working directly with it are:

Procurator General

Postulator General.

→ “**regione**” “**Procuratore Generale**” “**Postulatore Generale**”
“**settore**”

consiglio

n. Council. • Expect this term to appear in Salesian literature and parlance in at least the following phrases: *consiglio generale*, *consiglio superiore* or superior council (now out of use), *consiglio ispettoriale* provincial council, *consiglio della casa/della comunità locale* house/community/local council, *consiglio dell'opera* council of the work, *consiglio mondiale* world council – Cooperators. → “**consiglio della casa/comunità**”

consiglio della casa/comunità

np. 1. house council, 2. community council, 3. local council. • Prior to General Chapter 19, this body was called a house chapter. GC19 altered the term to house council. By GC21, a synonym, council of the community, existed side-by-side with house council: sometimes the document used one, sometimes the other.

‘In every local community there shall be a council composed of confreres in perpetual vows and no longer in initial formation, in number proportional to the number of confreres and to the requirements of their activities.’ C. 178.

There appears to be no formal indication regarding this usage. By the time the renewed Constitutions were formally in place after GC22, the official term became local council, but in ordinary conversation, house council has continued until this day, even occasionally creeping into English translations of more recent documents (e.g. AGC 389). We occasionally also find community council rather than council of the community (GC24 no. 123).

One could surmise that the persistence of ‘house council’ is to distinguish the term from other kinds of local council (Salesian Family, Cooperators, EPC). ‘House’ makes it immediately clear that it would refer to the Salesian community. → “**casa**”

consiglio della CEP

np. 1. Council of the EPC, 2. EPC Council. • cf. GC24, nos. 160–161; 171–172: the body which animates and coordinates the implementation of the Educative and Pastoral Plan or Project. Its function is to foster coordination and shared responsibility amongst everybody concerned, as a service of unity for pastoral planning within a Salesian work or the EPCs of the various sectors of more complex works.

If there is only one EPC then there will be a single EPC Council which is also then the Council of the Work. If there are as many EPCs as there are sectors then each has its own council, and there will then be a Council of the Work made up of representatives of EPC Councils. → “**CEP**” “**PEPS**”

consiglio dell’Opera

Council of the work. *np.* • This brings together the religious community (or at least its governing representatives: rector and local council) and the individuals principally sharing responsibility for sectors of activity.

Animated by the same charism and being part of the same mission they take charge of ensuring that the gift and service of the Salesian charism in all its significance is offered in a particular neighbourhood or area. They jointly share the various responsibilities that arise from managing all the sectors of a work, and they meet not only to organise, decide, and govern but also to be formed and create opportunities for reflection. → **see above.**

consulta

n. 1. advisory council, 2. advisory board, 3. consultative body. • A meeting of a number of people for consultation regarding decisions to be taken. In the Salesian context, the advisory council is an administrative group which helps a sector or its department to

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evaluate, research, study, offer guidelines and materials for regular updating. It does not have all the legal ramifications of the *Consiglio d'amministrazione* described above.

Linguistic note: The English translation of the Constitutions (1984) refers to a 'consultant board' to translate *consulta*, but this seems a little odd and possibly determined by wanting to stay close to the actual Italian term. That has led to some mistranslations in the past. → "**curatorium**"

contemplazione

n. Contemplation. • Profound concentration of the mind in meditation on divine or spiritual things. In Catholic theology, the lifting up of the mind above any ordinary way of knowing to a simple and affective knowledge of God. The term appears among Desramaut's 100 words of Salesian spirituality. It can be found in the language of both Francis de Sales and Don Bosco. There is today a renewed understanding of Salesian life as that of the 'contemplative in action'. → "**orazione mentale**" "**meditazione**"

convento

n. Convent. • House where male, female religious belonging to the mendicant orders live. At times the term is used synonymously with 'monastery' which more appropriately indicates a community of monks or nuns. → "**casa**"

Usage: In the Philippines, Japan and elsewhere in Asia, Middle East it is often used in reference to male religious communities (possibly because Franciscan male communities are regularly referred to as convents, hence 'The Conventuals'). In India, a convent school is any English medium school offering elementary education. This would not be the case, for instance, in Australia where a convent school would normally be run by religious women or under the

auspices (since now there are so few of this category) of a women's religious community.

Convertini, Francesco (ven)

proper name. (Ven.) Francis Convertini. • Salesian Priest. Declared Venerable: 20 January 2017.

Francis was born in the Marinelli district near Cisternino (Brindisi) on 29 August 1898. He lost his father when he was just three months old and his mother when he was eleven. He was entrusted to a couple, Vito and Anna Petruzzi, as a shepherd boy and they treated him like their own son.

At 18 he did military service. On the Isonzo Front he experienced the tragic rout of Caporetto and then the experience of the Truppe Altipiani, where on 23 December 1917 he was taken prisoner and interned in a concentration camp at the Masuri Lakes (Poland). When the war ended he was all skin and bones and contracted meningitis. He was not far from death. In 1920, fully recovered, he enlisted with the Guardia di Finanza. He was in Trieste, Pola and finally Turin. Here he had the decisive encounter of his life. He got to know the Salesians and in particular the great biographer of Don Bosco, Fr Angelo Amadei, who became his confessor. The young man fell in love with Don Bosco – who had also lost his father and become a shepherd boy – and decided to become a Salesian, indeed a Salesian missionary.

He was sent to the Cardinal Cagliero Institute in Ivrea which had a good number of missionary aspirants. There the young Convertini saw the best of himself emerge: simplicity, sincerity, readiness to make any sacrifice, constancy. The only great difficulty was schooling, and it would continue to be so despite heroic effort.

In 1927 he was among the missionaries destined for India and received his missionary cross from Blessed Philip Rinaldi, Don Bosco's third successor. In Calcutta the group was picked up by the

great Salesian bishop, Bishop Louis Mathias, and taken to Shillong. Here he did his novitiate and philosophical studies. In this early phase of missionary life, the young Convertini also came to know another figure of the Salesian who, like Fr Amadei before, was decisive for him: Fr Constantine Vendrame, also a Servant of God. He was the best formation textbook for the young missionary. Together they covered many kilometres visiting villages and going into homes to recount the life of Jesus to young and old.

With a bit of a push he finished his theological studies and was ordained priest on 29 June 1935. He was asked to leave Assam and go to Bengal, the huge Salesian province that extended from the Himalayas to the Ganges, from the Brahmaputra to Tibet, and because of its hot and humid climate, known as the “grave of the Europeans”. The diocese, which was very poor, had six million inhabitants between Muslims and Hindus. Only one in a thousand were Catholic. It was a very difficult field, open to the most sublime heroism of self-denial and sacrifice. Fr Convertini gave himself totally to his people. He was the assistant parish priest at Bhorborpara until 1939, at Ranabondo until 1942 and Krishnagar until he died. He never learned the language perfectly, yet he was able to enter into complete harmony with the people who all felt that he was their great friend. As his provincial wrote: “No one in Krishnagar had as many friends as he did, as many spiritual children among the ignorant and the wise, the poor and the rich. He did not give great sermons or talks because he was not able to, but he spoke on a one to one basis and went in among all the families.” He was the only one to have access where no other foreigner could enter. He was constantly on the move from village to village. His means of transport were his bicycle and a horse. But he preferred to put a backpack on his back and go on foot because that way he could meet so many people and speak to them about Christ.

Fr Convertini's life was filled with heroic expressions of charity, penance and his attraction as a man of God who brought "the water of Jesus that saves". He did thousands of baptisms. He stripped himself of everything to give to the poor: even his own clothes, shoes, bed, food. he always slept on the ground. He fasted at length. He was poor to a fault. There is an abundance of supernatural gifts also enriched by sufficiently documented supernatural gifts, which earned him a reputation for holiness even during his lifetime. He belonged to everyone without distinction of religion, caste or social status. He was loved by all. This was seen at his death when a crowd of Christians, Muslims and Hindus flocked to the cathedral. He died on 11 February 1975. His last words were: "My Mother, I have never displeased you in life. Now help me!"

Without doubt, Fr Francis Convertini was a model of Salesian missionary life, an example of true inculturation, a master of the interior life and exceptional self-denial as a pastor. → "**venerabile**" "**santità salesiana**"

convitto

n. 1. boarding school (more generally), 2. Pastoral Institute (in the case of the *Convitto ecclesiastico* of Don Bosco fame. • The term was common in the 19th Century to indicate boarding or residential schools. Don Bosco often uses *ospizio*, also a boarding institution but generally for the underprivileged. The *convitto* developed into a *convitto-collegio* or boarding school, for Don Bosco, within a very few years. The *Convitto Ecclesiastico* was where the newly ordained Don Bosco spent time learning the practical side of his priesthood under the guidance of Fr Cafasso. We would normally call it the 'Pastoral Institute' in English, but often, among Salesians, it is left as a capitalised 'Convitto'. → "**collegio**" "**casa annessa**"

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cooperatore

n. *Cooperatore Salesiano, Salesiano Cooperatore, Salesian Cooperator.* • Member of the association founded directly by Don Bosco, to help him in ‘the work of the oratories’, whose members may be lay or clerical, but who do not take any vow by virtue of their membership.

Usage: The term in English is ‘Salesian Cooperators’ or just ‘Cooperators’. While the change from *Cooperatore Salesiano* to *Salesiano Cooperatore* in Italian appears not to be significant for English, it is more evidently so for Italian, where *Salesiano* is understood in this phrase to be a *n* rather than an adjective. *Cooperatore* then becomes the qualifier. But a similar linguistically consistent argument could follow for English: by rights the term should now be ‘Cooperator-Salesian’ (the hyphen marks the issue a little more, suggesting that ‘Salesian’ is in fact being qualified by ‘Cooperator’ (as it is now in Italian). The perception is not this, of course, so in a sense the ‘problem’ has now been transferred to English! → “**A.SS.CC./ASC¹**”

coordinatore generale

np. Coordinator General. • The term is applied to the world leader of the Salesian Cooperators and in this form as as ‘General Coordinator’, to several other leaders of lay member groups of the Salesian Family (Witnesses to the Resurrection TR, based in Italy, The Disciples, based in India). → **see above for “cooperatore”**

cortile

n. 1. courtyard, 2. playground. • As it functioned at the Oratory: one of Don Bosco’s original creations, an area (probably surrounded by buildings and connected to them large enough to allow a great number of young people to take part in games. Don Bosco occasionally used the term ‘recreation park’ (*giardino di ricreazione*) but only for pragmatic reasons to help outsiders understand. The

typical playground those days was small, too small for Don Bosco's purposes. His concept of recreation made the playground what it was: active, choice, presence of the educators through assistance.

→ “**giardino di ricreazione**”

cor unum et anima una

[la] *np. cor unum et anima una*, Of one heart and mind. • We find the phrase first of all in Don Bosco's introduction to the *Life of St Dominic Savio*. We then find it again in the *Letter from Rome* where he is addressing the problems of the Oratory spirit. Again it appears in his *Spiritual Testament* as a description of the way members of a community should be in unity with their rector. Yet again in Don Bosco's letter *ai soci salesiani* on the approval of the Constitutions and which became the introduction to the Constitutions at the time. It was repeated by General Chapters, especially from GC20 onwards. No surprise then to find the same phrase in the renewed Salesian Constitutions. → “**spirito salesiano**”

costituzioni

n., pl. Constitutions. • Can. 587 §1. To protect more faithfully the vocation and identity of each institute, the fundamental code or constitutions of the institute are to contain, in addition to those elements which are to be preserved in accordance with can. 578, basic norms about the governance of the institute, the discipline of the members, the admission and formation of members, and the proper object of their sacred bonds. The term came into use from the 13th Century. Prior to that it was simply called a 'Rule'.

In the religious literature of the first centuries, the word “rule” (*regula*) means a way of life according to a predetermined model: the lifestyle of monks or of a master of the spiritual life, but above all the life of Christ and his Apostles. Gradually, the “rule” took on a more conventional meaning and applied to a whole set of texts,

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both spiritual and organisational, designed to structure and sustain the life of a community: the Rules of St Basil, of St Benedict, of St Augustine.

In a more recent era (the 16th century), the clerics of the regular life (Jesuits, Theatines) were approved – no longer in virtue of a rule which enjoyed the prestige of the holiness of its author and its many centuries of existence – but rather of a “rule of life” (*formula vitæ, forma vivendi*), which was an expression of the original inspiration and of the spiritual and pastoral experience of a founding core group. Soon, however, these founders moved on to the writing of “constitutions” (*constitutiones*) which developed their charism and its living out in a more systematic and complete way. Then, alongside the constitutions there appeared “rules” (*regulæ*) which explained those basic texts and adapted them to concrete circumstances. That is how, from the 17th century on, the new congregations with simple vows, (Lazarists, Passionists, and later the Oblates of Mary Immaculate and later still the Salesians of Don Bosco) produced “Constitutions and Rules” which were subsequently approved by the Holy See. In the Salesian case, ‘Regulations’ (*Regolamenti*, in Italian), was the term used instead of ‘Rules’. → **“decretum laudis”**

Crespi Croci, Carlo (venerable)

proper name. (Venerable) Charles Crespi Croci. • Salesian Priest. Diocesan Inquiry opened 24 March 2006, closed 7 December 2007. Declared Venerable 23 March 2023.

Carlo was born in Legnano (Milan) on 29 May 1891 to Daniele Crespi and Luisa Croci. He was the third of thirteen children. Like the young John Bosco he was endowed with many gifts by the Lord from the time he was a small boy: intelligence, generosity and willingness. After attending a local school, when he was twelve he met the Salesians at St Ambrose's college in Milan where he

completed his middle school- ing. "When I was studying at the college," he recalled "the Blessed Virgin showed me a revealing dream: I saw myself dressed as a priest with a long beard in an old pulpit preaching in front of many people. But the pulpit did not seem to be in a church. It was in a hut ..."

In 1903 Carlo went to Valsalice in Turin to do his matriculation studies and felt that he was called to Salesian life. He made his novitiate at Foglizzo. On 8 September 1907 he made his first religious profession and his perpetual profession followed in 1910. He began studying philosophy and theology at Valsalice; at the same time he was teaching natural sciences, mathematics and music. He was ordained priest in 1917. When at the University of Padua he discovered a then unknown micro-organism, arousing the interests of scientists. He received his doctorate in natural sciences in 1921 followed by a diploma in music.

In 1923, pursuing the way mapped out for him by the Blessed Virgin, Carlo left for the missions in Ecuador. He disembarked in Guayaquil then headed for Quito; immediately afterwards he went to Cuenca where he remained for the rest of his life. There he began his enormous work for the poor: he had electricity (light) installed at Macas, opened an agricultural school at Yanuncay, getting machinery and specialised personnel to come from Italy. This way he succeeded in opening many other workshops, setting up the first school of arts and trades, later recognised as the Salesian Polytechnic University. At Yanuncay he provided lodgings for the novices and in 1940 also opened the Faculty of Education, becoming its first rector. He also set up the Cornelio Merchán primary school for very poor children. He opened a college of Oriental Studies for providing the necessary formation for Salesians destined to work in Ecuador's eastern regions. He founded the Carlo Crespi museum, filled with scientific exhibits and recognised outside the

Americas. Father Crespi seemed to appear everywhere: he was a man who never rested! During the day he was running and financing his works and at night he continued with work that had been left incomplete. Day and night, people without resources flocked to him in endless queues: he would put his hand into the large pockets of his cassock and money would magically appear. Generations of people have followed over time, benefiting from the generous and tender heart of this priest who sowed the seeds of schools, sports grounds, refectories for poor children.

He spread devotion to Mary Help of Christians with all his strength, spending some of his time in the shrine by that same name. His confessional, especially in the latter years of his life, was crowded, and people began to spontaneously call him "Saint Carlo Crespi". He was always among the poor: on Sunday afternoons he taught catechism to street children, giving them their daily bread in addition to entertainment, He organised dressmaking workshops for the poor girls of the city. He received many honours among which: the Gold Medal of Merit from the President of the Ecuadorian Republic; Honorary Canon of the Cathedral in Cuenca; the Gold Medal of Educational Merit from the Minister of education; a Commendation from the Italian Republic; a citation stating that he was "The most famous inhabitant of Cuenca in the 20th Century"; a post mortem Honoris Causa doctorate from the Salesian Polytechnic University.

Underlying his immense work and manifold activities was the will to imitate Christ in his preferential love for the poor, in the way he approached the little ones, in his concern for sinners, forgetfulness of self and with great humility, reflected in the simplicity of his gestures.

As the years passed, his scientific and academic interests waned and what became more predominant was his dedication to poor

and abandoned youngsters. His humility could be seen from the worn out clothes he wore, the broken shoes and his frugal meals, his modest bedroom with only a wooden bed. The very many recognitions he received for his work in scientific, artistic and cultural fields were all for the benefit of the poor: "Your Excellency," he replied when given the title of Honorary Canon, "Father Crespi is not looking for medals but bread, rice, sugar for his poor children." He was a man of high culture in the scientific field but also in history and archaeology, and in cultural fields such as music, and as a pianist. He distinguished himself as a confessor by his simple style, but one full of humanity, goodness and tenderness: the true face of God's merciful love. He even heard confessions for 16 hours at a stretch without eating anything. He left as a testament that he loved Mary Help of Christians and poor children very much.

Carlo Crespi Croci is remembered for his daily and continuous movements between the confessional and the altar, between the sanctuary and the school, with a child's smile on his lips, his lively eyes dancing merrily, the fingers of his right hand fingering an old rosary. A life of praise to God and loving surrender to his neighbour, a contemplative in action, a monk of God in the midst of a sinful people. At the age of ninety he was a man with a child's heart; a man of typically evangelical contrasts: he revealed Providence in his smallness, Wisdom in his naivety, Goodness in his firmness, Mercy in his ability to create a wonderful world of values from nothing. He was able to convert his talents and abilities as a professional musician brought up in the European classical tradition, into the simplicity and culture of the native peoples. He then went from being attuned to the deeply sentimental music of the people and the motifs dear to simple people, to listening for hours on end to their miseries, life's disagreements, the discordant notes of sin and habitual passion. He swapped his music for the confessional, his

musical scales for the range of human miseries. Another conversion deserves to be remembered too: from the youthful vocation and the first period of his missionary life dedicated, in obedience to the directives of his superiors, to studies and research in the scientific field, to a passion of service and dedication to the needy.

He loved the people of Cuenca and was loved by them, venerated as a saint: he loved the people who were important for their culture, the children for their innocence and goodness, the poor for being friends of Christ. He organised a festive oratory for the children, a school for the older ones with around 1,500 pupils. He founded a theatre and a museum that was prestigious for its cultural and scientific value. The city of Cuenca and Father Crespi became synonymous over time: he came to this Ecuadorian city on 24 April 1923 and remained there until his death: some 60 years! The “miracle of Father Crespi” is the result of his boundless trust in Providence, even at an hour of trial: like in 1962 when flames quickly devoured the great institute he had built through so many sacrifices. He arrived at the end of his long and laborious life loved and venerated like a biblical patriarch. Many believed he was of aristocratic origins, the son of a Count, but with a look of faith and holy shrewdness he would say: “We are all children of God. This is the best title!”

He remained with the children till the end of his life, privileging the work and spirit of the Salesian oratory which he considered to be Don Bosco's smartest, most beautiful work, the one that gave the most satisfaction: the oratory alive with its games, biblical films, comics, adventures, formation through catechism classes, and remembered and loved for its joyful, fraternal celebrations. And Father Crespi in the midst of his youngsters with his legendary little bell to give orders, shouting but always with a fatherly and understanding look. The city of Cuenca where he died on 30 April 1982, venerates him and admires him as a relic of holiness and

wisdom. For the people of this city in Ecuador he was guide, father, adviser, confessor and illustrious son. → “**venerabile**” “**santità salesiana**”

Cristologia salesiana

np. Salesian Christology. • A term first coined by Fr Pascual Chávez. → “**Chávez Villanueva Pascual**”

criterio oratoriano

np. Oratory criterion. • Fundamental criterion (or criteria in plural) drawn from the Oratory experience and codified in C. 40. From this we also get *cuore oratoriano* or oratorian heart, a part of common Salesian parlance since Fr Viganò or more correctly since GC21 (but still Fr Viganò speaking). → “**oratorio**” “**Valdocco**”

Criteri e norme di discernimento vocazionale salesiana

proper name. Criteria and norms for Salesian vocational discernment. • A complement to the normative text, 'Formation of the Salesians of Don Bosco. Principles and Norms (2000).' → “**formazione**”

cronaca della casa

np. House chronicle. • In the *Biographical Memoirs* we find a conference by Don Bosco to Rectors on 2nd Feb 1876, where he recommends the keeping of a chronicle in each House. A chronicle is a record produced at or near the time of the event. Not to be confused with ‘memoir’, a record produced by an eyewitness at times long after the event. → “**Crònichetta**”

cronachette

n. Chronicles. • Initially there had indeed been sporadic recording activity by some Salesians, such as Seminarians Giovanni Bonetti and Domenico Ruffino, who almost immediately upon joining Don

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Bosco undertook to record some of master' s words and deeds, especially if they had a semblance of the "extraordinary."

Not long thereafter, aware of the importance of the initiative, a whole group of Don Bosco's disciples, probably at Father Michael Rua's suggestion, formed a standing "Committee" whose task would be to record and hand down what they heard and saw of Don Bosco.

During the first period of recording activity (1861–1864), of the fourteen Committee members only Ruffino and Bonetti produced sustained chronicles which have come down to us.

It appears that the Committee was for all practical purposes defunct when Father Giovanni Battista Lemoyne (who had joined in 1864 and succeeded Ruffino as director at Lanzo on the latter's death in 1865) urged Father Rua to take some action. Father Rua himself chronicled events of the years 1867-1869; but it seems that no action was taken until 1875. We owe it to Frs Giulio Barberis and Gioachino Berto that extensive records of Don Bosco's words and deeds for this period have come down to us. Barberis's chronicle was known as the Crònichetta or little chronicle. → “**Crònichetta**”

Although Barberis, Berto, Bonetti, and others continued to record events and words of Don Bosco, systematic recording activity suffered a lull in the early 1880s. It experienced a vigorous resurgence with the appointment of Father Giovanni Battista Lemoyne and of Seminarian Carlo Maria Viglietti as general secretary of the Society and as personal secretary (valet) to Don Bosco, respectively. Continuously at Don Bosco's side, taken together (and not without the contribution of other Salesians), they left us a sustained account of Don Bosco's activities during his last years (1884-1888).

(Notes taken from Lenti's *Saint with a Human Face: Don Bosco in Father Giulio Barberis' Original Chronicle*).

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Usage: The term is both general and particular, in other words it covers a range of eyewitness accounts of Don Bosco's life and activity, e.g. the *Ricordi di gabinetto*, a small diary-cum-notebook from 1846, used in part by Lemoyne during his seminary days, and used again for diary jottings nearly forty years later! It is a small-format notebook of 402 pages. As he often accompanied Don Bosco on slow walks around the Oratory grounds, Lemoyne committed to memory and later jotted down in his notebook the rambling recollections of the saint. These original notes record, among other things, Don Bosco's final encounter with the dog Grigio at Bordighera in 1883(!), details of his troubles with Archbishop Gastaldi, his sleeping schedule during his active years, the direction he wished to impart to the Salesian Cooperators, etc. data nowhere else attested.

The term also refers to specific items, e.g. Barberis' Crònichetta (Note the difference in spelling, however – crònichetta with an 'i'). See below, and → **“fondo Don Bosco”**

Crònichetta

n., proper name Little chronicle. • When we speak of ‘chronicles’ in the present context we are referring to contemporary written reports authored by Salesians close to Don Bosco who witnessed what he said or did. This initiative was no haphazard effort by some individual; on the contrary, it originated out of a common consciousness and concern. *Don Bosco: History and Spirit* (Vol 1). The hand-written ‘Little Chronicle’ *Crònichetta*, is Barberis’ most important record. It is a collection of reports dated from May 10, 1875, to June 7, 1879. With the exception of a few inserted items (in other hands,) it is wholly in Barberis’ own hand. It is, however, as he himself states and as is generally evident from the text, a good copy produced from original notes (not extant,) surely aided by memory and perhaps also by other people’s reports. → **“cronachette”**

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cronistoria

n. 1. Chronicles of the Institute of the Daughters of Mary Help of Christians, 2. chronicle, 3. historical narrative. • The history and spirit of the Salesian Sisters as recorded in the earliest historical documents, 1828–1888. The term is more often left untranslated as *Cronistoria*. → “**cronachette**”

CSJ

abbrev. Caritas Sisters of Jesus. • ‘Our Congregation was founded through the work of evangelising the Salesian missionaries that arrived in Japan in 1936 and it was born in Miyazaki in 1937 as a female religious institute, to which the name [*Caritas*] was given by Antonio Cavoli, which means [God’s free love that is offered without boundaries]. In the name of the Congregation, they have echoed the Rector Major’s farewell speech (then Fr Rinaldi) to the missionaries sent to Japan, where despite social civilisation being at a high level, knowledge of *Caritas* as taught by Jesus Christ was missing. [*Caritas* as a unique means to instil ourselves in the souls of these people].’

The sisters, in 15 nations, strive to spread [*Caritas*], the merciful love of God. Following this international expansion, in 1998 the Congregation was recognised as a Pontifical Institute, in 2008 the Generalate was transferred to Rome, and in 2009 the name was changed from [*Caritas Sisters of Miyazaki*] to [*Caritas Sisters of Jesus*] which better expresses the charism.

It may well be asked why we leave 'caritas' in its Latin form and not translate it as 'charity', e.g. the Sisters of Charity of Jesus. In Fr Cavoli's *Memoirs* (Fr Antony Cavoli founded the Congregation), he says, “The reason why I did not translate the word ‘Caritas’ was because in Japan, a non-Christian country, there is no word in the language that renders it exactly.” → “**famiglia salesiana**”

CSMA

abbrev. Congregation of St Michael the Archangel, Michaelites
 • Religious Congregation of Pontifical Right founded by Blessed Bronislaus Markiewicz in Poland in 1921; member group of the Salesian Family. The spirituality of this religious family is summed up in two sentences: One who is like God! – Work and Temperance.

The first motto points to God as the only meaning in life. The second expresses the charism and style of life of the Michaelites. The Religious Congregation of St Michael the Archangel realises its calling through temperance, understood as freedom from any interior or exterior conditioning. Another element that characterises the Michaelites' activity is work: spiritual, intellectual, manual. The Michaelites show a predilection for pastoral work for the young and for children, be it in parishes or in works for the orphaned and abandoned. As well as parishes, the Michaelites exercise their charism in popular missions, retreats, publishing activities, looking after priestly and religious vocations, running a number of Shrines.
 → **“famiglia salesiana” “lavoro e temperanza”**

CSSMA

abbrev. Congregation of the Sisters of St Michael the Archangel, Michaelites (Zgromadzenie Sióstr św. Michała Archanioła) • A religious institute in which the sisters combine the attitude of contemplative praise of God with active apostolic love carried out in educational, catechetical, charitable and social work, in parish pastoral work and missions.

Founders: Blessed Bronislaus Markiewicz and Servant of God Mother Anna Kaworek. → **“famiglia salesiana” “Markiewicz, Bronisław (beato)”**

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culto

n. (Depending on context, and when used as a noun): cult, worship, even religion. • The term (as a noun) becomes particularly important in the context of the Causes of Saints. For example, in the Vatican Instruction *Sanctorum Mater*, we find the following:

Art. 117 - §1. In accordance with the dispositions of Pope Urban VIII, it is prohibited for a Servant of God to be an object of public ecclesiastical cult without the previous authorization of the Holy See.

At the closing of the Inquiry process for a Servant of God, there needs to be a “Declaration on the Absence of Cult”, that is, the declaration which attests to the fact that the Decrees of Urban VIII have been observed.

Usage: 'Cult' also has negative connotations, hence the Alert! tag above. When we use it in Salesian discourse, we are almost always using it in its ecclesial sense as described above. → “**servo di Dio**”

curatorium

[la] *n.* Curatorium. A governing board elected or appointed to direct the policies of an educational institution. • In Salesian usage the *curatori* (board of curators) are provincials from provinces which share responsibility for a studentate (e.g. of theology). The purpose is to define rights and duties of provinces, the role of the local provincial and the areas and forms of collaboration. → “**DBCS Don Bosco Center of Studies**”

Czartoryski, Augustus (Beato)

proper name. Blessed August Czartoryski. • Declared Venerable: 1 December 1978. Beatified: 25 April 2004. Liturgical Celebration: 2 August.

August Czartoryski was born in Paris on 2 August 1858, in exile. Thirty years earlier his noble lineage, very much bound up with the

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history and dynastic concerns of Poland, had migrated to France. From there, and more precisely from Lambert Palace on the banks of the Seine, they were extensively active among Polish nationals and diplomatic circles in Europe in an effort to restore their homeland's unity which had been torn apart by the three great Powers since 1795. Prince Adam Czartoryski, a political being and a warrior, had handed over the reins of the family, as well as the patriotic activity, to Prince Ladislaus, who had married Princess Maria Amparo, daughter of Spanish Queen Maria Cristina and Duke Rianzare. Ladislaus and Maria were August's parents. As the eldest son of the family, he was seen as the reference point for all those who dreamed of Poland's rebirth after the third dismemberment. But God's plans were different.

When he was six years old his mother died of tuberculosis: she would pass this disease on to her son. When the first symptoms showed up, a long and forced pilgrimage in search of health began for August, but he would never regain it: Italy, Switzerland, Egypt, Spain were the main 'stopover' points in these wanderings. Yet health was not the main aim of his search: In his youthful soul there was another, much more precious quest, the search for a vocation. It did not take him long to understand that he was not made for life in the royal court. Writing to his father when he was twenty, and alluding to the worldly festivities he was forced to be involved with, he said among other things: "I confess that I am tired of all this. They are useless amusements that distress me. I find it annoying to be obliged to make acquaintances at so many banquets."

Joseph Kalinowski, his tutor, had a powerful influence on the young prince. He had had the experience of ten years of forced labour in Siberia, would become a disalced Carmelite and would be canonised by John Paul II in 1991. He was Czartoryski's tutor for only three years (1874–1877), but he left his mark. He got him to

understand that the personalities he should look to to guide him in his vocational search were especially St Aloysius Gonzaga and his compatriot St Stanislaus Kostka. He was enthusiastic about the latter's motto: *Ad maiora natus sum*. "The Life of St Aloysius by Fr Cepari that I had sent to me from Italy," Kalinowski later wrote, "had a decided effect on August's spiritual progress and opened up the way to an easier union with God."

The decisive event was when he met Don Bosco. August was 25 years old when he got to know him for the first time. This happened in Paris at Lambert Palace, where the founder of the Salesians celebrated Mass in the family oratory. The servers at the altar were Prince Ladislaus and August. "I have wanted to make your acquaintance for a long time!" Don Bosco told August. From that day on, August saw the holy educator as the father of his soul and arbiter of his future. Don Bosco had become the point of reference for the young man's vocational discernment. Just the same, Don Bosco was always cautious about accepting the prince into the Congregation. It was the Pope, Leo XIII, who personally resolved all doubts. Having discovered what August's wish was, the Pope concluded: "Tell Don Bosco that it is the Pope's wish that you be received among the Salesians." "Well then, my dear friend," Don Bosco immediately replied "I accept you. From now on you are part of our Society and I want you to belong to it until death."

At the end of June 1887, after renouncing everything in favour of his brothers, young August was sent to San Benigno Canavese for a brief period of aspirantate before beginning his novitiate the same year under the guidance of novice master Fr Giulio Barberis. August had so many habits that had to be changed: timetable, food, common life ... He also had to fight against attempts by the family who were not resigned to his choice. His father came to visit him and tried to dissuade him. But August would not let himself be won over by that.

On 24 November 1887 he was clothed as a religious by Don Bosco in the Basilica of Mary Help of Christians. "Courage, my prince," the saint whispered in his ear. "Today we have won a magnificent victory. But I can also tell you with great joy that the day will come when you will be a priest and by God's will you will do much good for your homeland." Don Bosco died two months later, and Prince Czartoryski, kneeling at his tomb at Valsalice, would profess his vows and become a Salesian.

At that time, Fr Andrew Beltrami was completing his studies at Valsalice in view of the same goal, and he struck up a deep friendship with August: they studied foreign languages together and helped one another to climb to the heights of sanctity. When August's illness worsened, the superiors asked Andrew to spend time with him and help him. They spent the summer holidays together in the Salesian institutes at Lanzo, Penango in Asti, Alassio ... August was a guardian angel for Andrew, a teacher and heroic example of holiness. Andrew Beltrami, today Venerable, would say of him: "I looked after a saint."

His illness was such that August was sent to the Ligurian coast and here he did his theological studies. The course of the illness made the family's attempts more insistent, and they also resorted to pressure from the doctors. To Cardinal Parocchi, who was asked to use his influence to snatch him away from Salesian life, he wrote: "In complete freedom I wanted to take my vows, and I did so with great joy in my heart. From that day on, living in the Congregation, I have enjoyed great peace of mind, and I thank the Lord for having made the Salesian Society known to me and for having called me to live in it."

Prepared by suffering, he was ordained priest on 2 April 1892 at San Remo by Bishop Tommaso Reggio, the bishop of Ventimiglia. Prince Ladislaus and Aunt Isa were not part of the ordination. Fr

August's priestly life lasted barely a year, spent in Alassio in a room that looked over the courtyard where the boys were. He died at Alassio on the evening of Saturday 8 April 1893, during the Easter Octave, seated on the same chair that had already been used for Don Bosco. "What a beautiful Easter!" he had said on Monday to the confrere who was helping him, without imagining that he would be celebrating the last day of the octave in Paradise. He was thirty-five years old and had been a Salesian for five years. On the holy card for his First Mass he had written: "For a day in your courts is better than a thousand elsewhere. Happy are those who live in your house, ever singing your praise" (Psalm 84). His body was taken to Poland and buried in the crypt in the parish church at Sieniawa, beside the family tombs. It was where August had made his First Communion. Later his remains were moved to the Salesian church in Przemyśl, where they still lie today.

August Czartoryski, the young prince, had developed an effective way to discern the divine plan in his regard. He placed before God in prayer all the questions and concerns he had, and then in a spirit of obedience he followed the advice of his spiritual guides. Thus he came to an understanding of his vocation to undertake a life of poverty to serve the little ones. This same approach allowed him, during his life, to fulfil the choices he had made, so that today it can be said that he carried out the plans of Divine Providence heroically. → "**beatificazione**"

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D

da Costa, Alexandrina Maria (beata)

proper name. (Blessed) Alexandrina Maria da Costa. • Lay woman. Declared Venerable: 21 December 1995. Beatified: 25 April 2004. Liturgical Celebration: 13 October. • Alexandrina was born in Balasar, in the province of Oporto and archdiocese of Braga (Portugal), on 30 March 1904 and was baptised on 2 April that year, Holy Saturday. She was brought up in the faith by her mother, along with her sister Deolinda. Alexandrina remained in the family until she turned seven and was then sent to Póvoa do Varzim to board with the family of a carpenter so she could attend the primary school that Balasar lacked. There she made her First Communion in 1911 and the following year received the sacrament of Confirmation from the bishop of Oporto.

Eighteen months later she returned to Balasar and went to live with her mother and sister in the “Calvario” area where she would remain until her death. She began to work in the fields, given her strong constitution: she kept ahead of the men and earned as much as they did. She was a lively young girl: endowed with a happy and communicative temperament, she was much loved by her friends. When twelve years of age she fell sick: a serious infection, perhaps a form of intestinal fever brought on by typhoid, and it brought her to the brink of death. She overcame this immediate danger, but this episode would affect her physique forever.

She was fourteen when a decisive event occurred in her life. It was Holy Saturday 1918. That day she, her sister Deolinda and another girl, an apprentice, were busy about their work sewing, when they saw three men trying to get into their room. They

succeeded despite the doors being locked. Alexandrina, to save her purity now under threat, did not hesitate to throw herself out the window which was four metres above ground. The consequences were terrible, even though not immediate. In fact the various visits to doctors that she subsequently had to make diagnosed with ever greater clarity that the situation was irreversible. Until she turned nineteen she was still able to drag herself to church, all shrivelled up, where she would gladly spend time much to the amazement of the people. Then the paralysis progressed even more, and the pain was terrible, she lost all mobility and became completely paralysed. It was 14 April 1925 when Alexandrina took to her bed and never rose from it for the remaining thirty years of her life.

She wanted to recover, promising that if she was cured, she would become a missionary. But once she understood that suffering was her vocation she promptly embraced it. She used say: "Our Lady gave me an even greater grace. First resignation, then complete conformity to God's will, and finally the desire to suffer." The first of the mystical phenomena go back to this period, when Alexandrina began a life of great union with Jesus in the Tabernacles with Mary Most Holy. One day when she was alone, this thought suddenly came to her: "Jesus, you are a prisoner in the Tabernacle and I too am in my bed through your will. Let us do this together." From then on her first mission began: to be like a Tabernacle lamp. She spent her nights on mental pilgrimage from Tabernacle to Tabernacle. At every Mass she offered herself to the Eternal Father as a victim for sinners, together with Jesus and according to his intentions.

From 1934, at the invitation of Jesuit Father Mariano Pinho, who was her spiritual director until 1941, Alexandrina wrote down what Jesus told her from time to time.

In 1936, at Jesus' command, she asked the Holy Father through Father Pinho, to consecrate the world to the Immaculate Heart of

Mary. She renewed this petition often until 1941 when the Holy See questioned the archbishop of Braga three times about Alexandrina.

Her love for suffering grew ever more in her as her vocation as a victim gradually became clearer to her. She made a vow to always do what was the most perfect thing to do. From Friday 3 October 1938 to 24 March 1942, or 182 times, she experienced the sufferings of the Passion every Friday. Overcoming her habitual state of paralysis Alexandrina got out of bed and with movements and gestures accompanied by anguishing pain, she followed the different stages of the Way of the Cross for three and a half hours. "Love, suffer, make reparation" was the programme the Lord pointed out to her.

On 31 October 1942 Pius XII consecrated the world to the Immaculate Heart of Mary through a message transmitted at Fatima in Portuguese. He renewed it in Rome in St Peter's Basilica on 8 December the same year. From 27 March 1942 onwards, Alexandrina ceased taking nourishment, living only from the Eucharist. In 1943 her absolute fast and anuresis were strictly controlled for forty days and nights by worthy doctors at the Foce del Douro hospital in Oporto.

In 1944 her new spiritual director, Salesian Father Umberto Maria Pasquale, encouraged Alexandrina to continue to dictate her diary, given the spiritual heights she had reached; she did this in a spirit of obedience until her death. Also during 1944 Alexandrina enrolled in the Salesian Cooperators. She wanted to place her Cooperator certificate "in a place where she could always have it in sight" so she could cooperate through her pain and with her prayers in the salvation of souls, especially of the young. She prayed and suffered for the sanctification of Cooperators throughout the world.

Despite her suffering she continued to show interest in acting on behalf of the poor, the spiritual good of the parishioners and many

other people who sought her out. She promoted triduums, the forty hour devotion, and Lenten practices in her parish. Especially in the last years of her life, many people sought her out, coming from far away, attracted by her reputation for holiness; many attributed their conversion to her advice.

In 1950 Alexandrina celebrated her 25th year of immobility. On 7 January 1955 Jesus told her that this would be the year of her death. On 12 October she wanted to receive the Anointing of the sick. On 13 October, the anniversary of the Our Lady's last apparition at Fatima, she was heard to exclaim: "I am happy because I am going to Heaven." She died at 7.30 p.m. In the afternoon of 15 October flower beds in Oporto were empty of white roses – they had all been sold. A floral tribute to Alexandrina who had been the white rose of Jesus.

In 1978 her remains were moved from the cemetery in Balasar to the parish church and her body lies there today in a side chapel. We can read the words she wanted on her tomb: "Sinners, if my body's ashes can be useful for your salvation, come near, walk over them, and trample on them till they disappear. But never sin again; no longer offend our Jesus!" This is the summary of her life spent exclusively for the salvation of souls. → "**santità salesiana**" "**beatificazione**"

da mihi animas cetera tolle

[la] *vp. da mihi animas cetera tolle*. Give me souls, take away the rest.

- Often left in its Latin form, this is the motto adopted by Don Bosco from the time he began the work of the Oratories (his own claim), though it did not become an official motto until the debate, late in his life, over the wording to include in the Congregation's Coat of Arms, where he insisted on this motto as one which had characterised his work from the beginning.

His claim, in his *Life of Dominic Savio*, that it was frequently to be heard on the lips of St Francis of Sales has little evidence behind it. In all of the published writings of Saint Francis of Sales we do not find it once. Instead, Francis de Sales' close friend, the Bishop of Belley (Jean-Pierre Camus), in his *Spirit of St Francis de Sales*, a book that no doubt Don Bosco had read as a seminarian at Chieri, quotes Francis as having said this in response to a question whether he would want to be the Prince Bishop of Geneva, given that circumstances did not allow him to take possession of that See. He answered along the lines that all he wanted was the souls of the people, not the rest that went with such an Office.

The phrase itself is a direct quote from Genesis 14:21 (the king of Sodom's response to Abram). *Usage*: Sometimes *cetera* is spelt with another variant: *coetera* or even *caetera*. There is an argument that *cetera* is the more original spelling, the other being a corrupted form. Very often the full term is shortened to *Da mihi animas*. → "**stemma**" "**mistica salesiana**"

DBCS Don Bosco Center of Studies

abbrev., np. 1. DBCS Don Bosco Center of Studies, 2. Seminario ng Don Bosco. • The Don Bosco Center of Studies was established in 1972 as a residence for Salesian candidates to the priesthood who were studying theology at the Ecclesiastical Faculties of the Pontifical University of Sto. Tomas, Manila. Their website description now reads: "We are a Salesian Institution and a theological-pastoral community forming priests, religious and laity to be youth ministers and educators in the faith in response to the challenge of New Evangelization." → "**curatorium**" "**DBST**"

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DBI

abbrev. Don Bosco International. • Don Bosco International (DBI) is a platform created to facilitate a meaningful dialogue between the Salesians of Don Bosco and the European institutions and NGOs.

DBI represents the Salesian Congregation in different international organisations and institutions as a:

- * meaningful presence in EU institutions and EU platforms;
- * communication channel between Don Bosco projects and policies dealing with education, culture and youth that are promoted by the EU institutions;
- * platform that promotes and mentors initiatives and projects planned by local Don Bosco projects in cooperation with various international institutions;
- * coordinator of shared projects and initiatives already existing in several fields of Salesian presences.

Usage: The term is sourced from English and not translated into other languages. → “**ONG**”

DBN

abbrev. Don Bosco Network. • Don Bosco Network (DBN) is a worldwide federation of Salesian development NGOs founded in 2010 whose vision, mission and actions are based on the values and principles expressed by the Salesian tradition of solidarity with the poor.

The Federation, whose headquarters are in Rome, began networking between 6 NGOs as founding members (more have been added since): VIS (Italy), Dmos-Comide (Belgium), Jugend Dritte Welt (Germany), Jovenes y Desarrollo (Spain), Salesian Missions (USA), Noi per Loro (Italy). Its strategic and operational fields are:

- * policy building and general coordination of the activities of associated members;
- * lobbying/advocacy;

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- * training and education;
- * communication.

Usage: The term is sourced from English and not translated into other languages. → “**ONG**”

DBST

abbrev. Don Bosco School of Theology, Seminario ng Don Bosco.

● ‘We are a Salesian Institution and a theological-pastoral community forming priests, religious and laity to be youth ministers and educators in the faith in response to the challenge of New Evangelisation.’

The Don Bosco School of Theology at Parañaque, Manila, was established in 1972 (as the Don Bosco Center of Studies) as a residence for Salesian candidates to the priesthood who were studying theology at the Ecclesiastical Faculties of the Pontifical University of Sto. Tomas, Manila. It was renamed in 2019 as the DBST or Don Bosco School of Theology. → “**DBCS Don Bosco Center of Studies**”

DBVG

abbrev. Don Bosco Overseas Youth Volunteer Group. ● This volunteer group was founded in 1991 in Japan by the late Bishop Francis Mizobe, SDB (at that time, he was the Provincial) and the youth who wanted to do some good for others. One feature of the DBVG is that its members, most of them not baptised, carry out a volunteer experience in a Christian and Salesian context, an evangelising experience which allows them to come into contact with Jesus and his teachings. → “**volontariato**”

DB WAVE

abbrev. DB WAVE or *Don Bosco Web for a more Accessible and inclusive VET in Europe*. The DB WAVE project was conceived in 2018 by a

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group of 8 partners from the Don Bosco VET network in Europe. Indeed, since 2010, Don Bosco T-VET (Technical – Vocational Education and Training) providers in Europe have been meeting on a yearly basis, in contact-making seminars as a way of basic peer learning and comparison. Partnership building process for DB WAVE was agreed on the occasion of one of such meetings in November 2018 in Grasse (France).

DB WAVE is a project co-planned by “Federazione CNOS-FAP” (Italy), together with “Don Bosco International” (Belgium, EU liaison office of the Salesians of Don Bosco) and 6 Salesian national VET networks/Provinces (“SMX Province” and “Tech Don Bosco” in Spain, “AMDB” in France, the German Province of the Salesians of Don Bosco, “DBOC” for the Dutch-speaking Don Bosco VET centres of Belgium and “SZiF” for Hungary.)

Note that it may also be written as one word: DBWAVE.
→ “**VET**” “**TVET**”

de Almeida Lustosa, Antônio (Venerable)

proper name. (Venerable) Anthony de Almeida Lustosa. • Salesian Bishop. Diocesan Inquiry opened 14 August 1994, closed 14 August 2014. He was declared Venerable on 22 June 2023. • Born on 11 February 1886, the anniversary of the apparition of Our Lady at Lourdes, to a middle class peasant family in São João del Rei (Minas Gerais – Brazil), Anthony seemed marked by this circumstance that predisposed him to a filial devotion to Our lady and nourished a poetic vein in him until the twilight of his life, making him known as the “Virgin's poet”.

When he was sixteen he entered the Salesian college at Cachoeira do Campo as a boarder and at nineteen went to Lorena as a novice where he was assistant to his fellow novices. He was ordained priest in 1912 and almost immediately, little more than 26 years of age, became the novice master. In 1916 the novitiate was moved

to Lavrinhas. There, Fr Anthony was the rector and teacher of philosophy and theology as well as novice master. He had not yet turned 30. His passion for literary studies, philosophy and theology, along with a keen sense of observation gave him a rare ability of assimilation that he would then translate into a variety of pastoral and apostolic forms.

In 1924 he was appointed bishop of Uberaba, the diocese of the so-called “Mining triangle”. He wanted to be consecrated on 11 February 1925 as a reminder of the presence of Our Lady in his life. When he entered the diocese he was welcomed by a population that were celebrating twofold: at the arrival of their new Pastor after two years of without a bishop, and for a soaking rain after eight months of drought. He found the minor seminary empty and just one deacon in the major seminary. The following year he had thirty or so seminarians finishing their secondary studies. He dedicated himself totally to his pastoral ministry, visiting all parishes and all the inhabited centres around the diocese which was very extensive in those days. It meant long and very uncomfortable journeys.

In 1928, not even three years later, he was transferred to Corumbá in the Mato Grosso, a larger See and with even greater difficulties for evangelisation. Three years later he was appointed archbishop of Belém do Pará, a huge diocese in the north. He remained there for ten years, making every effort with his usual generosity, now enriched by the long experience that made his pastoral activity even more telling. The Apostolic Nuncio, Aloisi Masella, described him as one of the most eminent figures in the Brazilian episcopate for his holiness and pastoral dedication.

In 1941 he was transferred to the important See of Fortaleza, capital of Ceará State. Here he arrived at the height of his maturity and pastoral experience and gave the best of himself. After twenty two years there he left the most significant impression of his

apostolic zeal and holiness. If it were possible to measure such zeal statistically, a list of the works and foundations he created would be sufficient: the Curé of Ars pre-seminary; the Cardinal Frings Institute; St Joseph's Hospital; the Shrine to Our Lady of Fatima; the radio station called the Assunção Cearense; the Casa do Menino Jesus; various popular schools; clinics; worker groups, etc. One of his special merits was his constant concern for preparing and forming a Catholic laity that was aware and responsible. He followed them up gently but firmly even at times of opposition and misunderstanding. One expression of his important spiritual and pastoral activity was the foundation of the "Giuseppine" Congregation found in various Brazilian States today. Bishop Lustosa was also a prolific writer on a variety of subjects: theology, philosophy, spirituality, hagiography, literature, geology, botany. He was also very gifted in the artistic field: the windows in the cathedral at Fortaleza are his.

In 1963, after 38 years of episcopal activity he asked and obtained permission to be freed of this pastoral ministry. He chose the Salesian house in Carpina, where he spent the final eleven years of his life. He was always busy: he wrote biographies; prepared articles, translated from Italian, French and Spanish; he published meditations. Death came to him on the vigil of the feast of the Assumption on 14 August 1974. His body now lies at rest in the Cathedral at Fortaleza.

Bishop Lustosa was a great ascetic and also appeared this way outwardly, "like the fuselage of an aircraft", as his physical appearance was described.

He was endowed with an adamantine will that belied the fire that burned within him. He lived poorly: "I have nothing", he wrote in his will. He was a humble man of prayer, dedicated to penance. He knew how to approach everyone, especially the most needy.
→ "venerabile" "santità salesiana"

de Chopitea, Dorotea (ven)

proper name. (Ven.) Dorothy Chopitea. Lay woman, mother. Declared Venerable 9 June 1983. • Dorotea de Chopitea was born in Santiago, Chile, on 5 June 1816. Her parents, Don Pedro Nolasco Chopitea and Isabella Villota, originally came from Spain and were financially well off. Dorothy was one of the last of 18 children. Three years later, just after Chile had gained independence from Spain, Don Pedro Nolasco Chopitea brought the family back to Barcelona.

Dorotea was energetic, lively, enterprising, but even more so had a heart of gold. When she was 13 years old she chose Fr Pietro Nardò as her confessor and spiritual director. He would guide her for some 50 years, educating her gently but forcefully to “detach her heart from wealth”. For her entire life Dorotea would consider the family's wealth to be not a source of amusement and over-indulgence but as a huge resource that God had given her to do good for the poor. Fr Pietro Nardò often got Dorotea to read the Gospel parable of Dives and Lazarus. She was brought up well. With Fr Pietro's guidance, at 16 she married an excellent young man, Giuseppe Maria Serra, a businessman and banker. They were happily and faithfully married for 50 years, at the end of which Giuseppe would say: “Our love grew daily.” They had six children: Dolores, Anna Maria, Isabella, Maria Luisa, Carmen e Gesuina. All would become excellent Catholics and exemplary mothers. That would be no surprise given the religious atmosphere of the family to the point where it could have been considered to be a “religious community”.

Donna Dorotea was a woman of great faith, keen devotion, and penance. Her main concern was to truly live for God. She nurtured her devotion: daily Mass, Communion, Rosary. She made an annual retreat. During one of them she made the following resolutions: “I will not neglect meditation and spiritual reading except for serious reasons ... I will do twenty acts of mortification each day, and will

wear a hair shirt for two hours in the morning." Her greatest virtue was charity. "God's almoner", she sacrificed any wealth she came by like no other in Barcelona at the time. Love for the poor was first on her scale of values: "The poor will be my first thought." She accompanied her husband on his journeys, was received by Leo XIII who showed her great deference. Some thirty or more foundations came from her and her husband's generosity: infant schools, other schools, hospitals, workshops ... Fr Philip Rinaldi – Don Bosco's third successor and today Blessed – who knew her in person said: "I saw with my own eyes the number of times she helped children, widows, the elderly, the unemployed, the sick ... I heard many times that the Servant of God performed the most humble services for the sick. For example, there was talk of children who had been struck on the head in a revolting way, and whom she secretly cleaned and nursed. In this she had her husband's full trust and cooperation. But when he died, she was able to devote herself full-time to her favourite mission.

It was during this time that her connection with the Salesians and the Daughters of Mary Help of Christians came about and grew. She was a woman still full of energy, all of it to be spent for the poor. She wrote to Don Bosco on 20 September 1882 asking him to found a college on the outskirts of Barcelona: "I would like to found a work for young workers and orphans in Barcelona's suburbs." The college would open at Sarriá and become the mother house of the Salesians in Spain.

Two years later she founded a work of the Daughters of Mary Help of Christians. In 1886, after pressing invitations, Don Bosco came to Spain and was looked after by her. He could see what this great benefactress had achieved. After Don Bosco's death came Saint Dorothy's college. Six thousand pesetas were still needed to buy the house: this was precisely the amount she had put aside for her

retirement but she generously donated it saying: "God is asking me to be truly poor: I will be." She was running a charity collection on Good Friday 1891 when she contracted pneumonia and it resulted in her death seven days later. Fr Rinaldi came to her and remained at her bedside for a long time. He wrote: "In the few days she had left, she gave no thought to her illness but to the poor and to her soul. She wanted to say something special to each of her daughters and they all blessed her in the name of the Father, the Son and the Holy Spirit, like an ancient patriarch. While we were surrounding her sickbed to recommend her to the Lord, all of a sudden she opened her eyes. Her confessor gave her the crucifix to kiss. We knelt down. Donna Dorotea recollected herself, closed her eyes and gently expired." This was 3 April 1891. In 1928 her body was moved to the Shrine of Mary Help of Christians in Sarriá. Her remains were profaned and lost during the revolution in 1936. Some were recovered and buried once more in the shrine.

Dorotea de Chopitea was the first Salesian Cooperator to reach the honours of the altar, a wife and mother of six children. Though the time she belonged to the Salesian family was relatively brief, she was nevertheless one of the few people to whom Don Bosco gave the title "mamma". Fr Michael Rua, Don Bosco's first successor and today Blessed, when he told her about Don Bosco's death, wrote: "He always showed great esteem and grateful affection for our mother in Barcelona, as he used to call you: mother of the Salesians and the Daughters of Mary Help of Christians." She was truly a mother to everyone: ever ready to intervene where ever there was need for help. A list has been made up of some thirty-one foundations who owed their existence to her generosity. Someone calculated that the funds she made available amounted to around twenty million pesetas. "That is more than the annual budget of

some States”, Fr Pinol, her biographer, wrote. → “**venerabile**”
 “**santità salesiana**”

decretum laudis

[1a] *np. Decretum laudis.* Decree of commendation. • When a Congregation has grown in importance and when its spiritual and apostolic maturity is observed, it can be formally approved by the Pope with the *decretum laudis*, which transforms it into a congregation of pontifical right, subject to immediate and exclusive authority of the Holy See (Drawn broadly from the *Dizionario degli istituti di perfezione* [Dictionary of the Institutes of Perfection], vol. III, (Milan: San Paolo Edizioni [St Paul Editions], 1977).

It is interesting to note that Don Bosco was seeking approval for the Society of St Francis de Sales precisely at a time when the Church was revising its approach. This, along with certain difficulties Don Bosco was facing in his personal relationships with his Archbishop (Gastaldi) in the last part of the process particularly, meant it was 1874 before he finally gained the last needed approval, the *decretum laudis*. In 1863, the Holy See decided to reform the processes of approval for new Congregations by introducing what it called the *Methodus*, which foresaw first a decree of commendation, a form of encouragement to continue with the process, then a decree of approval for the institute, followed finally by the decree of approval of the constitutions. → “**congregazione**”

decuria

[1a] *n. Decuria.* Group of ten. • In ancient Rome, each of the 10 subdivisions of the military contingent known as the *curia* was made up of 10 soldiers. Historically, *decuria* does not appear in the infantry orders but in those of the cavalry. It is of interest to us because it was a system in use in schools when he was attending them as a student.

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From the Jesuit *Ratio studiorum* we know that a class (which might have 50–70 students) had just one teacher, so the *Ratio* indicated subdivisions in the classroom (*decurie*) and a hierarchical set of relationships based on ancient Roman tradition. We find the term referred to by Don Bosco when he describes his own schooling. But he later used the same term for his various lay associations (e.g. for spreading good books, disseminating the Catholic Readings, running his lotteries), including derivative terms, e.g. *decurione* or ‘decurion’.

In the scholastic instance, every month the teacher would establish the *decurie*, that is, he would divide the pupils into groups (*decurie*) according to merit: there were the *primi eximi*, the outstanding group, then the *mediocri* and finally the *inacallidi*.

Every *decuria* was led by a *decurione*, that is, the best pupil in each group, the one who had received the highest points compared to his classmates in that group. Every *decuria* occupied places in the classroom closer or further away from the teacher, according to merit, and the worthiest pupils also sat on a higher seat than the others and wore a medal on their chest (as a *principe* or *censore* or *console* or *decurione*). They also wore these medals outside school hours. Then, each month there was the *lavoro dei posti*, an especially demanding assignment (perhaps a translation from Latin to Italian or the other way around) which was scored according to the number of errors. The results determined which *decuria* the pupil went into for the coming month and where he sat.

delegazione

n. Delegation. • C. 156: It belongs to the Rector Major with the consent of his council, and after adequate consultation with the confreres concerned, to divide the Society into juridical circumscriptions, erect new ones, combine those already constituted, define them in a different way or suppress them...

There is also C. 159 with explicit mention of delegations, but it is C. 156 that is currently used as the basis for establishing a delegation. This may change at a future General Chapter, since as things stand, C. 156 is too broad and C. 159 too narrow as a proper basis for this phenomenon.

The term is especially important for the EAO Region, since it currently has a substantial number of delegations: AUL-Pacific, FIS-Pakistan, THA-Cambodia, VIE-Mongolia, VIE-Vietnam North.

Usage: Normally spelt with a capital D in English, and likewise for the Delegate. → “**visitatoria**” “**ispettoria**” “**circoscrizione**”

deliberazione

n. 1. deliberation, 2. official decision, 3. determination. • These days it is clear enough that we distinguish deliberations of a Chapter from working guidelines. It was not always so. In the early Chapters of the Congregation, e.g. Chapters I and II, the number of deliberations were as many as 300-400. The 9th GC had the task of making some sense of and putting some order into this tendency, separating general deliberations which gave completeness to the Constitutions from those of a generally exhortative and optional kind.

This Chapter, then, made a distinction between 'organic' and 'preceptive' deliberations. The term 'organic' was never fully clarified, but could be said to be synonymous with constitutional in this instance. 'Preceptive' deliberations were still important but regarded as disciplinary, coming into force by virtue of their acceptance by the Rector Major (in contrast to the former group which required the approval of the Holy See). The distinction could be seen as the difference between Constitutions and Regulations.

→ “**capitolo**”

Della Torre, Carlo (servo di Dio)

proper name. (Servant of God) Charles Della Torre. • Salesian Priest. Diocesan Inquiry opened 12 June 2012.

Charles (Carlo) Della Torre was born on 9 July 1900 in Cernusco sul Naviglio in the province of Milan to Antonio Della Torre and Filomena Magni. He was the fourth of seven children. In 1917, during the First world War, young Carlo was called to arms as a Lieutenant in the Arditi (the 'Daring ones': Italian army special forces at the time) on the Albanian front. On his return home his father died and he became the one in charge of the family, dedicating himself to working in the fields and looking after his younger siblings, as well as teaching catechism in the parish. At 23 years of age, thanks to his confessor who gave him a copy of the Salesian Bulletin to encourage his Salesian and priestly missionary vocation, he entered the Cardinal Cagliero Salesian institute in Ivrea, where he managed to complete his secondary schooling in just three years. In 1926 he said goodbye to his family forever and left for China. Fr Charles, a missionary for some 56 years, would never return home.

The superiors later sent him to the new Salesian mission in Thailand, where he made his first profession on 8 December 1927 in Bang Nok Khuek, the mother house of the Salesian mission in Thailand. Providence saw that he was the one responsible for the personnel of the house, including their spiritual direction. In contact with young girls and the female domestics he said: "I have been inspired by Our Lady to bring them together and found a Congregation of local Sisters whose task will be to serve and maintain churches, parish schools, the kitchen and wardrobes of the colleges as well as taking on the teaching of catechism to children and preparing them to receive the sacraments."

He was ordained priest on 26 January 1936 and sent to Tha Muang, where he would remain for 12 years, first as assistant parish

priest then as parish priest. They were difficult years spent in poverty and amidst persecutions due to the Indochinese war. After the Second World War, Fr Della Torre, together with the superiors, took the painful decision to leave the Salesian Congregation so he could dedicate himself fully to his developing work, and he was incardinated into the Bangkok diocese. These were truly difficult years for him and his Sisters: they were in a desperate situation without a penny, with nowhere to live and no work. They earned their bread by mending and sewing clothes which were then sold for a pittance. With the bishop's permission, Fr Della Torre sent the first Rule to Rome for approval of his Sisters as an Institute of Consecrated Women. In 1955, after many difficulties, the first seven Sisters made their profession in the new Women's Institute of Diocesan Right: "The Daughters of the Queenship of Mary Immaculate, who are currently in two separate groups, the Institute of the Daughters of the Queenship of Mary, and the Congregation of the Sisters of the Queenship of Mary. After twenty years of intense work and sparing no effort, feeling that his strength was failing, he asked and gained permission to rejoin the Salesian Congregation where he professed perpetual vows on 9 December 1981. He died in Bangkok on 4 April 1982.

The most characteristic spiritual features of this true son of Don Bosco were first of all his humility, especially during the most critical and difficult times in his life, when he showed himself to be always respectful and submissive. His detachment from earthly things, money, comfort, and his poor and austere lifestyle were proverbial. Together with poverty he loved work, and was always ready to carry out any task: preach, teach catechism, lay bricks, or be the carpenter or mechanic. In order to nourish his spiritual daughters he translated some of the Books of the Old Testament into Thai, wrote a Life of Jesus in 9 volumes and disseminated many other religious and

spiritual works. The most outstanding feature of his life was, without doubt, his filial devotion to Our Lady, expressed through a great sense of confidence and abandonment to Her and through saying and promoting the Rosary. → “**servo di Dio**” “**DQM**” “**SQM**” “**santità salesiana**”

Desramaut, Francis

proper name. Fr Francis Desramaut (1922–2014). • Fr Francis Desramaut is included as an entry in this dictionary since frequent reference is made to his ‘100 Words of Salesian Spirituality’.

Fr Francis Desramaut, of the Salesian province of France, died on 1 September 2014. He was one of the three giants of Salesian historical research from the 1950s to the 1990s. Fr Pietro Stella died in 2007, and Fr Pietro Braido also died in 2014. In 2000, Fr Desramaut’s large volume *Les cent mots-clefs de la spiritualité salésienne* (The 100 Words of Salesian Spirituality) appeared, a very useful synthesis for those interested in the themes of Salesian spirituality, and for preachers.

destinatario

n. 1. beneficiary. 2. the one[s] to whom we are sent, 3. addressee, 4. charges. • In general terms, the person to whom something is addressed. Depending on context, more often than not ‘the ones to whom we are sent’ (*destinatari*) will suffice, or ‘our charges’.

devozione

n. Devotion. • ‘Devotion’ is distinguished from ‘devotions’ as ‘prayer’ is from ‘prayers’. Note its history in Salesian (St F de S) terms – a favoured term of St Francis de Sales with particular meaning, probably closer to what today we would call ‘apostolic charity’. In the longer Christian tradition the term has a rich and also complicated story. There have been long periods when it has meant

mainly ‘devotions’ in the plural, and almost a substitute for ‘true religion’. But devotions were also reincorporated or re-upholstered by Paul VI’s *Evangelii Nuntiandi* as legitimate popular spirituality.
→ “**carità pastorale**”

Diaconus (D)

[la] *n.*, *abbrev.* *Diaconus*. Deacon. • Term found in the year book and necrology. → “**annuario**” “**necrologio**”

DIAM

np., *abbrev.* PDMA Provincial Delegate for Mission(ary) Animation.
• “The PDMA is the ‘missionary sentinel’ of each Province. He promotes the missionary culture in the Province as well as the commitment to the mission ad gentes, for first proclamation and for new evangelization” (Manual of the PDMA).

The Delegate may be a layperson, male or female, who shares the spirit and mission of Don Bosco.

There may also be a RDMA (in Italian DRAM), or in other words a Regional Delegate for Mission Animation → “**missioni**”

dicastero

n. Department. • An organisational arrangement under a sector. We do not use the Vatican-English term ‘dicastery’, in Salesian discourse.

There is an important distinction to be made between between a ‘department’ (*dicastero*), and a ‘sector’ (*settore*), the latter being the superordinate concept. Other matters below a department might be called ‘areas’. By way of example, the Social Communications sector has a department which looks after a number of areas. The tendency these days is for a preference to refer to the Sector, which then has its department: Youth Ministry, Formation, Missions, Social Communication Sectors, each with a department. The Economy

and Salesian Family do not strictly have a 'department' structure.

→ “**ambito**” “**settore**”

digitalità

n. 1. being digital, 2. digitalisation, 3. digitisation, 4. digitalism .

● ‘Digital’ is an ubiquitous adjective in the 21st century that may qualify many different things (world, age, technology etc.) and is therefore difficult to define. It may be better to think in terms of ‘being digital’ or ‘digitality’, as the condition of experiencing the digital world, age, technology etc. Digitality (also known as digitalism) is used to indicate the circumstance of living in a digital culture, derived from Nicholas Negroponte's book *Being Digital*, analogous to modernity and postmodernity.

Linguistic note: There is a difference between digitality and digitisation. If we consider the publishing industry, for example, digitisation means basically re-purposing available content in print for a digital platform (e.g. an e-reader). But in the context of digitality, the content itself is born digital, and this is a different mindset altogether.

dimissione

n. Dismissal. ● Dismissal is the process by which a member is separated from the Congregation either by force of law or by a decree of the Superior General. According to canon law there are three cases of dismissal: 1. dismissal ‘ipso facto’ (‘automatically’) (can. 694); 2. obligatory dismissal (can. 695); 3. dismissal on the judgement of the Superior (can. 696).

direttore

n. 1. rector, 2. director. ● The superior of a local community. He must be a priest, perpetually professed for at least five years, and is appointed by the provincial with the consent of his council and the

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approval of the Rector Major. He is first in order of responsibility for the religious life of the community, its apostolic activities and the administration of its goods. (C. 176, 177, SDB Constitutions). GC21 clarified the role and figure of the Salesian Rector, recalling the insistence of GC19 that ‘the rector constitutes without shadow of doubt the centre of unity and of initiative of all Salesian work whatever its type or composition.’ It noted the complexity of a role involving religious and spiritual life, apostolic and pastoral work, educational and cultural dimensions, economic and organisational aspects.

Thus GC21 laid down a number of clear criteria: the ecclesial and pastoral nature of the Salesian community; the kind of community spirit explicitly willed by Don Bosco (who called himself the ‘first rector’); Salesian tradition which has as the guide of the community one with priestly ordination and pastoral experience. These criteria enabled GC21 to establish the following priorities: he preserves unity and is custodian of Salesian identity; he is the pastoral guide of the Salesian mission; he directs the work of education and human development that results from the community’s mission; he bears principal responsibility for the overall operation of the work.

These criteria and priorities eventually led to the formulation of the renewed Constitutions regarding the Rector, and the drawing up of a Rector’s Manual, renewed as of 2019. → “**comunità**”

Usage: rector (en-gb), director (en-us). May often be capitalised as Rector, Director.

direttorio

n. Directory. ● The term has a juridical meaning for religious communities – *General Directory*: contains norms valid for the entire Congregation; directory on specific topics (e.g. the *Formation Directory*, otherwise known as the *Ratio institutionis et studiorum* – FSDB). There is also a directory at province level, known as

a *Provincial Directory* cf. C. 171): a prescriptive text which the Provincial Chapter draws up and revises. The principal scope of the directory and its detailed set of norms is to promote and guarantee the charism and Salesianity of each work in the provincial community.

Usage: In the case of a province list of personnel and houses, some provinces also call this a directory (it might be better termed a year book in that case). → “**ratio**”

Direzione Generale

np. Direzione Generale Opere Don Bosco 1. Salesian General Administration, 2. Salesian Headquarters. • Also known as the *Sede Centrale*. Fundamentally made up of personnel from the Sacred Heart Community of the Generalate, whose specific function is to assist, in various forms of service, the Rector Major with his council in their mission of unity and animation of the Congregation and the Salesian Family. The General Administration consists of at least the following services:

Rector Major and his Vicar, with two secretaries;

Salesian Family administration: World Delegate (Cooperators), Confederal Delegate (Past Pupils), Central Assistant (VDB, CDB), ADMA Spiritual Guide and coordinator;

Sectors with their various departments;

Economer General's Office

involving: secretary, admin office, patrimonial office, Gerini Foundation, Don Bosco in the World Foundation, Post Office;

Secretary General's Office

involving: Records office, Juridical office, Archives, Translation;

Regions: a secretary for each;

Historical Institute involving: Director, secretary and one or more members;

Administration and Maintenance: Bursar and general services;

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*SDB Publishers (Editrice SDB);
Central Library;
Documentation;
Official Spokesperson;
Press Office.
→ “**Sacro Cuore**”*

diritto proprio

np. Proper law of the Society. • Based on the Church’s universal law, it is made up of the following: the Constitutions, the General Regulations, the Deliberations of General Chapters, the General Directories (which includes the Ratio, the Provincial Directories and other Provincial Chapter deliberations). → “**capitolo**” “**Elementi Giuridici**”

di Sales, Francesco (santo)

proper name. (Saint) Francis de Sales. • Born 21 August 1567 in the de Sales castle at Thoren, Savoy. Died 28 December 1622. The term ‘Salesian’ is initially a reference to this Saint and his spirituality. Which is why we use the expression ‘Salesian of Don Bosco’ to note the distinction. There is also a ‘Salesian Family’, then, quite apart from that pertaining to Don Bosco.

Linguistic note: The term is originally French (François de Sales). Italian has italianised the entire name. English does not alter the orthography for the surname, but anglicises the Christian name. → “**Salesiano**” “**santo**” “**salesianità**” “**santità salesiana**”

DISC the Disciples

abbrev., proper name. DISC The Disciples. • Association for men and women of diocesan right waiting to be approved as a secular institute of pontifical right. In January 2009, the Rector Major and

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his Council recognised the association as a member of the Salesian Family.

The institute consists of two principal branches (men and women) having their own separate juridical structure. The institute has a President, who is elected by the General Assembly. He is assisted by his Council formed up of the General Coordinator and the respective General Councils of each of the branches. Like other secular institutes, they make the profession of the evangelical councils. The sisters are sent two by two mostly to the villages for their apostolate. They teach catechism, help in the parishes, run balwadis, etc. The brothers are sent to work mainly in the institutions. They are also working in many of the bishops' houses. They follow a simple life style based on the Gospel values and are ready to do any work given to them especially in the remote areas.
→ **“famiglia salesiana”**.

disciplina religiosa

np. Religious discipline. • Religious discipline means basically a fidelity and consistency in our journey of discipleship as consecrated Salesians. It is a term that needs to be tied to the word disciple. Our sense of religious discipline is to be disciples of the Lord and of Don Bosco.

One of Desramaut's 100 words of Salesian spirituality.

→ **“Desramaut, Francis”**

However we also find the term in adjectival form as a single word (*disciplinari*, disciplinary) employed in a strictly canonical sense as, for example, when a Major Superior may dispense from single disciplinary articles of the Constitutions. Here, disciplinary means a norm or rule that does not touch on the essential nature of the Salesian Identity as outlined in the Constitutions. → **“identità carismatica”**

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dispensazione

n. Dispensation. • The term is applied in Canon Law and in the Proper Law of the Society in a variety of instances. In effect a dispensation is a formal release from certain obligations that can only be granted by the appropriate authority (Rector Major, Holy See, depending on circumstances. There can be dispensation from temporary profession or from perpetual profession in the case of a vowed religious; dispensation from the diaconate or from celibacy for deacon or priest (requires an indult from the Apostolic See and results in cessation of all the obligations deriving from ecclesiastical celibacy, from the duties of the diaconate and from religious vows in the case of a religious).

docibilitas

[1a] *n.* *Docibilitas*. Willingness to be taught. • The word *docibilitas* has no single word equivalent in English. Talking about the culture of ongoing formation requires a change in mindset. It involves moving from an approach of updates (*aggiornamento*) through sessions, retreats or activities of that kind, to a daily reading of experiences and, by extension, understanding that this renewed vision cannot be limited to activities proposed by a permanent formation team, no matter how competent they may be. In both cases, the risk is great to remain mired in concepts and content that are not integrated, to not delve more deeply into personal and community growth.

This change of mindset or mentality in the individual creates a permanent inner willingness, an openness, to allow oneself to be taught. This is *docibilitas*. This *docibilitas* can sometimes be confused with docility (*docilitas*). While docility appears as acquiescence to the will of another, *docibilitas* is in fact letting oneself be freely affected by both life and other people. It also points to the Son receiving Himself from the Father and offering His life as a gift to others. Thus, *docibilitas* leads the individual to focus more on

conforming his or her life to the sentiments of Christ Jesus (Phil 2:5) rather than complying with external acts. This inner attitude predisposes the individual to revisit his or her life while discovering within in it all of the formation resources that daily life reveals.
→ “**docile**” following.

docile

adj. 1. well-behaved, 2. obedient. • The more common meaning is someone who bends easily to the will of the one guiding him or her. While the word can mean ‘docile’ be aware that this may be a ‘false friend’ in context. Its normal translation would be along the lines of ‘obedient’. Cf. also **False Friends “D”**

don

honorific. Father (Fr). • An honorific placed before the name or surname of a member of the secular clergy. Don Bosco preferred ‘don’ as a personal reference (*sac.* or *sacerdote* is what he used in correspondence to sign off). The choice of *don* over *padre* is linked to the distinction in Italy between diocesan clergy who use *don*, and religious priests who use *padre*. Italian often writes the term in lower case e.g. don Bosco. It can also be capitalised, e.g. Don Bosco.

Usage: Bosco, Rua, Albera, Rinaldi and Ricaldone were always referred to as *Don* (or *don*) in English texts, without use of first name. From the time of Zaggiotti onwards, reference in English was often to Fr (or Don) Renato Zaggiotti, Fr (or Don) Luigi Ricceri etc. Today the preference is to anglicise the reference, so, Fr Ángel Fernández Artime. But it is also true that earlier Salesian history (and up to the 1930s or thereabouts, perhaps even later), a Salesian candidate for the priesthood, e.g. in practical training, would be referred to as ‘don’.

British spelling rules indicate that Fr does not take a full stop after it. US spelling always includes a period (Fr.).

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Don Bosco (santo)

proper name. Don Bosco, St John Bosco. • Born 16 August 1815, Castelnuovo d’Asti (now Castelnuovo Don Bosco), Italy. Ordained, 5 June 1841, Turin. Died 31 January 1888, Turin. Beatified: 2 June 1929. Canonised 1st April 1934. Liturgical Celebration: 31 January 31 January.

John Bosco was born of Francis’ second marriage, with Margaret Occhiena (“**Mamma Margherita (ven)**”). It was 16 August 1815 and he was baptised on the following day as John Melchior. His father was an employee of the Bigliones (“**Cascina (Biglione)**”) and lived in one of their farm houses at the Becchi (“**i Becchi**”) in the district of Murialdo, a hamlet of Castelnuovo d’Asti. Struck down by pneumonia on 11 May 1817, Francis Bosco left his three sons in the care of his wife Margaret: Anthony, born 1808 of his first wife, Margaret Cagliero, Joseph, born 1813, and John.

This small family, having moved into a rustic shack re-adapted for habitation, spent some difficult years at a time of general disadvantage for the peasant community. John, who had been raised by his mother’s deep human and Christian intuitiveness, was equipped by Providence with gifts that made him a generous and diligent friend to his peers from a very early age. → “**i Becchi**” “**casetta (i Becchi)**”

Nevertheless, given the straitened family circumstances and tension with his step-brother because of his inclination to study, John was sent to work as a farmhand at the Moglia farm from February 1828 until November 1829. When he returned to the family, thanks to the support of the elderly chaplain Fr John Calosso (“**Calosso**”) he was able to pursue his primary schooling at Castelnuovo and his secondary years at the Royal College in “**Chieri**”.

From his childhood, John felt he had received a special calling and that he had been helped, almost guided by hand by the Lord

and the motherly intervention of the Virgin Mary, to carry out a mission of his own. In a prophetic dream when he was nine years old they had pointed out his field of work and the mission he was to fulfil. Thus his boyhood years were in anticipation of an extraordinary vocation as educator and pastor. As an apostle amongst his school friends he founded the “Society for a Good Time” (“**società d’allegria**”) during his school years in Chieri. Ever since he was a small boy he had felt the call to conform himself as perfectly as possible to the model of Christ the Good Shepherd and this identification would mature over the course of his entire life, gradually embodying the priestly ministry in his very own way: as a sign of the Good Shepherd for the young and children of ordinary folk.

As a twenty-year-old he made a decisive choice in 1835 to enter the diocesan seminary at Chieri. His seminary years were spiritually demanding for him if for no other reason than that the disciplinary regime and rigoristic moral theology courses contrasted with a temperament given to more expansive freedom and a creative practical approach. At this seminary, John Bosco assimilated the values which the austere rules and formation tradition offered the young clerics: intense study, a spirit of sincere piety, recollectedness “**ritiratezza**”, obedience, inner and outward discipline. But he was able to count on the knowledge and awareness of Fr Joseph Cafasso (“**Cafasso Giuseppe**”), also a native of Castelnuovo and a collaborator of Dr (Fr) Luigi Guala in Turin at the Convitto (“**convitto**”) or Pastoral Institute of St Francis of Assisi, aimed at improving the young cleric in pastoral practice. Until his own life ended, Cafasso was a teacher of moral theology and pastoral practice for Don Bosco, as well as confessor, spiritual director, adviser.

Ordained priest in Turin by Archbishop Luigi Fransoni in June, 1841, Don Bosco spent that summer and autumn between the Becchi

and Castelnuovo helping the parish priest. In November his choice was to return to Turin to the Pastoral Institute, to complete the three years of theoretical and practical training. From there he received a theoretical, practical and pastoral qualification and strengthened his inner life. Some of the salient features of this priestly spirituality offered by Fr Cafasso were: the central place of service of the Divine, animated by a deep love for the Lord, the desire to be shaped by the Divine will, total availability for prompt, precise and polite service, a spirit of prayer, kindness and charity, poverty, and detachment, mortification, humility and intense work. There was also complete self-giving in the pastoral care of neighbour, tireless zeal in welcoming, approaching, seeking out, leading, exhorting, instructing, encouraging individuals of every age and category, especially the lowly, the little ones, the poor and sinners. There was leaning towards the mission, endless dedication to preaching, catechesis, the sacrament of penance; tender devotion to Mary, and a sense of belonging to the Church and devotion to the Pope and Pastors of the Church. As well as moral formation, the young priest dedicated himself to the catechetical instruction of children and accompanied Fr Cafasso in the spiritual assistance he gave to young men locked up in the city's prisons. → **“zelo” “sensus ecclesiae”**

Don Bosco as a young priest was also more and more involved in the profound and complex changes of a political, social and cultural nature that would mark his entire life: revolutionary movements, war and the exodus of the rural population to the cities were all factors impacting on the conditions of life of the people especially if they were people from the poorer stratum of society. Packed into the outskirts of the cities, the poor in general and young people in particular were subjected to exploitation or became victims of unemployment. They were inadequately followed up in human, moral, religious terms and in preparation for work. Often they were

totally neglected. Sensitive to every change, the young people were often insecure and lost. In the face of these masses without roots, traditional education was at a loss. Philanthropists, educators, clergy of every kind were struggling to meet the new needs. → **“povero e abbandonato”**

In October 1844 Don Bosco gained employment as chaplain first at a work known as The Refuge, and then at the “Little Hospital of St Philomena”, both women’s institutions founded by Julia Colbert, the Marchioness Barolo. Both places were in the northeast of the city, not far from the Little House of Divine Providence founded by Canon Joseph Cottolengo and close to Porta Palazzo, the huge city market. In his new residence Don Bosco welcomed boys who had grown fond of him at the Pastoral Institute: apprentices, roustabouts, students and boys flowing in increasing numbers from the countryside. Thanks to his own personal abilities, he engaged with them, becoming directly involved in their amusements and getting them to take part in opportunities for religious instruction and worship. He called these gatherings at The Refuge “Catechism”, and once it became a stable thing he called it “The Oratory of St Francis de Sales”. → **“Valdocco” “catechismo”**

Equipped with a fine intuition into reality and a connoisseur of Church History, Don Bosco drew upon situations and experiences of other apostles, especially St Philip Neri and St Charles Borromeo, who gave him the formula for the “oratory”. This term was especially dear to him: the oratory characterised all of his work and he would shape it according to his own original perspective, adapted to the setting, to his boys and their needs. → **“oratorio”**

He chose St Francis de Sales as the principal patron and model for those who helped him. This was the saint of multifaceted zeal and a very human kindness which showed up especially in the way he treated people so gently. The oratory was ‘on the road’ between 1845

and 1846, though gravitating around the immediate area between the fields in Valdocco, then down near the Dora, and Porta Palazzo where it was easier to keep in touch with the boys. Don Bosco settled finally in Valdocco in the spring of 1846 first of all in a handful of rooms and a shed adapted as a chapel, rented in a building on the extreme outskirts (the Pinardi house); then the entire building and adjacent grounds were purchased later. In those years it certainly highlighted the relevance of the motto taken from St Francis de Sales, “**da mihi animas cetera tolle**” (which he translated as “O Lord, give me souls and take away the rest”). He considered it so important and significant that he had it copied onto a poster that he kept hung up in his room until the end of his life. → “**di Sales, Francesco (santo)**”]

The Valdocco oratory drew its inspiration from the Guardian Angel oratory, opened in 1840 by Fr Cocchi at the edge of the suburb of Vanchiglia. Given the favourable acceptance won by the first two oratories, a third named after St Aloysius was opened in 1847 in the Porta Nuova district. The work of the oratories which began in 1841 with a “simple catechism class” gradually expanded to respond to pressing circumstances and demands: a hospice to take in boys completely left to their own devices, and a workshop and classrooms for arts and trades to teach them a trade and render them capable of earning an honest living; recreational and other approaches proper to the time (theatre, band, choir, autumn walks) to encourage the boys’ healthy growth. “**catechismo**” “**passeggiate autunnali**”

There was a period of crisis for the oratories in 1848; Fr. Cocchi leaned towards sharing the patriotic enthusiasm of the boys while Don Bosco continued to be more cautious and closer to the opposition which Archbishop Fransoni adopted as his position. Things picked up around 1850, thanks to the tenacity of clergy and lay people who worked alongside Don Bosco (amongst whom Fr

J.B. Borel and cousins Robert and Leonard Murialdo). Through Franson's initiative, though he was still in exile in Lyons, Don Bosco was appointed "head spiritual director" in 1852 of the three boys' oratories in Valdocco, Porta, Nuova and Vanchiglia respectively. Given the increasing number of boys attending the oratories and with popular help and official support from the city authorities it became possible to replace the chapel 'shed in Valdocco' with a large Church named after St Francis de Sales (1851-52) and then Don Bosco set about buying new land and building a "house attached to the oratory" to house and educate both young students and apprentices in some of the more promising trades like tailoring (1853), bookbinding (1854), carpentry (1856) printing (1861) metalwork (1862). → **"Murialdo, Leonardo (santo)" "Casa Pinardi"**

Following the cholera outbreak in 1854, the youthful population accommodated in the house and classrooms at Valdocco rapidly passed the hundred mark, reaching more than eight hundred in 1868. It was in that year through Don Bosco's initiative and efforts that a large Church dedicated to Mary Help of Christians ("**Auxilium Christianorum**") was consecrated on the land at the Valdocco Oratory. It was for the use of the boys and the spiritual needs of the surrounding area. In 1869 in defence of, and to foster the faith of Catholics, he set up the Association of Devotees of Mary Help of Christians. All of these achievements allowed Don Bosco to launch a variety of appeals with a view to mobilising consensus and financial support. From 1853 he organised charity lotteries, bringing in enough funds to extend and improve the oratory buildings (all three oratories) and to accept young trade students and students for secondary classes gratis or nearly so. In appeals addressed to the population at large, he declared that he wanted to form "upright citizens and good Christians". When he turned to political and

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local administration authorities he asked for support and aid aimed at preventing youth delinquency, taking boys off the streets who would otherwise end up in prison and forming citizens who would be useful to society. Then there were phrases that came together in his best known work on pedagogy: *The Preventive System in the Education of the Young* (Turin 1877). The felicitous line: “It is enough that you are young for me to love you very much” is the Saint’s own formulation and prior to that his fundamental educative choice: “I promised God that my last breath would be spent for my poor boys.” And, in truth he carried out impressive activity for them in words, writings, institutions, journeys, meetings with civil and religious authorities. He especially showed consideration for them as people so that through his fatherly love his young people might grasp the sign of a much higher Love. → “**cholera asiaticus**” “**sistema preventivo**”

Don Bosco also began to stand out for publishing a number of books aimed at the boys and republished on multiple occasions: *Church History For Use in Schools* (1847), *The Companion of Youth* (1847), *The Metric Decimal System Made Simple* (1849). In March 1853, with the support of Bishop L. Moreno of Ivrea, he began publication of the *Catholic Readings* a collection of pocket-sized periodicals averaging around a hundred pages, filled with articles written in a style easily accessible for the limited literacy of the world of the farmers and craftsmen. Don Bosco used the *Catholic Readings* to publish the majority of his apologetic, catechetical, devotional and hagiographical writings, aimed thereby at a positive presentation of the Catholic Church, the Papacy and the work of the oratories. → “**Letture Cattoliche**”

The Casati Law (1859), which left school organisation to local councils, offered Don Bosco the opportunity of widening his field of initiative. After experimenting with diocesan junior

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seminaries under his management and responsibility (Giaveno in Turin Archdiocese in 1859, and Mirabello Monferrato in Casale Diocese in 1863 relocated to Borgo San Martino in 1870), he pushed ahead more decisively in the area of public schools offering to manage municipal boarding schools. These were, in turn, in Lanzo Torinese (1864), Cherasco (1869), Alassio (1870), Varese (1871), Vallecrosia (1875), all normally flanked by oratories. Oratories were also added to institutions legally recognised as charitable hospices or private schools (Sampierdarena in Genoa etc.) → **“ginnasio”**

Don Bosco, then, was not a priest who allowed himself to be paralysed by the unstable and changeable circumstances he was living through. It was precisely in such situations and circumstances that he was a priest who knew how to be the Lord's minister, a son of the Church, an apostle of Christ in proclaiming the Gospel, welcoming the poor, and especially through his predilection for the young. One can emphasise his zeal, enterprise, inspiring search for solutions, but one should never separate these more glamorous qualities of Don Bosco the a human being from his inner depth, sustained by a vigorous and rigorous asceticism, a deep sense of faith and his constant dedication to the Church's ministry. This harmony between his human qualities and the mysterious resources of faith and grace was a feature of his priesthood, making it fruitful and resplendent. This symbolic relationship between actions and contemplation appeared to be a logical consequence of his priestly ministry. There was no room for troublesome double standards in his life but only for obeying the Spirit and being touched by the urgent demands of charity and being constantly nourished and bolstered by the strength that came from prayer and the Eucharist. He was indefatigable and yet he experienced the mysterious absorption of his entire being as something that was for the good of the Church and the young.

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When, by order of Archbishop Fransoni, the metropolitan seminary was closed in 1848, Don Bosco provided accommodation for diocesan clerics though they still attended lectures in the city, provided by their professors from the seminary. It was natural then for boys at the Oratory who wished to take up a career in the Church to be added to these clerics. While Don Bosco was still alive some 2,500 priests for dioceses in Piedmont and Liguria came from Valdocco and his other colleges.

Don Bosco's example and encouragement urged many bishops to overcome delays due to financial difficulties and open or reorganise minor seminaries. A number of seminary rectors learned from him how to use suitable pedagogical and spiritual approaches for forming young priests, such as loving-kindness and fatherly presence which arouse confidence, frequent confession and communion, Eucharistic and Marian piety and devotion. Remarkable for those times, but later imitated by many others was the specific care he took of adult vocations by setting up appropriate seminaries and classes. These circumstances continued beyond 1860 and so allowed Don Bosco to have more stable personnel and people more in keeping with his own educational approaches for the oratories and schools.

This led to a plan to substitute the Society or Congregation of the Oratories (as it was known) made up largely of clergy and lay people with good will together with a group recruited from amongst his own clerics and lay helpers. This was at a time of the political debate that led to the suppression of religious orders and other clerical bodies in the Kingdom of Sardinia. Following the advice of Urban Rattazzi, Don Bosco gave thought to an association of individuals who, without renouncing their civil rights, would espouse ends such as the common good, but more concretely the education of the young who were poor and abandoned. However

Don Bosco gave cohesion to these common purposes within the group by adding religious bonds. The formula he drew up for his Salesians was: "Citizens in the eyes of the State, Religious in the eyes of the Church." When he went to Rome between February and April 1858 he was welcomed sympathetically by those who knew him as the editor of the Catholic Readings and the director of flourishing youth oratories and also as having a reputation as a holy priest and miracle worker. He was able to obtain a number of papal audiences and felt completely at ease with Pius IX who received him warmly and encouraged him in all his projects. → "**Società Salesiana**" "**Salesiano**"

On 18 December 1859 he officially began the Society of St Francis de Sales with another eighteen of his boys. In 1864 he obtained the *Decretum Laudis* (Decree of Praise) from Rome for the Pious Society of St Francis De Sales along with the commencement of procedures for the corresponding examination of the definitive papal approval of the Salesian society. In 1874 came the approval of the *Regulae seu constitutiones* (Rule or Constitutions). → "**decretum laudis**" "**costituzioni**"

Following the same criteria and in the very same spirit Don Bosco also sought to find a solution to the difficulties faced by young girls. The Lord raised up a co-founder with him: Mary Domenica Mazzarello, today a saint, helped by a group of young women in the Mornese parish in Alexandria who had already dedicated themselves to the Christian formation of girls. On 5 August 1872 he founded the Daughters of Mary Help of Christians with Mary Mazzarello and her companions. → "**Mazzarello, Maria Domenica (santa)**"

In the years that followed, with the support of many and varied public and private bodies, he was able to open oratories, colleges, hospices, and agricultural schools outside Italy in various parts

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of Europe: Nice (1875), La Navarre (1878), Marseilles (1878), Saint-Cyr (1880), and Paris (1884) in France; Utrera (1880) and Barcelona (Sarriá, 1884) in Spain; Battersea (1887) in England; Liège (1887) in Belgium.

Meanwhile, over these years there were growing misunderstandings and squabbles with the archbishop and his curia in Turin, especially regarding the kind of formation being offered in Don Bosco's works: he was for all purposes developing a model of the religious and the priest which ran counter to what bishops everywhere and even the Holy See itself were proposing, a model more open and one intent on overcoming a certain divide between clergy and people. This divergence became conflict when Bishop Lorenzo Gastaldi succeeded Archbishop Riccardi di Netro (who died in 1870) as Archbishop in 1871. Gastaldi had been Don Bosco's admirer, collaborator and benefactor in the past. But he was now operating under the assumption that the Salesian Society was a diocesan institution and therefore fully under his authority as archbishop. He thus intervened strongly both with Don Bosco and the Holy See, so that decisions which he favoured would be taken. This dispute became more bitter when five pamphlets were published in Turin in 1878-79 which severely criticised the archbishop's running of the diocese and his treatment of Don Bosco. Gastaldi complained to the Holy See, indicating that the inspiration for these pamphlets came from the less than obedient founder of the Salesians. At Leo XIII's request, Don Bosco had to submit to an act of apology to make peace (16 June 1882) but the icy relationship remained between the two and affected the attitude for some time of both diocesan clergy and the Salesians. Gastaldi died on 25 March 1883 and was succeeded as archbishop by Gaetano Alimonda. Just one year later Don Bosco obtained a decree extending to the Salesians the same privileges

granted by the Holy See to the Redemptorists, including therefore exemption from episcopal jurisdiction (28 June 1884).

Don Bosco embodied exemplary love for the Church and the Pope, holding them as ideals providing direction for his life. It was not an era when love for the Church was fashionable – on the contrary. But he loved the Church, made it public that he loved her, defended her, served, made her his life's ideal and the flag beneath which he worked. This was not only love for the universal Church and the Pope, but his local Church always and even in the most difficult moments when understanding was not an easy attitude. He did not stand back, did not take refuge in the Church's universal nature and ending up feeling estranged from the Church into which he was born and had grown up in and that had opened up vistas of charitable activity for him. → **“Pio IX (beato)”**

With the passing of the years, Don Bosco was careful to nurture any support he could solicit from the Monarchy and the liberal State; among the prizes regularly listed for the lotteries there were regularly ones offered by one or other member of the royal household. When the seat of government shifted to Florence, he continued to pass on requests for support from ministerial funds on behalf of his various works for poor youth. In 1866-67 the Prime Minister, Giovanni Lanza, an authoritative right-winger, also had recourse to him in the difficult discussions between the Holy See and the Government on the appointment of bishops to vacant Sees. In 1870-71 Lanza again involved him in the question of the Exequator which the government was demanding, following the Law of Guarantees, in order to authorise the bishops appointed by the Pope to take up possession of their sees. Don Bosco seized these occasions to emphasise the dual role he took on for himself – his sincere fidelity to the Pope and the State. He was right in amongst political controversies but as the priest that he was. Social

issues affected him but he talked to them as a priest. Situations to do with the Church – not without their own difficulties, contradictions and problems – always found him to be the priest dedicated to the Gospel, the Church's mission, with love and respect for the Pope. He was such a practical priest with such an impact in the history of his people, but he remained essentially a priest of Jesus Christ, shedding light on difficult times for the Church and especially for the clergy. → **“Exequatur”**

As time passed, this energetic love became more universal and led him to accept the call to distant nations, ultimately missions overseas for an evangelisation that was never separate from a genuine work of human development. He was able to send Salesians and Salesian Sisters to various Latin American countries following the wave of European emigration and in response to the social and political demand for education: to Buenos Aires (1875), San Nicolas de los Aroyos (1876), Carmen de Patagones and Viedma (1879), and Santa Cruz (1885), in Argentina; Montevideo (1876) in Uruguay; Niterói (1883) and Sao Paulo (1884) in Brazil; Quito in Ecuador; Conception and Punta Arenas (1887) in Chile, the Malvinas/Falklands Islands (1887). The feats of some of the pioneer missionaries among the natives in Patagonia and Tierra del Fuego, which had epic reverberations in Europe, led to increased enthusiasm, mobilising missionary vocations within the Salesian youth world. These were stimulated above all by Don Bosco's confidential retelling of his prophetic dreams about the Salesians going to all five continents. → **“missioni”**

Sensitive to the overall reorganisation of social forces going on in Catholic Italy, Don Bosco founded the Salesian Cooperators in 1876 whose inspiring principles was *Vis unita fortior*, or “combined strengths are stronger.” The result was a broader involvement of public opinion and levels of society. The Cooperator network was

nurtured via well-chosen conferences and through the launching of the monthly *Salesian Bulletin* in 1877. This Bulletin, given gratis to Cooperators or anybody else, helped to extend sympathetic interest and also in procuring funds for the enterprises Don Bosco was promoting. → **“BS Bollettino Salesiano” “cooperatore”**

Despite his advanced age and poor health, in the final years of his life Don Bosco did not cease travelling to support his initiatives. In 1883 he was welcomed by crowds of admirers in Paris. The same year he went to Fröhsdorf (Austria); in 1884 and 1885 to Marseilles; in 1886 to Barcelona; in May 1887 to Rome for the last time. He died at the Valdocco Oratory in Turin on 31 January 1888 and the head of government, Francis Crispi, authorised his funeral at the Salesian boarding school outside Turin at Valsalice.

The secret of “so great a spirit of initiative was the result of a profound interior disposition. His stature as a Saint gives him a unique place among the great Founders of religious Institutes in the Church. He is outstanding from many points of view: he initiated a true school of a new and attractive apostolic spirituality; he promoted a special devotion to Mary, Help of Christians and Mother of the Church; he displayed a loyal and courageous ecclesial sense manifested in the delicate mediation work he carried out between Church and State at a time when the relations between the two were difficult; as an apostle he was both realistic and practical, always open to the implications of new discoveries; he was a zealous organiser of foreign missions with truly Catholic sensitivity; he was an eminent example of a preferential love for the young, and especially for the most needy among them, for the good of the Church and society; he was the exponent of an efficacious and attractive pedagogical method which he has left as a precious legacy to be safeguarded and developed... he knew how to propose holiness as the practical objective of his pedagogy. An interchange

between ‘education’ and ‘holiness’ is indeed the characteristic aspect of his personality: he was a ‘holy educator,’ he drew his inspiration from a ‘holy model’ – Francis de Sales, he was the disciple of a ‘holy spiritual director’ – Joseph Cafasso, and he was able to form from among his boys a ‘holy pupil’ – Dominic Savio “(John Paul II, *Iuvenum Patris*, no. 5). → “**Auxilium Christianorum**”

All this was finally characterised in Don Bosco by his giving of himself unreservedly to his priestly ministry, by the preferential attention he paid to young people and ordinary folk, by his loving, captivating, kindly way of dealing with people and by his ability to discern the signs of the times and intuit the needs of the moment and future developments. He had a profound interior life combined with courage, optimism, and the ability to count on and involve so many others in his educative and pastoral work. This priest St John Bosco was left bereft of a father as an infant. The Lord left an admirable mother to remain at his side for many years, Mamma Margaret, today Venerable. The Lord also granted him an endless intuition of graces as to the presence of Our Lady in the life of the Church. The basilica which the saint wanted dedicated to Mary our Help stands not only as testimony to a devotion as great as his heart transfigured by love, but stands to remind us that every Christian journey is assisted by this Mother, urged on by her presence and transformed by her motherly kindness. → “**Mamma Margherita (ven)**” “**basilica**”

Don Bosco: History and Spirit

proper name. Don Bosco: History and Spirit. • Title of a significant historical research by Arthur J. Lenti from SUO, the Western US Salesian Province. It is often referred to in this dictionary and is the source of several of its definitions. As Lenti himself describes it:

‘The chapters that make up this series of volumes are a survey of the life and times of St John Bosco, framed and punctuated by

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the events that brought both the Western Church and the Western World into modern times.

‘I call this survey, “Don Bosco, History and Spirit” – “History,” because Don Bosco’s life and work were played out in the context of the fateful events that created a new religious and political world, and thereby also shaped his thinking and action; “Spirit,” because through discernment, interpretation and acceptance he discovered the meaning of this new world and courageously responded to its challenges: his vocation.’

Don Bosco Mondo

proper name. DBM (Jugend. Hilfe. Weltweit). • A German-based non-profit organisation (NPO) committed to supporting disadvantaged youth worldwide. As their advocate, the NPO mobilises personnel, spiritual and financial resources, and it also aims at spreading and increasing the enthusiasm for their joint efforts. Don Bosco Mondo sees school education and vocational training as the key to empowering young people to live independent lives free from poverty. In close partnership with the Salesians of Don Bosco and the Salesian Sisters of Don Bosco, assistance is provided to more than 15 million children and adolescents.

Be careful not to confuse this entity with the *Fondazione Don Bosco nel Mondo* → “**Fondazione Don Bosco nel Mondo**”

dottrina spirituale

np. Spiritual doctrine. • An expression used in the years following Don Bosco's canonisation to systematically describe what we term “spirituality” (cf. P. SCOTTI, *La dottrina spirituale di Don Bosco*, Torino, Società Editrice Internazionale 1939).

“Which of his writings best portray Saint John Bosco as a teacher of inner life and give us, if not all of his “spiritual doctrine”, at least the most characteristic features of his spirituality, that fertile flow of

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good fruits we think of as a “school of holiness valid for every state of life”?

The question is pertinent since not only did Don Bosco, like St Alphonsus, not leave behind pages revealing the intimacy of his being; he also did not consider bringing together a systematic picture of a spirituality, as we would call it today, or an ascetica, as he would have called it in his era: a harmonious set of spiritual reflections. Certainly he gave us splendid testimonies, few and modest as they were, of the spiritual life of others. He saw them in action and was himself a concomitant factor for them: Louis Comollo, Dominic Savio, Michael Magone, Francis Besucco.

Though in narrative form and written to edify, these documents do highlight inner experiences and essential features of Christian spirituality as proposed for young people ...

It seems evident that Don Bosco is not a spiritual ‘author’ like Teresa of Avila or Francis de Sales: he is a pastor, guide, one who formed young lives and was concerned with saving, instructing, involving and guiding them towards Christian practice and a virtuous life. We can also identify his preferred spiritual writers, the books he drew from, the spirituality trends he was nurtured by. Just the same, beyond the actual contents and substance of his teachings, beyond the exhortations and religious frames of reference, we can clearly perceive an idea running through all these writings, which is Don Bosco's specific spiritual sensitivity, his very personal view of things, his quite peculiar spirit. This unmistakable voice confers a specific and unique feature on his magisterium or teaching authority; it makes him a true ‘master’ of spiritual life as one who formed saints and began a spiritual tradition, a true school of holiness for the young, for lay people actively involved in the Salesian mission, for consecrated persons radically commuted

along with him to the *sequela Christi*." (Aldo Girauda, *Teachings on Spiritual Life: an anthology*).

Usage: The term "spiritual doctrine" would not normally be used today to describe Don Bosco's approach to spirituality. → "**ascesi**" "**spiritualità giovanile salesiana**"

DQM

abbrev. The Daughters of the Queenship of Mary. • A Secular Institute of Diocesan Right. Recognised as members of the Salesian Family on 12 July 1996.

Founded by Fr Carlo Della Torre sdb in Thailand in 1954, the Institute was admitted into the Salesian Family on 12 July 1996.

The Institute of Daughters of the Queenship of Mary is a secular institute of diocesan right founded in the spirit of the Apostolic Constitution *Provida Mater Ecclesia* of Pope Pius XII, issued on 2 February 1947. It was canonically approved by the Archbishop of Bangkok on 3 December 1954.

The Institute has a special relationship with the Salesian congregation, both through its founder and through the spirit handed down to its members. → "**famiglia salesiana**" "**Della Torre, Carlo (servo di Dio)**"

dottore

n., honorific. Doctor. • A *dottore* (also *medico*) is a doctor of medicine. But we may meet it in a range of contexts in Italian. There is a wide difference between the use of *dottore* in Italian and 'Doctor' in English. In English, an (academic) Doctor is one who has attained a Ph.D as well as a doctor of medicine. In Italian, anyone who has earned a *laurea* (college degree) is a *dottore/dottoressa*. Heads of office departments may be called *dottore*.

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It is also a mark of respect in common parlance for addressing individuals who may not be doctors, neither medically nor academically speaking.

E

ECG

abbrev. EAO Coordinators Group. • The ECG, which came into existence as a result of the 2015 study of the EAO Region by the General Council, helps coordinate the work of the main Salesian Sectors in the region. It first met on 24 August 2016 in Manila. The group meets with the EAO Regional Councillor and draws up job descriptions, guidelines and protocol for the annual meetings of each sector, considers the EAO calendar of events, and also looks to strengthening communication in the region through effective use of existing media (e.g. austraLasia and BoscoLink. → “**AEO**”

economia

n. 1. economy, 2. finance, 3. financial administration. • One of the sectors of Salesian activity represented by a General Councillor. → “**settore**”

econoMO, econoMato

n. 1. economer, 2. bursar, 3. administrator, 4. treasurer. • The person whose task it is to administer the material goods of the community in dependence on the Rector. ‘Economer’ is a loan term in English, borrowed directly from Italian. The term ‘economer’ is found in very few English dictionaries (it will not be found in Oxford, Macquarie, Merriam-Webster... and is effectively a calque. The Economer's office is known in Italian as the *econoMato*

Usage: Salesian Provinces where English is spoken as a first language tend not to use the term (except for ‘Economer General’ and ‘Provincial Economer’ which are too ingrained now to alter)

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and instead, terms like ‘bursar’ or ‘administrator’ or ‘treasurer’ are employed, according to local custom. Many other provinces where English is one of the principal languages, remain with ‘economer’ even at local level.

Linguistic note: The base morpheme ‘econ’ is recognisable, but a translator somewhere along the way has mis-selected the suffix, possibly thinking of a calque (translation of a loan term) on the Italian *economista* (A calque is a direct translation of a loan term). The Italian term goes back to the origins of the Congregation, however. While the term will always be understood within the confines of Salesian discourse, it may not be so easily understood beyond it.

→ **False Friends “E”**

ecosistema comunicativo

np. 1. communications ecosystem, 2. Salesian Social Communication System (SSCS). • The gamut of involvement and personal attitudes of those who agree to create an environment which is a real community of sharing ideals, values, relationships at the level of daily living in a community and a neighbourhood. (From a footnote in the original edition of SSCS).

No 2.1 of the SSCS (Salesian Social Communication System) says, of communication, that ‘Today, however, we can use a more effective metaphor: we can speak of an “ecosystem”. The quality of communication in a determined context is guaranteed by a plurality of interacting factors. It follows that everyone, and also every organism, communicates in a truly effective way if there is consistency between the intentional message and the messages actually sent via what is done and what in fact is.’

Usage: The term ‘communications ecosystem’ (or ‘communicative ecosystem’ in some instances), is not just a Salesian one. Communicative ecology (cf. Wikipedia) is a conceptual model used in the field of media and communications research, to analyse and represent

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the relationships between social interactions, discourse, and communication media and technology of individuals, collectives and networks in physical and digital environments.

There is also Marshall McLuhan's 1962 research on 'media ecology'. → "SSCS"

editore

n. Publisher. • The one who sees to the printing, publishing of works by other people (books, music, magazines, etc.) Beware of the 'false friend'. *Editore* is not an editor but a publisher. *Editoria* is the publishing industry, while *editrice* is the publishing house. → "SSCS"

Usage: Note that *Editrice SDB* is more a name than a reality, in the sense that material published under the auspices of the Secretary General are usually ascribed to the *Editrice SDB* (Salesian Publishing House) even though this is not a physical reality. → **False Friends** "E"

educatore

n. 1. educator, 2. teacher, 3. pedagogue. • Someone who educates, especially the young, a guide, instructor, teacher, pedagogue, tutor. When we find the term 'educator' in Salesian discourse, and we find it often, we need to bear in mind that the concept in Italian (from which language most of the references have derived) is wider than in English. Whereas in English the concept has a + specialist feature (hence teacher, administrator of a school, someone who has studied the theory, etc.) in Italian, an *educatore* could be a parent, parish priest or other non-specialist in the field of education as such. A Salesian is an educator (and pastor) by dint of profession, not because of some particular study of the field, though in almost every instance this latter would eventually apply.

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Linguistic notes: There are a number of associated terms in Salesian discourse which are traps for the unwary, since they tend to be somewhat special usages. The normal adjectival form in English is 'educational', whereas Salesian discourse may often have 'educative', as in 'educative and pastoral community'.

It might also be worth noting here that, especially for derivatives, the Italian concept of education is broader than in English. Italian synonymous terms are *istruzione* and *formazione*. Hence we have 'education to love' (The term finds its basis in the Salesian Constitutions on chastity where the vow renders the person 'capable of educating them to love and to purity', but the precise term comes from GC23. 192); 'education to faith', a term which was given its particular contemporary force by GC23. And finally, a defining feature of 'belonging' as a Past Pupil of Don Bosco is because of the 'education received'. Here again, the idea derives from the wider concept in Italian – which means that someone who has attended an oratory has equal standing with someone who went to a Salesian school in this regard. → **“formazione”** → **False Friends “E”**

educazione alla fede

np. 1.education to the faith, 2. evangelisation, 3. journey of faith.

- The Salesian process of education to the faith was outlined in GC23: it achieves in practice a synthesis between education and evangelisation which is a feature of the Salesian education system; it presents a dynamic interrelationship between four elements/dimensions of the process - human maturity, encounter with Jesus Christ, belonging to the Church, commitment for the Kingdom.

Salesian education to faith traces its roots to Don Bosco's mother, Mamma Margaret. "She had the rare ability to make of all life's happenings a starting point for catechesis. She held that hers was the primary responsibility for teaching the faith to her children, and

was able to put across to them strong but simple values in the school of the family. The primary things she patiently passed on to them in their years of growth were her own sterling faith, the sense of an ever present God of love, and a tender devotion to Mary" (Fr Chávez, in his commentary on the 2006 Strenna). → "**Mamma Margherita (ven)**"

educazione del cuore

np. Education of the heart. • "The term heart refers to the centre of personal identity, deep convictions, motivations, moral action and therefore relational qualities" (*Salesian Pedagogy After Don Bosco*, Michal Vojtáš).

The first successor of Don Bosco (Fr Rua) uses the term very frequently in the vocabulary of the circulars and in the *Bollettino Salesiano*. The "heart" appears more than eight hundred times, surpassing other religious and educational terms such as God, Jesus, Mary, Help of Christians, oratory, missions, etc.

Connected with this is devotion to the Sacred Heart of Jesus, so dear to Fr Rua, presented in the emblematic letter of November 21, 1900, in which he recommends the consecration of all students and Cooperators to the Sacred Heart. → "**Rua, Michele (beato)**"

educomunicazione

n. Educommunication. • The complex of policies and activities inherent in the planning, putting into practice and evaluation of processes and products aimed at creating and strengthening communications ecosystems in educational settings, be they face to face or virtual. A term popularised by Ismar Soares (Brazil) and in wider use in Latin American nations, and in some parts of Europe (France and Belgium particularly).

In English it is akin to though not the same as 'media education' understood in the wider sense of that latter term as interested in

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much more than just the question of media literacy. The term has now found its place in Salesian discourse in two ways: in the Salesian Social Communication System, though more by description of its contents than by actual use of the term, and in the constant use of the term by the Salesian Sisters. They have strongly promoted the use of this term and the application of its content. → “**comunicazione sociale**”

Usage: There is strong resistance to the use of this term in English generally, not only amongst English-speaking Salesians but also amongst educators. The preferred terms are either ‘media education’ understood in its widest sense, or ‘communication education’.

Elementi Giuridici

proper name. Juridical Elements, also known as ‘The Red Book’. • The full title is: *Elementi Giuridici e Prassi Administrativa nel Governo dell’Ispettorìa*, or ‘Juridical Elements and Administrative Praxis in Governing the Province’. Handbook on juridical matters – also published in an English version. → “**Ufficio anagrafico e statistico**” “**pratica**”

Elenco

n. 1. year book, 2. list. • → “**annuario**”.

Episcopus (E)

[1a] *n., abbrev. Episcopus*. Bishop. • This Latin term with its abbreviation ‘E’ is found in the Year Book and Necrology listing all members of the Salesian Society who have been nominated bishop. → “**necrologio**” “**annuario**”

epistolario

n. Collection of letters. • A collection of letters written by or received by an individual, especially an outstanding individual. Reference

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to the *Epistolario* (in fact several volumes of such, with critical commentary) is often a reference to the collection of Don Bosco's letters. → "**Don Bosco (santo)**"

équipe

[*fr*] *n.* 1. team, 2. committee. • A French term but also a loan term in Italian, an *équipe* is a collection of people who collaborate in the same sector of activity.

Usage: Could occasionally be glossed as 'committee'. The plural is *équipes* even in Italian, since it is a borrowed term. It is best translated as 'team' or similar in English.

erezione canonica

np. Canonical erection. • A juridical act by which a Salesian presence is recognised as a *domus religiosa* or religious house. We distinguish between a simple opening and canonical erection. Once a house/community is canonically erected, it then becomes a legitimate juridical person under the authority of a superior. Can. 608. → "**casa**"

esclaustrazione

n. Exclaustration. • In Canon Law, the faculty granted by the Holy See or the Ordinary of a place for a member of a religious institute of pontifical or diocesan right to live temporarily outside the cloister, putting aside the religious habit but still bound to observance of the vows and duties of state. It is a form of absence from the community granted by the Superior General or Apostolic See.

esercizi spirituali

np. 1. retreat, 2. spiritual exercises. • An ascetical practice consisting in temporary withdrawal from ordinary occupations in order to

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dedicate oneself to prayer and meditation, in particular the method outlined by St Ignatius Loyola in his *Ejercicios espirituales* (1854).

While the term is sometimes glossed as ‘spiritual retreat’ the more normal term is simply ‘retreat’. Context makes it clear that it is a spiritual exercise. The term ‘Spiritual Exercises’ is normally restricted to a retreat that follows the Ignatian method. → “**ritiro**”
→ “**E**”

esercizio della buona morte

np. 1. exercise for a happy death, 2. monthly recollection. • A spiritual practice that Don Bosco adapted from spiritual and ascetic practice of the time, essentially a monthly examination of conscience followed by confession and communion. The current practice of a monthly recollection has replaced the former practice – and the term.

Usage: Might occasionally be found in its Latin form *Bona Mors*
→ “**ritiro**”

estasi dell’azione

np. Ecstasy of action. • Going out of oneself towards the other.

Originally a term from St Francis de Sales. The term was taken up again by Fr. Viganò in AGC 332 and 338. He suggests it is the interior side of the *da mihi animas*. Action sanctified by prayer. It is the Salesian interpretation which leads to art. 12 of the Constitutions: ‘contemplative in action’. → “**da mihi animas cetera tolle**”

Eurobosco

proper name. Eurobosco. • Congress of Salesian Past Pupils from Europe. → “**Confronto**”

Europa Centro-Nord

np. Central & North Europe. ● A Salesian Region created by GC28, containing the following circumscriptions: → “**regione**”

- AUS-Austria,
- BEN-Belgium North,
- CEP-Czech Republic,
- CRO-Croatia,
- FRB-France-Belgium, South,
- GBR-Great Britain,
- GER-Germany,
- IRL-Ireland,
- MLT-Malta,
- PLE-Poland Warsaw,
- PLN-Poland Pila,
- PLO-Poland Wroclaw,
- PLS-Poland Krakow,
- SLK-Slovakia,
- SLO-Slovenia,
- UKR-Ukraine,
- UNG-Hungary.

exallievi (di Don Bosco)

n., pl. 1. Past Pupils (of Don Bosco), 2. Salesian Past Pupils, 3. Old Scholars, 4. Bosconians, 5. alumni. ● Originally, boys who frequented the Oratory at Valdocco in Don Bosco’s time, hence ‘Past Pupils of Don Bosco’ is the complete term, still today. The first local Past Pupils Association was formed in Turin in 1870 for the purpose of organising a yearly feast day in honour of Don Bosco.

After Don Bosco’s death, the group continued to do the same in honour of Fr Michael Rua, keeping the same date of June 24. For many years this was the only Past Pupils Association in existence.

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The date 24 June was in fact a mistaken date, Don Bosco's boys at the time thinking he was named 'John' after John the Baptist. In 1896, a second Past Pupils Association was formed at Parma (Emilia). Between 1896 and 1908 many similar associations came into existence in places where the Salesian were active.

Although not federated, all these groups were inspired by the idea of keeping alive the principles of their Salesian education and working as active Christians in their various walks of life. In 1908, the idea of forming a world federation was launched, to unite all Past Pupils Associations which had sprung up in Europe and the Americas. In 1909, statutes of federation were drafted and circulated and some 100 local associations formed the World Federation of Salesian Past Pupils.

In recent years, the Past Pupils of Don Bosco have begun to mention the 'friends of Don Bosco' in their official communiques, which suggests that this latter group is finding a firmer place in the Salesian Movement, though there has been no formal indication of how precisely they understand this relationship.

Usage: While they always remain officially Past Pupils of Don Bosco, the terms used locally, as indicated in the synonyms above, vary. With regard to the term 'alumni', the colloquial term 'alums' can be heard in the US. In Britain, Australia and places where British English reigns, 'past pupil' (often capitalised) is more common. The Philippines uses 'alumnus', but one also hears 'Bosconian' in reference to past pupils. Antigos Alumnos (TLS), Old Boys (CIN), Salesians (KOR) are terms used in the respective Provinces of Timor Leste, China, Korea. There are also *Exallieve delle Figlie di Maria Ausiliatrice* or Past Pupils of the Daughters of Mary Help of Christians.

There is also an occasional use of ‘ex-db’ (or ‘ex-DB’) in parts of EAO (Japan, for example). → “**famiglia salesiana**”, “**confederazione mondiale**” “**exallievi (di Don Bosco)**”

Exequatur

[la] *n.* *Exequatur* (no English equivalent). An authoritative recognition or authentication, as of a document or a right; an official warrant or permission. It becomes important in a Salesian context for its historical reference: Don Bosco’s involvement in negotiations between the Holy See and the Italian Government for the appointment of bishops. Don Bosco’s efforts as a “negotiator” were chiefly concerned with filling vacant diocesan sees, the bishops of which had either been expelled or imprisoned, or had died. The appointment of bishops, therefore, was an important objective of this activity. At a later period the principal purpose of such mediation was to obtain the so-called *Exequatur* after a bishop’s appointment. This was a state-issued permit that enabled bishops to enter their sees and obtain possession of assets and revenues, held by the government but now needed to run the diocese – the so-called “temporalities.” → “**Don Bosco (santo)**”

EX.FMA

abbrev. FMA Past Pupils Association. In Italian: *Associazione Ex-allieve e Ex-allievi delle Figlie di Maria Ausiliatrice*. *Usage:* The abbreviated form (EX.FMA) tends not to be used in English. → “**famiglia salesiana**”

F

famigli

n. pl. 1. domestics, 2. retainers, 3. servants. • Many Salesian houses used have lay people (men only) who lived in and performed various services. In an earlier instance, they would have been *coadiutori* coadjutors, but once Don Bosco began to develop his concept of the Salesian layman, he had to be very careful to distinguish them from mere workers, domestics. Over time, these became known as *famigli*, from the Italian masculine word *famiglio* (not to be confused with *famiglia*, family). → “**coadiutore**”

The term is ancient, and possibly one not familiar (excuse the pun!) even to many Italians today. The Italian Wikipedia even has an article on it, describing its feudal origins (from the Latin *famulus* or a person adopted into a family). But if we are to regard the Wikipedia article as any kind of guide, then we also need to be aware of other uses of the term ‘famiglio’, perhaps closer to the also ancient English word ‘familiar’ (n.), a term for minor devils!

That aside, it is possible to find references to ‘famigli’ in mediaeval monasteries, in the more positive sense of men who had been adopted into the religious family but who did not take religious vows.

famiglia apostolica

np. Apostolic family. • Apostolic (in general): the ardent desire to reproduce the apostolic ideal in which ‘the company of those who believed was of one heart and one soul... had everything in common, [and] devoted themselves to the apostles’ teaching and fellowship, to the breaking of the bread and the prayers’ (Acts 4:35; 2:42).

The Salesian Family is an apostolic Family. The Groups which make it up are all responsible subjects of the common mission, although to different degrees and in different ways. Don Bosco founded the Society of St Francis de Sales and the Institute of the Daughters of Mary Help of Christians and set them up as Religious Congregations, by this stage not contemplative but ‘apostolic’. He also founded the Association of Salesian Cooperators as part of the apostolic family.

According to the intentions of their Founders, Don Bosco’s spiritual sons and daughters, all the other Religious Congregations which belong to the Salesian Family today have a clear apostolic orientation and are part of those Religious Institutes known as ‘apostolic’ institutes. In virtue of each ones particular vocation, individuals belonging to the distinct Groups are ‘sent’, thus called to carry out the common mission according to the role they are entrusted with, and their own abilities and possibilities.

With regard to canonical norms, the Salesians, the Salesian Sisters and the other Religious Institutes take up the apostolic mandate from the ecclesiastical authority and carry it out in the context of the provincial or local communities which are the primary subject of the mission. → “**famiglia carismatica**” further on.

famiglia carismatica

np. Charismatic family. • A gift of the Spirit to the Church in view of a mission (Charter of Identity Art 5.). Its deepest and truest roots are found in the Mystery of the Trinity, meaning in the infinite love uniting Father, Son and Spirit, source, model and goal for every human family. → “**carta d’identità carismatica**”

famiglia salesiana

np. 1. Salesian Family, 2. apostolic family of Don Bosco, 3. spiritual and apostolic family of Don Bosco. • Don Bosco inspired the start

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of a vast movement of persons who in different ways work for the salvation of the young. He himself founded not only the Society of St Francis de Sales but also the Institute of the Daughters of Mary Help of Christians and the Association of Salesian Cooperators. These live in communion with each other, share the same spirit and, with specifically distinct vocations, continue the mission he began. Together with these groups and with others born later we make up the Salesian Family. (C. 5). → “**carta della missione**” “**carta di comunione**” “**carta d’identità carismatica**”

The *Carta d’identità carismatica* in particular makes it clear that the term ‘family’ as referred to in ‘Salesian Family’ describes the links that connect the various Groups, even though with different intensity. It is not simple affinity, or generic sympathy but an institutional expression of inward, charismatic and spiritual communion. It can be described in terms of different levels.

Usage: Normally, in English, the term is capitalised as Salesian Family.

FCMN

[es] *abbrev. Fraternidad contemplativa Maria de Nazaret*, The Contemplative Fraternity of Mary of Nazareth. ● Public Association of the Faithful. Founder: Archbishop Nicolas Cotugno SDB (1934–), Archbishop of Montevideo (1994). Founded: 31 May 1983. Membership of the Salesian Family, 18 July 2016. → “**famiglia salesiana**”

Fernández Artime, Ángel

proper name. Fr Ángel Fernández Artime, Rector Major, 10th Successor of Don Bosco. ● Ángel Fernández Artime was born 21 August 1960 in Luanco-Gozon, Asturias, Spain; he made his first profession on 3 September, 1978, the perpetual vows on 17 June 1984, in Santiago de Compostela, and was ordained a priest on 4 July 1987, in León.

A native of the Province of Leon, he earned a degree in Pastoral Theology and a Licentiate in Philosophy and Pedagogy.

He was a Provincial Delegate for Youth Ministry, Director of the School of Ourense, a member of the Provincial Council and the Provincial Vicar, and from 2000-2006, he was the Provincial Superior.

After being part of the Preparatory committee which prepared the 26th General Chapter in 2009, he was appointed the Provincial Superior of South Argentina, based in Buenos Aires. In this capacity he also got to know and work personally with the then Archbishop of Buenos Aires, Cardinal Jorge Mario Bergoglio, today Pope Francis.

On 23 December 2013, he was appointed Superior of the new Province of Mediterranean Spain, dedicated to Mary Help of Christians. But before he could take on this new role, on 25 March 2014 he was elected by the 27th General Chapter as the new Rector Major of the Salesian Congregation and the 10th Successor of Don Bosco. → **“Rettore Maggiore”**

Ferrando, Stefano (ven)

proper name. (Ven.) Stephen Ferrando. • Salesian Bishop. Declared Venerable: 3 March 2016.

Born in Rossiglione in the province of Genoa on 28 September 1895 to Agostino Ferrando and Giuseppina Salvi, Stephen Ferrando began attending Salesians schools as a young boy, first in Fossano and then in Turin. Because he had come into contact with Salesians from the first generation he breathed in the atmosphere of the origins, one of great humanity and kindness. Attracted by Don Bosco's life he asked to become Salesian, and on 16 September 1912 he made his religious profession at Foglizzo Canavese (Turin). As a young religious he was a teacher in the Salesian house at Borgo San Martino (Alessandria). He received a letter from the General Administration of the Works of Don Bosco while he was there, and in an attached questionnaire it asked him to indicate what kind of

apostolate he wanted to dedicate himself to once he became a priest. Ferrando replied: "Missionary!"

During the First World War he did military service in Health, earning the Silver Medal for Valour. For him the war was a general test for future missionary fronts: strength of character, singular determination to pursue initiatives he had begun, combined with a good temperament distinguished him in what he did. On 18 March 1923, having completed his theological studies, he was ordained priest in Borgo San Martino. He asked to leave for the missions and was sent to the Indian region of Assam on the border with Tibet, China and Burma. On 2 December 1923 he left from Venice with another nine companions to be a missionary in India. For ten years he was the novice master and rector of the studentate of philosophy and theology. As a worthy son of Don Bosco, in order to learn the language he went into the villages spread throughout the hill country with his young Salesians where he organised educational and pastoral activities.

Fr Stephen Ferrando was a front-line missionary who experienced the era of the Church's and the Congregation's foundation in that vast region. During this time he also had to replace the Prefect Apostolic, Bishop Mathias. Even when carrying out these responsibilities he remained the missionary deep down and never lost an opportunity to visit the villages and preach the Gospel. From the outset, missions were the privileged expression of the Salesian charism among the young. Starting with the education of the young then ending up with evangelising the local people: this, one could say, was the specific missionary strategy adopted by the Salesians in all their missions. First of all it needs to be emphasised that from the beginning the missionaries were an international group coming from different countries, thus presenting the situation of the universal Church. Also helpful was the fact that these missionaries

kept in contact with their countries of origin to find the financial and psychological support so necessary for the rapid development of the mission. Wherever a Salesian mission work was opened one saw transformation, growth, progress throughout the surrounding area.

To his surprise, in 1934 Pius XI appointed him bishop of the diocese of Krishnagar. On 10 November that year he received episcopal ordination in Shillong. His motto was "Apostle of Christ". Just a year later he was back in Shillong as the bishop there, where he remained for 34 years. He worked zealously in the huge diocese that then took up the entire region of north-east India. When he took possession of the new diocese he kissed the ground and entrusted his future to the Crucified Jesus. He asked his priests to go out to the villages and proclaim the Gospel. He himself was constantly on the move. As an apostle of Christ he visited mission areas and villages on foot. He used to tell his priests: "You can't go around in vehicles to convert souls; to approach the people and resolve their problems you have to go on foot." Following the example of the Apostle to the Gentiles he was everything to everyone, learning languages, customs and traditions so he could understand the ethos of these people and preach Christ to them more effectively. His apostolate was characterised by the Salesian style: joy, simplicity and direct contact with the people. He approached the youngsters, the poor and the needy; he went out to meet everyone with loving-kindness. His humility, simplicity, love for the poor encouraged many to convert and ask for baptism. He rebuilt the large cathedral and mission complex. He spread devotion to Mary Help of Christians and to Don Bosco. He wanted the Indians to be the first evangelisers of their own land.

During the Second World War foreign missionaries were interned in camps and the work of evangelisation began to slow down: while

he was thinking about how to involve women as evangelisers in the villagers, he saw a group of former pupils of the Daughters of Mary Help of Christians in Guwahati who were helping the people in general and looking after wounded soldiers. They wanted to become religious Sisters and dedicate their lives to works of charity. Beginning with a group of Indian catechists to whom he taught the love of Jesus, love for Mary Help of Christians and Don Bosco, the missions and poor people, he founded the Congregation of the Missionary Sisters of Mary Help of Christians.

On 26 June 1968, after having taken part in the work of the Second Vatican Council, he resigned from his diocese. He had found 4,000 Catholics in Assam: when he left there were 500,000. In 1972 he returned to Assam to consecrate the finally completed cathedral in Shillong. Back in Italy the elderly missionary bishop retired to the Salesian house at Quarto (Genoa). In 1970 he wrote: "They often ask me here in Italy: 'How come you left Assam after 47 years of missionary life?' I reply: because the day I had been dreaming of for 47 years had arrived, the day when the Church in India could do things by itself!" He died on 20 June 1978. Nine years later the Missionary Sisters of Mary Help of Christians wanted their founder's mortal remains to be back there with them. Bishop Ferrando's casket was laid to rest in the chapel at the convent of St Margaret in Shillong, in the land that had become his second home.
→ "**venerabile**" "**santità salesiana**"

Figli di Maria

np. Sons of Mary. • The reference is to late vocations and the *Opera dei Figli di Maria* or 'Sons of Mary Program'. More accurately, the Sons of Mary (young men between 16–30) were the fruits of the *Opera di Maria Ausiliatrice* or Work of Mary Help of Christians, presented to Pius IX in 1874 along with the proposal for the Salesian Cooperators. Both projects were approved in May 1876 by the Pope.

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Hence the ‘Sons of Mary’ were the fruit of the group’s effort to recruit and educate priestly vocations.

FIN Philippine Nord

abbrev., np. FIN Philippines North Province. • A Salesian Province in the EAO Region. Based in Manila. Formerly included the Papua New Guinea-Solomon Islands Delegation, now a Vice-province (PGS).

→ “**regione**” “**AEO**”

fioretti

n. pl. 1. good actions, 2. small acts of sacrifice, 3. little stories.

• The term has a range of meanings in Salesian use – probably today, the last of the three meanings, ‘little stories’, is the most common. *Fioretti salesiani* are the kinds of little examples, brief personal edifying stories, mostly, that visiting Superiors like to tell the community.

FIS Philippine Sud

abbrev., np. FIS Philippines South Province. • A Salesian Province in the EAO Region. Based in Cebu. Currently includes Pakistan as a missionary outreach Delegation. → “**regione**” “**AEO**”

FLASH

proper name, loan term. FLASH. in Italian. • A technical Salesian term for the annual written collection of statistics sent from the provinces to the General Administration. *Linguistic note:* Not an abbreviation or acronym. → “**Ufficio anagrafico e statistico**”

FMA

abbrev. *Figlie di Maria Ausiliatrice* Daughters of Mary Help of Christians FMA. • ‘Through a gift of the Holy Spirit and the direct intervention of Mary, Saint John Bosco founded our institute as

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a response of salvation to the profound hopes of young girls. He endowed it with a spiritual heritage that had its inspiration from the charity of Christ the Good Shepherd, and imparted to it a strong missionary impulse.' (FMA Constitutions art. 1).

This religious family has its origins in the heart and mind of St John Bosco and in the creative fidelity of St Mary Domenica Mazzarello. Don Bosco chose the name 'Daughters of Mary Help of Christians' because he wanted a living monument of gratitude to his Madonna.

At the persistent request of many people in Turin and as a result of his own perceptions, Don Bosco resolved to take steps in setting up an institute that would reach out to many poor and abandoned girls. He was inspired to do so from his many contacts with female institutes, his deep Marian devotion, the encouragement received from Pope Pius IX and the many inspirations he had in this regard, through 'dreams' and significant happenings.

It so happened that in the township of Mornese, situated in the hills of Monferrato, a young woman by the name of Mary Domenica Mazzarello was accompanying a group of young women who along with her were dedicated to helping young girls learn a trade, and while doing so these girls were also guided in their faith development. There were two significant signs conveying the same message: that an educative environment similar to the one for boys at Valdocco, Turin, should be set up for children and young girls. Mary Domenica Mazzarello was a co-foundress who gave life and form to this newly founded institute. On 5 August 1872, the first group of young women, following the example of Mary, in declaring their 'Yes' to God's call, committed themselves to be 'helpers' of young people.

Usage: In many if not most English-speaking countries where they are present, the Sisters refer to themselves as 'Salesian Sisters'

rather than by the longer title of ‘Daughters of Mary Help of Christians’. In German-speaking countries they are more often referred to as ‘Don Bosco Sisters’.

Linguistic note: ‘Daughters of Mary Help of Christians’ is a shorter form. The complete reference is ‘Institute of the Daughters of Mary Help of Christians’.

The Institute of Mary Help of Christians ‘is a living part of the Salesian Family which throughout history relives in different ways the spirit and mission of Don Bosco thus expressing its perennial adaptability. The Rector Major of the Society of St Francis of Sales – as successor of Don Bosco – is its animator and centre of unity.’ (FMA C. 3).

Reference is made to ‘Institute’ rather than ‘Congregation’, when speaking of the organisational entity. → **“famiglia salesiana”**
“Mazzarello, Maria Domenica (santa)” **“Böhm, Antonietta (serva di Dio)”** **“Marchese, Rosetta (serva di Dio)”** **“Meozzi, Laura (ven)”** **“Morano, Maddalena (beata)”** **“Palomino Yenes, Eusebia (beata)”** **“Romero Meneses, Maria (beata)”** **“Troncatti, Maria (beata)”** **“Valsé Pantellini, Teresa (ven)”** **“Vicuña, Laura (beata)”**

Fondazione Don Bosco nel Mondo

proper name. Don Bosco in the World Foundation. • A body belonging to the Salesian Congregation whose purpose is the promotion, support and development of Salesian Missions and work around the world. The group is based at Salesian Headquarters in Rome. → **“Direzione Generale”**

fondo di solidarietà

np. Fondo di solidarietà del Rettor Maggiore. Rector Major’s Solidarity Fund. • Monies usually sent to The Centre by the provinces and disbursed according to need, directly by the Rector Major (though after hearing from the province where the request comes from).

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In practical Salesian language we find the term *solidarity* used in reference to aid, mostly of the financial kind, or as represented by NGO, Mission Office activity, or as a 'fund' (e.g. the Rector Major's Solidarity Fund). Perhaps we need to be careful not to overly restrict the term's application in this sense. It is, by now an established principle of Catholic social teaching (*Sollicitudo Rei Socialis* no. 40). In fact, we find in the Salesian Charter of identity a helpful description of Salesian solidarity which is much broader than that of financial aid:

1. Education, which is the highest form of solidarity, conceived of and realised according to criteria which Salesian assistance suggests.
 2. Civil, social and mission voluntary service, much widespread amongst young people today.
 3. Social and political involvement.
- "**solidarietà**"

fondo Don Bosco

np. fondo Don Bosco • In a library, groups or sets of books or documents collected on a particular topic. A division of the Central Archives referring to material on/by Don Bosco. → "**ASC²**"

Linguistic note: usually lower case *fondo* rather than upper case **Fondo**, to distinguish from a financial resource or Fund, as in the case, for example of the *Fondo Missioni*, an official channel via the General Administration for distributing mission funds.

formatore

n. Formator. • In the context of the faith and consecrated life a formator is a designated person formed to be responsible in accompanying young people who are aspiring to respond to their unique calls from God to accomplish a task. The term 'formator' (coming directly from Latin) does have other meanings in other contexts, e.g. in semiotics, a symbol that indicates a relationship

between designators. Or in French, a 'formateur' is a politician who is appointed to lead the formation of a coalition government, after either a general election or the collapse of a previous government.

But the term, while possibly not clearly understood by the broader population, is now completely acceptable in the context in which Salesians and the Church in general, use it.

Not so clear, on the other hand, is the term to be used for the one who is being formed by a formator (or formators): neither 'formee' nor 'formand' have gained much traction, and the tendency is to speak of a 'candidate' (before religious profession) or 'person/member in formation' or similar after first profession.

→ "**formazione**"

formazione

n. 1. formation, 2. education. • The act of forming. The process of forming. The manner in which something is formed. Considered in its essence and in theological terms, it is the spiritual extent the human being can reach by perfecting his or her God-given gifts, and by developing the spiritual heritage, both past and present in which he/she finds himself.

Each of the definitions listed here becomes important for understanding Salesian formation, since it is active (involving agents), a process, a method and clearly has a theological principle involved.

That said, and because it is such a broad topic, it may best be understood by looking at the several particular aspects under which it is treated (initial formation, ongoing formation, personal life plan) amongst others). If we consider formation from an institutional and ecclesial perspective, we need to include the widest sense of integral formation of the human being (human promotion, education to the faith), then catechism, education more broadly speaking, the catechumenate, for those beginning a life of faith in the Catholic

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Church, the formation of committed lay people for ministries open to them to exercise.

Then there is the question of formation for religious and Apostolic Life, or for Societies of Apostolic Life, Religious formation in general, formation of candidates for diaconate and priesthood...

Salesian formation takes its starting points from both the individual human being involved, and the project which is the Salesian mission as passed on to us by Don Bosco. Seen this way, Salesian formation continues the work of the founder, and his spiritual fatherhood, fosters fidelity to the unity of the charism and commitment to its further development, and places the gifts of nature and grace in a balanced perspective. Don Bosco is the model (SDB Constitution 97 makes it clear that Don Bosco is a 'sure guide') but we also remind ourselves (C. 96) that Jesus too 'called his Apostles individually to be with him').

The chief agent of formation is always the individual being formed, and his life experience which he learns from. The method of formation is living and working for the common mission. A valid plan of life is essential for all this to happen. 'To form' someone (seeing formation from the point of view of the helping agent) means to accompany that person until he reaches his full development, putting him in active relationship with the mission which he, along with every other Salesian, is entrusted with. This perspective responds to the question 'formed for what?'

Usage: Italian is much more likely to speak of *formazione* where English might use 'education', but the terms *formazione* and *educazione* are interchangeable in Italian, and refer especially to the gaining of attitudes and understanding. In the context of religious life we would speak of 'formation'. E.g. initial and ongoing formation. In the context of schooling – 'education' (e.g.

as in *Formazione professionale, formazione dei giovani*). → “**educatore**”
→ **False Friends “F”**

formazione permanente

np. 1. ongoing formation, 2. lifelong formation, 3. continuing formation. • “Ongoing formation is a continuation of the formation received” (*Pastores Dabo Vobis*, 71, though it continues by saying “in the seminary”, therefore a reference to priestly formation). But it can obviously be extended to all religious formation:

“In the context of a society characterized by pluralism and rapid changes, the evolving nature of each individual and the quality and fruitfulness of our apostolic religious life call for a continuation of our formation after the initial phases” (C. 118).

The Italian *permanente* can have a variety of translations, and ‘lifelong’ is simply one of these, depending on context. ‘lifelong’ has been a particular choice of Fr Ivo Coelho as General Councillor for Formation, though not his only one – at times he also uses ‘ongoing’. His argument is that C. 98 makes it clear that the formation experience is lifelong: “The Salesian commits himself to a formation process that will last all his life”.

There is no question that ‘lifelong formation’ could be used in almost every situation where we find ‘ongoing formation’. But it is also true that ‘ongoing formation’ effectively has two meanings: the ‘narrower’ sense of a period of time following initial formation, and its more substantial and broader sense of formation (including initial formation) as a dimension of consecrated life until we die.

Or to put it another way, we can use ‘ongoing’ in an adjectival sense, e.g. ‘Ongoing formation follows on from initial formation’ or as a predicate, e.g. ‘Formation of its very nature is ongoing’ and we are in formation for our entire lifetime!

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The renewed (2024) *Ratio Fundamentalis Institutionis et Studiorum* indicates that lifelong formation is the 'mother-idea', the organising principle of the Ratio. → "**formazione**"

formazione professionale

np. Vocational/technical education. • It may not always refer to 'occupational' training or education – could be straight 'technical.' *formazione, formazione professionale* are technical terms in Italian education and educational legislation. → "**TVET**" "**VET**" → **False Friends "P"**

FSDB

→ "**ratio**"

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G

gaku-

affix. [ja] 1. study, 2. learning, 3. science. • This term is essential for understanding the various terms used for our educational works in Japan. The romanised form and the Chinese ideograph are used here as part of the explanation. If we add -en (or -in), meaning essentially a garden or pretty place, but then a building, we get *gakuin* or school, hence *Salesio gakuin*, Salesian school. *kyu-gaku* is together-learn, or co-education. *shugaku* would be primary school (school for small ones). *kutugaku* is Senior High, a three year course. *senmon gaku* (from *senmon*, special) is a Vocational College. *daigaku* (*dai*, big) is university and *dai-gakuin* a postgraduate course.
→ “**Manga**”

Galli, Silvio (servo di Dio)

proper name. (Servant of God) Silvio Galli. • Salesian Priest. The Diocesan Inquiry opened 11 October 2020 and closed on 12 June 2022.

The Beatitudes are like pearls in a necklace that shine with unique light in each of our lives according to how we are configured to the radiant face of the Lord Jesus our only Master. The words that were spoken by Jesus on the mount become joyful, blessed words in the lives of the saints. In this light, Fr Silvio's life shines as the work of the Spirit, brought about through his encounter with and his following of the Lord Jesus, and in his testimony of full and filial trust in the Father of every gift. Fr Silvio was a prophet who embodied the spirituality of mercy in his life and the choice of the

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least of the least – those marginalised by society – and opened his heart full of compassion to all the spiritual poverty of our time.

Fr Silvio Galli was born on 10 September 1927 in Palazzolo Milanese (Milan) to Giuseppe Galli and Carcano Luigia, and was the first of eight children. He was baptised on 12 September 1927, and confirmed on 3 October 1938 by Blessed Cardinal Alfredo Ildefonso Schuster. Having done very well in primary school he went on to attend secondary classes at the St Ambrose's Salesian Institute in Milan. After his novitiate in Montodine (Cremona), he made his first profession as a Salesian on 11 September 1943 and his perpetual profession in 1949. Following his philosophical studies in Nave (Brescia), and practical training in Varese then theology, he was ordained priest on 1 July 1953. During his practical training in Varese he developed a profound spiritual friendship with Domenichino Zamberletti, a young lad who then died with a reputation for holiness. Sent to the house in Bologna, he then gained an Arts Degree, and from 1959 until the end of his life he was in San Bernardino di Chiari (Brescia), initially teaching the aspirants to Salesian life, then with the passing of the years more involved in generous service of the poor, migrants, prisoners, the hungry and homeless, people on drugs, alcoholics, people with mental illnesses and all the many forms of material, spiritual and moral poverty.

At the end of the 1960s and the beginning of the difficult 1970s marked by huge social, political, cultural and ecclesial change, Fr Silvio – following the inspirations that came to him from on high and attentive the the actual circumstances of people – began turning his attention, time and his whole life to people with all kinds of needs and in all kinds of poverty. The queue of people increased daily, and knowledge of this place where help could be found spread like wildfire. People seeking a listening ear and help from Fr Galli increased in numbers. The poor came not only from Chiari and

nearby towns but from across Brescia. News spread from person to person that there was a place of new hospitality for the poor to be found in San Bernardino. It was not just about bread, but about a listening ear, understanding and help to return to a sense of human dignity: loved instead of being marginalised.

Offering welcome is one way of discovering the mysterious ways of the heart. "Our Lady sends the poor to us", Fr Silvio told his first co-workers and volunteers, so being welcoming means being attentive and caring. Everyone was a brother or sister for him, sent by Mary. His time was for everyone and each individually. Sometimes Fr Silvio went out to people; when there were many of them, instead each would wait their turn outside the studio, a small office that in time became "Bethany", a place that welcomed and consoled and gave back hope to people, a house of prayer and mercy. Not everyone was open to dialogue; it takes time and patience to break down the walls of mistrust.

In welcoming so many people he practised the ministry of listening, consolation, reconciliation, even exorcism. As time went on, there were increasing numbers of people coming from all over Italy and joining the queue for a chat – even just a few minutes – with Fr Silvio and to receive his blessing. When interviewed about this Fr Silvio admitted: "I am just a poor priest. All I have is the priestly garb I wear. It amazes me too that all these people afflicted by problems, at times unsolvable ones, turn to me. I give my blessing including to their families, then send them away with the belief that if they pray and do so with faith, their problems will find resolution ... Only with prayer, that most powerful weapon, with faith in Our Lady and her Son Jesus can these problems be sometimes resolved." When receiving people he could no longer think of his own needs: it was an uninterrupted array of people who he received for hours, without getting up or drinking a drop of water, even during the

hottest periods; a continuous procession of suffering humanity who came to the source of living and thirst-quenching water.

He animated and looked after the formation of Salesian Cooperators, members of ADMA, past pupils and the many volunteers who helped with his charitable work. With the help of generous volunteers and benefactors he founded the Auxilium reception centre. Through his own life and words he taught how to discover and serve Christ in the poor, witnessing to the charity of the Good Shepherd. Always available in the ancient fifteenth-century of San Bernardino, to the end he was besieged by suffering humanity in search of comfort, advice and prayer: to everyone, without truce, and in every moment of his life he offered the right words, assurance of prayer, the blessing of Mary Help of Christians, the consolation of the Holy Spirit.

He proclaimed the Good News not only in words but above all through a life transfigured by God's presence: "Just being in his presence was like being before an incarnation of the Gospel. A beneficial and healthy power emanated from him; His face was transformed and illuminated when he exercised his ministry and administered the sacraments, especially when he celebrated Holy Mass, which most often lasted two hours, and the faithful never tired of listening to his homilies. So many flocked from all sides because, as someone who had the grace of taking part in his celebrations said, they breathed the air of Paradise." Fr Galli was a genuine sower of peace and San Bernardino was a place of peace and spirituality when one breathed a heavenly air and the Mass Fr Galli celebrated was real heavenly joy. Time no longer existed when he celebrated Mass. Whoever did the readings had to pause whenever he indicated, because the Word had to be explained, savoured, lived! His blessings were bearers of peace and inner calm especially for the most desperate cases, situations that seemed to have no way out.

He impressed because of his peace, and many had the feeling that they were a man who was fully a man of God and consumed by a life spent for others, dedicated to prayer and listening to everyone, sick and healthy but ever desperate, lost. In every situation Fr Silvio brought a peace that reconciled families, relationships between husband and wife that had been marked by distance and lack of communication. He brought peace that cured sometimes deeply wounded affections. Fr Silvio was the sign of the Church as Mother who, in the name of Jesus and the help of Mary, healed, freed, and filled people with life and peace.

His earthly life came to an end on 12 June 2012, surrounded by the widespread reputation for holiness and signs that only increased among people of every level of society over the years: they recognised in him the man of God, the genuine devotee of Mary Help of Christians, a true son of Don Bosco, thus confirming his promise: "As soon as I get to heaven I will send a basket full of graces to everyone who knew me." Fr Silvio was a true example of love and fraternal charity. His was a holiness made up of small things. the little daily matters, doing little things of every day with great love. True charity is patient and knows how to adapt itself to the many needs and limitations of each individual.

The bishop of Brescia, Bishop Pierantonio Tremolada, has said: "Fr Silvio is a model of priestly holiness and of an authentic consecrated life at a time marked by scandals, those who have left us, worldliness, a true mystic of the Spirit anchored to the pillars of the Eucharist and Mary Help of Christians; an example of the priest 'going forth', with the smell of the sheep, someone who stands out: While there is no doubt that he went out to look for the lost, to visit the sick, to comfort prisoners, etc., he was above all a priest to whom people flocked: he did not need to go out because it was others who came looking for him; a prophet of the sacredness of life, of every

life, especially the weakest, defenceless, the wounded, humiliated, exploited, marginalised, discarded; a witness and embodiment of a living spiritual fatherhood with the pastoral and apostolic charity of a son of St John Bosco.” → “**servo di Dio**” “**santità salesiana**”

Garelli, Bartolomeo

proper name. Garelli, Bartholomew. • A Salesian traditional story not recounted before the writing of the *Memoirs of the Oratory* in the mid 1870's but first recounted in Bonetti's serialised version in the Salesian Bulletin 1879. The story lends belief to the symbolic date of December 8th for the beginning of Don Bosco's work. In the original draft for MO Don Bosco had begun to write an 'N', not a 'G' for the surname. Did this mean *Nome*, or was it another surname? For the purposes of the story it doesn't matter. → “**Cenno storico**” “**Don Bosco (santo)**” “**Memorie dell'Oratorio MO**”

Generala

proper name. The Generala. • A 'modern' correction facility for juveniles built in 1845 as part of King Charles Albert's reforms. It was located some 10 miles south west of Turin, on the road to the little town of Stupinigi.

Loitering, vagrancy and begging accounted for over 50% of the cases referred to the Generala. It could be said that in the 1840's Turin was a city of 'poor and abandoned' rather than criminal juveniles. → “**Don Bosco (santo)**”

GIA Giappone

abbrev., proper name. GIA Japan Province. • Salesian Province in the EAO Region. Based in Tokyo. The Province of St Francis Xavier.

Fr Cimatti was the founder of the Salesian presence in Japan, arriving in 1926 with 8 Salesians and going to Miyazaki. In 1927 he was officially put in charge of three churches: Miyazaki, Oita, and

Nakatsu. and in 1937 became the Prefect Apostolic of the District, as Monsignor Cimatti.

In 1937, together with Fr Cavoli, the Caritas Sisters of Miyazaki (now known as the Caritas Sisters of Jesus, or the Sisters of Charity of Jesus) were founded. → “**Cimatti, Vincenzo (ven)**” “**AEO**” “**regione**”

Gianduia

n. Gianduia or Gianduja. • Gianduia (*Gioan dia doja*, or *Giovanni del boccale*), a kind of Punch-and-Judy show made famous by puppeteer G.B. Sales, who created it by transforming the ancient "Giron" or "Gerolamo" marionette. Asti is the true homeland of Gianduia.

The Gianduia became a feature of the Autumn walks, when the boys would put on a performance for the local villages they visited or stayed at. For Don Bosco the concept was also very close to what he called *teatrino*. → “**passeggiate autunnali**”

giardino di ricreazione

np. Recreation park. • Don Bosco employed this term occasionally for public authorities when describing the playground at the Oratory. It was a term in current use for playgrounds at the time but represented a different concept – a small space usually, where youngsters stood around in small groups playing relatively non-physical games under a teacher’s supervision.

Don Bosco’s idea of the playground was very active, where boys could choose their own games, and where the teacher was expected to take part actively, without failing in his/her supervisory role. Don Bosco himself would appear at most recreations – he did so until the 1860s. → “**cortile**”

ginnasio

n. Secondary school. • In today's Italian school system, a course of higher education, consisting of a two-year course (fourth and fifth 'gymnasium'), which can be accessed after obtaining a middle school certificate, and at the end of which one begins upper secondary; until 1940 there were two courses in secondary school, one lower, of three years, corresponding to the subsequent middle school, and a higher one, remaining in the current system, in which the study of Greek is undertaken. But the sense in which it appears in texts relating to Don Bosco's time or the 'pre-1940 period' referred to above, namely, the five year course of secondary studies called *ginnasio* in the Casati Reform of 1859. → **"Don Bosco (santo)"**
→ **False Friends "G"**

Giordani, Attilio (ven)

proper name. (Ven.) Attilio Giordani. • Layman. Salesian Cooperator. Declared Venerable: 9 October 2013.

Attilio Giordani was born in Milan on 3 February 1913 and died in Campo Grande (Brazil) on 18 December 1972. As an exemplary husband and father, oratory leader and catechist, missionary and evangeliser, Attilio Giordani is a very relevant figure of the Salesian Cooperator today.

When he was nine years old he began attending the Salesian St Augustine's Oratory in Milan. There, a young man for other young people, he was constantly engaged in joyful leadership of groups: for decades he was a diligent catechist and clever, simple, calm Salesian animator. He knew and used all the typical educational approaches of the Preventive System for his youngsters: care of the liturgy, formation, presence and games in the courtyard, appreciation of leisure time, theatre; he organised outings with the oratory youngsters, composed songs, skits, invented charity raffles, parish treasure hunts and Olympiads for the kids, without ever overlooking

what lies at the centre of Christian joy: love of God and neighbour. He showed he had the art of the educator, putting proclamation of the Gospel and his service as catechist at the heart of his educational mission, which he lived out creatively and credibly. A special merit of Attilio Giordani's was to have embodied simply and convincingly the very specific kind of evangelisation Don Bosco had wanted – he evangelised by educating.

He was an outstanding and charming actor: very natural and always fresh. He had a power, something like a secret, a grace, that was other than just the actor. What was attractive was the something beautiful within. Being with youngsters was Don Bosco's vocation and that of every Salesian. Don Bosco called this “assistance”. Attilio's way of being with youngsters was as charming as his way of acting. He was not afraid of the kids, was natural with them. He knew how to listen to them, pay attention to what they were saying and always had some lively witty little comment tailored to each. And how much preparation there was for everything before going into their midst: songs, rounds, verses, war cries. Always happy and an optimist, even when pulling someone's leg he was kind and hurt no one. He would generally speak in the Milanese dialect. It was a treat to see Attilio among the kids: that's how Don Bosco must have been! He would keep an eye on the group but also on the individual. He was attentive to what was really going on, followed the boys' instincts, bolstering this with his own inventiveness. If the kids were playing up instead of learning their catechism then he would make a lot of noise, maybe do a somersault, let off a bit of steam, then take back the reins and there would be silence. His real ability was adapting to situations. Attilio Giordani was the model of how to practise the Preventive System in the oratory context.

Attilio's military service began in his 21st year, on 23 July 1934 and ended on 8 September 1943. It took him from Milan to the

Greek-Albanian Front, and passive resistance in the mountains around Lecce. Discipline in the military barracks of the time was harsh, the timetable strict, and authority was not to be questioned. Punishments were harsh, rations served up in mess tins, exercises were exhausting, language was what you'd expect in barracks where blasphemy came easily and it was not so easy to stand up for one's Christian faith. In this environment, soldier "Giordatt" – as he liked to call himself – spread calm, concord, peace. He organised convivial moments together, composed songs and poems. The respect and agreement he sought was to get people to accept Christian values that he was not always able to pass on. "I came to the conclusion that it was not words I should be fighting with but the example of Christian life, and to win over, in my unworthiness and lack of ability, through the charity of Christ" (11 April 1943). Attilio carefully kept a War Diary. The pages were full of hope, realism, plans, the desire to pass on to everyone the peace of his God. "When I invite my fellow soldiers to pray, no one holds back. But, I insist with them: 'Remember, lads that the Lord is always with us, including when the danger has passed, including when we will be back home'" (31 January 1941).

The stages of his journey were the stages of that time: during Fascism he sought freedom in the oratory, in Catholic Action; during the war and after the war, when politics and political parties evolved in an atmosphere of conflict and opposition, he invented the Crusade of Kindness; during the years of protest, when young people were taking over terrain that their elders had left empty of ideals, he supported the Mato Grosso Operation that his children had brought home. His way of being with young people displayed the respect and constant concern he had for the soul of the young. What Don Bosco used to ask of his Salesians was a task always well done in Attilio's case. The message that Attilio passed on through

his approach, which was always relevant, could be summed up in the word “kindness”. And he shared all of this with Noemi, his fiancée then his wife, who was caught up to the very end by the overwhelming enthusiasm of her Attilio: “Dear Noe, may the Lord help us to be good not just to the good, to live in the world without being of the world, to go against the current.”

He was husband and father to his family, which was filled with great faith and serenity, deliberately austere and practising evangelical poverty on behalf of those most in need. Marriage with Noemi in May 1944, was not just a “given” for Attilio but above all a “sacrament” of Christ whose holiness and indissolubility he strove to express through his daily life and the education of his children. The family remained united because Attilio and Noemi supported each other with prayer and by practising charity.

Attilio embodied Don Bosco! In his cheerfulness and in the way he was with young people; also in his piety, a simple piety, one that prays before eating: “Thank you Jesus for the bread you have given us, Give bread to those without as well.” Attilio lived in union with God, with Don Bosco. His day began by rising at 6; by 6:30 he was in church for Mass and Communion. If the altar boy was missing he was not ashamed to take on the task of serving Mass himself even when he was 58/59 years old. Then meditation. Then at home, he would listen to the radio for the latest news and head out to work. Back home at midday. After dinner he would go to the Salesians at St Ambrose's in Milan. Everyone knew him: from the Provincial to the last blind Salesian who had come from Bethlehem. And if there was someone who was suffering or a bit left out, he would be there. He would greet all the Salesians then go and make a visit to the Blessed Sacrament, every day.

His death helps us to understand his life. At 59 years of age, Attilio Giordani, with wife Noemi, oldest son Pier and youngest

daughter Paola, left for the Mato Grosso (Brazil). He told his parents: "If we want to and need to share the vocation of our children, understand our kids when they make some important choices and offer important examples, then we have to be ready to follow them to support them as they try it out, so we can make informed judgements about what they are doing." "In life it is not so much a matter of saying what we should do. It is not so much a matter of preaching; it is what we do that counts. We need to demonstrate with our life what we believe in. It is not about sermons. Our sermons are how we live." His life was a race with young people. And he reached the finishing line with a sprint, demonstrating what the ongoing vocation of the Christian is all about: giving one's life! This is what it means to be young till the final day. Attilio had often said: "Death must find us alive." And he was always alive in ordinary things, in his cheerfulness, his piety, and then in his final encounter with the Lord he was ready to continue being in the midst of the youngsters in the Salesian garden in heaven. Death came to him while he was speaking at a mission meeting in Campo Grande (Brazil). Feeling faint, he rested his head on Fr Ugo De Censi's shoulders and whispered to his son: "Pier Giorgio, you continue on."

He leaves as his testament the enthusiasm of a life given for others: "Our faith must be life" and "The measure of our believing is shown in our being". Attilio Giordani was the clear embodiment of Salesian spirituality as lived by the laity. This aspect has always aroused particular admiration, especially in consecrated Salesians, who felt the providential presence of such a model and did not fail to seek his advice. → "**venerabile**" "**santità salesiana**" "**cooperatore**"

giorno della comunità

np. Community day. • Established as a regular weekly practice in Salesian communities from GC23 onwards. → "**comunità**"

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giovani

n. pl. 1. young adults, 2. young people, 3. youngsters. • For Don Bosco, the term had a male only reference. But depending on the context it was a term that might have much more attached to it. An example comes from the famous saying *Ho promesso a Dio che fin l'ultimo mio respiro sarebbe stato per i miei poveri giovani* (I have promised God that I will be for my poor boys until my last breath).

N. Cerrato (*Vi Presento Don Bosco* LDC 2005) points out that Desramaut's comment that the original formulation employed *poveri orfanelli* rather than *poveri giovani* does not thus discredit the MB version (Vol 18). Don Bosco, he says, was almost certainly speaking Piedmontese where he would have used *povri fieuj* not the unusual *povri orfaneij*. *Povri fieuj* translates as *ragazzi* or *giovani* in Italian but carries the Piedmontese meaning of 'poor and abandoned' and probably orphaned.

Usage: Expect, especially in texts written by Don Bosco, to find a range of terms such as *giovanello*, and/or *giovanello*. Indeed, a range of terms that seem largely interchangeable: *fanciullini*, *fanciulli*, *giovani*, *giovanelli*, *giovanelletti* and even *orfanelli*, though this latter is more precisely of the 'poor and abandoned' type. Opposed to these would be *giovani grandicelli* which, in at least one text by Don Bosco, is determined as being from 16-30 years of age. But today we often find a distinction between *ragazzi* (youngsters in general) and *giovani*, which refers to an older age group. → **“povero e abbandonato”**

Linguistic note: It is difficult to give precise age ranges for the various Italian terms relating to youth. Many texts talk about *bambini*, *adoloscenti* and *giovani* in the same sentence, suggesting there are three distinct age ranges, whereas to say 'children and youth' in English sounds a bit forced: we would normally just talk about 'young people', 'teenagers' and 'small children' if we want to include the under tens.

In today's understanding in Italy, a *bambino* could be 2-10 years, a *ragazzo* from, say, 11-19 years, while a *giovane* might be from 20-30 years! This means that the plural term *giovani* is far more extensive than its English equivalent 'young people', which is why we tend to use 'young adults' or similar. "**1a età**"

GMS

abbrev., np. Full title in Italian: *GMS Giornata Missioni Salesiane*, or SMD Salesian Missions Day, in English. • An annual event throughout the Congregation, based on a mission theme chosen for each year. Since 1926 the Universal Church has celebrated World Mission Sunday. In 1988, the centenary of Don Bosco's death, Salesian Missions Day (SMD) was launched, where a missionary theme was proposed to the whole Salesian Congregation. All Salesian communities have the opportunity to learn about a specific mission reality. It is a powerful moment for mission animation in the local or provincial Salesian communities, in the Educative-Pastoral Communities (EPCs), in youth groups and in the Salesian Family. It is an opportunity to involve SDB communities and EPC in the dynamics of the universal Church, by strengthening a missionary culture.

The preferred date is on or about 11 November (anniversary of the first mission expedition in 1875), but provinces are free to choose the most suitable date for their situation.

Each year a project is proposed for the entire Congregation. This is an important part of SMD dynamics. The primary objective of the SMD project is not just to raise money. Instead it seeks to be an educative experience of concrete solidarity for young people. The Province Delegate for Missionary Animation (PDMA) promotes solidarity through various initiatives, in particular during the intense liturgical seasons of Advent and Lent and during the month of October, or as part of the SMD celebrations. The whole provincial

community is equally invited to make a monetary contribution as an expression of missionary solidarity. It is highly appropriate that at the conclusion of the celebration of the SMD, whatever is collected is offered during the Eucharistic celebration, that is, as an offering to God, and for the Salesian missions.

Previously this was known as DOMISAL (*Domenica delle Missioni Salesiane*), a term now deprecated. → “**missioni**” “**DIAM**”

globalizzazione

n. Globalisation. • In the language of economics, globalisation of the markets, a phenomenon of unification of the markets on a global level, permitted by the spread of technological innovations, especially in the field of telematics which have pushed towards more uniform and convergent consumption and production models; also, the political and social consequences of this unification.

When both *globalizzazione* and *mondializzazione* appear in the same text (e.g. ACG 387 p. 15) we have to assume they are synonyms but distinguishable.

It is a relatively new term in Salesian usage – only since Fr Vecchi. There are attempts to distinguish the two concepts such that *mondializzazione* emphasises the existence of the nation-state and its need to have arrangements with other nation-states. The existence of the UNO then becomes an example of *mondializzazione*.

Globalizzazione appears to have a more negative feel about it involving the worst aspects of economy, internet and communications, language etc.

grazia dell'unità

np. 1. the grace of unity, 2. apostolic interiority, 3. the contemplative dimension of life, 4. vital synthesis. • "A single movement of charity to God and to his neighbour. This type of life is not something fixed and prefabricated, but is a 'project' in permanent construction. Its

unity is not static but is a unity in tension and in continual need of balance, of revision, of conversion and adaptation." (Acts of the Special general Chapter).

The term finds its basis in the Special General Chapter, and while not used as such in the Constitutions, takes its notion from the phrase in C. 21 "admiring in him [Don Bosco] a splendid blending of grace and nature". Evangelise by educating and educate by evangelising is another formula by now widespread in Salesian discourse and which expresses the notion of in the inward unity amongst members of the Salesian Family, since it deals not just with education but with spirituality.

It was a constant leitmotif in the magisterium of Fr Viganò.

→ "**Viganò, Egidio**"

Passion for God and passion for ones neighbour is another formula popularised by Fr Chávez, and it too, recalls the concept of the grace of unity. → "**Chávez Villanueva Pascual**"

Linguistic note: The phrase often tends to be placed in inverted commas, suggesting it is something of a neologism in Salesian discourse.

Grita, Vera (serva di Dio)

proper name. (Servant of God) Vera Grita. • Lay woman, Salesian Cooperator. Supplex libellus: 22 December 2019. Diocesan Inquiry opened 10 April 2022, closed 15 May 2022.

Vera Grita, the daughter of Amleto Grita and Maria Anna Zacco from Pirrera, was the second of four sisters. Since she was a child Vera had shown a good and meek character and that she would not be influenced by the negative events that were her lot. When she was eleven years old she had to leave the family and the affection of her dear ones, along with her younger sister Liliana, to go to Sicily and her paternal aunts who had made themselves available to help Vera's parents who were in severe financial distress due to

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the economic crisis in 1929-1930. During this period Vera tenderly looked after her little sister, cuddling her and staying with her in the evenings when she cried because she was homesick for her mother. Another sister would join them later. Vera was attracted by a large picture of the Sacred Heart of Jesus which hung in the room where she said her morning prayers and the Rosary each morning with her aunts. She often stayed behind in silence before this picture and often said that she really wanted to become a Sister. On the day of her First Communion (24 May 1934) she did not want to take off her special white dress because she feared she could not express sufficiently to Jesus her joy at having him in her heart. She got good results in school and mixed well with her classmates.

In 1940, when she was seventeen, she returned to the family. The family had moved to Savona and the following year Vera gained her teaching certificate. Vera was twenty when she had to face a new and painful detachment due to the premature death of her father Amleto (1943) and had to give up the possibility of doing the university studies she aspired to, in order to help the family financially.

But it would be the Second World War and the bombardment of Savona in 1944 that would cause irreparable damage for Vera: it would determine the rest of her life. Vera was crushed by the crowd fleeing for safety in the tunnel that acted as a bomb shelter. The medical profession called it the crush syndrome – the physical consequences following bombardments, earthquakes, collapsed buildings due to which a limb or the entire body is crushed. The muscular damage caused has repercussions on the whole organism, and damages the kidneys in particular. As a result of the crushing, Vera suffered lumbar and back injuries that caused irreparable damage to her health, with fever, headaches and pleurisy. This dramatic event marked the beginning of Vera's 25-year *Via Crucis*,

during which she alternated between work and long stays in hospital. At the age of 32, she was diagnosed with Addison's disease which consumed her and weakened her organism: Vera weighed only 40 kilos.

Vera underwent a complete hysterectomy when she was 36 (1959) resulting in early menopause which exacerbated the neurasthenia she was already suffering from as a result of Addison's disease. Despite her precarious physical condition, Vera entered and won a competition to become a primary school teacher. She devoted herself to teaching during the last ten years of her life, working in schools in the Ligurian hinterland that were difficult to reach, and winning the esteem and affection of her colleagues, parents and pupils. She alternated between school and hospital stays, without medicine being able to put an end to her suffering, also because Vera was intolerant of certain drugs. She went unnoticed in her short life, teaching in the schools in the Ligurian hinterland, and continuing to win the esteem and affection of everyone for her good and gentle character.

She attended Mass in Savona in the Salesian parish of Mary Help of Christians and regularly went to Confession there. Salesian Fr Giovanni Boccho was her confessor from 1963. She became a Salesian Cooperator in 1967, realising that her call was to give herself totally to the Lord who gave himself to her too in an extraordinary way, in the intimacy of her heart, through a "Voice", a "Word", communicating to her the Work of the Living Tabernacles. She submitted everything she wrote to her spiritual director, Salesian Fr Gabriello Zucconi, and kept the secret of her call in the silence of her heart, guided by her divine Master and the Virgin Mary who accompanied her throughout her hidden life and her stripping of self.

Under the impulse of divine grace and accepting the mediation of her spiritual guides, Vera Grita responded to God's gift by testifying through her life marked by the hardships of her illness, to her encounter with the Risen Lord, and by dedicating herself with heroic generosity to the teaching and education of her pupils. She saw to the needs of her family and witnessed to a life of evangelical poverty. Focused, and fixed on God who loved and supported her, she was able to bear the trials and sufferings of life with great inner strength. On the basis of this inner soundness she testified to a Christian life made up of patience and persistence in doing good.

She died on 22 December 1969 in Pietra Ligure in the Santa Corona hospital, in a small room where she had spent the last six months of her life in a crescendo of suffering that she accepted and experienced in union with the crucified Jesus. "Vera's soul" wrote Fr Borra, a Salesian and her first biographer "through her messages and letters, joins that band of charismatic souls who have been called to enrich the Church with the flames of love for God and the Eucharistic Jesus in order to spread the Kingdom."

Vera Grita's life evolved over the short space of 46 years marked by dramatic historical events such as the great financial crisis of 1929-1930 and the Second World War. Vera's earthly life, then, ended on the cusp of another significant historical event: the protests of 1968 that would have profound repercussions at every level: cultural, social, political, religious and ecclesial, both in Italy and internationally. Vera's life began, developed and ended amid these historical events whose dramatic consequences were felt by her at the level of her family, her affections and her body. At the same time, her story shows how she tackled these negative events with the strength of her faith in Jesus Christ, thus witnessing, in her short and suffering life, to heroic fidelity to her love for the crucified and risen Lord. It was a fidelity that, at the end of her earthly existence,

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the Lord would repay by giving her a new name: Vera of Jesus. "I have given you my holy Name, and from now on I will call you and you will be 'Vera of Jesus'" (Message of 3 December 1968).

The chronic suffering Vera endured did not alter her good character or her generosity in giving herself to others, especially to those most in need be they in her family or at school. While experiencing her very precarious physical situation, Vera did not turn in on herself or renounce her desire to work.

Over so many years of suffering, her faith in and love for Jesus and the Virgin Mary were her true comfort and support, the point of spiritual strength that led her life to be one of understanding, tenderness and charity for all, including those – like her mother – who did not always manage to understand the radical nature of her faith and love.

Tried by various illnesses which, over time, spelt out a situation of generalised and irrecoverable physical wear and tear, Vera lived in the world without being of the world, maintaining inner stability and equilibrium due to her union with Jesus in the Eucharist received daily, and to the awareness of his Eucharistic presence in her soul. It was, therefore, the Holy Mass that was the centre of Vera's daily and spiritual life, where, like a small "drop of water" she mingled with the wine to be inseparably united to the infinite Love that continually gave of himself, and who saves and sustains the world.

A few months before she died, she wrote to her spiritual father, Fr Gabriello Zucconi: "The illnesses that I have carried with me for more than twenty years have degenerated, devoured by fever and pain in all my bones, but I am alive in the Holy Mass." And again she wrote: "What remains is the flame of the Holy Mass, the divine spark that animates me, gives me life, then there is work, the youngsters, the family, the impossibility of finding a peaceful place

there where I can isolate myself to pray, or the physical tiredness after school.”

During her long years of suffering, aware of her fragility and human limitations, Vera learned to entrust herself to God and surrender herself totally to his will. She maintained this docility when He communicated to her the *Work of the Living Tabernacles* during the final 2 years and 4 months of her earthly life. Her love for God's will led Vera to the total gift of herself: first through private vows and the vow of being a “little victim” for priests (2 February 1965); then through the offering of her life (5 November 1968) for the birth and development of the *Work of the Living Tabernacles*, always in complete obedience to the one who was her spiritual director.

In the patience of her days, Vera Grita thus experienced her growth in faith and holiness through arduous circumstances (illness, therapy, hospital, the uncomfortable seats of her teaching, etc.), with great fidelity to prayer and in obedience to the Church, with patience, fortitude, humility and trust, and a great readiness to do the good that she knew how to accomplish generously, without burdening others with her limitations, always so delicately and with a smile. Vera Grita was a humble laywoman, Salesian Cooperator in whom we discover with joy a great mystic of the Eucharist, perhaps one of the greatest, with a truly prophetic message for the Church of today and tomorrow. → “**servo di Dio**” “**santità salesiana**”

Guanella, Luigi (Santo)

proper name. (St) Louis Guanella. • Priest. Beatified: 25 October 1964. Canonised: 23 October 2011. Liturgical Celebration: 24 October.

The life of Fr Guanella, like that of Don Bosco, was depicted in a dream he had when he was nine years old, the day of his First Communion: a Lady (whom he described as Our Lady in his account) let him see everything he would have to do on behalf of

the poor. Since childhood his life was a long race to be wherever there was a cry for help and aid to offer.

When he was twelve years old, Luigi won a free place at the Gallio boarding school in Como and then continued his studies at the diocesan seminaries (1854-1866). His cultural and spiritual formation was the one common for seminarians in Lombardy and Veneto, which for a long period was under Austrian control. His theological course lacked in cultural content but was attentive to pastoral and practical aspects: moral theology, rituals, preaching as well as personal formation in piety, holiness and being faithful. Christian and priestly life was nourished by the devotion common among the Christian population. This meant that the young seminarian was very close to the people and in touch with the life they lived. When he returned home for the autumn holidays, he was part of the poverty of the alpine valleys; he looked after the young, elderly and sick in the town, attending to their needs. In spare time he became interested in social matters, collected and studied herbal medicines, and became enthusiastic about reading Church history.

While studying theology at the seminary he became good friends with the bishop of Foggia, Bernardino Frascolla, who had been imprisoned at Como and put under house arrest at the seminary (1864-66). This made him aware of the hostility that dominated relations between the now unified State and the Church. It was this bishop who ordained Fr Guanella as a priest on 26 May 1866. On that occasion Fr Guanella said: "I want to be a sword of fire in this holy ministry."

Wanting a more radical religious experience, in 1875 he went to Don Bosco in Turin and made his temporary profession in the Salesian Congregation. In his first two years as a Salesian he was the director of the oratory of Saint Aloysius in Borgo San Salvario in Turin, then in November 1876 was asked to open a new oratory at

Trinità in Mondovì. In 1877 he was put in charge of adult vocations, a work Don Bosco had called the The Work of the Sons of Mary. His admiration for Don Bosco was also rooted in the fact that they had a similar temperament: both enterprising, apostles of charity, decisive, genuinely fatherly and with a great love for the Eucharist, Our Lady, the Pope. Salesian spirituality and pedagogy were a basic element in the formation and mission of the future founder. At Don Bosco's school he learned a loving and firm approach to young people and the educational desire to prevent rather than cure; and the desire to save his brothers and sisters urged on by great apostolic charity.

The bishop of Como called him back to the diocese, and Fr Guanella returned with the dream of founding an institution that would take in needy young people. He opened a school that he later had to close due to hostility from the civil authorities. "The hour of mercy", as Fr Guanella called the appropriate moment of divine favour, came in November 1881 when he arrived at Pianello Lario as parish priest, where he found a group of girls dedicated to helping the needy. This group of young women would become the source of a new congregation: the Daughters of Our Lady of Providence. Fr Guanella also brought together a group of priests whom he called the Servants of Charity.

Fr Guanella and Don Bosco, both priests and great friends, lived at a time marked by profound transformation and social imbalance; they worked as apostles of charity and spent their entire lives working for the salvation of each and every person, building a better society. The profound bond between the two and Fr Guanella's devotion to Don Bosco was made famous by a prayer Fr Guanella wrote in the monthly magazine of his work, *La Divina Provvidenza*, in August 1908: "May the grand soul of John Bosco who so protects the Congregation of his sons, the Salesians, now so numerous they can't be counted, kindly turn its gaze on the institutes of Divine

Providence. May he graciously extend his protection over those who belong to these works and especially to his devoted admirer and student. Fr Luigi Guanella.”

On the occasion of his canonisation, Pope Benedict XVI recalled how “Thanks to the profound and continuing union with Christ, in the contemplation of his love, Don Guanella, led by Divine Providence, became a companion and teacher, comfort and support to the poorest and weakest. The love of God aroused in him the desire for the good of the people who were entrusted to him in the routine of daily life ...He paid caring attention to each one and respected the pace of their development. He cultivated the hope in his heart that every human being, created in the image and likeness of God, by tasting the joy of being loved by him — Father of all — can receive and give to others the best of himself. Today, let us praise and thank the Lord, who gave us a prophet and an apostle of love in St Luigi Guanella ... We can summarise his whole human and spiritual life in his last words on his death-bed: “in caritate Christi”. It is Christ’s love that illumines the life of every person, revealing through the gift of himself to others that nothing is lost but is fully realised for our happiness.” → “**santità salesiana**”

H

Harambee

proper name (verb in [sw]) Harambee. • Harambee is a Kenyan tradition of community self-help events, eg. fundraising or development activities. Harambee literally means ‘all pull together’ in kiSwahili, and is also the official motto of Kenya and appears on its coat of arms. Harambee events may range from informal affairs lasting a few hours, in which invitations are spread by word of mouth, to formal, multi-day events advertised in newspapers.

These events have long been important in parts of East Africa, as ways to build and maintain communities. Following Kenya’s independence in 1963, the first Prime Minister, and later first President of Kenya, Jomo Kenyatta, adopted the term ‘harambee’ as a concept of pulling the country together to build a new nation. He encouraged communities to work together to raise funds for all sorts of local projects, pledging that the government would provide their startup costs. Under this system, wealthy individuals wishing to get into politics could donate large sums of money to local harambee drives, thereby gaining legitimacy; however, such practices were never institutionalised during Kenyatta’s presidency.

→ “**Confronto**”

Usage: Used by Salesians since 1993 to refer to a missionary gathering, usually of young people, for mission animation. Normally capitalised in English.

HDS

[es] *abbrev. Hijas del Divin Salvador HDS*, Daughters of the Divine Saviour. • Female Religious Institute of Diocesan Right, founded by

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Salesian Bishop Pedro Arnaldo Aparicio (1980–1992), as catechists and teachers they are at the service of poor children and youth whom they aim to educate by the Preventive System. Don Bosco's motto, *Da mihi animas cetera tolle* (give me souls, take away the rest), has become *Oportet Illum regnare* (it is necessary for Christ to reign!).

'Through our educative and pastoral mission we contribute to the mission of salvation at the service of the Particular Church and parishes, dedicating ourselves especially to education of young girls and young women. the Institute achieves these aims principally through religious education and the apostolate of catechetics. Our life and our evangelising and educational activity gives Mary a special role. We entrust ourselves to Her as the 'Help' of children and youth.

'The HDS live an attitude of spiritual childhood made up of simplicity and serene joy. Bethlehem indicates our spiritual road: humility, poverty, not desiring great things, making ourselves always available, open-ing our souls, our heart and our arms to children and young people, in a Salesian style. A special devotion to the Child Jesus helps the HDS to achieve this meekness and humbleness of heart as taught by Jesus. The witness to poverty, already in the original founding group and written into our purpose of service of children and girls of ordinary people, especially the needy, characterises our commitment and witness.

'An interesting element of formation and apostolic activity is the collaboration with the Salesians. In different countries we share responsibility with the Salesians in educational and social works.'

Date founded: San Vicente (El Salvador), Christmas 1956.

→ "**famiglia salesiana**"

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HH.SS.CC.

[es] *abbrev. Hijas de las Sagrados Corazones de Jesús y de María*
 HH.SS.CC., Daughters of the Sacred Hearts of Jesus and Mary. • A female religious institute of Pontifical Right.

Founded by Fr Louis Variara at Agua de Dios 1904.

Members of the Salesian Family. → “**famiglia salesiana**”
 “**Variara, Luigi (beato)**” “**Lozano Díaz, Anna Maria (serva di Dio)**”

Hlond, Augustus (ven)

proper name. (Ven.) August Hlond. • Salesian Cardinal. Declared Venerable: 19 May 2018.

August Hlond was born in Brzezckowice, Poland, on 5 July 1881 to Jan Hlond, a railway employee, and Maria Imiela. He was the second of eleven children, four of whom became Salesians. His parents passed on a strong faith and childlike love of Our Lady. When he was 12 years old, attracted by Don Bosco's reputation, he followed his eldest brother Ignatius to Italy to consecrate himself to the Lord in the Salesian Society. He was accepted into the college at Lombriasco for his secondary studies. Admitted to the novitiate, he received the cassock from Blessed Michael Rua (1896). After his religious profession, the superiors sent him to Rome to the Gregorian University for Philosophy in which he finally graduated. From Rome he returned to Poland for his first test of Salesian apostolate in the college at Oświęcim. His fidelity to Don Bosco's system of education, his commitment to assistance and to school, his dedication to the young and his kind way of dealing with people gained him considerable ascendancy. He also quickly made a name for himself for his musical talent, which from the very first compositions revealed similar genius and inspiration as his older brothers had.

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After his theological studies, while attending the Arts Faculties at the Universities of Krakow and Leopoli (1905), he was ordained priest in Krakow by Bishop Nowak. In 1907 he was made the rector of the new house at Przemyśl (1907–09), and from there went on to be rector in Vienna (1909-19). There, his talent and personal skills found ample field for employment given the particular difficulties the house found itself in. Fr August Hlond, given his virtue and tact, soon managed to resolve not only the financial situation, but also gave rise to a flourishing of youth works that drew the admiration of people at every level. His concern for the poor, for workers, for the sons of ordinary folk won the affection of the lower classes. He endeared himself to the bishops and Apostolic Nuncios and enjoyed the esteem of authorities and even the Imperial family itself.

In 1919 the development of the Austro-Hungarian Province advised some proportionate division of the number of houses and the superiors appointed Fr Hlond as provincial, entrusting him with the care of the German and Hungarian confreres, with his headquarters in Vienna (1919-22). Over two years, the young Provincial led the Province in founding ten new presences, forming them in accordance with genuine Salesian spirit and giving rise to many vocations.

He was at the height of his Salesian activity when, in 1922, since the Holy See had to provide for the religious development of Polish Silesia still bleeding from political and national strife, Pope Pius XI entrusted him with a most delicate mission, appointing him as Apostolic Administrator. Monsignor Hlond, through his charity, rectitude and spirit of sacrifice, was able, in the space of just three years, to settle matters to the satisfaction of the Poles and the Germans so that in 1925 the Holy See was able to create the new diocese of Katowice. Elected bishop, he was consecrated by the Archbishop of Warsaw, Cardinal Kakowski, in the presence of

ten bishops and the political, civil and military authorities. It was a joy for the whole diocese because Monsignor Hlond, during his three years of administration, had visited all the parishes, giving Confirmation in towns where it had not been administered for 20-25 years, had opened the seminary and filled it with excellent vocations, organised Catholic Action and had prepared everything for the construction of the cathedral, the bishop's palace, a suitable seminary, the curia and other necessary buildings.

On 24 June 1926, Pius XI promoted him to the archiepiscopal Sees of Gniezno and Poznan and appointed him as Primate of Poland. The following year, on 20 June, he made him cardinal, assigning him the titular see of Santa Maria della Pace. In his 21 years as a cardinal, other than the ordinary pastoral ministry in the two dioceses, as Primate he was involved in the entire life of the heroic Polish nation during a dramatically difficult period. A loyal patriot, sensitive to all the sufferings he shared with his people, the Holy See also gave him the care of Poles in the diaspora spread across the world. At the invitation of Pope Pius XI, in order to provide them with the spiritual help they needed, he founded a Congregation: the Society of Christ the King for Polish migrants.

Unfortunately, the Second World War threw his pastoral activity into disarray. Indeed, when Poland was invaded, the cardinal was one of the first intended victims of Nazism since they found in him an intrepid and authoritative defender of the rights of individuals, his nation's and his Church's freedom. This was the beginning of his Calvary that forced him into exile until the end of the war. Persecuted step by step, he ended up following the Diplomatic Corps and crossing borders. He first stopped in Rome, where he was warmly welcomed by Pius XII, and began the courageous defence of his homeland, which he intensified in France when he went to Lourdes. There he strengthened the organisation of

resistance and aid to refugees. The cardinal accepted hospitality in the famous Abbey of Hautecombe. In silence and prayer he followed the anguished events of the massacres in Europe, when one sad day the Nazi police violated the sacred place and deported him to Paris to force him to form a Polish government loyal to the Nazis. With all the pride of his love of his country, the cardinal refused emphatically. So the Nazis interned him, first in Lorraine then in Westphalia. During his years of forced exile in France (1939-1944), Cardinal Hlond repeatedly spoke out on behalf of the Jewish population in Poland which was heavily tried by the Nazi occupation, especially after the adoption of the "final solution to the Jewish problem" by the authorities of the Third Reich.

Finally, the Allied troops succeeded in freeing him in a surprise advance. He then went to Paris, Rome where he was welcomed in celebration. After an audience with the Holy Father, he returned to Poland where, keeping his primatial See of Gniezno, he was also appointed archbishop of Warsaw. Unfortunately, in Poland too the joy of liberation was soon tempered by extremist violence and Soviet pressure that led to the breakdown of the Concordat. However, strong in faith and proud of his patriotism, just as he had defended the Polish people from the horrors of Nazism, the cardinal continued to defend them from Bolshevik atheism with pastoral vigour, doing his utmost to protect the oppressed, resolve social questions, comfort and help the homeless and those without food. The Holy See also entrusted him with the religious administration of the German area ceded to Poland in compensation for territories absorbed by Russia: a colossal task which he carried out with utmost tact and promptness, setting up five large apostolic administrations and appointing their respective administrators in the name of the Holy See. Divine Providence saved him from more than one attack, reserving for him the transit into eternity of the great patriarchs.

He died in Warsaw on 22 October 1948 and his funeral was an apotheosis.

Cardinal August Hlond has been one of the most outstanding figures in the history of the Polish Church for his witness of religious life, his greatness, the variety and originality of his pastoral ministry, and for the suffering he tackled for the Kingdom of God through his intrepid Christian soul, shining a very bright light on one of the most heroic periods experienced by the Polish people. His life was intimately intertwined, both in terms of the spiritual values and the external events in which he was involved, with the life of the people that the Church had entrusted to him and whom he loved and served as a true pastor and father. As Cardinal Stefan Wyszyński, Primate of Poland and successor to Cardinal Hlond, said: “He was, without any doubt, a man of state! However, what prevails in the life of Cardinal Hlond is his soul, religious to the very depths, a soul as sincere as the people of Silesia, perhaps even as hard as the coal, the fruit of that land, but burning in the simplicity of his deep faith and his total dedication to God.” → “**venerabile**” “**santità salesiana**”

HR

[es] *abbrev. Congregación de Hermanas de la Resurrección*, Congregation of the Sisters of the Resurrection (Also, The Little Community. • Religious Congregation of Diocesan Right founded in Guatemala by Fr Joseph Puthenpura SDB on 15 September 1977 from a small group of nine volunteers who wished to serve their ‘fellow campesinos’. Date admitted to the SF: 16th July 2004 [Decree 31st January 2006]. → “**famiglia salesiana**”



i Becchi

proper name. The Becchi. • A very small hamlet in Piedmont with a population (other than the inhabitants of Colle Don Bosco) of about a dozen people. It is part of the municipality of Castelnuovo Don Bosco in the Province of Asti. It is regarded as a ward (district) or Morialdo. Francis, the father of St John Bosco, went to live at the Biglione farmstead in the Becchi hamlet (in Piedmont: *ij Bèch*) near Morialdo, a hamlet of Castelnuovo.

A few months before his death in May 1817, he bought a small house at the Becchi, where his widow Margaret Occhiena from Capriglio and their children moved. The Becchi was also home to the Cavallo and Graglia families, whose homes were built close to the Bosco home.

Linguistic note: Sometimes in English the definite article is left out, with just a reference to Becchi, but the more correct reference retains the article.

Today the more common reference is simply to Colle Don Bosco, which incorporates the Becchi and surrounding lands and properties. → “**casetta (i Becchi)**” “**Cascina (Biglione)**” “**Don Bosco (santo)**” “**Mamma Margherita (ven)**”

identità carismatica

np. 1. charismatic identity, 2. Salesian identity, 3. vocational identity.

• Synonymous with ‘Salesian identity’ or the *indole propria* or special character of the Salesian. ‘Vocational Identity’ is an additional term found frequently in our texts. In specific terms, the charismatic identity of Salesian of Don Bosco is to make welcome and to share

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the life of the young especially those who are poorest. It was a term often employed by Fr Viganò. → “**carta d’identità carismatica**”

IJA

[pt] *abbrev. Irmãs de Jesus Adolescente IJA* Sisters of Jesus the Adolescent. • Female religious Institute of Diocesan Right, founded by Salesian Bishop Vicente Priante on 8th December 1938. The Congregation seeks to live out its mission by offering an evangelising response to the concrete problems of Particular Churches: through popular education, family ministry, social activities, and special attention to children and the elderly.

The Congregation began under the name of ‘The Little Sisters of Jesus the Adolescent’ which officially began on 8 December 1938. A group of young girls, refused entry to other Congregations because their parents were in irregular marriages, were ready to respond. The first seven of the Sisters made their profession in 1939. They worked at the seminary in Campo Grande and the hostel for the elderly and abandoned. They ran two parish schools in Corumbá as well as a hostel for the elderly and abandoned. Bishop Priante died on 4 December 1944. The Sisters had lost their father just six years after the foundation. His successor, Bishop Chaves, also a Salesian, became their guide, and in 1952 entrusted them to Mother Josefina FMA, who was the superior until 1967. A serious crisis followed which reduced their numbers from 74 to 28, but with the General Chapter in 1975 they reorganised themselves.

Date founded: Campo Grande, 8 December 1938.

Date admitted to the SF: 23 December 1988. → “**famiglia salesiana**”

imborghesimento

n. 1. desire for comfort, 2. bourgeoisification, 3. middle-class attitude, gentrification • The term occasionally appears in discussions of a

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less than ascetic tendency in modern religious life. Of the three meanings suggested, the first picks up the real issue: a desire for comfort and ease. The second is simply an attempt to come up with an abstract n (that probably does not exist in any decent dictionary!). The third should probably be avoided, since definitions of ‘middle-class’ are usually not helpful. They vary so much from culture to culture. → “**agiatezza**”

Immacolata Concezione

np. Immaculate Conception. • A dogma of the Church concerning Mary’s singular grace in being conceived without sin proclaimed on 8 December 1854.

Often, in Don Bosco’s and subsequent Salesian reference, the term ‘Immaculate Conception’ is shortened to ‘The Immaculate’.

The dogma and the event of its proclamation are especially significant in Salesian history. In the first 20 years of his life, before he had settled on the term Help of Christians, his reference was always to Mary Immaculate. 8 December, a good ten years and more before the dogma was proclaimed, was the date he assigned to the start of his work. → “**Garelli, Bartolomeo**”

The proclamation date was also the date Dominic Savio wrote up his simple program of life under Don Bosco’s tutelage at the Oratory. The Immaculate Conception Sodality of which Dominic was a co-founder, became a school of preparation for boys who eventually were the beginnings of the Salesian Society. At Mornese, the Daughters of the Immaculate group of women were the basis for what became the Salesian Sisters. → “**compagnia**”

INA Indonesia

abbrev., n. INA Indonesia Vice-Province. • A Salesian circumscription (Vice-Province) in the EAO Region. Based in Jakarta.

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Has been a Vice-Province since 2018. Originally it included Timor-Leste, which has now become a separate Delegation. → **“TLS Timor-Leste” “regione” “AEO”**

incaricato

n. 1. person in charge, 2. appointee. • The person, body or other who been assigned to look after something.

Usage: From time to time one see this glossed as ‘incharge’ or ‘in-charge’. In fact this is a calque, a direct translation of the Italian into a word that is unknown in English (i.e. it does not exist in any dictionary). → **False Friends “I”**

inculturazione

n. Inculturation. • The integration of Christian faith in human culture(s).

Note that this is distinct from ‘enculturation’ in English, but that there are linguistic problems associated with the term in translation.

The term begins to appear in Church documents from about 1979 onwards, with a description from Pope John Paul II who saw it, in a comment he made to the Pontifical Biblical Commission, as a term which expressed very well one aspect of the great mystery of the Incarnation.

Its appearance in Salesian vocabulary can be owed in a particular way to representatives from Bangalore (India) at the Special General Chapter (1971–72), which is interesting since it has been claimed that the term really came into existence in 1973 from a Protestant theologian teaching in New York!

The Jesuits took it up at their 32nd General Chapter (1975) translating it as *inculturatio* (since Latin morphology does not permit *enculturatio*). The term appears often in the Italian phrase *inculturazione del Vangelo* (inculturation of the Gospel).

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Usage: While the n form works easily enough in English, there is still some resistance to it as a verb.

Linguistic note: Italian only has the word *inculturazione* since, like Latin, en- is not a prefix in that language. It may use the word *socializzazione* to express what English means by 'enculturation'. However, TRECCANI's definition of *inculturazione* is: [der. di *cultura*, col pref. *in-*, per traduz. dell'ingl. *enculturation*]. – *In psicologia sociale, assimilazione, da parte dell'individuo, della cultura del gruppo sociale cui egli appartiene, durante il processo di socializzazione, che implica adattamento e dialogo.* [derives from culture with the prefix in-, translating the English enculturation]. In social psychology, assimilation by the individual of the culture of the social group to which that individual belongs, during the process of socialisation, implying adaption and dialogue.

And therein lies the problem. → “missione” “missioni”

integrale

adj. 1. integral, 2. all-round, 3. comprehensive, 4. holistic, 5. overall...

- Not always an easy term to translate. Context matters each time. Here are some possible translations in context (none of them involving 'integral'):

promozione integrale = all-round development

formazione integrale = a rounded or complete formation (but could also be 'education')

educazione integrale = comprehensive education

crescita integrale = holistic growth

crescita vera ed integrale = as above

progetto educativo integrale = an all-embracing educative project (or educational plan or...)

sviluppo (umano) integrale = all-round or holistic development

maturazione (umana) integrale = growth to full maturity

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umanesimo integrale = wholesome humanism

visione antropologica integrale = an integrated anthropological outlook

il loro bene integrale = for their complete good

liberazione integrale = overall liberation

pastorale integrale = comprehensive, total... ministry

(la pienezza di) ogni uomo e donna nella loro realtà integrale = in their total reality /taken as they are

(la sua) riflessione integrale (sull'uomo) = its full impact on the human being

significato integrale = complete meaning

crescita unitaria, integrale = in his or her homogenous, (or unified, or uniform...) and full development

interculturalità

n. Interculturality. • Refers to the existence and equitable interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect. Source: Article 4.8 of the Convention on the Protection and Promotion of the Diversity of Cultural Expressions.

It should be noted that this concept not only refers to the relations that develop between individuals belonging to different countries or regions of the world, it also takes into account, individuals who are within the same community but who have different characteristics from an ethnic, social or other point of view.

Linguistic note: The prefix “inter” of the term “interculturality” indicates the relationship and interactions between groups, individuals, identities. Thus, this prefix, together with the word culture, refers to a sense of reciprocity between cultures.

internato

n. Boarding establishment. • The areas/rooms in a boarding establishment where internal pupils usually live.

Could be a hostel, even a boarding school. Antonym to *esternato*.

→ “**collegio**”

io per voi studio

vp. For you I study. • In what is known as the *Cronaca dell’Oratorio* (think of it as a diary of events) by Fr Domenico Ruffino, one of the early Salesians, we find these words that Don Bosco told his Salesians one day: *Io per voi studio, per voi lavoro, per voi vivo, per voi sono disposto anche adare la vita*, (ASC 110, quaderno 5, p. 10).

This also became the topic of a letter of the Rector Major, Fr Vecchi. → “**Vecchi, Juan Edmundo**”

Linguistic note: The verb that Don Bosco uses has a special Piedmontese significance: *studié* = think seriously how to go about something, look for ways to resolve a problem, get down to the nitty-gritty of how to work through an issue. → “**cronachette**”

ispettore

n. Provincial. • C. 161 Each province is headed by a provincial. In union with the Rector Major and with love and pastoral zeal he carries out his service of building up a fraternal provincial community.

C. 161 (cont): With the help of his council he animates the religious life and apostolic action of the provincial community, cares for the formation of the members, especially the novices and young confreres, and directs and controls the administration of the goods of the province and of each house.

Usage: Note that while it is common in ordinary parlance to speak of the 'provincial' as the leader of a vice-province, it is not technically correct. The latter is the superior of the vice-province, not

the provincial, since he is subject to the provincial of the province under which the vice-province operates.

ispettoria

n. Province. • C. 157: The province unites the different local communities in one large community. It is canonically erected when the necessary and sufficient conditions exist for promoting in a specific juridical circumscription the life and mission of the Congregation with the autonomy that belongs to it according to the Constitutions.

Salesian English has chosen the more widely known term 'province' to designate what is known in a tradition stemming from Don Bosco himself as *ispettoria* in Italian.

In his earliest Constitutions, Don Bosco made no specific provision for establishing provinces as we understand them (i.e. territorial divisions under a canonical major superior), but did divide the Society as it was then into four 'inspectories'. Rome called this an 'uncommon practice' and requested 'provinces' with due ecclesiastical (Holy See no less!) permission. Don Bosco continued to argue that Pope Pius IX had recommended the use of terms more consistent with the spirit of the [secular] times: therefore, rather than call our houses 'monasteries', he suggested the terms 'house', 'school' (*collegio*), 'hostel' or 'hospice' (*ospizio*), or 'orphanage'; likewise, not 'Father General', but 'Rector Major', not 'Prior', or 'Guardian', but 'Director', not 'Provincial' or 'Province', but some equivalent term.

The idea won out, stuck and was reinforced by early General Chapters.

Quite possibly for reasons of the same kind that were used by Don Bosco for choosing 'inspectory', Salesians in an English-speaking context decided that this latter term would be inappropriate for them and chose 'province' instead. It is worth

noting that in Spain there is a preference for *provincia* rather than *inspectoría*, and that France prefers 'province' also. → "**visitatoria**" "**delegazione**" "**ispettore**"

ISS

abbrev. Istituto Storico Salesiano Institute for Salesian History. • ISS has been a department of the General Administration of the Works of Don Bosco since 1981. It is a scientific service organised by the Salesian Society for the purposes of study and research into the wealth of spiritual and educational legacy left by Don Bosco, and developed by those who have followed him.

As well as purposes defined in the Statutes, the ISS is called upon to continue the half-yearly publication of the series 'Ricerche Storiche Salesiane' and implement the decision of the 26th General Chapter regarding Salesian sources, 'Let the Rector Major and his Council see to the publication and translation of a collection of the principal Salesian sources.' → "**ACSSA**"

istituto (religioso)

np. (Religious) institute. • In non-juridical ecclesiastical language, a generic reference to religious congregations and societies without vows whose members are lay people.

'Institute' is the more general term used in Canon Law applied to groups formed around a particular charism. Synonymous terms are 'institutes of consecrated life', 'religious orders', 'religious congregations'. → "**congregazione**"

An 'Order' is, technically, a group taking solemn vows. A Congregation's members take simple vows.

Usage: The Salesian Sisters (FMA) normally refer to themselves as an Institute (→ "**FMA**"). SDB's more often than not call themselves a Society or a Congregation.

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Linguistic note: In addition to the term ‘religious institute’, expect to find, in Salesian usage:

* *istituto clericale* or ‘clerical institute’, a term taken directly from Canon Law. indicating that the service of government of the community, in the Institute’s tradition, is entrusted at all levels to a confrere who is a priest;

* *istituto di diritto pontificio* or ‘institute of pontifical right’, which gives the society an exemption, which is not to be seen in negative terms as ‘not’ being responsible to the local ordinary, but in positive terms as fostering the unity of the Congregation worldwide. It also underlines our availability of service to the universal Church.

* *istituto magistrale* or ‘teachers college’.

* *istituto Ratisbonne* or ‘Ratisbonne Institute’, Salesian seminary and study centre in Jerusalem which used to be located at Cremisan near Bethlehem. Often we see ‘Salesian Monastery Ratisbonne’ in the official title – this is to fulfil Israeli law regarding its financial status.

* *Istituto Salesiano per le Missioni* or ‘Salesian Missions Institute’, the juridical entity known as the *Istituto Salesiano per le Missioni* (Salesian Missions Institute), located at Turin-Valdocco, Via Maria Ausiliatrice no. 32, was the wish of Bl. Philip Rinaldi, 3rd Successor of Don Bosco.

* *Istituto Secolare* or ‘Secular Institute’. Amongst the many possible forms of Religious Life in the Church, the Secular Institute is a contemporary form. Part of Consecrated Life, members of a Secular Institute profess the evangelical counsels discretely, almost in hidden fashion by contrast with the visible manner of Religious profession.

Istituto Storico Salesiano ISS or ‘Salesian Historical Institute’.

itinerario

n. 1. a set of actions to achieve a goal, 2. route or itinerary. • Even a minimal corpus study shows us that this term is found in the *Memorie Biografiche*, but almost without exception as a physical or spatial reference to a journey. But do the same thing with a contemporary Salesian corpus (a random 1,000 files from sdb.org to test this) and the result is as follows: *itinerario di vita* or *di educazione alla fede, itinerario pedagogico, formativo, di formazione ai giovani, di crescita, di discernimento, di santificazione, di evangelizzazione, vocazionale, di preghiera, di liturgia, di vita sacramentale*. The collocates for *percorso* are very similar, as are those for *cammino*: *il cammino dei giovani oggi, spirituale e pastorale, di crescita e maturazione, di santificazione, di ascesi, di fidanzamento*. And in the random modern corpus there were practically no uses of the terms in their literal physical journey sense, though there is no reason why there should not be; it would be perfectly legitimate.

This is not only a Salesian phenomenon, it is probably a religious or even more specifically a ‘Catholic’ one. A quick search of the web will produce *itinerari, percorsi* and *cammini* to do with catechetics and formation in particular.

Now, the translator knows that you cannot get away with a single term in English for these: ‘journey’ can work in some instances, and for certain domains. A ‘journey of faith’ is very acceptable in English, but we soon run into problems with some of the ways *itinerario* is used. Would it be a ‘curriculum’? Not really, because that is a broader concept, wider in content. Since an *itinerario* is fundamentally a set of actions to achieve a goal, we might discover that the Youth Ministry Department, for example (in this case fictitious but it could easily be true) *istituisce un itinerario di base per l’educazione alla fede rivolto agli insegnanti*. To translate that as a religious education curriculum for teachers (or for the use of religion teachers?) would not be quite

correct. Maybe it is a basic outline, a set of strategies they can follow for educating to the faith. → **False Friends “I”**

IUS

abbrev. (Originally) Istituzioni Universitarie Salesiane Salesian Institutes for Higher Education. • The term stands for study centres such as the colleges, or centres for higher studies that are guided and administrated by the Salesian Congregation (the Salesians of St John Bosco) around the world: 30 centres in 18 American, Asian and European countries. IUS does not include all the other university academic Salesian centres that are specifically meant for the ecclesiastical formation (philosophy and theology) of members of the Salesian Congregation.

Linguistic note: IUS was simply an acronym until 2001 when it was the acronym for *Istituzioni Universitarie Salesiane*. The letters have been retained, but the preferred expanded term no longer directly relates to them acronymically, at least in English, and the term is now officially stated in its English version rather than in Italian. This phenomenon of retaining an initialism but changing the meaning behind it can also be found in ANS → **“ANS”**

J

JTM

[es] *abbrev. Jóvenes del Tercer Mundo*, Youth of the Third World.

- Jóvenes del Tercer Mundo is an NGO committed to the education of youth in less developed countries through cooperation projects influencing integral formation.

Officially recognised by the Interior Ministry since December 1988, the centenary of the death of Don Bosco. Today it has numerous local centres, spread throughout the Salesian provinces in Spain. The Headquarters is in Madrid. From there it organises campaigns of support and fosters a Christian commitment in a serious struggle against the causes of poverty and social marginalisation in the world. JTM is recognised as one of the major Mission Offices for the Salesian Society, working in collaboration with the Centre in Rome. → **“solidarietà”**

K

Kęsy, Franciszek (beato), 4 c. martiri

proper name. (Blessed) Franciszek Kęsy. • Decree of Martyrdom: 26 March 1999. Beatified: 13 June 1999. Liturgical Celebration: 12 June.

The oratories have always played a privileged role in Salesian activities. In Poznań (Poland) too, in Wroniecka Street near the Salesian House, St John Bosco's typical style of education consisting of fatherly concern and concrete love for the youngsters occupied an exceptional place. These were the years of Nazi occupation. The German army entered Poznań on 11 September 1939. Every evening, when they had some free time, as they used to do before the war, the boys would gather in a meeting room at the Salesian oratory. Among the older members of the group were five future martyrs.

Czesław Józwiak was born on 7 September 1919 in Łążyn, near Bydgoszcz. His parents, Leon and Maria moved to Poznań and were living near the centre. They had four children, two boys and two girls. During the German occupation Czesław was working as a painter and decorator, but during the 1938/39 school year he attended secondary school.

Edward Kaźmierski was born on 1 October 1919 in Poznań. His father Wincenty was a shoemaker, and his mother Władysława a housewife. Edward had five sisters. When he finished his primary schooling, his uncle suggested he work in a shop that belonged to a Jew, Jakub Abramowicz. Edward worked as an assistant there for a month then, thanks to help from a Salesian, Władysław Bartoń, he was able to commence work in a mechanics shop. He also continued there during the war.

Franciszek Kęsy was born on 13 November 1920 in Wilmersdorf in Berlin. His parents, Stanisław and Anna, came back to Poland in 1921 and set themselves up in Poznań. They had five children. The father was a carpenter and worked at the city's electricity plant. Franciszek had already expressed the intention of entering the Salesian seminary at Łąd and was preparing for this as an aspirant. During the German occupation he was working with Czesław Józwiak as a clerk.

Edward Klinik was born on 21 July 1919 in Poznań. He was the son of Wojciech and Anastazja. His father was a mechanic. Edward had an older sister, Maria, who would then become a Sister, and a younger brother, Henryk. During the 1936/37 school year, Edward finished his secondary schooling in the Salesian school at Oświęcim and in the 1938/39 matriculated from the Berger High School in Poznań. During the German occupation he was working with a construction company.

Jarogniew Wojciechowski, the youngest of the five, was born on 5 November 1922 in Poznań. His father Andrzej, who worked at a pharmacy, was a drunkard and had abandoned the family. It meant that Jarogniew had to leave secondary school. His only and elder sister, Ludosława, had to help their mother Franciszka and her brother. Jarogniew attended business school and also worked as a clerk in a pharmacy.

These young men, be it after school or after work, spent their free time at the Salesian oratory, where they took an active part in all the different activities. The cultural life that unfolded there was a lesson of life that formed character, developed sensitivity and a good sense of humour. Fun and prayer were intertwined, play mixed with reflection, and watching over them all from heaven was St John Bosco. These young men's souls were also formed by personal contact with God. They grew up in such an

atmosphere as this, forming their faith and their personalities. Czesław Józwiak was president of the Immaculate Conception Sodality. Edward Kaźmierski and Franciszek Kęsy followed one another as presidents of the St John Bosco Sodality: these groups were run in a Salesian style within the oratory.

All five were leaders at the oratory. They all played an active part in theatrical events organised with much enterprise. Edward Kaźmierski was especially passionate about theatre and music. He has left us with five large exercise books as a diary he recorded of his involvement and experiences from 1 February 1936 to 28 May 1939. At the end of each year he made a list of the parts he had played in the oratory theatrical events. His second great passion was music. He liked going to the Opera and had even written some of his own musical pieces. In the view of his companions he was a great musician, to the point where they had nicknamed him 'The Composer'. He was happy to be part of the choir with Edward Kaźmierski and Edward Klinik. Franciszek Kęsy was a keen sportsman.

During the war, the Salesian House on Wroniecka Street was occupied by German soldiers who had turned the whole building and the church into a military barracks. Nevertheless, the boys continued to meet in the gardens outside the city. Thoughts of joining the resistance movement and becoming part of one of the many secret organisations growing up around Poznań also came to their minds more and more frequently. We cannot know for certain to what extent the five boys had been involved with these movements, and what is only known is that in September 1940 they were all arrested and accused of belonging to an illegal organisation.

Edward Klinik was arrested before the others on 21 September 1940. He was taken away directly from his workplace without being able to tell anyone. He wrote to his mother in pencil, in his prison

diary: "You can rest easy in my regard because I am entering the battle of life with a strong faith. I know that She to whose protection I was entrusted, now that I have become her Knight, will watch over me and will never abandon me." After Edward's arrest the others were concerned; Czesław Józwiak's father advised them to leave the city but the boys decided they did not want to leave their families. They were all arrested on the night of 23 September.

Thus the four of them found themselves in the "Dom Żołnierza" also known as the Poznań Gestapo for the cruelty of its interrogators. 24 hours after their interrogation they were transferred to Fort VII. Edward Klinik was probably already there. Fort VII had an even bleaker reputation than "Dom Żołnierza". It had been built in the 19th century as a defensive fortress for the city, with a moat and thick walls, then it was turned into a prison. After suffering hunger, torture and execution, thousands of Poles had lost their lives there. The boys arrived there on 24 September. They were placed under strict guard and deprived of all their personal belongings. The guards found very little in the pockets of these four Salesian pupils. But there was one thing that gave rise to mockery and anger on the part of their jailers: rosary beads that the boys had never been separated from. These ended up in the bin, but a moment of distraction by the guards was enough for their owners to retrieve them and put them back in their pockets. They remained there over the long months of suffering in prison and would have lifted their spirits at times they felt down.

Torture at Fort VII was normal, and the four boys were often subjected to it. A gryps (hidden communication among prisoners) to his family from Jarogniew Wojciechowski testifies to this. It was smuggled out through the washing. On a piece of paper wrapped in a bloodied handkerchief, Jarogniew wrote that they beat him until he fell unconscious, and he asked for prayers. In Edward Klinik's

diary too we find an eloquent note: "Monday, one of the most terrible days of my life, and one I may never forget." God only knows what suffering he had to put up with that day. But Czesław Józwiak played a meritorious part in keeping the spirits of his oratory companions buoyed. He patiently explained to them the meaning of their torture in prison. "You have to understand", he told them "that our suffering is not in vain. It is not wasted. Some fight for Poland's freedom with weapons in their hands while others suffer for it. Both are important. But the most important thing is to be faithful to it!"

After a short time they were transferred to another prison in Poznań where life was a bit calmer without the torture and the constant fear, but unfortunately still without freedom. They worked during the day and in the evenings, at rest time, one could hear them saying the rosary and their Salesian prayers in their cell. Their unfortunate fellow prisoners looked on them with admiration and in disbelief, and even with envy: everything had been taken from them yet they had such strength and faith, and so much inner joy. At times they would say to them: "Are you not aware of what awaits you?" "Only God knows this" they replied, "and we have trust in him. Whatever happens it will always be his will." There could only be silence faced with a response like that.

In November 1940 they were transferred once more, this time to Wronki and to solitary confinement in separate cells. This was an even more painful suffering for these boys, so used to given each other mutual support, but it was also a time of grace. Edward Klinik wrote down his own "questions" to the Lord in his diary: "O Lord, why have you punished me so severely? Have I really deserved this? Why have you placed such a heavy cross on my shoulders?" Edward was not content just to ask questions, though. He sought answers. "Son, do not despair," God replies "and do not look for consolation from human beings, because those who look for such consolation

separate themselves from me. My son, look at me, burdened with a heavy cross out of love for you. I walked to Golgotha and not a word of complaint left my lips, and you are already complaining? Just give me back love for love.”

Edward Kaźmierski even spoke of this period as a time of retreat. “It was there at Wronki that I came to understand myself. I got to know myself better and recognised that I was still lacking something to become a good son of Don Bosco, to please God, to be useful to my neighbour and honour my family. Now I believe that when I gain my freedom God will help me and I will be able to keep the resolutions I have made.” Franciszek Kęsy wrote similar words: “At Wronki, since I was alone in my prison cell, I had time to examine myself at great depth ... and I promised to live differently, as Don Bosco had recommended, to live so I please the Lord and his Mother, Our Blessed Lady.”

Christmas came at Wronki and the boys attempted to sing Christmas carols but were brutally prevented from doing so by their guards. Easter was when they were transferred to a prison in Germany, first in Berlin then in Zwickau. Another year of prison, filled with hope but also faith. The rhythm of work was broken by the rhythm of prayer that kept up their spirits. They were concerned for their families as we can read in the famous gryps sent home in so many ways. Like many boys they were full of plans. They imagined a simple future working, at home in a small cottage with the family they wanted to produce. “With Edward, we are dreaming of a small cottage with a garden close by the city” we read in one of Franciszek Kęsy's gryps, “but what plans do we have? Just give us our freedom and then we will seriously roll up our sleeves and get to work.”

They asked God for good health and wrote that their lives were now relatively peaceful, even to the extent that they were not even worried about the much awaited date for their trial. “Our trial has

to be coming up soon," wrote Edward Kaźmierski in a gryps to his sister "but I don't fully believe this because they have been speaking about it for nearly two years. As God wishes ... We don't think much about this ... The end of the war is imminent." Then in another gryps to his parents he confirmed: "Perhaps it would be better if this trial did not take place. Certainly God knows, and what he sends us will be good! What happens happens in accordance with his will."

Meanwhile the trial date was set before an extraordinary Poznań-based court in the Zwickau branch: 1 August 1942 at 9:00 a.m. The boys informed their families of the date, asked for a special prayer on that day, and waited. On 1 August they appeared for sentencing in the court. Standing they listened to the allegation. Of course, they already knew it off by heart: preparing for a coup d'etat to ensure that one part of the German State would be excluded from the Reich. The trial was short and discussion among the jury was even shorter. The sentence came to the boys like a lightning bolt from a clear blue sky: the death penalty for all five!

The young oratorians spent their final 24 days together in death cell no. 3 at the Palace of Justice in Dresden. They did not spend this time in desperation but prepared themselves for the hour of their death with the sacraments of Reconciliation and Eucharistic Communion. We can understand the greatness of their soul by reading excerpts from the final letters they wrote to their families. Simple words, filled with love, that become a veritable treatise of their heroics.

"My beloved mother and dearest sisters" wrote Edward Kaźmierski. "I received your farewell letter ... I am so pleased that you are resigned to God's will ... Thank the Lord for his great mercy. He has given me serenity. Resigned to his most holy will I will soon be leaving this world ... Thank you, mother, for your blessing. This is

what God wants. He is asking this sacrifice of you ... I ask forgiveness with my whole heart ... I ask you to pray for me."

"My beloved parents, brothers and sisters" Franciszek Kęsy's letter begins. "The time has come for me to say goodbye to you. The good God is taking me to himself. Do not deplore the fact that I am leaving this world at such a young age. I am now in a state of grace and I do not know if later I would have been faithful to my promises ... I am going to heaven, goodbye. There in heaven I will pray to God ... Pray for me sometimes ... Now I am going."

"Beloved parents, mum, dad, Maria, Henryk" is how Edward Klinik addressed his family. "God's decrees are mysterious, but we must be resigned to them because everything happens for the good of our souls ... Right up until the final moment Mary has been my mother. So when you have me no longer mother, take Jesus ... My dear family, do not despair about me and do not cry because I will already be with Jesus and Mary."

"My dearest parents, Giovanna, my brothers," wrote Czesław Józwiak "today, the day dedicated to Mary Help of Christians ... is the day I am leaving this world ... I just ask you not to cry, not to despair, not let your hearts be afflicted. It was what God wants ... Pray to the Lord for the peace of my soul. I will pray to God for you that he may bless you and that one day we will see each other in heaven. I send a kiss to each of you."

"Beloved and dearest Ludosława" were the words Jarogniew Wojciechowski calmed his sister with (his mother had died during his second year in prison). "Be certain that you are not alone on this earth. Mother and I will always be near you. I ask just one thing of you: entrust the sentiments of every moment of your life only to Jesus and Mary because you will find peace with them ... Think what happiness: I am leaving this world united with Jesus in Holy Communion. In this last Communion of mine I will be thinking of

you and offering it for your intentions and mine, in the hope that all of our family without exception will be very happy up there ... Now I am going and I await you there in heaven with our beloved mother.”

The sentences were carried out on 24 August 1942; news of it was posted the following day on the walls of Poznań. Condemned without a proper trial, without the possibility of defence, and even then for reasons that did not justify the death penalty, they gave an heroic example of faith and Christian life. They had assimilated this at the Salesian oratory in Poznań. They drew their strength from their ability to calmly accept “God's will” to the point of forgiving their murderers in the genuine spirit of the Gospel.
→ **“beatificazione” “martirio” “santità salesiana”**

Komorek, Rudolf (ven)

proper name. (Ven.) Rudolph Komorek. • Salesian priest. Declared Venerable: 6 April 1995.

Rudolph Komorek was born in Bielsko in 1890, in Polish Silesia (Austrian at the time), the third of seven children of Jan Komorek and Agnieszka Goch, a truly Christian couple. His father was a blacksmith and worked hard to keep the family. His mother Agnieszka was the obstetrician of the town but also worked as a seamstress.

His day always began with Mass. When he was 19 years old, while his brother was training to be an engineer, his sister Wanda a teacher and John a musician, Rudolph entered the diocesan seminary in Weidenau. Throughout his life Rudolph would never have a moment of uncertainty or confusion about his calling. Everyone recognised this: “It seemed he was born to be a priest.” His sister Wanda wrote “At home, he was the one to make peace among us when we quarrelled, like in any family.’ His school results were excellent. everyone at the seminary liked him because of his

kindness. They loved him and from that time he was known as another St Aloysius.”

Rudolph Komorek was ordained priest on 22 July 1913 by Cardinal Kopp; he was 23 years old, but at that time the world was about to witness the tragic First World War. There were some small urban centres around Bielsko: Strumien, Zagrzeb ... And for twelve years Fr Rudolph was a priest among these gentle farming folk. But on 28 July 1914 Austrian troops invaded Serbia and four days later Germany was at war with Russia and France. Fr Rudolph saw young farming lads leaving dressed as soldiers and he asked if he could follow them as a priest.

He was chaplain in the military hospitals in Krakow and Borgo. There he saw the tide of wounded from the battles of Tannenberg, the Masuri lakes, Leopoli, and the victims of grenades in the Austrian fortress at Przemyśl. His brother Robert wrote: “I saw him once in the hospital in Krakow during one of my leave periods from the Front. The wounded loved him. He was always among them trying to alleviate their suffering.” But he felt that he was shirking while at the hospital and asked to be sent to the Front as a chaplain. He reached the troops from the Tyrol and was given the Red Cross medal for bravery. The citation said: “Rare example of the priest ideally suited to the demands of his vocation.”

While watching many young men around him die he felt a growing need to consecrate himself to the Lord and his neighbour even more completely. He would go to the missions where so many Poles who had survived the war would emigrate to find a life less stunted and less fraught with physical and spiritual dangers.

At the end of 1919 Fr Rudolph was appointed parish priest of Fryšták. From there he wrote to Cardinal Bertram, asking permission to join the Salesians. The reply was: “With a heavy heart, the cardinal gives you permission. He is asking you nevertheless

to remain in the diocese in view of the great lack of priests." He remained there until 1922, working and doing penance for his parishioners. "He slept on a hard bench with just a simple blanket over him. One day, when bringing the Eucharist to a sick person, he noted that he was so poor that he had nothing to cover himself with. He went back home, picked up his only blanket, and brought it to the sick man. He then used an overcoat as a blanket for himself. He was also very humble when walking along the street. Passers-by, Catholic or otherwise, Jews as well greeted him, saying that he was a holy man. His confessional was always crowded. He was friendly with people and loved the little children. His door was always open and anything he had was there to be given to others. Every time a poor person knocked on the his door Fr Rudolph would give them what they needed" (testimony of Antonio Twardizk, one of the parish co-workers).

18 January 1922 was a very painful day for Fr Rudolph: his dear mother Agnieszka died. Now there was nothing holding him back. In October, when he was 32 years old and 9 years a priest, he began his Salesian novitiate and presented his request to go to the missions. On one of his first days there, his novice master heard him ask for permission to sleep on the floor: "I have done this for six years and am used to it." Meanwhile the request for more priests came from Brazil, to look after Polish migrants, so Fr Rudolph's request was granted. He went to Turin where he received the Crucifix from the hands of Blessed Philip Rinaldi, the third successor of Don Bosco.

Fr Rudolph arrived in Rio de Janeiro on 27 November 1924 and was sent to work at the schools and chapel belonging to the Polish community at San Feliciano, a settlement on the Rio Grande do Sul. "He was a consoling angel for the settlers. He prepared children from a dozen schools for First Communion, schools we had opened in various places in the settlement. On various occasions a week he

went on horseback to be with the sick in various centres, bringing them Viaticum. He found many people gathered in the homes where the sick lived and used this opportunity to speak to them about Jesus. He brought the people to the church in the afternoon for a sermon and the Rosary. He did much penance. At times, going from centre to centre, he had no food. On one occasion a girl at one of the schools made him a very poor breakfast: some potatoes. She left the peels on top of her school bag. Then by chance she saw Fr Rudolph pick up the peels and eat them" (testimony of Constantino Zajkowski, a parishioner).

In January 1929 he was sent to Niteroi, the Salesian house near Rio de Janeiro, to prepare himself for perpetual vows. In the early months of 1934 he was able to go back to his dear Polish, Italian and German migrants in Luis Alves, in Santa Catarina State. Over these years the Catholics he worked among with complete dedication called him "O padre santo" (The holy father). When simple people called him that he became quite serious and replied: "I am Father Rudolph, a great sinner." In June 1936 Fr Rudolph was 46 years of age and given the considerable stresses and strains of his 23 years as a priest, his health began to fail. The confessor for the young Salesians and students at the studentate in Lavrinhas had died. The provincial thought about sending Fr Rudolph there: no one better than him could educate these young Salesians to a life of sacrifice and holiness. Father Rudolph said goodbye to his dear migrants and without a word of complaint accepted his obedience. The provincial wrote to the rector, Fr Ladislaus Paz: "I believe I am sending you a saint." Fr Ladislaus soon noticed that this was no exaggeration. He wrote: "He prayed at length before and after confessions. His confessional was always surrounded by many people who wanted to receive absolution from him and the appropriate advice he gave: brief, to the point, and practical. I went to confession to him every

week. During the night, as the rector, I had to make my rounds of the house. I often saw a light on in the chapel. When I went there I saw Fr Rudolph stretched out on the floor with his arms open like a cross. He was praying." Fr Pinto Ferreira said: "He was sought after for confession both by the Salesian confreres and clergy from outside. When he heard the confessions of the priests one noted his timidity and humility. When confession was finished he would surprise the priestly penitent by kissing his hands. It happened to me on occasions when I finished my confession that he would hand me his stole and then he would kneel down and make his confession." He was not only the confessor. They gave him 28 hours of teaching per week! When someone came looking for a priest to be with a sick person he was the first to offer himself. He would run to the sacristy and take the Blessed Sacrament in a pyx, grab the horse by the reins and set off. While going there he would say the Rosary. At time he had to go out to faraway huts on high hills without roads. But he went rain or shine, fingering his black rosary beads as he went. They were already well used and worn but he never wanted to exchange them for another set.

By January 1941, Fr Rudolph's health was seriously compromised. An insistent cough wore him out day and night. He was set to the Salesian residence at San José dos Campos, a rest home. a detailed examination by the specialist there removed any doubt: tuberculosis. He could no longer go back to Lavrinhas. He had to remain at San José because only a radical cure could prolong his life. The Santa Casa (the retirement home) where he was chaplain and the Vicentina Aranha sanatorium became his field of apostolate. How many tuberculosis sufferers he attended! Some who had previously been indifferent to their faith ended up receiving the sacraments from the "holy Father". His poverty made an impression. He slept on three wooden tables with a very old blanket and some worn-out

coats to cover himself with. His humility was immense: always the least of all. The nine years he spent at San José were a constant, serene journey towards his heavenly goal. Father Rudolph considered his own illness to be a blessing from God and accepted his suffering from God's hands with gratitude. Sister Maria Faleiros, who was with him in his final hours testified: "He wanted the by now useless medicines he had to be given to the poor who were unable to procure them for themselves. He never showed any impatience. He told me in his final moments, concerned: 'Sister, it is hard to die. I did not think it would be like that.'" He died on 11 December 1949.
 → "**venerabile**" "**santità salesiana**"

Kowalski, Józef (beato)

proper name. (Blessed) Joseph Kowalski. • Salesian priest, martyr. Decree of Martyrdom: 26 March 1999. Beatified: 13 June 1999. Liturgical Celebration: 29 May.

Joseph Kowalski was born in Siedliska (Poland), a small farming village near Rzeszów, on 13 March 1911, the son of Wojciech Kowalski and Sofia Borowiec, a deeply believing and practising couple. He was baptised on 19 March, the feast of St Joseph, in the parish church at Lubenia, some four kilometres away, since at that time his own village did not have a church. When he had finished his primary schooling, at 11 years of age and in accordance with his parents wishes, he went to the St John Bosco College (boarding school) in Oświęcim where he remained for five years. Over this time he stood out for his uncommon piety, diligence, cheerfulness and spirit of service; he was loved by all and counted among the best of the boys there. He joined the Immaculate Conception Sodality, became president of the mission group and led various religious and cultural activities among his peers. It was no surprise then that he felt a desire to follow in the footsteps of his educators and that they in turn would see these signs of a true vocation as a grace.

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The educational climate and the proposals of a Christian upbringing during his teenage years had all the characteristics of the preventive system: a youthful setting, relationship of trust with his educators, group involvement, responsibility for the more mature ones, devotion to Mary Help of Christians, reception of the sacraments. Some of the pages of his "Private notebooks" reveal among other things how, in this setting, Joseph pursued his personal journey of holiness, "copying Dominic Savio": "I would rather die than offend you through any small sin"; "O my good Jesus, give me a persevering, steady, strong will so that I can persevere with my holy resolutions and achieve my high ideal: the holiness I have decided on. I can and must be a saint."

These notebooks document how personal was his adherence to Jesus Christ, and this matured over the years, especially after his religious profession: "Jesus, I want to be truly faithful and to serve you faithfully ... I dedicate myself totally to you ... Let me never separate myself from you and be faithful to you until to death. May I always keep my oath: 'To die rather than offend you through the smallest sin' ... I must be a holy Salesian just as my father Don Bosco was holy." As a young student of philosophy in 1930 he had written in blood on a page of his diary after drawing a small cross: "Suffer and be despised for you Lord ... With complete awareness, decisive will and ready to accept all the consequences, I embrace the sweet cross of Christ's call and would like to carry it till the end, up until death." He asked to be a Salesian and in 1927 entered the novitiate at Czerwinsk. Then came his final high school studies and philosophy at Krakow (1928-1931), and his practical training which finished with his final profession (1934) and theology, with his ordination as a priest in 1938.

He was immediately called by the provincial, Fr Adam Ciéslar, to be his secretary and remained in that role for the next three years.

He was described as a confrere who stood out for his surprising self-control and the exceptional respect he showed to each of his confreres: obliging, kind, always calm and especially hard working. To the extent that his responsibilities allowed him, he dedicated himself to the study of languages (Italian, French, German); he read the life of the founder with interest, and scrupulously prepared his homilies. His tasks as provincial secretary did not prevent him from exercising his pastoral ministry. He was always available for preaching and conferences, especially where youth were concerned and to help out with confessions. Endowed with a fine musical ear and having a good voice, he looked after the youth choir in the parish to provide solemnity to the liturgical celebrations.

It was precisely this zealous priestly activity among the young that brought him to the attention of the Nazis and motivated his arrest on 23 May 1941, along with another eleven Salesians. Temporarily imprisoned in Krakow in the Montelupich prison, a month later he was transferred along with others to the concentration camp at Oświęcim. Here he saw four of his confreres killed. Among these was his rector, Fr Joseph Świerc and his confessor, Fr Ignatius Dobiasz. He became No. 17350, and spent a year of hard labour and mistreatment in the so-called "severe punishment group" where few managed to survive. It was decided to transfer him to Dachau, but at the last moment this changed, in circumstances very well described by witnesses who made depositions during the beatification process and that are also recorded in the beatification process for Fr Maximilian Kolbe. He remained part of the severe punishment group at Oświęcim.

The prison camp became a field of pastoral activity for him. He joined suffering with diligent attention to his fellow prisoners, especially to comfort them with hope and sustain their faith. We can report some of the facts recorded by some witnesses: "The

guards from the SK [Strafkompanie – Discipline Group], knowing that Kowalski was a priest, tormented him every step of the way, would beat him on many an occasion, and sent him to do the hardest work.” Yet he never ceased offering his fellow prisoners all the priestly services he could: “Despite the strict prohibition, he absolved the dying of their sins, comforted those who were discouraged, spiritually uplifted the poor men awaiting a death sentence, secretly brought them Communion; he even succeeded in organising Mass in the barracks, led prayers and helped the needy.” “In a death camp like that where, according to its leaders, God did not exist, he succeeded in bringing God to his fellow prisoners.” His inner and outward stance during this entire Calvary can be seen in a letter to his parents: “Do not worry about me, I am in God's hands ... I want to assure you that I feel his help at every step. Despite the current situation I am happy and totally at peace; I am convinced that wherever I am and whatever happens to me, it all comes from God's fatherly providence, who in some very just way directs the fate of all nations and all peoples.”

Two facts speak eloquently of his heroic pastoral zeal. The first is his organisation of daily prayer in the camp: “In the morning as soon as we came out of isolation we gathered together, still when it was dark (at 4:30 a.m.), forming a small group of 5-8 people near one of the blocks in one of the less visible spots (discovery of a group like this could have cost us our lives), to say our prayers that we repeated after him. The little group gradually grew despite the fact that it was very risky.”

The second happened on 2 June 1942. An order came from the concentration camps' high command: sixty priests had to leave Oświęcim and go to Dachau. This was another extermination camp where three thousand priests had been brought together. Fr Joseph Kowalski was among those selected for the journey. The sixty

priests were all herded together into a bathroom to be disinfected before departure. The scene that unfolded was told under oath by Fr Corrado Szweda: "We were all together in the bathroom, awaiting our turn for disinfection. Palitsch entered. He was the most ruthless of all the butchers of Oświęcim. He saw that Fr Kowalski had something in his hand: 'What have you got there?', he asked brusquely. and without waiting for an answer he struck his hand with his whip and a Rosary fell out. 'Stamp on it!', he shouted. Fr Joseph stood still. He was immediately separated from the group and transferred to the disciplinary group."

Much more tragic were the events that took place on the final day of his life, 3 July 1942. Every gesture and word of those last 24 hours take on a particularly important significance. "Having finished work," one of the witnesses says "friends brought Father Kowalski to the block. He had been mistreated by the guards. After his return I spent the last moments together with him. We were aware that after the murder of other members of our bunk section (three of the five had already been killed) now it was our turn. In that situation Fr Kowalski was recollected in prayer. At a certain moment he turned to me saying: 'Kneel down and pray with me for these people who are killing us.' We both prayed at the end of roll call, late in the evening on our bunks. Shortly afterwards Mitas came to us and called Fr Kowalski who got up from his bunk calmly since he was prepared for the call and for the death he knew would follow. He gave me his ration of bread he had received for supper saying: 'You eat it; I will no longer have need of it.' Following these words he went knowingly to his death."

Before the epilogue, which was to take place in the early morning of 4 July, a sacred action was staged on 3 July, revealing the heroic dignity of a true witness to the faith. The guards had reached a veritable frenzy in their thirst for killing. They made their cruelty

look like fun. That day they did not even take a break during lunch time, continuing their sadistic amusement from the morning. At one moment they were drowning someone in the nearby excrement pit, at another they were throwing others off a high embankment into a huge drain they were excavating, full of muddy clay. The ones who were not yet dead were thrown into a large container used to keep the dogs in. It had no floor. They forced them to bark like dogs then, pouring their soup onto the ground, they forced them to lick it up. One of the guards screamed in a raucous voice: "where is the Catholic priest? Let him give them his blessing for the trip to eternity." Meanwhile, some of the 'butchers' were tossing Fr Kowalski into the muddy ditch from the embankment to amuse themselves. They led him, barely resembling a human being, to the container. Pulled out of the muddy drain, stripped naked with just the remnants of his pants clinging to him, covered from head to foot with mud and excrement, and being beaten as he went, he came to the container where the others were lying, some dying, some already dead. The butchers were hitting Fr Kowalski, mocking him as a priest, and ordered him to climb up on the container to impart 'the last blessing to the dying according to the Catholic Rite, for their journey to paradise'".

"Fr Kowalski knelt down on the container, and making the sign of the cross, in a loud, almost inspired voice, he slowly began saying the Our Father, Hail Mary, Sub tuum praesidium and the Hail Holy Queen. These words of eternal truth in the prayers impressed the other prisoners who daily, even from hour to hour stood in expectation of a death as fearful as they were now seeing – men in a kennel, so disfigured they had lost any resemblance of human beings, departing this vale of tears.

"Crouching down in the grass not daring to lift our heads lest we be seen by these murderers, we drank in Fr Kowalski's penetrating

words as food for the peace we all longed for. The ground soaked with the prisoners' blood was now bathed in the tears we shed while we witnessed the sublime mystery being celebrated by Fr Kowalski with that macabre scene as its background. Hidden beside me in the grass was a young student from Jasto (Thaddeus Kokoz) who whispered in my ear: 'The world has never heard a prayer like that, perhaps not even in the catacombs.'"

From careful reconstruction it seems that he was killed on the night of 3 July 1942. He was drowned in the camp sewer. Fellow prisoner Stephen Boratynski said under oath that he saw his filthy body abandoned in front of the punishment group block.

→ **"beatificazione"** **"martirio"** **"santità salesiana"**

L

laico

n. Lay (person). • (1) In contrast to ecclesial or religious (as in ‘lay power’ contrasted with ‘religious power’). (2) The identity of the Christian without any further additions. That which pertains to the Christian people.

In the 19th century and for a good part of the 20th, throughout the Western world, the concept of ‘lay’ had a strong accusatory character in reference to Church and religious symbols. This ‘lay’ tendency was especially marked in France and is still very much present in the French legal system and culture.

Within the ecclesiastical context, ‘lay’ includes women and men religious who are not priests (not part of the hierarchical structure, therefore). In this case it is a positive concept, and enables us to speak of lay consecrated, the layperson who has marked him or herself in relation to God by a public or ritual act (consecration).

It is worthy of note that this term was used by Don Bosco himself, e.g. in the first constitutional text 1858 on the scope of the society. It predates the term *coadjutor* and in fact in that text is more a reference to what Don Bosco called his *salesiani esterni* (lay people living in the world with his spirit) than it is to *coadjutors*.

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Usage: There is also a concept of *laïcité* (French), *laicità* (Italian), occasionally rendered in English as ‘laicity’. This English term is not a happy one! *Secularism* would be more appropriate in English. Fr Viganò offers three levels of meaning to the term – the most general being that of the universal condition of creation, a second level being that of the Church’s mission, and the third as a lay form of religious life, the Salesian Brother.

The problem here is that the concept (as understood from French society in particular) is more understood in terms of separation of Church and State, so its application in the ecclesiastical (and Salesian) context is a very restricted one and would not be well understood even by many Salesians. In this context the word ‘secular’ may be better understood. → “**coadiutore**” “**salesiano esterno**”

Laicus (L)

[la] *n., abbrev.* 1. Brother, 2. Coadjutor. • Term used in the Year Book. → “**necrologio**” “**annuario**”

lavoro e temperanza

np. Work and temperance. • Motto of the Salesian Society, originally expressed in Latin as *labor et temperantia*.

Don Bosco called it *la parola d'ordine e il distintivo del salesiano* (MB XII, 466) i.e. the term which is most distinctive of the Salesian, his badge, if you like.

In contemporary Salesian discourse it belongs to the wider notion of asceticism and the exercise of apostolic charity, which requires detachment, sacrifice, renunciation. An entire Constitution (C. 18 of the SDB Constitutions) is devoted to the concept, in which it speaks of ‘tireless work’ and the ‘strength to control his heart, to master himself and remain even-tempered’. The Charter of Identity (→ “**carta d’identità carismatica**”) speaks of an asceticism

of humility, of mortification, of courage and patience, and even of complete abandonment to God. → “**CSMA**” “**Markiewicz, Bronisław (beato)**”

lectio divina

[la] *np.* Lectio divina. • The term is not usually translated. It literally means ‘divine reading’. It has a long pedigree in the Church’s experience.

The term refers in particular to a way of reading the Word of God (hence the ‘divina’) directly or via commentaries. *Lectio divina* has more recently been encouraged in Salesian spirituality, especially by Fr Chávez. → “**meditazione**”

lectio magistralis

[la] *np.* 1. lectio magistralis, 2. keynote lecture. • The Latin saying *lectio magistralis* (composition of lectio which means "reading, lesson" with magistralis which means "of the master", therefore "reading or lesson of the master" is used in university, cultural or religious contexts to indicate a reading, conference or lesson given by a personality whose authoritativeness or proven scientific ability gives particular importance to the event.

lettera mortuaria

np. 1. mortuary letter, 2. obituary letter. • A letter written by the Rector of a community upon the death of a confrere. This letter is a gesture of friendship, fraternity and gratitude for the life of the confrere. it was Don Bosco himself who began this practice. → “**necrologio**”

Usage: The English translation of the Regulations refers to obituary letter, but common parlance seems to prefer mortuary letter.

lettere dimissorie

np. Dimissorial letters. • Letter from a Bishop or Major Superior to the ordaining Bishop of candidate for ordination, giving the go-ahead for the ordination. Once a candidate has been admitted to Orders by the Provincial and his Council, in order to proceed to ordination the Provincial will send the ordaining Bishop the "dimissorial letters" prescribed by law (cf. can. 1021). In these letters it must be explicitly stated that the ordinand is permanently professed in the religious institute, that he is a subject of the Superior who gives the letters, that the scrutiny has been carried out in accordance with the norms of law and that he is aware of the candidate's suitability.

lettorato

n. 1. ministry of Reader, 2. reader, 3. lector. • Note that English does not attempt to call it 'lectorate'. The one who takes on this ministry is 'Reader'. Along with the ministry of acolyte, this ministry too has been opened up to women. → "**accolitato**"

Letture Cattoliche

proper name. Catholic Readings. • A periodical publication of small books written for common people, of an apologetic nature, and published by Don Bosco.

The Catholic Readings were really the initiative of Bishop Luigi Moreno of Ivrea, but he saw Don Bosco as the man who could carry the project forward, as was in fact the case. It began publication in March 1853. → "**Don Bosco (santo)**" "**BS Bollettino Salesiano**"

libellus supplex

[1a] *np.* *Libellus supplex.* • The Libellus is the written request with which the Postulator, in the name of the petitioner, officially asks the competent Bishop to initiate the cause on the virtues or the

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martyrdrom of the Servant of God (Instruction *Sanctorum Mater*, 2007). Also called *Supplex libellus*. → “**positio**” “**transunto**”

logo

n. Logo. • Not to be confused with the *stemma* or Salesian coat of arms. The logo is of the General Administration, even though it has now been adopted far more widely as a general Salesian logo. It is a combination of the German and Brazilian Salesian logos. → “**stemma**”

Lozano Díaz, Anna Maria (serva di Dio)

proper name. (Servant of God) Anna Maria Lozano Díaz. • Daughter of the Sacred Hearts of Jesus and Mary. Diocesan Inquiry opened 7 June 2011, closed 19 June 2014.

Born on 24 September 1883 in Oicatá, Boyacá (Colombia), Anna Maria was baptised the following 27 November. Her parents, Eduardo Lozano and Teresa Díaz, saw that their home was a sanctuary of virtue. When the family moved to Tamara, Casanare due to the leprosy which her father contracted, the day young Anna Maria had so earnestly waited for finally arrived: the day of her First Communion, which she received on 4 March 1894 from Bishop Ezekiel Moreno, today a saint. The event left an indelible impression on her soul.

Faced with the need for urgent specialist treatment, her father Eduardo went to the leper colony at Agua de Dios, leaving his wife and family in profound sorrow. The couple communicated frequently: Teresa wrote: “Eduardo, you cannot prevent me from joining you with my three children; your fate is my fate and that of our three children.” On 4 May 1897 the family moved to Agua de Dios where Anna Maria strongly felt God's call. Initially she wanted to enter the the Congregation of the Sisters of the Presentation but because of her beloved father's leprosy she saw her hopes

→ “**Table of Contents**”

disappearing. Nevertheless the good God had chosen her as the corner stone of a blessed work, having proven her since she was a child in the crucible of sorrow and suffering. In fact, in Agua de Dios she met Fr Luigi Variara, burning with priestly zeal and who, with his typical Salesian cheerfulness and kindness which he had learned from Don Bosco himself, became the spiritual teacher who guided the young woman in her search for God's will.

On 19 June 1903, together with her sister, a Carmelite, she made her consecration to the Sacred Heart of Jesus as a victim of love and reparation. On 7 May 1905, with the approval of the archbishop of Bogotá, Archbishop Bernardo Herrera Restrepo, the Institute of the Daughters of the Sacred Hearts of Jesus and Mary came into existence, making consecrated life possible for young sufferers of leprosy or healthy daughters of lepers. The same day Anna Maria began her postulancy. On 6 January 1906 she was vested with the religious habit and began her novitiate in an atmosphere of intense prayer and unlimited love for children who suffered leprosy in the Michael Unia infant school. She sealed her covenant of love with Jesus Christ on 19 March 1907.

On the death of the first Superior General, Mother Oliva Sánchez Correa, the small community elected her as the Superior on 24 June 1907: she was 23 years old and just three months professed! Trusting in the sanctifying activity of the Holy Spirit and the maternal help of Mary Help of Christians, she accepted the role in a spirit of simplicity and humility, counting on the support and guidance of the founder, Blessed Luigi Variara, and the charity of her Sisters. She was always a mother and adviser when exercising her authority, making the teachings of the founder her own: "Remember that you are a mother rather than a superior and try to be truly such with your daughters!" Thus, she took on a spiritual motherhood which she practised in the

Sisters' lives through a gradual spiritual maturing as she followed Jesus Christ.

From then on she was the founder's closest disciple, his heir, but also the one responsible for passing on the spirit of the Institute, making it grow, updating it and at the same time keeping it faithful to its roots. She was the Superior General for 55 years over a number of occasions (1907-1919; 1922-1925; 1928-1968), and consolidated the charism in Salesian spirituality. Blessed Luigi Variara's aim was to form true victims: "I want Jesus to see that we have offered our will as victims, not with words but with deeds." In the light of this teaching Anna Maria became ever more imbued with the spirit and mission of the Institute, taking up the attitudes of Jesus the Good Shepherd and knowing how to interpret events from the perspective of the Gospel and in the light of the Salesian charism as victim. With her apostolic zeal for both healthy children and those who suffered from leprosy at Agua de Dios, she founded the works of Nazareth, Saint Helen and Saint Anne for the poorest and most abandoned. She later opened works in Colombia and Ecuador. In 1930 she gained diocesan approval for the Institute from the Holy See. Following this, and foreseeing its expansion she gained permission to accept novices who were immune from the disease or born of healthy parents. Recognising the holiness of their founder she sought and obtained the Decree of the opening of his Cause of beatification and canonisation. With spiritual joy she welcomed the pontifical approval of the Institute with the "**decretum laudis**" on 12 June 1953 and the approval of the Constitutions and Regulations on 24 May 1964.

Following the dictates of Vatican Council II, in 1968 Anna Maria Lozano convoked the 6th Special General Chapter. During the Chapter she handed over the reins of government to the new Superior, Mother Evangelina Hernández Garavito. When the

Chapter ended she retired to the Nazareth community in Agua de Dios, a silent and isolated place which allowed her to reach a higher degree of contemplation and experience God as the absolute, the one and only. She kept her lamp alight and went to meet the Lord on 5 March 1982 at 98 years of age, realising the founder's words: "May the wedding begun on this earth obtain its golden seal in heaven."

The life of Mother Lozano showed her dynamic and creative fidelity to the gift of her vocation; the living presence of Jesus Christ through exquisite charity; the embodiment of the Salesian charism as victim; her interpretation of the signs of the times in order to give a response to the needs of history and the Church. Action and contemplation came together in her in the style of Don Bosco and Blessed Luigi Variara, making her daily life and continuous liturgy. God's presence in her saw the following cornerstones of her sanctification: love for the Eucharist; devotion to Mary Help of Christians, teacher and adviser; her absolute confidence in divine Providence; a clear awareness of the spirit of the victim, lived in acceptance and offering up of every daily experience, especially suffering and hardship, while remaining always cheerful and full of kindness for everyone. → **"servo di Dio"** **"HH.SS.CC."** **"Variara, Luigi (beato)"** **"santità salesiana"**

Lunkenbein, Rudolph (servo di Dio)

proper name. (Servant of God) Rudolph Lunkenbein. • Salesian Priest. Diocesan Inquiry opened 31 January 2018, closed 31 January 2020.

Rudolph Lunkenbein was born on 1 April 1939 in Döringstadt in Germany. Since he was a teenager, reading Salesian publications aroused the desire to be a missionary in him. He was sent to Brazil as a missionary and did his practical training in the mission of Meruri (Mato Grosso), where he remained until 1965. He was ordained priest in Germany on 29 June 1969, choosing as his motto: "I came to service and give life." He then returned to Meruri, welcomed back

by the Bororo natives with great affection. They gave him the name Koge Ekureu (Golden fish). In 1972 he took part in the foundation of the Indigenous Missionary Council (CIMI) and fought in defence of indigenous reserves. He was killed in the courtyard of the Salesian mission on 15 July 1976. On his last visit to Germany in 1974, his mother begged him to be careful because he had told her of the risks he was running. He replied: "Mother, why worry? If they want to cut off my finger I will offer them both hands. There is nothing more beautiful than to die for God's cause. This would be my dream." → "**Bororo Simão (servo di Dio)**" for the remainder of the story of their murders. "**servo di Dio**"

luoghi salesiani

np. Salesian (holy) places. • A reference to the areas where Don Bosco was born and grew up and ministered – Colle, Chieri, Turin etc. → "**Don Bosco (santo)**" "**Valdocco**" "**i Becchi**"

M

Madonna

n. 1. Our Lady, 2. The Virgin Mary. • A favourite term of Don Bosco's, which continues to our own time, for Mary. → "**Auxilium Christianorum**"

Linguistic note: Originally the term was used in Italian (before Don Bosco's time) to mean what today is *Signora*, or a polite reference to a lady. Today it is always seen in reference to Mary. It will often be simply 'Our Lady' in English, or it may remain untranslated.

maestro dei novizi

np. 1. Director of novices, 2. Master of Novices, 3. Novice Master. • Officially novice director or director of novices (may be capitalised, does not need to be), but people still commonly refer to the novice master. → "**formazione**"

Majcen, Andrej (servo di Dio)

proper name. (Servant of God) Andrew Majcen. • Salesian Priest. Diocesan Inquiry Opened: 24 September 2010.

"I am grateful to God for having called me and for having given me the courage to follow his call. The adventure of life, into which God sends us, is very significant!" This sentence sums up a lengthy story of days, adventures and of an original desire, and prophecy of living for 95 years! This was something he achieved in a timely manner on the very day of his birthday: 30 September 1999. Fr Andrew Majcen's story is the story of a patriarch with various calls, departures, resignation to God's will but above all the joy and grace

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of having so many spiritual offspring, the result of hardships and apostolic trials. His was a constant exodus towards new promised lands where God led him through admirable twists and turns which humanly speaking were hard to understand but then turned out to be the right path.

Andrew (Andrej) Majcen was born on 30 September 1904 in Maribor (Slovenia), and received a fine Christian upbringing in his family; his father Andrej was a practical man, always ready to help people in difficulties. He instilled a rule in the boy's heart: "Be good to everyone and you will never ever regret it!" His mother, Marija Šlik, a very devout woman, had advised her son to consider a vocation to the clergy, but the father's opinion was that he wanted him to be a teacher since only this way could he help people. His mother, who feared that he might go astray, advised him: "Do not forget Mary Most Holy!" and offered him St Francis de Sales' Introduction to the Devout Life for spiritual reading. Young Andrew was fascinated by the life of Don Bosco and in 1924 he decided to enter the Salesian novitiate. He experienced some humiliating moments, moments of suspicion, outright slander, a prolonged novitiate, yet he persevered, modelling his character on the spirit of Don Bosco.

The ten years he spent in Rakovnik, Ljubljana, were a time of preparation for his missionary vocation. Because of his poor knowledge of Latin they wanted to send him away, and as a result of tiring work and an insufficient diet, his health was at serious risk. The news of the martyrdom of Bishop Aloysius Versiglia and Fr Callistus Caravario (China, 1930) reawakened in his heart the desire for the missions. The meeting with missionary Fr Jožef Kerec (1932) led to his decision to leave for China. In 1933 he was ordained priest and on 15 August 1935, in the shrine of Mary Help of Christians at

Rakovnik, as he received the missionary crucifix he made a lifelong covenant with Mary Help of Christians.

He began this adventure by experiencing the fruitfulness of the Preventive System in Kunming (China). His motto and programme was: "I will proclaim the Gospel to the Chinese in Chinese, therefore I will be Chinese with the Chinese." He loved them as his brothers and sisters and learned their language in a short time. He did not allow himself to be influenced by the resentment of some missionaries and nurtured a preferential love for poor young people and poor people in general. They all found him to be a sincere friend and concerned father. Even at that stage the word was "Be as humble and good as Fr Majcen and even you can become a saint!" Even authorities from Mao's communist regime saw in him a man who was working for the good of the Chinese, and while other missionaries were expelled or ended up suffering in prison, he spent a year teaching Russian in the State middle school. It was after this that he experienced his first expulsion and exile but did not consider himself conquered by any means.

In Hanoi, Vietnam, he established an orphanage with just five dollars in his pocket. These poor young orphans – 550 of them – found a loving father in him. After the fall of North Vietnam he moved all the orphans to the South, saving their lives. Then came the golden era of his missionary life. Starting with nothing, in the twenty years he spent in Vietnam he saw to the flourishing of a huge Salesian 'tree' and with his magnanimous vision he began then consolidating the Salesian presence there. He became known as "the Don Bosco of Vietnam" for this. As rector, vice provincial, the first novice master, but above all the one who gave rise to and formed religious vocations, he was the man who transplanted Don Bosco's charism in the Vietnamese soul, following his principle: "Vietnamese with the Vietnamese, in the Vietnamese

way." With the help of collaborators he was the first to translate the Salesian Constitutions into Vietnamese. He welcomed everyone into Salesian houses, excluding nobody, and privileging those most in need. All this aroused great sympathy and esteem for him. When Communism came to power, Fr Majcen rejected an American General's offer to take him and the Salesians abroad. He said: "The Vietnamese have to stay with the Vietnamese and me with them!" He then sent the confreres into the countryside in small groups, thus saving them. Even here the new masters recognised his work for the good of the people. Although he was a foreign citizen, he had the right to vote in the Peoples Assembly. When he left they said: "You have educated the Vietnamese Salesians well and they will now continue your work ..." He was expelled once more, but gently, and they gave him great recognition. Physically exhausted, he returned home to Slovenia on doctor's orders to get his strength back. It would be a departure without return.

Back home, since Yugoslavia was a Socialist State with links to Vietnam, Fr Andrew became a unique point of reference and link with the Salesian world in Vietnam. He established a wide circle of friends around him in Ljubljana who collected materials and financial aid for the missions. Many letters written to him by Vietnamese Salesians remain from these twenty years, as well as letters from other people in Vietnam, China, from superiors, Cooperators ... Fr Majcen is called: "Moses", "Dad", "Father of light" and similar in these letters, all titles that speak of the profound admiration and great affection people had for this man of God. After celebrations for his Golden Jubilee of ordination (1983), Fr Majcen understood that he would never be able to return among his own in Vietnam; so he put all his energies into his journey to holiness.

This daily tendency to holiness and spiritual commitment is documented in his spiritual diaries, meditations and notes. There are some 6,500 handwritten pages: every day he planned and precisely directed his spiritual journey. The four anniversaries of his life were deeply felt: the day of his baptism when he became a child of God; the day of his religious profession when he became a Salesian; the day of his priestly ordination when he became a priest of Christ; the day he was given the missionary crucifix when he became a messenger and apostle of Christ. Along with missionary animation, he devoted a large part of his time to spiritual direction and the ministry of reconciliation. He was a much sought-after spiritual guide, including by priests and religious. He died at the age of 95, on 30 September 1999, as he himself had asked the Lord. → **“servo di Dio” “santità salesiana” “VIE Vietnam”**

Mamma Margherita (ven)

proper name. (Ven.) Mamma Margaret Occhiena. • Declared Venerable: 23 October 2006.

Mother of St John Bosco and regarded as the originator of the Salesian family spirit, though it is important not to generalise the term family spirit which each Congregation lays claim to, but to retain the historical individuality of the Salesian family spirit as experienced with Mamma Margaret at Valdocco, as it is one of the fundamentals behind loving-kindness in the Preventive System.

On 1 April 1788, a year after the French Revolution broke out, Margaret Occhiena was born on the smiling hills of the Alto Astigiano, and more precisely in a small village called Capriglio d’Asti. She was the sixth child that God, the lover of life, had given Melchiorre Occhiena and Domenica Bossone. She was baptised the same day and the name she was given, Margaret, means “precious stone”. Margaret was born at a time when the young Napoleon Bonaparte had invaded Piedmontese territory also bringing war

and destruction to the province of Asti. In those years, Piedmont “became the land of brigands” who committed atrocities and burned down villages. Despite the sadness of the times, Margaret had a happy childhood. She never went to school but the first words she learned from her mother were the words of the Hail Mary. Well-known biographer, G.B. Lemoine, described Margaret's personality in a few but carefully chosen and precise lines: “By nature she had a resolute will, and assisted by exquisite common sense and divine grace, this saw that she overcame all the spiritual and material obstacles she encountered in her lifetime ... Upright in conscience, in her affections and thinking, sure in her judgements about people and things, quick in her manner, frank in her speech, she did not know what it was to hesitate ... Poor as she was, she knew how to see the face of God in the poor.”

By contrast with the many girls her age who were married or preparing to do so, Margaret displayed some reluctance, thinking she could live with her mother and father to help them in their old age. Her father Melchiorre dissuaded her from this idea. A young widower, Francis Bosco, 27 years of age and originally from the “Becchi” hamlet, part of Morialdo, came to Margaret's father to ask him for her hand in marriage. Margaret accepted: she was 24 years old. The wedding took place on 6 June 1812 in the parish church at Capriglio. She was welcomed as a blessing from God by her husband Francis, her mother-in-law Margaret Zucca, who was paralysed, and Anthony, Francis's son by his previous marriage. Like every young couple, Margaret and Francis too had their plans and dreams to realise, and so while life continued peacefully and happily between work and prayer, on 8 April 1813 their first son Joseph was born. Two years later on 16 August 1815, John came into the world.

1817 was a dreadful year for Mamma Margaret: her husband Francis went down into the cold underground cellar after returning

bathed in sweat from the fields. The severe fever that resulted left no doubts: pneumonia. The dying man's last words to his wife were touching: "See what a great grace the Lord has given me: he is calling me to himself on the same day and at the same time as he himself died ... I recommend our children to you and especially little John." This was on Friday 11 May at 3 p.m. when Francis passed away at 33 years of age. Margaret, 29, was now a widow. A strong woman and one of great faith, she rolled up her sleeves and went back to work, bringing the sharecropping season to an end and saving the best of the crops. With the help of her brother Michael she managed to set up the shack her husband had bought, adapting it for habitation (today's cottage of Don Bosco at the Becchi).

Shortly afterwards, it was suggested to Margaret that she take a rest and find a guardian for the children who would take great care of them. She replied decisively: "God gave me a husband and God has taken him away; when he was dying he entrusted the children to me ... all the gold in the world could never make me abandon them." Don Bosco would later write in his Memoirs: "Her greatest care was given to instructing her sons in their religion, making them value obedience and keeping them busy with tasks suited to their age." She was a very gentle mother but energetic and strong: her children knew that when she said no she meant no! Days passed in work and prayer. Illiterate though she was she taught her children the catechism she had learned from her own mother, and prepared them to receive the sacraments: Confession, Communion and Confirmation.

1824 came along as a "prophetic" year. One morning, young John told his mother, grandmother and brothers about a dream that would remain impressed in his mind for the rest of his life. After some discouraging comments from his grandmother and brothers came an intuitive and wise one from his mother: "Who

knows, but you may become a priest.” Convinced that God was the greatest educator of her children and that his voice pointed out the best way forward, Margaret endured unbelievable hardships and humiliations to allow her son to become a priest. On the evening of 30 October 1835, John was about to join the seminary, and Mamma Margaret wasted no time in giving him her very valuable advice. Six years later, precisely on 5 June 1841, Don Bosco was ordained priest in Turin: the great sacrifices made by John and his mother Margaret had born fruit.

Then came 1846 and a decisive turning point in Margaret's life. In July, her son John spent some time back at the Becchi to convalesce after being struck down by a serious illness and being miraculously cured thanks to the insistent prayers of his mother and many poor youngsters. At the end of this interval of time, and needing to return to Turin, without hiding some hesitation, Don Bosco asked his mother to come with him to the Oratory to be the “mother of those poor boys”. Immediately understanding her son's needs, Margaret showed no hesitation: “If you think such a move is God's will, I'm ready to go right now!” And so it happened: on 3 November Mamma Margaret, having prepared her “luggage”, left with her son John for Turin. This is how Mamma Margaret's “second vocation” began to take shape: being a mother for so many poor boys and making them into a second family. And not just that: she also exercised a spiritual motherhood for her son the priest, watching over him and protecting his priesthood, bringing a feminine and motherly tone to the origins of the oratory experience. During the years that followed she saw arrive among the many boys names like Michael Rua, Don Bosco's first successor, and John Cagliero, the first Salesian missionary in Argentina then first Salesian bishop and cardinal; and she had immediate insight into the holiness of young Dominic Savio who arrived at the Oratory on 29 October 1854. One day she told

her son, Father John: “You have many good boys but none of them outweighs the beauty of heart and soul of Dominic Savio.”

1856 came and during autumn, Mamma Margaret was feeling tired. She almost never left the kitchen any more, a privileged place where she worked and prayed uninterruptedly. Many of the boys like being with her and listening to her stories or watching her work; in this way they felt the warmth of a mother. That year she did not go back to the Becchi for the traditional celebrations for Our Lady of the Rosary: she was not feeling well and a persistent cough forced her to take to her bed. She could no longer even use a needle and thread. Don Bosco had the doctor visit her and the diagnosis was pneumonia. It was heavy news for all who lived at Valdocco. By now at the end of her life, and while the illness advanced, she was still able to say these words to Don Bosco: “God knows how much I have loved you. I hope I can love you even better in blessed eternity ... My conscience is at peace. I have done my duty in everything that I could ... Look after your boys ... Many people seek what is good for them rather than the glory of God... Many love poverty in others but not in themselves ...” Then after a lengthy pause: “Remember that this life consists of suffering. Our true enjoyment will be in eternal life ...” God came to take her to himself at 3 a.m. on 25 November 1856. Two hours later, Don Bosco went to the Consolata shrine to celebrate Mass in the crypt and told Our Lady: “We are without a mother. You be our mother.” → “**venerabile**” “**santità salesiana**” “**amorevolezza**” “**i Becchi**”, “**Valdocco**”

Usage: We may find a spelling variant in English, where some use ‘Mama’ instead of ‘Mamma’.

mandamento

n. District or administrative division. • The Sardo-Pied- montese Kingdom at the time of Don Bosco was made up of *Divisioni* (corresponding to the French *Départments*); every *Divisione*

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was divided into a *Provincia*; every *Provincia* was divided into *Mandamenti*, and every *Mandamento* was divided into *Comuni*. For example: Piedmont was made up of 5 *Divisioni* (Turin, Novara, Alessandria, Cuneo, Nizza Mare): The *Divisione* of Turin was made up of 5 *Provincie* (Turin, Aosta, Biella, Ivrea, Pinerolo, Susa); the *Provincia* of Turin was made up of 30 *Mandamenti*. Each *Mandamento* had its own judge. → “**comune**”

Manga

[ja] *n.* 1. manga, 2. cartooning, 3. comics. • The Japanese form of comic book, which has a wide variety of subject areas, catering for both children and adults. In Japan, "manga" refers to all kinds of cartooning, comics, and animation. Among English speakers, "manga" has the stricter meaning of "Japanese comics", in parallel to the usage of anime (from French) in and outside Japan, referring to animated versions.

Of particular interest to Salesian Regions because the Japanese Province has prepared materials on topics of Salesian interest in manga form and made them available to other Provinces, and not only those within the EAO Region. Some Brazilian Provinces have also taken it up and in 2015 a 200 page manga was produced by Don Bosco Sha Publishers in Tokyo, and later translated into various languages (Italian, Slovenian, Korean, English).

Linguistic note: Japanese, from *man* aimless, involuntary, whimsical, impromptu + *ga* (earlier *gwa*) picture; originally *Mangwa*, the title of a sketchbook drawn by Japanese artist Katsushika Hokusai, 1760–1849, in 1812.

The noun manga can be countable or uncountable. In more general, commonly used, contexts, the plural form will also be manga. However, in more specific contexts, the plural form can also be mangas e.g. in reference to various types of mangas or a collection of mangas.

Marchese, Rosetta (serva di Dio)

proper name. (Servant of God) Rosetta Marchese. • Daughter of Mary Help of Christians. Supplex Libellus: 1 July 2019. Nihil Obstat: 16 December 2020.

Mother Rosetta was born in Aosta on 20 October 1922 to Giovanni Marchese and Giovanna Stuardi. She was the first born of three daughters: she, Anna and Maria Luisa. She was born in a beautiful home on the outskirts: Villa Rean, on the hills leading to the peaks of the high mountains in this splendid region. Her mother was a simple and gentle woman. She worked in the textile industry and learned her trade as a seamstress. Her father Giovanni was an upright, decisive but kindly man. He worked on a farm in Cogne. He was the first spiritual director for his daughters. Together in the evenings they made their examination of conscience, and every morning he went with them to Mass and followed them up step by step in their upbringing and formation.

Rosetta attended kindergarten and the first three primary levels at the school run by the Daughters of Mary Help of Christians. Due to lack of classrooms she finished her primary schooling at the state school. From 1928 to 1938 (from when she was 6 until she turned 16) she was a regular and active member of the oratory. The Salesian setting was lively, serene and it was there that her vocation began. She was followed up by Fr Alfonso Comod, an outstanding priest from the clergy of the Val D'aosta. But when it came to her making a decision about her vocation her family sent her to her cousin Fr Giacomo Vacca, former secretary of Blessed Philip Rinaldi, so he could have a word with her. After a long discussion with Rosellina he told her parents: "Let her go, the fruit is ripe." Her friends remembered her as a good and respectful girl who had sway over her friends. She was always ready to help and collaborate.

Rosetta was just turning 16 when she entered the Mother Mazzarello House in Turin as an aspirant on 15 October 1938. She received her Postulant's Medal on 31 January 1939. She was a simple, happy young girl, pious and ready to make sacrifices. She looked after a group of aspirants. On 6 August she began her novitiate. She helped a group of novices with Latin. On her desk in the study you could read: "Those who spare themselves do not love, they love themselves." She made her first profession on 5 August 1941. This was the centenary year of Salesian work (Don Bosco's meeting with Bartholomew Garelli in 1841). She sent her request for the missions to the superiors, but since it was during the War she could not leave.

Immediately after her profession Sister Rosetta was sent to Turin and Vercelli to prepared herself for matriculation and teachers college and to assist the boarders. At 21 years of age she became a student at the Catholic University of the Sacred Heart in Milan, then at Castel Fogliano, from 1943 to 1947. From 1945 to 1947 she was appointed head of the group of FMA university students (she was affectionately known as CiGi [*Capo-Gruppo*]). Her compelling spirituality made her a leader. She brought Salesianity to this environment, transforming the university walls into a Salesian house breathing the family spirit, simplicity and cheerfulness. In fact, the FMA were given a room all to themselves which they called the Basilica and Sister Rosetta led them all, reading out the Mother General's circular letters and providing cheerful recreation. She gained her Arts Degree in 1947. She stood out for her piety and cheerfulness, her fervour and mortification.

From 1947 (the year of her perpetual profession) until 1957 she was at the Mother Mazarello Missionary House in Turin as teacher, assistant to the boarders, the one in charge of the oratory and the past pupils. From 1952 she was also the vice-superior and in charge of the formation of the newly professed and new missionaries. She

was the soul of so many initiatives that had their roots in her silent and sacrificial offering.

In 1957 (at 37 years of age) she left Turin to go to Caltagirone in Sicily as the superior, until 1961. Her personality and her apostolic activity had an influence on the community and the local population. She was a wise counsellor for them all, someone who understood the needs of the Sisters, the girls and the lay people; she was a caring mother, full of kindness and her union with God shone through. She gently pressed the sisters in the community to be desirous of holiness.

In 1960 she went to Milan. She had a big problem: the optic nerve in her right eye was seriously affected by a form of rheumatism, and to avoid the left eye being similarly damaged, the right eye had to be removed. On this occasion she asked the Lord for an exchange: she would give her eye if she could have an inner eyesight that could see deep into the needs and requirements of people. She led the community in its contribution to catechetics with a strong renewal of approach. She worked closely with the Salesian rector, Fr Fallica Nino, for the birth of the Don Bosco Volunteers.

Fundamental was her encounter with Bishop Francesco Fasola, today a Servant of God. He brought out her latent intuitions and graces. On the very day he took possession of the Caltagirone diocese (22 January 1961) Sister Rosetta understood his holiness and the bishop admired the way the young superior lived her Salesian and ecclesial mission. This relationship with Bishop Fasola threw further light on the mystery of the priesthood, so much so that on 2 August 1961, Sr Rosetta offered herself as a victim on behalf of priests. But another fundamental element was her friendship with Ave Gaglio, a woman of intense evangelical life and also a spiritual daughter of Bishop Fasola, She opened her to an even deeper understanding of the Eucharistic and priestly mystery.

From 1961 to 1965 Sister Rosetta was the superior of the Jesus the Nazarene Institute in via Dalmazia in Rome. Her service of leadership coincided with the Second Vatican Council being held in Rome. She experienced and saw that others experienced this great ecclesial event with a particular sensitivity to the Church of silence. She brought an air of spirituality and renewal to the school and the community. On 15 May 1963, to give increase to love of the Pope and the Church, she brought 2000 girls from the FMA Houses around Rome to an audience with Pope John XXIII. She was remembered for her strong spirituality and great humanity. Her mission was to inflame the hearts of her brides with the love of Jesus and to bring young souls to him.

From 1965 until 1971, Mother Angela Vespa, the FMA Superior General, entrusted Sr Rosetta with the large Roman St Cecilia Province. During this period she was particularly involved in the development of the catechetical apostolate, focusing on formation (theology, Salesianity, human sciences) and the preparation of the Sisters. She was also entrusted with the care of the student Sisters attending the universities in Rome, whom she took care of with the greatest commitment, given the ongoing time of protest. In 1969 she took part in the 15th General Chapter, the Special Chapter of the renewed constitutions according to the Council. She is remembered from this period as a woman of the Holy Spirit with marked gifts of motherhood and governance.

From 1971 to 1973 Mother Ersilia Canta sent her as the superior to Lecco-Olate. Other than its educational works, the house was a house of formation. Sr Rosetta opened it up to accepting ecclesial activities and movements. She spent the centenary of the Institute in this house, then she was entrusted with the governance of another large Province, the Lombard Province of Mary Immaculate.

During the 16th General Chapter Sr Rosetta was president of the 10th commission on the theme of formation. After Mother Canta's re-election and the election of the resident Councillors, five other Visitors were elected, among whom Mother Rosetta. She began her new mission on 17 October 1975. From 1975 to 1981 she visited Belgium, Sicily, Zaire, France, Germany and Piedmont. All felt the efficacy of her presence, her ability to tackle difficult situations and her inner strength. They all highlighted her gift of governance, of listening and of discernment. Interiority and zeal for the souls of the young became marvellously harmonised in her. She showed great affinity with Mother Mazzarello in her union with God, her Marian devotion and in her keen sense of Church.

In 1981, during the centenary of the death of Mother Mazzarello who had offered her life for the Institute, Mother Rosetta experienced a mystical experience with Main (Mary Mazzarello's nickname) from 7–10 October. Sister Maria Ester Posada, the only witness to the event, tells us about it. Mother Rosetta was suffering at Mornese. She sought to be alone, wanting to be alone with Jesus. A voice in her room told her: "Accept, accept!" A month later she was elected Mother General and confided in Sister Ester: "I wanted to be with Jesus alone so that a birth could take place in me: it was the moment when the Institute was born in me."

She was elected Mother General on 24 October 1981, after just one round of voting. Her first words after the election summed up her approach: "I ask Our Lady to say her Fiat and her Magnificat for me because the Institute has given me everything but now it gives me all of itself." She wrote in her first circular: "I come to you fully aware of my poverty, my limitations, but with the desire to be, like Mother Mazzarello, only and always the vicar of Our Lady." Her style of leadership was charity lived in the family spirit that arouses confidence and a sense of belonging. Her aims: to pass on

the 17th General Chapter, deepen understanding of the spiritual legacy of the founders through the spirituality of the Preventive System, formation of superiors and inner growth in holiness. From 1981 to 1984 she wrote just 17 circular letters aimed at the renewal of the Institute thanks to the Constitutions, for a new springtime filled with the fruits of holiness. Her topics were those of spirituality: the Holy Spirit, the central place of Jesus Christ, Our Lady, the family spirit, the call to holiness, apostolic fruitfulness, the inner discipline of silence.

A high fever in Turin on 24 May 1982 revealed an underlying illness: serious leukaemia. We read in her notebooks that Mother Rosetta offered up her illness and her life for the sanctification of the Institute. Everyone was mobilised with unceasing prayer and also the willingness to give blood for transfusions. Sister Ancilla Modesto recounts that the Sisters in Portugal asked Sister Lucia of Fatima if she could implore healing from Our Lady. Sister Lucia of Fatima had a Salesian nephew, Father Valihno, who on 14 January 1983 went to visit Mother Rosetta at the Gemelli Hospital in Rome with the statue of Fatima and a message from Sister Lucia: "The offering has been pleasing to God." In fact, on the 50th anniversary of Don Bosco's canonisation and the centenary of the Institute's first General Chapter, Mother Rosetta was born into Heaven on 8 March 1984. → "**servo di Dio**" "**santità salesiana**".

Marengo, Oreste (servo di Dio)

proper name. (Servant of God) Orestes Marengo. • Salesian Bishop. Diocesan Inquiry opened 12 April 2007, closed 16 February 2013.

Orestes Marengo was born on 29 August 1906 in Diano d'Alba (Cuneo), and did his primary schooling with the Daughters of Mary Help of Christians. As a pupil at the Salesian mother house in Turin during his secondary schooling from 1919 to 1923, he had the joy of getting to know the great Salesians of the first generation: Fr

Albera, Fr Rinaldi, Fr Ricaldone, Fr Francesca, who left an indelible impression on the young aspirant's soul. He asked if he could leave for the missions, but was not accepted because he was too young. In 1923 he began his novitiate year at Foglizzo; following the death of a cleric destined for the missions in India, he obtained permission to replace him. "This was my life's greatest desire. I had asked to become a Salesian on condition that I could consecrate my life to the apostolate in a mission land. It wasn't important what part of the world they sent me to." He took part in the great missionary expedition in 1923. He was the youngest: just 17!

He spent the years of formation in Shillong, in the North-East of India, the heart of the Salesian mission, under the guidance of Bishop Louis Mathias. He finished his novitiate under the guidance of the novice master, Servant of God Fr Stephen Ferrando. After his philosophy course he then did his practical training at Don Bosco in Guwahati, the capital of Assam and the centre of the missionary spread. In 1929 he was again back in Shillong for theology, alternating the hours of study with teaching at the Saint Anthony's secondary school and as assistant to the parish priest, Servant of God Fr Constantine Vendrame, "a marvellous figure of the missionary, tireless worker, concerned only with following the Salesian motto: saving souls at any cost and whatever the price". Ordained priest on 3 April 1932, he was immediately sent as an itinerant missionary into the Brahamaputra valley, helping Fr Vincenzo Scuderi.

Thus began his life as "Christ's marathon runner". This led him to cover thousands of kilometres on foot along impassible trails covered with undergrowth and sharp grasses beneath an implacable sun reaching 45 degrees in the shade. Then during the wet season these marches, which would last 10–20 days, became even more exhaust-ing. As the rivers and streams overflowed the plain turned

into an immense marsh of yellowish, slimy water, in which you sank to your knees. This is the time when leeches stick invisibly and dysentery, cholera and malaria are always on the prowl. Worn down through exhaustion and malaria, in order to remove him from his "suicidal zeal" and force him to rest, his superiors called a halt, appointing him first as novice master in Bandel, then rector of the studentate in Sonada.

However, in 1936 he was once again able to pick up his itinerant missionary activity. He tackled dangers and difficulties of every kind, ever smiling, ever enthusiastic and ever ready to expand the Church's frontiers. More than a hundred different tribes lived in this region, each with its own language, customs and traditions. In order to be accepted he inserted himself fully into their way of life, adopting their customs: he slept on the ground like they did, shared their food such as monkey, snake, dog, silkworm and other worms. He improvised as doctor and nurse, from time to time distributing medicines of every kind to people struck down by illness and disasters. As he would say: "Only this way can they understand that we truly love them. Christ came to redeem all human beings. Before making Christians of them we are always concerned with forming them as people, reclaiming their dignity and rights." In every village he visited he saw that next to the hut that was a chapel came a school, and he took upon himself the task of forming catechists and teachers. To fit into the various cultures, Fr Marengo studies the local languages, since he had the gift of languages like no one else did; eventually he would perfectly speak no fewer than 15 languages of the various tribes he came into contact with.

He was returning from a long turn of apostolic activity in July 1951 when he received news that he neither expected nor wanted: his appointment as bishop of the about to be erected diocese of

Dibrugarh. His protests and pleas were in vain; he gave in only when the Rector Major, Fr Peter Ricaldone, wrote to him "that it was his wish that he accept the burden in the certainty that the Help of Christians and Don Bosco would help him to carry it out." He was consecrated bishop in the Basilica of Mary Help of Christians in Turin on 27 December 1951. The diocese he was entrusted with was in the north of Assam and covered 130,000 km², with a population of 3,365,000 of whom only 40,000 were Catholics. When he took possession there were only 5 mission centres with 200 small communities spread across the immense territory. He was tireless in his work to increase the number of residential centres, forming catechists, building schools, chapels, clinics; he approached new tribes, opened aspirantates to recruit indigenous vocations for the seminary and the religious congregations he had called to work in his diocese. Conversions multiplied like a new Pentecost. He administered thousands of baptisms, confirmations, weddings. He climbed impassable trails to visit all the communities; he serenely faced up to the hostilities of nature, of separated brethren, of tribes in revolt, winning everyone over with his unalterable goodness and generous charity.

When the diocese was in full development and was beginning to enjoy the fruits of all these efforts, a new obedience arrived: the Holy See invited him in 1964 to move to Tezpur to open a new diocese there involving part of Assam, the entire state of Bhutan and the hill country in the north-east of the Brahmaputra: a territory of some 130,000 km² with 1,500,000 inhabitants of whom only 48,000 were Catholics. He threw himself into this new field of work with his usual enthusiasm, assisted by valiant confreres, to extend the peaceful frontiers of the Church, overcoming obstacles and difficulties of every kind that had grown with the increasing hostility against foreigners in this area. Given this, the Holy See, after eight

years of his intensive work, decided to entrust this diocese to an Indian bishop.

In 1972 Bishop Marengo was invited to begin his third diocese in Tura, a vast territory mainly inhabited by the Garo tribe, many of whom were refugees from East Pakistan. There were only 36,000 Catholics with 14 missionaries who worked in the main centres. He built the bishop's house, the cathedral, new residences, increasing the number of charitable works for the many poor people, lepers and refugees. In the space of a few years this diocese too saw unexpected development to the point where, in 1978 he was able to entrust it to a bishop from the local clergy, given the attitude of the government. Bishop Marengo, despite the insistence of the new bishop that he stay with him in Tura, preferred to retire to Mendal in order to leave him full freedom of action. Mendal was 63 km from the capital and there he could help the man in charge of the area following up a good 20 communities, "spread across a vast territory in the Garo mountains among the pagans who were hardest to surrender to the penetration of the Christian message." So this man, at 76 years of age, 58 of which were spent in the missions, continued his apostolic work in the service of humanity as a simple itinerant missionary. He continued to make himself available in the various missions until his death in Tura on 30 July 1998. Until the end of his long life, Bishop Marengo was a heroic missionary, a living icon of the Good Shepherd who lays down his life for his sheep. Obedience to his superiors, concern for the salvation of souls and typical Salesian optimism were the most evident and beloved characteristics of this Salesian missionary bishop in North-East India. → "**servo di Dio**" "**santità salesiana**"

Markiewicz, Bronisław (beato)

proper name. (Blessed) Bronisław Markiewicz. • Priest. Declared Venerable: 2 June 1994. Beatified: 19 June 2005. Liturgical Celebration: 30 January.

Bronisław Markiewicz was born on 13 July 1842 in Pruchnik, Poland, in what is today the Latin Rite archdiocese of Przemyśl. He was the sixth of eleven children of Jan Markiewicz, burgomaster (chief magistrate) of the city, and Marianna Gryziecka. He received a solid religious upbringing in the family. Nevertheless, later during his secondary schooling in Przemyśl, he went through a period of doubt and wavering where his faith was concerned, due largely to the very anti-religious climate in the school. He did manage to overcome this fairly quickly and regained inner peace and serenity.

After matriculating, young Bronisław entered the Major Seminary in Przemyśl in 1863 when he felt that God was calling him to the priesthood. After the usual years of studies were completed, he was ordained priest on 15 September 1867. Following six years of pastoral work as assistant parish priest in the Harta parish and then in the cathedral parish at Przemyśl, and wanting to do further preparation so he could work with young people, he did two years of pedagogy, philosophy and history at the University of Leopoli and Krakow. In 1875 he was appointed parish priest of Gać, and in 1877 of Błażowa. In 1882 he was given the task of teaching Pastoral Theology at the Major Seminary in Przemyśl.

Feeling called to religious life, in November 1885 he left for Italy and entered the Salesians. He had the joy of meeting St John Bosco and it was before him on 25 March 1887 that he professed his vows. As a Salesian he carried out many duties the superiors had given him and he sought to fulfil them with dedication and zeal. Given the austere lifestyle and difference in climate, in 1889 Bronisław fell seriously ill with tuberculosis, and was at death's

door. But he recovered and spent some time convalescing, still in Italy until the superiors gave him permission to go back to Poland on 23 March 1892. There he became parish priest at Miejsce Piastowe in his diocese of origin, Przemyśl.

Other than the usual parish activities, Bronisław Markiewicz dedicated himself in the spirit of Don Bosco to the education of poor and orphaned youth. He opened an institute for this purpose in Miejsce Piastowe where he offered those who were boarding there all the spiritual and material support they needed, preparing them for life also with job training in classrooms he opened at the institute. In 1897, with this in mind, he founded two new religious Congregations who drew their inspiration from Don Bosco, adapting their rules to the specific nature of his own charism. Accepted once more among the clergy of the Przemyśl diocese, Father Markiewicz continued his activities as parish priest and director of the institute to which he gave the motto Work and Temperance as their programme (1898). He sought approval for it as a religious Congregation under the protection of St Michael the Archangel, with male and female branches. Approval came a year after his death: in 1921 for the Congregation of St Michael the Archangel and in 1928 for the Congregation of the Sisters of St Michael the Archangel (both known as Michaelites).

Father Bronisław continued his activities as formator of young people, orphaned and abandoned youngsters, always with the approval and blessing of his bishop, St Joseph Sebastian Pelczar. He benefited from the help of co-workers, contributing to their preparation and formation himself. He had already offered a home and education at Miejsce Piastowe to hundreds of youngsters, giving entirely of himself for them. Wanting to do even more on their behalf, in August 1903 Father Markiewicz opened a new house in Pawlikowice, near Krakow, where more than 400 orphaned children

found a home and possibilities for spiritual formation and job preparation.

His total dedication to the young, his heroic self-denial and his huge workload soon left Father Markiewicz exhausted, threatening his already delicate health given the events in Italy. All this meant the somewhat rapid approach of the end his earthly pilgrimage, which happened on 29 January 1912.

Blessed Bronisław Markiewicz stood out for his great love for the Lord and his neighbour, especially if they were poor, ignored, abandoned and orphaned. He gave of himself completely for them. He had a deep desire to welcome more and more children and to offer them the human warmth that they so lacked. This deep desire is expressed in his words: "I would like to collect millions of abandoned children, from all peoples, feed them free of charge and clothe their bodies and spirit." He remained faithful to death to this imperative, combined with his courageous choice for the poor, and heroically accepted all the consequences that flowed from the choices he made. → "**CSMA**" "**CSSMA**" "**santità salesiana**" "**lavoro e temperanza**"

martirio

n. Martyrdom. • (1) General: the state of one who endures suffering and death on behalf of belief, principle, a cause. (2) 'Martyrdom is not something that takes place on the spur of the moment' (Pius XII, AAS 32 1950, p. 958). 'It is not brought about by the executioner but is a grace worked by the Spirit. Martyrdom is a vocation and is prepared for in mysterious fashion by the whole of life.' (Fr Vecchi, AGC 368). → "**protomartire**"

Marvelli, Alberto (beato)

proper name. (Blessed) Albert Marvelli. • Layman. Declared Venerable: 22 March 1986. Beatified: 5 September 2004. Liturgical Celebration: 5 October.

Born in Ferrara on 21 March 1918, the second of six children, Albert grew up in a truly Christian family in which a life of piety was combined with charitable, catechetical and social activity.

The family moved to Rimini in 1930, so he attended the Salesian oratory there and was involved in Catholic Action. Following Dominic Savio's example, his faith matured when he made a clear decision: "My programme can be summed up in one word: saint." He was recollected in prayer, taught catechism with conviction and showed zeal, charity and calm. He was a steady, determined, strong-willed and generous character with a strong sense of justice and was very influential among those he mixed with. He was an energetic sporting type and loved all sports: tennis, volleyball, athletics, football, swimming, and mountain climbing. But his greatest passion would be his bicycle including as a means for carrying out his apostolate and charitable activity.

He developed his cultural formation at University and his spiritual formation in the Italian Catholic University Federation (FUCI). He chose Piergiorgio Frassati as his model. Gaining his degree in Mechanical Engineering on 30 June 1941, on 7 July he had to leave for his military service. Italy was at war, a war that Albert clearly condemned: "May peace and justice soon come for all peoples and war disappear forever from the world." Since he had three brothers already at the front he was excused from service and worked for brief period with FIAT in Turin.

After the tragic events of 25 July 1943, the fall of fascism on 8 September 1943, the proclamation of the armistice with the Allies and the subsequent German occupation of Italian soil, Albert

returned home to Rimini. He knew what his job was: to become a charity worker. After each bombardment he was the first to rush to the assistance of the wounded, encourage survivors, stay with the dying, and help pull out those who had been buried alive in the ruins. It wasn't just the ruins but also the hunger. Albert distributed whatever he could collect to the poor: mattresses, blankets, pots and pans. He went to farmers and businesses, buying all kinds of essential foodstuffs. Then on his bicycle, loaded up with bags, he went wherever he knew there was hunger and illness. A times he returned home without shoes or without his bicycle: he had given them away to someone with greater need. During the German occupation he saved many young people from deportation, succeeding courageously and heroically in opening wagons already full and ready to depart from the station at Santarcangelo, freeing men and women destined for concentration camps.

After the city was liberated on 23 September 1945, the first executive of the Liberation Committee was set up. The councillors included Albert Marvelli: he had not subscribed to any party, was not partisan in any way, but everyone recognised and appreciated the enormous work he had achieved on behalf of the displaced persons. He was young, just 27 years of age, but he was practical and competent in tackling problems, courageous in the most difficult situations, and his availability knew no limits. They entrusted the most difficult task of all to him: the housing commission, which had to regulate the allocation of housing in the city, settle disputes and requisition flats, not without inevitable resentment. Then they entrusted him with the task of reconstruction, as a collaborator of the detached section of the Civil Engineers.

Albert had written in a small notebook: "To serve is better than being served. Jesus serves." As a lay Christian who had grown up in the Salesian oratory at Rimini, he expressed his Christian faith

especially through his social and political commitment understood as serving the common good: "With the Lord's help I want to and resolve to always be of example to my companions and to defend my faith on every occasions with human respect but with my mind ever turned to the great glory of God." It was with this spirit of service that Albert tackled his civic involvement. When political parties resumed in Rimini he joined the Christian Democrats. He felt and lived his political involvement as a service to the organised collective: political activity could be and had to be the highest expression of a lived faith.

During that time the bishop called on him to lead Catholic graduates. His involvement could be summed up in two words: culture and charity. "We need to bring culture not only to the intellectuals but to the whole people." This way he gave birth to the popular university. He opened a canteen for the poor, invited them to come to Mass, prayed with them; then at the canteen he ladled out soup and helped them with their needs. His activity on everyone's behalf was tireless: he was among the founders of ACLI, set up a cooperative for construction workers, the first "white" cooperative in "red" Romagna.

His intimacy with Jesus in the Blessed Sacrament never became self-focused, or alienation from his duties and from history. On the contrary, when he noticed that the world around him lay under the mark of injustice and sin, the Eucharist became for him the strength to tackle the task of redemption and liberation that could humanise the face of the earth.

On the evening of 5 October 1946 he was heading out on his bicycle to attend an electoral committee meeting; he was himself a candidate for elections for the first district administration. He was hit by a military truck at 8:30 p.m. He would die just a few hours later at 28 years of age without regaining consciousness. His mother Maria,

strong despite her pain, was by his side. There was widespread grief throughout Italy at his death. In the history of the lay apostolate the figure of Albert Marvelli is one of the genuine precursor to Vatican Council II for his lay involvement in providing Christian leadership in society. He was, as Don Bosco wanted, a good Christian and an upright citizen, involved in the Church and society with a Salesian heart. → **“beatificazione” “Azione Cattolica” “santità salesiana”**

Mazzarello, Maria Domenica (santa)

proper name. (St) Mary Domenica Mazzarello. • 1837-1854. Co-foundress of the Daughters of Mary Help of Christians with Don Bosco. Beatified: 20 November 1938. Canonised 24th June 1951. Liturgical celebration: 13 May.

The life story of Mary Domenica Mazzarello is relatively brief (44 years) and can be spelt out in four stages marked by particular growth in her Christian and consecrated life.

The first stage covers thirteen years from her birth at Mornese in the Alto Monferrato on 9 May 1837 until her First Communion (1850). Daughter of Giuseppe Mazzarello and Maddalena Calcagno, Mary was the firstborn of ten children. This family circle so rich in interpersonal relationships, very connected to the land, diverse in age, occupation and responsibility and very much part of the lives of others who lived in the Mazzarelli hamlet, had a very positive impact on Mary’s personality, developing an attitude of dialogue and communication in her.

These early years were spent in a family setting marked by a solid Christian life and tireless work on the land. In the family context she learned a profound sense of God, tireless hard work and an outstanding practicality and depth of judgement that she would demonstrate later as superior. Intelligent, strong-willed and endowed with great affection, Mary Domenica was open to faith accompanied by her parents and a wise spiritual director, Fr

Domenico Pestarino. She was a simple peasant lass, but she was able to discover the secret of the Creator in the beauty of nature. She was able to overcome the fatigue of daily life in the fields, singing joyfully to the God who made fruitful the seed sown in the furrows, and ripened the swollen clusters on the vine to cheer the human heart. She was a physically robust young woman, but even stronger in the spirit. She lived her youth to the full and was able to give it as a constant and serene gift to everyone: the family, the local setting, her friends, young mothers who turned to her for advice and an opinion.

In 1849, the family moved to a hillside near Mornese known as Valponasca. It was an isolated property with expansive opportunities. Giuseppe Mazzarello, Mary's father, rented the house with its surrounding land and, once more, life for the family began there. The house was big, able to accommodate a growing family that needed more room. It is there at Valponasca that we find a significant place: the window in Mary Domenica's room, silent witness to so many encounters, to long hours of prayer. Every evening Mary would invite the family to pray the Rosary there from where it was possible to contemplate the parish church and village in the distance. Mary was a girl like so many others: full of energy, lively, intelligent. She walked the paths through the vineyards to go to Mornese for catechism and to join the early Mass at the parish church. Mary Domenica felt a strong attraction to Jesus present in the Eucharist and did not count the sacrifices involved to meet him there. Christ was the source and end of her existence. By day she worked beside her father in the vineyard with unrivalled energy, her repeated and patient activity filled with all the love she was capable of. The vineyard demanded careful, continuous care, an exercise that formed her personality day after day.

During the second stage (1850-1860) we note a particular internalisation of her faith from the time following her First Communion, a time that led her to give her youth to the Lord through a vow of virginity and to intense involvement in parish life, especially through the Union of the Daughters of Mary Immaculate, which carried out an apostolate for the girls of the village. When she was 23 years old the Typhus Epidemic caused havoc among the people. Fr Pestarino, her spiritual director, told her: "Go and help your sick relatives." There was the risk of contracting the disease, but generosity drove her to volunteer to do good.

The disease affected her violently and seriously; it left her devoid of strength, almost without the will to live! All her dreams for the future seemed to have vanished. But her strong faith was open to the voice of God and she welcomed this with intelligent insight, discovering a new way to do good. The experience of illness and physical frailty that had led her to death's door, found deep spiritual resonance in her and deepened her abandonment to God. She began educating the girls of the village by setting up a sewing workshop, a festive (weekend) oratory and a family home for girls without a family, so she could teach the girls work, prayer and love for God. From the plough to the needle! She became a seamstress to help girls learn a trade and this way get close to them and help them become good Christians.

One day something strange happened. She was walking along the pathway on the Borgo Alto when she "saw a large building in front of her that had the outward appearance of a college with lots of girls. She stooped to look, filled with amazement and said to herself: how can I possibly be seeing this? There was never a building here. What is going on? And she heard a voice saying to her: I am entrusting this to you". It only lasted a moment. Everything then disappeared. Thanks to her intense participation in the sacraments

and under the wise and enlightened guidance of Fr Domenico Pestarino, she made great progress in her spiritual life.

During the third stage (1860-1872) we see her ever more open to God's plan for her. In her meeting with Saint John Bosco (1864) this found its fullest response to her apostolic intentions. When Don Bosco came to Mornese (8 October 1864) she had said: "Don Bosco is a Saint and I feel it." Together, on 5 August 1872 they began a new religious family in the Church for the benefit of young girls. Don Bosco was the Founder and Mary Domenica the Co-founder of the Institute of the Daughters of Mary Help of Christians. That day, in the old chapel of the boarding establishment, Mary Domenica and the first 11 Daughters of Mary Help of Christians made their first profession in the presence of the Bishop of Acqui, Bishop Sciandra, and Don Bosco. Four young women began their novitiate. Like Don Bosco, Sister Mary Mazzarello found in Mary Help of Christians the Teacher and the Mother for being the sign of God's love among the young. And even today still there are reminders of those early times: the well in the courtyard, sign of the spirit of the origins where poverty was lived with a smile, hard work was made up of shared responsibility and relationships were simple and open; the room that Mary Domenica Mazzarello used for seven years from 1872 al 1879.

During the fourth stage, the final stage of her life (1872-1881), Sister Mary Domenica Mazzarello demonstrated her spiritual motherhood through the formation of the Sisters, the many journeys she undertook to visit the new foundations, the growth and missionary expansion of the Institute, her written words and daily gift of her life, consumed by the practice of "patient, benign charity". As superior she showed herself to be an able formator and teacher of the spiritual life; she had the charism of reassuring and serene

cheerfulness, radiating joy and involving other young women in the task of dedicating themselves to the education of women and girls.

The Institute began developing rapidly. On 4 February 1879 Mother Mazzarello moved to Nizza Monferrato. It was heartbreaking to have to leave Mornese, but it was for the good of the Institute since, given the speed of its expansion, there was a need for greater ease of communication and contacts. Mary Domenica Mazzarello spent the last two years of her life in this house, marked by tireless activity: letters, journeys, meetings, preparing Sisters for the missions, new foundations; they were all things that gave her no truce. Mary Mazzarello died at Nizza Monferrato on 14 May 1881, leaving her daughters a solid educative tradition imbued with Gospel values: seeking God who is known through enlightened catechesis and ardent love, responsibility in work, openness and humility, austerity of life and joyful self-giving. God gave her the gift of discernment and made her a simple and wise woman.

The testimony of Mary Mazzarello is a reminder that holiness is possible, it is something daily that we can experience and make resplendent around us as we walk in the furrows of faith. We are not born saints, but we become such by responding to God's grace, by listening to those who place in our path and by speaking to God in prayer. She was a woman of great faith who knew how to recognise the presence of Jesus in the Eucharist and in the faces of the poor, of her young students, of her sisters, urging them to love everybody not only with words, but with their example and deeds. In the community that Sister Mary Domenica led, the climate of welcome and the frank humanity of relationships was in tune with a simple and profound faith in the presence of God, and all this gave an unmistakable tone to the environment. Don Bosco, in a letter he wrote from Mornese, alluded to this spiritual atmosphere

in clear terms: “Here we enjoy the cool and freshness, despite the great warmth of God’s love.”

In 1981 on the centenary of St Mary Mazzarello, Fr Vigano wrote a special letter called ‘Rediscovering the Spirit of Mornese’.

Usage: We usually anglicise the first name only, Mary. The term often appears in its Italian form entirely, and Maria Domenica is the form with which most people refer to her when using Christian name only.

The term ‘Mother’ is applied usually to her and to other superiors (provincials and those at world administration level). Today many women religious prefer not to use the term ‘Mother’, but it is still used for the Superior General of the Salesian Sisters at least.

→ “**FMA**”

meditazione

n. 1. meditation, 2. mental prayer. ● The use of the term is common to many spiritual and religious traditions of various origins. What is common to these different perspectives is the search for a time or particular technique that focuses the individual’s energies on their interior life. Meditation is in the first instance silent prayer, a personal and intimate dialogue with God.

We need to distinguish between meditation as a practice of piety such as we find in the Salesian Regulations: “Every day the members will spend in common at least half an hour for meditation and some time in spiritual reading”, and an activity reserved for the reflective aspect more than for the prayerful aspect of religious practice, as might happen in one of the steps for *lectio divina*. → “**orazione mentale**” “**contemplazione**”

memoria salesiana

np. 1. Salesian memory, 2. The Valdocco Option (Pope Francis). ● Fr Vecchi defined memory (in the sense of Salesian memory) as

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“l’esperienza felice, di un popolo o di una congregazione, che si tramanda” [The happy experience of a people or a congregation that is handed down]. Cf. *“Le principali difficoltà emerse dal dibattito sulla relazione di don G.E. Vecchi”*, in ILE, *Convegno sul Sistema Preventivo*.

So, a term dear to Fr Vecchi, especially in reference to the elements that become the frame of reference for the Salesian Educative and Pastoral Project.

But Pope Francis also made very clear reference to this term when he wrote a letter to the GC28 members (unable to make a planned visit to the Chapter due to the Covid-19 pandemic: “It is significant that, after a few decades, Providence has led you to celebrate your General Chapter at Valdocco, the place of memory where the founding dream came true and took its first steps.” → **“Valdocco” “opzione Valdocco”**)

Memorie Biografiche MB

proper name. Biographical Memoirs BM. • An expanded biographical narrative concerning Don Bosco, written in a fairly chronological order and amply documented. (Cf. Lenti, *Don Bosco History and Spirit* Vol 1, p. 89). → **“Don Bosco: History and Spirit”**

One of Don Bosco’s biographers, Fr Lemoyne, had begun creating a reservoir of documentation (known as the *Documenti*).

He then shifted, probably with the encouragement of Fr Rua, to a further compilation, ordered as a continuous narrative, offering a coherent interpretation of Don Bosco’s life, work and spirit as Founder.

The first 8 volumes (there are 19) appeared between 1898 and 1912. Fr Lemoyne’s ninth volume was published posthumously in 1917. The tenth volume was entrusted to Fr Angelo Amadei. Fr Eugene Ceria completed volumes 11-19 in 1939.

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In Lenti's words, Lemoyne and his successors 'have produced an edifying and faithful story for the Salesian Family.' But it is not a critical biography.

Fully translated into English but only in print edition. There are some online scanned versions available here and there, but they are generally faulty and not to be trusted. → "**Memorie dell'Oratorio MO**"

Memorie dal 1841 al 1884-5-6...

np., proper name. Don Bosco's Spiritual Testament. Full title is *Memorie dal 1841 al 1884-5-6 del sac. Gio. Bosco a' suoi figliuoli Salesiani*, part of which are contained as an appendix in the Constitutions and Regulations. • Not to be confused with the *Memoirs of the Oratory*, but certainly connected with them.

Don Bosco had expressed a definite concern for "historical record" at the General Conferences of St. Francis de Sales of 1876 and at the General Chapter of 1877, out of a conviction that his own life and that of the Congregation had been under supernatural guidance, and that the memory of the life and work of early Salesians should not be lost. It seems that Don Bosco wished to pursue this very idea when he began writing what we call his Spiritual Testament in English. → "**Don Bosco (santo)**" "**cronachette**" "**Conferenze di San Francesco di Sales**"

Memorie dell'Oratorio MO

proper name. *Memoirs of the Oratory MO.* • Full title: *Memoirs of the Oratory of St Francis de Sales.*

'Therefore I am now putting into writing those confidential details that may somehow serve as a light or be of use to the work which Divine Providence has entrusted to the Society of St Francis de Sales... Now what purpose can this chronicle serve? It will be a record to help people overcome problems that may come in the

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future by learning from the past. It will serve to make known how God himself has always been our guide. It will give my sons some entertainment to be able to read about their father's adventures... ' (Don Bosco, in his preface to the MO).

Internal evidence suggests they were written between 1873 and 1875, the rest later but by 1877. Don Bosco forbade publication of the work and wrote that it was exclusively for members of the Salesian Society, but he must have realised it would need to be published – at least for them, and gave permission anyway for Fr Giovanni Bonetti to make use of parts of it for his serialised 'History of the Oratory' in the Salesian Bulletin from January 1879 onwards.

Is it an autobiography? Not formally. Don Bosco knew that the story of the Oratory could not be told without his own story. Hence he begins from his own childhood. As Fr Lenti describes it, the MO 'are to be understood as the product of a Founder's concerns in a period of consolidation of, and reflection on, his work.' (*Don Bosco: History and Spirit* Vol 1 . 132).

The MO spans three periods, three decades. Despite the third decade concluding in 1855, MO in fact ends with 1854 when, according to Don Bosco's own words, a new story began which, if written down, might have been entitled, 'Memoirs of the Society of St Francis de Sales'. There is other evidence that Don Bosco actually saw 1854 as a dividing point in the saga of the founding.

The MO are historical but at the same time not! They might be regarded more in terms of parable and metahistory. The work of Fr Aldo Giraudo in this understanding of the MO is a significant contribution. → "**Cenno storico**"

mensa

n. Annual stipend. • Annual stipend that the State paid to the bishop of a diocese.

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The *mensa* funding came from large vacant ecclesiastical benefices (lands of ancient abbeys that had been suppressed and were administered by the *Economato ecclesiastico*, a body dependent on the *Ministero dei culti, di grazia e di giustizia*).

We find reference to this *mensa* in Don Bosco's involvement in the question of the *exequatur*, that is, the government approval for appointment of a bishop, that gave the appointee access to the *temporalità* (glossed as 'temporalities' in English), or in other words allowed him to legally enter into possession of his episcopal see and gain the *mensa* or stipend.

Meozzi, Laura (ven)

proper name. (Ven.) Laura Meozzi. Daughter of Mary Help of Christians. Declared Venerable: 27 June 2011.

"Crucifying both soul and body with Jesus in continuous consummation. Going up, climbing ever higher along a street of crosses, without stopping and with a smile on my lips ... Being transformed into Jesus through love and through pain." This was the thought on which all of Sister Laura Meozzi's life was based: through it she revealed the constant yearning of her heart and the intimate relationship of deep faith that likened her to her heavenly Spouse.

Born in Florence on 5 January 1873 to a well-to-do family, Laura was brought to the baptismal font three days later. She had barely completed her childhood years in the city of her birth when the family had to move to Rome in 1877 due to administrative difficulties. There Laura attended school at the college run by the Sisters of St Dorothy and received a serious formation of character. Young Laura rekindled in herself her love for Jesus especially through Eucharistic Communion and a yearly retreat and grew in her desire for an ever more complete union with him, including dedicating herself to works of mercy. When her spiritual director, a

Salesian, told her that God was calling her to join Don Bosco's Sisters, she spent whole nights in prayer. Over those years the Lord's call to consecrated life became clearer to her and once she had overcome some family opposition, in 1896 young Laura began her journey of formation with the Institute of the Daughters of Mary Help of Christians.

After professing her vows as a religious, Sr Laura spent an intense period of activity as a teacher, and was much appreciated especially for her outstanding motherliness as she worked among pupils in the colleges and girls from the ranks of ordinary folk who flocked to the oratories, workshops and various other groups that she was concerned about organising. She reserved the real treasures of her innate sense of tact as formator, and her teaching experience for the Sisters, those who were teachers and those who were not; she would often advise them: "Be mothers first of all, then teachers." She worked in Genoa, Ali Marina, Catania and Nunziata.

At the General Chapter of the Institute in 1922 the decision was made for a new missionary expansion. Sr Laura, on the brink of her fiftieth birthday, was sent together with two Italian Sisters and three Polish ones to found the first community on Polish territory: at Rózanystok in the far north-east of the country; they found lodgings in a poor wooden hut. As soon as she had refurbished the existing cottages of a disused military hospital, she built the first boarding school for the children that the First World War had so severely tried. She thus became the pioneer of the presence of the Daughters of Mary Help of Christians in Poland. Despite extreme poverty she opened houses for every need: she began by housing orphaned and abandoned children; then came the girls, schools, workshops, postulants, novices, Sisters; then refugees, the persecuted, the sick ... Mother Laura managed to provide comfort for everyone. At the invitation of the bishop of Wilno in 1924, the religious community

also began looking after girls who had particular social and character problems. Then over the years came a boarding college for students, various schools, dressmaking courses for teenage girls, a large oratory for collaboration with parish activities, and the first novitiate at Różanystok.

Unfailing confidence in Providence sustained Sr Laura's intense hard work. She nurtured fervent devotion to the Merciful Heart of Jesus and she drew light and strength for her daily life from her frequent participation at the Eucharist. "Loving and seeking Jesus alone; living and working only for him" was her spiritual programme. Her communion with the Lord this way meant that she lived by constant practice of virtue and the evangelical counsels. She led the Sisters prudently and justly; she tackled obstacles energetically but meekly; she served others with a sincere and constant spirit of charity characterised by purity and gentleness.

All the communities established in Poland were erected into a Vice-Province in 1931. But then came the Second World War which, among other things, brought German occupation then the Soviets to the houses in the central south. Some of the Sisters sought refuge with families, others at some of the Salesian works, while still others fell victim to bombardments or were deported to Germany or Siberia. Sr Laura, who renounced the opportunity to return to Italy, decided to stay alongside the Polish Sisters and share their risks and suffering. She experienced the Russian and German occupation with these Sisters, and the closure of houses she had opened with great sacrifice. What was fertilised in pain and courageous love would later lead to a great flourishing of educational works for the benefit of many Polish children and girls. Sr Laura had the special gift of strong and gentle motherhood. She knew how to accompany with wisdom and gradualness, because she had the gift of discerning spirits, listening and of consoling.

At the end of the conflict Sr Laura began the work of re-establishing various communities with makeshift accommodation, recovering what remained of houses she had once established and giving new impulse to the work of the material and moral reconstruction of the population. They had to abandon territories that were now part of the Soviet Republics and start all over again. Sr Laura began all over again: she opened some 12 houses. The novitiate was reborn in Pogrzebień , in an old castle used by the Germans for wiping out women and children; energy, joy and a smile returned everywhere. Her body, however, tried by cancer aggravated by discomfort and fatigue, began to show rapidly increasing signs of weakness and exhaustion, causing her serious suffering. In a final act of trustful abandonment she consummated her offering to the Lord, into whose merciful hands she consigned her spirit on the night of 30 August 1951. → “**venerabile**” “**santità salesiana**”.

MGS

abbrev. Movimento Giovanile Salesiano MGS, Salesian Youth Movement SYM. • Made up of groups and associations who recognise themselves in and are raised in Don Bosco’s and Mother Mazzarello’s Salesian spirituality and pedagogy.

While maintaining their individual organisational structure in practice, together they ensure an educational presence of quality, especially in new areas where young people socialise. The SYM is a movement of ‘youth for youth’, defined by reference to a common spirituality and communication between groups which ensures that messages and values are shared. It brings together young people who can be very different from one another in spiritual terms – from those for whom spirituality is a seed yet to sprout to those who consciously and explicitly accept the invitation to Salesian apostolic involvement. → “**pastorale giovanile**” “**associazionismo**”

minervale

n. Minerval. • The fee or levy that every pupil had to pay at the beginning of the school year. While long gone in Italy, the Minerval is still paid in France and Belgium at university or private schools.

missio inter gentes

[la] *np.* Mission among the people (though generally left in its Latin form). • “Missio inter gentes” is a neologism, therefore it is important to correctly understand the term because it has profound consequences in our missionary activities today.

After Vatican II, unease grew in Asia – a land of ancient religions, rich cultures and myriads of poor people – about “missio ad gentes”. It was perceived as an insensitive monologue that created a relationship of teacher-pupil, foreign missionary-local people. In fact, St. John Paul II had lamented that Christianity is still considered “foreign” in Asia, even though Jesus was born in this continent! (*Ecclesia in Asia* no. 2).

Unlike foreign missionaries, a growing number of missionaries from Asia and Africa now working in their own continents, have breathed multiculturalism and interculturalism from birth. They have direct personal experience of the poorest contexts since childhood. They see their missionary activity, less as a direct proclamation of the Gospel and more as the incarnation of the teachings and person of Jesus through the witness of love and service.

“Missio inter gentes” is not in opposition but complementary to “missio ad gentes”. What distinguishes “missio ad gentes” from “missio inter gentes” are their two preceding prepositions which specify the attitude towards the “gentes”. The preposition “ad” indicates an attitude which sees the other as the goal, the point of arrival, the receiver. While “inter” indicates being in the midst of people establishing a relational connectedness with them.

“Missio inter gentes” is a way of proclaiming Christ by living the evangelical values. It advocates that missionaries serve people with respect, and humbly share their lives without any trace of arrogance or superiority, just as Jesus did. The charitable activities of individual Christians and the entire ecclesial community reincarnate the face of Christ. It is this lived experience of Christianity, through the action of the Holy Spirit, that could stir up the desire to know the person of Jesus.

“Missio inter gentes” is a missionary approach, applicable in every context, that sees the “gentes” not as targets of our efforts to convert, but as “guests” to whom we can offer hospitality, and “hosts” who can, in turn, welcome us and offer us friendship. This is not a silent, wordless witness. The Gospel is shared by narrating one’s own experience of faith among (inter) friends of other cultures and religions and by whispering the Gospel at opportune and unexpected moments.

The heart of “missio inter gentes” is initial proclamation. Thus, its primary concern is to foster initial proclamation and not to teach Christological doctrines or to convert. Conversion is God’s internal call and the person’s free decision, not our work! By living our life in permanent state of mission, we shall not be timid when the Holy Spirit opens the door for us to proclaim Jesus Christ as the Saviour!
→ “**ad gentes**” “**missioni**”

missione

n. Mission. • In 1971, the Special General Chapter explained the new use of the term: “Why ‘mission’ rather than ‘purpose’? The Church adopts the term when speaking of its mystery... to speak of the ‘mission of the Salesians’ means highlighting from the beginning the sense of their vocation and presence in the Church. God calls and sends them for a specific service in the Church” (Acts of the SGC no. 23).

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The fundamental meaning of ‘mission’ comes from its Latin root, *missio*, or ‘sending’, and even while this would have been appreciated by Don Bosco in his time, the only way he would have understood the term would have been in the sense we so often find him referring to it – foreign missions, activity to convert benighted savages, such was the theological understanding of the day.

Until 1972 the Salesian Constitutions spoke only of ‘foreign missions’. By the time the renewed Constitutions were published in 1984, we learn that ‘the mission sets the tenor of our whole life’ (C. 3). After the Second Vatican Council the Church came to appreciate mission and missions as something to be seen within the mystery of the Church.

Mission today is now further specified by speaking of *ad gentes* (to the people (the old foreign missions) or *inter gentes* (the idea of inculturation of faith in another culture).

Linguistic note: Note that the term can be used adjectivally, as in ‘mission territory’.

The Salesian mission can be specified more directly by speaking of ‘the mission to the young’ (*missione giovanile*) or ‘our educational mission’ (*missione educativa*). Those who work with us, including laity, are referred to as *corresponsabili nella missione*, those who share our mission, as ‘mission partners’, ‘lay mission partners’. We also speak of the ‘common mission’ (*missione comune*). The expression is found frequently in the Salesian Constitutions (e.g. C. 44) where it refers to that which calls on our complementary and shared activity in achieving a common purpose. The common mission is the basis of pastoral planning in Christian life, either at the level of diocese or parish or in the case of a particular group with a particular shared mission (e.g. Salesian Family, the Salesian educative community...

A further issue to note is that the concept is often expressed as *pastorale* (in Italian), hence *pastorale giovanile* (youth ministry) for

example. → “**pastorale giovanile**” In some Salesian documents, even in English we find this term appearing as a calque, that is simply brought into English as if it were a noun. ‘Pastoral’ can be a noun in English but only with a very different meaning: a poem, play, or the like, dealing with the life of shepherds, or simple rural life. Trying to force a restricted religious meaning onto that is not the best way to go. → “**missioni**” “**ad gentes**” “**missio inter gentes**” “**carta della missione**” → **False Friends “P”**

missioni

n. pl. Missions. • Missions are those ‘particular undertakings by which the heralds of the Gospel, sent out by the Church and going forth into the whole world, carry out the task of preaching the Gospel and planting the Church among peoples or groups who do not yet believe in Christ... The proper purpose of this missionary activity is evangelization’ (*Ad Gentes*, no. 6). → “**ad gentes**” → **False Friends “M”**

mistagogia

n. Mystagogy. • The final period of Christian initiation is called “Mystagogy” (from Greek, meaning “interpretation of mystery”). It continues through the Easter season, up until Pentecost. During this period, the new Catholics, or “neophytes,” are “deepening their grasp of the paschal mystery and . . . Making it part of their lives through meditation on the Gospel, sharing in the Eucharist and doing the works of charity” (Rite of Christian Initiation of Adults, no. 244).

While the term properly belongs to the Rite of Christian Initiation of Adults, we find it being employed also in reference to initial formation. In this context, it means the process by which those in formation are introduced to the various aspects of the consecrated life. “**missione**”

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mística salesiana

np. 1. Salesian mysticism, 2. mystics in the Spirit. • Inner experience, attested to in all forms of civilisation and above all in the various historical religions (Taoism, Hinduism, Buddhism, Judaism, Christianity, Islam), described as the capacity that some individuals have to grasp an object or a being, a mysterious reality other than themselves, beyond the usual forms of empirical or rational knowledge.

Salesian mysticism: “The Salesian mission is not to be identified with our works or activities; rather it is the expression of our zeal for the salvation of the young, arising from the passion of ‘da mihi animas cetera tolle’ it is nourished by a mysticism the source of which is ‘in the very heart of Christ, the apostle of the Father’ (C. 11).” [Fr Pascual Chávez, Convocation of GC27 AGC 413]. Elsewhere in the same document he puts it simply as “full of passion for God and man”.

While it was GC27 that gave prominence to what the Rector Major termed ‘Salesian mysticism’, Don Bosco had been described from early times as a ‘mystic’: “mystical and grandiose architect (Du Böys 1883); “Don Bosco is a mystic” (Ceria, 1934).

In the prevenient love of God lie the deepest roots of the Preventive System. GC27 reminds us, therefore, that we are mystics in the Spirit. “In a world which is feeling ever more clearly the challenge of secularism, we need ‘to find a response in the acknowledgement of God’s absolute primacy,’ through the ‘total gift of self’ and in ‘permanent conversion in a life offered up in true spiritual worship.’”

The expression “mystics in the Spirit” adopted by GC27 is a way of expressing the second thematic area indicated in the Opening Address of the Rector Major, with its stress on the consecrated life: “Having a strong spiritual experience, taking on the way of being

and acting of the obedient, poor and chaste Jesus and becoming seekers of God." (GC27 p. 89).

In GC27, the concept of mysticism was not there alone. This Chapter spoke of mystics in the Spirit, prophets of fraternity, and servants of the young. → **“da mihi animas cetera tolle” “lavoro e temperanza”**

mondanità spirituale

np. 1. spiritual worldliness, 2. self-referential, 3. narcissistic, 4. self-secularisation (Pope Benedict's term). • At the conclave which elected him Pope, the then Cardinal Bergoglio advised that the next pope needed to overcome a tendency within the Church to be self-referential or narcissistic. The Church, he said, needed to “come out of herself”, moving not just to the geographical but to the “existential” peripheries (the troubled material, moral and spiritual edges on which people live their lives), in order to evangelise effectively. When she fails to do this, the Church becomes self-referential, which is a kind of sickness. This leads her into a very serious spiritual evil, which the great theologian Cardinal Henri de Lubac called the worst evil that can befall the Church, namely “spiritual worldliness”.

It was Father Henry De Lubac who popularised this term in his *Meditations on the Church* (1953), but it was, as De Lubac himself tells us, the Benedictine Dom Ascar Vonier who, in his fundamental work *"The Spirit and the Bride"* (1935) denounced spiritual worldliness.

Reference is made to the term when talking about the Salesian priest and Rector, in *Animating and governing the community: The ministry of the Salesian Rector*, 28

monsignore

honorific. 1. Bishop (or archbishop), 2. Monsignor (in context). • A title given to the popes, kings and emperors, and in France, to heirs to the throne and certain princes. From the 14th century until 1630, Cardinals had this title and now it is given to patriarchs, bishops, mitred abbots, and all prelates of the papal family.

Usage: In English ecclesiastical terminology a monsignor is not a bishop but a domestic prelate. It is better, therefore, not to confuse the terms and to refer to a bishop as a bishop not as a monsignor.

In Italian, all bishops and archbishops (and presumably domestic prelates too) are called *monsignori*. There is no need to transfer this nomenclature to English. The abbreviation in English can be Mgr or Msgr but not Mons. → **False Friends “M”**

Morano, Maddalena (beata)

proper name. (Blessed) Madeleine Morano. • Daughter of Mary Help of Christians. Declared Venerable: 1 September 1988. Beatified: 5 November 1994. Liturgical Celebration: 15 November.

The life of Blessed Madeleine Morano can be divided into two thirty-year periods: the first spent as a lay woman and the second as a religious. She was born in Chieri (Turin) on 15 November 1847 to a poor family that could have been a wealthy one had her father, who was well-off, not been disinherited because he had married a simple housewife from Chieri, Caterina Pangella. Of the eight children who would be born to them, three of whom died very early in the piece, Madeleine was the sixth. Her father died in 1855, worn out through life as a soldier. The following month Francesca, her older sister, died. A year later it was Giuseppe's turn: three coffins in three years! It is easy to imagine the pain and extreme poverty of the mother left with three children.

Caterina was forced to get her to interrupt her schooling and start work: a small loom next to her mother's to weave bits and

pieces from morning to evening. It was a cousin on the mother's side, Fr Francesco Pangella, who got Madeleine back to school by paying her tuition himself and providing some modest support for the family. What a blessed initiative! It meant setting her back on the path that was most suited to her. "I was able to become a teacher!" She was just 15 years old when this dream came true. The parish priest of Buttigliera, who had opened an infant school, entrusted this able and intelligent teenager with the responsibility. She completed her teacher's certificate in 1864, and was immediately employed as a primary school teacher at Montaldo Torinese. Here she immediately won the hearts of the girls and respect from the whole district, "more than even the parish priest and the mayor had". She showed exceptional gifts as a teacher. It was said of her that she was a born teacher: able to manage discipline, clear and forthright in explaining things, generous in her dedication. She immediately put her pedagogical skill to the service of catechism in the parish. Catechism! This would be her dominant passion for the rest of her life up until a few days before she died!

A particularly significant episode goes back to her time at Montaldo. A poor beggar clad in dirty rags fell sick. No one had the courage to enter his hovel. Madeleine, coming to know about it, had no doubts. Despite her repugnance and the risk of ill comment from the people, she went there, looked after him and prepared him to die well. This was no sporadic gesture. For years she had nurtured the idea of consecrating herself full time to the Lord and her neighbour. But holding her back at the time was the family's financial situation. Now, however, with her monthly stipend, she had been able to ensure a home and small plot for her mother, and revealed her true vocation. Her mother, who had finally begun to dream of a more tranquil time in life, wept when she heard the news. The parish priest exclaimed: "Oh, poor me ... It would have been less

damaging for the parish and town if they had taken my assistant away!"

The first thirty years of her life were coming to a close and her age now posed a problem for entering a Congregation. Where should she go? To a cloister? Passing through Turin one day she sought to speak with Don Bosco who sent her to Fr Cagliero, and Fr Cagliero said: "A Sister in the cloister? Oh no!" he told her, "The Office book would fall out of your hands because you can't keep still." She became a Daughter of Mary Help of Christians. She went to Mornese in August 1878. Mother Mazzarello received her there. She was immediately asked to teach. In 1880 she consecrated herself to God with perpetual vows, and asked the Lord for the grace "to remain alive until she had reached a degree of holiness." It was precisely that year when Saint Mary Domenica Mazzarello, from whom she had received her first obedience, died (1881): superior at Trecastagni (Catania). From Piedmont to Sicily! She had to do everything: superior, formator, catechist, nurse, cook ... For four years she directed, taught, washed, cooked, and was catechist, but more so a witness, so much so that girls began knocking at the door: "We want to be like her!" After a year in Turin where she was superior of the house at Valdocco, she was sent back to Sicily as Visitor, superior and novice mistress. She had responsibility for the entire island.

Requests poured in from bishops. She responded generously, forever opening new houses. The house at Alì Marina (Messina) goes back to 1890: it became a resplendent beacon for the new province. Mother Morano was very much respected by the Servant of God Cardinal Guarino, by Blessed Cardinal Dusmet and his successor Cardinal Francica Nava, who entrusted her with the entire "Work of the Catechisms" in the diocese of Catania. Very devoted to St Joseph and to Mary Help of Christians, who guided her in the

new foundations, she succeeded in faithfully nurturing Don Bosco's charism and the preventive system. She was a woman of action, of government, motherly yet firm at the same time. The provincial of the time, Fr Giuseppe Monateri, said: "I had the impression of seeing Saint Teresa of Avila in her, forever shining with God's love but always on the move." She was supported in her manifold activity by her profound interior life. She was extremely humble: "If the Lord had not wanted me to be a religious, maybe I'd be in jail by now." She drew her strength and effectiveness from prayer and her constant union with God: "Let us take one look at the earth and ten at heaven." She always began her day with the Way of the Cross.

She had the charism of a founder, opening 19 houses, 12 oratories, 6 schools, 5 kindergartens, 11 workshops, 4 hostels, 3 Sunday schools (religion classes), drawing the admiration of everyone, civil authorities and the hierarchy alike. It was said of her: "She is a great woman, an extraordinary woman." She was an exceptional formator: at her death there were 142 Sisters, 20 novices, 9 postulants.

Suffering from cancer, Mother Morano died on 26 March 1908 at Catania. When she died, the Superior General, Mother Caterina Daghero, said: "With the death of Mother Morano, we have lost a mould." In the same city where she had died, St John Paul II proclaimed her Blessed on 5 November 1994. Her body is venerated at Ali Terme (Messina). → "**beatificazione**" "**santità salesiana**" "**Chieri**"

Movimento Salesiano

np. Salesian Movement. Don Bosco "inspired the start of a vast movement of persons who in different ways work for the salvation of the young." (C. 5). The Charter of the Salesian Family speaks of different levels of belonging to the Family, the third level being constituted by particular titles to membership, or "the circle of

people who form part of the vast Salesian Movement and find in the Salesian Family their animating nucleus. This is formed by the Friends of Don Bosco, by the Salesian Youth Movement and more in general, by Salesian voluntary social service and by an extensive category of men and women educators, catechists, adult professionals, sympathetic politicians, co-workers, even those belonging to different religions and cultures, who are working in the five continents.” → “**carta d’identità carismatica**”

MP

[pt] *abbrev. MP Instituto Religioso das Irmãs Medianeiras da Paz* or in English, Religious Institute of the Sisters Mediators of Peace. • A Religious Institute of Diocesan Right. The institute was founded in 1968 by Archbishop Antonio Campelo, Salesian and Archbishop of Petrolina (State of Pernambuco, Brazil); on his death, in 1984, the ‘Medatrix Sisters of Peace’, religious belonging to the Institutes of Consecrated Life of Diocesan Right, formally asked to become part of the Salesian Family.

In 1986 Fr Egidio Viganó, then Rector Major, replied to a letter from the same Sisters, and wrote: ‘I rejoice in your presence in the Church and I congratulate you on the progress you have made (in the meantime) that this experience phase end with the best results.’

As is clearly written in the Salesian Constitutions: ‘From Don Bosco derives a vast movement of people who, in different ways, work for the salvation of the young.’ And this institute ‘shares the mission of Don Bosco to work for the poor, the abandoned, the people in danger and in areas where poverty is extreme,’ said Fr Joan Lluís Playá, who had visited some of the social works that the ‘Messengers of Peace’ were developing in Brazil.

Fr Eusebio Muñoz, Delegate of the Rector Major for the Salesian Family at the time, expressed his great joy in knowing that ‘the Salesian Family continues to grow, not only numerically, but above

all at the charismatic level, because where there is a member who works as Don Bosco, these work for the salvation of the poorest young people.'

Seventy religious are currently part of the institute, assisted by about 300 collaborators who share with the sisters the pastoral and socio-educational mission. 'They were born with the concern to reach the most remote places in the Church, where poverty is really extreme,' added Fr Playá. 'I have visited, under the direction of the Rector Major, the places where they carry out their apostolate and they are evidently "Salesians", being missionaries among disadvantaged young people.' → "**famiglia salesiana**"

MSMHC

abbrev. Missionary Sisters of Mary Help of Christians. • Religious Congregation of Pontifical Right, founded by Bishop Stephen Ferrando SDB in North East India in 1942. 'The Congregation devotes itself firstly and especially to the missionary apostolate, therefore evangelisation and religious education, especially of women and children from the villages will always be a priority amongst the apostolic and charitable tasks of the Missionary Sisters.'

The Congregation became a Pontifical Institute on 21 March 1977. It was officially recognised as belonging to the Salesian Family on 8 July 1986. → "**famiglia salesiana**"

Murialdo, Leonardo (santo)

proper name. (St) Leonard Murialdo. • Priest. Beatified 3 November 1963. Canonised 3 May 1970. Liturgical celebration: 18 May.

Leonard Murialdo is one of the figures of outstanding holiness that characterised the Piedmontese Church in the 19th century, like the strong personalities of Cottolengo, Cafasso, Lanteri, Allamano, Don Bosco and Don Orione with their perceptive insights, genuine love for the poor and boundless trust in Providence. Through their

activity the Church's charity was effectively able to promote the spiritual and material emancipation of the children of ordinary folk who were often victims of grave injustice and left on the margins of the tumultuous process of modernisation of Italy and the rest of Europe.

The spiritual experience of this Turin saint, a friend and collaborator of Don Bosco's, had its roots in a serious crisis of his youth, a difficult and painful period of alienation from God at 14 years of age that Leonard was never able to forget and that would mark his life and mission, stamping his educative and pastoral activity with gentleness, understanding and patience. His "return to the light" came with the grace of a general confession in which he rediscovered God's immense mercy. At 17 years of age he came to the decision to become a priest, a response to the love of the God who had taken hold of him in his love. Having returned to God after his youthful abandonment, Murialdo had a strong and vital experience of the Father's merciful and welcoming love, and this became the soul of his apostolic and social activity especially for the young and for workers.

Leonard (Leonardo) Murialdo was born in Turin on 26 October 1828. His father, a wealthy stockbroker, died in 1833. His mother, a very religious woman, sent her small child to "Nadino" a boarding school in Savona run by the Scolopian Fathers (also known as the Piarists). He was there from 1836 to 1843. Back in Turin he attended theology courses at the University and in 1851 became a priest. His spirituality, based on the word of God and the solid doctrine of secure men like Saint Alphonsus and Saint Francis de Sales, was enlivened by the certainty of God's merciful love. Fulfilment of God's will in daily life, an intense prayer life, a spirit of mortification and an ardent love for the Eucharist characterised his journey of faith. In collaboration with Don Bosco he immediately chose to get

involved in the first oratories in Turin among needy boys and those left to their own devices on the peripheries: first at the Guardian Angel oratory until 1857, then at the Saint Aloysius oratory as the director from 1857 to 1865. He spent a year updating in Paris until Providence called him in 1866 to look after even poorer and more abandoned youngsters: those who were at the Artigianelli school in Turin. From then on his whole life was dedicated to taking in this boys and educating them as Christians and giving them a trade, at a time marked by strong social differences brought about by nascent industrialisation and the hardships endured by the poorer social classes. Amid serious financial problems, this would be his principal activity until the end.

In 1873 he founded the Congregation of St Joseph for them (the Giuseppini of Murialdo or we might call them the Josephites in English), in order to guarantee continuity for his social and charitable activity. The aim of the Congregation was the education of youth, especially if poor and abandoned. He collaborated in many initiatives in the social field in defence of the young, of workers and the poor. In the years to follow he set new initiatives in motion: a family home (the first in Italy), an agricultural school, other oratories along with a range of other works. The work in Murialdo was a significant presence in the Piedmontese Catholic Movement. He worked for the Catholic Press, was active in the Work of the Congresses, and was one of the leaders in the Catholic Workers Union.

Gentle in his approach, as his biographers note, he was always modest and his face was softened by a smile that invited confidence. He was calm and friendly even when he had to chide, so much so that his young artisans, when they became adults, described him as “an affectionate father, a true father, a loving father”. He was convinced that “without faith we do not please God, and without

kindness we do not please our neighbour". It was the experience of our heavenly Father's merciful love that drove him to look after youth. He made this his choice in life, allowing himself to be guided by a solicitous and enterprising love that transformed his life and made him socially aware and patient towards his fellows. He kept his gaze on the heavenly Father who awaits his children, respects their freedom and is ready to embrace them tenderly at a time of forgiveness. His earthly life ended on 30 March 1900. → "**santo**" "**santità salesiana**"

Museo Casa Don Bosco

np. Museo Casa Don Bosco. Generally remains untranslated, though it might be called the Casa Don Bosco Museum. • The Casa Don Bosco Museum is located within the Valdocco complex, Mother House of the Salesians and birthplace of the work of Saint John Bosco. It comprises two sets of exhibits that form a single museum itinerary. The visit begins at the lead museum, the *Museo Casa Don Bosco*, and ends with the small *Missioni Don Bosco* Ethnographic Museum. Both museums are located in the same courtyard and together they develop the multiple aspects of the Salesian charism through culture, art, history.

This new museum replaces the simpler museum once just known as the *Camerette*. It was opened in 2021. → "**camerette**" "**Valdocco**"

MYM Myanmar

abbrev., proper name. MYM Myanmar Vice-province. • A Salesian circumscription (Vice-Province) in the EAO Region. Based in Anisakan. Known as the Vice-Province of Mary Help of Christians. Became a Vice-Province in 2004.

The Salesian missionaries arrived in what was then called Burma in 1939. They gradually established their mission. They lost their schools in a period of nationalisation when the government took

control of all Christian-run schools in 1965. All foreign missionaries serving in the country were asked to leave the country.

On 1st February 2021, the military of Myanmar staged a coup, arresting the President, the State Councillor and many other members of the government and civilians. It was the end of 5 years of an experiment in democracy in the country under the leadership of Daw Aung San Suu Kyi. Myanmar has been under military dictatorship since 1962 with different names of the government. Only in 2015 was a democratically elected government installed.
→ “AEO” “regione”

N

Namuncurá, Ceferino (beato)

proper name. (Blessed) Ceferino [Zephyrinus] Namuncurá. • Declared Venerable 22 June 1972; beatified on 11 November 2007 during the pontificate of Benedict XVI. • Ceferino Namuncurá was born on 26 August 1886 in Chimpay, on the banks of the Rio Negro. His father Manuel, the last great cacique (leader) of the Indigenous Araucan tribes, had surrendered three years earlier to the troops of the Argentine Republic. After eleven years of life in the open countryside, Manuel Namuncurá sent Ceferino to study in Buenos Aires, so that tomorrow he could defend his race. The family atmosphere in the Salesian college made him fall in love with Don Bosco and want to become a Salesian priest.

Bishop Cagliero accepted him among the group of aspirants in Viedma, capital of the Apostolic Vicariate, to begin the study of Latin.

Because of his poor health, the Salesian bishop decided to take Ceferino to Italy so he could continue his studies in a more serious way and in a climate that seemed more suitable. But an illness undiagnosed at the time, perhaps because he never complained, undid him: tuberculosis. On 28 March 1905 he was taken to the Fatebenefratelli hospital on the Tiber Island in Rome. Too late. He died peacefully on 11 May. Since 1924 his mortal remains have been in his homeland, at Fortín Mercedes, where crowds of pilgrims come to venerate him.

Usage: In the US the tendency is to Anglicise names but in any number of instances, saints ‘from the South’ with Spanish names remain that way (e.g. Juan Diego), hence ‘Ceferino’. Some think

otherwise and argue that since the Beatified's feast falls on 26 August and Pope St Zephyrinus (also Zeffirin), after whom he was named, has a memorial on that day (though not in the Universal Calendar), then we should adopt 'Zephyrinus'. → "**santità salesiana**" "**Vicuña, Laura (beata)**" "**Savio, Domenico (santo)**"

NANUM

[*ko*] *proper name*. 'sharing'. • Aside from mission project fundraising, 'NANUM' (in Korean 'Sharing') Seoul Mission Office is involved in missionary animation, works closely with the Provincial Delegate for Mission Animation, and promotes knowledge of the missions on social media. → "**DIAM**"

The Mission Office is working closely with the 'Fr John Lee Memorial Foundation' that was begun after the death of Fr John Lee, Salesian missionary to South Sudan, on 10 January 2010, to help the South Sudan mission. NANUM, which began with a simple focus on SDB missionaries, is now also open to Salesian Mission assistance beyond this 'original destination': Uganda, Kenya, Malawi and Zambia, Mongolia, Bangladesh, Cambodia, Philippines, Vietnam, Peru and East Timor. → "**PDO**" "**solidarietà**"

necrologio

n. Necrology in Salesian parlance, though obituary notices would be preferable. • A list of persons who have died within a certain period of time, in the case of the Salesians, from 1859 onwards.

The list is read out (traditionally it was daily) or otherwise provided for each community (very often in digital form these days and made available for perusal by the community). → "**lettera mortuaria**"

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notaio

n. Notary. • Someone who takes notes during an address, in private and public administration (also functions as secretary). The legal recognition of the role means that documents such as contracts that he draws up have an official status. One of the roles of the provincial secretary. → “**attuario**” “**cancelliere**”

notiziario (ispettoriale)

n. (Provincial) newsletter. • First formally encouraged after the Special General Chapter, the province (or provincial) newsletter is now more than encouraged: it is virtually obligated as one amongst many elements of the Salesian Social Communication System. The expectation is that it becomes a planned item within the province’s overall plan. The Provincial Newsletter is primarily intended to enable an exchange of news within the province. Note the distinction between the Provincial’s (news)letter (analogous to the RM’s Letter) and the Province Newsletter. The former is normally addressed to the confreres while the latter provides information about the communities and their activities (usually provided by local correspondents and possibly co-ordinated centrally) and other news from the Province for more general consumption. → “**SSCS**”

Usage: It was once a paper item but in many if not most instances now is digital.

Novitius (n)

[la] *n.*, *abbrev.* *Novitius*, Novice *n.* • Term found in the Year Book.

Usage: Note that novice receives a lower case 'n' where all other abbreviations in this set (E, P, D, L, S) are upper case. → “**annuario**”

noviziato

n. Novitiate. • The purpose of the novitiate, by which life in an institute begins, is to give the novices a greater understanding of

their divine vocation, and of their vocation to that institute. During the novitiate the novices are to experience the manner of life of the institute and form their minds and hearts in its spirit. At the same time their resolution and suitability are to be tested (Canon 646). Initially, Don Bosco resisted calls to establish the classic novitiate, referring instead to his *ascrittiti*. → “**prenoviziato**” “**postnoviziato**” “**tirocinio**”

Usage: Noviciate is an alternative spelling.

nucleo animatore

np. 1. life-giving core, 2. animating core. ● A group of individuals who identify with the Salesian mission, educational system and spirituality and jointly take on the task of calling together, motivating, involving everyone concerned with a work, making up the educative community together with them and carrying out a project of evangelisation and education of the young.

Although the current Reg, 5 speaks of the Salesian community as the animating nucleus of the educative pastoral community, the religious community, as the point of charismatic reference (cf. GC25, nos. 78-81) is not the complete animating core in itself but one of its integral parts; indeed it needs to be capable of an expanding dynamic which finds various ways and means of involving everyone who wishes to contribute to the Salesian work. There is only one animating core for the entire work, since it is not a ‘governing structure’ in itself. It can coincide with the Council of the Work and/or the EPC Council, depending on the complexity of the work and the various sectors. And, indeed, there will be works run by Salesian lay people alone (though under the watchful eye of the Province) who will be the life-giving core of that work.

The term came into existence at the Special General Chapter in 1972. Given that it has been around for at least 50 years and has now been seized upon as a way of presenting the relationships that exist

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in the educative and pastoral community (EPC), we can rightly call this term a **conceptual metaphor** as understood in the Cognitive Linguistics field. In other words, a metaphor that is not just a literary flourish, but one that is embodied in human experience and helps understand and structure our way of being and acting in the Salesian world.

The SGC reference showed all the signs of an emerging metaphor that had not quite established its true reference... at times it appeared to be a metaphor for authority (the Rector Major as the //nucleo animatore// and the Congregation as the //nucleo animatore// also, within the Salesian Family). But over time it developed into what we understand it to be today, as succinctly explained by Fr Vecchi in AGC 363:

This is already a familiar expression in our vocabulary. It represents a benchmark in our current way of understanding pastoral activity, intimately connected with others no less important, such as the participation of lay people in the mission, the development of the educative community, the formulation of the project, the sharing in pedagogical style, and the communication of salesian spirituality.

With these it becomes a “system”, which would not be possible for them alone without the action of the animating nucleus. Similarly, it is not possible to understand the purpose and the practical meaning of the expression itself in separation from the whole “system”. Article 5 of the General Regulations puts it well, when it inserts it among the guidelines for our pedagogical and pastoral practice. “The application of the plan requires that in all our works and settings we establish the educative and pastoral community, whose animating nucleus is the salesian community”

But the difficulty in English is that ‘animating nucleus’ is not a familiar concept. The two terms involved (animation and nucleus)

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are much more familiar in Italian usage than they are in English. Hence the preference above for glossing it as 'life-giving core'.
→ "**CEP**"

nulla osta

[la] *vp. Nihil obstat.* • The *nulla osta* is an Italian legal term, whereas *nihil obstat* (nothing impedes) is an ecclesial term used especially in the Causes of Saints. Art. 45 §1. Although Art. 40 §1 of the present Instruction maintains its full force, the diocesan or eparchial Bishop, before accepting the written request of the postulator to initiate the cause, would be well advised to ask the Congregation for the Causes of Saints whether there is, on the part of the Holy See, any obstacle to the cause (65).

§2. The Bishop is to send to the Congregation his request for the "nihil obstat" together with a short report in which he illustrates the biographical data of the Servant of God (date, place and diocese of birth and of death, activity in the Church, etc.) and the importance of the cause for the Church. (*Sanctorum Mater*) → "**servo di Dio**"

Linguistic note: Strangely, one often finds *nulla osta* in Salesian texts, including when translated from Italian, possibly in the mistaken belief that the phrase is a Latin one! *Nulla osta* is found in many Italian legal texts, so is a normal translation of *nihil obstat*, however, English does not translate the latter term, normally.

nuova evangelizzazione

np. New evangelisation. • *Redemptoris Missio* no. 33: '... where entire groups of the baptised have lost a living sense of the faith, or even no longer consider themselves members of the Church, and live a life far removed from Christ and his Gospel. In this case what is needed is a "new evangelisation" or a "re-evangelisation."'

Often attributed to Pope John Paul II as one of the characteristic terms of his pontificate, that Pope actually attributes the term to Pope Paul VI in his Encyclical *Evangelii Nuntiandi*.

It became a significant ecclesial movement through the 80's and 90's and was taken up by Salesian General Chapters. John Paul II first used the phrase himself on March 9 1983 in a speech in Port-au-Prince, Haiti. He said the 500th anniversary of Christopher Columbus required not a re-evangelisation but a new evangelisation. He clarified the term in his 1990 encyclical *Redemptoris Missio*, saying it referred to groups who had lost a sense of the living faith. In a letter of Pope John Paul II to the Salesians, he adapts the phrase to refer to Mary Help of Christians as the 'Star of New Evangelisation'. → "**missione**"

Usage: Alternative spelling (US): new evangelization.

O

Olivares, Luigi (ven)

proper name. (Ven.) Luigi Olivares. • Salesian Bishop. Declared Venerable: 26 December 2004.

Born in Corbetta (Milan) on 18 October 1873, and the fifth of fifteen children, Luigi Olivares was baptised the following day in the provostal church of San Vittore. He owed a fine and aristocratic religious and civil education that distinguished him in the apostolate, to his family, especially his mother. Confirmed in 1881, he entered the pre-seminary at Seveso then Monza for his final years of secondary schooling and Philosophy. He attended theology at the major seminary in Milan, under the leadership of Fr Pasquale Morganti, future bishop of Bobbio and Ravenna, who had been a pupil at the Oratory in Valdocco. It was there that cleric Olivares learned about and came to know and love Don Bosco the great educator of the young. It was during this stay in Milan that Luigi Olivares got to know and approach the Salesians who would eventually be the path his vocation took him down. Ordained priest at 22 years of age on 4 April 1896 by Cardinal Andrea Ferrari, he was sent as the vice-rector of the Archdiocesan college at Saronno. He spent eight years there and showed himself to be a zealous and exemplary priest, a tireless worker. His exceptional activity was accompanied by a fatherliness that was typical of Don Bosco. He was known as “the presence of God” for his attentive and vigilant care.

He was finally able to join the Salesian Congregation in 1904. “I feel called by the Lord's goodness to this” he humbly confessed “after serious reflection, and guided by the advice of the one who

directs my conscience.” After completing his novitiate at Foglizzo Canavese and after just six years as a Salesian, he was sent as parish priest to Santa Maria Liberatrice in Testaccio, Rome. It was Cardinal Ferrari who had put forward his name, when Pope St Pius X asked which Salesian he knew seemed best suited for such a pastorally difficult place. The new parish priest would give of his very best at Testaccio, winning over his flock with kindness and transforming such a tumultuous and anticlerical district into a fervent and dynamic parish in just a few years. Very much sought after as a spiritual director, his confessional was “besieged from morning till evening”. His love for everyone, even the enemies of good and the Church, was heroically sublimated through sacrifice: it was well-known that he had been insulted and struck in the face by someone in the street, and Fr Luigi responded in gospel fashion by offering the other cheek.

On 15 July 1916 Benedict XV promoted this zealous Salesian parish priest to the episcopal sees of Sutri and Nepi. Among his resolutions the new bishop wrote: “I want the hallmark of my episcopal life to be sincere, patient, charitable, spiritual charity, willing to make any sacrifice.” And this was how it was in reality: the five pastoral visits to the two diocese and the lengthy regency of Civit  Castellana, Orte and Gallese; the continuous missions to the people and retreats to the youth, and First Communicants; the frequent pontifical celebrations in the two sees and, one could say, in all the parishes of the diocese; triduums, novenas, pilgrimages and feasts that he promoted; frequent and sought-out pastoral services beyond the diocese, where he was respected for his words advice and especially for the shining example of his virtues; everyone spoke of the spirit of work that animated his tireless life as a worker for the gospel. His greatest concerns were for the people, who he reminded of their Christian duties; for the poor to whom he showed generosity

and largess beyond measure; for the children and teenagers who he often visited in the schools, parish groups or on the street. He had a very special interest in Catholic Action which he recommended to parish clergy, including as an act of obedience to papal directives. When he visited parishes, early in the morning as soon as the church was opened he was always in the confessional and stayed there for long hours without tiring, listening to everyone with patient kindness and offering them all his reassuring and enlightening words. His zeal in dispensing the Word of God was unbelievable. He was easy to listen to and clear, simple, thoughts well put together. He spoke in kindly and loving ways that etched the truth on the minds of his listeners, and encouraged them in particular to do good. When he touched on his preferred topics – the Eucharist, Our Lady, Heaven – his warm and convincing voice had echoes of heaven about it.

The characteristic feature of Bishop Olivares was his kind way of dealing with people, the warmth of his appearance, his delicacy of soul. He was able to testify to the demanding pair of words he had chosen as his episcopal motto, “*Suaviter et fortiter*”, an echo of the “loving-kindness” so much inculcated by Don Bosco. He had an extraordinary love for his priests, always showing them understanding, and coming to their defence. “I never heard him speak ill of anyone ... An elderly priest said that you could pull out all of Bishop Olivares' teeth, but you would never hear him utter a critical word about a priest. In fact his heart was impervious to any rancour or aversion or resentment.” He loved poor people and was loved in return. “He received everyone at his home at any hour, often saying that the bishop's house was everyone's house and he said he was available to everyone.” He received and listened to every individual, then accompanied them to the door with his berretta in his hands. When he went to Rome he always took papers and

tasks with him that the poor people had asked of him. He came back loaded with parcels, documents, home provisions.

Inwardly detached from any comfort, he would often repeat Don Bosco's words: "Money is a good servant but a poor master." His secretary testified: "Out of love for poverty he was not concerned about embellishing or changing anything in his buildings, at his villa. He did not even change the mattresses he had slept on for some years. He was happy and content with them. Family members asked him to change them but he replied, smiling: 'Things are okay as they are!' One fine day they changed his mattress and gave him a metal bedstead. He complained, regretted it but then, despite it all, adapted himself and kept quiet."

He was a deeply humble man: "Whoever he was with, it seemed he always took the last place." He was a man of deep piety. One of the parish clergy who spent a long time living with him wrote: "He loved prayer in an extraordinary way; seeing him pray was something you never forgot. I don't think I ever saw him seated in church but always on his knees with his face between his hands or fixed on the tabernacle as if his eyes were seeing something supernatural. In hours free of ministry or receiving people he was almost never in his room and if someone was looking for the bishop they would certainly find him in the church. To say that he prayed constantly is to say too little. It was the way he prayed and the commitment he put into prayer that was so astonishing."

He died on 19 May 1943 at Pordenone where he had gone to preach a retreat to the senior students at the Salesian college. Bishop Luigi Olivares was in charge of the dioceses of Sutri and Nepi from 1916 to 1943 and was Apostolic Administrator of the adjoining dioceses of Civit  Castellana, Orte and Gallese from 1928 to 1931. His reputation for holiness following his death was immediate and widespread. One of the doctors who had looked after him at the

hospital in Pordenone confessed: “While the Catholic Church has examples like this it is destined for ever new and greater triumphs. Men like this can preach the Gospel and claim to be heard even by unbelievers.” → “**venerabile**” “**santità salesiana**”

ONG

abbrev. Organizzazione Non Governativa. NGO Non Government Organisation. • Though it has no internationally recognised legal definition, an NGO generally refers to an organisation that operates independently from any government as a charity. Non-profit associations recognised by civil society, which promote social justice, fairness, the development and safeguarding of human rights, without formal links to governments and their policies; they operate in a professional manner in their own fields, and through suitable projects try to respond to the urgent needs of society swiftly and effectively.

There are many Salesian NGOs by the above definition. Some are voluntary service NGOs.

They are not the same as a PDO but the two entities are closely linked.

A seminar in 2010 developed a number of principles for Salesian NGOs:

- They move within the framework of the Salesian Mission (Constitution 6, SDB) and hence are at the service of the Salesian mission
- They develop their Salesian identity through formation
- There needs to be ‘ownership’ of the NGO by the Provincial community or Provincial conference, clear position and relationship within the Salesian Mission (Youth Ministry, Missionary Animation, Economy.)
- It is desirable that there be networking among Salesian NGOs.

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Don Bosco Network (DBN) is a worldwide federation of Salesian development NGOs founded in 2010 whose vision, mission and actions are based on the values and principles expressed by the Salesian tradition of solidarity with the poor. → “**ONLUS**” “**solidarietà**” “**missioni**” “**DBI**”

ONLUS

abbrev. ONLUS. • An acronym in Italian for a not-for-profit organisation, a Charity organisation. One might see NPO occasionally, but this is problematic, since NPO (*nil per os*= not by mouth) is a common and important medical acronym.

opera

n. 1. work, 2. presence, 3. community, 4. setting. 5. house. • Would not always be glossed as ‘work’. After all at the heart of it must be a ‘community’. Occasionally glossed as ‘setting’. We often find it glossed as ‘presence’.

Then there are the several *Opere* (Upper case O) or ‘Works’ that are part of the founding story of the Congregation, including the very ‘Work of the Oratory’ itself, and the ‘Work of Mary Help of Christians’ or the ‘Sons of Mary’. There is also the *Opere edite* or published works of Don Bosco, but here the term refers to literature.

Linguistic note: *opera* is a good example of the situation where the semantic range of the Italian term is somewhat wider than for ‘work’ in English. Of course, ‘work’ can be applied to an ‘apostolic work’ in the sense of a particular mission of a community, but perhaps the preference would be to call it either ‘apostolic work’ or specify it by some other term. → “**consiglio dell’Opera**”

opzione Valdocco

np. (The) Valdocco option. • Pope Francis coined the term when addressing GC28 (not in person since Covid-19 prevented that). It has the following features:

The gift of the young
 The charism of presence
 As expressed through many languages
 The ability to dream

The Valdocco option is a call to return to the origins of the Salesian Congregation, to a renewed fidelity to the source in order to respond to the ever new and changing horizon of today. It does not just look back, but also forward. → **“Valdocco”**

oratorio

n. 1. oratory, 2. festive oratory, 3. youth centre, 4. oratory-youth centre. • As defined in classic Salesian terms: ‘a home, a school a church and a playground.’

Don Bosco had before him earlier experiences and patterns in oratory work (Milan, Rome, even Turin – Fr Cocchi’s Guardian Angels Oratory). But his differed in important respects:

Valdocco was far from a church, so his oratory was not parish-based.

– Most oratories were ‘festive’, i.e. Sundays and holy days, and then only for a short period; he gathered the youngsters all day, then extended the action to day and evening classes during the week.

– Traditional oratories were defined from attendance at church and in parish facilities; instead the boys who came to his oratory came ‘to spend the day with Don Bosco’, wherever that may happen to be.

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– Traditional oratories had selective membership; he would have preference for the truly poor and abandoned, and sometimes difficult.

– Traditional oratories gave little time to play and recreation. For Don Bosco, his oratory was a ‘recreation park’.

‘Festive oratory’ needs additional comment: The term implies non-working days, weekends, long weekends and the like. In fact, Don Bosco took up a term already in existence – the oratory and the festive oratory already existed, so what was the distinctive notion that Don Bosco added? It was the fact that in an Italian parish context, the festive oratory was mainly for prayer, and mainly just for an hour or two in the morning or afternoon. Don Bosco made it play and prayer, and open from early morning to late evening! His oratory, then, became truly festive as well as being on Sundays and feast days, the real meaning of *festivo* in Italian. The daily oratory was actually a slightly later ‘invention’.

Usage: Would most usually be capitalised in reference to Valdocco.

The best description we have of the term is to be found in GC21 nos 121ff. The discussion notes that ‘oratory’ and ‘youth centre’ indicate different realities in different areas, but both coming from the same pedagogical intuition and spirit. It notes that the two terms are somewhat imprecise even in normative texts. GC21 however, offered its definitions: oratory is aimed at younger children (*ragazzi*), is for the most part open to the masses with aims and methods that are appropriate to this. By contrast the youth centre is open to older youth. But even this would not be true in every circumstance. → “**Cenni Storici**” “**Valdocco**”

orazione mentale

np. 1. mental prayer, 2. meditation. • In its more common and general understanding, the adjective mental, when used to describe

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the term ‘prayer’, is the opposite to the adjective vocal; so it is not used in reference to prayer that involves logical reasoning, but prayer that involves the affections, the human being’s inner self, prayer that doesn’t need words to express itself. Carmelite Fr Albino of the Child Jesus writes in his *Compendium of Spiritual Theology*: “Prayer is called mental when it takes place in the powers of the soul without any external manifestation. Every act of faith, hope and charity, every thought and spiritual affection is mental prayer, that is, an encounter with God”. (*Compendio di Teologia Spirituale*, Turin 1966, 336)

We can distinguish between “diffused mental prayer” or “any pious thought that might have God or things that relate to God as its object” (G. Lercaro, *Metodi di orazione mentale*, Milan 1969, 3) and “formal mental prayer”, the practice of piety that our Regulations refer to. “The prayer that the Constitutions prescribe for us as nourishment of the spirit” (Fr Albera). → “**meditazione**” “**contemplazione**”

organico

adj. 1. systematic, 2. whole, 3. overall, 4. planned, 5. integral, 6. structured. • One among several definitions for *organico* in Italian, implying that something comprises distinct but corresponding parts harmoniously arranged in view of the purpose to which they are coordinated.

Usage: In many instances this adjective may not need to be translated and certainly would be best glossed with a term other than ‘organic’. Possible other terms are ‘structured’, ‘planned’, ‘integral’, ‘overall’. In the context of the POI or *Progetto Organico Ispettorale*, avoid ‘organic’ and either gloss simply as ‘Province Project’ or ‘Plan’, or ‘Overall Province Plan’. → “**POI**”

Linguistic note: ‘organic’ sounds rather too botanical in English! So, *pastorale organico*, if it were translated as ‘organic ministry’ might

look as if it were an agricultural venture! Instead, it is a holistic, structured, integral ministry. → **False Friends “O”**

Orione, Luigi (santo)

proper name. (St) Aloysius Orione. • Priest. Beatified: 26 October 1980. Beatified: 26 October 1980. Liturgical celebration: 16 May.

Luigi Orione (named after St Aloysius Gonzaga but commonly known as Luigi) was born in Pontecurone (Province of Alessandria and diocese of Tortona) on 23 June 1872. His father was a road digger; his mother was a woman of deep faith and well-educated. Even though he felt a calling to the priesthood, for three years (1882-1885) helped his father as a digger's roustabout. On 14 September 1885, just 13 years old, he was taken in at the Franciscan house at Voghera (Pavia), but contracted pneumonia there, and with his life at risk he had to return home in June 1886. From October 1886 to August 1889 he was a pupil at the Oratory at Valdocco in Turin. St John Bosco saw his qualities and had him on his list of special ones, assuring him: "We shall always be friends." In Turin he also came to know the charitable works of St Joseph Benedict Cottolengo, close to the Salesian oratory.

On 16 October 1889 he began his philosophy at the seminary in Tortona. While still a young cleric he was sensitive to the the problems both society and church were beset with at the time. He dedicated himself to solidarity with his neighbour through the San Marziano Mutual Aid Society and the St Vincent de Paul Conference. At twenty years of age he wrote: "There is a supreme need and a supreme remedy for healing the wounds of this poor country that is so beautiful but so unfortunate! Take hold of the hearts and affections of the people and enlighten the youth: pour into everyone the great idea of Catholic redemption with and for the Pope. Souls! Souls!" Moved by this apostolic vision, on 3 July 1892 he opened the first oratory to look after the Christian upbringing of

young people. The following year, on 15 October 1893, Luigi Orione, a twenty-one-year-old cleric, opened a boarding school in the San Bernardino district for poor boys. On 13 April 1895 he was ordained a priest and at the same ceremony the bishop gave the clerical habit to six students from the college. He continued to develop his apostolate among the young by opening new houses in Mornico Losana (Pavia), Noto in Sicily, San Remo, and Rome.

Clerics and priests grew around the young founder and became the first nucleus of the Little Work of Divine Providence. In 1899 he began the branch known as the Hermits of Divine Providence who took their inspiration from the benedictine motto “ora et labora”, especially in agricultural schools that at the time responded to the need to uplift social and Christian society in the rural areas. The bishop of Tortona, Bishop Iginio Bandi, by decree on 21 March 1903 gave canonical recognition to the male religious congregation of the Little work of Divine Providence, the Sons of Divine Providence (priests, brothers and hermits), and recognised the charism expressed in apostolic terms as “collaborating to bring the little ones, the poor and the people to the Church and the Pope through works of charity.” They took a fourth vow of “fidelity to the Pope”. Comforted by the personal advice of Leo XIII, Fr Orione included among the aims of the new Congregation, in the first Constitutions in 1904, the aim of working to “bring about unity among separated Churches”. Driven by a great love for the Church and its Pastors and passion for winning over souls, the Congregation was actively involved in the emerging problems of the time such as the Church’s freedom and unity, the Roman question, modernism, socialism, the de-christianisation of the working masses.

Twenty years after founding the Sons of Divine Providence, as a “single tree with many branches”, on 29 June 1915 he started the Congregation of the Little Missionary Sisters of Charity,

inspired by the same charism and vowed to seeing that those most in need would experience God's Providence and the Church's motherliness through love for the poor and the sick and services of all kinds in educational institutes, kindergartens and various kinds of pastoral work. In 1927 he also began a contemplative branch, the Blind Sacramentine Adoration Sisters, then also adding the Contemplatives of the Crucified Jesus. He also urged lay people to adopt charitable approaches and civil involvement by starting associations such as the Women of Divine Providence, the Past Pupils and Friends. Later, with intuitive foresight, within the Little Work of Divine Providence, he would also set up the Orionian Secular Institute and the Orionian Lay Movement.

In the winter of 1940, already suffering from angina pectoris and after two heart attacks made worse by respiratory problems, Fr Orione was convinced by his confreres and doctors to spend some time in the house of the Little Work at Sanremo even though, as he said, "it is not among the palms that I want to live and die, but among the poor who are Jesus Christ". Just three days later, surrounded by the affection and care of his confreres, Fr Orione died on 12 March 1940, whispering: "Jesus! Jesus! I am going." His body, surrounded by so many of his devotees, was given solemn honour in Sanremo, Genoa, Milan, finishing its journey in Tortona, where he was buried in the crypt at the shrine of the Madonna della Guardia. When it was re-exhumed in 1965 his body was found still intact, and was given a place of honour in the shrine.

He embodied the charism of love for the poor, seeing the face of Jesus in them and serving them in holy joy. Forever on the move, he led a penitent and very poor life. He was convinced that the greatest good was to live in the presence of God and to believe in his Divine Providence. This was Fr Orione's refrain: "More faith, more faith, brothers, we need more faith!... Our Faith, made powerful against

every battle, has become the greatest and most divine comfort of human life, it is the highest inspiration of every value, of every holy heroism, of every beautiful art that does not die, of every true moral, religious and civil greatness." → **"santo" "santità salesiana"**

Ortiz Arrieta, Ottavio (ven)

proper name. (Ven.) Octavius Ortiz Arrieta. • Salesian Bishop. Declared Venerable: 27 February 2017.

Bishop Ottavio Ortiz Arrieta Coya was born in Lima on 19 April 1878. When the first Salesians came to Peru in December 1891, among the young people who flocked there was Ottavio who found in one of them, Fr Carlo Pane, the friend that Providence had prepared for him. When technical classes were opened he was immediately accepted and prepared for a trade as a carpenter. He became a model of piety. He made Dominic Savio's motto his own – "Death but not sin" – to the point where his nickname was "pecadito" because he was always alerting either himself or his friends to what could be sinful. From carpentry to other studies he stood out for his intelligence and iron will. He had an artistic temperament and loved music so much that he reached a good level of competence in it. He became a Salesian and professed perpetual vows on 24 May 1902. He was ordained priest on 27 January 1907, becoming the first Peruvian Salesian priest!

The diocese of Chachapoyas became vacant in 1918. The right of patronage granted the President of the Republic of Peru by Pope Pius IX made the appointment more difficult at the time since the Parliament had to choose the candidate. At the proposal of the Apostolic Nuncio, Bishop Lorenzo Lauri, Ortiz Arrieta was consecrated bishop on 11 June 1922. The Chachapoyas diocese – the ancient diocese of Quijos y Maynas – then covered a territory of 95,200 km² and a population of 250,000 souls. After a journey of one month he reached his episcopal headquarters and was received

as an angel sent from heaven after 5 years without a bishop. He was a model bishop and a martyr to duty. He always sought to visit his flock. His life was a continuous journey: long days on horseback, on foot, across the Cordigliera, in the forests, along the rivers. He would climb icy peaks then go down into the torrid valleys. When he arrived at a place he would gather the people in the church and begin catechesis. He would then hear confessions often until late into the night. There was no lack of serious events. With admirable patience, he underwent a difficult operation in which the bones of his elbow and collarbone were removed to correct deformities caused by an unsuccessful operation, and then the same operation was repeated after three months. But he said he was happy to suffer for his sheep.

He never took real holidays: whenever he was away his mind would go back to where he had “so many souls looking for their pastor”. He always maintained the Salesian approach: warm, welcoming, habitually cheerful, close to the people. Young people filled the rooms of his old episcopal palace. He organised a band and in all simplicity he would take the place of one of instrumentalists if they were missing for a performance. With the passion for the catechism in his heart he would teach it whenever time allowed. He was a born organiser: he held three diocesan Synods and organised a very successful Eucharistic Congress; he reorganised parish archives, set up associations and confraternities and published a newspaper.

He had a special love for his priests. He lived at the seminary and once a month would become a seminarian himself, sharing their life fully. He rejected honours: when offered the primatial See of Lima he insisted on remaining in his humble Chachapoyas.

He was a man with a great interior life always united to God whom he saw in every event. When he preached people noted his

priestly holiness and the flame of God's love that burned in his heart. His appearance was calm whether there were moments of joy or of trial, since he had developed the art of hiding his sorrows behind a constant smile. He had a simple heart: whether it was the daily Mass or a Pontifical he was celebrating, both were done devoutly and dealt with seminarians, peasants and children, cut or nailed wood, reminiscent of his old skills as a carpenter, or attended to difficult business, all with the same naturalness

He was also generous with his enemies. Some even entered his bedroom to kill him, and when they could not find him they ransacked the place and set it on fire. He immediately had words of forgiveness for them. He died at 80 years of age on 1 March 1958 in Chachapoyas where his body now lies, venerated by the faithful.
→ **“venerabile” “santità salesiana”**.

P

Palomino Yenes, Eusebia (beata)

proper name. (Blessed) Eusebia Palomino. • Daughter of Mary Help of Christians. Declared Venerable: 17 December 1996. Beatified: 25 April 2004. Liturgical Celebration: 9 February.

Eusebia Palomino Yenes was born just as the sun was setting on the 19th century, on 15 December 1899, in Cantalpino, a small town in the province of Salamanca (Spain), to a family that was as rich in faith as it was poor financially. Her father Agustín, a good and kindly man, worked as a seasonal farmhand for landowners in the district, while her mother Juana Yenes looked after the home and the four children. The countryside was quiet in winter, with little work and bread was hard to find. Her father was then forced to ask for charity from other poor families in the villages around. Sometimes little Eusebia would go with him. She was just seven and unaware of the sacrifices that were being made: she enjoyed the walks along the country lanes and happily skipped beside her father her pointed out the beauty of creation to her. He was able to enchant her with catechesis that he drew from the brightness of the Castilian landscape. Then when they reached a farmhouse, she would smile at the good people who welcomed her and ask for “some bread for the love of God.”

Her first encounter with Jesus in the Eucharist at the age of eight gave her a surprising perception of the meaning of belonging to and offering oneself as a total gift to the Lord. Very soon she had to leave school to help the family, and after proving her early maturity in looking after children of local families – she was just a child herself still – while her parents were at work, at twelve years of age she

went to Salamanca with her older sister and worked as a domestic with some families as child minder and Jill of all trades. On Sunday afternoons she attended the festive oratory run by the Daughters of Mary Help of Christians and got to know the Sisters who decided to ask her to help in the community. Eusebia accepted more than willingly and immediately began work: she helped in the kitchen, brought in the wood, looked after the cleaning of the house, hung out the washing in the large courtyard, accompanied some of the girls who were attending the state school and carried out other tasks in town.

Eusebia's secret desire to consecrate herself completely to the Lord grew and became more and more the substance of her prayer and everything she did. She said: "If I carry out all my duties diligently I will please the Virgin Mary and will one day succeed in being a Daughter of the Institute." She did not dare ask for this due to her poverty and lack of education; she did not think she was worthy of such a grace, she thought, since it was such a great Congregation. The Sister who was the Visitor, and to whom she confided her wish, welcomed her with motherly kindness and reassured her: "Do not worry about anything." And in the name of the Mother General she gladly decided to admit her.

On 5 August 1922 she began her novitiate in preparation for her profession. Hours of study and prayer alternated with hours of work filled Eusebia's days, and she was very happy. Two years later, in 1924 she professed the religious vows that bound her to the love of her Lord. She was assigned to the house in Valverde del Camino, a town with 9,000 inhabitants at the time in the extreme south-west of Spain in the mining area of Andalusia near the border with Portugal. The girls at the school and the oratory, when they first met her, could not hide their disappointment: the new arrival

seemed a rather insignificant person, small and pale, not pretty, with huge hands, and to top it all off she had an ugly name.

The following morning the little Sister was at her workplace: many tasks including the kitchen, reception, the wardrobe, looking after the small garden and assisting the children at the festive oratory. She enjoyed "being in the house of the Lord every day of her life." This was the "royal" situation in which her spirit felt honoured, where she felt she was living in the highest realms of love. The little ones were soon won over by her tales about the missions, or the lives of the saints, or episodes of Marian devotion, or anecdotes about Don Bosco, all of which she remembered thanks to a good memory. She was able to make them attractive and telling through the power of her own conviction and simple faith.

Everything about Sr Eusebia reflected God's love and her strong desire to see that he was loved: this shone through her hardworking days and confirmed the topics she preferred to talk about in her conversations: first of all Jesus' love for all humankind saved through his Passion. The Five Holy Wounds was what Sr Eusebia read every day. She drew points for teaching from this devotion, using a simple set of rosary beads, which she advised for everyone with frequent hints. In her letters she became an apostle of devotion to the Merciful love according to the revelations of Jesus to a Polish Sister, today known as Saint Faustina Kowalska. This devotion was spreading through Spain at the time through Dominican Father Juan Arintero.

The other "pole" of Sr Eusebia's piety and catechesis was the "True devotion to Mary" taught by French Saint Louis M. Grignion de Montfort. This was to be the soul and weapon of Sister Eusebia's apostolate throughout her short life. She targeted girls, young people, mothers of families, seminarians and priests. "Perhaps there was no parish priest in all of Spain," it was said during

the beatification process “who did not receive a letter from Sister Eusebia about being Mary's slave.”

When Spain entered the turbulent period of revolution at the beginning of the 1930s due to the rage of godless people who wanted to see the destruction of all religion, Sr Eusebia did not hesitate to take her principle of “availability” to the extreme, literally prepared to strip herself of everything. She offered herself to the Lord as a victim for the salvation of Spain, for freedom of religion. The victim was accepted by God. In August 1932 came the early signs and a sudden illness. Then asthma which she had earlier suffered from at different times began to affect her to the point of being intolerable, aggravated by various other insidious illnesses.

During this time, visions of blood saddened Sr Eusebia even more than her inexplicable physical ills. On 4 October 1934, while some of the Sisters were praying with her in the room where she was consuming her sacrifice, she interrupted them and paled: “Pray very much for Catalonia.” It was the initial moment, the workers uprising in Asturia and the Catalanian one in Barcelona (4-15 October 1934) that would be called the “revolutionary uprising.” She had other visions of blood for her dear superior, Sister Carmen Moreno Benítez, who would be shot along with another Sister on 6 September 1936: in 2001, after recognition of her martyrdom. she was declared Blessed.

Meanwhile Sr Eusebia's ills grew worse: the doctor attending her admitted that he did not know how to describe the illness, added to her asthma, that made her limbs crumple like a ball of wool. Those who visited her felt her moral strength and the light of holiness that shone from those suffering limbs, but that left her mind absolutely clear along with her delicacy and kindness in dealing with people. She promised the Sisters who stayed with her: “I'll be back on my rounds.”

In the middle of the night of 9 February 1935, Sr Eusebia just went, appearing to be sleeping peacefully. For all of the following day her fragile remains, adorned with so many flowers, were visited by the whole population of Valverde. The same expression was heard many times over: “A saint has died.” → “**beatificazione**” “**santità salesiana**”

pareggiamento

n. Equivalent recognition. • Equivalent recognition of non-state schools which ensures that their results are considered to be valid.

The term is usually found in Salesian texts in reference to the scholastic context, meaning equal recognition (e.g. of results) between State and Catholic schools.

parolina all'orecchio

np. Word in the ear. • A simple ploy of Don Bosco's to pass on a word of comment, encouragement or even reproof in the midst of a game or other activity. Now part of tried and proven Salesian tradition. → “**buona notte**”

parvum calendarium

[1a] *np.* *Parvum Calendarium*. Full title is *Parvum calendarium ad usum SDB*. • A liturgical calendar printed as a small leaflet for Salesian SDB use based on the Roman calendar. It could be called the Proper Salesian Calendar.

The *Parvum Calendarium*, printed and distributed annually (starting from 1 January, rather than from the beginning of Advent) to Salesian communities, is always in Latin, and accompanied by a second leaflet (also in Latin) called *Addenda et Varianda in Officio et Missa*.

The *Parvum Calendarium* lists Solemnities, Feasts, Sundays, Liturgical memorials and ‘Feria’ (ordinary days without some

specific celebration) for the Church's year, highlighting specifically Salesian celebrations.

The *Addendum* is addressed not only to Salesians but also to the FMA, and lists only details that pertain to the Mass and the Liturgy of the Hours relevant to both the SDB Congregation and the FMA Institute.

Usage: The *Parvum Calendarium* concept is not specific to Salesians. Other Congregations have their own version.

passeggiate autunnali

n. 1. autumn walks, 2. autumn outings. • Excursions organised by Don Bosco from Valdocco to his birthplace and surrounds, that took place around the feast of Our Lady of the Rosary (first Sunday of October).

In 1848 Don Bosco began taking a group of boys to his birthplace at the Becchi for the feast of Our Lady of the Rosary, celebrated in the chapel that he had set up in his brother Joseph's house with external access. These yearly outings (which included excursions into the countryside around the Becchi), continued with ever-expanding itineraries, including to Nizza Monferrato, until 1864. → **"i Becchi"**
"Gianduia"

pastorale giovanile

np. 1. youth ministry, 2. youth apostolate, 3. youth pastoral ministry. • One of the key sectors of the Salesian mission, under the direction of a General Councillor.

Salesian youth ministry, as central as it is, obviously covers very many areas. These include at least the following:

1. *The Oratory and Youth Centre:* An environment of broad acceptance, open to a wide range of young people, above all those most alienated. This is achieved through a diversity of educational and evangelising activities characterised by their focus on the young

and strong personal relationships between educator and youngster, capable of becoming a missionary presence in the world of the young and of civil society.

2. *The school and Professional formation Centres* for formal education, inspired by Gospel values according to the spirit and pedagogical style of the Salesians, in order to promote popular education attentive to the most needy, to their professional formation and to accompanying their gradual insertion into the world of work.

3. *Boarding and hostel arrangements*: A service for accepting young people without family or who are temporarily estranged from family. Here they find personal relationships, opportunity for commitment and responsibility for young people in daily life, and the life of the group with its various formative educative and Christian opportunities.

4. *A presence to the Tertiary sector* through institutes of higher education inspired by Christian values and with a Catholic and Salesian style; hostels and university residences, other services of pastoral animation at this level.

5. *The parish*: Characterised by a special attention to young people, above all to the poorest of them, the popular environment where it is to be found, by the presence of a Salesian religious community at its animating heart, and by activity of evangelisation and education to faith strictly integrated with the human development of the person and the group.

6. *Social services and works for youth-at-risk*: A family atmosphere of acceptance and education, animated by a community with 'preventive' criteria according to the educative style of Don Bosco. This is inspired by the Gospel and has the aim to evangelise, open to the transformation of realities which are socially exclusive and

to the building of a culture of solidarity, in collaboration with other social institutions.

7. *Social communication*: Through education to an understanding and proper use and utilisation of the media, the development of the communicative potential of persons through the new languages of music, theatre, art etc. Formation to a critical, aesthetic and moral sense, promotion of information and editorial centres in press, radio, television, internet etc. Finally, the service of the Salesian educational and pastoral project.

8. *Other new forms of Salesian presence to the young*

- *The Salesian Youth Movement*: communion and connection between all youth groups and associations which acknowledge Salesian spirituality and pedagogy, and which take up an educative and evangelising task and commit themselves to share and coordinate amongst themselves.

- *The Salesian Voluntary*: a voluntary activity committed to the human and Salesian development of the young, above all the poorest of them, and active amongst the common folk, according to the style of Don Bosco's Preventive System and the values of Salesian Youth Spirituality. They carry out their activity in view of the transformation of society and the removal of causes of injustice, and they favour a community experience and the vocational development of the volunteer.

- *Services for vocational guidance*: meetings and centres for vocational guidance, communities where this can occur, etc.

- *Specialised services for Christian formation*: special education centres, houses of retreat and spirituality, centres for pastoral and catechetical formation etc.

Usage: The form 'youth pastoral' is to be avoided, since it is a calque (translated literally from Italian) and would not be recognised easily outside Salesian circles. English regards 'pastoral'

as an adjective in most instances, and where it is a noun it refers to things other than ministry. → “**apostolato**” “**Quadro di riferimento...**” → **False Friends “P”**

paternità

n. Fatherliness. ● This term is a ‘false friend’ inasmuch as it should not normally (unless context were to suggest otherwise) be glossed as ‘paternity’. In Salesian discourse it pretty much always refers to the attitude of fatherliness which is part of the Salesian spirit inherited from Don Bosco.

It was a favourite term of Fr. Rinaldi’s, who had been a Superior for something like 48 years, so naturally enough saw Don Bosco’s qualities through that prism. The saying goes: *Don Rua – la Regola, Don Albera – la Pietà, Don Rinaldi – la Paternità. Don Ricaldone – il Lavoro* i.e. Don Rua – the Rule, Don Albera – Piety, Don Rinaldi – Fatherliness. Don Ricaldone – Work. → “**Rinaldi, Filippo (beato)**” “**Rua, Michele (beato)**” “**Albera Paolo**” “**Ricaldone, Pietro**” → **False Friends “P”**

patrimonio

n. 1. heritage, 2. legacy, 3. patrimony. ● In English, the term ‘patrimony’ is more often applied in a canonical sense to material goods (including land, buildings) of an Institute or House.

When we meet the term in Salesian literature in Italian, however, it almost always means ‘heritage’ in the broad sense of values, charism... Hence we find: spiritual heritage, heritage of values, of Salesian holiness, precious Salesian inheritance (or heritage), cultural heritage etc. *patrimonio*-patrimony, then is a ‘false friend’ to be wary of in translation.

Patronage Saint-Pierre

[fr] *np.* St Peter's Oratory (or left in the original French). • In France, it was an oratory in which, in addition to prayer, catechesis and games, there was a personalised attention to the individual young person not only in the oratory, but also in the family and in the workplace, thanks to the work of lay people who collaborated in educational activities. In Turin, especially in the work undertaken by St Leonard Murialdo when he became the Rector of the Artigianelli, the *patronato* activities were carried out mainly at the St. Martin's Oratory and partly also at the St. Aloysius Oratory, although these two institutions continued to be called an "oratory".

While a general French term used by Salesians for 'oratory' (in general language it might be glossed as 'youth club'), the specific Salesian reference of historical importance is the *Patronage Saint-Pierre* in Nice, at whose opening Don Bosco explained what he meant by an oratory, and also produced the first written explanation of the Preventive System.

In the final decade of his life (1877-1887) Don Bosco was on a tireless search for financial assistance for his works in Italy and abroad. There are at least a hundred appeals, spoken and written that are testimony to this, made to benefactors, Cooperators, past pupils, civil and religious authorities. We find them in conferences, talks, circulars, begging requests, and regular items like the *Salesian Bulletin* which he began in 1877 and which became a more effective and better 'spokesperson' for him. The greater number of these, especially public conferences along the lines of his *sermon de charité* [in Nice], follow similar lines to the first address, his exposé of which we have the complete text drafted, corrected and published by Don Bosco personally. It can be read in the 1877 *Inaugurazione del patronato di S. Pietro a Nizza a Mare* (or in its French translation if you prefer) along with a news account of the event and the pages

on the preventive system, all included in the same booklet. His 'preventive' theme comes back again, seen in its twin perspective of the educational and the social: the dramatic situation (and one that he dramatised) of 'poor and abandoned' youth; the institutions that took care of them such as the oratory, the patronage, the home or hospice; the urgent need for funds to build and support things, by seeking alms; the guarantee of abundant heavenly recompense, both temporal and eternal as well as the prayerful and affectionate recognition from those who benefited from the help received; the certainty of good personal, professional and social results.
→ **“sistema preventivo” “trattatello”**

PDO

abbrev. Planning and Development Office. • The PDO (Planning and Development Office) is an entity, juridical or otherwise, instituted by the Salesian Provincial Community, fully at the service of the Salesian charism in the province.

The PDO participates in the restructuring, re-shaping and re-dimensioning of the Salesian works. It serves as a link, a bridge, between the consecrated Salesians and civil society in the work of promoting youth development and empowerment, justice, and holistic human development. It is recognised in the province's Directory with due approval of the Provincial Chapter.

Not every province has a PDO, and the PDO is not the same as a Mission Office (sometimes, though inaccurately in linguistic terms, called a 'Procure'). The PDO assists in the process of the drafting, elaborating, implementing and evaluating of the Overall Provincial Plan (OPP) and the Salesian Educative Pastoral Plan (SEPP) ensuring its sustainability. It undertakes research in the field of children and youth to continuously make relevant the plans and programs of the province.

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pedagogia

→ **False Friends “P”**

PEPS

abbrev. Progetto educativo-pastorale salesiano SEPP Salesian Educative and Pastoral Plan. Sometimes known as EPP, without the ‘Salesian’.

- A basis for planning and evaluating works chosen in line with the Congregation’s basic options: oratories, youth centres, schools, centres for young workers, parishes, missions, which involves objectives, methods, features with due regard to geographical and cultural differences (Cf. GC21 no. 105).

There is also the *PEPS ispettoriale* or Provincial level EPP (or SEPP). It defines procedures in the Province and indicates objectives, strategies and common educative and pastoral action guidelines which align the pastoral activity of all works, sectors and pastoral animation settings. It serves as a point of reference for their planning and as an educative and pastoral evaluation tool over this period.

Since its inception in 1978, the EPP (or Salesian Educative and Pastoral Plan/Project SEPP, another variant) has played a vital part in the Congregation’s planning mentality. The EPP was codified in the Regulations in 1984 (R. 4).

Linguistic note: Be it the SEPP, the OPP, the PDO (and any range of acronyms, usually with ‘P’ in them, they are tied into the concept expressed in Italian as *progettualità* or ‘planning mentality’ in English. This planning mentality is ‘A progressive process towards concrete and verifiable objectives, with clear options regarding priorities and orders of sequence’ (Chávez, AGC 407).

→ **“progetto”**

pericolante

adj. At risk. • Someone (or something) at risk, about to fall.

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When Don Bosco first used the term to describe a certain group of young people there was a decidedly negative reaction. But he means those who are at risk of becoming anti-social because neglected. He occasionally extended the reference to *pericolanti e pericolosi*, meaning not only at risk but of risk to others. → “**giovani**” “**Don Bosco (santo)**”

personal media

np. Personal media. • An emerging digital communications media, incorporating interactivity in its design, and allowing users not only to consume media products, but also to create them, (Shiregu Miyagawa, professor of linguistics and communication at the Massachusetts Institute of Technology). We could probably say today that it has fully emerged!

The term was introduced into Salesian discourse by GC26. In fact it came from the floor during a discussion on social communication, and was offered by a German Chapter representative. The term then found its way into the Chapter documents in a somewhat negative comment: *La cultura della personal media può compromettere la maturazione della capacità di relazione.* The culture of personal media can compromise the development of an ability to relate.

In the light of the definition offered above however, the discussion of personal media as a formation theme should not be limited to its negative effects, but might objectively consider several other factors: creativity, and the fact that human beings with access to personal digital devices are now creators. And perhaps the most significant issue here is to ask what personal media are in function of. They are in function of social media. The term, as employed at GC26, was occasionally extended by reference to ‘personal and convergent media’. → “**comunicazione sociale**” “**digitalità**”

PGS

abbrev. PGS Papua-New Guinea & Solomon Islands Vice-Province.

- A Salesian circumscription (Vice-Province) in the EAO Region.

Based in Port Moresby (East Boroko). The Vice-Province of Blessed Philip Rinaldi. PGS became a Vice-Province in 2016. Formerly it was a Delegation of the Philippines North Province (FIN).

The first Superior of the Vice-Province, Fr Peter Baquero, was appointed Bishop of Kerema Diocese in 2017. His successor as Superior, Fr Alfred Maravilla, was elected as the General Councillor for the Missions in 2020.

The first Salesians came to Papua New Guinea in June 1980, from the Philippines.

In 1995, Archbishop Adrian Smith sm, Archbishop of Honiara, welcomed the presence of the Salesians to the Solomon Islands and assigned them the parish of Christ the King, Tetere. Fr. Pedro Balcazar, (Mexican), Br Tanaka Yukihiro (Japanese) and Fr Nichizawa Pedro Manabu (Bolivian) were the first ones in the Solomon Islands. Fr Ambrose Pereira (Indian) arrived on the 2nd April 1999 and Fr Luciano Capelli (Italian, now Bishop of Gizo) arrived several months later.

Three Salesians who have worked in PGS have become bishops: Archbishop (emeritus) of Rabaul, Archbishop Francesco Panfilo, Bishop Luciano Capelli of Gizo, and Bishop Peter Baquero of Kerema. → “**AEO**” “**regione**”

Pia (Società)

adjp. Pious (Society). • The term collocates most typically with *Società* as in *Pia Società* or the full term *La Pia Società Salesiana*. It was dropped from any official reference to the Salesian Society from 1926 onwards, given that by this time ‘society’ was not considered to give any cause for wrong interpretation. Don Bosco used to add it in to make it clear that his ‘society’ was not one of political or

even of secret leanings, but a society interested only in good. The Superior Chapter in 1925 decided that *Pia* would be attached only to the *Pia Unione dei Cooperatori Salesiani*. → “**Società Salesiana**”

piccolo clero

np. Altar Boys Society. • Akin to the Blessed Sacrament Sodality and almost a section of it, the Altar Boys Society was founded on 2 February 1858, among students, by Seminarian Joseph Bongiovanni. Its purpose was to ensure that religious services were properly performed and to foster vocations to the priesthood among the better students. ‘It was dedicated to the service of the altar on the feast of the Purification of Mary.’ → “**compagnia**”

Linguistic note: The Italian term for ‘altar boy’ is *chierichetto*, but as a group they may be referred to as the *piccolo clero*.

Pio IX (beato)

proper name. (Blessed) Pius IX (Giovanni Maria Mastai Ferretti). • Pope. Declared Venerable: 6 July 1985. Beatified: 3 September 2000. Liturgical Celebration: 7 February.

The Pope Don Bosco had to deal with for most of his life was Pius IX, pontiff for a good 32 years from 1846 to 1878. Don Bosco had many meetings with him: there were some twenty or so audiences and hundreds of letters.

Giovanni Maria Mastai Ferretti (Pius IX) was the ninth child of Count and Countess Girolamo Ferretti and Caterina Sollazzi. He was born in Senigallia on 13 May 1792. From 1803 to 1808 he was a pupil of the Scolopians at the Aristocrats College in Volterra. Wanting to become a priest he was forced to interrupt his studies due to sudden attacks of epilepsy. He obtained the grace of a cure in 1815 at Loreto. He resumed his theological studies and was ordained priest in 1819. In 1823 he went to Chile for two years as a missionary. At just 35 years of age he was appointed archbishop of Spoleto, then

in 1832 of Imola. In 1840 he was made cardinal and on 16 June 1846, in the fourth scrutiny with 36 out of 50 votes from the cardinals in the conclave, he was elected Supreme Pontiff at just 54 years of age. He immediately promoted a number of reforms within the Papal States (press freedom, freedom for Jews, the beginnings of the railways, and a Constitution), but in 1848 when he refused to support the war against Austria, this was the beginning of the “persecution” against him. On 8 December 1854 he defined the dogma of the Immaculate Conception. In 1869 he called Vatican Council I. On 8 December 1870 he proclaimed Saint Joseph as Patron of the Universal Church. He died on 7 February 1878.

Don Bosco's love for the Pope came from his deep faith perspective. Typical was his insistence with the young: “Do not cry out: ‘Long live Pius IX’ but rather ‘Long live the Pope!’” As a young priest, back in 1848 Don Bosco had given concrete example of his attachment to the Pope. Don Bosco had been a priest for seven years and found out that Pius IX had had to flee Rome and go to Gaeta due to the proclamation of the Roman Republic. He knew that the Pope was in serious financial difficulties there. Don Bosco then organised a collection among the boys at the Oratory and sent it to Gaeta: it was a gift of 33 Lire! The Pope then asked Cardinal Antonelli, his Secretary of State, to thank Don Bosco for this very practical gesture of solidarity with the Successor of Peter.

It has been said that Pius IX was the founder of a number of Congregations at the time. For the “Pious Society of Saint Francis de Sales” he was more a loving and demanding “father” than a “co-founder”. But in fact, the idea and initial realisation of a “Congregation of the Oratories” came well before the first papal audience (1858). Don Bosco's concern to reconcile “religious” and “civil” life seemed to have already been dominant in the early 1850s, along with the solution, which seems to have come from

conversations with the anticlerical Minister Rattazzi, which clarified matters. We could possibly say much the same thing about other important choices Don Bosco made that he tended to attribute to the Pope by way of projection so he could get a better hearing from the consultors and “judges” in the Roman Congregations. On the other hand, there is no doubt about the Pope's fatherliness in regard to the Salesian Society, so significant was the advice that Pius IX gave Don Bosco, and the “protective” papal interventions on his behalf, the many exceptions he granted to processes of the time and the tradition of religious institutes during the lengthy negotiations that led to the approval of the Salesian Constitutions.

St John Bosco had his first audience with Pius IX on 9 March 1858. Both had the feeling they were meeting a saint. Pius IX supported and guided Don Bosco in the founding of the Salesian Congregation. He suggested he call it a “Society” to be up with the times; to have vows but not solemn ones; he advised simple dress and solid but not too complex practices of piety. As was customary, there were two stages for arriving at approval of the Salesian Society and its Constitutions and in both of them the involvement of the Pope was decisive and resolved problems. The first ended with the approval the Salesian Congregation in 1869, and the Pontiff told Don Bosco, who was complaining about some of the restrictions regarding the priestly ordination of Salesians: “Let's just take one step at a time. When things are going well the Holy See usually adds and never takes away.” And so it was. Five years later, in 1874, the Pope added his final approval when one of the four cardinals of the commission set up to judge matters only wanted temporary approval due to the persistent opposition of some bishops and the “weighty” observations of some of the papal consultants. Pius IX also convinced Don Bosco to write his memoirs to be left as a spiritual legacy for the Salesians.

Also during his pontificate, in 1870 he erected the Archconfraternity of the Devotees of Mary Help of Christians (ADMA); in 1871 he approved the plan to found a female religious institute that would become the Institute of the Daughters of Mary Help of Christians, and in 1876 he approved the Pious Union of Salesian Cooperators, being their first enrolled member. Don Bosco loved Pius IX very much and accepted all his advice, even when it cost him great sacrifice: "I am ready for any effort" he used say "when it has to do with the papacy and the Church." The Pope too had great respect for Don Bosco and on various occasions called him to Rome to ask for his help in a range of very delicate matters. From the following anecdote it becomes clear how Pius IX reciprocated the love that Don Bosco and the Salesians had for him and for the Apostolic See, and how exquisite was the Pope's kindness. In February 1869, when Don Bosco went to see the Pope again, the latter welcomed him with tears in his eyes and told him: "Dear Don Bosco, I am old; I could die at any moment; if you have something to ask for your Congregation, do so quickly." With his habitual certainty and calm, the saint, looking lovingly at the pontiff, replied prophetically: "Holy Father, may the Lord continue to preserve you for great things and to do great good for the Church." "Ah!..." Pius IX added "it is just a year and a half until I reach the time of St Peter's pontificate." "Your Holiness, you will go past that." "How can you say that? It has never happened." "Well then, I am telling Your Holiness that not only will you see the days and years of St Peter's pontificate, but more still." The prophecy came true. → "**beatificazione**"

POI

abbrev. Progetto Organico Ispettoriale OPP 1. Overall Provincial Plan, 2. Provincial Plan, 3. Structural Plan, 4. Strategic Plan. ● The strategic plan for the animation and government of the province, which takes

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an overall view of its life and mission and presents the fundamental choices that ought guide its organisation.

Usage: FIN (Philippines North Province) tends to use SPP (Strategic Provincial Plan) rather than OPP. Other English-speaking provinces may well also use other terms.

Linguistic note: The adjective 'organic' in English does not sit well with the general English-speaking population. The term 'Organic Provincial Plan' is a calque, an item taken directly from its source language (it) and brought into English without much thought to its meaning. 'organic' certainly conveys the idea of structure and systematic arrangement. But it is more likely to evoke the notion of biology and organic compounds or even compost heaps!

→ **“progetto” “organico” False Friends “O”**

positio

[la] *n.* 1. Dossier, 2. Docket. ● A (*Positio super Virtutibus*) is a document or collection of documents used in the process by which a person is declared venerable, the second of the four steps on the path to canonisation as a saint. It collects the evidence obtained by a diocesan inquiry into a candidate's heroic virtues in a form suitable for presentation to the Congregation for the Causes of Saints. Upon presentation, the *positio* is examined by a committee of expert historians and theologians, and if they find the evidence presented suitable, they may then make a recommendation to the Pope that the candidate be declared Venerable.

Usage: In his *Don Bosco History and Spirit* series, Arthur Lenti calls it a 'docket'. → **“libellus supplex” “transunto”**

postnoviziato

n. Post-novitiate. ● The first profession marks the beginning of a period of consecrated life. In this period the confrere, with the help of the community and of a spiritual guide, completes his

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maturing process with perpetual profession in view, and develops the different aspects of his vocation as a lay Salesian or as a candidate for the priesthood (C 113).

As the first stage of the period of temporary profession, the post-novitiate is a period of religious maturing which continues the formation experience of the novitiate; it helps the professed Salesian to avoid a sudden change in his pattern of life and a slackening in his pace of growth in his vocation. It also serves as a preparation for the practical training phase.

The postnovitiate is a time in which the confrere concerns himself in a practical way with integrating the elements of Salesian consecrated life in his personality. He establishes the process of his personal maturing in the daily flow of his life in community, where he links together his sense of freedom and personal responsibility with his sense of belonging to his community and its common project. Therefore, he cultivates a serenity of spirit, is ready to perform domestic chores, accepts everyone unconditionally, and makes his contribution to the work of community animation.

→ **“tirocinio” “formazione”**

Linguistic note: As with the term pre-novitiate, the hyphen is also retained for now in the term post-novitiate.

Postulatore Generale

np. Postulator General. • In Canon Law, the ecclesiastical, and the consistorial lawyer, who deals with a cause of beatification and canonisation in the competent court, so called because he ‘postulates’, that is, asks for the proclamation of the candidate as blessed or saint. In the Salesian case, the Postulator General is nominated by the Rector Major. → **“positio” “santità salesiana”**

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potestas

[la] *n.* Power. • *potestas* was the legal authority of a political office in ancient Rome. The power or authority of the head of a family over those legally subject to him; especially paternal authority (Oxford dictionary). In the history of the Church, the Sacred Power or *potestas sacra* of the clergy has been divided into two categories indicating two separate origins of that one power: 1) Power of Order (*potestas ordinis*) and 2) Power of Jurisdiction (*potestas iurisdictionis*, also known as *missio canonica*, or *potestas regiminis*).

Authority understood as *potestas*: “It is worth noticing that Canon Law defines every kind of authority in the Church as *potestas*. One who receives authority receives it from the Church: only in the name of the Church and according to its guidelines can such *potestas* be exercised. The authority of Peter ultimately comes from Christ and his Gospel. It is not something arbitrary; it is always linked to Him, way, truth and life for all his disciples. This is equally true for all authority-*potestas* present in the Salesian Constitutions, embodiment of the project of life of the Salesians of Don Bosco, totally dependent on the authority of the Church that “has acknowledged God’s hand in this, especially by approving our Constitutions and by proclaiming our Founder a saint.” (C 1) (From Animating and governing the community: The ministry of the Salesian Rector, 41).
→ “**auctoritas**”

povero e abbandonato

np. Poor and abandoned. • An expression typical of Don Bosco which refers to any kind of poverty: physical, economic, spiritual cultural, at its broadest. They may be young people up to 25 years of age, but mostly between 12-20. In fact, Don Bosco’s definitive vocational option.

Linguistic note: *Don Bosco History and Spirit* Vol 4. In the chapter on ‘Purpose’, the term occurs in various grammatical forms: The Latin

forms *pauperes*, *pauperiores*, *pauperrimi* (Italian *poveri*, *più poveri*, *i più poveri/poverssimi*) constitute a system having a twofold semantic value.

These forms may be used either in an ‘absolute’ fashion as quantifiers, or in a ‘relative’ fashion as classifiers. As quantifiers they express the quantity or intensity of a person’s poverty ‘absolutely’, that is without comparison to the poverty of other persons. As classifiers the three forms express degrees of poverty by reference to a social standard. As classifiers the three forms express degrees of poverty in relation to a person or group. (where ‘poorer’ might mean ‘less well off’). ‘poor, poorer, poorest’ in the chapter on ‘Purpose’, and indeed throughout the Constitutions, are used as quantifiers, not as classifiers. It was not Don Bosco’s intention to classify young people by the criterion of poverty and to choose the poorest of all to the exclusion of others. → “**abbandonato**”

povertà

n. 1. poverty, 2. solidarity with the poor, 3. preferential choice for the most needy, 4. responsible management of resources. • 1: the state of one who lacks a usual or socially acceptable amount of money or material possessions. 2: voluntary renunciation, as a member of a religious order, of the right as an individual to own property, usually expressed as a vow. 3: an evangelical counsel, thus ‘evangelical poverty’.

All three meanings above are particularly relevant for Salesian life, since Salesians more often than not and by preference, live amongst the world’s poor. But it is the third meaning which comes most to the fore in Salesian discourse today.

The problem begins when we have to explain what poor and poverty mean – these are quite elastic terms in our languages today, with implications not only economic and social but psychological, cultural. From Don Bosco himself, we retain in the renewed

Constitutions the following reference: that we ‘follow the Saviour who was born in poverty...’, in other words, Don Bosco begins with a reflection on evangelical poverty, and this is the term we use most often today when speaking of the vow of poverty.

Cardinal Raul Silva Henriquez SDB, famously commented at Vatican II on evangelical poverty (the fruit of grace) and socio-economic poverty (the fruit of sin).

The theme of evangelical poverty became central to the 26th General Chapter, where it was closely linked to the *cetera tolle* of *da mihi animas cetera tolle*: ‘The detachment from everything that makes us insensitive to God and hinders the mission.’

There are any number of current terms which are effectively synonymous with evangelical poverty and which we find in contemporary Salesian literature: solidarity with the poor, preferential choice for the most needy, responsible management of resources.

→ “**da mihi animas cetera tolle**”

pratica

n. 1. procedure (as in paperwork), 2. case, file (number). • The term can have several meanings (including the more common one of ‘practice’ as in put into practice). It could also refer to a philosophical doctrine. But the sense in which it is most used in a Salesian official context is in reference to paperwork that needs to be prepared when dealing with particular cases, or issues involving either civil bodies or the Apostolic See. → “**segretario (ispettoriale)(generale)**”

prenoviziato

n. 1. pre-novitiate, 2. postulancy (though not used in the SDB context). • “A period of special preparation” designed to help the aspiring Salesian “deepen his vocational choice and verify his suitability for beginning the novitiate” (C 109).

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Pre-novitiate is stage in Salesian formation when a person, having already begun discerning whether or not he is being called to follow Jesus as a Salesian (Aspirant), decides to continue that process by living in a Salesian community for an extended period of time. So it is important to distinguish the aspirant from the pre-novice.

Usage: Not to be confused with the aspirantate.

Linguistic note: Following the normal pattern for relatively new terms, the prefix 'pre' is attached via a hyphen, resulting in pre-novitiate. At some stage, the hyphen could disappear, resulting in a single word: prenovitiate. In fact some would argue we are already at that point. → "**postnoviziato**" "**noviziato**" "**tirocinio**"

Presbyter (P)

[la] *n., abbrev. Presbyter, Priest (P).* • Term used in the Year Book and the Necrology. → "**annuario**" "**necrologio**"

presenza

n. presence. • In 2002 GC25 used this term especially in the third nucleus, where it speaks of "animating presence among young people"; what is interesting is that this Chapter also describes its meaning; we can say that GC25 formalized the terminology used earlier by Fr Vecchi.

The Salesian presence is a dynamic reality, a network of relationships, an ensemble of projects and processes, activated by pastoral charity and carried out together with young people, the laity and the Salesian Family. The subject of this presence, therefore, is not exclusively the Salesian community (GC 25, 42). → "**CEP**"

primo annuncio

np. 1. first (or initial) proclamation, 2. first evangelisation, 3. kerygma, 4. whispering the gospel. • The General Directory for

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Catechesis underlines the importance of initial proclamation, not only in contexts where there is a need for a mission *ad gentes*, but also within the Churches of ancient Christian tradition. It is important to note, however, that the Directory describes it as “the explicit proclamation of the Gospel” and considers it the third moment of evangelisation, preceded by the witness of charity and Christian life and followed by the sacraments and catechesis, from education to faith and mission.

In multi-religious contexts such as Asia, initial proclamation needs to follow a pedagogy which will lead people step by step, through the use of myths, folklore and narrative methods close to local cultural forms.

Don Bosco's “word in the ear” was a way of whispering the Gospel into the young man’s heart such that it would trigger in him an interest in knowing Jesus and his Gospel. This is, indeed, a method of realising initial proclamation provided that whoever uses it is committed to being consistent with the message it proclaims.
→ “**parolina all’orecchio**” “**nuova evangelizzazione**”

procura

n. Mission office. → **False Friends “P”**

Procuratore Generale

np. Procurator General. • A religious who deals with the Roman Curia on the affairs of the congregation or religious society to which he belongs and which he represents before the Holy See.

C 145: “The task of dealing with the Apostolic See is ordinarily entrusted to a procurator general who is appointed by the Rector Major with the consent of his council and remains in office *ad nutum*.”

Usage: Not be confused with the *Postulatore Generale*. → “**Postulatore Generale**”

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professio fidei

[1a] *np.* Profession of Faith. • The *Professio fidei* is a particular formula established by Pope John Paul II in his Apostolic Letter “Ad tuendam fidem” in accordance with the Code of Canon Law Can 833.8.

The profession of faith is to be made by superiors when they take up their office (cf. C. 121) and by others who assume an office in accordance with the law. It is also associated with the swearing of an oath (it: *giuramento*) of fidelity. → “**direttore**” “**ispettore**”

progetto

n. 1. plan, 2. project. • (1) An idea, mostly accompanied by a study relating to the possibilities of realising this idea in practice. (2) An actual plan.

In Salesian discourse, especially in Italian, there is a wide variety of ‘projects’, drawing substantially from the first definition indicated above, i.e. the emphasis on an idea possibly accompanied by plans for its realisation. But there are also much more concrete plans. Certainly in English we need to determine which of the two definitions we are really talking about, in context.

Within the Formation Sector alone we find the following *progetti*/plans referenced:

Progetto regionale di formazione Regional formation plan *Progetto ispettoriale di formazione* Provincial formation plan

Piano ispettoriale di qualificazione Provincial Qualification Plan *Progetto comunale di formazione* Community plan

Progetto locale di formazione Local formation plan *Progetto personale di vita* Personal plan of life

Usage: It has to be said that the English language prefers to emphasise the second definition – the concrete plan, and in fact to use the term ‘plan’ by preference.

That said, we need to consider what is at stake in each use of the term in context: the 'Project of Life' is a commentary on the Constitutions, and here 'project' is the term that was used, so 'Project of Life' exists in fact, and then by extension we speak often of a 'personal project of life', though we might just as easily speak of a 'personal plan'.

The Italian POI or *progetto organico ispettoriale* seems better rendered in English as OPP or 'Overall Provincial Plan', especially as *organico* is not best rendered literally in English as 'organic', and 'plan' seems more appropriate in this context.

We have already had 'Project Africa' and it shall remain as such. We have 'Project Europe' too. These two 'projects' would seem to draw more from the first definition than the second. But there are many more! EPP, 'Educative and Pastoral Project', or SEPP, 'Salesian Educative and Pastoral Project', the 'Gospel project of life', the 'Project of animation and government of the Rector Major and his Council'. → "PEPS" "POI" "**progetto personale (di vita)**"

progetto personale (di vita)

np. Personal life plan or personal plan of life. • A way of bringing together one's desires, energies and values in a personal project of life, in which one assumes responsibility for one's growth and lives to the full the deepest motivations of one's vocation (FSDB 69).

A (written) plan where the individual depicts the kind of person he wishes to be and the process for achieving this. This approach was mandated by the *Ratio* and further emphasised by the 25th General Chapter no. 16, but we already find it in the 1984 Constitutions and Regulations, R. 99, though not clearly defined in this latter instance. → "**ratio**"

programmazione di animazione

np. The full term is normally *programmazione di animazione ispettoriale*. Provincial animation plan. • The yearly application of the Provincial SEPP drawn up each year by the Provincial Council, with collaboration from the works. Serves as a provincial point of reference for drawing up the annual general plan for the works.

→ “PEPS”

programmazione generale

np. Full title: *programmazione generale dell'opera* General plan of the work. • Annual application of the SEPP of the work (or possibly of individual SEPPs for the various sectors and settings of a work). The Council of the Work draws this up with collaboration from the EPC Councils of the various pastoral sectors. → “PEPS”

promessa di carità

np. Promise of charity. • A proving period, designated by Don Bosco, during which selected individuals would engage in the practical exercise of charity toward neighbour, which would then be a promise but with the intention (on Don Bosco's part) that it would lead to a vow.

On 26 January 1854, according to a note by Don Rua, four young men along with Don Bosco came together in Don Bosco's room and were invited to undertake a proving period in the practical exercise of charity toward neighbour, which would then be a promise but ultimately would be vowed. Instead of using the word 'novitiate' which may have frightened them off, Don Bosco cleverly used 'proving time'. → “carità”

promozione umana

np. 1. human development, 2. human advancement. • It has to be said that all the evidence points to this term as largely restricted

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to Church language. Translating it as 'human promotion' (in other words a loan term) would be regarded as quaint in English, which has adequate synonyms. In the translation of Benedict XVI's *Caritas in Veritate*, the term is usually rendered by 'human advancement'.

protagonismo

n. 1. Seeking the limelight, 2. Playing a leading role, 3. Attention-seeking. Given the three possibilities shown here, it must be clear that in general, the Italian term has a negative connotation: showing off! Seeking visibility. And Pope Francis has also used it in this sense as a danger associated with clericalism.

But interestingly, we find the term being very often used in its more positive sense in many Salesian texts, e.g. encouraging the *protagonismo* of young people. In this case, it is best to avoid any kind of literal translation. It is more along the lines of (2) above: playing a leading role, or active involvement.

protocollo

See “**Ufficio anagrafico e statistico**” and → **False Friends “P”**.

protomartire

n. Protomartyr. • The first martyr in any cause, especially St Stephen, the first Christian martyr.

The Salesian protomartyrs are Saints Aloysius (Louis) Versiglia and Callistus Caravario.

On 25 February 1930, Salesians Bishop Louis Versiglia, vicar apostolic of Shiu Chow, China, and Fr Callistus Caravario, pastor of the Lin Chow mission, were murdered at Li-Thau-Tseul in the district of Lin Chow by Communist pirates while journeying in the company of several female catechists, whose human dignity they defended successfully at the cost of their own lives. The

Salesian Family observes their feast day every year on their 'heavenly birthday.'

On 1 October 2000, St John Paul II canonised 120 martyrs who shed their blood for the Faith in China between 1648 and 1930. Of these, 87 were Chinese and 33 were missionaries. Their collective memorial day is 9 July.

Chronologically, the last two of these martyrs – the only ones after the Boxer Rebellion of 1900 – were Bp. Versiglia and Fr. Caravario. → “**Caravario, Callisto (santo)**” “**Versiglia, Luigi (santo)**”

PVA

abbrev. Progetto di Vita Apostolica PAL Project of Apostolic Life.

- Official document of the Salesian Cooperators containing the Statutes and Regulations.

Previously known as the *Regolamento di Vita Apostolica RVA* or 'Regulations of Apostolic Life RAL'. → “**cooperatore**”.

Q

Quadrio, Giuseppe (ven)

proper name. (Ven.) Joseph Quadrio. • Salesian Priest. Declared Venerable: 19 December 2009.

Fr Joseph Quadrio was born in Vervio, in the Valtellina (Sondrio) on 28 November 1921, to a farming family rich in faith and human qualities. His was therefore a childhood spent in a modest but dignified family, rich in the values that mattered most: attending the town's primary schools, playing games with his classmates and growing in responsibility for the small agricultural and pastoral tasks that could be assigned to a child. Already at the time Beppino – as he was known familiarly – showed early maturing, an uncommon ability to reflect on things, and the ability to spend time with his inner Guest and enjoy the intimacy with Him which his mother had wisely prepared him for. His First Communion was like a milestone for him and would remain a point of reference for him for the rest of his life. It was at this point that he developed a code of conduct that had great similarities, almost as if they were of the same instinctive nature, to St Dominic Savio's resolutions. From this already fervent atmosphere came a resolve to consecrate himself entirely to the Lord in virginity.

His vocation, one we could describe as innate, took on a more concrete shape by reading a life of Don Bosco. The young shepherd boy from Vervio, following in the footsteps of the one from the Becchi, felt the growing strong desire to be a Salesian priest and leave for the missions. On 28 September 1933 he entered the John Cagliero Institute in Ivrea and began the various stages of formation. He did brilliantly well in middle and senior school over three years

with a view to preparing himself for the missions. At the end of the novitiate he made his religious profession on 30 November 1937. Due to his outstanding intelligence, at the end of his high school classics course at Foglizzo, the superiors sent him to teach the clerics while sending him to attend the Faculty of Philosophy at the Gregorian University in Rome (1939-1941). After a two year practical training stint again with the clerics at Foglizzo as assistant and philosophy teacher, he went back to Rome to study theology, again at the Gregorian. It meant he almost immediately had to renounce his dreams of the missions, replacing them with teaching in Italy. In the future, when he had reached the peak of his preparation, he would see that the Lord had called him to a new mission. His clear intellectual superiority, recognised by teachers and companions, never became reason for jealousy on anyone's part, given his ability to conceal it with disarming simplicity and an attitude of meekness and service, and his delicate sensitivity in dealing with others. He would always place himself further back in the line.

These were the difficult war years, where concealed heroism became daily practice for him. Part of his daily sacrifice was giving away his bread to to anyone he felt was more in need of it, the for him painful loss of time given to study in order to be with the clerics and the street kids around Rome, his generous dedication to his role as secretary to Fr Peter Tirone: an intuitive in the employ of someone who was the meticulous discursive type! But they were also years of spiritual fervour. Many pages of the Diary he wrote over this period achieve a depth and intimacy with Divine Persons, "his Three, his Family", that is worthy of the great mystics. This reached a culminating point on 28 May 1944, Pentecost, the sixteenth anniversary of his First Communion and a new Baptism of devouring fire in the furnace of grace. He took on a new and secret name: *Docibilis a Spiritu Sancto*. He wrote: "My marriage to

you, O my sweet Spirit, my Soul, my Instinct, my Yearning, my Love ... You alone will be the sweetest yearning that will make my heart beat." When these intimate notes were published, the already widespread belief regarding his holiness received the seal of unsolicited authentication, highlighting how it was not just the merit of a happy character but came from a tenacious and continuous inner battle, sometimes soaked in blood.

It was during this period that the only event that could be considered extraordinary in Fr Joseph's life took place. Because of his exceptional clarity of intelligence and his diligent and passionate preparation for his future ministry, on 12 December 1946 he was chosen by the professors of the Gregorian University as a speaker in a solemn discussion open to everyone on the definability of the dogma of the Assumption. He was not yet a priest, not even a deacon. He was only 25 years old. In Latin he had to defend the Assumption of Mary in front of a large and qualified audience, numerous cardinals and bishops. Among others there was Bishop Montini, the future Pope Paul VI. Fr Quadrio always kept the modesty he showed during this disputation, a habitual modesty he never abandoned, even afterwards, when his confreres or students referred to him as the glory of the whole Congregation.

Fr Joseph became a deacon on 2 February 1947 and was ordained priest on 16 March the same year. Once again, on 7 December 1949, in the same University and in the presence of eminent cardinals and prelates including once more the future Paul VI, he had the joy of defending his doctoral thesis on "Pseudo-Augustine's treatise *De Assumptione Beatae Mariae Virginis* and its influence on Latin Assumptionist theology". It was just before the dogma was defined. Pope Pius XII asked Fr Quadrio for the results of his research, asking for a copy of the presentation and replies to objections presented by speakers; Radio Vaticana, never known for indulging in mere

curiosity, gave detailed news of it. The young professor became famous internationally due to the number of priests who had come to Rome from all around the world awaiting the definition. His was an enlightening contribution to research prior to the solemn event of the dogmatic definition in 1950. After such serious and scrupulous theological preparation, crowned with top marks and a gold medal, in 1949 Fr Joseph was sent to the Pontifical Salesian University at the Crocetta in Turin as a teacher of dogmatic theology. From 1954 to 1959 he was also dean of the Faculty of Theology.

After his first steps in teaching, in which one can see some traces of dependence on his own teachers, he set out decisively in new directions that were clearly personalised by a deep spirituality that grew in the daily grind of prayer and sacrifice. His contribution to the theological courses immediately brought an atmosphere of renewal and enthusiasm to students at the Crocetta International Theological Institute. Ahead of his time and up-to-date with the overview of studies, with loving wisdom he managed to anticipate the future basic directives of the Second Vatican Council, even before its announcement: He promoted the study of Scripture as the foundation of all theology in its various ramifications; he brought back the Trinitarian dimension and love for the Church, the 'Bride of Blood' to its fervent origins; he intuited the profound relationship between liturgy and catechesis; he promoted dialogue between science and faith, deepening the theory of evolution to the point where he became one of the most sought-after specialists in the field (see the articles commissioned from him by the Ecclesiastical Encyclopaedia); He studied Marx's *Das Kapital* in order to enter into dialogue with the Communists, affirming that they were not enemies to be fought but rather brothers to be loved. He strove to make people appreciate the beauty of Christian marriage as a projection of the universal church within the context of the domestic

church, called to holiness. Above all, by teaching and example, he sustained an unbroken coherence between science and wisdom of life.

In 1960, what turned out to be a malignant lympho-granuloma was discovered, which cut short his teaching career but opened up a fruitful apostolate among ordinary folk involving example, sacrifice and apostolic activity according to the circumstances and strength he had. The illness lasted four long years, forcing him to spend many months in hospital spread over various occasions. It was mainly here that he discovered his mission of kindness, understanding, example, sacrifice, and the apostolate of the pen through replies filled with humanity and Christian wisdom, his imperturbable smile and dedication, to readers of Meridiano 12. "The great miracle that Fr Rua did for me from the beginning" he wrote a few months before the end, "was undeserved, sweet peace that makes these days of prolonged expectation the happiest and most beautiful ones of my life!" Fully aware of his illness, he continued some teaching and involvement in community life as far as he could. He died on the evening of 23 October 1963, just 41 years of age. His holiness can be summed up in his having made himself 'the transparency of Christ' through his merciful goodness, meekness, acceptance, tenderness and solidarity with humanity, but also his sacrificial offering of self, a kind of martyrdom. As he taught others to do, he realised the embodiment of 'Christus hodie' in himself. It can be said that 'the kindness and humanity of our Saviour' became present once again in him. He was truly, always and with everyone "the professional of God's tenderness". Deeply rooted in the tradition of the Church, he spent the years of delicate cultural transition that prepared for the Second Vatican Council with an open mind and prophetic insight. He felt the responsibility he had for the integral formation of future Salesian priests and, even outside academic

hours, regularly dedicated himself to this with simplicity, loving intelligence, delicacy, continuous availability and a marked aptitude for dialogue. → “**venerabile**” “**santità salesiana**”

Quadro di riferimento...

proper name. Quadro di riferimento per la pastorale giovanile salesiana, Salesian Youth Ministry Frame of Reference. • A tool (set of basic inspirations and action guidelines) offered by the Youth Ministry Department to enlighten and guide the pastoral process for each Provincial and local EPC. It guides the pastoral activity of each Provincial and local Youth Ministry Delegate and their teams. And it contributes to the formation of everyone – Salesians, educators – who share responsibility for the Salesian mission. → “**pastorale giovanile**”

quarto settore

np. Fourth sector. • The ‘fourth sector’ is an emerging sector of the economy which consists of ‘for-benefit’ organisations that combine market-based approaches of the private sector with the social and environmental aims of public and non-profit sectors.

Over the past few decades, the boundaries between the public (government), private (business), and social (not-for-profit and non-governmental) sectors have been blurring, while a fourth sector of organisations has been emerging.

quinquennio

n. 1. quinquennium, 2. five year period. • A period lasting five years and typically applied to the period of five years following priestly ordination, but could equally apply to Brothers after Final Profession. Effectively, an extension of initial formation even though that period is formally complete. → “**formazione**”

R

radicalità evangelica

np. The radical approach of the Gospel. • The term is by no means a distinctly 'Salesian' one. Franciscans and many other groups of consecrated life have used the term.

Linguistic note: When translators were faced with translating the Italian phrase *radicalità evangelica* into English, they deliberately avoided using the word 'radicality'. While it appears in Merriam-Webster and Oxford dictionaries, it was felt that especially due to the entire phrase in which it appeared (*Testimoni della radicalità evangelica*) made up entirely of nominalised forms without a verb, that 'radicality' was simply too heavy – nominalisation (reinforced by the -ità/ity ending) of the kind we find in an Italian *enunciato* or theme statement can make it difficult to determine focus; there is excessive lexical and semantic density involved and a certain timelessness=vagueness. English theme statements tend to avoid those features where possible. Translators felt that "the radical approach of the Gospel" was really the only way to go. Even a Vatican translation of the term had avoided radicality, speaking instead of the Gospel's radical message. → "**lavoro e temperanza**"

ragione

n. Reason. • Part of the trinomial which forms the basis of the Preventive System (reason, religion, loving-kindness), the term refers to a sense of balance and measure in personal relationships. → "**amorevolezza**" "**religione**"

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ratio

[1a] *n.* Ratio. • Full term is *Ratio Fundamentalis Institutionis et Studiorum* which ‘sets out in an organic and instructive way the complexus of principles and norms concerning formation which are found in the Constitutions, General Regulations and other documents of the Church and of the Congregation’ (R. 87).

The *Ratio* has a long history! Introduced by the Jesuits in 1599 as a needed curricular guide for their rapidly expanding network of schools, the *Ratio Studiorum* laid out the organisation of Jesuit institutions to the smallest detail, while establishing a uniform course of study over at least 13 years. Vatican Council II mandated a *Ratio* for preparation of candidates to the priesthood, and subsequently for the Permanent Diaconate. In the renewal of consecrated life that flourished after the Council, all Congregations developed a *Ratio*. The first Salesian *Ratio* was published in 1985 and revised in 2000, with some subsequent minor additions since. GC28 asked that it be fully revised, and this process is underway.
→ “**formazione**” “**formazione permanente**”

regione

n. Region. • A group of provinces assigned to a General Councillor who is therefore known as a regional councillor. The constitution of the groups of provinces is made by the General Chapter. (C. 154 of the SDB Constitutions).

Current Salesian regions (2022) are:

Africa-Madagascar

America South Cone

East Asia-Oceania

South Asia

Central & North Europe

Interamerica

Mediterranean

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The regional structure, from the definition, is clearly very flexible since there is no further determination of its structure, and no specific criteria for its make up in either the Constitutions or the Regulations. Indeed the precise term 'region' appears only once in the Constitutions and Regulations, and then in the plural (C. 77). Certain possible though not obligatory features, however, can be inferred from the tasks of the Regional Councillor: interprovincial structures, regional offices of documentation. Curiously this is not the case for another structure known as the 'provincial conference', which is given more precise description in the regulations.

regionale (consigliere)

np. Regional (councillor). • Member of the General Council whose task it is to 'promote a more direct liaison between the provinces and the Rector Major and his council. (They) look after the interests of the provinces assigned to them. (They) foster in the general council a knowledge of the local situations in which our mission is carried out.'

The Regional is a relatively new institution in the Congregation and pertains more to the notion of animation or fraternal communion than of government; the Regional, even though often termed 'regional superior' in common parlance, is not a superior *per se*, canonically speaking. He does function in this role by specific appointment as a Visitor on behalf of the Rector Major, however.

Regionals (and therefore regions) were introduced by the 19th General Chapter. Tasks of the Regional are:

- (1) to promote a more direct link between provinces and RM and council
- (2) look after interests of provinces assigned to them
- (3) ensure knowledge of local situations in council discussions (C. 140).

Usage: The term 'regional' (minus councillor) functions as both a noun – the person (the Regional) and an adjective. Very often capitalised as Regional (Councillor). Alternative spelling (US) Councilor.

regolamento

→ **False Friends "R"**

regolatore

n. Moderator. • E.g. of General or Provincial Chapter. → "**capitolo**"

Linguistic note: Italian may also speak of a *moderatore*, but he is likely to be one who controls a particular session under the general direction of the *regolatore*. English is more likely to extend the phrase to 'moderator of a session' or similar, e.g. 'chairman', while still saying 'moderator' for the one who gives the Chapter its general direction.

religione

n. Religion. • The second term in Don Bosco's trinomial: Reason Religion and Loving-kindness.

The term indicates that Don Bosco's pedagogy is essentially transcendent, in so far as the ultimate educational objective at which it aims is the formation of the believer. For him the properly formed and mature man was the citizen with faith, who places at the centre of his life the ideal of the new man proclaimed by Jesus Christ and who bears courageous witness to his own religious convictions. (JP II (*Iuvenum Patris* 11)).

It is evidently not a question of a speculative and abstract religion, but of a living faith rooted in reality and stemming from presence and communion, from an attitude of listening and from docility to grace. As he liked to put it 'the columns of an educational edifice', are the Eucharist, Penance, devotion to Our Lady, love for

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the Church and its pastors. His educational process was a pathway of prayer, of liturgy, of sacramental life, of spiritual direction: for some it was the response to the call to a special consecration (how many Priests and Religious were formed in the Saint's houses!); for all it was a perspective and a path to holiness. Don Bosco was a zealous priest who always referred back to its revealed foundation everything that he received, lived and gave to others. This aspect of religious transcendence, the cornerstone of Don Bosco's pedagogical method, is not only applicable to every culture but can also be profitably adapted even to non-Christian religions.
→ "**amorevolezza**" "**ragione**"

rendiconto

n. 1. friendly talk, 2. manifestation. • 'Faithful to Don Bosco's recommendation, each confrere meets frequently with his superior for a friendly talk' (C. 70).

Be careful to distinguish this use of the Italian term *rendiconto* from its other meaning, namely, 'financial report'.

Usage: *rendiconto* may still be used among English-speaking Salesians, but its earlier gloss, 'manifestation' has largely died out.

→ "**colloquio**"

repertorio domestico

np. House list. • The 'Repertorio domestico' tells us that people other than young boarders stayed at Valdocco, e.g. two priests and a seminarian who paid their way. → "**anagrafe**"

responsabile (maggiore) (centrale)

np. (Central) Moderator (General). • The person in charge of the VDB or CDB, or CMB.

Usage: The term would be impossible to gloss adequately in English by retaining the *responsabile* in some transliterated English

form (e.g. Responsible). So the solution is to use the better understood 'Moderator General' (but in the case of the VDB they prefer 'President General') or, in the case where the Italian term is *Responsabile Centrale*, Central Moderator.

Linguistic note: We have become accustomed to 'Rector Major', but are definitely not accustomed to 'Responsible Major'! The problem is that while 'Rector' is at least a n in English, 'responsible' is an adjective. → "**VDB**" "**CDB**"

Rettor Maggiore

np. 1. Rector Major, 2. Superior General. • Superior of the Salesian Society, successor of Don Bosco, father and centre of unity of the Salesian Family (C. 126). → "**famiglia salesiana**"

Usage: The choice of this term goes back to Don Bosco himself, who wished to avoid terms like 'Father General' or 'Superior general', since these smacked too much of religious organisation that was unpopular in a rapidly secularising united Italy. Hence he chose an unfamiliar term.

Linguistic note: The plural form is probably 'Rectors Major' but by analogy with 'sergeant major' could also be 'Rector Majors'. However, since 'Rector' is the chief element in the term it most likely receives the plural indicator.

rettorato

n. Term of office as Rector (Major). • The office of Rector (Major). Should not be glossed as 'rectorate', but rather the longer phrase suggested: term of office as Rector (Major). While it is most often used of the Rector Major's term of office, it could also apply to the Rector of a community. → "**direttore**" "**Rettor Maggiore**" → **False Friends False Friends** "**R**"

Ricaldone, Pietro

proper name. Fr Peter Ricaldone. • Rector Major from 1932 to 1951. Peter Ricaldone, the fourth successor of Don Bosco, governed the Salesian Congregation for around twenty years. A man with notable gifts of intellect and government, he gave considerable impulse to the spiritual and professional formation of Salesians, to the development of institutes of higher culture (witness the Pontifical Salesian University – UPS), missionary expansion, to catechetical and apologetic animation, to publishing and Mass Media enterprises, and to many other sizeable initiatives.

Faithful to the spirit of Don Bosco, he was a man of exceptional religious and organisational temperament. Twice he travelled the world, bringing with that his depth of direction, capacity for heartfelt understanding, and the gradual promotion of local people as well as consideration for emigrants. He multiplied the numbers of professional institutes, assuring them everywhere of the necessary specialised technical personnel. His concern was for the whole Congregation to the point where he saw professed numbers double over a few short years, but always strictly faithful to its origins.

During the '30's at the time of the Spanish Revolution, he animated and comforted, often in secret, with a heart and spirit that took him beyond the divisions of that event. He was also the author of well-received publications. His publishing and socially-minded work in this respect shines out particularly in an Agricultural Library (*Biblioteca Agrariana Solariana*) of 140 volumes in which, from the time of his leadership in Spain, he had updated current concepts in this arena. He wrote for workers and contractors. And throughout his life he published other works, reinforcing the notion of Don Bosco the Educator not just in theory but in practice.

In the difficulties of World War II (1939-1945) he established, in 1941, that in every Salesian Province there might be a house for

young orphaned or refugee children, and that at least some very needy youngsters be received free of charge in each institution.
→ "**Rettor Maggiore**"

Ricceri, Luigi

personal name. Fr Luigi Ricceri. • Rector Major from 1965 to 1977, Luigi Ricceri was a Sicilian. From the moment of his election he clearly and succinctly declared what would become his basic program of government: 'Forward with Don Bosco alive today, in order to respond to the needs of our time and the expectations of the Church.' He pursued this intention consistently through to the end of his mandate, on the eve of which Fr Ricceri again reaffirmed: 'The objects of our mission is the young, thrust by our era into a position of central importance. They have become an explosive and uncontrollable force.'

His period as Rector Major, at a time of social and cultural upheaval, was accompanied by and tested right from the start by the strong youth reactions of the 60's.

Besides the young themselves, these times also involved the many institutions connected with them: schools and associations, educators and legislators, state and ecclesial bodies. This 'dynamic fidelity' to the spirit of the Founder is a recurring and emerging theme in the Superior's words and writings, but above all in the concrete initiatives offered in his frequent and well-focused journeys abroad, and in the meetings with those responsible for religious and other sectors. Amongst other things, Fr Ricceri transferred the General Administration of the Salesian Society to Rome – bringing to fruition an idea already contemplated by earlier Rector Majors. In doing so he split it off from the Mother House in Turin and inserted it more decisively at the spiritual, geographic and organisational heart of the Church. → "**Rettor Maggiore**"

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Rinaldi, Filippo (beato)

personal name. (Blessed) Philip Rinaldi. • 1856–1931. Followed Fr Albera as Rector Major. We refer to Fr Rinaldi by his anglicised Christian name. He was beatified in 1990.

Fr Philip Rinaldi's witness of life was an embodiment of the freedom he experienced in the gift of self, the unconditional trust in the love of God the Father of which he was a tangible sign. The human and spiritual events of his life were marked, ever since he was a boy at the Salesian school at Mirabello, by the meeting with Don Bosco. Don Bosco was a father who would accompany his vocational journey and stamp the quite original style of his entire life. Fr Rinaldi lived in the light of Don Bosco, interpreting the Salesian charism through the category of fatherliness as an expression of authenticity and vocational fruitfulness.

From his youth, he rejected every temptation to entrust himself to occasional spiritual fathers. Even as a young priest he was given responsibility, until in time he became the successor of Don Bosco himself. And at all times he was on guard against this temptation, confirming and consolidating the educative and pastoral experience that had come from the young people's Saint.

Indeed, intimately shaped by this charismatic experience of a regenerating and liberating fatherliness, Fr Rinaldi immediately became a point of reference for many individuals and institutions to a point where he had extended the fatherly heritage he had received from Don Bosco in a truly prodigious way. The fact that as a young priest he had been given great responsibility, such as the accompaniment and formation of adult vocations, is a sign of how he lived and interpreted authority in spiritual terms at every stage of his life, across such a range of duties and roles, from Rector to Provincial, from Prefect General to Rector Major.

We see a first side of this spiritual fatherliness in his intention and determination to safeguard and preserve the core of the Salesian charism as it emerged from the cradle of Valdocco and was embodied in new and diverse contexts and settings. It was not only a good to be preserved, but one that needed to flourish in all its expressions, and he gave strength and vigour especially to translating the charism into a lay setting, with special attention to Past Pupils and Cooperators, as well as inaugurating a new form of secular consecration with the planting of the seed which would flourish as the Secular Institute of the Volunteers of Don Bosco.

→ **“beatificazione” “Rettor Maggiore”**

risignificazione

n., giving fresh significance to • The Italian term *risignificazione* is somewhat rare, often associated with psychology (*risignificazione a posteriori*), so we really need to turn to its use in a Salesian context, specifically GC25 where it is translated as ‘presence with a fresh significance’. A Salesian presence is significant if it has an identity that distinguishes it, a visibility that makes it identifiable, a credibility that makes it effective. GC25 lists seven criteria in this regard:

- the adequate number of confreres and the necessary qualities in the Salesian community;
- the possibility of a fraternal religious life in Salesian style, perceptible and significant for the young and for lay collaborators;
- work/presence among the young, especially the very poor and those most in need, through an intense living of the preventive system;
- the ability to provide responses of educative and evangelizing quality to the challenges arising from the world of youth and from the social context;

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- the ability to combine with other forces (laity, youngsters, Salesian Family, other provinces and organizations), and give rise to ecclesial vocations with particular attention to the Salesian Family;
- the promotion of light and easily managed works that allow for a dynamic adaptation to a change of circumstances;
- the ability to collaborate and have an effective and prophetic impact on the evangelical transformation of the locality. (GC25 no. 84).

The term is not to be confused with *ridimensionare, ridimensionato* which is reshaping but by downsizing. → “**presenza**”

ritiratezza

n. 1. detachment from the world, 2. climate of recollection, 3. flight from the world, 4. withdrawal from the world. • Not a common term today in Italian, but common enough in Don Bosco's time. It becomes a key interpretative concept for Don Bosco's personal spirituality.

ritiro

n. 1. recollection, 2. retreat. • In Salesian usage the *ritiro* would normally apply to the monthly or quarterly recollection. → “**esercizi spirituali**”

Romero Meneses, Maria (beata)

proper name. (Blessed) Maria Romero. • Daughter of Mary Help of Christians. Declared Venerable: 18 December 2000. Beatified: 14 April 2002. Liturgical Celebration: 7 July.

Maria Romero was born on 13 January 1902 in Granada, Nicaragua to Félix Romero Arana and Ana Meneses Blandón, both of ancient Spanish ancestry. Her father ended up as a minister in the

liberal government through a rapid career rise in administration. Maria grew up happily with her other seven siblings in this middle class family. They were the survivors of a family of thirteen children who enjoyed their parents' tender affections, the stories and special love of their maternal grandmother who was ill. Maria's early education came from the seven maternal aunts in the private school they ran. At the same time she began studying design and painting and violin and piano with the excellent teachers who successfully nurtured her remarkable musical tendencies.

After a three day preparatory retreat, she made her First Communion at eight years of age, and when she was twelve she enrolled in the school run by the Daughters of Mary Help of Christians who had been in Nicaragua for a year in a makeshift place. But she experienced many absences due to rheumatic fever, which kept her in bed and got seriously worse until her life was endangered. She displayed the already mature will and moral temperament of an adolescent who saw the pain she was experiencing as "God's gifts". A schoolmate who visited her often, found her one day in a state of "inner enlightenment" and heard her say: "I know that the Blessed Virgin will cure me." And indeed some days later she was able to get up and return to school despite having been laid low for six months by her illness.

Wise administration saw the college rapidly develop, and Maria followed regular lessons in music and foreign languages, as well as receiving an overall formation based on Don Bosco's preventive system that would have a lasting effect on her throughout her life. The work of her confessor and spiritual director, Fr Emilio Bottari, an enlightened Salesian missionary and firm guide for souls, was of great significance in Maria's development.

On 8 December 1915, Maria enrolled in the Children of Mary and had "one of those moments of joy that have no name" when she

entrusted herself with complete confidence to the Mother of God. Caught up intimately in God's love, shortly afterwards she decided to give herself completely to the Lord, and her confessor received her vow of chastity which she professed before the Blessed Sacrament. He could say that a religious vocation, as he would later record, "became ever more strongly rooted in her soul." During that time, Maria, still the teenager, had a singular "first mystical experience" that she described to her older sister one day while giving her a hug: "I have seen Our Lady but don't tell anyone."

Finally, at eighteen years of age, she was able to achieve her dream of entering the Institute of the Daughters of Mary Help of Christians. Her priest-director greeted Maria with a trenchant recommendation: "Difficult times will come and it may happen that you will feel like you are being chewed up; but always be faithful and firm in your vocation." These were words of gold that Maria would often recall during the many "difficult moments" her life would have.

With such a programme, lived in growing intimacy with Jesus "her King" and Mary "her Queen", Maria Romero prepared herself for religious consecration after two years of novitiate in Santa Tecla, El Salvador: 6 May 1923. From that day on she would daily renew her total gift of self to the Lord in words that concluded as follows: "I renew my vows in your love, with your love and for your love." In 1929 Sister Maria professed her vows "*in perpetuo*".

In 1931 she went to San José in Costa Rica, that would become her second homeland. She worked alongside the Mistress of Novices for two years, then took up teaching once more: music, design and typing, that she alternated with catechism for the girls living on the outskirts of the city. She wasn't so great at "keeping discipline" understood as silence and irreproachable order (she was the first to recognise this and joke about her limitations in this regard), but

she was able to capture her audience when she spoke from the abundance of her heart about Jesus' love, the value of religious instruction, and the motherly help of Our Blessed Lady. "One felt the action of the Holy Spirit in her presence," some of her pupils recalled. They had spontaneously bettered themselves and become her helpers and co-workers. This is how the activities of the young *misioneritas* began in 1934: students formed by her and won over to the cause went out with great dedication into the urban peripheries and the scattered villages. They visited and helped poor families, announcing Christian truths to people who had been sidelined by city life or who had been hardened by loneliness and subhuman conditions.

Sister Maria's charity knew no bounds of space and time: and it constantly expanded into new forms. After setting up the work of the oratories in the suburbs (1945), from 1953 she began regularly distributing food parcels to the poor each week, mobilising the charity of well-to-do families whom she put in contact through the school: first in the college itself then from 1959 in a small house built not far away on an old coffee plantation. It was a case of avoiding the many "difficulties from the surrounds" that needy people suffered if they came into the college or school setting.

In order to educate and train the poor girls whom the selfishness of adults had neglected or abandoned or exploited unscrupulously, there was a need for proper settings in which to host them, offering them courses of instruction and professional qualification. These began in 1961 in the small house, soon enriched by a large chapel: it was beautiful, large and immediately filled with various categories of people attracted by her apostolic heart. For all of them, in 1965, she began regular retreat sessions: first for those who had espoused her cause on behalf of the needy and who collaborated freely in the various activities; then for other people of every age and category,

starting with the “ladies of help”, as Sr Maria called the mothers of families and other women reached by her charity, from whom she asked for a minimum of symbolic services of collaboration in the activities of the house.

Then, to safeguard the health of many who lacked any medical assistance or any other provision, Sr Maria planned nothing less than a polyclinic with various specialist services: these things seemed impossible, but Sr Maria “knew” that Our Lady would look after everything. The initial realisation of this project can be located around 1966-67 involving freely given collaboration by specialist medical personnel and offers of the necessary equipment.

An important parenthesis in Sr Maria's life was her trip to Italy from July to October 1969: “An unforgettable event”, she wrote, that offered her a refined experience of Don Bosco's charism; and then the “greatest joy” of a personal meeting with the Holy Father, Pope Paul VI. She asked his blessing for the many desperate cases she bore in her heart and for the many names she carried in her hands in a long list. Among the Sisters she met in various houses of the Institute where the Superior General invited her to recount her experience, she left traces of an authentic missionary spirit, love for the Church, “crazy love” for Our Lady whom she visited with intimate emotion in the “Holy House” of Loreto.

When the clinic's activities were in full swing, Sr Maria turned her thoughts to “curing” other kinds of youthful ills, accepting and personally going out to look street girls for whom hunger was the worst of counsellors. The “School of social guidance” began with a miracle wrought by Mary Help of Christians, whom Sr Maria invoked with filial confidence, on behalf of a little girl suffering from acute leukaemia. The child was the daughter of a rich industrialist and it was he who was the first to offer the machines and equipment for the school in which, over a period of twenty years, thousands of

girls would be saved, prepared and then employed in the factory. Their presence would transform the factory environment, becoming a school for other young workers.

Meanwhile, Sr Maria was deeply and constantly concerned at visiting many, too many very poor families without a home and who were in practice living under underpasses or in precarious hovels on the edges of streets out in the peripheries: poor people whose sense of dignity prevented them from asking for help. By now in her early seventies, presenting her plan to her superior Sr Maria said: "I would not want to die with an omission on my conscience. I would regret it in those final moments." On the other hand, she did not want to undertake anything outside of obedience. This time it was Don Bosco's feast day that opened the way to a solution to the problem. A past pupil offered Sr Maria some land of her own on a hillside just outside the city and, once she had the agreement of her superior and the archbishop, work began. In 1973 it was possible to open the first seven small homes for the homeless that make up the *Ciudadela de María Auxiliadora* – no. 1, because others followed. The residents agree to respecting a precise set of rules, a set of real commandments for moral life and peaceful coexistence sustained by daily prayer. A farm marketplace and hall-cum-theatre-cum chapel would soon complement the Ciudadela.

Sr Maria did not stop there. She found valuable support from volunteers who helped catechise patients at the clinic; then came the idea of an Association that would be called ASAYNE (*Asociación Ayuda a Necesitados*). The ASAYNE women guarantee and promote among families and professionals the technically qualified and secure collaboration needed for such an enterprise. They are sure that ASAYNE, as Sr Maria foresaw it would be, will be able to reach out to other places "throughout the Republic ... wherever there is someone in need."

It is clear that Sr Maria was always very short of finances regarding the demands of the projects she was constantly dreaming up in her zeal. But in any difficulty she always turned to Our Lady with great confidence. One day she turned to her in a kind of daughterly protest: "Why your preference for Lourdes? Are we not also your children and so far away that we cannot benefit from those healing waters? Are not all the waters of the world, including from this tap, just as healing? Please, cure the sick with this water too." Very soon she had her answer from Our Lady when she almost obliged a sick catechist to drink a glass of water drawn from a tap in the courtyard. The young person was suffering fever from a serious attack of influenza and Sr Maria did not know how to replace him the following day, which was going to be an extremely busy one: "Drink it with faith; go back home and rest, and tomorrow you will be able to go to the village to work in the oratory I have entrusted to you." The young man's fever disappeared without explanation and he was able to go to the oratory. Later he would become a priest.

Sr Maria continued to draw and give that water away, always using the same recipe: "Drink it with faith in small drops along with a Hail Mary." Miracles happened and the people rushed to get hold of Our Lady's water. The superior was alarmed and advised Sr Maria, "out of prudence", to suspend her distribution. Sr Maria obeyed; but the people in need came to draw water of their own accord and news of graces received spread abroad, as well as the 'recipe'; relieved, Sr Maria was able to return to her missionary activities with fear of being accused of superstition or magic.

In the multifaceted apostolic profile of Sr Maria Romero, beyond the various forms of practical apostolate there was another expression of her missionary heart that was also of great relevance: an activity that built not with stones and cement but with the gifts of hope, fraternal comfort, understanding and generous motherliness:

gifts of gospel love that Sr Maria dispensed with tireless dedication to poor, disoriented, humiliated people looking for solutions to indescribable problems in their family or in loneliness, in poverty or sickness, in a life of vice or overwhelmed by the cruelty of others. To console was Sr Maria's daily task. For hours and hours she received, listened to, uplifted, advised, guided. More than many words it was her heart that communicated. A heart that shone with the Lord's kindness: she acted as interpreter and invited people to have recourse to Our Blessed Lady: hearts were warmed and new hope was born. These "audiences" (*consultas*), which eventually meant that some order had to be established and a number issued, sometimes went for a long time but Sr Maria never complained. She thanked God and rejoiced when she saw peace and faith flourish once more in a "lost" life. For her this was the most coveted reward.

Her life ended suddenly on 7 July 1977, when out of obedience she decided to leave for some time of rest after a year of ever-increasing labours. It was her departure for eternal repose to contemplate the luminous face of her King and the kindly gaze of her Queen. → "**beatificazione**" "**santità salesiana**"

RSS

abbrev. Ricerche Storiche Salesiane. • A journal that comes out every two months (bimonthly) on religious and civil history, published by the *Istituto Storico Salesiano*. → "**ISS**"

Rua, Michele (beato)

proper name. (Blessed) Michael Rua. • 1837–1910, first successor of St John Bosco. Beatified 1972.

Michael Rua was born in Turin on 9th June 1837, the last of nine children. His father, who worked in a munitions factory, died when he was only eight. Michael would have gone to work in the arms

factory in Turin, but in 1852 he met with Don Bosco, who suggested Michael join his school at the Oratory and he did.

Michael Rua joined the other first Salesians at seventeen, and, inspired by Don Bosco's example, he spent his days at the youth club, morning and evening classes, supervising theatre or music rehearsals, gymnastics, lively outdoor games, solitary study, along with frequent reception of the sacraments.

Rua was Don Bosco's closest collaborator in the development of the new Salesian congregation over the next thirty-six years. He made his first profession in 1855, was the first spiritual director of the Society at the age of 22 years (1859), was ordained priest in 1860. At 26 he became the rector of the college at Mirabello in Emilia-Romagna, the first Salesian foundation outside Turin.

When Don Bosco died, Pope Leo XIII, honouring his request, designated Michael as his successor. Nicknamed 'The Living Rule' because of his austere fidelity, Fr Michael Rua was also known for his fatherliness and goodness. As the numbers of members and communities increased, he sent Salesians all over the world, showing special care for the missionary expeditions. When Michael Rua died on 6th April 1910 at the age of 73, the Society had grown from 773 to 4000 Salesians, from 57 to 345 communities, from 6 to 34 Provinces in 33 countries. → "**beatificazione**" "**santità salesiana**"

ruota

n. Turntable.● Two disks at the ends of an axle with the space between them divided by radial panels. The definition only describes the physical appearance. The *ruota* would have been found in Salesian houses where the Sisters did the cooking and other domestic services. It goes back to a canonical requirement of separation, and the *ruota* ensured that items (food, clothing, whatever) could be placed on one side, then swung around to be

taken from the other side, without the persons involved seeing each other.

There is a rather darker history to what was also known as the *ruota degli esposti*, a 'baby hatch' where a new mother would leave an unwanted infant for the nuns to care for. The *ruota* can also be found at the entrance to some convents of enclosed nuns for prayer intentions to be left.

A Piedmontese term for the *ruota* that might be found in Salesian historical texts is *tarabacola*.

S

Sacro Cuore

proper name. Sacred Heart. • 1. A devotion. 2. A building.

In terms of the devotion, Don Bosco mentions the devotion to the Sacred Heart in his *Giovane Provveduto*, but it is not a strongly prominent element in his spirituality. Fr Rua, following the Church's leanings at the time (1900) issued an instruction on the devotion for Salesians and consecrated the Congregation to the Sacred Heart.

In terms of a building, the church built by Don Bosco in Rome, and now the location of the Rector Major and his Council and the General Administration of the Salesians of Don Bosco. → "**basilica**"

Saiz Aparicio, Enrique (beato)

proper name. (Blessed) Enrique Saiz Aparicio and 62 companion martyrs (aka the Spanish martyrs). • Priests, Brothers, Aspirants, Lay people. Decree of martyrdom: 26 June 2006. Beatified: 28 October 2007. Liturgical celebration: 22 September. This group is made up of 22 priests, 18 brothers, 16 clerics, 3 aspirants, 3 cooperators and 1 lay collaborator. They are in two groups: Seville and Madrid.

Madrid

Enrique Saiz Aparicio, priest

Félix González Tejedor, priest

Juan Codera Marqués, brother

Virgilio Edreira Mosquera, cleric

Pablo Garcia Sánchez, brother

Carmelo Juan Pérez Rodríguez, subdeacon

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Teódulo González Fernández, cleric
Tomás Gil de la Cal, aspirant
Federico Cobo Sanz, aspirant
Higinio de Mata Díez, aspirant
Justo Juanes Santos, cleric
Victoriano Fernández Reinoso, cleric
Emilio Arce Díez, brother
Ramón Eirín Mayo, brother
Mateo Garolera Masferrer, brother
Anastasio Garzón González, brother
Francisco José Martín López de Arroyave, brother
Juan de Mata Díez, lay co-worker
Pio Conde Conde, priest
Sabino Hernández Laso, priest
Salvador Fernández Pérez, priest
Nicolás de la Torre Merino, brother
Germán Martín Martín, priest
José Villanova Tormo, priest
Esteban Cobo Sanz, cleric
Francisco Edreira Mosquera, cleric
Manuel Martín Pérez, cleric
Valentín Gil Arribas, brother
Pedro Artolozaga Mellique, cleric
Manuel Borrajo Míguez, cleric
Dionisio Ullívarri Barajuán, brother
Miguel Lasaga Carazo, priest
Luís Martínez Alvarellos, cleric
Juan Larragueta Garay, cleric
Florencio Rodríguez Güemes, cleric
Pascual de Castro Herrera, cleric
Esteban Vázquez Alonso, brother

Heliodoro Ramos García, brother
José Maria Celaya Badiola, brother
Andrés Jiménez Galera, priest
Andrés Gómez Sáez, priest
Antonio Cid Rodríguez, brother

Seville

Antonio Torrero Luque, priest
Antonio Enrique Canut Isús, priest
Miguel Molina de la Torre, priest
Pablo Caballero López, priest
Onorio Hernández Martín, cleric
Juan Luis Hernández Medina, cleric
Antonio Mohedano Larriva, priest
Antonio Fernández Camacho, priest
José Limón Limón, priest
José Blanco Salgado, brother
Francisco Míguez Fernández, priest
Manuel Fernández Ferro, priest
Félix Paco Escartín, priest
Tomás Alonso Sanjuán, brother
Manuel Gómez Contioso, priest
Antonio Pancorbo López, priest
Esteban García García, brother
Rafael Rodríguez Mesa, brother
Antonio Rodríguez Blanco, diocesan priest ASC
Bartolomé Blanco Márquez, layman ASC
Teresa Cejudo Redondo, laywoman ASC

Civil war broke out in Spain on 17 July 1936 (1936-1939) between Fascist nationalists and Communist republicans. From the very first

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days of the war there was real religious persecution of the Church: churches were burned down, monasteries and convents attacked, bodies and relics were desecrated, public religious ceremonies banned. Thousands of bishops, priests, religious and lay people died for their faith.

In 1964, after consulting the Spanish episcopate, Pope Paul VI decided to suspend the beatification processes for all the martyrs during the Spanish civil war, essentially to avoid them being exploited politically. Pope John Paul II instead, considering that the time was ripe, decided in 1983 that the processes begun in the dioceses be brought to conclusion quickly. For the celebration of the Jubilee Year 2000, John Paul II requested that a list of Christian martyrs in the 20th century be prepared. Spain too collaborated with this redrawing of the lists that the different dioceses handed over for the ecumenical celebration that took place at the Colosseum in March 2000. By that stage Monsignor Vicente Cárcel Ortí, a priest and reputed historian, had begun to talk of a figure exceeding 10,000 Spanish martyrs killed in that period. The data was divided as follows: twelve bishops, one apostolic administrator, around seven thousand priests, men and women religious and some three thousand lay people, most of whom belonged to Catholic Action. Executions were carried out in cities and villages far from the war front, often without trial or with kangaroo courts.

As part of this huge tragedy that devastated the nation and the Spanish Church, was the small but painful tragedy of Don Bosco's sons and daughters. 95 members of the Salesian Family have been recognised as martyrs and have been beatified in a Nation and Church of martyrs. → "" **santità salesiana** "" **Calasanz Marqués, José (beato)**""

SAL

abbrev. Sisters Announcers of the Lord. • Religious Congregation of Diocesan Right.

Founder: Bishop Ignazio Canazei inspired by Bishop Luigi Versiglia. Foundation date: Shiu Chow (China), 30 May 1931. Salesian Family membership: 28 July 2005 (decree 31 January 2006) in AGC 393 (2006) 97. → “**famiglia salesiana**”

sala della comunità

np. Parish hall. • The concept of the parish hall (there could be a better translation) as found in the Italian term here, does not exist in English. It really means a place where many things could happen ‘film, video, theatre, music, tied to the role of the parish as a community of faith.’ Umberto Eco credits Don Bosco as having founded, in the Oratory, a concept akin to what the *sala della comunità* is intended to be.

Salem Chelhot, Mathilde (serva di Dio)

proper name. (Servant of God) Mathilde Salem Chelhot. • Lay woman. Diocesan Inquiry opened 13 November 1995.

Mathilde Chelhot was born in Aleppo on 15 November 1904. The wealthy status of her family did not prevent her from having a strong inner life. Her schooling was with the Armenian Sisters of the Immaculate Conception, to whom she was always grateful for the education she had received. On 15 August 1922 she married Georges Elias Salem, an enterprising industrialist; they were a happy couple, experiencing a sincere love and respect for one another. The joy of this union however was soon clouded by the impossibility of having children and her husband's fragile health. Mathilde was able to bring comfort to him, staying by his side even when she had to suffer his mood swings and the effort of professional life, especially when his resourcefulness and commercial flair were not

matched by an adequate physical condition. So Mathilde became a successful manager, not just a self-made one but always at her husband's side, becoming his adviser and the executor of his projects, displaying technical rigour and a keen eye for the outcome of risky or otherwise unclear commercial ventures. There was no lack of trials that divided her from her beloved Chelhot family, but resentment or rancour never prevailed. Mathilde's heart remained free and suffering, attentive to the needs of her Salem relatives, her grandchildren whom she supported and helped in their respective choices, with affection and foresight.

She was widowed on 26 October 1944. It would have been possible for her to start another life: her beauty, wealth, elegance, elite friendships could have tempted her to do that. Instead she discovered her true calling: to dedicate herself totally to her neighbour with a more expansive love, making the poor youth of her city her new family. In collaboration with the Catholic Greek-rite archbishop of Aleppo, Archbishop Isidoro Fattal, she began bringing her husband Georges' grand plan into reality, one he had left her as his testimony, using the considerable capital he had accumulated through his successful and profitable business activity. Hers was a modern form of charity, not one of alms-giving but something constructive, educative. She had noted the circumstances of the Syrian population and had understood that the future of its youth needed to be marked by its professional competence: only worthy and secure work would shape the future of her country differently.

The "Georges Salem Foundation", which she entrusted to the sons of Don Bosco, called there in 1947, would become her home and family from now on. She laid her husband's remains in the church she had built and dedicated to St Matilda, and was also eventually buried there. She was enriched by various spiritual

experiences. The discovery of the Work of Infinite Love shaped the inner desire that pervaded her life: the sanctification of priests and consecrated individuals. Her spiritual growth was visible and increasingly transparent, because Mathilde was not born a saint but became one, even given a problematic daily life but one she bore with a smile on her lips and an indestructible trust in God. A Franciscan tertiary, she stripped herself of all her possessions, and after having donated fabulous sums died in a house that was no longer hers, free and detached from all earthly goods. The great ancestry of the Syrian women of the first centuries of the Church's life was what pulsed within her, women who were free and liberated from all wealth in favour of the most needy.

While living an intense life of prayer, Mathilde was able to combine the multifaceted aspects of her personality (wealthy ownership, careful management, mother to the little orphans she washed and combed, attentive traveller, elegant woman and very pleasant and generous host). As for her charity, there was no charitable institution that she did not support: catechetical societies, St Vincent de Paul Conferences, summer camps for poor and abandoned children, Vice-president of the Red Cross, Islamic Charity, work on behalf of delinquent youngsters ...

On the Monday after Pentecost 1959 she discovered that she had cancer. Her only reply to the medical diagnosis: "Thank you, my God." It was a 20 month Way of the Cross for her. The last part of her life was a stripping away of everything, a total *kenosis*; she suffered much from the cancer that was devouring her yet maintained a serene attitude of surrender, a lucid gift for Christian unity and the sanctification of priests. She wanted to be buried beside her beloved husband, in the "Foundation" she had given all her energy to in tireless service. As testament she distributed all her goods to various works of charity as if to say: "I am dying in a house that no longer

belongs to me." She died in Aleppo with a reputation for holiness on 27 February 1961 at 56 years of age, the same age as her beloved Georges. When Mathilde died, Archbishop Fattal, her great friend, bade her the ultimate farewell in just two words: "Saint Mathilde!"

Mathilde had the evangelical ability of "seeing with the heart", practising the humility of the little ones, working for Christian unity, the sanctification of priests, the evangelical promotion of many charitable works on behalf of those in need from any Christian confession or any religious creed. She was a disciple of Christ following the example of the women in the Gospel who followed Christ by placing their possession at the service of the Kingdom of God; a lay woman who lived in the spirit of the early Christian communities that had spread around Syria in the first centuries, placing all their possessions in common, selling what they possessed and giving it to the poor.

She was a true woman of the Church: promoter of reconciliation and peace in her family; working for communion between Catholics and the many rites in Aleppo; a builder of unity between Catholics and Orthodox. She was sensitive to the life and holiness of the Church, fostering and materially and spiritually supporting priestly, religious and missionary vocations, and offering her own life for the sanctification of priests. Hers was a spirit of spiritual motherhood and she was a spiritual victim. She was a woman of great apostolic charity, open to all good works without distinguishing between rite, confession or religion; a woman who located the fruitfulness of her evangelical life in the mystery of the cross, the spirit of sacrifice, the oblation of self both in her family and married life, in her acceptance that she could not be a mother in the flesh, and in bearing the trials and crosses that good works imply, and in the hour of her sickness and death. Her life was accompanied by the gaze of Mary Most

Holy whom she loved, venerated and made sure that she was in turn loved and venerated. → “**servo di Dio**” “**santità salesiana**”

Salesian Missions Australia

proper name. Salesian Missions Australia. • The Salesian Missions Australia office supports the vocational teaching of underprivileged young people in developing countries, in order that they find employment and become self-sufficient members of their nation. The Australian Salesian Missions Office was established in the 1960’s to support a variety of Salesian education projects in developing countries. → “**ASMOAF**” “**solidarietà**”

Salesian Theological Institute Ratisbonne

proper name. 1. Salesian Theological Institute Ratisbonne, 2. Salesian Monastery, 3. Studium Theologicum Salesianum Sts Peter and Paul. • Salesian Seminary and Study centre in Jerusalem which used to be located at Cremisan near Bethlehem.

The building, 130 years old, is the property of the Holy See and was administered initially by the Congregation founded by a Jewish convert to Christianity (he converted in France), Fr Marie-Alphonse Ratisbonne. The female branch of the Congregation is known as the Sisters of Zion.

Often we see ‘Salesian Monastery’ in the official title in documents intended for within Israel – this is to fulfil Israeli law regarding its status. The Houses at Cremisan and at Beit Jamal are also known as monasteries. The administration at Ratisbonne seems to prefer the second designation: Studium Theologicum Salesianum Sts Peter and Paul, at least as an official letterhead in Salesian circles. → “**studentato**”

salesian.online

proper name. Website • salesian.online (Salesian Online Resources) is a project resulting from the collaboration of the Don Bosco Study Centre (Pontifical Salesian University, Rome) and the Study Centre of the Daughters of Mary Help of Christians (Pontifical Faculty of Educational Sciences “Auxilium”, Rome). The main objective is to make available to everyone a vast selection of original documents in a reliable and citable form: sources, studies, research and digital resources on Salesian history, pedagogy and spirituality. The full-text materials, which can be freely downloaded, are organised by categories, themes, authors, entities, educational structures, Salesian Family groups, and temporal and geographical coordinates. See also → “**SDL**”. Another similar site is www.sangiovannibosco.net

salesianità

n. 1. Salesianity, 2. Salesian spirit, 3. Salesian spirituality. • It is interesting to note that other member groups of the broader Salesian family (e.g. the Visitation Order, the Oblates of St Francis de Sales, the Missionaries of St Francis de Sales...) do NOT use the term ‘Salesianity’ for the most part or ever, but instead refer to Salesian spirituality. It would appear that only Don Bosco's Salesian family consistently uses the term. It may indeed be more appropriate, at least in some circumstances, to refer to the Salesianity of Don Bosco.

One might assume, given the renewed emphasis on St Francis de Sales that is the result of celebrations for the 400th anniversary of his death, that somewhere amid the Salesianity courses mentioned above, the study of St Francis de Sales be included.

Usage: It is common to see the term Salesianity surrounded by quote marks (double or single): “Salesianity”. Why would this be? It may well be a subconscious acknowledgement that Salesianity (minus the quote marks) is clearly a fundamental reference to St

Francis de Sales, while “Salesianity” is a reference to Don Bosco and his charism. → “**di Sales, Francesco (santo)**”

Salesiano

n., adj. Salesian. • See **Salesiani di Don Bosco, SDB, Società salesiana** below. But also note that the adjective ‘Salesian’ pertains primarily to St Francis de Sales! → “**di Sales, Francesco (santo)**”

salesiano esterno

np. Extern Salesian. • ‘Any person, even one living in the world, in one’s house, in the bosom of one’s family, can belong to this society... He takes no vows, but shall try to practise those portions of the present rule that are compatible with his age and condition.’ (from the appendix, later suppressed, in Don Bosco’s Constitutions 1860–73).

Don Bosco’s original thinking and indeed his original intention was to have ‘extern Salesians’ who did not live in community, did not take binding vows. Rome did not accept this idea as part of the Constitutions. Fr Dominic Pestarino of Mornese is a clear example of such a person. Eventually these became the Salesian Cooperators.

Usage: The use of the term ‘extern’ here is somewhat special. As a n today it would refer to a professional placement (such as occurs with doctors in training), so the Salesian use (although now only of historical interest) is particular if considered as a n. Perhaps it is best seen as an adjective, as in ‘external Salesian’.

Salesiani di Don Bosco

proper name. 1. Salesians of Don Bosco, 2. Society of St Francis de Sales (complete official title), 3. Salesian Congregation, 4. Pious Salesian Society (of historical value but out of use), 5. Pious Society (also out of use), 6. Salesians of Don Bosco (the most common title in ordinary use today), 7. Salesians (normally understood as

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SDBs, within the context of the Salesian Family of Don Bosco, but when 'Salesian' is understood as an adjective, it could apply more generally to the inspiration of St Francis de Sales as expressed by many religious and lay societies). • Cf. SDB Constitution 1:

'With a feeling of humble gratitude we believe that the Society of St Francis de Sales came into being not as a merely human venture but by the initiative of God. Through the motherly intervention of Mary, the Holy Spirit raised up St John Bosco to contribute to the salvation of youth... to ensure the continuation of this mission, the Spirit inspired him to initiate various apostolic projects, first among them our Society.'

C. 2: 'We, the Salesians of Don Bosco (SDB), form a community of the baptised. Submissive to the bidding of the Spirit we are resolved to carry out the Founder's apostolic plan in a specific form of religious life to be in the Church signs and bearers of the love of God for young people, especially those who are poor.'

At Pope Pius IX's suggestion, Don Bosco, who up until then (1859), referred to the congregation of St Francis de Sales as involving both 'interns' and 'externs', adopted the term 'Pious Society of St Francis de Sales' to describe the 'interns'. The Salesian Society in that understanding came into being on December 9/18, 1859.

We know that Don Bosco's original concept (in a Rule he had sketched out and presented to Pius IX in March 1858), was for a society or congregation which allowed its members to be 'a religious for the Church and a free citizen in civil society.' Even as late as 1880 he was still claiming that the Salesians were not a religious congregation but a charitable religious organisation to help abandoned young people and that the Latin word 'vow' might be understood as 'promise' in Italian! (Cf. Lenti, Vol 3, *Don Bosco History and Spirit*, p. 289). → "**Don Bosco: History and Spirit**"

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The founding document of the Salesian Society was drawn up on 18 December 1859. It is interesting to note that its wording speaks of ‘a society or congregation...’

Whatever Don Bosco’s real intentions, thwarted in some ways by his being gradually forced into the ecclesiastical structure, this new ‘society or congregation’, which we should really recognise as ‘The Salesian Society’ was distinct from the ‘Congregation of St Francis de Sales’. → “**Salesiano**” “**congregazione**”

SALVO

abbrev. (acronym). Salesian Lay Volunteers. • Lay volunteer movement started by the FIS province in 2009 on the occasion of the 150th of the Congregation, launched with the assistance of Br. Carlo Bacalla (currently a missionary in Laos, THA).

SALVO relaunched in 2016 with a long-term plan of immersion programs in FIS province, sending the volunteers to EAO region provinces (so far Cambodia, Myanmar) and in the future also aiming to spread to other parts of the Congregation. → “**Cagliero Project**” “**volontariato**”

Sandor Community

proper name. Full title: Blessed Istvan Sandor Community. • The Salesian Brothers’ Formation House – Blessed Istvan Sandor Community in Parañaque, Philippines, was established in 2013 to provide the Brothers of the East Asia-Oceania (EAO) region a venue for their specific formation.

The EAO Salesian Brother Formation Community is the regional formation center for Salesian Brothers in the East Asia and Oceania Region. It is the only English-speaking centre for the formation of Salesian Brothers. It is also open to Salesian Brothers coming from the regions of Africa-Madagascar, South Asia and Europe and to Salesian Brothers willing to undergo the experience in English.

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The community offers Salesian Brothers a two-year theological, pastoral and Salesian formation in order to help them be educators and evangelisers of the young in the spirit of St John Bosco.
→ “**coadiutore**”

Sándor, István (beato)

proper name. (Blessed) Stephen Sandor. • Salesian Brother. Decree of Martyrdom: 27 March 2013. Beatified: 19 October 2013. Liturgical celebration: 8 June.

A large number of martyrs shed their blood for their faith during the period of the totalitarian regime in Hungary, which was violently established under the direction of the Communists immediately after the Second World War. Among the group is Stephen Sándor, who was also a victim of the Hungarian communist regime's severe anti-religious repression which was particularly harsh and bloody from 1946 to 1963.

Stephen was born in Szolnok, Hungary, on 26 October 1914, the first of three children of István Sándor and Maria Fekete. His father was a clerk with the State railways, and his mother a housewife. Both passed on a deep sense of religion to their children. Stephen studied in the city, gaining his diploma as a metallurgy technician. From childhood he was much respected by his friends; he was cheerful, generous and kind. He helped his younger siblings to study and pray, first through his own example. He made his Confirmation fervently and promised to imitate his patron Saint and St Peter. Every day he served Mass at the parish church run by the Franciscans, and received the Eucharist.

Stephen got to know about Don Bosco by reading the Salesian Bulletin. He immediately felt attracted by the Salesian charism. He spoke about this with his spiritual director, expressing the wish to enter the Salesian Congregation. He also spoke about it to his parents. Initially they did not give their consent, but Stephen

succeeded in convincing them and in 1936 he was accepted at the Clarisseum, the Salesian house in Budapest, where he remained as an aspirant for two years. He attended a printer technician course at the Don Bosco Printers. He then began his novitiate but had to interrupt it to do military service.

In 1939 he was finally discharged, and after a year of novitiate made his first profession on 8 September 1940 as a Salesian brother. He was sent to the Clarisseum where he was actively involved in teaching the boys in their professional courses. He was also assistant at the oratory, something he did enthusiastically and competently. He promoted the Young Catholic Workers and his group was recognised as the best in the movement. Following Don Bosco's example he showed himself to be a model educator. In 1942 he was called to the Front along the River Don in Russia and earned the Silver Medal for Bravery. For him the trenches were a festive oratory that he led in Salesian terms, cheering up his fellow conscripts. At the end of the Second World War he was involved in the material and moral rebuilding of society, dedicating himself especially to poor young people whom he brought together, teaching them a trade. On 24 July 1946 he made his perpetual profession as a Salesian brother and in 1948 completed his training as a master printer. With these studies behind him, his pupils were snapped up by the best printing houses in the capital and the nation.

When Hungary, under Mátyás Rákosi, seized all Church assets in 1949 and the persecution of religious houses and Catholic schools began, religious suddenly found themselves without anything: without a house, work, community. Many of them, forced to be active in secret, adapted themselves to doing anything: chimney sweeps, farmers, labourers, porters, servants ... The anti-religious and especially anti-Catholic tendency of the regime was immediately evident, and it began and decidedly pursued

activity aimed at the complete submission of the Hungarian Catholic Church to the State. The aim was its gradual but total demolition, gradual removal and total destruction. It was not long before all Church assets were confiscated, youth organisations dissolved, Catholic schools nationalised, and finally the suppression, in 1950, of almost all religious orders and congregations. Meanwhile while a deadly persecution was carried out against all members of the Church's hierarchy and Christian people who opposed the new regime.

Stephen too had to “disappear”. Leaving his printing works, but presented with the possibility of fleeing abroad, he decided to stay at home to save Hungarian youth. Caught trying to save printing machines, he had to flee quickly and remained in hiding for several months. Following this, under another name he managed to be taken on in a detergent factory in Budapest, but he fearlessly and clandestinely continued his apostolate, knowing that it was a strictly forbidden activity. He met regularly with former pupils and some of their friends, dealing with their spiritual and educational problems. They prepared to resist the regime's anticlerical propaganda and helped others to remain firm in their faith. He was captured in July 1952 and was never seen again by his confreres.

According to the systems that had been tried and tested for some time, he was subjected to inhuman interrogation, ferocious torture and typical brainwashing until he fully identified with the absurd and false charges brought against him which included: involvement in plots against the democratic order, high treason, activities against the state and other crimes; all of which carried the death penalty. An official document certified the trial and the death sentence which was carried out by hanging on 8 June 1953. Stephen remained a witness for Christ to the last. He was often beaten. His fellow

prisoners testified that even after the death sentence was announced he radiated peace and helped others to keep the faith.

The reconstruction of Stephen Sándor's biographical profile reveals a real and profound journey of faith which began in childhood and continued in his youth, strengthened by his Salesian religious profession and consolidated in his exemplary life as a Salesian brother. In particular we notice a genuine vocation to consecrated life animated, according to Don Bosco's spirit, by an intense and fervent zeal for the salvation of souls, especially young people. Even the most difficult periods, such as military service and the experience of war, did not undermine the moral and religious integrity of the young Salesian brother. It was on this basis that Stephen Sándor suffered martyrdom, without second thoughts or hesitation. → “**beatificazione**” “**martirio**” “” “**santità salesiana**”

Santissimo (il)

n. Blessed Sacrament. The complete term in Italian is *il Santissimo Sacramento*, and refers to the consecrated host. • *Linguistic note:* Most often met in abbreviated form as *il Santissimo*. In other instances, when attached to other nouns (e.g. *il santissimo Padre* or Holy Father) it is translated by *holy*, *most holy*, depending on context. → “**adorazione**”

santità salesiana

np. Salesian holiness. • (1) In the first instance, a reference to the spirituality of St Francis de Sales. Francis was ahead of his time: Vatican II spoke of the ‘universal call to holiness,’ emphasising that becoming a saint was everybody’s business, not just the professional job of priests and religious. But St Francis de Sales was preaching the universal call to holiness (which is actually grounded in Leviticus 20:26 and Matthew 5:48) back in the Counter-Reformation of the 17th century.

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(2) in the second instance, a reference to Salesian spirituality as expressed through the tradition of the Salesians of Don Bosco.

Salesian holiness in terms of the second definition above stands out through the very many figures of holiness officially recognised by the Church in Saints, Blesseds, Venerables and Servants of God. → **“sensus ecclesiae” “venerabile” “santo” “beatificazione” “servo di Dio”**.

santo

n. Saint. • In official Church procedures there are three steps to sainthood: a candidate becomes "Venerable," then "Blessed" and then "Saint." Venerable is the title given to a deceased person recognised formally by the pope as having lived a heroically virtuous life or offered their life. To be beatified and recognised as a Blessed, one miracle acquired through the candidate's intercession is required in addition to recognition of heroic virtue or offering of life. Canonisation requires a second miracle after beatification. The pope may waive these requirements. A miracle is not required prior to a martyr's beatification, but one is required before canonisation.

Note that 'Servant of God' is not mentioned in the definition above, because it is technically a stage prior to the official beginning of the cause. The cause is still under investigation, prior to the individual being declared Venerable.

SAINTS OF THE SALESIAN FAMILY:

Aloysius Versiglia **“Versiglia, Luigi (santo)”**

Callistus Caravario **“Caravario, Callisto (santo)”**

Dominic Savio **“Savio, Domenico (santo)”**

John Bosco **“Don Bosco (santo)”**

Joseph Cafasso **“Cafasso Giuseppe”**

Leonard Murialdo **“Murialdo, Leonardo (santo)”**

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Luigi Guanella “**Guanella, Luigi (Santo)**”

Luigi Orione “**Orione, Luigi (santo)**”

Mary D. Mazzarello “**Mazzarello, Maria Domenica (santa)**”

Artemides Zatti “**Zatti, Artemide (santo)**”

Usage: The use of the term "saint" depends on the context and denomination. In Catholic, Eastern Orthodox, Anglican, Oriental Orthodox, and Lutheran doctrine, all of their faithful deceased in Heaven are considered to be saints, but some are considered worthy of greater honour or emulation;[1] official ecclesiastical recognition, and consequently a public cult of veneration, is conferred on some saints through the process of canonisation in the Catholic Church or glorification in the Eastern Orthodox Church. → “**santità salesiana**”
“**canonizzazione**”

Savio, Domenico (santo)

proper name. (St) Dominic Savio. • Teenager. Beatified: 3 March 1950. Canonised: 12 June 1954. Liturgical celebration: 6 May.

Dominic Savio was born in the small village of San Giovanni, a hamlet of Riva presso Chieri (Turin), on 2 April 1842. His father was Carlo Savio and his mother was Brigida Gaiato. He was the second of ten children. His father came from Ranello, a hamlet of Castelnuovo d’Asti (today Castelnuovo Don Bosco) and he worked as a blacksmith; his mother was originally from Cerreto d’Asti and worked as a seamstress. Dominic was baptised on the day of his birth, in the parish church at Riva presso Chieri, as we know from the Baptismal records signed by the parish priest Fr Vincenzo Burzio. In November 1843 the Savio family moved to Morialdo, a hamlet of Castelnuovo d’Asti, about a kilometre from the Becchi where Don Bosco’s home was. Dominic’s childhood there was serene, full of affection and he was responsive to the religious teaching he received from his deeply Christian parents. A basic stage along

his extraordinary journey to holiness was his First Communion, to which he was admitted, by way of exception, at 7 years of age. His resolutions on that occasion are well known: "1. I will go to confession often and will receive communion every time my confessor allows me to. 2. I want to keep Sundays and holy days holy. 3. My friends will be Jesus and Mary. 4. Death but not sin." These resolutions that Dominic would renew each year of his life and that would then mark the lives of so many other holy youngsters, already express a considerable level of holiness, a work of Grace that Don Bosco himself would recognise, value and lead to greater heights.

There were magnificent boys at the Oratory, but there were also half-wits who behaved badly and there were boys who were suffering, having problems with their studies, homesick. Everyone tried individually to help them. So why couldn't the boys who wanted to come together, in a "secret society", and become a compact group of little apostles amongst the masses? Dominic, "led by his usual busy charitableness chose some of his most trusted friends, and invited them to come together to form a sodality called the Immaculate Conception Sodality". Don Bosco gave his consent: they had a trial period and wrote a small Rule. "One of those who was most effective in helping Dominic Savio with this foundation and in drawing up the rule, was Joseph Bongiovanni". From the minutes of the Sodality kept in the Salesian Archives, we know that those who made up the group, which met once a week, were around ten in number: Michael Rua (who was elected president), Dominic Savio, Joseph Bongiovanni (elected secretary), Celestine Durando, John Bonetti, Angelo Savio, a cleric, Joseph Rocchietti, John Turchi, Luigi Marcellino, Joseph Reano, Francis Vaschetti. Missing was John Cagliero because he was convalescing after a serious illness and was living at home with his mother. The final article in the rule approved by everyone including Don Bosco, said: "A sincere,

filial, unlimited trust in Mary, special tenderness in her regard, and constant devotion will enable us to overcome every obstacle, keep our resolutions, be strict with ourselves, loving towards our neighbour, and precise in everything we do.”

The few months that Dominic would still spend at the Oratory are a further confirmation of his decision to become a saint, something he pursued especially after hearing a sermon from Don Bosco on how easy it was to be a saint.

But Dominic only remained with Don Bosco until 1 March 1857 when he had to return to his family at Mondonio due to an illness that suddenly took a serious turn. In just a few days, despite some occasional signs of hope, things got worse and Dominic was near death’s door. He died peacefully at Mondonio on 9 March 1857, exclaiming: “Oh! What a beautiful thing I see...”. Mary’s presence marked the lifetime of this young man as she who accompanied him in realising the blessing of the Father and his mission. Despite his youth, the Church recognised his holiness. Pope Pius XI described him as “a small but giant of the spirit”. He had realised what was the truth behind his name: Dominic, “of the Lord”; and Savio “wise”: wise in matters of the Lord and distinguished by the exemplary nature and holiness of his life.

Don Bosco educated his Salesians and young people to holiness through their reception of the sacraments of Reconciliation and Eucharist. He thus formed a multitude of saints young and old, and martyrs who were strong and courageous in defending their faith. Among the precious results of this pedagogy of holiness are fifteen-year-old Saint Dominic Savio Savio, thirteen-year-old Blessed Laura Vicuña, and nineteen-year-old Blessed Ceferino Namuncurá.
→ “santo” “santità salesiana”

Scholasticus (S)

[1a] *n., abbrev. Scholasticus, Seminarian.* • This term is to be found in the Year Book in reference to the Salesian student at a seminary (philosophy, theology). → “**necrologio**” “**annuario**”.

scientifico

adj. Scientific (general). • By extension (of the basic meaning pertaining to ‘science’, activities that apply the technical approaches or various sciences or procedures based on scientific principles.

Usage: The English term ‘scientific’ is somewhat more restricted in its application. As seen from the definition above, the Italian *scientifico* may be applied to a general range of well-prepared items or discussions, not only science or scientific in nature. *Congressi scientifici* in the 19th century often dealt with politics rather than strictly with science. Some care needed in translation of this term, then, and in many instances it can be omitted.

scrutinium

[1a] *n.* *Scrutinium, Scrutiny.* • (1) close examination of a voting procedure (e.g. cf C. 153 and the reference to voting for a Rector Major at the General Chapter)

(2) juridical requirement (Canon Law) for ordination, regarding qualities required. Cf. Can. 1051

(3) a more general process of evaluation or assessment of a candidate in initial formation

(4) a community process of examination and evaluation (as in *scrutinium paupertatis, scrutinium castitatis, scrutinium orationis*).

While the sense of evaluation or assessment certainly exists, in the case of 2nd, 3rd and 4th meanings indicated above, at least in the case of initial formation it would be good not to lose sight of the liturgical and formative sense of the RCIA *scrutinium*, which is for the elect just prior to Baptism – in other words the individual

is already chosen and accepted, and the focus is on Christ and forgiveness of sin.

There is no specific mention of *scrutinium castitatis*, ‘scrutiny on chastity’, in the C&R. It is mentioned in the index to the Rectors Manual 1982 but not in the paragraph it refers to – at least not in the precise words. In the planning outline of the RM and Council 2002–8 under the heading of ‘primacy of spiritual life’ there is reference to each province establishing periodic scrutinies on each of the evangelical counsels.

There is no specific mention of *scrutinium orationis*, ‘scrutiny on prayer’, in the C&R. It is mentioned in GC21 however, which required each community to make a periodical review of its prayer life (GC21 60b).

With regard to the *scrutinium povertatis*, or ‘scrutiny on poverty’, the term finds mention in a circular letter by Fr Ricceri on poverty, and was then followed up further by Fr Viganò. The concept, rather than the precise term, is contained in R. 65. In recent times, the planning project of the RM and Council 2002–8 specifically indicated that the *scrutinium paupertatis* should be carried out annually.
→ “**consigli evangelici**”

SDB

abbrev. SDB. ● Salesian of Don Bosco. Until 1947 the members of the Salesian Society used SC in English-speaking countries (*Salesiana Congregatio*, ‘Salesian Congregation’) or SS in Italy and elsewhere (*Societas Salesiana*). The 16th General Chapter made the change to SDB with the following comment:

‘The initials most in use, S.S. (*Societas Salesiana*) are already in use by another Congregation; the other, S.C. (*Salesiana Congregatio*) seems neither clear nor well-accepted. We will adopt S.D.B. (Salesiani Don Bosco), because this is the name we are universally known by, and it recalls the Saint who gives us our name, the

Founder and Father. This is also the title by which we are officially recognised in the *Annuario Pontificio*.’ (ACS 143, Acts of the 16th General Chapter, p. 68).

Linguistic note: Clearly the initials SS would have had other problems as well! The initials SDB are usually used without full stops (periods), and often, in keeping with changing customs where lower case is preferred to upper case, we find them in lower case. There is no hard and fast rule for this. → **see the following**.

SDB Salesiani di Don Bosco

abbrev., proper name. SDB Salesians of Don Bosco. • Society of St Francis de Sales (complete official title), Salesian Congregation, Pious Salesian Society (of historical value but deprecated as a term), Pious Society (also deprecated), Salesians of Don Bosco (the most common title in ordinary use today), Salesians (normally understood as SDBs, within the context of the Salesian Family of Don Bosco, but when 'Salesian' is understood as an adjective, it could apply more generally to the inspiration of St Francis de Sales as expressed by many religious and lay societies).

At Pope Pius IX's suggestion, Don Bosco, who up until then (1859), referred to the congregation of St Francis de Sales as involving both 'interns' and 'externs', adopted the term "Pious Society of St Francis de Sales" to describe the 'interns'. The Salesian Society in that understanding came into being on December 9/18, 1859.

We know that Don Bosco's original concept (in a Rule he had sketched out and presented to Pius IX in March 1858), was for a society or congregation which allowed its members to be "a religious for the Church and a free citizen in civil society". Even as late as 1880 he was still claiming that the Salesians were not a religious congregation but a charitable religious organisation to help abandoned young people and that the Latin word 'vow' might

be understood as 'promise' in Italian! (Cf Lenti, Vol 3, Don Bosco History and Spirit, pg 289).

The founding document of the Salesian Society was drawn up on December 18, 1859. It is interesting to note that its wording speaks of "a society or congregation...".

Whatever Don Bosco's real intentions, thwarted in some ways by his being gradually forced into the ecclesiastical structure, this new 'society or congregation', which we should really recognise as 'The Salesian Society' was distinct from the 'Congregation of St Francis de Sales'. → **“sistema preventivo” “famiglia salesiana”**

SDL

abbrev. Salesian Digital Library. • The Salesian Digital Library was first launched in 2007, and is under the auspices of Salesian Headquarters (originally at the Pisana, now at Sacro Cuore) as a complementary site to the Congregation's own official website, sdb.org. It uses an open source, free digital library software backed by UNESCO, known as Greenstone, and the aim of SDL has been to include Salesian material in digital form in any human language in which it exists. Currently at least 30 languages are represented. sdl.sdb.org See also → **“salesian.online”**

secolarità

n. Secularity. • The generally positive employment of this term in Salesian literature is a phenomenon of Vatican II. Prior to that, the term had the sense of *fuga mundi*, flight from the world, and was generally a negative thing. Salesian secularity is a phenomenon that we now see in groups such as the Volunteers of Don Bosco VDB and the Volunteers With Don Bosco CDB. It does not stop there – there are many other groups along these lines. As used in Salesian texts from Fr Ziggioni onwards. In Fr Ricceri's period of leadership the SGC took up consideration of the range of

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terms: ‘secularisation’, ‘secularity’, ‘secularism’. The first of these is indicated as an historical process by which men and women take up responsibility in the world. Note that ‘secularity’ most often collocates with *consecrated* or *consecration*, in post-Vatican II texts, therefore is seen as a positive dimension of human existence. Not to be confused with *secularisation* (as now understood in negative terms) or with *secularism* which, in both English or Italian are perceived to be negative. → “CDB” “VDB”

secularismo

n. 1. secularism, 2. secularisation. • These terms, as used in Salesian texts, have a negative sense, the opposite to the primacy of the religious dimension in our lives. Secularism is seen as a radicalisation of secularisation, the elimination of the sacred from things.

secolarizzazione

n. Secularisation. • A term with specific meaning in Canon Law. The form of an ‘Indult to leave the Institute’ through which the Salesian priest or deacon passes to the secular clergy and is incardinated, with or without a period of probation, in a Diocese.

It may be *ad experimentum*, for a period up to five years or it may be *pure et simpliciter* (pure and simple), by which the Bishop states that he is willing to incardinate the religious immediately without waiting for any time of probation.

sede centrale

np. 1. headquarters, 2 central office. • A term frequently used to refer to Salesian central headquarters in Rome. → “Direzione Generale”

Sede apostolica

np. 1. Apostolic See, 2. See of Peter. • In Canon Law, the terms ‘Apostolic See’ and ‘Holy See’ refer to the Roman Pontiff and the

Roman Curia together as the form of Government of the Catholic Church. A synonym, the 'See of Peter', is more personalised but the reference is still administrative.

'Apostolic See' is theoretically more embracing in that it could originally have applied to five Sees founded by the Apostles, Rome, Jerusalem, Antioch, Constantinople, Alexandria.

Certainly within Salesian documentation its main reference is to the Roman See. While in practice, Vatican City and the Holy See appear to be identical entities, they are not. Ambassadors are accredited to the Holy See, not to Vatican City. The Holy See does not dissolve on the death of the reigning Pope. → "**Procuratore Generale**"

segretario (ispettoriale)(generale)

np. Provincial secretary, Secretary General. • **Secretary General C. 144:** The secretary general is at the service general of the Rector Major and his Council in the role of a notary. He is present, without the right to vote, at meetings of the Council, of which he draws up the minutes.

He is responsible for the offices of the general secretariats and for the central archives of the Society. He is appointed by the Rector Major with the consent of his Council, and remains in office *ad nutum*. (R 110).

Provincial secretary R. 159: The provincial and his council have at their service a secretary who has the role of a notary. He is present at the meetings of the council without the right to vote, unless he is one of the councillors; he records the minutes. He is in charge of the provincial archives and sees to the collecting and recording of statistics. He is appointed by the provincial after hearing the opinion of his council and remains *ad nutum*.

From the above we note the various parts of the role: notary, minutes taker, registrar (or the one responsible for maintaining all kinds of), and looking after the archives.

In practice, the tasks that our law assigns to the Secretary General for the entire Congregation are transferred to the provincial level. The secretary general is assisted by a juridical office.

→ “**cancelliere**” “**ad nutum**”

Linguistic note: They may be found capitalised: Secretary General, Provincial Secretary

selvaggi

n. pl. 1. savages, 2. tribal peoples. • A definition from a dictionary in Don Bosco’s own time (*Dizionario di cognizioni utili*, Torino 1864) attempts to describe ‘savages’ as having broad shoulders, enormous heads, black curly hair, short beard, expressionless face, and around three metres tall!

People in a primitive and uncivilised state; wild and fierce; cruel and hostile; brutal and barbarous. (Oxford Reference Dictionary (1980).

Don Bosco retained the term in his reference to some of the native populations he wished to evangelise, drawing his anthropological and ethnographic data most likely from Romantic literature and nineteenth-century encyclopedias.

Linguistic note: The question is how to translate this term today, since ‘savages’ sounds too strong. The term did have an ambiguous feel even for Don Bosco, since there was still the Romantic period sense of the noble savage in the literature of the time, nor should we forget that the concept first came to Don Bosco in the context of a dream about peoples who could be saved, and that one of these people, Ceferino Namuncurá, has already been beatified! Today we might consider glossing the word as ‘tribal people’ or something similar.

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sensus ecclesiae

[la] *np.* *Sensus ecclesiae*. • Our awareness of being in, and of the Church (from Message of members of 19th General Chapter to confreres, 1965).

Though he may not have used the precise phrase, there is every indication, as Pietro Stella points out in his *Prevenire non reprimere*, that the ‘sensus ecclesiae’ and fidelity to the Pope were an important aspect of Don Bosco’s work of initiating young people into faith. Catechetics, apologetics, pedagogy all converge for Don Bosco on the importance of young people understanding that only in the Catholic Church will they find salvation, the means of grace: revelation preserved in its fullness and integrity, sacraments administered with the fullness of grace and validity. For Don Bosco *extra ecclesiam nulla salus* was at the heart of his writing: the *Storia ecclesiastica*, the *Avvisi ai cattolici*, the *Cattolico istruito*, his many apologetic works. → “**carisma**” “**Viganò, Egidio**”

sequela Christi

[la] *np.* 1. discipleship, 2. following Christ, 3. walking in Christ’s footsteps. • An ancient term in Christian spirituality, in reference to either the apostolic following of Christ, or the *imitatio christi* in general Christian life. Today the term is clearly recognised for its use within the context of Consecrated Life. → “**vita consacrata**”

The Apostolic Exhortation *Vita Consecrata* does not deal separately with each of the evangelical counsels. It unites them in the single grace of the *sequela Christi*, limiting itself here and there to the particular significance, values or demands of each. In this way it emphasises the character of a personal rapport with the Lord which belongs to profession and the spiritual dimension of the vows. Each counsel implies specific attitudes and commitments, but ultimately includes the other two as well. It is difficult to think of a consistent and luminous chastity detached from the poverty which consists

in the total offering of one's personal and material goods, or from the obedience of heart which makes one available for the mission, cost what it may. And vice versa. (Fr Vecchi in his letter on Chastity. 1999).

sermon de charité

[*fr*] *np*. Charity sermon. • A term used to describe sermons (in France during the 19th century) aimed at inspiring the congregation to donate to charitable works.

Don Bosco employed this approach to gain support for his youth works in France in the late 1800s. His most famous *sermon de charité* was at the Patronage opened in Nice. To its printed version he attached his summary, for the first time, of the Preventive System. Don Bosco gave the *sermon de charité* his own typical structure.

Usage: The term could be glossed as 'charity sermon' but more often than not it is retained in its original French. → "**sistema preventivo**".

servo di Dio

np. Servant of God. • The Catholic whose cause of beatification and canonisation has been initiated. (Instruction *Sanctorum Mater*, 2007).

A cause can only be introduced if the person has gained fame already for holiness (in general opinion), has practised Christian virtues to an heroic degree and if there are no insuperable obstacles to canonisation. Naturally all these have to be established and eventually proven, hence the 'process.'

SERVANTS OF GOD IN THE SALESIAN FAMILY:

Akash Bashir "**Bashir, Akash (servo di Dio)**"

Anna Maria Lozano Diaz "**Lozano Díaz, Anna Maria (serva di Dio)**"

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Andrej Majcen “**Majcen, Andrej (servo di Dio)**”
 Antonietta Böhm “**Böhm, Antonietta (serva di Dio)**”
 Antonino Baglieri “**Baglieri, Nino (Servo di Dio)**”
 Carlo Braga “**Braga, Carlo (servo di Dio)**”
 Charles Della Torre “**Della Torre, Carlo (servo di Dio)**”
 Constantine Vendrame “**Vendrame, Constantino (servo di Dio)**”
 Elias Comini “**Comini, Elia (servo di Dio)**”
 Jan Swierc and 8 companions “**Świerc, Jan (servo di Dio)**”
 Joseph Cognata “**Cognata, Giuseppe (servo di Dio)**”
 Luís (Luigi) Bolla “**Bolla, Luigi (servo di Dio)**”
 Mathilde Salem Chelhot “**Salem Chelhot, Mathilde (serva di Dio)**”
 Orestes Marengo “**Marengo, Oreste (servo di Dio)**”
 Rodolfo Lunkenbein “**Lunkenbein, Rudolph (servo di Dio)**”
 Simão Bororo “**Bororo Simão (servo di Dio)**”
 Rosetta Marchese “**Marchese, Rosetta (serva di Dio)**”
 Silvio Galli “**Galli, Silvio (servo di Dio)**”
 Vera Grita “**Grita, Vera (serva di Dio)**”

Usage: The term is capitalised in English as ‘Servant of God’.
 → “**beatificazione**”

settore

n. Sector. • A key area of Salesian mission as defined formally by the Salesian Constitutions (cf. Italian edition C. 133, 134).

The growth of the ‘sector’ concept in the Congregation is of particular interest for a number of reasons. The concept is one that has always been defined at the highest level of authority (General Chapter) to begin with. Up until the 19th General Chapter a sector tended to be determined by one or other work (schools, technical schools, oratories, catechetics...), or was even based in people (past pupils, cooperators...). From the 20th General Chapter onwards, an even more essential factor predominated – aspects and dimensions

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of the life and mission of the Salesians which touch on the entire Congregation.

Thus GC 20, 21, 22 defined effectively six sectors (Youth Ministry, Formation, Social Communication, Missions, Economy, to which we need to add the Salesian Family as a sixth), which are represented by a member of the General Council. If we wanted to think in terms of a seventh, we would group the Regional Councillors into a 'sector', since they respond to an overall concept touching the entire Congregation which combines elements such as decentralisation and unity, dialogue, shared responsibility, the inculturation of the charism in a determined area. Be they 'sector' or 'regional' councillors, they play an equal part in the General Council.

The Salesian Sisters do not speak of 'sector' but of *ambito* or 'sphere of activity, field', but for practical purposes probably best glossed as 'sector' in English.

Usage: Of particular note: the English translation of C. 133 is in error. It refers to the councillors in charge of 'special departments', thus introducing a terminological and indeed a conceptual confusion (cf. the note below). The Italian original clearly and deliberately speaks of *settore* at this point. The mistranslation of the Constitutions then led to a continuation of this terminological confusion in English: the GC25 documents speak of 'Departmental Councillors' e.g. no. 108 and then no. 112 tries to address problem areas that arise 'between the various sectors'. Part of the problem is the very lack of clarity in terminology!

[As background material: cf 'The Project of Life...' pp 910-11]. Cf. also the letter of Fr Martin McPake introducing the English Translation of the renewed Rule of Life. The original text was approved by the Apostolic See on 25 November 1984; the translation was approved by the Rector Major Fr Egidio Viganò on 8th December 1984. A second edition incorporating several changes

introduced by General Chapters(23,24,25) was presented by the Rector Major Fr Pascual Chavez on 24 May 2003.]

It is important here to make a clear distinction between 'sector' and 'department'. The 'sector' is tied directly to the charism (an aspect, dimension of), while a 'department' is an administrative necessity. One might expect far more flexibility with the notion of department – indeed whether one or other department exists or not) than with a 'sector'. It might also be said that some care needs to be taken to see that the subordinate concept of 'department' does not, in practice, pretend to be its 'superordinate', the 'sector'.
→ “**dicastero**”

settore d'animazione pastorale

np. Pastoral animation setting. • Refers to the multiple activities or educative and pastoral arrangements to be found across all our works.

By way of summary we can indicate: animating vocation ministry, especially for apostolic vocations; animating missionary and various kinds of voluntary work; youth ministry recommendations with regard to Social Communication. The Salesian mission is also carried out through certain other significant settings like the Salesian Youth Movement and various fields of specialised activity at local or provincial level: services of Christian formation and spiritual animation, or groups and leadership services in the leisure time area.

Usage: The choice of the term 'settore' (as found in the QdR) is a poor one. The appropriate term is setting or its equivalent in other languages (e.g. *ambiente* in Italian). The argument behind the choice of 'pastoral animation setting' is that *settore* refers to the educational and pastoral structures in which the Salesian mission is carried out. These structures are more or less a finite set, however, a *settore d'animazione pastorale* refers to the multiple activities or educative

and pastoral arrangements to be found across all our works. This is an open set, depending on cultural circumstances and needs.
→ “**Quadro di riferimento...**”

sigla

n. Abbreviation. • The Italian term *sigla* covers a broader semantic range than just ‘abbreviations’ (it can be an acronym, initialism, but also a leitmotif, theme, or signature in the sense of a personal touch given to something).

However, its main use in Salesian discourse is the three-letter abbreviations given to Provinces (AUL, AUS... VIE). Only Provinces or Vice-provinces have such abbreviations. Neither Regions nor Delegations are given any official *sigla*, though at times within such circumscriptions, people do give them a commonly accepted abbreviation.

significatività

n. 1. significance, 2. meaningfulness. • Mandated by GC23 as a criterion for evaluating the value and impact of each Salesian work. The word had appeared earlier during Team Visits.

Linguistic note: The Italian word, *significatività*, borrowed from the world of statistics, refers to statistical significance, but Fr Vecchi in his comment on the *significatività della presenza salesiana*, links it to ‘signs’. The word and its use as a criterion gained currency in Salesian usage in the six years preceding GC23. Viganò at one point said that it sums up our global effort at renewal in the Congregation, to become signs (of God’s love) again for young people.

SIHM

abbrev. SIHM Sisters Servants of the Immaculate Heart of Mary.
• Founded in Bangkok Thailand 1937 by Bishop Pasotti. Members of the Salesian Family. → “**famiglia salesiana**”

silsila (Arabic: سلسلة)

n. [ar] silsila (Arabic: سلسلة). 1. chain. 2. connection. 3. link. 4. spiritual genealogy. • *Silsila* or *silsilah*, means chain, link, connection often used in various senses of lineage. In particular, it may be translated as '(religious) order' or 'spiritual genealogy' where one Sufi Master transfers his khilfat to his spiritual descendant. In Urdu, Silsila means saga. (Wikipedia).

This term was applied by Fr Sebastiano D'Ambra PIME, the founder of the Christian-Muslim dialogue movement (1984) to the dialogue between Christians and Muslims.

The term perfectly fits the aim of the movement. The key word is 'DIALOGUE'. Creating a culture of dialogue is the only way to connect people torn by conflict because of culture and religion. Planting the culture of dialogue is the only path to peace. In the mind of the founder, such 'culture of dialogue' leading to peace must necessarily be a spirituality one should embrace. As spirituality it is a life-in-dialogue with God, with self, with others, and with creation. These four dimensions of dialogue reminded me of the disharmony brought about by original sin [Gen 3:8-19], man's disharmony with self, with God, with neighbour, and with nature.

Usage: The term may be found in use in the southern Philippines, in the context of Christian-Muslim dialogue, and in Pakistan, which comes under the FIS Province.

sinodalità

n. Synodality – the 'way', 'path' 'breath', 'condition', 'key' for life in faith – is the *modus vivendi et operandi* with which the Church prepares all its members to share responsibility, develops their charisms and ministries, intensifies their bonds of fraternal love.

- The term 'synodality' is missing from the documents of Vatican II. Why is that? The word is a neologism, the fruit of subsequent theological reflection. Yet it authentically translates and summarises

the ecclesiology of communion expressed by the Council. In fact, the Church of the first centuries ordinarily faced the critical issues it had to deal with as a community by listening to the Spirit.

The renewed ecclesial awareness of the sacramentality of the episcopate and of collegiality represents a fundamental theological premise for an adequate theological interpretation of synodality. Indeed, it makes it possible to see how the concept of synodality is broader than that of collegiality: while synodality implies the participation and involvement of the whole People of God in the life and mission of the Church, collegiality refers to the specific form in which it is defined through the exercise of the ministry of bishops *cum et sub Petro*.

Paul VI introduced the synod to express the unity between pope and bishops. The bishops who gathered with him would offer support, advice and symbolise their unity and share in international responsibility for the Church. Under his successors John Paul II and Benedict XVI who were much preoccupied with unity of faith in the face of dissent, the Pope and his administration tightly controlled the agenda, process and the outcomes of the synod. While calling for a vibrant church the two popes emphasised the distinctive dignity and descending teaching authority of pope, bishops and priests.

Upon his election Pope Francis has set out to encourage freedom and initiative among Catholics. In his own conduct he paid less attention to issues of authority and doctrine than to outreach to people at the margins of the church and beyond it. His gift for such symbolic actions as mixing freely with people, holding off the cuff press conferences, and visiting prisons and refugee camps, were as important as his words. He has made synods a crowning symbol of his vision. He has encouraged participants to speak their mind, to differ on issues, to consult their people, and to see themselves as shaping the understanding of faith. They model the proper shape

of relationships within the church as a whole, which Pope Francis has described as synodality.

sistema preventivo

np. Preventive system. • ‘An integration of beliefs, attitudes, actions, interventions, means, methods and structures which have progressively constituted a characteristic general way of being and acting, both personal and in community, of Don Bosco, of individual Salesians and of the Family.’ (Viganò AGC 290, p.10).

Little Treatise on the Preventive System (March-April 1877). First published by Don Bosco as an appendix to the address composed in 1875 on the occasion of the dedication of the Salesian orphanage in Nice (France). It sets forth concepts and principles that are fundamental in his educational praxis. In spite of the title ‘preventive’, which Don Bosco probably chose in order to situate his method within a general educational category, this little work embodies some (not all, by any means) of the insights gained over many years of experience in education.

If asked to give a brief practical description of the task of the educator, Don Bosco would have compared it to the task of good Christian parents with respect to the education of their children. For at the philosophical and consequent environmental levels, Don Bosco based his educational method on such an affective relationship between educator and pupil as may be found in a good family. This succinctly describes Don Bosco’s way with young people, no matter in what situation he found them. In effect, the key ‘operative’ words of the method were familiarity, affection and trust. → “**amorevolezza**” “**trattatello**”

Usage: Often capitalised as Preventive System.

SMA

abbrev. Sisters of Maria Auxiliatrix. • Congregation of Diocesan Right founded by Fr M.C.Antony SDB on 13 May 1976, in Tamil Nadu, to 'look after poor and abandoned young girls.' The group gained membership of the Salesian Family in 2009 (decree 28 July 2009). → "**famiglia salesiana**"

SMI

abbrev. Sisters of Mary Immaculate. • Religious Congregation of Diocesan right, founded by Bishop Louis La Ravoire Morrow 12, December 1948 in Krishnagar, India. They were founded originally under the name 'Catechist Sisters of Mary Immaculate' in 1922 then refounded as Catechist Sisters of Mary Immaculate Help of Christians but more commonly known as Sisters of Mary Immaculate.

'Our Founder gave us the spirituality of St Teresa of the Infant Jesus, the "little way" of spiritual childhood, and the spirit of Don Bosco: initiative, practice of the preventive system, penance expressed as "always upright and smiling." Fr Egidio Viganò wrote: "Learning through life and reflection about the encounter between Don Bosco 'the Salesian' and St Teresa 'the Carmelite' can be a common good for all of Don Bosco's family... It points out that it is possible and how it can be so for the Salesian charism to be enriched when it draws values from the 'little way' and offers all Groups in the Family further reason for giving thanks to God for the inestimable gift that Don Bosco's spiritual experience represents for the Church." What binds us to the Salesian Family most of all is the person of Don Bosco and his educative system, his love for the young, charity.'

Admitted to membership of the Salesian Family on 10 June, 1992.
→ "**famiglia salesiana**"

società d'allegria

np. 1. Society for a Good Time, 2. Happy Times Association. • The Society for a Good Time was a club of (mostly) teen-age lads. The founding of this society is preferably to be dated in 1833. In his *Memoirs*, however, Don Bosco dates it in 1832. But at this point his dates are still one year off.

It is in the context of choosing friends, while in Chieri for his secondary schooling, that the Association came into being. John was helping companions with their homework, and he quickly found himself surrounded by a group of youngsters who were attracted to him, 'as had been those of Morialdo and Castelnuovo.' Out of this group the Society is formed. Its two basic regulations specify exemplary Christian moral conduct and exemplary performance of scholastic and religious duties. There's wholesome fun too, but it isn't just a 'Society for a Good Time.' John is acknowledged as 'the leader of a small army,' and his popularity is such that he is in demand to provide entertainment and to tutor other students (for a consideration).

Linguistic note: This term is a good example of how it is often the case that one should not translate a title literally: 'Society of cheerfulness' would sound corny in English. → "**Don Bosco (santo)**" "**Chieri**"

società di mutuo soccorso

np. 1. mutual aid society, 2. mutual benefit association. • his society was an association of working youngsters, established within the St Aloysius Sodality, as insurance against temporary unemployment or sickness. (Lenti, *Don Bosco: History and Spirit*, Vol 3.

Members paid an enrolment fee of 1.50 lire and a membership fee of 5 *soldi* (1/4 lira) per week. These contributions were built up as a fund out of which members received benefits in time of sickness or unemployment. Don Bosco established this society to

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remove working youngsters from the moral and religious dangers that youngsters encountered in mutual aid societies or workers' unions in the city.

In 1857 the Mutual Aid Society joined the 'Adjunct' Conference of St Vincent de Paul established at the Oratory). → **“Conferenza di San Vincenzo de Paoli”**

Società Salesiana

np. 1. Salesian Society. • 'Our Congregation is approved... We are no longer private individuals but a Society, a visible body.' (BM IX, 26).

A more formal description of an alternative term, 'Salesians of Don Bosco' (rather than a definition, though it contains elements of such) is found in Constitution 2 of the SDB Constitutions: 'We, the Salesians of Don Bosco (SDB) form a community of the baptised. Submissive to the bidding of the Spirit we are resolved to carry out the Founder's apostolic plan in a specific form of religious life to be in the Church signs and bearers of the love of God for young people, especially those who are poor.'

At Pope Pius IX's suggestion, Don Bosco, who up until then (1859), referred to the congregation of St Francis de Sales as involving both 'interns' and 'externs', adopted the term 'Pious Society of St Francis de Sales' to describe the 'interns'. The Salesian Society in that understanding came into being on December 9/18, 1859. We know that Don Bosco's original concept (in a Rule he had sketched out and presented to Pius IX in March 1858), was for a society or congregation which allowed its members to be 'a religious for the Church and a free citizen in civil society.' Even as late as 1880 he was still claiming that the Salesians were not a religious congregation but a charitable religious organisation to help abandoned young people and that the Latin word 'vow' might

be understood as 'promise' in Italian! (Cf. Lenti, Vol 3, *Don Bosco History and Spirit*, p. 289).

The founding document of the Salesian Society was drawn up on December 18, 1859. It is interesting to note that its wording speaks of 'a society or congregation...' Whatever Don Bosco's real intentions, thwarted in some ways by his being gradually forced into the ecclesiastical structure, this new 'society or congregation', which we should really recognise as 'The Salesian Society' was distinct from the 'Congregation of St Francis de Sales'. → "**Pia (Società)**"

Usage: There are several variations we can find in literature referring to the Salesian Society, e.g. Salesian Society of Don Bosco, Salesian Congregation of St John Bosco...

sogni

n. pl. Dreams. • Some 150 so-called dreams of Don Bosco have been recorded, some in his own hand, many by those closest to him.

The best-known of Don Bosco's dreams, of course, is the dream at nine years of age at The Becchi. 2024 saw the 200th anniversary of this dream and it became the Strenna for that year: "The dream that makes you dream: a heart that transforms "wolves" into "lambs".

The following is taken from Fr Arthur Lenti's comments on the missionary dreams:

Don Bosco's dream narratives may be classified ("typed") on the basis of definite criteria. Thus, for instance, one may obtain such a typology on the basis of content (moralistic dreams, predictive dreams, etc.); on the basis of setting or images (dreams with country, pastoral setting, urban setting, etc.); on the basis of textual tradition (dream narratives authenticated by Don Bosco, produced by direct witnesses, etc.); on the basis of their origin or inspiration, assuming that this could be ascertained (common dreams, revelatory dreams); and the like. The "typing" criterion suggested here for Don Bosco's dream narratives is that of their

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function-in-society. This criterion responds to two questions jointly: Whom is the dream addressing? What is its aim? The adoption of this criterion for classifying the narratives may appear to question their nature as true dreams (for as creations of the unconscious, of themselves dreams address only the dreamer), or to preempt the question of a conscious narrative interpretation having occurred. This "typing" criterion merely recognizes the fact that Don Bosco's dream narratives, as they have come down to us, appear to have been intended for a certain function-in-society. If such a phenomenon raises questions as to the true nature of the dream, then it would have to be separately addressed. (Arthur J. Lenti, *Don Bosco's missionary dreams-images of a worldwide apostolate.*) → "**Don Bosco: History and Spirit**"

Some of Don Bosco's early dreams: the *Dream of the Rose Bower* and the *Dream of the Mountain* (difficulties, defections, success 1847 and ca. 1862); the *Dream of the Wheel of Fortune* (five decades of expansion ca. 1856); the *Dream of the Machine and Transparent Wheel*, Part 3 (five decades of expansion 1861). → "**memoria salesiana**" "**Crònichetta**" "**cronachette**"

Usage: The Italian reference to the "sogno dei nove anni" should not be translated literally into English as "The dream of nine years" or "The 9-year dream", since either of those would indicate a very long dream! Instead, it can be translated as "The dream at nine years of age" or even something along the lines of "Don Bosco's childhood dream".

solidarietà

n. Solidarity. • In the broader sense of the term:

(1) General: Community of interests, feelings purposes, or fellowship that arises from such;

(2) a Christian virtue. It seeks to go beyond itself to total gratuity, forgiveness, and reconciliation. It leads to a new vision of the unity

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of humankind, a reflection of God's triune intimate life (*Sollicitudo Rei Socialis* no. 40).

Other than the definitions given above, often in practical Salesian language we find the term used in reference to aid, mostly of the financial kind, or as represented by NGO, Mission Office activity, or as a 'fund' (e.g. the Rector Major's Solidarity Fund).

In fact, we find in the 'Charter of identity' a helpful description of Salesian solidarity which is much broader than that of financial aid:

1. education, which is the highest form of solidarity, conceived of and realised according to criteria which Salesian assistance suggests.
2. Civil, social and mission voluntary service, much widespread amongst young people today...
3. Social and political involvement...

→ "**fondo di solidarietà**"

SOSC

abbrev. Salesian Oblates. Full name, *Salesiane Oblate del Sacro Cuore*, or Salesian Oblates of the Sacred Heart. • Religious Congregation of Pontifical Right founded by Salesian Bishop Joseph Cognata, the Salesian Oblates of the Sacred Heart are a Congregation of active life with a missionary purpose: 'the coming of the kingdom of God in the most needy places.' They dedicate themselves particularly to the education of children in pre-schools, and to formation of youth, particularly in regard to catechetics and helping youth groups together with the parish priests. "**Cognata, Giuseppe (servo di Dio)**"

spedizione missionaria

Missionary expedition. *np.* • 11 November 1875 saw the small Salesian Congregation launch itself, with the audacity that only Don Bosco could give it, on the admirable missionary adventure that he

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himself called ‘the greatest undertaking of the Congregation’; on that day the first group of Salesians left for America.

While many a Congregation has undoubtedly sent out missionary expeditions in the past, Don Bosco made this an absolutely central aspect of his charism, so the term ‘missionary expedition’ takes on a special meaning:

- Salesian Brothers have been a significant feature: “There are things the priests and clerics cannot do and you will do them” (Don Bosco). Venerable Blessed Artemides Zatti was one of them.
- Salesian Sisters, missionaries by nature and vocation, have always been represented in these expeditions.
- The valuable support of the Salesian Cooperators has been essential for support.
- In more recent times, involvement of lay people as volunteers.
- And all in the style and with the heart of Don Bosco.

With few exceptions (war time and global calamities), annual missionary expeditions have been sent out now for more than 150 years. → “**missioni**” “**famiglia salesiana**”

spirito di famiglia

np. Family spirit. ● The Salesian style of life which had its origins firstly at The Becchi and then especially at Valdocco from the time Don Bosco brought his mother there to be with him in his work for poor children.

For Don Bosco family spirit was the result of familiarity, family-style relationships and a home-like way of living and working together. He would say that without familiarity there is no affection, without affection there is no mutual trust and without mutual trust there is no personal contact and therefore no education. → “**clima di famiglia**”

spirito salesiano

np. Salesian spirit. • In the letter to the Cooperators the Rector Major wrote: 'When the Regulations speak of "Salesian spirit" they are describing the characteristic features of the Gospel experience tested in the school of Don Bosco as an original style of life. a synthesis of criteria of judgment and of methodology of action.'

It is not a conceptual analysis of relationships with God and one's neighbour. and neither is it the doctrinal presentation of the spirituality of a state or ministry, but the description of the spiritual features which identify the Salesian vocation. AGC 318. 1986, p. 28.

While the primary reference is to the foundational experience and to the 'spirit of Don Bosco', it also includes this spirit as lived and shared over time in his Family. In fact 'Salesian spirit' is a criterion for membership of the Salesian Family (ASC 304, 1982, p. 61 ff.).

The Constitutions (especially Chapter 2) speak more of 'Salesian spirit' than they do of 'Salesian spirituality', since this latter would seem to deal more with the relationship between the Salesian and God, while 'Salesian spirit' involves not just the Covenant with God but apostolic consecration, activities of the mission, the life of communion, practice of the evangelical counsels, formation, animation, government.

spiritualità giovanile salesiana

np. Salesian Youth Spirituality. • GC23 produced a brief outline of Salesian Youth Spirituality with its important dimensions of daily life, encounter and friendship with Christ, gradual introduction to the life of the Church and a life of service.

The term gained prominence through the work of the 23rd General Chapter in 1990. It is a spirituality that is also applicable to adults. Not mentioned explicitly in the GC23 outline, but of foundational importance, it would seem, is the role played by

mutual confidence between the young person and his or her spiritual guide. → “**pastorale giovanile**”

Usage: May be capitalised as Salesian Youth Spirituality.

SQM

abbrev. SQM Sisters of the Queenship of Mary. • The Congregation of the Sisters of the Queenship of Mary (SQM) is a diocesan religious congregation under the jurisdiction of the Archdiocese of Bangkok. Founded by Fr Carlo Della Torre sdb in Thailand.

Since the SQM Congregation has had a special link with the Salesians through the Founder and through the Salesian spirituality inherited from him, it wishes to continue to receive the formation of the Salesian priests in order to preserve the spirit of the Founder. The Sisters were officially welcomed as a group of the Salesian Family on January 24, 2012, after their separation from the Secular Institute (DQM... Read on below).

In the year 2000, when the Church invited all Institutes to return to their own origins, the DQM Institute also reflected on its historical origin, drawing inspiration from the universal and local Church and seeking to clarify the lifestyle of those who took their vows. Such a reflection opened the way to the formation of two different religious branches: one the Secular Institute called Daughters of the Royalty of Mary (DQM), while the other is a Religious Institute called the Congregation of the Sisters of the Queenship of Mary (SQM).

Thus, from 1 to 5 April 2008, a Special General Chapter was convened to resolve the aforementioned division. The unanimous decision was to allow each member to live according to his or her own conscience the gifts of the Holy Spirit in the service of the Church according to the charism of the Founder. The SDM Congregation therefore requested official approval of its religious status so that its early style of life in the form of a Secular Institute could be officially approved for integration into both the

Universal Church and the Local Church. After the correction of the Constitutions and Regulations according to the directives of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, the Congregation also decided to change the name - both in Thai and in English - from "Daughters of the Royalty of Mary" (DQM) to "Sisters of the Queenship of Mary" (SQM), to clarify the separation and to make the distinction clear

The institute has a special relationship with the Salesian congregation, both through its founder and through the spirit handed down to its members. The institute recognises the Rector Major as successor of Don Bosco, as the father and leader of the entire Salesian Family. → **“DQM” “Della Torre, Carlo (servo di Dio)” “famiglia salesiana”**

Srugi, Sim‘ān (ven)

proper name. (Ven.) Simon Srugi • The Venerable Simon Srugi, a Palestinian Arab born, as was Jesus, in Nazareth, but who then lived his entire Salesian life at Betgamal southwest of Jerusalem, is a clear invitation to reawaken in the Church the precious vocation of the consecrated lay person. At times today this is a misunderstood vocation, one that could find its original evangelical perspective in figures such as Simon Srugi. The gift of the lay vocation and the gift of consecration come together in a unique movement of love for God and neighbour, and all this in the simplicity and humility that really does speak of the Gospel to today’s world.

Simon Srugi is a model for the Christians of the Middle East, the “good Samaritan” of our times who teaches us that the presence of Christ’s disciples will be significant only if based on deep faith, if it grows through a serious commitment to communion and is expressed in a simple but constant witness of practical charity. It is significant to see how this saint speaks to us, today’s people: the son of a family of refugees, of a persecuted people, the history of

whose family is an intertwining of rites, poverty, orphans, people who found themselves living amidst wars and guerilla skirmishes. He speaks, through his life, to so many Christians who experience similar situations: "I am one of you".

Srugi's fraternity extends beyond his community to embrace the people, mostly Muslims, who flocked to him. This is a well known fact, but its full significance must not escape us: in a land where there is usually no love lost between Arab Christians and Muslim, here is Srugi, an Arab Christian, who not only loves his Muslim neighbours but is in turn loved and appreciated by them. Here is a Salesian who knew how to make himself loved, and whose people knew he loved them. In his own simple but unmistakable way, Simon Srugi lived the universal fraternity that Pope Francis is pushing so hard. And like his fellow citizen Jesus, he revealed the merciful face of the Father to all, even to those unable to call God Father.

02.04.1993: with the decree on the heroic nature of his virtues, approved by Pope John-Paul II, he was recognised as Venerable.

Two excellent studies on the life of Simon Srugi, and the community at Betgamal, are available in the 'Salesian Holiness' section of SDL. sdl.sdb.org → "**venerabile**" "**santità salesiana**"

SSCS

abbrev. Sistema Salesiano di Comunicazione Sociale. SSCS Salesian Social Communication System. ● An integrated and unified communication project. (Fr Martinelli to Salesian Bulletin editors, 1998).

The SSCS is also a book, first produced in 2005 by the Department of Social Communication, Rome.

The term 'system' was used by Fr Vecchi (2000) to call attention to the pervasive aspect of Social Communication throughout Salesian presence: 'Our communities, our works and activities, to which we give rise like every institution, become part of a much wider system of communication...' → "**comunicazione sociale**"

stemma

n. Coat of arms. • The Salesian Coat of Arms (not to be confused with the Logo), designed by Professor Boidi, appeared for the first time in a circular letter of Don Bosco on 8 December 1885.

Up to the year 1884 the Salesian Congregation, unlike other religious families, had no official coat of arms of its own. However a seal was used on official documents and letters before Don Bosco's letter of 1885 mentioned above. This seal was a round die one-inch and a quarter in diameter. The figure of St Francis of Sales (bust in frontal view) appeared at the centre, framed round by two laurel branches joined at the bottom. Above the figure, around the rim, were the words, 'Salesiana Societas.' Beneath the figure, also around the rim, a text read, 'Discite a me quia mitis sum' [Learn of me, for I am meek" (Mt 11:29) – here applied to St Francis de Sales]. In 1884 a proper coat of arms was devised. A preliminary sketch was submitted to the Superior Chapter (General Council) by Father Anthony Sala on September 12, 1884. Fr. Sala was the Society's financial administrator and was at the time supervising the building of the church of the Sacred Heart and connected boarding school in Rome. The move was prompted by a suggestion from the ecclesiastical authorities there. It was thought appropriate and important that the Salesian coat of arms should appear between those of Pius IX and Leo XIII, in the Basilica of the Sacred Heart.

The original sketch itself was the work of Professor Boidi. It showed a shield on which the escutcheon or field was divided vertically by a large anchor. At the anchor's right (the viewer's left) stood the bust of St Francis of Sales, lit by rays from above, and at its left stood a flaming heart. Below the anchor was a wood with snow-capped mountains visible in the background. Two branches of palm and laurel with stems entwined at the bottom framed the oval shield. At the very bottom a waving streamer bore the legend,

Sinite parvulos venire ad me (Allow little children to come to me [Mt 19:14; Mk 10:14; Lk 18:16]).

When the matter was taken up in the Superior Chapter the motto, ‘Let little children come to me’, was quickly set aside as already in use by others. Father Giulio Barberis, Catechist General, suggested that it be changed to ‘Temperance and Work’, Father Celestino Durando, Prefect General of Studies, would have preferred *Maria, Auxilium Christianorum, ora pro nobis*. Don Bosco ended the debate by saying, ‘A motto was already adopted in the very early days of my work while I was still attending the Convitto Ecclesiastico (Pastoral Institute) and visiting the prisons – *Da mihi animas, cetera tolle*.’ Everybody agreed and applauded, and the historic motto was adopted. → “**da mihi animas cetera tolle**” “**logo**”

strenna

n. Strenna. • A gift given to relatives, friends, acquaintances, or a firm’s gift to clients or employees for the New Year.

A Salesian tradition from Don Bosco himself whereby the Rector Major offers a ‘gift’ by way of a word or two for the New Year. These days it is usually an ecclesial comment in a sentence or two followed up by a commentary traditionally given to the FMAs on New Year’s Eve.

Usage: It should not be translated as a ‘motto’ or ‘slogan’, since this misses the ‘New Year gift’ aspect of the original term. It is also seen by the Rector Major as a proposed plan of action for the Salesian Family during the coming year. → “**Rettor Maggiore**”

Stuchlý Ignacy (ven)

proper name. (Ven.) Ignatius Stuchly. • Salesian Priest. Declared Venerable: 22 December 2020.

Ignatius Stuchlý was born on 14 December 1869 in the village of Bolesław in Upper Silesia. His parents, who lived on a farm, had

unshakeable faith at a time when Catholics were exposed to harsh reprisals. Young Ignatius drank in this atmosphere of courageous faith. From his early primary school years he had heard his excellent teacher, Jan Kolibaj, speaking about the priesthood and felt its first fascination. The dream became reality at just 22 years of age when he was directed to the Salesians. It was Fr Rua, Don Bosco's first successor, who called him to Turin. On 25 August 1895 he began his novitiate at Ivrea. His burning desire was to leave for the missions and was studying for this, along with philosophy and agriculture, but Fr Rua told him one day, enigmatically: "Your mission will be in the North!"

Thus a series of different stages began for Ignatius reaching what amounted to a forced march one could say. First of all he was sent to Gorizia, a city which belonged to the Austro-Hungarian Empire at the time. He taught the boarders at the secondary school there while studying theology at the same time. Combined with his study were a considerable number of other roles, including following up the building works at the house. In 1901 he was ordained priest.

While maintaining his many tasks, people began speaking of him as a spiritual director; he became a much sought-after confessor, especially for pilgrims coming to Gorizia's Sacede Mount. In 1910 he was sent to Ljubljana (Slovenia). Here too he had to follow up the building of the church of Mary Help of Christians that had been interrupted due to financial problems. They were difficult times: he had to provide food for many youngsters, support the novitiate at Radna. As a good financial manager he succeeded with all this, including the completion of the Shrine. And to provide his youngsters with what they needed, he did not hesitate to beg.

He was already beginning to enjoy a life mainly spent among the young when he was called to Turin for a new obedience. He was one of the few original Czech confreres. The superiors intended to send

him to Perosa Argentina to open a work on behalf of aspirants from Bohemia and Moravia. He spent three years there in a circumstance of considerable poverty, but he never seemed too concerned and was in especially good humour when among the boys. It then became necessary for these boys to be transferred back to their own country. Again it was Fr Ignatius who was put in charge of this. Therefore he left for Fryšták (in the Czech Republic) where a house belonging to the Sisters of the Immaculate Conception had been made available for this purpose. Fr Ignatius was the rector there for six years.

A good influx of vocations drove the superiors to make Czechoslovakia a province in its own right. Fr Stuchlý became its first Provincial. This was 1935. The fledgling province flourished in just a few years: four years later there were around 400 confreres. When the Czechoslovakian province split into two (Slovakia and Bohemia-Moravia) Fr Stuchlý continued to be responsible for the latter.

After annexing Bohemia and Moravia to Nazi Germany and making Slovakia a vassal state, Hitler ordered the invasion of Poland on 1 September 1939, thus starting World War II. Dreadful years followed: houses confiscated, Salesians sent to forced labour. "Granddad" (as Fr Ignatius was known by now) was the safe point of reference amid the general disarray, strengthening the confreres' faith and hope and carrying out works of charity among the weak. With the war over, seventy-year-old Fr Stuchlý asked that he be replaced, but obedience once again entrusted him with the difficult management of the post-war period. And it was a true rebirth: the aspirantate, novitiate, and studentates of philosophy and theology were opened.

He was almost eighty when they finally gave him a successor. He was then able to retire to his beloved house at Fryšták where he dedicated himself to the ministry of confessions. The storm began

once more: for him and for society. In 1950 he had a stroke that put him in need of constant assistance by the confreres. The same year the new masters, the Soviets, made their presence felt, installing government commissioners in every Salesian house. our patriarch had reached the peak of his Calvary, daily watching everything he had set up being destroyed: it was a destruction he had foretold many years before. Many confreres were deported. He himself ended up in a rest home for the elderly, first in Zlín then in Lukov. Despite the storm, he remained calm. A second stroke, however, claimed his life: this was on 17 January 1953. His body lies in Fryšták where it is the goal of continuous visits from confreres and the people. → “**venerabile**” “**santità salesiana**”

studentato

n. 1. studentate 2. house of studies. • A formation community having its own study centre (Ratio 2000, 168). → “**formazione**” “**centro di studio**”

studia di farti amare

vp. Strive to make yourself loved. • This evocative phrase was written by Don Bosco in 1863 in a memorandum which he gave to Fr Rua when sending him to be the first rector at Mirabello: “Since I cannot always be at your side... I write as a loving father who opens his heart to a most dear son” and he gave him various pieces of advice, amongst which the phrase “strive to make yourself loved”.

The new “Rite of Religious Profession” for our Society envisages the bestowal of a special symbol of Salesian consecration. This comes in the form of a medal which has an image of the Good Shepherd carrying a sheep on his shoulders on one side, and the expression “Studia di farti amare” on the other. → “**amorevolezza**”

Świerc, Jan (servo di Dio)

proper name. (Servant of God) Jan Świerc and 8 companions, martyrs. • Martyrs. Diocesan Inquiry opened 17 September 2003, closed 24 May 2011.

The Servants of God Jan Świerc and 8 companions, priests and members of the Salesian Congregation, are part of the second group of Polish martyrs from the Second World War, victims of Nazism. The group numbers 122 individuals in all, including priests, religious and lay people. The head of the group is Servant of God Fr Antoni Henryk Szuman.

Świerc

Jan Świerc was born in Królewska Huta (Upper Silesia) on 29 April 1877 to Mateusz Świerc and Franciszka Rother. News of Don Bosco and his works had arrived in Upper Silesia some years before, especially regarding the Salesian institute at Valsalice (Turin) that also accepted young Poles who wanted to become priests. In 1894 he went to Valsalice where he did his secondary schooling. He made his novitiate in Ivrea, and studied philosophy and theology in Turin, while also fulfilling the role of secretary to the Rector Major for Polish translation. He was ordained priest in Turin on 6 June 1903 by Cardinal Agostino Richelmy. After returning to Poland he began his educational work, showing much care and diligence and proving his excellent abilities and religious virtues. He became the rector of various Salesian works: Oświęcim, Krakow at the Lubomirski institute, Przemyśl, then again in Oświęcim, a second time in Przemyśl, then Leopoli and finally at Dębniki in Krakow. He was always a provincial councillor throughout that time. An exemplary Salesian who loved the Congregation and Don Bosco, he showed that he had the authentic Salesian spirit. endowed with considerable ability he proved to be a man of great prudence who was entrusted with many delicate and difficult matters.

On 23 May 1941, while he was the rector and parish priest of the house at Dębniki in Krakow, he was arrested with other confreres by the Gestapo and taken to the prison in Krakow. He was then moved from there at the end of June to the concentration camp in Oświęcim. An eye witness said: "They were taken in chains from the Montelupich prison in Krakow, in a truck carrying Jews, on 26 June 1941. There were 12 of them. Out on the parade ground their chains were loosened, and after being beaten till they bled they were sent together with the Jews to the so-called 'punishment camp' in the 'death block' in the concentration camp in Oświęcim. The block commander interrogated each of the new arrivals. The first to be interrogated was Fr Świerc: 'What is your trade?' At the reply: 'Catholic priest', snorting with anger he kicked him in the stomach twice with his boots and whipped him in the face with his whip until the blood ran. Meanwhile, enraged and cursing he cried: 'You priest, you thief! Scoundrel! You're a fraud!... You will die like all the other pig dogs! The only hope for you is the crematorium.' The following day they were all at work, although exhausted, famished, and almost choking from the nauseating smell of the smoke from burning bodies coming from the crematorium chimney. The 'punishment group' had to work in the gravel pit behind the kitchen. Priests and Jews were separated and under special vigilance by their sadistic superintendents or kapos as they were called. Each was given a wheelbarrow, a shovel and pick-axe ... They had to split rocks with the pick-axe, load them onto the wheelbarrow then wheel them to an eight metre deep pit. This had to be done on the run. This was overseen by the kapos who had strong sticks which they used without pity, and they vented their spleen particularly on the priests whose hands after a while were covered in blisters and wounds and whose legs could no longer hold them up. A first stumble and Fr Świerc fell. 'Ah! You don't want to

work' the kapo shouted. 'I'll help you immediately.' And he beat him over the head and shoulders with his huge stick. Poor Fr Świerc got up and with his remaining strength pushed the wheelbarrow into the pit, collapsing with exhaustion. The kapo forced him to get up by kicking him. This brutal game went on for about two hours. The Servant of God could not take it any longer. Shaking, he raised his eyes to heaven and exclaimed with every stroke of the stick, 'My Jesus! My Jesus!' The kapo became enraged and shouted: 'I'll show you Jesus. There is no God! He will not rescue you from my claws!' And spewing obscenities, all of a sudden he hit him so strongly in the face that one eye came out of its socket and his face was bleeding. He broke his teeth with a second blow and split his right cheek. It was truly pitiful to see poor Fr Świerc so horribly butchered, dripping with blood. All you could hear were his weak sobs: 'My Jesus! My Jesus, mercy!' One last time he raised his head in our direction and towards his beloved college dominated by the statue of the Holy Redeemer, which could be seen from the camp, and gave it one final salute. Infuriated, the kapo decided to give the final blow to his first priestly victim for the day: he lifted him up and then with all his strength threw him against the wheelbarrow full of huge rocks. The blow was so terrible that it broke Fr Jan's back and his head swung from the wheelbarrow. To finish him off the guard smashed his head with a huge stone. 'What a master stroke' echoed from the shouts and laughter of the group of soldiers who couldn't get enough of the macabre scene." Fr Świerc was dead! His still warm body was loaded onto a wheelbarrow and thrown into the crematorium, while his soul flew to receive the palm of martyrdom. It was 27 June 1941. Fr Świerc was 64 years of age, 42 of religious profession and 38 of priesthood.

The remaining members of the group all died in similar circumstances, after extreme torture.

Ignacy Dobiasz
Franciszek Harazim
Kasimierz Wojciechowski
Ignacy Antonowicz
Ludwig Mroczek
Karol Golda
Vladimir Szembek
Franciszek Miśka
→ “**martirio**” “**santità salesiana**”

SYA

abbrev. Salesian Youth Assistants. • SYA Nature and Rationale Document (2019): The SYA is a group of single young men and women who have spent many years as members and leaders of the Don Bosco Youth Center in the Archdiocesan Shrine of Our Lady of Lourdes. They may no longer hold positions of leadership in their respective youth groups and in the Parish Youth Coordinating Council (PYCC) but they are still willing to serve the young. They are still influential contributors, especially in terms of giving advice, peer-to-peer counseling, and general assistance to various youths, whether a member of a youth group or not. They still serve the young but in a more inclusive and mature way.

The group was formed in September 2018. The first few members were only six but eventually three more were added. Soon the members elected their officers. They were officially installed, and consequently recognised as an official parish organisation, during the 6:00 PM mass of 27 January 2019, a Sunday. The founding of the group is not just to offer these former leaders an opportunity to continue their service but also to introduce them to the Salesian Family. By becoming members of the SYA they are included in the Salesian Family as Past Pupils under Bro. Louie D. Domasian, SDB insofar as they have been under the Salesian system of education

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in the youth center environment. This makes them truly Salesian pupils under the Salesian way of education.

The group may also be considered a 'bridge that connects Youth Ministry to the Salesian Family.' → **“pastorale giovanile” “famiglia salesiana”**

T

teatrino

np. Little theatre. • Little theatre, especially puppets... for children.

The term is both a common one in Italian (e.g. ‘puppet show’) and a rather special one in Salesian history for the importance Don Bosco gave it in his educational approach. He often referred to and in fact encouraged *teatrino* in contrast to *teatro*, possibly because he considered the large scale theatre as too worldly. This would be consistent with his view (from first meeting Cafasso as a young seminarian) that worldly shows are not for the priest or religious person. His understanding of *teatrino*, however, was also conditioned by necessity – especially during the time of the wandering Oratory, or on the autumn walks.

Usage: Perhaps the term can remain untranslated, since ‘little theatre’ does not really convey the intentions of Don Bosco, and there is really no equivalent for it in English. ‘Puppet show’ is not what he meant. ‘Small dramatic scenes’ would be closer to his understanding. ‘Skits’ and the like, so typical of youngsters efforts on stage... but then, we also need to think of the digital age today and how this concept might be conveyed in video and similar.

→ “**Giandua**” “**CGS Cinecircoli Giovanili Socioculturali**”

territorio

→ **False Friends** “**T**”

testamentino

n. Short lecture on the New Testament. • In reference to a practice begun by Don Bosco: “The work of spiritual formation of his young

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helpers, to be honest, had begun before the foundation of the Society, right from when Don Bosco had set out to cultivate their clerical vocation, both through direction of conscience and the weekly conferences explaining the Gospel (the *testamentino*).” GIRAUDO Aldo, *Gli esercizi spirituali predicati da don Bosco a Trofarello nel 1869*, in RSS 23 (2013) 97-149.

It seems that this practice began in 1853 when Don Bosco directed that the Oratory's philosophy and theology students should memorize ten verses of the New Testament each week in Latin and recite them at a meeting on Thursdays [a regular school holiday]. This practice later became known as *Testamentino*, meaning a short lecture on the New Testament (BM Vol. VI, pp. 109ff.)

We have any number of historical references to this practice (now no longer pursued, it would seem). For example, Bishop Costamagna (who had been one of the young helpers referred to by Giraudo, and had been formed by Don Bosco) stressed the importance of this practice in the mission lands in South America. He did so in one of a series of conferences to confreres: “*Era voluntad de D. Bosco que todos los jueves los acólitos dieran de memoria diez versículos del Nuevo Testamento, comenzando por el Evangelio de S. Juan. ¿Cómo nos resignarémos los Americanos á privar á nuestras casas de este tesoro tan grande? ¡Director, mani á la obra! Imitémos á D. Bosco y consolémos á nuestra querida madre la Congregación!*” It was Don Bosco's wish that every Thursday the clerics [los acólitos] recite ten verses of the New Testament by memory, beginning with the Gospel of St John. How can we Americans resign ourselves to depriving our houses of such a great treasure? Rectors, let's get to work! Let us imitate Don Bosco and console our dear mother the Congregation!” Costamagna, *Conferencias para lo hijos de Don Bosco*, Conference III given at Santiago, 24 March 1897.

Fr Gianni Caputa, Salesian missionary in the Middle East and author of 'Simon Sruji in the History of Betgamāl' (Jerusalem 2021, sdl.sdb.org) also points to this practice in the Venerable's Salesian formation: "His interior life and his activity rested on a solid theological foundation, according to the Catholic piety of the time, which privileged the sacraments and devotions over the Word of God, then approached mainly through the episodes of 'bible history,' the Sunday sermons, the catechism and the weekly practice of the so-called 'testamentino' that is, the 10 verses that not only the clerics but also the assistants memorised and recited to the Rector who gave an explanation of them." (cf. RUA, *Lettere Circolari* p. 115).

→ "**tirocinio**" "**Sruji, Sim'ān (ven)**" "**RSS**"

THA Thailand

abbrev., proper name. THA Thailand Province. • A Salesian Province in the EAO Region. The Province of St Paul, based in Bangkok.

The first Salesian missionary group arrived in August 1927. One of the first group, Fr Gaetano Pasotti, was appointed Bishop of Ratchaburi in 1929. Subsequently, the Salesians were given charge of Surat Thani diocese which has had a Salesian bishop since 1969 (Bishop Peter Caretto was the first Salesian Bishop of Surat Thani).

→ "**AEO**" "**regione**"

tirocinio

n. Practical training. • Throughout the whole period of initial formation, importance is given not only to study but also to the pastoral activities of our mission. The practical training period provides opportunity for a deeper living experience of Salesian educative and pastoral action. During this time the young confrere gets practice in the Preventive System, particularly in Salesian assistance. With the support of the rector and the community he

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is able to integrate his activity and the fundamental values of his vocation (C 115).

From the Salesian point of view, this is the most characteristic phase of initial formation; the model to which it refers is the experience that Don Bosco lived with the young people of the first Oratory; it is a time of more intense learning from experience, and this is the fundamental attitude on which ongoing formation is based.

Practical training has two objectives:

- *growth in the Salesian vocation*: the confrere, exercising himself in the spirit and mission of the Preventive System, develops his aptitudes and his sense of responsibility (GC21 285) and seeks “to integrate his activity and the fundamental values of his vocation” (C 115); the preventive system can be lived and applied to its full extent as a spirituality and means of personal growth; as a style of relating to other members of the Salesian community; as an educative and pastoral approach; and above all as a specific way to live out the mission to young people.

- *verification of his vocational suitability* through a personal and community experience of the Salesian mission and in view of his perpetual profession. → “**formazione**”.

titoli di appartenenza

np. Titoli di appartenenza alla famiglia salesiana or credentials for belonging to the Salesian Family. ● A first degree of belonging is that of the Salesians, Salesian Sisters and Salesian Cooperators – the first three groups founded by Don Bosco and which inherit his work directly. These three are a reference point for all the other Groups with regard to spirit, field of mission, apostolic and pedagogical method and activity.

A second degree of belonging involves the many Groups of consecrated life be they religious or secular, and certain Catholic Associations founded by Don Bosco's 'sons and daughters'.

A third degree of belonging applies to circles which are part of the vast Salesian movement. They include Friends of Don Bosco, the Salesian Youth Movement SYM, voluntary service groups which take their inspiration from the Salesians/Don Bosco, then teachers, catechists and a whole range of collaborators and co-workers.

The degree of juridical belonging is determined by an official letter of recognition from the Rector Major in response to a specific request. → "**famiglia salesiana**"

TLS Timor-Leste

abbrev., proper name. TLS Timor-Leste Vice-Province. • A Salesian circumscription (Vice-Province) in the EAO Region. Based in Comoro, Dili

The young and promising Vice-province of ITM (originally Indonesia-Timor Leste, Patron St Callistus Caravario, but later without Indonesia, which became a Vice-province in its own right) was canonically established by Fr Juan E. Vecchi on June 29, 1998, almost 60 years after arrival of the first Salesian missionaries in Timor in 1927. In 1998, ITM no longer existed as a circumscription but became TLS or the Vice-Province of Timor-Leste.

The Salesians have been in Timor-Leste since 1927 but the presence was interrupted for about 10 years. In 1946 came the second missionary expedition to the country, invited by Portuguese government... to run a technical school in Dili. Then the other communities were built such as Fuiloro (1946), Baucau (1962), Fatumaca (1964). At the time, the Congregation in Timor was dependent on Portugal and was therefore consider as a mission. Once the Portuguese withdrew from Timor in 1975, the Salesians become dependent on the Philippines province, which provided

human resources and the opportunity for Salesians from Timor to receive formation in that province. By 1998, the Salesians in Timor became autonomous. → “AEO” “regione” “Caravario, Callisto (santo)”

TR

abbrev. Testimoni del Risorto TR Witnesses to the Resurrection. • Lay Spiritual Movement. On 8th December 1984 the Easter Project was born: TR 2000 (*Testes Resurrectionis* – Acts 1:21) with its own charter. Thus the TR Movement came about as a place where friends who shared the same ideal and desire could meet: to experience more closely in daily life and in the circumstances of each day, the good news of the Resurrection, as a source of life and happiness.

As a movement it is open to everyone, without limits of age, culture or origin; those who join have a particular experience of faith and friendship, and make up a ‘family of families’, where together they are formed in a culture of life in order to be more effective wherever the Lord calls them. Fidelity to the Risen Christ, then, is the basis of TR spirituality and the style of its membership as expressed in an Easter joy nurtured in the heart, by optimism and hope, in the service of Christ who is present in the poor. This interior attitude is at work deep down and sustains people in their difficulties of real life. Spirit and life of the movement.

The TR Movement (Witnesses to the Resurrection) comprises local cenacles in various parts of Italy that carry out the inspirational principles and aims of the movement. These local cenacles are organised into three divisions: youth, adults, volunteers. The adult division has within its ranks a group of consecrated lay women. At national level each division is represented by a National Coordinator, who refers to the Movement’s General Coordinator. A notable group, in as far as it takes care of matters of particular interest, is the youth division.

Founder: Fr Sabino Palumbieri SDB. Date admitted to the SF: 25 March 1999. National recognition: by the Permanent Council of CEI at its meeting on 22-25 September 2008. → “**famiglia salesiana**”

transunto

[la] *n.* *Transunto, transumptum.* Proceedings. • The original acts (proceedings) of the Diocesan Inquiry into the cause of beatification and canonisation.

A collection of papers, or a folder which has the seal of the Congregation for the Causes of Saints on it and which contains the Acts of the Diocesan investigation into the heroic virtues of the person in question.

Usage: The term is rather specialised and tends to be used more often in its original form. → “**positio**” “**libellus supplex**”

trattatello

n. 1. essay. 2. treatise. • A word not in use in today’s Italian (it stands for a little *trattato*) but found in Salesian historical reference to Don Bosco’s *trattatello* (essay, small treatise) on the Preventive System. → “**sistema preventivo**”

Troncatti, Maria (beata)

proper name. (Blessed) Maria Troncatti. • Daughter of Mary Help of Christians. Declared Venerable: 8 November 2008. Beatified: 24 November 2012. Liturgical Celebration: 25 August.

On 25 August 1969, in Sucúa (Ecuador), the small aircraft that was carrying Sister Maria Troncatti to the city crashed a few moments after takeoff at the edge of the jungle that had been her “heartland” for almost half a century, place of her tireless giving of self among the “Shuar”. Sr Maria had made her final takeoff: one that would lead her to Paradise! She was 86 years of age thoroughly

worn out through her gift of love. She used write: "I am happier every day about my religious missionary vocation!"

She was born in Corteno Golgi (Brescia) on 16 February 1883. It was a large family and she grew up happy and busy between the fields and looking after her younger siblings in the climate of warmth and affection created by her parents. She regularly attended parish catechism and the sacraments, and the teenage Maria matured with a deep Christian sense of things that was open to a religious vocation. The Salesian Bulletin used come to Corteno and Maria, with her good sense of Christian values, gave thought to a religious vocation. Out of obedience to her father and the parish priest, however, she waited until becoming an adult before asking to be admitted to the Institute of the Daughters of Mary Help of Christians. She made her first profession in 1908 at Nizza Monferrato. During the First World War (1915-1918) Sr Maria took a number of health care courses at Varazze and worked as a nurse with the Red Cross in the military hospital: an experience that would prove invaluable during her long missionary work in the Amazon region of Ecuador.

Following a violent storm, Maria promised Our Lady that if she saved her life she would leave for the missions. Our Lady heard her and Sr Maria asked the Mother General to go among the lepers. After many years of waiting her request to be a missionary was accepted. Mother General, Caterina Daghero, sent her to the missions in Ecuador in 1922. She would never return home from there. She spent three years at Chunchi.

Accompanied by Salesian missionary Bishop Comin and a small expedition, Sr Maria and another two Sisters entered the Amazon jungle. Their mission field was the territory belonging to the Shuar, in the south-eastern part of Ecuador. As soon as they arrived in Mendez Sr Maria won the respect of the tribe by operating with a

pocket knife on the daughter of a chief who had been wounded by a bullet. The Sisters finally set themselves up on a house on a hill in Macas, a settler village surrounded by Shuar habitations.

She carried out a difficult work of evangelisation with the other Sisters amid risks of every kind, including those coming from animals in the jungle, and the dangerous whirlpools in the rivers that had to be forded or crossed on fragile bridges of liana vines, or on the back of the Shuar themselves. Macas, Sevilla Don Bosco, Sucúa are some of the still flourishing “miracles” wrought by Sr Maria Troncatti's activity: nurse, surgeon, orthopaedist, dentist and anaesthetist, but above all catechist and evangeliser, a person with marvellous resources of faith, patience and love for her brothers and sisters. Gradually, and through hard work, Sr Maria Troncatti went out to the huts to look after the sick; she spoke of Christ in the local language. Her work for the advancement of Shuar women flourished in hundreds of new Christian families, coming for the first time from the free personal choice of the young married couples. She was nicknamed the “Doctor of the Selva”, and fought for human advancement, especially of the women. The women gradually began learning to sew, make clothes, keep the house in order; the men learned to cultivate the land. When the smallpox epidemic spread, Sr Maria moved from place to place to fight against the disease, to help and support. She proclaimed and testified to the Father's love in the Ecuadorian jungle or Selva. She was the “madrecita”, ever concerned with going out not only to the sick but to all who needed help and hope. From a simple and poor dispensary she went on to found a real hospital and trained the nurses herself. She was a “doctor” for the body and the spirit: while she treated or distributed medicines, she advised and evangelised. With motherly patience she listened, fostered communion between the people and taught forgiveness to both natives and settlers.

“One look at the Crucifix gives me life and courage to work”: this was the certainty of faith that sustained her life. In every activity, sacrifice or danger she felt sustained by the motherly presence of Mary Help of Christians. Sr Maria's generous missionary work was expressed through her life given for the evangelisation and human and social advancement of the Shuar people in the Amazon jungle in Ecuador. All her work was marked by the demands of fidelity to God's love. In his name, Sr Maria was transparent understanding and mercy towards all those in need in body and spirit. Her dedication also showed a strong love of fidelity to the Church, which was also expressed in her concern for God's ministers: she was always ready to help them in the difficulties of the mission.

Her body lies in Sucúa, in the Province of Morona (Ecuador). One of the missionaries of that time, Fr Giovanni Vigna, left us with this testimony regarding Sr Maria Troncatti: “She was the very embodiment of simplicity and evangelical shrewdness. With what exquisite motherliness does she win hearts! She finds a solution to every problem which, in the light of the facts, always turns out to be the best solution. She never forgets that she has to deal with weak and sinful human beings. I have seen her treat human nature in all its aspects, even the most miserable: she treats them with the mastery and kindness that is spontaneous and natural to her. What surprises me is that in everything and always she has remained exquisitely the woman. I would say that the more virgin she is, the more she is a mother.” → **“beatificazione”** **“santità salesiana”**

TVET

abbrev. TVET Technical Vocational Education and Training. • In ASEAN countries there are 41 Don Bosco TVETs and 15 in other EAO countries – 9 in the Pacific (Oceania), 2 in South Asia (Pakistan) and 2 in East Asia.

Don Bosco Tech ASEAN is the body that coordinates Salesian Technical Vocational Education and Training Centres in Myanmar, the Philippines, East Timor, Indonesia, Cambodia, Laos, Thailand and Vietnam. There are other Don Bosco Tech groups in other regions: since 2008 DB TECH INDIA, since 2014 DB TECH AFRICA. The DB TECH ASEAN came into existence in 2019.

There is currently no formally structured DB Tech-Europe, but it is in the advanced planning stages.

Note that the term may also be written as T-VET. → **“formazione professionale” “VET”, “**

U

uffici tecnici

np. Technical offices. • ‘technical offices’ are referred to rather than defined in the General Regulations (107): “The members of the general council in charge of special departments can avail themselves of the services of technical offices and consultant boards in carrying out the duties confided to them”. For example, the Secretary General belongs to and makes use of the *ufficio giuridico* and the *ufficio anagrafico e statistico*. → **see below**.

Ufficio anagrafico e statistico

np. Registry and statistics office. • Does all the work of gathering and preserving documentation regarding confreres, houses and Provinces in the Congregation.

Usage: Note that there is also an *ufficio protocollo* or registry office which links the *ufficio anagrafico* at the Salesian administrative centre (*Direzione Generale*) to the Salesian Central Archives.

Additionally, there is an *ufficio giuridico*, or ‘juridical office’.

Linguistic note: Some care needs to be exercised in any translation of the term *protocollo* in English. Normally it would not be rendered by ‘protocol’. A *protocollo* can be a file which registers all correspondence, for example, or it could be a file number or code assigned to an item. It is also a term used in reference to a sheet of foolscap. “**protocollo**” **False Friends** “**P**”

umanesimo salesiano

np. Salesian humanism. • The term is relatively recent in Salesian SDB writing (though more common in reference to St Francis of

Sales) from GC19 onwards after Vat. II and in GC23 (1990) especially where it speaks of a new humanism. Salesians readily recognise the Christian humanism of Francis de Sales and of Don Bosco with its optimism, openness to the world, but its equally strong emphasis on charity toward human beings. Salesian humanism is a term that implies everything positive in the life of people, in things, in history. For the Salesian Sisters it also means a special understanding of the place of women in the world and in society and in the Salesian mission.

“Salesian” humanism for Don Bosco meant giving due weight to all that is positive in the life of individuals, in creation, and in the events of history. This led him to accept the genuine values present in the world, especially if pleasing to the young; to place himself in the flow of culture and of human development in his own times, encouraging the good and refusing to lament about the evil; wisely seeking the cooperation of many people, convinced that each one has gifts that need to be discovered, recognised and put to good use; believing in the power of education, which provides support for the young person’s development, and encouraging him or her to become an upright citizen and a good Christian; and always and everywhere entrusting himself to the providence of God, perceived and loved as a Father. → “**di Sales, Francesco (santo)**”

UPS

abbrev. Università Pontifica Salesiana, Pontifical Salesian University.

- The Pontifical Salesian University has the Rector Major as its Grand Chancellor.

By his *motu proprio Magisterium vitae* of 24 May 1973, Paul VI elevated the Ateneo Salesiano to university status and granted it the title ‘pontifical’. Note that the term ‘pontifical’ comes before the term ‘Salesian’ in English.

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urna

n. Casket. • The coffin or container for bodily remains intended for display purposes.

In Salesian discourse, this term would immediately point to the glass container, effectively a reliquary, containing the body of a Salesian Saint such as John Bosco, Dominic Savio, Maria Mazzarello... It is also a false friend in the sense that if it is unthinkingly translated as 'urn', this is not at all in keeping with the meaning of the English word 'urn' which is a kind of vase, a receptacle which may hold the ashes of the dead (or of a certain cricket match!), or liquids such as water or tea. → "**Don Bosco (santo)**" → **False Friends "U"**

V

vademecum

[la] *n.* Handbook. • Name and title of a small-format, often pocket-sized volume containing a handbook of ideas relating to a particular subject, and most often to a technique or practical activity.

It may refer to an historical document, the *Vademecum*, written for novices by Fr Barberis. This is accepted as part of the Salesian Tradition. The General Council has its own vademecum or ready reference describing its various functions for internal use only. A small booklet containing general procedures, regulations of an administrative nature.

Valdocco

proper name. 1. Valdocco, 2. The Oratory (St Francis de Sales)
• Valdocco (*Valdòch* in Piedmontese) is a historic district of the city of Turin, part of the Aurora district.

It is bounded: to the north, by the Dora Riparia, to the south, by Corso Regina Margherita (borders with the Quadrilatero Romano), to the west, by Corso Principe Oddone (borders with San Donato), to the east, by Via Francesco Cigna (borders with Borgo Dora).

Valdocco has become famous for being the place where St John Bosco eventually established his Oratory, the mother house of the Salesians. He initially had use of the Pinardi shed and, from here, began his work with the boys of the neighbourhood. He later had the imposing religious complex of the Sanctuary of Mary Help of Christians built there.

Of course, for Salesians it is much more than all of the above. It is the heart of the Salesian charism, of Salesian memory, something Pope Francis has terms the 'Valdocco option'.

One important place in the Salesian complex at Valdocco, also hinting at the origins of the word Valdocco itself is the chapel dedicated to the Virgin, commonly called the "Chapel of the Apparition" recalling a dream of Don Bosco's in 1845: "It seemed to me that I was in a great plain of a vast number of young people. I saw myself next to a Lady who told me: 'In this place, where the glorious martyrs of Turin, Avventor, Solutor and Octavius suffered their martyrdom, on these clods that were bathed and sanctified by their blood, I want God to be honoured in a very special way.' In saying this, she put her foot forward to the place where the martyrdom occurred, and she pointed it out to me." That place is now indicated on the floor by a golden metal cross.

Linguistic note: Tradition has it that the name derives from the Latin *vallis occisorum* (valley of the slain) because capital punishment was carried out in this area. Other, simpler hypotheses would instead link the name to *vallis occidentalis* (west of Turin), or *occitanis*, in reference to the nearby Occitan valleys.

In particular, it is not clear whether already at the time of the colony of the ancient Romans, the western part of the castrum of the Quadrilatero Romano beyond the walls of the so-called "Porta Segusina" (near the current Piazza Savoia), was used for executions, but it was certainly used as a necropolis. In more recent times, more precisely from 1821 to 1835, the hangings of the condemned were carried out in this area in the current small square of Via Carlo Ignazio Giulio, while from 1835 to 1852 they were carried out at the confluence of the current Corso Valdocco - Via Cigna - Corso Regina Margherita, a small square that over the years became sadly famous to the inhabitants of Turin with the dialectal nickname of Rondò

'dla Forca. Those sentenced to death were often followed by a priest from the Confraternity of Mercy before going to the gallows. In memory of those events, on the roundabout square at the beginning of Corso Valdocco, a statue, strongly desired by all prisoners in Italy in 1961 and made by the sculptor Virgilio Audagna, depicts St Joseph Cafasso, often nicknamed "the priest of the gallows", in the act of comforting the condemned. → "**Don Bosco (santo)**".

Valsé Pantellini, Teresa (ven)

proper name. (Ven.) Teresa Valsé Pantellini. • Daughter of Mary Help of Christians. Declared Venerable: 12 July 1982.

Teresa Valsé Pantellini was born in Milan on 10 October 1878 to a comfortable well-off family. Her father, Giuseppe Valsé, was a good Christian and great worker, owner of a number of hotels in Egypt. It was there that he had married Giuseppina Viglini, a middle-class citizen of Italian origin. Teresa spent the first years of her life in Egypt, brought up to love the poor and to always be ready to help them. In 1882, seeing the signs of xenophobia emerging in the region, Giuseppe moved the family to Italy for good, first to Milan, then to Florence. In 1890, Giuseppe died in his own rest home called the Villa Riposo dei Vescovi di Fiesole, leaving behind his wife and three children: Italo, the first-born, Teresa and Giuseppina. Under the kindly but demanding guidance of her mother, Teresa gained a deeper spirit of prayer, received a careful upbringing in literature and art, and cultivated her virtues as a human being. On the day of her First Communion she felt she was called to the religious state and offered herself to the Lord with deep joy. Her mother moved the family to Rome to help Italo attend university. Teresa went to the college run by the Sacre Coeur Sisters and became involved with the St Vincent de Paul Conferences.

Teresa had long nurtured a deep spiritual life that offered her a style of behaviour appropriate to her social position, but also

decidedly based on gospel criteria: a preferential love for God that led her to spend lengthy times in prayer; a strong sensitivity for the poor whom she remained close to and helped generously; an outstanding educational sensitivity. She was not lacking in luxury, comforts and amusements, but secretly her approach was one of cheerful mortification. Encouraged by her spiritual director, Monsignor Radini Tedeschi, the future Bishop of Bergamo, Teresa decided to knock on the door of the Daughters of Mary Help of Christians in Rome. She entered the Institute, having to overcome some severe obstacles including her mother's death: this was on 2 February 1901 and Teresa was 22 years old.

When she decided to become a religious, Teresa wrote to her brother Italo: "My decision is irrevocable." She maintained this attitude forever as well as her choice to "pass unnoticed" which marked her entire life. She made her religious profession in 1903, after a valuable period of practical training among the girls at the oratory in Trastevere. She spent a good part of her religious life in Rome, at Trastevere, from her novitiate onwards. The Bosco Parrasio and Via della Lungara houses had an oratory that looked after the poorest girls of the suburb, young washerwomen who worked in homes belonging to the wealthy. Sr Teresa was the one in the community whom the girls loved most. They were charmed by her smiling, gentle presence. Her health was poor when she began working in this setting but she did not mind any sacrifice and was in no way burdened by her past. The poverty was such in the Sisters' house that they needed to ask for help and even beg for alms. Despite her repugnance at this, Sr Teresa took up this task too, knocking at the doors of the same wealthy people she had mixed with years before. Teresa was a strong woman, completely dedicated to the poor and ready to defend their rights, especially when some local

inhabitants opposed the work or complained about the girls being rough and uncouth, so they did not pay them their proper wages.

Following Don Bosco's example, she empathised in practical terms with the difficult circumstances of the girls entrusted to her and did everything possible to uplift them culturally and refine their lifestyle. She gave music lessons, organised theatrical performances, invented games that interested the girls who were already tired from their day's heavy work. She was an attentive and discreet person in community. Sisters who were with her at the time remembered her as follows: "Sr Teresa took the girls from Tastevere in her stride: she was able to keep discipline, overlooking their rough ways and rudeness." One of the girls spat in her face after she refused her something. She put up with the gesture to the admiration and edification of everyone present. Teresa was courteous and delicate with everyone, always ready to do the humblest and most difficult of tasks. She ran the laundry and the workshops for the poor girls cheerfully and in a spirit of sacrifice. She was just as Don Bosco wanted: extraordinary in ordinary things.

The symptoms of tuberculosis that were becoming ever more insistent did not stop her progress on the journey to holiness. She felt that the moment had come to embrace suffering – to love it, not just accept it – as a gift that united her to the Crucified Lord: "What you want, Jesus, is what I want too, and I want it as long as you want it." Joy and simplicity typical of Mornese, silent sacrifice, her constant union with God and her filial love for Our Lady were the strong points of her life project. In April 1907, Sr Teresa was sent to Piedmont to get better. She had no illusions about this and knew that her illness was unforgiving. With an incredible sense of humour she said: "The Lord has helped me and now I am ready for three things: to die, to remain ill for a long time, to get better." Then with a flash of a grin she added: "Well then, I will have got

one of the three right, correct?" Her life ended on 3 September 1907 at the Mary Help of Christians house in Turin as she had predicted, meeting with Jesus whom she had chosen irrevocably.

Teresa Valsé Pantellini: a young woman whose entire life was one of practical daily availability total given to God and to others in imitation of the poor and free woman who was the Virgin Mary.

→ **“venerabile” “santità salesiana”**

Vandor, József (ven)

proper name. (Ven.) Joseph Vandor. • Salesian Priest. Declared Venerable 20 January 2017.

Joseph Vandor, formerly József Vech, was born in Dorog, Hungary, on 29 October 1909 to Sebastian Vech and Maria Puchner: during the years of the rise of Nazism he would change his surname (of German origin) to “Vandor” (meaning pilgrim or wanderer) to distance himself from the German context but also to give meaning to his missionary activity which would take him to Cuba and Santo Domingo. Since he was a child he had stood out for his kindness and conciliatory character. His formation began with the Franciscans from whom he learned a true love of poverty, one he kept throughout his life. He then told his parish priest, Father Arturo Pehatsek, of his desire to become a priest and missionary. The parish priest presented him to the Salesian institute in Peliföldszentkereszt, where Vandor got to know the Salesians and was struck by Don Bosco's spirituality and pastoral charity; so much so that in 1927 he began his novitiate at Szentkereszt, then professed his first vows in 1928 followed by perpetual vows on 13 August 1932. His theological formation continued in Italy, in Turin, where he was ordained priest on 5 July 1936 in the Basilica of Mary Help of Christians.

The same year he was sent as a missionary to Cuba, thus realising a dream he had secretly nurtured in his heart since he was a small child: that of proclaiming the Gospel in distant lands. Doing good

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and being busy saving souls would be his only concern in 40 years of work in Cuba. He was sent to Guanabacoa, where he remained until 1940 as prefect of studies and in charge of spiritual animation. He was much loved by the boys, especially the poorest ones to whom he showed particular Salesian attention. At just 31 years of age he was appointed rector of the agricultural school at Moca in the Dominican Republic. For reasons independent of his own will, the school was handed over to the Government, so he returned to Guanabacoa in Cuba. He stood out for his wisdom and prudence and in 1943 was appointed novice master at Matanzas. In 1946 Fr Vandor then went as administrator to the college of Arts and Trades in Camagüey. In 1948 he became confessor of the community in Santiago de Cuba and in 1951 confessor and chaplain at the novitiate of the Daughters of Mary Help of Christians in Peñalver, Havana.

On 9 December 1954 he was at Santa Clara, in charge of the church of Our Lady of Carmel and also responsible for building the Rosa Pérez Velasco School of Arts and Trades. He demonstrated his spirit of poverty and Salesian energy in this situation, thanks to which, even without a stable place to stay, he was able to guide the work of repairing the parish residence, the church, and building the Salesian house. When the school was opened he was appointed as the rector until 1961 when all schools in Cuba came under the direct control of the Ministry of Education. He was first rector, then parish priest of the Church of Our Lady of Carmel where he exercised his pastoral ministry for twenty-five years, from 1954 until his death. Thanks to his personality, spirituality and pastoral creativity, he left a deep impression on the Santa Clara diocese. In particular, Fr Vandor was a much sought-after spiritual director: his gentleness and warmth opened the hearts of young and adult alike.

During that time Cuba was in the midst of a civil war. In a society torn apart by hatred and violence, Father Vandor was a

heroic witness to reconciliation and peace, going out of his way to console the sick, the wounded and the poor and personally risking his life to mediate a bloodless surrender. He offered himself as a mediator for peace between the troops of Che Guevara and those belonging to Colonel Cornelio Rojas in General Batista's army. The spoke of him as being "one of the friendliest, most delicate and noble hearts among the clergy in Villa Clara". Fr Vandor could be likened to St Francis de Sales for his patient kindness, his prudent action, his enlightened wisdom in the spiritual direction of souls, and to St John Bosco for his apostolic energy, his love for poor young people, his spirit of faith, serene cheerfulness and cordial manners. He died on 8 October 1979, following two years of intense suffering which reduced him to almost complete immobility. Yet his sickbed became an "altar" and a "confessional". On the day of his death many exclaimed: "A saint has died!" The diocesan bishop wrote: "The Salesian Congregation has lost a son, the diocese an exemplary priest and the faithful a beloved father." The secret of his human and spiritual charm was motivated by his kindness, gentleness, friendliness. → "**venerabile**" "**santità salesiana**"

Variara, Luigi (beato)

proper name. (Blessed) Luigi Variara. • Salesian Priest. Declared Venerable: 2 April 1993. Beatified: 14 April 2002. Liturgical Celebration: 15 January.

Luigi Variara was born on 15 January 1875 in Viarigi (Asti). Don Bosco had come to the town in 1856 to preach a mission, and it was to Don Bosco that Luigi's father entrusted his son on 1 October 1887, to take him Valdocco. Don Bosco would die four months later but the acquaintance that Luigi had with him was enough to affect him for the rest of his life. He recalled the event as follows: "It was winter and one afternoon we were playing in the large courtyard at the oratory when suddenly a cry rose up from all around: 'Don Bosco,

Don Bosco!' Instinctively we ran to the point where our good Father was as they were preparing to take him out for a while in a carriage. We followed him until he had to get into the vehicle; immediately we saw Don Bosco surrounded by his beloved crowd of children. I was desperately trying to get a position where I could see him easily since I really wanted to get to meet him. I got as close as I could and just as they were helping him to get into the carriage he turned and looked at me kindly and his eyes rested on me. I don't know what I felt at that moment ... it was something I cannot express! That was one of the happiest days for me; I was sure I had met a saint, and that this saint had read something in my soul that only God and he could know."

He asked to become a Salesian: he entered the novitiate on 17 August 1891 and finished the novitiate year on 2 October 1892 with perpetual vows that he professed before Don Bosco's first successor, Blessed Michael Rua, who whispered in his ear: "*Variara, non variare!*" (Variara, do not waver!). Luigi completed his Philosophy at Valsalice where he got to know Venerable Andrew Beltrami. Michael Unia passed through there in 1894, the famous missionary who had begun working with lepers at Agua de Dios in Colombia shortly before this. "How great was my astonishment and joy," Fr Variara says "when from among the 188 fellow students who had the same aspiration, fixing his gaze on me he said, 'This one is mine.'"

He arrived in Agua de Dios on 6 August 1894. The place had 2,000 inhabitants of whom 800 were lepers. He immersed himself totally in his mission. Endowed with musical skills he organised a band that created an atmosphere of festivity in the "City of sorrow". He transformed the sadness of the place through Salesian cheerfulness, with music, theatre, sport and a lifestyle of the Salesian oratory.

He was ordained priest on 24 April 1898 and soon showed himself to be an excellent spiritual director. Included among his

penitents were members of the Children of Mary association, a group of some 200 girls many of whom were lepers. The young priest discovered that a number of them would have wanted to consecrate themselves to the Lord. This was considered an unrealistic dream because no Congregation accepted a leper or even a daughter of lepers. Faced with this fact, the first idea came to him of seeing young women as consecrated religious, even if they were lepers. The Congregation of the Daughters of the Sacred Hearts of Jesus and Mary began on 7 May 1905. He was a 'founder' given that he was 'founded' on full submission to religious obedience and, in a unique case in the history of the Church, he founded the first religious community made up of people affected by leprosy or daughters of leprosy sufferers.

He felt ever more enthusiastic about his mission. He wrote: "I have never felt so happy being a Salesian as I have this year and I bless the Lord for having sent me to this place where I have learned not to allow heaven to be stolen from me." Ten years had passed since he arrived in Agua de Dios: a happy decade filled with achievements. Among these the completion of the "Don Michele Unia" infant school, that despite delays resulting from the "1000 day War" was opened on 7 May 1905. However, a time of suffering and misunderstanding began then for the generous missionary. It would be a period that lasted for 18 years until his death. He was forced to leave Agua de Dios. Mosquera, Contratación, Bogotá, Barranquilla ... were all the places he was assigned to by obedience.

In 1921 he was transferred to Táriba, a Venezuelan city on the border with Colombia. When he arrived there his health began to decline to a worrying extent. Because of the climate the doctor advised he be taken to Cúcuta in Colombia. He went there but his physical state rapidly declined. He died on 1 February 1923 at 48 years of age 24 of priesthood. He died after being subjected

to a heavy exile that had prevented him from dedicating himself fully to the sick and his Institute. But he was able to combine both unlimited religious obedience and fidelity to the work that the Lord was asking of him. He submitted to the orders his legitimate superior had imposed on him and that seemed to lead him away from God's desired paths. He was buried in Cúcuta. In 1932 his body was brought to the chapel belonging to his Daughters at Agua de Dios where it still lies. → **“beatificazione” “HH.SS.CC.” “Lozano Díaz, Anna Maria (serva di Dio)” “santità salesiana”**

VDB

abbrev. Volontarie di Don Bosco (Women) Volunteers of Don Bosco.

- A Secular Institute of Pontifical Right. ‘The Don Bosco Volunteers, in response to the Lord’s call, seek to integrate in their lives three characteristic elements of their vocation: consecration, secularity, Salesianity. Fr Viganò described them as “a novel incarnation of the Salesian spirit of Don Bosco.”’ (from description in *The Salesian Family of Don Bosco* 1999).

The institute recognises the Rector Major of the Salesians, successor of Don Bosco, as the leader of the Salesian Family. The institute is structured on three levels: central (General Council), regional (Regional Council) and local (Local Council). The legal headquarters are in Rome. Like most members of secular institutes, the volunteers do not live in community, but live in communion of life, united by a strong sense of belonging to the institute. In particular, they find in the group to which they belong, the best environment in which to put communion into practice. It is supported financially by the contributions of the volunteers. Because of its specifically secular nature, it does not have any works of its own.

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The Salesian ecclesiastical assistant offers his priestly ministry to all levels of the institute, collaborating in the initial and permanent formation of the volunteers.

The Holy Reserve:

A requirement of the mission of a consecrated secular is to live unobtrusively. The volunteer does not disclose that she is consecrated. This permits her to live an ordinary life like other people. Professing and living the evangelical counsels, the volunteer expresses her fundamental option for Christ while living in the world, and with nothing to distinguish her from others. The Women Volunteers of Don Bosco, responding to the call of the Lord, seek to integrate in their lives the three characteristic elements of their vocation: consecration, secularity, Salesian character. Blessed Philip Rinaldi played a key role in their formation and development.

→ “CDB”

Vecchi, Juan Edmundo

proper name. Fr Juan Edmundo Vecchi. • Rector Major from 1996–2002. Juan Edmundo Vecchi Monti, was born at Viedma (Argentina) on 23 June 1931, the youngest of seven children of a family of Italian emigrants who between 1898 and 1906 moved from Emilia Romagna to Argentina in a period in which many Italians dreamed of escaping from the poverty of their own country by finding work and tranquility in foreign parts.

His father, Albino Vecchi, came from Boretto (Reggio Emilia), and his mother Maria Monti from Montescudo (Forli). They became acquainted in Argentina and were married there. Juan was a nephew of the Blessed Artemide Zatti, a Salesian Brother. Juan got to know the Salesians in Viedma and decided to follow a salesian vocation. He made his first vows at Fortín Mercedes, 29 January 1947, and studied theology at Turin-Crocetta, where he was

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ordained priest on 1 July 1958. In the same year at Turin he obtained the licentiate in theology.

On his return to Argentina he was Rector at Viedma from '65 to '72. In the same year he began his long service - some 30 years - to the Congregation as a member of the General Council. From '72 to '78 he was Regional Councillor for the Atlantic part of Latin America; from '78 to '90 he was General Councillor for Youth Ministry; from '90 al '96 Vicar General; and finally from 20 March 1996 he was the eighth successor of Don Bosco.

He will be remembered as an innovator in youth pastoral work, but also for his outstanding gifts of government. He could listen and give due weight to all suggestions and opinions, and to individual needs. He had a strong sense of fatherliness and of fidelity to the founder's charism, and was moreover a competent leader and animator of teamwork, sensitive and open to signs of the times. As Rector Major from the time of the GC24, the Chapter on the laity, Fr Vecchi always believed in them and kept up a trusting and sharing relationship with the thousands of lay people who take part in different ways in Don Bosco's mission for the service of the young.

Noteworthy too was his post-conciliar sensitivity, in which he followed his predecessor Fr Egidio Viganò in believing in a 'Church-communion' and in a 'Church-mission' for the service of the poor, in a Congregation incarnate in all cultures and reaching out to the poorest and most marginalised of every continent. But as distinct from Fr Viganò, what stands out in Fr Vecchi is the prominence of the anthropological and educative aspect over the theological and spiritual, while the latter characteristic remains high in his personality (cf. his many letters and publications on this latter aspect). The eighth successor of Don Bosco was also a man of communication, a pastoral sector in which he firmly believed and to which he gave strong encouragement.

In the program of his six years as Rector Major, the communication dimension entered every environment, and found concrete expression, among other items, in the renewal and relaunching of the 52 editions of the Salesian Bulletin. → “**Rettor Maggiore**”

Vendrame, Constantino (servo di Dio)

proper name. (Servant of God) Constantine Vendrame. • Salesian Priest. Diocesan Inquiry opened 19 August 2006, closed 19 February 2011.

Constantine Vendrame was born on 27 August 1893 at San Martino di Colle Umberto (Treviso) to Pietro Vendrame and Elena Fiori, very devout and fervent parents whose example and life of faith and Christian self-denial instilled a love of work and sacrifice in the heart of their son. He completed all his secondary schooling at the diocesan seminary in Ceneda where he was a model for his fellow students in piety, discipline and his love for study. His love for the missions led him to join the Salesians, making his novitiate at the house in Ivrea in 1913. Four long years of military service followed that tempered his character and prepared him for a tough life in the missions. On completion of military service he finished off his study of theology while working in the festive oratories in Chioggia and Venice. Cardinal Eugenio Tosi ordained him priest on 15 March 1924 in the church of the major seminary in Milan. Three months later he was destined for the new mission in Assam. On 5 October 1924 he received the missionary cross in Turin at the feet of Mary Help of Christians. Then came the moment of detachment, which was very painful for him: “ A violent tearing apart that broke the last thread, but one that was consoled by a radiant vision of endless lands and countless peoples to be redeemed, and souls, so many souls, to save.”

The Salesian presence in Assam was in its beginnings, but thanks to the enterprise of Bishop Louis Mathias it had developed

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in a surprising manner. What it was missing was the humble and heroic soldier to place himself at the head of his fellows and lead them enthusiastically, and the example for carrying out the plans and ideals of the bishop. This part was reserved for Fr Constantine Vendrame. "Here in front of us are many huts and villages, mountains and valleys and rivers. And there are still many others that we can't see. In every village and hut and in every heart we have to bring this cross with sacrifice and love." After 32 years spent in the Khasi region there was no mountain he had not scaled, no river he had not waded across and no village he had not entered to bring the cross to. He dedicated himself immediately to the study of the local languages. At the end of his first year in India the young missionary was already parish priest of Shillong parish, the heart of the Apostolic Prefecture of Assam. After 10 years of work he had the joy of seeing 8,581 souls and 100 communities there. For some time he was the only priest looking after the needs of the vast and flourishing parish of Shillong. He would leave it all and, accompanied by a catechist, went long distances, walking for days and days to bring the good news. He had enormous physical resistance but drew his real strength from his keen faith and union with the Lord. A life of prayer and sacrifice was the secret of his conquests.

He worked especially in North-East India, constantly visiting the villages, meeting the people and the children: he made himself one with them, seeking human contact. He would go into the homes of the poor and the sick, help them and speak with them, listen to their stories, and after becoming their friend he would explain the life of Jesus. He understood the importance women had in Khasi culture. Always in the vanguard like Don Bosco, he used mass media to evangelise the villages and projected the life of Jesus in film. Very many people came to these projections and soon after would ask for baptism. Fr Vendrame focused on the formation of lay catechists

who evangelised the communities and accompanied him on his journeys. As a good Salesian he started up then followed up the festive oratories; he educated hundreds of children. He brought Christianity even to Hindus and Muslims and came into contact with the Evangelical Methodist Church, to the extent that he was compared with a St Francis Xavier or a St Paul. But he was a very humble man and one of great prayer. He had a great devotion to the Sacred Heart of Jesus, had two shrines built, one in Mawlai and the other in Wahiajer. Like Don Bosco, he also had a filial devotion to Mary Help of Christian whom he always spoke about. He also set up a group of young women whom he called the "Legion of Mary" whose task was to visit the poor and the sick and pray for them.

After a brief stay back in Italy, Providence destined him for Jowai. He left amongst the tears of thousands of faithful he had generated for Christ. In Jowai he repeated the wonders he had done in Shillong, but three years later came the war and he was obliged to spend almost four years in camps in Deoli and Dehradun with another 150 confreres. In 1945, unable to return to his beloved Assam, he offered to work in an area that was totally different for its climate, language and customs. As the complete missionary and with the same energy with which twenty years earlier he had begun in Shillong, he set to work in Wandiwash. Here it was a case of bringing back the wayward sheep to the fold. He spent six years in Wandiwash and completed his mission. In 1951 he returned to Shillong. There was a district there in the centre of the city, Mawkhar: with his charity, zeal and spirit of sacrifice, he won everyone over.

His death fitted in with his 33 years of apostolate, and indeed was its most beautiful crowning. Terrible arthritis with other complications attacked his spinal cord. He hid this from everyone and stayed on his feet till the end. "If I go to bed I will never get up from there." His purgatory on earth lasted almost three months.

He could barely move a centimetre without atrocious pain. His bed became a true pulpit. How much good his words did and his heroic example! He died on 30 January 1957, on the vigil of the feast of Don Bosco in the hospital in Dibrugarh, where he himself had asked to be taken to die far from his people so they would not suffer. He was so poor that Bishop Marengo, Salesian and also a Servant of God, had to donate a cassock for him to be buried in at the time of the funeral rites. → “**servo di Dio**” “**santità salesiana**”

venerabile

n. Venerable. • The title 'Venerable' is conferred on those for whom the Holy Father has recognised their heroic lives and virtue, and their reputation for holiness, by giving the Congregation for Saints a mandate to prepare the Decree. This Decree comes from the members of the Congregation for Saints.

SALESIAN FAMILY MEMBERS DECLARED VENERABLE:

Andrew Beltrami “**Beltrami, Andrea (Ven)**”

Anthony de Almeida Lustosa “**de Almeida Lustosa, Antônio (Venerabile)**”

Attilio Giordani “**Giordani, Attilio (ven)**”

August Hlond “**Hlond, Augustus (ven)**”

Augustus Arribat “**Arribat, Joseph Augustus (ven)**”

Carlo Crespi Croci “**Crespi Croci, Carlo (venerabile)**”

Dorotea de Chopitea “**de Chopitea, Dorotea (ven)**”

Francis Convertini “**Convertini, Francesco (ven)**”

Ignatius Stuchly “**Stuchlý Ignacy (ven)**”

José Vandor “**Vandor, József (ven)**”

Joseph Quadrio “**Quadrio, Giuseppe (ven)**”

Laura Meozzi “**Meozzi, Laura (ven)**”

Luigi Olivares “**Olivares, Luigi (ven)**”

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Margaret Occhiena “**Mamma Margherita (ven)**”

Ottavio Ortiz “**Ortiz Arrieta, Ottavio (ven)**”

Rudolph Komorek “**Komorek, Rudolf (ven)**”

Simon Srugi “**Srugi, Sim’ān (ven)**”

Stephen Ferrando “**Ferrando, Stefano (ven)**”

Teresa V. Pantellini “**Valsé Pantellini, Teresa (ven)**”

Vincent Cimatti “**Cimatti, Vincenzo (ven)**”

Usage: While the plural is ‘Venerables’ in English, it is often avoided by rephrasing the sentence where this reference is to be made, since it is a relatively unfamiliar term in the plural in English.

→ “**santità salesiana**”

Versiglia, Luigi (santo)

proper name. (St) Aloysius Versiglia. • Salesian bishop, martyr, saint. Beatified: 15 May 1983. Canonised: 1 October 2000. Liturgical Celebration: 25 February.

In 1885, St John Bosco revealed to the Salesians who had gathered at San Benigno Canavese in Piedmont, that he had dreamed about a crowd of youngsters who had come up to him telling him: “We have waited so long for you!”; in another dream he saw two large chalices raised up to heaven, one filled with sweat, the other with blood. In 1918, when a group of Salesian missions left Valdocco in Turin for Shiu-Chow in Kwang-tung in China, the Rector Major, Fr Paul Albera, gave them the chalice he had used for the Golden Jubilee of his ordination and also of the consecration of the Basilica of Mary Help of Christians. This valuable and symbolic gift was handed over to Bishop Versiglia by Fr Sante Garelli. Bishop Versiglia said: “Don Bosco saw that when we came to China a chalice would be filled with blood, Salesian work would spread marvellously throughout this immense population. You are bringing me the chalice our Father saw: it is up to me to fill it with blood to fulfil the vision.”

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Aloysius Versiglia (but more often known as Luigi) was born in Oliva Gessi in the province of Pavia on 5 June 1873. In 1885, at twelve years of age, he was accepted to continue his studies at the Salesian oratory at Valdocco in Turin. The condition he laid down was that they would not make a priest out of him! But by God's grace, this setting that was imbued with fervour and missionary ardour, the attraction of Don Bosco himself who was now in the final years of his life, transformed the soul of this boy. In a fleeting encounter in 1887, the saint told him: "Come and see me, I have something to tell you"; but Don Bosco was unable to speak with Luigi because soon after he fell sick and died. The young man, however, remained bound to the figure of Don Bosco so much that in order to respond to his vocational call, at the end of his studies at Valdocco he made the request to "remain with Don Bosco". In his heart he carried the secret hope that he would be able to be a missionary one day. He made his first religious vows in the Salesian Congregation at 16 years of age.

He was a model novice at Foglizzo, near Turin, and made his religious profession on 11 October 1889. While he was studying philosophy in the studentate at Valsalice, Turin (1889-90), he wrote to his spiritual director saying that the desire to be a missionary was growing day by day, but that he feared it might be a vain desire since he did not have the necessary virtues, and mentioned the ones he needed to acquire. His ascetic journey began here. Forty years later it would lead him to the supreme heights of Christian virtue and charity. It was the arduous achievement of a generous heart and an iron will, supported by sincere piety and profound humility. These were the characteristic gifts of his personality.

While attending the Gregorian University in Rome (1890-93) he combined study with the apostolate among the youngsters at the Salesian Oratory at the Sacred Heart Oratory (Sacro Cuore),

with outstanding success in both fields. The boys loved him and the confreres admired him for his gifts. But in his deep and sincere humility he maintained that he was the least among his fellow students and he continued his efforts to gain the virtues needed by a good missionary. When he had completed his Philosophy degree (1893) the Superiors entrusted him with the delicate task of teacher and assistant to the novices at Foglizzo (1893-96). He was a clear and forthright teacher, an attentive though strict assistant when needed, an effective moulder of character, but ever an kind, humble, good friend to all and the most respected among the confreres of the house.

After his priestly ordination (21 December 1895) he was chosen as the rector and novice master at the new house in Genzano near Rome, despite his resistance to this, since he thought he was incapable of it, being just 23 years of age. He was an excellent formator of priestly and religious souls for a decade (1896-1905), respected and loved as a father. Dozens of Salesians testified to the veneration they had for their dear novice master, and the inhabitants of Genzano too remembered him for many years. Over these ten years, Fr Versiglia continued to nurture his keen desire for the missions, and resuming a practice he had as a youngster he even took up horse riding again, considering that it could be useful for missionary life. In the summer of 1905, when the invitation was offered to him to lead the first group of Salesian missionaries to go to China, he accepted it enthusiastically as the greatest of gifts, one that he had asked the Lord for and prepared for with intense inner work from the time, as a fifteen-year-old, that he had asked to “remain with Don Bosco”.

Fr Versiglia found a small orphanage in Macao that belonged to the local bishop. In 12 years of work, with the help of a dozen or so confreres and on a larger property, he transformed it into a modern

technical school for 200 boarding students, most of them orphans, who were then set on the path to trade. In 1911, assisted by another holy Salesian, Fr Ludovico Olive (who died prematurely at 52 years of age from the cholera he had contracted during his ministry), Fr Versiglia began the mission of Heung-shan, a region that lay between Macao and Canton. His apostolic zeal for the salvation of souls reached heroic heights among sufferers from bubonic plague and among lepers.

In 1918 the Holy See entrusted the Salesians with the new mission of Shiu-Chow in the north of Kwang-tung. Fr Versiglia was given the task by the Superiors in Turin of organising this mission with the help of a dozen or so priests sent out from Italy. In 1920 the mission was erected as a Vicariate Apostolic and rumours soon spread that Fr Versiglia would be the Vicar Apostolic and be consecrated a bishop. He wrote heart-wrenching letters to the Superiors in Turin, declaring how absolutely incapable he was and begging them to relieve him of this burden. Bishop De Guébriant, however, stated publicly that if the choice were to be made by popular acclaim, even the tenderest little children would have acclaimed Fr Versiglia as their father and pastor. He was consecrated bishop in Canton on 9 January 1921. Taking on an exhausting pastoral ministry throughout a huge area that lacked roads, Bishop Versiglia added harsh penances to this, including using a scourge. In 1926, at the invitation of the superiors in Turin, he took part in the Eucharistic Congress in Chicago. Some serious surgery kept him in the United States for a year. When his health allowed, he busied himself with missionary propaganda, always leaving behind an extraordinary impression.

On his return to Shiu-Chow the confreres presented him with something new: the bishop's house. It was a charming Chinese-style house, not luxurious, built next to the Don Bosco institute where

the bishop had always lived in two small rooms that felt every movement by the 300 pupils at the institute. The new building seemed luxurious to him and he categorically refused to call it the bishop's residence. But he resigned himself to living there so long as it was actually called "The Missionary House", where missionaries could stay who were either ill or passing through or coming for meetings.

In 12 years of mission from 1918 to 1930, Bishop Versiglia wrought miracles in a land hostile to Catholics: he set up 55 primary and secondary mission stations compared to the 18 he had found there; he ordained 21 priests; he formed 2 lay religious, 15 local Sisters and 10 foreign ones; he left 31 catechists (18 of them female), 39 teachers (8 female) and 25 seminarians. He converted and baptised three thousand Christians compared to the 1,479 he found on his arrival. He built an orphanage, a formation house for female catechists, and a school for the male catechists; the Don Bosco Institute, including technical classes, and a teacher's college for young men; the Mary Help of Christians Institute for girls; a rest home for the elderly; a home for illegitimate children; two clinics and the Missionary House, as he wanted his episcopal residence to be called. The bishop would stop at nothing, not even in the face of famine, epidemics, or the defeats that came his way and those of his collaborators, who were not always rewarded in human terms: apostasy, slander, those who left, misunderstandings, vilification ... It was all overcome thanks to constant, intense prayer. Over the years he dedicated to China, Bishop Versiglia never tired of encouraging his priests to be in dialogue with the Lord and the Virgin Mary. It is no coincidence that he kept up a correspondence with the Carmelite nuns in Florence, asking them for spiritual support.

The political situation in China was not a peaceful one: the new Chinese Republic, born on 10 October 1911 with General Chang

Kai-shek, had unified China, defeating the warlords in 1927 who had tyrannised various regions. But heavy communist infiltration in the country and the army, supported by Stalin, had convinced the General to find support from the Right and outlaw the Communists (April 1927); this brought a renewed civil war. The province of Shiu-Chow, located between North and South, was a transit or rest area for various groups who were fighting among themselves and it was normal to see ransacking, buildings burned, violence, kidnapping and other crimes. It was also difficult to distinguish, among these gangs of looters, who were the soldiers on the loose, the mercenaries, hired killers, or just pirates taking advantage of the chaos. In those sad times foreigners too risked their lives and were classified as mere “white devils”. In general the missionaries were loved by the poor people and Missions became a refuge at times of looting. The worst ones nevertheless were the pirates who had regard for no one, and the communist soldiers for whom the destruction of Christianity was part of their programme. Therefore, in the movements needed for missionary activity around the various sparsely spread villages, male and female catechists, female teachers and girls never set out on a journey unless accompanied by the missionaries.

Due to the impending danger by land or by river, Bishop Versiglia had also been unable to visit the Christians in the small mission of Lin-Chow, consisting of two schools and two hundred faithful in the devastated city of 40,000 inhabitants, troubled by civil war. But towards the end of January 1930 he convinced himself that he needed to go there. Young twenty-six-year-old missionary Fr Callisto Caravario arrived at the centre in Shiu-Chow in early February. He was in charge of the mission at Lin-Chow, and would accompany Bishop Versiglia on the journey.

They prepared provisions both for the eight day journey and for the needs of the small mission, and at dawn on 24 February the group departed by train, made up of Bishop Versiglia, Fr Caravario, two young teachers who had graduated from the Don Bosco Institute (one a Christian, the other not), the two sisters of Maria (21-year-old teacher), and Paola, 16 years of age (who was letting go of her studies to go back to the family); there was also a 22-year-old catechist, Clara. After an overnight stay at the Salesian house in Lin-Kong-How, on 25 February they left on the boat going up the Pak-kong river as far as Lin-Chow; the group was joined by an elderly female catechist who would be working alongside the younger Clara, and a then-year-old boy who was going to Fr Caravario's school. The large boat was managed by four boatsmen and as it was going up-river, towards midday they saw some fires on the riverbank that had been lit by a dozen or so men.

When the boat drew level with the men, the latter indicated they should stop and come ashore. Aiming rifles and pistols at them they asked the boatsmen who it was they were transporting, and when they discovered that it included the bishop and missionary they said: "You are not allowed to carry anyone without our protection. The missionaries will have to pay 500 dollars or we will shoot the lot of you." The missionaries tried to get them to understand that they did not have that amount of money, but the pirates jumped aboard and found the girls who had taken refuge in a kind of hut on deck; they shouted: "Let's take their wives away!" The missionaries answered that they were not their wives but students they were accompanying as they returned home; meanwhile they tried to block the entrance to the hut with their bodies. The pirates then threatened to set fire to the boat, and carried across wood from a nearby boat, but the wood was green and would not burn immediately. The missionaries managed to quench the first few flames. Furious, the

pirates grabbed some large branches and beat the two missionaries. After a few minutes, the fifty-seven-year-old bishop collapsed and two minutes later also Fr Caravario; at this point the criminals grabbed the women and dragged them ashore amid their desperate pleas. The two missionaries too were brought ashore. The boatsmen, the elderly catechist, the boy and the women's two brothers were set free and allowed to go; they then advised the missionaries at Lin-chow and the authorities who set a squad of soldiers.

Meanwhile the tragedy unfolded on the riverbank. Tied together, the two missionaries heard each other's confessions, and encouraged the three girls to be strong in the faith; then the pirates led them down a path alongside the Shiu-pin, a small stream flowing into the Pak-kong, in the Li Thau Tseui area. Bishop Versiglia begged them: "I am elderly so kill me. But he is a young man, spare him!" The women, who had been forced to sit in an area near a small pagoda, heard five rifle shots and ten minutes later the executioners returned, saying: "These things can't be explained, we have seen so many others ... they all feared death. Instead, these two died happy and all the girls want to do is to die." It was 25 February 1930. The girls were dragged up a mountainside, and were at the mercy of the bandits for five days. On 2 March the soldiers reached the bandits' hideout, and after a brief exchange of fire the girls were freed and the men fled. The girls became valuable and credible witnesses of the martyrdom of the two Salesian missionaries. → "**protomartire**" "**Caravario, Callisto (santo)**"

VET

abbrev. VET Vocational Education and Training. • "Vocational Education and Training (VET), as a means to foster in particular vulnerable young people's social and professional integration, is a powerful agent of socialization: both initial TVET (I-VET) and continuing TVET (C-VET) share the dual objective of contributing

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to employability and economic growth, and of responding to broader societal challenges, promoting social cohesion in particular” (TOWARDS DB TECH EUROPE: a Don Bosco Network of Vocational Excellence).

Salesians of Don Bosco Institutions are active today in 134 countries all over the world, including 19 European ones. As vocational education and training (VET) providers, the Salesians of Don Bosco, founded as a society by St John Bosco (also known as “Don Bosco”) in Turin, Italy, in 1859, formally started their activities in 1870, though Don Bosco himself was able to broker a first apprenticeship contract for a young person attending his informal VET courses already in 1852. Nowadays the Salesians’ VET centers are active in 108 countries, managing about 1845 technical schools and VET centers addressing more than 1,215,000 direct beneficiaries. “Salesian VET” refers to this worldwide network of educational and training institutions, numbering the Salesians of Don Bosco (SDBs) among the oldest, most long-lasting and widest networks of training providers in the world. → **“TVET” “DB WAVE”**

VIA Don Bosco

proper name. VIA Don Bosco. • VIA Don Bosco is a recognised Belgian NGO that supports educational institutions and youth employment initiatives in Africa and Latin America. As a Belgian and Salesian NGO, VIA Don Bosco seeks to contribute to the realisation of the right to education for disadvantaged young people and marginalised communities in both the North and the South of the world. VIA Don Bosco has been in existence for 50 years. Until 2011, the organisation was called DMOS-COMIDE. 2005 – Don Bosco Network (DBN): VIA Don Bosco, under its former name, became one of the founding fathers of the Don Bosco Network (DBN), through which European Salesian NGOs join forces. → **“DBN” “ONG” “solidarietà”**

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vicario

n. 1. vice-(provincial, rector), 2. Vicar of... • Someone who exercises authority or substitutes for or represents another person higher up. In ancient times and the Middle Ages, it was the title for a public official.

The Vicar of the Rector Major is the first collaborator of the Rector Major in the government of the Society (Cf. C. 130-132).

Note that *vicario*, in its wider application, but still associated with Don Bosco, was the title of the public official responsible for law and order in Turin. Michele Benso di Cavour was the Vicario of the city, or City Vicar.

The Salesian *vicario* is always a priest (since he can take the place of the RM/Provincial/Rector who will always be a priest. Only relatively recently (after the renewal of the Constitutions) was the role of *vicario* also applied at the local (house) level.

Usage: The Italian term *vicario* as applied in Salesian government and animation usually needs to be specified since it applies to three levels – world level (of the RM), Province level, vice provincial, and local level (vice rector). In each case the *vicario* is the first collaborator of the RM/provincial/rector, and can take his place when that person is absent or impeded. Currently, the Constitutions and Regulations (mainly the Regulations) refer to the 'Vicar General' at world level. A team reviewing the C&R consider that this is not the best translation, that 'Vicar General' is a diocesan term and that 'Vicar of the Rector Major' (or 'his Vicar' in context) replace it.

→ **False Friends “V”**

Vicuña, Laura (beata)

proper name. (Blessed) Laura Vicuña. • Teenager. Declared Venerable: 5 June 1986. Beatified: 3 September 1988. Liturgical Celebration: 22 January.

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A significant example of holiness in the Salesian Family and as a result of the work of the Salesian Sisters.

Laura was born in Santiago, Chile, in 1891. Her father was a soldier. When civil war broke out, her father took Laura and her mother to another town across the mountains in Argentina so that they would be safe. Laura's father died when she was only two years old.

Laura's mother, Mercedes, had to find some way to support Laura and her new baby sister. After working as a cook for several years, she met a wealthy ranch owner named Manuel Mora. Mora promised Mercedes that if she came to live with him, he would send Laura to a boarding school taught by nuns. Mora did not promise to marry Laura's mother.

Laura loved school. She was smart and did well. She loved learning about her faith and spent a great deal of time in prayer. On the day of her First Communion, she wrote, 'Oh, my God, I want to love and serve you all my life' in her notebook. Some of her classmates shunned her for her piety.

But her happiness at school turned to worry when she returned home for a visit. Her mother and Mora were living as a married couple. Laura knew that this was a sin. She prayed that her mother would leave Mora and begin to live God's Commandments again.

Mora stopped paying for her education, but given a scholarship, Laura returned to school. She told a priest that she wanted permission to join the convent. Although the priest believed the girl had a true calling from God, he told her that she was too young and would have to wait until she was older to make such an important decision.

As Laura grew older, Mora turned his attention from Mercedes to her. Laura refused his advances and, angered, Mora beat her badly

in 1904. Weakened from the beating and already in frail health, she died just a week later at the age of 13.

Seemingly in answer to Laura's prayer to God, her mother returned to the Church when her daughter died.

On 3 September 1988, Laura Vicuña was beatified by Pope John Paul II.

*Usage:*The term remains in Spanish and works easily in English that way – but efforts should be made, given the ease of word-processing and font choice today, to retain the ñ. Beatified in 1988 at Colle Don Bosco. The event gave rise to another term, the Hill of the Beatitudes. → **“Savio, Domenico (santo)”** **“beatificazione”** **“spiritualità giovanile salesiana”**

VIE Vietnam

abbrev., proper name. VIE Vietnam Province. • A Salesian Province in the EAO Region. Based in HCM City (Saigon). The Province of St John Bosco.

Vietnam now has a North Delegation based in Hanoi. It is a return to the Salesian roots in Vietnam.

Vietnam is also responsible for the Mongolia Delegation.

Fr Francisque Dupont would be considered as the first Salesian who had really worked and served the Salesian mission in Vietnam (before him, Fr. Giovanni Casetta, SDB served as Secretary of the Apostolic Delegate for Indochina from 1926-1927). This young French priest, when he came to Vietnam in 1940, was 32 years old. He had been a young missionary in Japan for five years, but then, because of the world war, had been mobilized 'sur place' to the French army. He then was sent to Vietnam to serve as an interpreter of the French High Command, in dealing with the Japanese occupying force.

On the feast day of St. Theresa of Lisieux in the year 1952, on the occasion of the Episcopal consecration of Bishop Paul Seitz MEP, the

first two Salesian missionaries belonging to the Province of China came to Viet Nam from Hong Kong: Fr Antonio Giacomino, an Argentinian and Fr Andrej Majcen, a Slovenian. By 1954, Vietnam was in turmoil with war between the North and the South. Some Salesians were called back to Hong Kong; but some remained to bring most of the children of the boy's town to the South. Fr Majcen was among them. He is recognised as the 'Don Bosco of Vietnam'.
→ “**regione**” “**AEO**” “**Majcen, Andrej (servo di Dio)**”

VIDES

abbrev. VIDES Volontariato Internazionale Donna Educazione Sviluppo. International Volunteer Movement for Development and the Education of Women. • International association of youth volunteers under the auspices of the Daughters of Mary Help of Christians (Salesian Sisters) (www.fmaitalia.it) for the advancement of women – acts on behalf of women, children and disadvantaged people of both genders, especially in developing nations. → “**volontariato**” “**VIS**”

Viganò, Egidio

proper name. Fr Egidio Viganò. • Rector Major from 1977–1995. Egidio Viganò was a native of Lombardy, but deeply rooted in the Latin-American culture because of his long stay in Chile (1939-1971). Strengthened by culturally significant traditions and a good theological school (where he was also a teacher), he took part in Vatican Council II as an expert, bringing to that the pastoral and educative experiences he had gained overseas along with a scientific rigour.

As the Superior General of a relevant Religious Institute and of many other associated groups, he was particularly attentive to the world's problems and especially the Third World. He systematically shared the Bread of the Council with his confreres through detailed

letters formulated as proposals of life (in the Church and for the Church in the charism of Don Bosco). The Pope nominated him as a Consultor for the Pontifical Council for the Family, for the Pontifical Council for the Laity, and for the Congregation of Institutes of Consecrated Life and Societies of Apostolic Life. He was also a member of the Congregation for the Evangelisation of Peoples, of the preparatory session for the Synod of Bishops of Europe, and a member too of the Permanent interdepartmental Commission for a more equal distribution of the clergy. For two years also he was President of the Union of Superiors General (USG).

Little by little he continued to update himself through his participation in Medellin, Puebla, Rome and their various Synods, and also as president of the Union of Superiors General (USG). Along with two other Superiors General (one Benedictine the other Jesuit) he was assigned by Pope John Paul II as a member of the extraordinary Synod on the 20th anniversary of the Council. Because of this and of other notable experiences and accomplishments, the period of leadership of Fr E. Viganò brought about in the Salesian Family that 'sentire cum ecclesia' and that fidelity to the Pope that were such noted and important characteristics of Don Bosco. These characteristics also carried forward in the ecclesial dimension the renewal 'in fidelity' to which the Salesian Family was called at the threshold of the Millennium.

As a member nominated by the Holy Father he took part in 6 Synods of Bishops which were celebrated in Rome from 1980 to 1994, in the special meetings in the Vatican in 1981-1982 with cardinals, bishops and superiors general concerned with problems in Central America, while in 1983 he took part in the dialogues of the superiors general with the Holy Father on problems and perspectives of Religious Life in the Church. In 1986 he was invited to preach the annual Retreat to the Pope and the Roman Curia. He

gave a particular contribution to the last synod on consecrated life. Struck down by a tumour, he spent the final months of his life in suffering.

Fr Viganò will be remembered also as the celebrated author of numerous publications of spiritual and theological character.
→ **“Rettor Maggiore”**

VIS

abbrev. Volontariato internazionale per lo sviluppo in English: VIS (International Volunteer Movement for Development). • A Non-Governmental Organisation founded in Italy in 1986 under the auspices of the Salesians in Italy. Present in more than 40 countries around the world and deals with solidarity and international cooperation.

“Insieme, per un mondo possibile” (Together for a world that is possible) is the organisation's motto.

The ‘insieme’ (together) indicates the intention to network throughout Italy, Europe and the rest of the world to improve the living conditions of children, young people in vulnerable conditions and their communities, in the conviction that through education and training they can fight the root causes of extreme poverty.

In terms of international cooperation VIS attempts to:

- guarantee education, instruction and support to the poorest children, girls and young people;
- welcome and guarantee peaceful growth opportunities for street children, minors who are victims of violence, former child soldiers;
- promote vocational training, access to employment, social reintegration of young people;
- ensure support for teachers and educators in their training;
- promote and protect the rights of children, girls and young people;
- foster the development of local communities and create the conditions for a real alternative to irregular migration;

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- promote access to information and training through new technologies on issues of international cooperation and the promotion and protection of human rights.

→ “**volontariato**” “**VIDES**”

visita (ispettoriale) (straordinaria)

np. (Provincial) (Extraordinary) visitation. • **PROVINCIAL VISITATION:** Once a year he (the provincial) will make with particular care the provincial visitation to each community.

EXTRAORDINARY VISITATION: A six yearly visit to a Province arranged by the Rector Major (a visit he may make personally) and normally assigned to a regional or other councillor to conduct in his name. The delegated ‘visitor’ has the delegated power of jurisdiction required by the nature of the visit. (Cf. R. 104).

In the case of the Extraordinary Visitation, the person assigned by the Rector Major to carry this out is known as the ‘Visitor’ or ‘Extraordinary Visitor’. → “**ispettoria**”

visita d'insieme

np. Team visit. • An initiative that became part of regular practice to promote ‘the unity of the Congregation as the fruit of communion and charismatic fidelity’ (GC25, 88).

The term came into being and was developed through the initiative of the Rector Major from Fr Ricceri’s time. It is not included in the Salesian code of law, that is, it is not prescribed by the Constitutions and Regulations.

The Team Visit aims to accomplish:

- * an assessment of how the Provinces and Region have communicated and assimilated GC26 and put it into practice;
- * the discovery of basic horizons for the Provinces’ and Regions’ way forward;

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* the study of one or two topics of particular interest for the Region.

The aims and objectives of the Team Visit are in fact dependent on the Rector Major and his Council. → “**consiglio**”

Usage: The term would normally be capitalised (both words).

visitatoria

n. Vice-province. • C. 158 The vice-province is similar to the province. It is established when distance, number or other circumstances require that some houses be detached from one or more provinces, but the lack of personnel, of financial resources or some other reason does not warrant the establishment of a new province.

Usage: The term may be capitalised as Vice-province and may appear without a hyphen as vice province or Vice province and even as Viceprovince or viceprovince.

Linguistic note: The superior of a vice province is called ‘superior’, not ‘provincial’ and certainly not ‘vice provincial’ which is an entirely different role. → “**ispettoria**” “**delegazione**”

vita comune

np. 1. common life, 2. community life, 3. fraternal life in common, 4. fraternal life in community. • Religious institutes are societies in which the members in accord with their proper law profess public vows and lead a life of brothers or sisters in common (Canon 607 §2).

‘Common life’ for DB was closely linked to the bonds of fraternal charity, obedience. It is something practical rather than doctrinal for him.

Canon Law specifies: “two elements of union and of unity among the members can be distinguished:

– one, the more spiritual: ‘fraternity’ or ‘fraternal communion’, which arises from hearts animated by charity. It underlines ‘communion of life’ and interpersonal relationships;(13)

– the other, more visible: ‘life in common’ or ‘community life’, which consists of ‘living in one’s own lawfully constituted religious house’ and in ‘leading a common life’ through fidelity to the same norms, taking part in common acts, and collaboration in common services.” (Can 602, 607)

The core element common across cultures and situations is ‘living and working together’.

Usage: The description ‘community life’ is more a colloquial reference than an official or even canonical one (the latter refers to ‘fraternal life in community’ by preference. Thus the term is seen more as a common, homely expression for a reality which is integral to religious life, along with its mission and profession of the evangelical counsels, or vows.

vita consecrata

np. Consecrated life. • ‘Life consecrated through the profession of the evangelical counsels is a stable form of living in which the faithful follow Christ more closely under the action of the Holy Spirit and are totally dedicated to God who is supremely loved. By a new and special title they are dedicated to seek the perfection of charity in the service of God’s kingdom for the honour of God, for the building up of the Church and the salvation of the world. They are a splendid sign in the Church as they foretell the heavenly glory.’ (Canon 573, 1).

An implication of the definition is specified in the following canon. The state of persons who profess the evangelical counsels belongs to the life and holiness of the Church. It is therefore to be fostered and promoted by everyone in the Church (Canon 574). This obligation belongs especially to families.

In the Church there are many institutes of consecrated life that differ according to the grace given to them e.g. the intention of the founders, the nature of the institute, its purpose and spirit and its sound traditions... (Canon 578) these elements are to be included in the constitutions of the institute to protect the vocation and identity of the institute (Canon 587, 1).

The consecrated life by its nature is neither clerical nor lay. If, by the will of the founder, an institute is governed by clerics and implies the exercise of sacred orders, it is called clerical. If, by the will of the founder, the institute is not governed by clerics and does not imply the exercise of sacred orders, it is called lay (Canon 588).

The institute can be either pontifical or diocesan. It is pontifical if it has been established by the Apostolic See. It is diocesan if it has been established by the diocesan Bishop (Canon 589). Each institute taking into account its special character is to define in its rule or constitutions how the evangelical counsels and the common life are to be lived in the institute. (Canons 598-602) For example, the foundational documents of the community define whether it is contemplative or apostolic.

Usage: There is often, in common speech, confusion or misuse of terms in relation to consecrated life. At the 1994 Synod on consecrated life ('The Consecrated Life and Its Role in the Church and in the World.' The word 'consecrated' was used in place of 'religious' because it is a broader concept that includes hermits, virgins, secular institutes, and new forms of consecrated lay persons who do not live in a religious community), the Synod members (Cardinal Hume posed seven questions) asked for clarification. What emerged from this important Synod was at least this: Consecrated life was seen as an essential aspect of ecclesial communion. An important and useful distinction was made between 'consecration as such' and various concrete forms

of consecration. Consecrated life is more than a structure in the Church; it is a structure of the Church which calls all to holiness.

→ “**carisma**”

volontariato

n. Voluntary service. • ‘A service of solidarity, made gratuitously and freely by a young person [but there are older people who offer themselves and their services in the same way], sent and welcomed by a community, integrating him/herself into the educative and pastoral project of a Salesian presence or promoted by it, with a sufficient continuity of time, motivated by the faith, with the missionary style and according to the pedagogy and spirituality of Don Bosco.’ (From the PDMA Manual published in 2018 by the Missions Department, annex on Salesian Missionary Volunteering). The four key elements are a) a service of solidarity, b) Freedom, c) Gratuity, d) Sufficient continuity.

PDMA (Provincial Delegate for Missionary Animation) is a key reference person for the Volunteer Movement locally.

It is noted that in the Salesian context voluntary service has developed considerably in recent decades, so much so that some Salesian works begun in the last 25 years would not be what they are without the valuable service of the volunteers. At present in the Salesian world there is a great variety of experiences considered ‘voluntary service.’ It is difficult to make a complete list. We shall mention some of the more common ones.

The freely given service of leaders, catechists and other collaborators in the oratories and youth centres and in Salesian parishes. Some of these provide a full time service while others a regular but intermittent service.

- * Social voluntary service among the poor.
- * Voluntary service in educational contexts.
- * Voluntary service of a directly evangelising nature.

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* Voluntary service as a specifically vocational form of activity in a Salesian centre.

* Voluntary service as a vocational choice of life, for an unlimited period.

* Group experience, normally outside one's own environment and for a short time – from two weeks to three months – to carry out a specific project. Often these experiences are carried out in Salesian contexts in developing countries.

* Voluntary service for a considerable length of time (about a year) outside one's own environment in works in the same Province.

* Voluntary service for a short period of time (three months to a year) or for a longer period (more than a year) in other countries in mission territories entrusted to the Congregation.

* Civilian (social) service supported by the State, that can take the place of military service.

From the variety in this list, to which could be added other experiences, it can be seen that in different parts of the Salesian world, not everyone has the same thing in mind when they speak about 'Salesian voluntary service.' For this reason we feel the need to establish certain criteria for the organisation and the promotion of this rich and promising phenomenon. As Salesians, we want to discover these riches, and recognise the challenges, bearing in mind the current social and ecclesiastical context, within the context of history and of Salesian values. → **"SALVO"**, **"Cagliari Project"** **"pastorale giovanile"** → **False Friends "V"**

VSDB

abbrev. The Visitation Sisters of Don Bosco. • A religious Congregation of Diocesan Right.

Founder: Bishop Hubert D'Rosario SDB (1919–1994), Bishop of Shillong (1969–1994). Date of foundation: 31 May 1983. → **"famiglia salesiana"**

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W

wantok (system)

[tpi] *n.* Wantok (system). • In Tok Pisin, the ‘lingua franca’ of Papua New Guinea, *wantok* means ‘one talk’ – meaning the language of the tribe or clan that a person belongs to. The Wantok system and Wantokism make up the traditional welfare system that evolved around that tribe. It has evolved into an omnipresent approach to life in Papua New Guinea, and thus affects the lives of Salesian communities and their work.

And indeed, the PGS Vice Province has adopted the term for its annual youth gathering, Wantok Don Bosco.

The Wantok system has a significant impact in every area of life in PNG. *wantoks* who gain a position of responsibility are expected to look after their *wantoks*... whether that be in their own small business such as a trade store or small workshop, in an existing business, in the Civil Service or as a politician.

Seen positively, *wantokism* is a system where people depend on, care for, and help each other in many aspects of society. While traditionally family and clan members were obligated to provide support for each other, the ‘wantok system’ today performs a set of broader roles. It acts, for example, as form of social security, whereby families look after their sick or elderly family members. The wantok system has a set of underlying values for its practices. Three such values are protection (physical and social), accountability (to kin) and that allegiance to wantoks outweighs other considerations. When the wantok system operates well in the village and traditional society, it helps maintain a community’s well-being, and provides a form of social glue or strength for the community.

In the modern context, the wantok system is now under pressure, especially in the urban areas. Not only are these social connections stressed by the concentration and complexity of urban lives, but the expectations and pressures from wantoks can also lead to the abuse of office by employees, managers, public servants and politicians. Often, migrants respond by striving to focus on their individual family rather than the clan, allowing them to accumulate wealth away from the bounds of social obligations. Regardless, the 'wantok system' is often held to blame (by Papua New Guineans and outsiders) for a variety of problems within contemporary life in Papua New Guinea – most prominently corruption and nepotism but also, as wantoks start placing untenable pressures on better-off relatives, the breaking down of traditional kinship relations. → **“PGS”**

X

No entries as yet.

→ ***“Table of Contents”***

Y

No entries as yet.

→ **["Table of Contents"](#)**

Z

Zatti, Artemide (santo)

proper name. (St) Artemides Zatti. • Salesian Brother. Declared Venerable: 7 July 1997. Beatified: 14 April 2002. Recognition of miracle clearing the way for Canonisation: 9 April 2022.

Artemides Zatti was born in Boretto (Reggio Emilia) on October 12, 1880. He experienced difficulties and sacrifices from an early date. By the age of nine he was already earning his living as a day labourer. Poverty forced his family to emigrate to Bahia Blanca, Argentina. Here Artemides began to attend the parish run by the Salesians and developed great confidence in the Parish Priest, Fr Carlo Cavalli. Advised to become a Salesian, he was accepted as an aspirant by Bishop Cagliari and, at the age of 23, entered the house of Bernal. Among other things, he was entrusted with the care of a young priest who was suffering from tuberculosis.

Artemides caught the disease. He was sent to the hospital of San José. While there, the priest, doctor, Fr Evarisio Garrone, followed him, in a special way. With him, he asked and received the grace of a cure from Mary Our Help. On his part, he promised to dedicate his whole life to the care of the sick. He was cured and kept his promise. At first, he looked after the hospital Pharmacy. After the death of Fr Garrone, he was totally responsible for the hospital, which became the scene of his holiness. In 1913 he directed the building of a new hospital, which later, to his great disappointment, was demolished in 1941, to make room for the episcopal residence for the new diocese of Viedma. In 1950, a fall from a stairs forced him to retire. A few months later he showed symptoms of cancer.

He died on March 15, 1951. His remains lie in the Salesian Chapel of Viedma. John Paul II beatified him on April 14, 2002, in Rome.
→ “**santo**” “**santità salesiana**”

zelo

n. Zeal. • The Greek term *zelos* means ardour, the act of emulating something (or someone). In religious terms it is a strong sense of ardour, directed to God or for the salvation of souls – in this sense then we hear it used as applied to Don Bosco. We see phrases in Salesian discourse such as tireless zeal, the zeal for souls, zeal of the *Da mihi animas*. Fr Chávez, following the UISG (Superiors General) meeting in 2004, began to use the synonymous term ‘passion’ much more frequently.

Zeman, Titus (beato)

proper name. (Blessed) Titus Zeman. • Salesian priest. Beatified 30 September 2017. Liturgical celebration 8 January.

The story of Titus Zeman is an excellent example of fidelity to Don Bosco's cause, especially through zeal and love of saving the vocation of young Salesians when the Communist regime came to Slovakia and was set up there.

Titus Zeman, a Slovak, was born to a Christian family on 4 January 1915 in Vajnory, near Bratislava. He had wanted to become a priest since he was ten years old. He completed his secondary schooling in the Salesian houses in Šaštín, Hronský, Svätý, Benadik, and Fryštak u Holešova. In 1931 he began the novitiate and made his perpetual profession on 7 March 1938 at the Sacred Heart institute in Rome. He was a student of theology at the Gregorian University in Rome, and then used his free time to carry out an apostolate in the oratory in Chieri. He reached the much desired goal of priestly ordination in Turin on 23 June 1940, thanks to the imposition of

hands of Cardinal Maurilio Fossati. He celebrated his first Mass in Vajnory on 4 August 1940.

On the night of 13 April 1950 the Communist regime in Czechoslovakia banned all religious orders, soldiers took over convents and religious houses, deporting men and women religious to other convents that had been turned into concentration camps: in Slovakia this dramatic night was called “The night of the barbarians”. Providence saw that during these months Fr Zeman was in the diocesan parish of Šenkvice and he avoided imprisonment. Then came the idea of young Salesian, Fr Ernest Macák, to get the young clerics illegally across the Czechoslovak-Austrian border, bringing them to Turin to the Salesian mother house where they could complete their theological studies, reach the priesthood and once Communism had fallen (they hoped quickly), rebuild their country spiritually.

Fr Zeman took up this risky activity: he began preparing the clandestine passage across the border between Slovakia and Austria and organised two expeditions for more than 30 young Salesians. On the third expedition which also included some diocesan priests persecuted by the regime, he was arrested with most of those in the group. He was beaten during the interrogations and some of his teeth were broken. When Fr Zeman experienced the violence against himself and saw the same happening to the confreres, he took all responsibility upon himself and blamed himself for having organised their flight abroad. Regarding this period Fr Titus said: “When they captured me it was a *Via Crucis*, a physical and psychological point of view that I experienced during my initial imprisonment. In practice it lasted for two years ... I lived in constant fear that at any moment the door of my cell my open and they would take me away to the place of execution. Look, this is why my hair has turned white! If I think back to the unimaginable tortures suffered

during those interrogations, I can tell you sincerely that it still sends shivers up my spine. They used inhuman methods in beating and torturing me. For example, they would bring a bucket full of sewage, dip my head in it and hold it until I started to choke. They would kick me hard all over my body and beat me with everything. After one of these blows I became deaf for several days.”

He underwent a harsh trial during which he was described as a traitor to his country and a Vatican spy, and the attorney general demanded the death penalty for him. On 22 February 1952, he was sentenced to ‘only’ 25 years in prison without parole, and branded as a ‘mukl’, i.e. ‘someone destined for elimination’. He only came out of prison, on parole and after being excluded from numerous amnesties, after almost 13 years in prison, on 10 March 1964: his health was already compromised. He lived with his brother and worked as a labourer in a textile warehouse. Later he was allowed to work as a warehouse worker, an occupation he carried out until the end of his life. He died five years later, on 8 January 1969, surrounded by a glorious reputation for martyrdom and holiness. He lived his ordeal with a great spirit of sacrifice and offering: “Even if I lost my life, I would not consider it wasted, knowing that at least one of those I helped became a priest instead of me.”

The dedication, courage and sacrifice shown at the highest level by Fr Tito during his clandestine escape across the border show that he was a priest who could be described as a martyr for the salvation of vocations. Unjustly imprisoned, tortured, condemned, kept in hard labour for 13 years and subsequently always supervised and prevented from fully carrying out his priestly and educational vocation, he is an example and model of the pastor, capable of spending and giving his life for those young people who, in their hearts and also in their social lives, were prevented from following Christ more closely. His message: “Always act according to Don

Bosco's model and others will follow you" is still relevant today.
→ **"beatificazione" "martirio" "santità salesiana"**

Ziggiotti, Renato

proper name. Fr Renato Ziggiotti. • Renato Ziggiotti rose to the top after an authentic experience of coming up through the ranks as soldier, then teacher and animator among the young. After his experience as a General Councillor and Vicar he took up the reins of the Congregation in the difficult post-war years, spurring it on to unity by means of a fervent spiritual life and the charism of Don Bosco.

Fr Ziggiotti was the first Salesian Rector Major after the generation formed directly in the school of Don Bosco, Founder, and he saw it as necessary to 'fall in again'. His service was exceptional. His postwar period as Rector Major was marked by – other than the normal activities of government – his extraordinary journeys around the world that carried him into direct contact with the reality of the Congregation, helped him to know all of the confreres, gave him ways to confirm and encourage daring programs.

Above all he spurred the Congregation on to rebuild the unity of communities which the wartime events had disturbed through years of separation and segregation. He knew how to rebuild in democratic style, almost heartily, but no less incisively. If he had the gift of command that betrayed something of its 'military' origins, it revealed nevertheless a great interiority. He drew life from God, from the Church, from the Madonna and from Don Bosco. As a result he lived for his confreres and their mission. So little did he see himself as important that after the Second Vatican Council – in which he participated with mind and heart as a true son of the Church – he humbly retired as superior and withdrew to the Sanctuary of Don Bosco on the Becchi Hill, as its first Rector, and

then to his beloved Veneto, where he remained until his death.
→ **“Rettor Maggiore”**

→ **“Table of Contents”**

False Friends

Sometimes an Italian word can be correctly translated by looking for similarities with English words, but in many cases the word has a different meaning. False friends are words which look or sound similar to an English word but differ significantly in meaning. Some false friends have more than one translation between Italian and English, and so it is very important to recognise the different possible meanings of some English words compared to their Italian 'friend'. The use of loanwords, too, often results in the use of a word in a restricted context, which may then develop new meanings not found in the original language, thus also creating a false friend.

"A" "B" "C" "D" "E" "F" "G" "I" "L" "M" "N"

"O" "P" "Q" "R" "S" "T" "U" "V" "W" "Z"

→ **"Table of Contents"**

A

Italian	False Friend	Comment
<i>abitazione</i>	habitation	Mostly means house or residence and this is how it should be translated. It could be 'habitation' but the English sense of this is usually something like <i>insediamento</i> in Italian
<i>accidente</i>	accident	Mostly means a stroke or fit, a shock, or 'damn!' (only if <i>accidenti!</i>). It could be 'accident' but that would normally be <i>incidente</i>
<i>accomodare</i>	accommodate	Means to fix, arrange. 'To accommodate' would normally be <i>alloggiare</i> . Similarly <i>accomodamento</i> is not accommodation but to come to an agreement
<i>addetto</i>	addict	Not an addict but an employee! An addict would be a <i>tossicodipendente</i> or someone who is <i>preso da</i> (taken up with) something
<i>addizione</i>	addict	Not an addict but addition! See above for 'addict'
<i>ad hoc</i>	ad hoc	Means specially made, bespoke. 'Ad hoc' as we use it in English would be <i>improvvisato</i>
<i>affluente</i>	affluent	Means a tributary. 'Affluent', as we use it in English would be <i>ricco</i>

Italian	False Friend	Comment
<i>affrontare</i>	affront	Means to face someone. 'Affront' (cause affront) as we use it in English would be <i>oltraggiare, offendere</i>
<i>agenda</i>	agenda	Means a diary. 'Agenda' as we use it in English would be <i>l'ordine del giorno</i>
<i>agonia</i>	agony	Means death throes, not agony, even if death throes might involve agony. 'Agony' is <i>dolore, angoscia, atroce</i>
<i>alimento</i>	ailment	Means food or as <i>alimenti</i> means alimony. 'Ailment' is <i>malanno</i>
<i>annoiare</i>	annoy	Means to bore. (To) annoy is translated as <i>irritare, dar fastidio</i>
<i>anticipare</i>	anticipate	Means to bring forward (which is another meaning of 'anticipate') but normally, 'anticipate', in the sense of foresee, would be <i>prevedere, aspettarsi</i>
<i>approfitfare</i>	profit	Does not mean to profit but to take advantage of. 'To profit from/by' is to <i>ricavare beneficio da</i>
<i>appuntare</i>	appoint	Not appoint but to pin something (together) or to point at. 'Appoint' is <i>nominare</i>
<i>argomento</i>	argument	Means topic. 'Argument' in Italian would be <i>discussione, litigo</i>
<i>arrangiare</i>	arrange	Means to fix, manage. 'Arrange' as we use it in English would be <i>sistemare, disporre</i>

Italian	False Friend	Comment
<i>attendere</i>	attend	Means to wait for. 'Attend' as we use it in English would be <i>frequentare</i>
<i>attico</i>	attic	Means a penthouse or top-floor flat. 'Attic' as we use it in English would be <i>soffitta</i>
<i>attitudine</i>	attitude	Not attitude but aptitude. 'Attitude' is <i>atteggiamento</i>
<i>attuale</i>	actual	Means current (can mean actual). But 'actual' as we most often use it in English would be <i>effettivo, reale</i> . Similarly <i>attualità</i> is not 'actuality' but refers to, say, a current affairs program, today's news
<i>avanzo</i>	advance	Means leftover, remains (of food). 'Advance' could be <i>avanzare, anticipare, avanzata, anticipato</i> depending on context
<i>avvertimento</i>	advertisement	Means a warning, notice, caution. 'Advertisement' would be <i>annuncio, inserzione</i>
<i>avviso</i>	advice	Means a notice, a notification. 'Advice' would be <i>consiglio</i>

B

Italian	False Friend	Comment
<i>baldo</i>	bald	Means courageous. 'Bald' is <i>calvo</i>
<i>basamento</i>	basement	Means a base (e.g. of a bed). A 'basement' is a <i>seminterrato</i>
<i>bendare</i>	bend	Means to bandage. 'To bend' is <i>curvare, inchinare, piegare</i>
<i>biologico</i>	biological	Can mean biological, but more likely to mean organic.
<i>box</i>	box	Afraid not! It is a loan word that has changed meaning in Italian and means a garage or parking space. Box is <i>scatola</i>
<i>brace</i>	brace	Means embers. <i>alla brace</i> is barbecued. 'Brace', depending on context, would be a <i>rinforzo, sostegno</i> to <i>tenersi forte</i>
<i>bravo</i>	brave	Means well done! Clever, good. 'Brave' is <i>coraggioso</i>
<i>brina</i>	brine	It refers to hoarfrost. 'Brine' would be <i>acqua salata</i>

C

Italian	False Friend	Comment
<i>camera</i>	camera	Means room. 'Camera' is <i>macchina fotografica</i>
<i>camping</i>	camping	It might be an English word, but Italian often uses the -ing form of English words as a noun, hence it means camp site. Instead, 'camping' is <i>campeggio</i>
<i>candido</i>	candid	Means pure, honest. 'Candid' is <i>schietto</i>
<i>cantina</i>	canteen	Means cellar, basement. 'Canteen' is <i>mensa</i>
<i>carta</i>	card (or cart!)	Could mean card (and definitely not cart) but more often, in a Salesian context, it will mean charter, document. 'Card' could be <i>tessera</i> , <i>biglietto</i> , and 'cart' would be <i>carro</i> , <i>carello</i> or <i>carretto</i>
<i>casualità</i>	casualty	It means of a chance nature. A 'casualty' is a <i>vittima, ferito</i>
<i>cautione</i>	caution	Means bail. 'Caution' is <i>cautela</i>
<i>cava</i>	cave	Means pit, quarry. 'Cave' would be <i>caverna</i>
<i>caldo</i>	cold	Means the opposite – warm. 'Cold' is <i>freddo, fresco</i>

→ **"Table of Contents"**

Italian	False Friend	Comment
<i>clamoroso</i>	clamorous	Means resounding, noisy, or even sensational. 'Clamorous' in the noisy sense is <i>chiassoso</i> or <i>insistente</i> in the sense of people clamouring for something
<i>coda</i>	code	Means tail or queue. 'Code' is <i>codice</i>
<i>coerenza</i>	coherence	Means consistent (viewpoint). 'Consistent, consistency' as in texture would be <i>consistenza</i>
<i>collaboratore</i>	collaborator	could be 'collaborator' but might also be 'helper', 'co-worker', 'partner'
<i>collegio</i>	college	Means boarding school. 'College' (US) would be <i>istituto universitario</i> . Or 'college' as in the UK, Australia... would simply <i>scuola secondaria</i>
<i>colloquio</i>	colloquium	friendly talk, chat.
<i>comodità</i>	commodity	Means comfort, convenience. 'Commodity' is <i>prodotto, merce, materia prima</i>
<i>comprensivo</i>	comprehensive	Means understanding, inclusive, sympathetic, while an <i>istituto comprensivo</i> might be a K-12 school. 'Comprehensive' is <i>esauriente</i>
<i>concessione</i>	concession	It means extortion instead! Concussion in the medical sense would be a <i>commozione cerebrale</i>

Italian	False Friend	Comment
<i>conduttore</i>	conductor	Means driver (tram, bus). 'Conductor' is <i>bigliettaio</i> (tram), <i>direttore d'orchestra</i> (music)
<i>collaboratore</i>	collaborator	Could mean this but also partner, co-worker. The negative sense of the word in English would be <i>informatore, collaborazionista</i>
<i>colloquio</i>	colloquium	Could be, but in the Salesian sense a friendly chat, conversation. An academic colloquium is a <i>seminario accademico</i>
<i>confetti</i>	confetti	Means wedding sweets, sugared almonds. 'Confetti' as we use it (at weddings) is <i>coriandoli</i>
<i>confidenza</i>	confidence	Be aware that it does not always mean confidence. it can refer to a close relationship, intimacy between two people, a good relationship with someone
<i>confrontare</i>	confront	Means to compare. 'Confront' as we use it in English is <i>far fronte a</i>
<i>consistente</i>	consistent	Generally means substantial, solid. 'Consistent' would be <i>coerente, costante</i>
<i>conveniente</i>	convenient	Means of good value. 'Convenient' as we use it in English is <i>adatto, comodo, opportuno</i>

Italian	False Friend	Comment
<i>costipato</i>	constipated	While it can mean constipated, the phrase <i>essere costipato</i> means to have a bad cold
<i>crema</i>	cream	Means custard. 'Cream' is <i>panna</i>
<i>crudo</i>	crude	Means raw. 'Crude' is <i>volgare</i>

D

Italian	False Friend	Comment
<i>delusione</i>	delusion	Means disappointment. 'Delusion' is <i>illusione</i>
<i>destituzione</i>	destitution	Means dismissal, removal. 'Destitution' is <i>indigenza</i>
<i>diffidenza</i>	diffidence	Means distrust. 'Diffidence' is <i>sfiducia</i>
<i>discussione</i>	discussion	Often means an argument or quarrel in Italian, although it can mean discussion. 'Discussion' is <i>dibattito</i>
<i>disgrazia</i>	disgrace	Means bad luck, misfortune. 'Disgrace' is <i>vergogna, disonore</i>
<i>disporre di</i>	dispose of	Means to have (something) at your disposal, make arrangements. (To) dispose of is <i>disfarsi di</i>
<i>docile</i>	docile	Could be docile but more likely well-behaved, obedient. 'Docile' is also <i>arrendevole, mansueto</i>
<i>domandare</i>	demand	Means simply to ask. 'To demand' is <i>pretendere, esigere, insistere</i>
<i>duomo</i>	dome	Means cathedral. A 'dome' is <i>cupola</i>

E

Italian	False Friend	Comment
<i>economista</i>	economist	We are stuck with 'Economist General' and 'Provincial Economist, but other cases at local level might employ 'bursar', 'administrator', 'treasurer'...
<i>editore</i>	editor	Means publisher. 'Editor' is <i>direttore, curatore (books)</i>
<i>educato</i>	educated	Means polite, well brought-up. 'Educated' is <i>istruito, erudito</i>
<i>educazione</i>	education	Take care, because in context it very often means upbringing, good manners. 'Education' <i>per se</i> is <i>cultura, formazione, istruzione</i> but also <i>educazione</i>
<i>effettivo</i>	effective	Means real. 'Effective' is <i>efficace</i> . Hence <i>effettivamente</i> is never 'effectively' but 'really', 'actually'
<i>emarginati</i>	emarginated	marginalised, sidelined
<i>emotivo</i>	emotive	Means emotional, though it could be emotive.

Italian	False Friend	Comment
<i>energetico</i>	energetic	Often means simply energy though it could also be energetic. 'Energetic' is <i>energico, attivo</i>
<i>equamente</i>	equally	Correct meaning is justly, fairly
<i>esaltato</i>	exalted	It really means a range of things like hot-headed, wound up, fanatical
<i>eseercizi spirituali</i>	spiritual exercises	We would normally say retreat, or perhaps spiritual retreat
<i>esibizione</i>	exhibition	Means performance. 'Exhibition' is <i>mostra</i>
<i>estate</i>	estate	Means summer. 'Estate' is <i>proprietà, tenuta, eredità</i>
<i>eventualmente</i>	eventually	Means if necessary, possibly. 'Eventually' is <i>alla fine, finalmente</i>

F

<i>Italian</i>	<i>False Friend</i>	<i>Comment</i>
<i>fastidioso</i>	fastidious	Means annoying. 'Fastidious' is <i>esigente, scrupoloso</i>
<i>fatale</i>	fatal	Means inevitable though can also be fatal. 'Fatal' is usually <i>mortale, fatidico</i>
<i>fattoria</i>	factory	Means farm. 'Factory' is <i>fabbrica</i>
<i>fiction</i>	fiction	Although it is borrowed from English, it has changed meaning to mean a TV drama. 'Fiction' is <i>narrativa, un'opera di narrativa</i>
<i>finalmente</i>	finally	Means 'at last', which is similar but not the same as finally. 'Finally' is <i>alla fine</i>
<i>formazione</i>	formation	Could be, but could also be education
<i>fornitura</i>	furniture	Means supply. 'Furniture' is <i>mobili, mobilia</i>
<i>fragilità</i>	fragility	Frailty, especially in <i>fragilità vocazionale</i>
<i>frequentare</i>	frequent (v)	Mostly means to attend (e.g. school). 'Frequent' (v) can also be <i>frequentare</i>
<i>furore</i>	furor	Means fury. 'Furore' is <i>scalpore</i> (sensation) or just <i>entusiasmo</i>

G

Italian	False Friend	Comment
<i>geniale</i>	genial	Means brilliant, gifted. 'Genial' is <i>simpatico, amichevole</i>
<i>gentile</i>	gentle, genteel	Means kind. 'Genteel' might be <i>raffinato, distinto</i> while 'gentle' could be <i>gentile</i> but also <i>delicato, amabile, amichevole</i>
<i>giaculatoria</i>	ejaculation	invocation, brief prayer, aspiration
<i>ginnasio</i>	gymnasium	Means upper secondary studies (in Italy) preceding Liceo. A gymnasium is a <i>palestra</i>
<i>globale</i>	global	Can mean global but more often 'overall'. 'Global' could be <i>mondiale</i>
<i>gratuità</i>	gratuity	Means gratuitousness. A 'gratuity' (tip) is a <i>mancia</i>
<i>gregario</i>	gregarious	Means backup or support. 'Gregarious' is <i>socievole</i>

I

Italian	False Friend	Comment
<i>impervio</i>	impervious	Means impassable. 'Impervious' is <i>impermeabile</i>
<i>impersonare</i>	impersonate	Means to personify, play a role. 'Impersonate' is <i>fingersi, imitare</i>
<i>impressionante</i>	impressive	Can mean impressive but tends to be stronger, especially shocking. 'Impressive' is <i>notevole</i>
<i>inabitato</i>	inhabited	Actually means the opposite – uninhabited! 'Inhabited' is <i>abitato</i>
<i>incaricato</i>	incharge or in-charge	Incharge doesn't exist in English and nor does in-charge as a noun. 'Individual in charge' is acceptable, or 'appointee' or similar. An <i>incaricato</i> is also an <i>addetto</i> or employee

Italian	False Friend	Comment
<i>incidente</i>	incident	Means an accident. An 'incident' is an <i>evento</i>
<i>incombente</i>	incumbent	Means imminent, impending. 'Incumbent' could be a <i>titolare, beneficiato</i> or, if it is incumbent on someone, then <i>spetta a lui/la a...</i>
<i>inconveniente</i>	inconvenient	Means a setback, disappointment. 'Inconvenient' is <i>scomodo</i>
<i>infatti</i>	in fact	Either 'as a matter of fact', or 'indeed' are more appropriate
<i>influsso</i>	influx	Means influence. 'Influx' is <i>afflusso</i>
<i>ingiuria</i>	injury	Means insult. 'Injury' is <i>ferita, danno</i>
<i>in presenza</i>	in presence	Means physical presence, but expressed in English as 'in person'
<i>integrale</i>	integral	rounded, all-round, holistic, complete...

Italian	False Friend	Comment
<i>interrogazione</i>	interrogation	Means an oral exam (school). 'Interrogation' is <i>interrogatorio</i>
<i>intimazione</i>	intimation	Means an order or command! 'Intimation' is an <i>accenno</i>
<i>intossicare, intossicazione</i>	intoxicate, intoxication	Not really. It means poison, poisoning. 'Intoxication' is <i>ubriacchezza</i>
<i>irrelevante</i>	irrelevant	Means insignificant (although it can mean irrelevant). 'Irrelevant' is normally <i>non pertinente</i>
<i>irrinunciabile</i>	unrenounceable	'inalienable', or in context, 'essential'
<i>itinerario</i>	itinerario	Can be, but can also be a range of other things like: curriculum, 'progress made', process

L

Italian	False Friend	Comment
<i>largo</i>	large	Means wide. 'Large' is <i>grande</i>
<i>lettura</i>	lecture	Means a reading. 'Lecture' is <i>conferenza, lezione</i> depending on context
<i>libreria</i>	library	Means bookshop. 'Library' is <i>biblioteca</i>
<i>licenza</i>	licence	It does mean licence (hunting, fishing, marriage), and also permission, copyright, but is not used in reference to a vehicle licence, which is <i>patente</i>
<i>liminalità</i>	liminality	Means a frontier situation. The rather special meaning of liminality in anthropology is <i>disorientamento</i>
<i>linguaggio</i>	language	Can be language but also style, expression. 'Language' can be <i>lingua, idioma, dialetto</i> , even <i>parola</i> . <i>linguaggio</i> has a broader semantic range in Italian than it does in English.
<i>lunatico</i>	lunatic	Means quirky, temperamental. 'Lunatic' is <i>pazzo, matto</i>
<i>lurido</i>	lurid	Means filthy, disgusting. 'Lurid' is <i>spargiante, pacchiano</i>
<i>lussurioso</i>	luxurious	Means lustful. 'Luxurious' is <i>lussuoso, di lusso</i>

M

Italian		False Friend Comment
<i>magazzino</i>	magazine	Means warehouse. 'Magazine' is <i>periodico, rotocalco</i>
<i>mansione</i>	mansion	Means duty, task. 'Mansion' is <i>villa, blocco di appartamenti</i>
<i>marmellata</i>	marmelaide	Means jam (any kind of jam). 'Marmalade' is <i>marmellata di agrumi</i>
<i>marrone</i>	maroon	Means brown. 'Maroon' is <i>rosso fegato</i> or <i>rosso granata</i>
<i>miseria</i>	misery	Means poverty. 'Misery' is <i>sofferenza</i>
<i>mobbing</i>	mobbing	It might be an English word but it has changed meaning in Italian except when used in the 'virtual' sense when it would be 'flash mob', so take note of the context.
<i>missionario/a</i>	missionary	Often it should be rendered simply as mission (adj)
<i>mister</i>	Mr (Mister)	The meaning has changed to 'trainer' (sports) in Italian. The Italian word would be <i>allenatore</i>
<i>monsignore</i>	monsignor	Means bishop, archbishop... 'Monsignor' (with its meaning of a special title for a priest) is also <i>monsignore</i>
<i>morbido</i>	morbid	Means soft. 'Morbid' is <i>morboso</i>

Italian

False Friend Comment

moroso

morose

Means in arrears (rent!), though it can be used in a familiar sense to mean sweetheart. 'Morose' is *scontroso*

N**Italian False Friend Comment**

<i>nominare</i>	nominate	Means to name, appoint. 'Nominate' is <i>proporre per una candidatura</i>
<i>novella</i>	novel	Means a short story. 'Novel' is <i>romanzo</i>

O**Italian False Friend Comment**

<i>obitorio</i>	obituary	Means a morgue! 'Obituary' is <i>necrologio</i>
<i>occasione</i>	occasion	Means this but also opportunity, bargain. 'Occasion' is not always <i>occasione</i> . It could be and <i>evento, momento</i>
<i>occorre</i>	occur	Means to need something. 'Occur' is <i>accadere, venire in mente</i>
<i>operativo</i>	operative	Could be 'operative' but more likely 'practical', 'working...'
<i>orfano</i>	orphan	Means orphan but in Italian, an orphan may have lost only one parent, e.g. <i>orfano di padre</i>
<i>organico</i>	organic	Means systematic, holistic, complete. 'Organic' is more likely to be <i>biologico, ecologico, naturale</i>
<i>organismi</i>	organisms	Can be organisms but think more in terms of an organisation
<i>ostriche</i>	ostriches	Means oysters. Careful what you order! 'Ostrich' is <i>struzzo</i>

P

Italian	False Friend	Comment
<i>paragone</i>	paragon	Means a comparison. 'Paragon' is <i>modello di virtù</i>
<i>parenti</i>	parents	Means relatives. 'Parents' are <i>genitori</i>
<i>passività</i>	passivity	Careful! It might mean 'liabilities' in accounting
<i>pastorale</i>	pastoral	Yes, but in Salesian context it may often refer to ministry or pastoral ministry
<i>patente</i>	patent	Means licence. A 'patent' is a <i>brevetto</i>
<i>paternità</i>	paternity	Means fatherhood, authorship. To be 'fatherly' (fatherliness) is (<i>essere</i>) <i>paterno</i>
<i>pavimento</i>	pavement	Means floor. 'Pavement' (footpath) is <i>marciapiede</i>
<i>pedagogia</i>	pedagogy	Can often be rendered more simply as 'education'
<i>penuria</i>	penury	Means shortage. 'Penury' is <i>indigenza</i>
<i>petrolio</i>	petrol	Means oil. 'Petrol' is <i>benzina</i>
<i>preoccupato</i>	preoccupied	Means worried. 'Preoccupied' is <i>assorto</i>
<i>presbiterio</i>	presbytery	Means the sanctuary in the church. 'Presbytery' is <i>casa parrocchiale</i> or <i>canonica</i>
<i>preservativo</i>	preservative	Means contraceptive, condom, 'Preservative' is <i>conservante</i>

Italian	False Friend	Comment
<i>presidenza</i>	presidency	executive group, committee, though 'presidency' seems to apply in the European Union
<i>pretendere</i>	pretend	Means to claim (Pretender to the throne!). 'To pretend' is <i>far finta</i>
<i>prevaricare</i>	prevaricate	Means to abuse (use of power). 'Prevaricate' is <i>tergiversare</i>
<i>procura</i>	procure	Salesian usage suggests it might be a Mission office. But the noun 'procure' does not exist in English, while the verb 'to procure' can have an insalubrious meaning! Call it a PDO or Mission Office
<i>professionale</i>	professional	it could be 'professional' but might also mean 'technical' as in the case of some <i>scuole professionali</i>
<i>profetico</i>	prophetic	it could be 'prophetic' but it might simply mean 'inspired'
<i>protocollo</i>	protocol	Means register, register number, registry office. 'Protocol', instead, is <i>etichetta</i> , though it would be protocol if it refers to a draft document or treaty. A <i>foglio protocollo</i> on the other hand is a sheet of foolscap
<i>puntura</i>	puncture	Means sting (wasp, i.e. <i>puntura di vespa</i>). A 'puncture' is <i>foratura di pneumatico</i>

Q**Italian False Friend**

questionare questionnaire, or to
question

qui pro quo quid pro quo

Comment

Means to argue or quarrel.
'To question' is *interrogare*,
while a 'questionnaire' is a
questionario

One letter makes the
difference! A 'qui pro
quo' is a mistake, a
misunderstanding. 'Quid
pro quo' means 'tit for tat',
'You scratch my back I
scratch yours!'

R

Italian	False Friend	Comment
<i>radiografia</i>	radiography or X.Ray	overview
<i>rapa</i>	rape	Means turnip. 'Rape' is <i>stupro</i>
<i>rata</i>	rate	Means instalment. 'Rate' (depending on context) is <i>tasso, livello, velocità</i>
<i>realizzare</i>	realise	Means to carry out or fulfil or achieve. 'Realise' is <i>accorgersi, capire</i>
<i>recipiente</i>	recipient	Means container. 'Recipient' is <i>destinatario, beneficiario</i>
<i>regolamento</i>	regulation	'regulations' in the plural, more likely, especially if with capital 'R'
<i>retribuzione</i>	retribution	Means remuneration, salary. 'Retribution' is <i>punizione, ricompensa</i>
<i>ricordo</i>	record	Means a memory, a reminder. 'Record' is <i>disco, or appunto</i>
<i>ricoverati</i>	recovered	it means people given shelter, or taken to hospital or... 'Recover' is <i>guarire (da), recuperare</i>
<i>rilanciare</i>	relaunch	it could be 'relaunch' but might also be 'reinvigorate'

Italian	False Friend	Comment
<i>rilevante</i>	relevant	Means important, remarkable. 'Relevant' is <i>pertinente</i>
<i>rettorato</i>	rectorate	Rectorate does exist but is rare. Better expresses as term of office, e.g. of Rector Major, or a Rector.
<i>ritenere</i>	retain	Means to think, consider. 'Retain' is <i>conservare, trattenere</i>
<i>rude</i>	rude	Means rough and ready. 'Rude' is <i>maleducato, offensivo</i>

S

Italian	False Friend	Comment
<i>salario</i>	salary	Means wages more generally. 'Salary' is <i>stipendio</i> , which is also a stipend or payment to clergy (also known as a <i>congrua</i>)
<i>sano</i>	sane	Means healthy. 'Sane' is <i>equilibrato</i>
<i>scaldare</i>	scald	Means to heat up or in the reflexive to get excited. 'Scald' is <i>sbollentare</i>
<i>scarsamente</i>	scarcely	Means rarely. 'Scarcely' is <i>a stento, appena</i>
<i>scolaro</i>	scholar	Means pupil. A 'scholar' is a <i>studioso</i>
<i>sconvenienza</i>	inconvenience	Means a failure of good manners, unseemly. 'Inconvenience' is <i>disturbo, scomodità</i>
<i>scopo</i>	scope	Means purpose. 'Scope' is <i>ambito, possibilità</i>

Italian	False Friend	Comment
<i>scuole pubbliche</i>	public schools	It means state schools specifically. 'Public schools' can have other meanings in different parts of the English-speaking world. They could be private schools charging high fees (UK)
<i>sensibile</i>	sensible	Means sensitive or perceptible. 'Sensible' is <i>ragionevole, sensato, equilibrato</i>
<i>serrato</i>	serrated	Means closed, shut, clenched. 'Serrated' is <i>seghettato</i>
<i>servizievole</i>	serviceable	It really means, helpful, obliging, amiable
<i>sinergia</i>	synergy	Might be synergy, but might also be simply 'teamwork'
<i>simpatico</i>	sympathetic	Means nice, pleasant character. 'Sympathetic' is more likely to be <i>comprensivo</i>

Italian	False Friend	Comment
<i>slip (as in woman's undergarment)</i>	slip	The meaning has been extended in Italian to cover a woman's bikini briefs, a man's briefs (undies) and even swimming trunks. The Italian words would be <i>mutande, sgambata</i>
<i>smoking</i>	smoking	Means a dinner jacket or tuxedo. 'Smoking' is <i>fumare</i>
<i>sopportare</i>	support	Means to put up with. 'Support' is <i>sostenere</i>
<i>soave</i>	suave	Means gentle. 'Suave' is <i>mellifluo, insinuante</i> depending on context
<i>spiritato</i>	spirited	Means wild, influenced by the devil. 'Spirited' is <i>animato, focoso</i>
<i>stipulare</i>	stipulate	Means to draw up something. 'Stipulate' is <i>stabilire (che)</i>
<i>straniero</i>	stranger	Means foreigner. 'Stranger' is <i>sconosciuto, forestiero</i>
<i>suggestivo</i>	suggestive	Means full of atmosphere, evocative. 'Suggestive' is <i>allusivo</i>

T

Italian False Friend Comment

<i>tenente</i>	tenant	Means lieutenant. 'Tenant' is <i>inquilino</i>
<i>territorio</i>	territory	Might well be territory, but in a Salesian context it can often be glossed simply as 'local area' or 'neighbourhood'
<i>toast</i>	toast	Has changed meaning in Italian and means toasted sandwich. 'Toast' is <i>pane tostata, brindisi</i> depending on context
<i>tremendo</i>	tremendous	Means awful, terrible. 'Tremendous' is <i>fantastico</i>
<i>triviale</i>	trivial	Means vulgar, indecent. 'Trivial' is <i>banale</i>
<i>truce</i>	truce	Means grim, cruel. 'Truce' is <i>tregua</i>
<i>tutore</i>	tutor	not tutor (often) but guardian. <i>tutore</i> can be tutor, but normally this would be a <i>precettore</i> or <i>insegnante privato</i>

U

Italian	False Friend	Comment
<i>udienza</i>	audience	Can mean audience but usually a hearing. 'Audience' is <i>pubblico</i>
<i>ufficioso</i>	officious	Means unofficial. 'Officious' is <i>invadente</i>
<i>ulteriore</i>	ulterior	Means further (in addition). 'Ulterior' as in motive would be <i>seconda fine</i> , otherwise <i>recondito</i>
<i>ultimamente</i>	ultimately	Means lately, of late. 'Ultimately' might be <i>in definitiva, in fin dei conti</i>
<i>urna</i>	urn	Can mean urn but would normally be translated as casket when used, for example of Don Bosco's remains or relics. An <i>urna</i> is also a ballot box in Italian. An urn could also be a <i>vaso</i>

V

Italian	False Friend	Comment
<i>veste</i>	vest	Not vest, but more generally a garment. 'Vest' could be a <i>maglia intima</i> , <i>panciotto</i> ... depending on context
<i>vicario</i>	vicar	Yes, but also a vice-rector
<i>vile</i>	vile	Means cowardly. 'Vile' is <i>brutto</i> , <i>orribile</i>
<i>villano</i>	villain	Means a lout or a boor. A 'villain' is a <i>mascalzone</i>
<i>virtualmente</i>	virtually	Normally it means potentially. 'Virtually' might normally be <i>praticamente</i> , although <i>virtualmente</i> could occasionally be used
<i>vizioso</i>	vicious	Means bad, dissolute. 'Vicious' is <i>brutale</i> , <i>maligno</i>
<i>vocabolario</i>	vocabulary	Can mean vocabulary but also often used for a dictionary. A 'vocabulary' is a <i>lessico</i> , <i>glossario</i> or list of words
<i>volenteroso</i>	voluntary	It really means willing, eager, keen
<i>volontariato</i>	voluntariate	'volunteer movement' or 'volunteer group' preferred
<i>volubile</i>	voluble	Means to be changeable, fickle. 'Voluble' would be <i>loquace</i>

W

Italian False Friend Comment

water water Careful. It refers to a toilet (bowl)! *L'ho gettato nel water* = I threw it in the toilet

Z**Italian False Friend Comment**

zappare zap

zappare means to hoe. 'Zap' (e.g. on a TV) is known in Italian as *fare lo zapping*

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