

The
**SALESIAN
FAMILY**

of
*Don
Bosco*

The Salesian Family of Don Bosco

The Salesian Family of Don Bosco

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Table of Contents

Presentation – <i>Fr. Ángel Fernández Artime, SDB, Rector Major</i>	p. 11
Introduction – <i>Fr. Eusebio Munoz, SDB, Delegate</i>	13
Prayer of the Salesian Family	15
Abbreviations	16
Charter of the of the Salesian Family of Don Bosco	17
Chapter I: The Salesian Family in the Church	19
Art. 1. The charismatic and spiritual experience of the Founder	19
Art. 2. The development of the Family	20
Art. 3. Institutional structure	21
Art. 4. Unity and diversity	22
Art. 5. The Mystery of the Trinity, the source of communion	23
Art. 6. In communion with the Church	24
Art. 7. For a new Christian humanism	25
Art. 8. The valuable contribution of women	26
Art. 9. For new forms of solidarity	27
Art. 10. Exchange of gifts	28
Art. 11. At home with Mary	29
Art. 12. With reference to Don Bosco	31
Art. 13. The Rector Major in the Salesian Family	31
Chapter II: The Mission of the Salesian Family	35
Art. 14. A charismatic mission in the Church and for the Church	35
Art. 15. An apostolic Family	36
Art. 16. Mission to the young, the working classes and the missions	37
Art. 17. At the service of the Gospel	39
Art. 18. In the new religious and cultural contexts	40
Art. 19. Communion and collaboration in the mission	42
Art. 20. Autonomy and singularity of each group	43
Art. 21. Apostolic Co-responsibility	44
Chapter III: Spirituality	47
Art. 22. Horizons of the apostolic spirituality of the Salesian Family	47
Art. 23. Collaborating with God the Father	47
Art. 24. Living with the sentiments of Christ	48
Art. 25. Being docile to the Spirit	49
Art. 26. Communion and mission in the Church	50
Art. 27. Everyday Spirituality	51

Art. 28. Don Bosco's "contemplation in action"	p. 52
Art. 29. Dynamic apostolic charity	53
Art. 30. The grace of unity	54
Art. 31. Preferential love for the young and dedication to ordinary people	55
Art. 32. Salesian loving-kindness	56
Art. 33. Optimism and joy in hope	57
Art. 34. Work and temperance	58
Art. 35. Initiative and adaptability	59
Art. 36. The spirit of Salesian prayer	60
Art. 37. Mary Help of Christians, Teacher of apostolic spirituality	60
Chapter IV: Formation for Communion and Mission	65
Art. 38. Awareness of the specific identities	65
Art. 39. Shared formation	65
Art. 40. Taking one's place in different settings	67
Art. 41. Methodology for collaboration	68
Art. 42. The role of the priest in the Salesian Family	69
Chapter V: Composition and Animation	71
Art. 43. A growing Family	71
Art. 44. An open Family	71
Art. 45. Points of reference	72
Art. 46. Organizations of animation and times for meeting	72
Sanctity in the Salesian Family	75
Salesian Family: Family of Saints	78
List of Saints and Those in Process	79
Salesian Family Groups	85
List of Members of the Salesian Family	87
1. The Society of Saint Francis de Sales (SDB)	89
2. The Institute of the Daughters of Mary Help of Christians (FMA)	103
3. The Association of Salesian Cooperators (ASSCC)	115
4. The Association of Mary Help of Christians (ADMA)	125
5. The World Confederation of the Past Pupils of Don Bosco (EXA-DB)	131
6. The World Confederation of the Past Pupils of the FMA (EXA-FMA)	141
7. The Secular Institute of the Don Bosco Volunteers (VDB)	149
8. The Daughters of the Sacred Hearts of Jesus and Mary (HHSSCC)	157
9. The Salesian Oblates of the Sacred Heart (SOSC)	167
10. The Apostles of the Holy Family (ASF)	175

11. The Sisters of the Charity of Jesus (SCG)	p. 181
12. The Missionary Sisters of Mary Help of Christians (MSMHC)	189
13. The Daughters of the Divine Savior (HDS)	195
14. The Sisters Servants of the Immaculate Heart of Mary (SIHM)	201
15. The Sisters of Jesus the Adolescent (IJA)	209
16. The Association of the Salesian Dames (ADS)	217
17. The Volunteers With Don Bosco (CDB)	223
18. The Catechist Sisters of Mary Immaculate Help of Christians (SMI)	229
19. The Daughters of the Queenship of Mary (DQM)	237
20. The Witnesses of the Risen Lord (TR)	245
21. The Congregation of St. Michael the Archangel (CSMA)	251
22. The Congregation of Sisters of the Resurrection (HR)	255
23. The Congregation of the Sisters Announcers of the Lord (SAL)	261
24. The Disciples (DISC)	267
25. The Community of Canção Nova (CN)	275
26. The Sisters of St. Michael the Archangel (CSSMA)	285
27. The Sisters of Maria Auxiliatrix (SMA)	291
28. The Community of the Mission of Don Bosco (CMB)	297
29. The Sisters of the Queenship of Mary Immaculate (SQM)	303
30. The Visitation Sisters of Don Bosco (VSDB)	309
31. The Contemplative Fraternity of Mary of Nazareth (FCMN)	315
32. The Sisters Mediators of Peace (MP)	325
General Information on the Groups	333
- Date of Founding	335
- Founders and Where Founded	337
- Principal Patron	339
- Canonical Classification	341
- Membership Data (as of January 1, 2020)	343
- Overall Information on the Individual Groups	345



Pope Francis: :
*"The Salesian Family in the Church
at the Service of the Young"* :



Presentation

“With humble and joyful gratitude, we acknowledge that Don Bosco, by the initiative of God and the maternal mediation of Mary, gave rise in the Church to a singular experience of evangelical life. The Spirit shaped in him a heart filled with a great love for God and for his brothers and sisters, in particular the little ones and the poor, and in this way made him Father and Teacher of a multitude of young people as well as the Founder of a vast spiritual and apostolic Family” (CCISF Art.1).

With these words begins the *Charter of the Charismatic Identity of the Salesian Family*, a text developed over time, and in which, as groups and individual members, we recognize ourselves and we feel united in the spirit of Don Bosco, expressing that identity of the Salesian charism whose patrimony belongs to the Church and which we preserve and make bear fruit.

But in addition to sharing the charism and mission that are common to us, as in every family, mutual knowledge and appreciation are fundamental to establishing strong and solid bonds. This is why the above-mentioned *Charter of Charismatic Identity* reminds us in article 38 that “the communion of the Salesian Family is based, in addition to the common charism and the same mission, also on knowledge and appreciation of the different groups which make it up. Unity, in fact, is never uniformity, but plurality of expressions converging on a single center”.

With this, I intend to present, dear brothers and sisters of the Salesian Family, this publication which is very dear to me and which I wished to have published. I am happy it sees the light almost at the end of the six-year period of my service as Rector Major. The content is not new. Already in 1988, the year of the centenary of Don Bosco’s death, the first edition was published. It mentioned the groups recognized as belonging officially and others that were close to recognition. In 2000, the volume included 20 groups officially recognized till that time. It included also other groups that could be recognized in the near future.

Nineteen years have passed, and after long and arduous processes of discernment and maturation, with the blessings of the Lord, the

Salesian Family of Don Bosco today consists of 32 groups spread over six continents of the world. All these groups have their point of reference in the Rector Major: "By virtue of their apostolic communion of a charismatic nature, the groups that make up the Salesian Family recognize in the Rector Major, Successor of Don Bosco, the Father and center of unity of the Family itself" (CCISF, Art. 45).

The "Book of the Family" that I present to you is, above all, a reason to thank God for the gift that our Salesian Family is for the Church, the fruit of the action of the Holy Spirit, in view of a mission. It is also a reason to thank the Lord Jesus for the maternal protection of Mother Mary, who is exercising over the whole Church and over this humble religious family, which is recognized as a Marian Family. Finally, it is a beautiful opportunity to thank the Spirit of God for having given us our Father Don Bosco, because this Family was not born as the fruit of a single human project but of God's initiative.

We offer ourselves to Him as a Family always to seek the good of all the youth, especially the poorest, neediest and those abandoned by the world, becoming an encouraging presence and a mediation for their families (when they have them) and to be more and more sensitive to the needs and aspirations of the simple people who seek God.

I conclude by thanking those who have made this publication possible, for their generous work, and I raise my prayer for our Salesian Family, Don Bosco's Family, asking God to grant us the grace to be always faithful and that, guided by Mary Help of Christians and together with the young people, we may joyfully walk the path that leads to Love.

Turin-Valdocco, December 8, 2019



Fr Ángel Fernández Artime, Sdb
Rector Major, Tenth Successor of Don Bosco



Introduction

On the occasion of the meeting of the World Council of the Salesian Family, the Rector Major, Fr. Ángel Fernández Artime, invited us to prepare an updated edition of the book *"The Salesian Family of Don Bosco"*.

The edition of 2000 is, in fact, now updated, and in recent years new groups have been accepted into the Family of Don Bosco. Fr. Ángel also pointed out that this ecclesial reality has come a long and rich way, with very significant changes. Therefore, it seems not only opportune but also necessary to publish a new edition of this precious volume.

From that moment on, preparation of the current edition began. Some members of the Secretariat for the Salesian Family – Fr. Eusebio Muñoz, Fr. Giuseppe Casti, Fr. Jayapalan Raphael, Fr. Pierluigi Cameroni and Fr. Joan Lluís Playa – have undertaken this commitment and, after a long and laborious process, we have arrived at the text that you now have in your hands. The coordination work, carried out by Fr. Jayapalan Raphael with focus and commitment, has been decisive for the success of the work accomplished. The constant inspiration and orientation of the Rector Major has enabled us to move with confidence towards concrete objectives.

From the original Italian edition, the book has been translated into French, English, Polish, Portuguese, and Spanish. These translations responded to the universality of the Salesian Family by offering a significant document in the main languages of the groups. A considerable number of people contributed to the translation and corrections, and we thank them for the dedication and competence with which they have carried out their task.

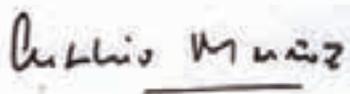
The updated edition of the book helps us to understand better the vitality of a charismatic Family of the Church that is growing significantly, both quantitatively and qualitatively. It is easy to realize that the significant increase in the number of groups shows the relevance of the Salesian charism. This surprising growth is accompanied by a continuous evolution in each of the groups; it reflects the depth of the response

of the Salesian Family to God according to the challenges of a time, such as ours, in continuous evolution, following the path marked by Don Bosco.

The book is intended, first of all, for the groups of the Salesian Family and their members. It is also intended to be an instrument for making the Salesian Family visible in the Church and in society, together with the great movement of people inspired by Don Bosco and his educational message.

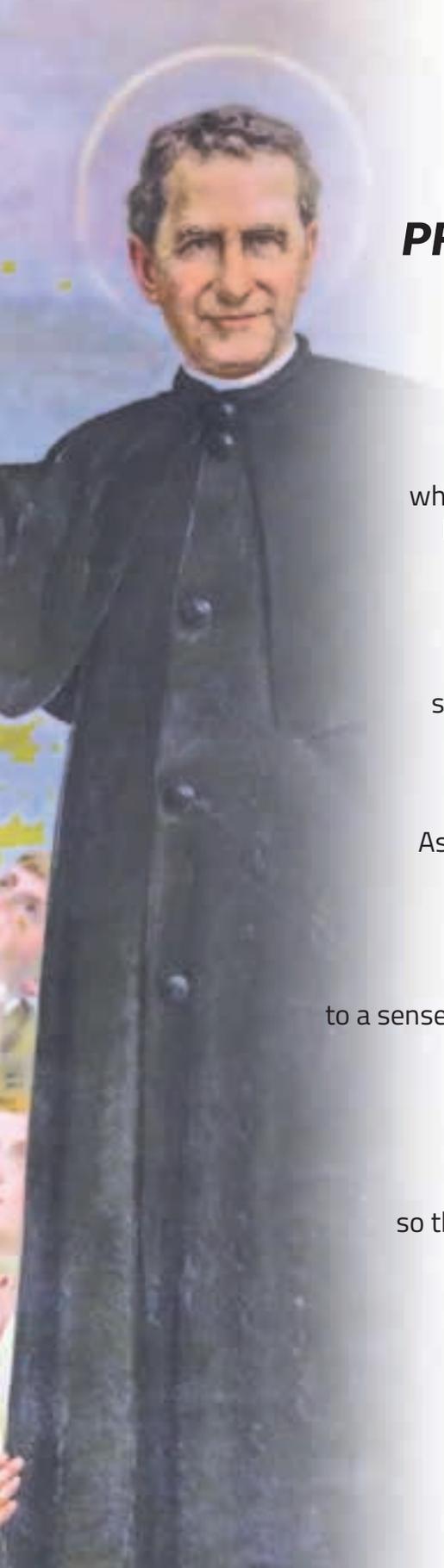
We hope that these pages will be one more reason to thank God for the invaluable gift of the Salesian Family to society and the Church. The content of the book becomes an invitation to respond to God with fidelity. We are part of a sacred history, marked by numerous testimonies of holiness, where Mary Help of Christians continues to work miracles, accompanying our response to the vocation received and to the continuous questions of our beneficiaries.

Fraternally,

A handwritten signature in black ink that reads "Eusebio Muñoz". The signature is written in a cursive style and is positioned above a horizontal line.

Fr. Eusebio Muñoz, SDB

Delegate of the Rector Major for the Salesian Family



PRAYER TO DON BOSCO

Father and Teacher of youth,
Saint John Bosco,
who docile to the gifts of the Holy Spirit,
bequeathed to the Salesian Family
the treasure of your special love
for "the small and the poor ones,"
teach us to be
each day for them
signs and bearers of the love of God,
cultivating in our souls
the same sentiments of Christ
the Good Shepherd.
Ask for all the members of your Family
a heart full of kindness,
constancy in work,
wisdom in discernment,
courage to bear witness
to a sense of the Church and to missionary generosity.
Obtain for us from the Lord
the grace to be faithful
to the special covenant
that the Lord has made with us,
and help us,
so that, guided by Mary Help of Christians,
we may follow with joy,
together with the young,
the path that leads to love.
Amen.

Abbreviations

- AA** *Apostolicam Actuositatem*: Decree of Vatican Council II on the Apostolate of the Laity
- AG** *Ad Gentes*: Decree of Vatican Council II on Missionary Activity
- CD** *Christus Dominus*: Decree of Vatican Council II on the Ministry of Bishops
- ACG** *Acts of the SDB General Council*
- ACGS** *Acts of the SDB Special General Chapter (1971-1972)*
- BM** *The Biographical Memoirs of Saint John Bosco*, by Fr. John Baptist Lemoyne, *et al*
- ChL** *Christifideles Laici*: Apostolic Exhortation of John Paul II on the Lay Faithful (1988)
- CCISF** *Charter of the Charismatic Identity of the Salesian Family*
- Const** Constituciones or Constitutions
- Cost** Costituzioni
- DCE** *Deus Caritas Est*: Encyclical of Benedict XVI, God is Love (2006)
- DS** *Damas Salesianas*: The Association of Salesian Dames
- FMA** Daughters of Mary Help of Christians
- GS** *Gaudium et Spes*: Pastoral Constitution of Vatican Council II on the Church in the Modern World
- LG** *Lumen Gentium*: Dogmatic Constitution of Vatican Council II on the Church
- MD** *Mulieris Dignitatem*: Apostolic Letter of John Paul II on the Dignity and Vocation of Woman (1988)
- NAe** *Nostra Aetate*: Declaration of Vatican Council II on the Relationship of the Church with non-Christian Religions
- PAL** *Project of Apostolic Life of the Association of Salesian Cooperators (2007)*
- PC** *Perfectae Caritatis*: Decree of Vatican Council II on Consecrated Life
- PO** *Presbyterorum Ordinis*: Decree of Vatican Council II on the Priestly Ministry
- SCG** Sisters of the Charity of Jesus
- SDB** Salesians of Don Bosco
- SF** The Salesian Family
- SPVA** Statutes of the *Project of Apostolic Life of the Salesian Cooperators (2013)*
- SRS** *Sollicitudo Rei Socialis*: Encyclical of John Paul II on Social Concern (1987)
- UR** *Unitatis Redintegratio*: Decree of Vatican Council II on Ecumenism
- VC** *Vita Consecrata*: Apostolic Exhortation of John Paul II on Consecrated Life (1996)



Charter of:
the Charismatic Identity of:
the Salesian Family:
of Don Bosco:

The Salesian Family in the Church

Art. 1. The charismatic and spiritual experience of the Founder

With humble and joyful gratitude, we acknowledge that Don Bosco, by the initiative of God and the maternal mediation of Mary, gave rise in the Church to a singular experience of evangelical life.

The Spirit shaped in him a heart filled with a great love for God and for his brothers and sisters, in particular the little ones and the poor, and in this way made him Father and Teacher of a multitude of young people as well as the Founder of a vast spiritual and apostolic Family.

Pastoral charity which found in the Good Shepherd its source and model was for Don Bosco a constant inspiration in his work as educator and evangelizer, guiding his life, his prayer and his missionary zeal. In choosing the motto *Da mihi animas, caetera tolle* he wanted to express his passion for God and for the young, ready for any sacrifice in order to carry out the mission he saw in his dream at the age of nine.

In order to respond to the needs of the youth and the ordinary people of his time, in 1841 he founded the Oratory, which he conceived as a large family of boys, and established the Pious Society of Saint Francis de Sales, which he wanted to be a vital part of the Church, which recognized in the Supreme Pontiff its center of unity.

His meeting with Mary Domenica Mazzarello in 1864 persuaded him to extend the educational frontiers to include girls; for this reason, with her in 1872 he founded the Institute of the Daughters of Mary Help of Christians, dedicated to a work of education conducted with his spirit but given a feminine interpretation by the Saint of Mornese.

Don Bosco also had contact with many Catholic men and women in various ways dedicated to the good of youth, to the defense and strengthening of the faith among the ordinary people; with them he experienced the strength and the effectiveness of working in a united manner. In this way the Association of the Salesian Cooperators came into being, committed to carrying out in their families in the Christian

communities to which they belonged, and in society, a shared apostolate for the young, the ordinary people and the missions, animated by the spirit of Valdocco.

Don Bosco dedicated time, energy, formative and organizational commitment to the founding of these three first Groups. While recognizing their different fields of action, he was always convinced that the apostolic strength of the whole Family would depend on its unity of purpose, of spirit, of method and style of education. The sign and guarantee of this unity were the juridical links of the FMAs and of the Cooperators with the Salesian Congregation, and in particular with its superior, the Rector Major.

From Don Bosco also came into being the Association of the Devotees of Mary Help of Christians (today the "Association of Mary Help of Christians") to promote veneration for the Blessed Sacrament and devotion to Mary Help of Christians. Around Don Bosco the first Past Pupils also began to gather.

Art. 2. The development of the Family

On account of his stature as "a great man with a charisma"¹ and as a saint, Don Bosco takes his place in a singular manner among the founders of institutes of consecrated life, religious and secular, and of apostolic lay associations in the Church. To our amazement and gratitude, in fact, that first seed has grown to become a flourishing tree.

To the first four groups founded by him, numerous other groups have been added in the course of the twentieth century and at the beginning of the new millennium. From the founder some of his spiritual sons have drawn inspiration and guidance in order to give life in the different continents and in various social-cultural contexts to new groups, sometimes begun in collaboration with the Daughters of Mary Help of Christians and with the support of the Salesian Cooperators and the friends of the Salesian work.

Many of these groups have been officially recognized as belonging for various reasons to the Salesian Family. While having specific vocations, they recognize in Don Bosco the common "Patriarch", they

¹ ASGC 7.

feel themselves animated by his spirit, which they live out according to their own characteristics, and they find themselves with the common mission of serving the young, the poor, those suffering, as well as those people not yet evangelized. Other groups are in the process of moving towards a possible aggregation to this one large Family as a significant sign of the perennial vitality of the Church.

In the implementation of the renewal promoted by Vatican Council II, the awareness of belonging to the single spiritual and apostolic Family has grown more and more; the animating role of the Salesians has been clarified, re-affirming the Rector Major as the essential point of reference; exchanges between the groups have been fostered, arriving at an ever more fraternal communion and a sharing which is increasingly convinced of both the formation plan and the missionary activity.

Art. 3. Institutional structure

The term *family* describes the link which connects the various groups, though in different degrees. It is not simply a matter of closeness or of friendly rapport, but the formal expression of a communion that is interior, charismatic and spiritual; it helps, therefore, to explain the different levels of belonging to the Salesian Family.

This belonging draws on a *common spirit* which is the foundation of the mission inspired by the charism of Don Bosco, while respecting the *particular and specific characteristics* of each group. This demands a wise process of discernment that can lead to official recognition.

Therefore, there are different levels of belonging. The first is that enjoyed by the Salesians, the Daughters of Mary Help of Christians, the Cooperators and the members of the Association of Mary Help of Christians: these are the first four groups established by Don Bosco and the direct heirs to his work. To these all the other groups need to refer and make comparisons as regards the spirit, field of mission, and methodology of pedagogical and apostolic activity.

A second level of belonging is that of the numerous groups of consecrated life, both religious and secular, as well as some Catholic associations which have come into being through the creative efforts of some of Don

Bosco's sons. They enrich with their particular charismatic and spiritual forms of expression the common patrimony of the Family.

A third level, finally, is constituted by *particular titles to membership* constituted by 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 volunteer 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 on the six inhabited continents. The juridical title to belong is conferred by the official letter of recognition which the Rector Major sends in reply to the request made by the individual groups.

Art. 4. Unity and diversity

The Salesian Family of Don Bosco is a charismatic and spiritual community comprising different groups, officially established and recognized, linked together by ties of spiritual relationship and apostolic affinity. These communities are formed by diversity of *types*. They are: the difference of gender, male and female; the specific, distinct vocations; the different ministries exercised in the service of the people of God; the distinct forms of life as male or female religious, consecrated lay men and women, male and female Christians who are celibate or joined in matrimony; the plan of Salesian life proper to each group and codified in the respective Statutes; the great variety of social, cultural, religious and ecclesial contexts in which these various groups live and work.

Unity is nourished by the common baptismal consecration by which all are drawn into the mystery of the Trinity and in communion with the Church; by participation in the Salesian mission at the service of the young and the poor and for the promotion of a new Christian humanism; by a new sense of citizenship and solidarity on a global scale; by sharing the spirit of Don Bosco; by the exchange of spiritual gifts within the Family; by a common reference to Mary Help of

Christians and to Don Bosco, their holy Founder or Patriarch; by the special link with the Rector Major, the successor of Don Bosco.

Art. 5. The mystery of the Trinity, the source of communion

The apostolic Family of Don Bosco is first and foremost a charismatic Family, that is to say, a gift of the Spirit to the Church in view of a mission (see I Cor 12:1 and 4-6); its truest and deepest roots, in fact, are to be found in the mystery of the Trinity, in other words, in that infinite love that unites the Father, the Son and the Spirit, source, model and goal of every human family.

If that is its origin, the members of the Salesian Family recognize in their lives the primacy of communion with God. This is the heart of Salesian *mysticism*.² This communion with the Trinitarian God is appropriately codified in the constitutional texts of the individual groups.

Reference to *God the Father* inspires and motivates the members and the groups of the Salesian Family to welcome each other as brothers and sisters because every individual is loved by Him and called by Him to collaborate in the vast field of the Salesian mission; it is an invitation to overcome any fears, reservations or doubts, and to appreciate what each one can give and succeeds in giving.

Reference to *Jesus, Apostle of the Father*, sent especially to the little ones, the poor and the sick, motivates every group to highlight one or the other of his features: Jesus the child or the adolescent; the hidden life of Jesus at Nazareth; Jesus obedient, poor and chaste; as the good Samaritan; Jesus the Good Shepherd who blesses the children and gathers disciples, men and women, around him; the Christ who on the cross shows his merciful love, as a victim offered in sacrifice; the risen Lord, the first fruits and hope of those risen from the dead (see I Cor 15:20). The Salesian Family aims in this way to re-live all the attitudes and the life of the Lord Jesus, differentiating its services for the benefit of those to whom the individual groups are sent.

The reference to the *Holy Spirit* relates to the fruitfulness of our Family since it is the Spirit who in raising up Don Bosco the Founder gave him a spiritual posterity; in this way the particular groups came into being

² See Egidio Viganò, "Closing Address," in *Atti del Convegno di studio sulla Animazione della Famiglia Salesiana* (Rome 1980), p. 56.

through the work of the different founders, all of them, however, linked to Don Bosco as their Patriarch.³

The Spirit, therefore, is prompting everyone to appreciate the diversity of charisms and the multiplicity of the forces present in Christian communities, and to know how to recognize His presence in people's consciences, even those outside the boundaries of the Church,⁴ and to establish intelligent relationships of dialogue and collaboration with all people of good will.

Art. 6. In communion with the Church

The Spirit of God distributes different charisms to the faithful "for the common good" (1 Cor 12:7), inserting them harmoniously into the life of the Church in view of its mission of the salvation of humanity.⁵

He is at the origin of a marvelous variety of groups of consecrated men and women who, while contributing effectively to the mission of the Church, enrich her with different gifts, manifesting in this God's manifold wisdom and making visible the characteristic marks of the Church herself: one, holy, catholic and apostolic.⁶

The Salesian Family consists of Christian men and women, consecrated men and women who with the individuality of their own charism and spirit, place themselves at the service of the mission of the Church, especially in the vast world of youth, in working class areas, for the poor and for peoples not yet evangelized (*apostolicity*).

Living at the heart of the Church and carrying out the Salesian mission, it reflects the different gifts, unites together particular vocations within a single spiritual and apostolic Family, expresses communion between the various different ministries, all directed towards the service of the people of God (*catholicity*).

Being present in the local Churches, it fosters communion among its members and with the Successor of Peter, in this way re-living the devotion to the Pope handed down by Don Bosco (*unity*); it participates

³ See ASGC 171.

⁴ See GS 22e.

⁵ See LG 12b; AA 3c.

⁶ See PC 1b.

in their apostolic activity, offering its own particular contribution, especially in the area of the mission to the young and to the working classes; it promotes understanding and collaboration with other groups and institutions for an all-round education of the individual; it takes care of the vocational guidance of the young, educating them to the faith and setting them on the way to an apostolic commitment in the Church and for the world. In order to carry out their educational mission, the various groups make good use of the support of the past pupils, including those belonging to other religions or with different views of the world (catholicity). The Family of Don Bosco, developing its characteristic spirituality of charismatic origin, enriches the whole Body of the Church with a model of Christian life all of its own⁷ (*holiness*). Bearing witness to this are the numerous ranks of the spiritual sons and daughters of Don Bosco already declared saints or proceeding along the path of beatification and canonization.

Art. 7. For a new Christian humanism

The apostolic Family of Don Bosco is called *Salesian* because it is linked to Saint Francis de Sales, whom Don Bosco chose as his inspiration and patron, and with whose work and writings, he proposed that Christian humanism and that expression of charity which corresponded so well to his intimate aspirations.

It is a humanism that does not ignore human weakness but is based on an unshakable confidence in the intrinsic goodness of the individual who is loved by God and by Him called to Christian perfection, in every state of life.

This humanism is a constitutive element of the charismatic and spiritual experience of the groups founded by Don Bosco, and as a precious inheritance has been made their own by the other groups which today are aggregated to the single Family.

He whole Salesian Family, therefore, enters into this large movement, offering to the Church an original contribution in the field of education and in apostolic work.

"*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

⁷ See ASGC 159.

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, recognized 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.

With the founding of the groups which make up his Family, and with other apostolic initiatives, such as missionary expansion, Don Bosco intended to make his own contribution to the achievement of the program of a "Christian society" to be restored in the midst of the secularization proper to the 19th century, or to be established in contexts not yet evangelized.

In creative fidelity to Don Bosco, the groups of the Salesian Family are committed to offering to today's society their own services, following the new guidelines promoted by Vatican Council II and subsequent official pontifical teaching regarding the relationship between the Church and other religions and with contemporary society, centered on interreligious dialogue,⁸ on the defense of the dignity of the human person and of the family, on the promotion of justice and peace,⁹ on intercultural dialogue especially in multi-ethnic contexts, and on the safeguarding of creation.

Art. 8. The valuable contribution of women

The Salesian experience of the first groups and of those which subsequently arose came from and was enriched by the significant and effective contribution of a number of women.

It is recognized that Don Bosco, in drawing up the Preventive System and in creating the family atmosphere that was evident at Valdocco, received a significant contribution from Mamma Margaret. Nor can we

⁸ See *LG 16; NAe 2-5.*

⁹ See *GS 77-93.*

forget Mary Domenica Mazzarello, who knew how to translate into feminine terms the experience of Don Bosco, giving it a practical and original face in both the spiritual life and the educational and apostolic life, which is the real inheritance of the Daughters of Mary Help of Christians.

The first Don Bosco Volunteers, guided by Fr. Philip Rinaldi, introduced the feminine consecrated secular state into the Salesian Family: united among themselves by the spiritual ties of the vows of chastity, poverty and obedience, they carried out the common Salesian mission in the contexts of the family and the daily work place.

At the start of almost all of the new groups of consecrated persons in the Salesian Family which arose in the 20th century, we find a small group of Christians, generally of humble condition and already in various ways dedicated to apostolic works, who nurture an ideal of consecrated life and, guided by a bishop or by a Salesian priest, give life to and develop new foundations.

In the last decades of the 20th century, a consideration of the rightful place of woman in the various continents, has led the groups of the Salesian Family, and in a special way the religious congregations, the female secular institutes and the Salesian associations of the laity to reflect on a due appreciation of the contribution of the feminine intuition in our world, following the guidelines, in many aspects innovative, of the teaching of St. Pope John Paul II.¹⁰

Art. 9. For new forms of solidarity

The current phenomenon of globalization has increased inter-dependence between individuals and peoples in the economic, cultural, political and religious spheres; the opportunities are clearly to be seen, but so too the danger of its turning into those forms of domination which cause new kinds of poverty and increase marginalization; none the less there is another way of thinking about globalization, that of *solidarity* inspired and guided by Gospel values.

“This, then, is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary,

¹⁰ See MD 20 21 28-31; VC 57-58.

it is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual, because we are all really responsible for all".¹¹

The groups of the Salesian Family are engaged in exercising this solidarity through a variety of educational and apostolic activities:

1. Education, which is the highest form of solidarity, if understood and carried out according to the criteria suggested by the Salesian mission. Today we could define it as the "ethics of being neighbor", that is: personalized interventions, relationships of friendship and trust, listening to the deepest expectations of the young and the poor, identifying possible and effective responses, faithful accompaniment.
2. Civil, social and missionary voluntary work, which today is very widespread among young people and adults, can be for some an authentic vocation, since it requires the availability of energy and time; it puts people in contact with concrete problems, it commits them to support promotional initiatives, it invites them to exercise co-responsibility, it urges them to educate themselves in gift and service.
3. The social and political commitment, implemented above all by groups of secular members, according to the criteria expressed by the Magisterium of the Church. We read in *Gaudium et Spes*: "The Church praises and esteems the work of those who for the good of men devote themselves to the service of the state and take on the burdens of this office" (GS 75); and in *Christifideles Laici*: "The lay faithful cannot in any way withdraw from participation in 'politics'; that is to say, in the manifold and varied economic, social, legislative, administrative and cultural action designed to promote the common good organically and institutionally".

Art. 10. Exchange of gifts

As heirs to the Salesian charism and spirit, the groups establish among themselves a very close relationship so that each group expresses the identity of the Salesian Family, but not without reference to the others. In fact, entering a group in virtue of a specific vocation means entering

¹¹ See SRS 38.

the whole Family; it is as though each one feels entrusted to the others in a mutual relationship.

It is then that the different members enable the Family to live the completeness of gifts and values, because in the various groups an emphasis can be seen of the particular spiritual features which are the common patrimony and which for this reason cannot be missing in any Salesian heart. The communion of the Family places these at the disposal of everyone.

All this is for the benefit of the mission, since it makes it possible to undertake in a more adequate and effective manner the human development and Christian education of the young, of poor people, of the sick and of peoples not yet evangelized.

The relatively short history of the Salesian Family demonstrates that without real communion there is the danger of a progressive impoverishment of Don Bosco's project even to the extent of being unfaithful to it. The recognition that without the others the members of a particular group cannot be themselves - an awareness which ought to be cultivated by all - inspires appropriate expressions and practical attitudes.

Art. 11. At home with Mary

From his childhood Don Bosco saw in Mary his Teacher and Mother, since that was how she had been pointed out to him by the Personage in his dream at the age of nine.

In his first educational undertaking, following the custom of the local Church, he entrusted his work to Our Lady of Consolation; the boys "poor and endangered" becoming aware of her protection and consolation.

Later, in communion with the Universal Church living through the experience of the definition of the Marian dogma, he proposed to them

Mary Immaculate, presenting her as the teacher of their love and the powerful support of their human and Christian development.

Finally, having recognized that in the founding and development of his work "Mary has done everything", even in extraordinary ways, he dedicated the newly-born Congregation to the Virgin under the title Help of Christians.

Then, receiving from Mary the inspiration to found the Institute of the Daughters of Mary Help of Christians, he wanted it to be a "living monument" of his gratitude to the Help of Christians.¹² To her also he entrusted the Salesian Cooperators, so that in their apostolate they might be protected by and find inspiration in her. He also set up the Association of the Devotees of Mary Help of Christians, linked to the sanctuary in Turin, as a sign of gratitude for the maternal presence of the Madonna in all his works.

This special reference to Mary has profoundly marked the charismatic and spiritual identity of the various groups of the Salesian Family which came into being during the 20th century. Some have even included her in the name by which they are officially recognized in the Church, such as the Daughters of the Sacred Hearts of Jesus and *Mary*, the Catechist Sisters of *Mary the Immaculate Help of Christians*, the Sisters Servants of the *Immaculate Heart of Mary*, the Missionary Sisters of *Mary Help of Christians*, the Daughters of the Queenship of *Mary Immaculate*, the Sisters of *Maria Auxiliatrix*.

Although all the groups of the Salesian Family venerate Mary Help of Christians as their principal patroness, some refer to her presence with various titles to emphasize particular aspects of their apostolate.

Mary is considered not only as Mother of the Church and Help of Christians, but also as the Mother of all humanity, so that male and female co-workers of the various groups of the Salesian Family, also those belonging to other religions, cultivate a sincere devotion to her. With good reason, therefore, one can say that the Salesian Family is a *Marian Family*.

¹² *FMA Const. Art. 1; cf. Angelo Amadei, BM vol. X (New Rochelle: Salesiana, 1977), 265.*

Art. 12. With reference to Don Bosco

The originator of a true school of apostolic spirituality, Don Bosco is the point of reference for all those who, responding to a particular impulse of the Spirit, feel themselves called to share his mission today in the various states of life and in the different forms of commitment.

This means that, belonging to the Salesian Family, they gather around him as the center of unity. In fact, the founders of the groups which arose in the 20th century are all spiritual sons of Don Bosco, members of his Congregation. Their constant preoccupation was to carry out the vast mission in new contexts and with new apostolic forces, in which they had infused the spirit of their Father and Teacher. What links together the different groups and their members in a single Family is a kind of *spiritual relationship* with Don Bosco, due to the presence of the Spirit, the One who in the Church unites together those gifted with particular charisms.

It is a relationship that finds expression in the pastoral charity that is Don Bosco's. Apostolic passion was the spiritual energy that drove him to seek souls and serve God alone; it is a charity that filled hearts, minds and plans intended to expand and give stability to his work. For this reason he gathered around himself a variety of people; he coordinated and harmonized the roles and manifold gifts as well as the different states of life and ministries.

Don Bosco found the source of all his strength in an interior life constantly open to a relationship with God. For us too, educative and apostolic love requires a practical and demanding form of interior life.

Art. 13. The Rector Major in the Salesian Family

Belonging to the apostolic Family of Don Bosco has its origin in communion and is nourished by communion. This consists in corresponding to the Spirit, who leads it towards unity, bringing into existence and giving practical and even official forms to it, so as to ensure an effective relationship and collaboration in activities.

Belonging to the Salesian Family, therefore, of necessity requires a vital center which makes the reference to Don Bosco, the common mission and the same spirit, a reality.

This center, according to the mind of Don Bosco, is the Rector Major. In him all recognize a threefold ministry of unity: successor of Don Bosco, common father, center of unity for the entire Family. It falls within his official competence to admit to the Salesian Family the groups which request it, according to the pre-established criteria.

Since this is his mission, his duty is to offer the necessary guidelines to ensure the fruitfulness of the charism in each group of the Family. Through his example and teaching he constructs unity and ensures in the variety of the specific vocations, fidelity to the spirit and the coordination of certain initiatives. He exercises this ministry with the paternity which was Don Bosco's own: an approach that requires understanding and kindness, attention to the growth of each one, guidance in charismatic fidelity, commitment to the fruitfulness of the Salesian vocation in all its expressions, just as Don Bosco wrote: "Your Rector will have care of you and of your eternal salvation".



GIORNATE DI SPIRITUALITÀ
OGGI LA SANITÀ



The Mission of the Salesian Family

Art. 14. A charismatic mission in the Church and for the Church

The mission of the Church flows from the free initiative of the Father, passes through the mandate of Jesus Christ and is perpetuated by the work of the Holy Spirit.¹³ It is one and is entrusted to all the members of the people of God on account of their Baptism and Confirmation. Particular charisms of the Spirit, however, mean that the mission is carried out in different ways according to the different persons or groups to whom they are sent.¹⁴

The mission of Don Bosco and of his spiritual Family is part of the common Christian vocation to the apostolate. But because it is in response to a spiritual gift, its *origin is charismatic*: it is the Spirit of the Father and of the Risen Lord who, as in the past, sent Don Bosco to the young and to the working classes, in the course of history continues to send his spiritual sons and daughters to perpetuate the apostolate to the young, the working classes and the missions.

This particular mission is *influenced by and responds to*, among other things, the signs of the times.¹⁵ For us, the needs and the expectations, the aspirations and the spiritual requirements of the young, especially the poor ones, of ordinary people and of peoples not yet evangelized, are signs through which, as times change and in different social and cultural contexts, the Spirit calls and *sends* the various groups of the Salesian Family to carry out their mission. This mission being carried out in the Church and for the Church is subject to its approval, authority and legislation, so that the charismatic mission takes its place in the harmonious carrying out of the Church's activity at various levels.

Then the charismatic mission finds its *practical application* in the *particular law* of each group of the Salesian Family. Within the Society of Saint Francis de Sales, the Institute of the Daughters of Mary Help of Christians and the other religious institutes, the ones who send or mandate are the legitimate superiors respectively. In each case the

¹³ See LG 2-4; AG 2-4; UR 2.

¹⁴ See LG 9b 13ab 17 32; AA 2a; AG 2a 5 6 10 35-37.

¹⁵ See GS 11.

sender is *collegial*: this happens, for example, in the election of the members of the general council by a chapter assembly.

In the case of the Don Bosco Volunteers and the other secular institutes, as also with the Salesian Cooperators, the Damas Salesianas and the other Salesian lay associations, there is no one in authority who *sends*. The individual, however, is bound to follow faithfully the indications regarding the mission contained in his or her own Statutes, which specify, on the basis of particular law, the practical exercise of the Salesian apostolate in the world.

Art. 15. An apostolic Family

The Salesian Family is an *apostolic Family*. The groups which make it up are all responsible protagonists of the common mission although to a different extent and in different ways.¹⁶

In founding the Society of Saint Francis de Sales and the Institute of the Daughters of Mary Help of Christians, Don Bosco organized them as religious congregations, not contemplative but “apostolic”. According to the intentions of their founders, the spiritual sons of Don Bosco, all the other religious congregations today belonging to the Salesian Family have a clear apostolic orientation and form part of those religious institutes recognized as “apostolic”. Some groups have come into being in the so-called “mission” lands with the specific aim of taking part in the work of evangelization *Ad Gentes* in a diversity of contexts and cultures. Belonging to this category are the *Caritas Sisters of Jesus*, the *Sisters Servants of the Immaculate Heart of Mary*, the *Missionary Sisters of Mary Help of Christians*, the *Catechist Sisters of Mary Immaculate Help of Christians*, the *Daughters of the Queenship of Mary Immaculate*, the *Sisters Announcers of the Lord*, and the *Sisters of Maria Auxiliatrix*.

The associations of the Salesian Cooperators, the Damas Salesianas, the Witnesses of the Risen Lord and the Friends of *Canção Nova* are ecclesial associations of an apostolic nature, founded with the specific aim of putting into practice in a vast, expansive manner, and in a secular way, the mission of Don Bosco and of the respective founders.

¹⁶ See ASGC 163

The secular institutes of the Don Bosco Volunteers, the Daughters of the Queenship of Mary Immaculate, the Volunteers with Don Bosco and the Disciples all have apostolic ends: their members carry out a Salesian apostolate of a secular nature in the context of the family, the world of work, social relationships, and civil commitments.

In virtue of their particular vocations, the individuals belonging to a specific group are persons who are *sent*, called therefore to carry out a common mission according to the role entrusted to them, their capacities and the possibilities that they have.

On the basis of the constitutional norms, among the Salesians, the Daughters of Mary Help of Christians and the other religious institutes, the mission is assumed and put into practice above all by the community – both *provincial* and *local* – which is therefore the primary executor of the mission.

Art. 16. “Mission to the young, the working classes and the missions”

The mission of the Salesian Family is addressed to the young and to adults, considered as both protagonists and beneficiaries of education and located in their particular social, cultural, religious and ecclesial contexts, with particular reference to the “places of mission”. To indicate this, there has come into current use the formula *mission to the young, the working classes and the missions*; three dimensions which complement each other.

1. *Mission to the young*. According to the precise intention of Don Bosco, the groups of the Family which he founded have as their preferred beneficiaries poor young people, abandoned and in danger or, in modern terms, youth of both sexes most in need on account of situations of economic poverty or affectively, culturally or spiritually deprived. This choice is shared explicitly by other groups and finds its place in their constitutional texts. In the world of youth all the groups pay particular attention to those who show signs of a specific apostolic, lay, consecrated or priestly vocation. Some groups by preference direct their attention to male adolescents and young people. Other groups give preference to female young people at all stages of their

development. Others again concern themselves with all young people without distinction. A good number of the groups give their special attention to those young people, male or female, who are the victims of serious forms of marginalization, exploitation and violence.

2. *Mission to the working classes.* Enlightened from on high, Don Bosco also turned his attention to adults, by preference those who were humble and poor, the working classes, the urban underclasses, immigrants, the marginalized, summarily, to all those who were most in need of material and spiritual assistance. Faithful to the guidance of Don Bosco, the groups of the Salesian Family share this preferred option. The *Association of Mary Help of Christians* has inserted into its new Regulations the Salesian apostolate directed in particular to the working classes.

Special attention needs to be given to the family, the place where the process of human development begins, which is intended to prepare young people for love and the acceptance of life, and the first school of solidarity among people and peoples. All are engaged in ensuring that it is afforded dignity and is soundly based so that it may become, in an ever-more evident way the small "domestic church".¹⁷

Some groups, in virtue of a particular charism, extend their Salesian apostolate to special categories of people: the *Daughters of the Sacred Heart to lepers*, the *Sisters of Charity of Jesus* to the elderly, the *Damas Salesianas* to the sick.

3. *Missionary apostolate Ad Gentes.* Don Bosco cultivated the missionary ideal and in a practical way took part in the missionary work of the Church in his day. He wanted the *Salesian Society* and the *Institute of the Daughters of Mary Help of Christians* to dedicate themselves to the "missions"; and that is what the two congregations have done since their beginnings, with an extraordinary expansion leading to their being present in all the continents. From the very beginning, missionary cooperation has also been an essential feature of the *Association of Salesian Cooperators*. The *Missionary Sisters of Mary Help of Christians* and the *Catechist Sisters of Mary Immaculate Help of Christians* also dedicate themselves to missionary work as a priority. This form of Salesian apostolate clearly enters the mission of the *Volunteers of Don*

¹⁷ LG 11b

Bosco, the Daughters of the Sacred Hearts of Jesus and Mary, the Salesian Oblates of the Sacred Heart of Jesus, the Sisters of Charity of Jesus, the Witnesses of the Risen Lord, the Damas Salesianas and the Disciples.

Art. 17. At the service of the Gospel

The Son of God became incarnate to reveal the face of a Father “who loves life” and put himself at the service of the physical and spiritual “well-being” of men and women, especially those most in need of help and of hope: “The Son of Man himself did not come to be served but to serve, and to give his life as a ransom for many” (Mk. 10:45).

Following the example of the teaching of Jesus of Nazareth, the Church, and within it the Salesian Family, puts itself at the service (*diaconia*) of humanity in order to proclaim the Gospel and to call everyone to the fullness of life.

It is a service which according to the indications of the post-Conciliar magisterium¹⁸ includes the *renewal of humanity* through social works and various forms of educational action; personal and community Christian *witness*; the *explicit proclamation* of the Gospel through religious teaching and catechesis; *missionary work* through interreligious dialogue (especially the sharing of life and of prayer), collaboration with those belonging to other religions in the fight against unjust situations, and their accompaniment when they decide to enter the Church; the *animation of prayer*, in particular liturgical, of the Christian community; the many *initiatives of human and Christian solidarity*; the many *forms of missionary cooperation*; the *evangelizing presence* in those areas marked by religious indifference or atheism.

The forming of “good Christians and upright citizens” is the aim most often expressed by Don Bosco to indicate *everything of which the young stand in need* in order to live fully human and Christian lives: clothes, food, lodging, work, study, free time; joy, friendship; active faith, the grace of God, the way to holiness; participation, dynamism, a place in society and in the Church. His educative experience suggested to him a plan and a particular *style of approach*, which he himself summed up

¹⁸ See The encyclical *Evangelii Nuntiandi* of Paul VI and the encyclical *Redemptoris Missio* of John Paul II.

in the *Preventive System*, which “is totally based on reason, religion and loving-kindness”.¹⁹

The various groups of the Salesian Family, taking up again the intuitions and the experiences of Don Bosco, and re-interpreting them in the light of the renewed ecclesiology of the Council and of papal teaching regarding evangelization, undertake their work as educators and evangelizers with a variety of different formulas: “pastoral-educational service”, practiced according to the Preventive System; “educating by evangelizing and evangelizing by educating”; “all-round education in the style of the Preventive System”; educating and evangelizing according to the “pedagogy of kindness”; and similar expressions.

Fundamentally there are three areas in which the Salesian Family puts into practice its multiform Gospel service: human development, education and evangelization. For all the groups, evangelization, understood as the proclamation of and witnessing to the Gospel, is the priority objective of their mission.

Art. 18. In the new religious and cultural contexts

In the process of renewal and of communion among all the forces which go to make it up, the Salesian Family has arrived at certain fundamental options with regard to the missionary commitment in the new cultural context, marked, among other things, by an ever more rapid change in mentality and habits and a growing human mobility, with the presence in the same territory of people belonging to different religions and cultures.

1. Promoting Salesian humanism: This places at the center the individual, whose dignity needs to be safeguarded and promoted in all its expressions. In educative terms this means re-awakening and mobilizing all the potential of youth: the capacity to think; the variety of its affective inheritance; the forces of will directed towards freedom and strengthened by grace.

¹⁹ Giovanni Bosco, Il sistema preventivo nella educazione della gioventù, in Pietro Braido, ed., *Don Bosco Educatore: scritti e testimonianze*, 3rd ed. (Rome: LAS, 1997), pp. 248ff.

It gives due weight to all the values that are authentically human – among them, those such as work and culture, friendly relationships and social commitment, artistic good taste, professional competence and academic achievement, moral uprightness in both private and public life, and the little things of everyday life that give it its flavor; these values need to be defended and promoted by everyone.

In addition, Salesian humanism strives to give meaning to everyday life and provide a reason for hope and future prospects for the individual and for society. Finally, it sets out to help everyone find his or her rightful place in society and in the Church, recognizing that every young person has the right to be helped to discover his or her own vocation.

2. Taking its place in practical situations: For all the groups of the Salesian Family operating in the various continents, being engaged on behalf of the individual is a challenge that is not easy given the diversity and the complexity of the local contexts from the social, cultural, and religious standpoints. In order to identify the possible and effective actions to be taken in response to emerging needs, what is required is the capacity to appreciate the local situation with intelligence and competence, always drawing inspiration from the guidelines of the Pope and the local hierarchy.

3. Taking care to be significant: The presence of the Salesian Family becomes significant because of the witness value of sharing what one has to offer, the practical operative proposals that arise from listening directly to people over a long period of time, and the processes of learning from each other which occur when people really work together for the future with a common aim. Then together they face the difficulties and identify possibilities: problems that can arise with people and institutions; the defense and the promotion of moral values while at the same time respecting different positions and convictions of conscience; new solutions which need to be discovered starting from past experiences, and looking towards the future; the defense of the rights of those who are the weakest and most exposed; an effective presence in the political arena, especially in those places where educational policies are drawn up; the promotion of public opinion nourished by human, Gospel and Salesian values. It is obvious

that the criteria for the significance of a Salesian presence have different applications in the various geographical and cultural contexts: what is possible and appropriate in one place may not be so in another; what some can do in certain situations may turn out to be impossible for others. Being faithful to the one mission does not impose on different people the same procedures.

4. Taking up the challenge posed by the means of communication: Don Bosco clearly saw the effectiveness of the means of communication and left to his spiritual Family the task of making good use of them as means of personal and communitarian growth, and at the same time as means of defending and promoting the Faith among the working classes.

Today the means of information technology make public what at one time was considered private; they act in an instantaneous and pervasive manner, involving large numbers of people and fascinating the young especially, producing changes in the way people think and relate, spreading suggestions for life-styles which are not always in harmony with a humanism inspired by Christian values.

On the other hand, such means offer unexplored opportunities for education and evangelization. In fact, the possibilities afforded by networking and distance communication make it possible to do a variety of things and create forms of synergy in ways that were unimaginable in the past. The apostolic Family of Don Bosco intends to put to good use these still unexplored possibilities in the Salesian mission and to seize the opportunities that society offers, combining abilities already acquired with innovative creativity.

Art. 19. Communion and collaboration in the mission

The link that unites the members of our Family is that of a "mission to communion".²⁰ The various groups, therefore, are called to live the gift of communion which comes from God, carrying out the common but differentiated service of the Gospel, according to the specific needs of the beneficiaries, their particular aims and their varied styles.

²⁰ ChL 32.

In all his activity as educator, pastor and founder, Don Bosco showed a great ability in recognizing the potential and the gifts of each one, in giving responsibility even to the youngest among his collaborators, in harmonizing in apostolic work the most varied skills, in identifying for each one work corresponding to his inclinations, ability and formation. He was always aware of the need for *cooperative charity* in educational and pastoral service, convinced that the Holy Spirit raises up charisms for the benefit of the whole Church.

Communion among the groups *in and for* the mission is being seen as more and more indispensable in the commitment to education and in the missions; in fact, it is recognized that there is an urgent need to coordinate activities, to present a variety of models of Christian life and ensure ministries that are complementary.

In this way, working together makes the witness more effective and the proclamation of the Gospel more convincing, fosters a more lively apostolic charity, and makes it possible to appreciate better the characteristic traits of each group while it reflects and gives expression to the identity of the Family in communion and in the mission.

For this reason, while respecting the autonomy of each group, it is necessary to safeguard ways of collaboration, and, if necessary, find some new ones that may be possible.

Art. 20. Autonomy and singularity of each group

Communion *in and for* the mission does not prejudice, but rather clarifies and strengthens the autonomy and the specific nature of each group in the Family.

In fact, the various groups enjoy their own *autonomy* – not only spiritual, formative, economic and governmental, but also apostolic, fulfilling the mission in their own structures and according to their own particular ways.

As a matter of fact, it is not a question of imposing a uniform way of acting for everyone: that would lead to a levelling out of the differences, causing confusion and uncertainty in the apostolate.

It is rather a question of harmonizing what each one is doing in the context of the whole project shared by everyone.

The *specific character* of each group in the communion, therefore, needs to be recognized and promoted. Young people have the right to be able to make use of the specific service offered by each group; it is a richness for the Family and for the whole Church, in this way multiplying the forces at work for the good of the young. This communion in autonomy is an invitation to be co-responsible in the mission but does not necessarily imply co-responsibility in every single enterprise or in every particular local area.

Art. 21. Apostolic co-responsibility

Co-responsibility requires as a prerequisite that each group be able to ensure its autonomous capacity with regard to its own development, the formation of its members, and its apostolic enterprises, and that it carries out, with the greatest possible effectiveness, its specific vocation and mission ensuring within itself that vitality which is the fruit of fidelity and creativity. To be hoped for therefore are:

1. Forms of ***collaboration between the different groups*** so that the Salesian mission might be carried out in its various sectors and fields and in the different kinds of works;
2. Collaboration ***among the groups which are living and working in the same local area***, in conjunction with the pastoral structures of the local Church and civil institutions so as to offer a Salesian contribution, varied in its richness and contents, to the common construction of the civilization of love.

It is obvious that the carrying out of a common program requires a process of convergence that can sometimes mean giving up certain points of view or some future prospects linked to a single group to which one belongs.

In any case, co-responsibility demands the common commitment to pursue certain shared objectives. All the groups are called to spread abroad – together with the values of the Gospel – the characteristic traits of the charismatic and spiritual identity of

Don Bosco's apostolic Family. They are the characteristics of the entire Family and therefore cannot be the concern of only some groups. Everyone, including the individual members, is personally responsible for animating and promoting the spiritual heritage received.

The objectives which need to be recognized and pursued by each group are:

1. To share the **preoccupation regarding education** in the current historical climate, seeking the best ways to educate boys and girls in the fundamental values of life and to bring them into contact with the Gospel.
2. To make the **Preventive System** known: it represents the synthesis of Don Bosco's pedagogical wisdom and constitutes a prophetic message which he left to his heirs and the whole Church. It is a spiritual and educational experience based on reason, religion and loving-kindness.
 - **Reason** underlines the values of Christian humanism, such as the search for meaning, work, study, friendship, cheerfulness, piety, freedom not detached from responsibility, and the harmony between human sound judgement and Christian wisdom.
 - **Religion** means making space for the Grace which saves, cultivating a desire for God, fostering the meeting with Christ the Lord as this gives a full meaning to life and is a response to the thirst for happiness, progressively taking one's place in the life and mission of the Church.
 - **Loving-kindness** expresses the fact that in order to create an effective educative relationship it is necessary that the young are not only loved but know they are loved; it is a special kind of relationship and affection that awakens in the hearts of the young all their potential and makes it mature even to total self-donation.

Reason, religion, and loving-kindness are today more than ever indispensable elements in the work of education, and valuable stimuli in response to the expectations of the new

generations for giving life to a society that is more human.

3. Through personal witness and word of mouth to spread the **Salesian spirit**: Salesian humanism invests in every individual and obliges all educators to work tirelessly for its expansion, also in sometimes difficult circumstances; it is the foundation for a new civilization of love.
4. Promoting the **Salesian Movement**: Don Bosco involved many people in his educational and missionary work; at all levels he tried to ensure that attention was given to his boys and to people in need. The large Salesian Movement and the links among the many forces at work within it are making a contribution from which everyone can usefully benefit.

Spirituality

Art. 22. Horizons of the apostolic spirituality of the Salesian Family

Apostolic spirituality is the center that inspires and animates the life of communion in and for the mission of the Salesian Family. It is, in fact, a communion which does not arise from human planning, nor does it coincide with an *vv* no matter how perfect, nor with refined techniques for bringing people together, but flows from that pastoral charity which, having been evoked by the Spirit in the heart of Don Bosco, inspired him even to the heights of holiness.

Spirituality means that our life is being guided by the Spirit, who graces with his charisms the various groups belonging to the one Family. Apostolic means an inner force which spurs on to donation and service, giving salvific effectiveness to the educative and evangelizing activity and uniting the whole of life around this center of inspiration.

Moved by faith, hope and charity, the members of the Salesian Family share in the action of God, who is always working to communicate His merciful love to every individual, and they feel themselves to be fully a part of the communion and apostolate of the Church.

Art. 23. Collaborating with God the Father

Putting God as the unifying center of one's life, the source of fraternal communion and the inspiration for one's activity, presupposes a certain image of God – not the distant God, totally immersed in His solitary state and imperturbable silence with no interest in the earth, but God-Love (see I Jn. 4:16) who gives Himself totally to humanity, a "Father who goes on working" (Jn. 5:17), sharing the life of His children, engaged in responding in practical ways and with infinite love to people's expectations; a God so involved in our history as to lay Himself open to human freedom, accepting the risk of rejection, always giving Himself as love which forgives (*agape*).²¹

²¹ See DCE 10.

Silently but effectively working within history, this God associates with Himself active and busy co-workers, who in the practical circumstances of life devote all their energies to proclaiming His love and undertaking good works, drawing from Him the strength to love, give and serve.

For the Salesian Family and its members, "living in the presence of God" means cultivating an intense and constant loving relationship with Him ("union with God"); feeling oneself therefore filled with a love similar to His, that which gives itself in a loving and selfless way and freely spends itself for the special beneficiaries of the mission; it also means knowing how to see and to respond to the signs of his mysterious presence in the expectations and the requests of the men and women of our day.

It is to this God, the merciful Father, that Don Bosco addressed his heartfelt prayer: "*Da mihi animas, cetera tolle*". To all his disciples, men and women, Don Bosco repeats: "The most divine of all divine things is to cooperate with God in the salvation of souls, and it is a sure path to the highest holiness".

Art. 24. Living with the sentiments of Christ

Don Bosco placed at the center of his spiritual life and apostolic action a convinced devotion to Jesus present in the Eucharist, *the Master of the house* – as he often used to say – and to the Divine Savior, whose gestures of salvation he wanted to imitate.

Grafted onto Christ by virtue of our Baptism, we allow ourselves to be assimilated to Him, docile to the action of the Spirit, so as to be able to say with Saint Paul: "Life to me is Christ" (Phil. 1:21), "I live now not with my own life but with the life of Christ who lives in me" (Gal. 2:20); but also hearing the other exhortation of the Apostle: "In your minds you must be the same as Christ Jesus" (Phil. 2:5).

This means: an attentive awareness of being the One sent by God guided in everything by the Spirit; unconditional obedience to the will of the Father in carrying out the mission entrusted to Him; facing with courage difficulties and contradictions (see Jn. 5:17-18); the continuous and generous commitment to freeing people from all kinds

of death and communicating to everyone life and joy; a passionate concern for the little ones and the poor with the solicitude of the Good Shepherd; love which always forgives even to becoming a victim on the cross; the promise of being the travelling companion of His disciples as He was with the two on the way to Emmaus. It is the image of the Good Shepherd, in particular, which inspires our activity, indicating two valuable aspects of Salesian apostolic spirituality.

The *first*: The apostle of the Lord puts at the center of his or her attention individuals as such, and loves them just as they are, without prejudice or exception, precisely as the Good Shepherd does, even with the lost sheep.

The *second*: the apostle does not put himself forward but always and only the Lord Jesus, the only one who can liberate from all forms of slavery, the only one who can lead to the pastures of eternal life (see Jn. 10:1-15), the only one who never abandons the lost sheep but makes His own the weakness, and full of confidence and hope, goes in search of the lost, retrieves and leads the lost back so that the lost might have life to the full.

Rooted in Christ and conformed to Him is the deepest joy for a son or daughter of Don Bosco. From this comes love for the Word and the desire to live the mystery of Christ re-presented by the liturgy of the Church; the careful celebration of the sacraments of the Eucharist and Reconciliation, which educate to Christian freedom, to conversion of heart and to the spirit of sharing and service; participation in the Paschal Mystery of the Lord, which opens the way to a new understanding of life and of its meaning, personal and communitarian, interior and social.

Art. 25. Being docile to the Spirit

Christian life is, of its very nature, life in the Spirit. Caught up in the process of renewal promoted by Vatican Council II, the Salesian Family has tried to deepen its relationship with the Spirit of the Risen Lord, defining its own identity in terms of Don Bosco's charism, a true gift of the Spirit and source of the spirituality that animated his apostolic Family.

The features of the person of the Holy Spirit taken from the revealed Word, are particularly illuminating for the spiritual-apostolic life of those belonging to the various groups of the Salesian Family: the Spirit is the Creator and gives life; the Spirit is the One sent by the Father and by the Risen Lord in order to extend in history the work of salvation; it is the Spirit who introduces believers to the Truth/Christ so that they may live in Him and of Him; the Spirit is the voice who speaks to the conscience of people to open them to the light of truth and prepare them for the gift of love;²² the Spirit is a presence particularly alive and active in Christians communities, uniting them in communion and service, instilling in the faithful the spirit of the mission; the Spirit is the One who anticipates, assists and accompanies those who are engaged in the work of evangelization.²³

The attitudes that the members of the Salesian Family are called to assume in regard to this Spirit are: serenity and trust in the certainty that we are always supported by the power of the Spirit; docility to the secret inspirations; wise discernment of the presence in human events, both personal and communitarian; intelligent and courageous collaboration in the work for the coming of the Kingdom of God in people's lives, in the Church and in society; gratitude for the charism of Don Bosco and generosity in putting into practice his educational and apostolic plan.

Art. 26. Communion and mission in the Church

Don Bosco had a great love for the Church, which he showed in his sense of belonging to the ecclesial community. At the same time, aware of having received a particular charism for the education of youth, he developed it so as to build up the Church in various cultural contexts. Don Bosco's Family has among its family treasures a rich tradition of filial fidelity to the Successor of Peter, and of communion and collaboration with the local Churches: "No effort should be spared when the Church and the Pope are at stake",²⁴ "The counsels and even their (the Popes') wishes must be a command for us".²⁵

²² See AA 29c; GS 22e.

²³ See AG 4.

²⁴ Giovanni Battista Lemoyne, *BM* vol. V (New Rochelle: Salesiana, 1969), p. 383; *C SDB* art. 13.

²⁵ See *BM* vol. V, p. 380

This unconditional devotion to the Pope was in Don Bosco an expression of his passion for the Church. And it is an inheritance that we accept and by which we live.

The Church, in fact, is the visible presence of the Risen Christ in the history of humanity; it is the communion of brothers and sisters in the unity of the faith and in the variety of charisms and ministries; it is charity which urges us to make the love of God known by proclaiming the Gospel; it is a service offered to humanity in order to build a world that corresponds to God's plan; it is a family which finds the center of its unity in Christ the Lord and the servant of unity in the Successor of Peter.

The spirituality inherited from Don Bosco is eminently ecclesial: it expresses and nourishes the communion of the Church, building up within Christian communities a network of fraternal relationships and active collaboration; it is an educational spirituality that sets out to help young people and the poor feel at ease in the Church, and to become builders of the Church and participators in her mission; it is a spirituality which enriches the whole Church with the gift of the holiness of so many of his sons and daughters.

Art. 27. Everyday spirituality

Don Bosco drew inspiration from Saint Francis de Sales, recognizing him as the teacher of a spirituality that was simple because based on essentials, popular because open to all, attractive because full of human values, and therefore particularly suitable in the work of education. In his fundamental work (*Treatise on the Love of God, or Theotimus*), the holy Bishop of Geneva speaks about "ecstasy". This word does not so much indicate extraordinary spiritual phenomena as, according to the etymology of the word, going out from oneself and being inclined towards the other; it is the experience of someone who allows oneself to be attracted, convinced and conquered by God, entering ever more deeply His mystery. For Saint Francis de Sales there are three kinds of ecstasy:

- **intellectual ecstasy:** this is wonder at what God is, but also amazement at the great things God has done in creation and continues to do in the life of individuals and in the history

of humanity; it is a gaze which grows clearer if we use it in meditating on the Word: it is the Word, in fact, which opens our eyes so that we can see things as God sees them;

- ***affective ecstasy***: this is having a personal experience of the love of God for us, so that the desire to correspond to it grows, and, nourished by such a love, we are ready to give our talents and our lives for God's glory and the cause of the Kingdom; it presupposes constant vigilance, purification of the heart, the practice of prayer;
- ***ecstasy of action and of life***: for Saint Francis de Sales, it is this which crowns the other two, because intellectual ecstasy could become pure speculation, and affective ecstasy simple sentiment. Ecstasy of action, on the other hand, reveals a generosity and a selflessness that can come only from God; and it is transformed into practical and effective dedication to people's good in various forms of charity.

The Salesian Family, in its reflection on Don Bosco the Founder, has translated the nature of the spirituality and the mysticism of Saint Francis de Sales into a simple and challenging formula: *everyday spirituality*.

Art. 28. Don Bosco's "contemplation in action"

The mysticism of Don Bosco finds its expression in his motto *Da mihi animas, cetera tolle*, and is identified with the "ecstasy of action" of Saint Francis de Sales. It is the mysticism of daily work in harmony of thought, feeling and will with God; in such a way that the needs of one's brothers and sisters, especially the young, and apostolic concerns are an invitation to prayer, while constant prayer nourishes the generous and self-sacrificing working with God for the good of one's brothers and sisters.

It is the mysticism of "contemplation in action" described as follows by Blessed Fr. Philip Rinaldi, who knew Don Bosco's inner life very well: "Don Bosco *combined* to the highest degree exterior activity, tireless, totally absorbing, on a vast scale, full of responsibility, with an interior

life which was based on a sense of the presence of God, and which little by little, became habitual, constant and vital so as to be *perfect union* with God. In this way he came to that state of perfection which is *contemplation in action*, the ecstasy of action, in which he was totally absorbed until the very end, with ecstatic serenity, in the salvation of souls".²⁶

The Salesian Family takes up this mysticism, lived so intensely by Don Bosco, and left by him as a precious heritage to all his spiritual disciples.

Art. 29. Dynamic apostolic charity

Dynamic apostolic charity represents the heart of Don Bosco's spirit, the essence of Salesian life, as well as the force behind the apostolic commitment of the members of the Salesian Family.

Charity/Love is the very name of God (see I Jn. 4:16). It does not indicate merely the powers of the human heart but is participation in the anticipatory mercy of the Father, in the compassionate heart of Christ and the indescribable love of the Holy Spirit. This is the distinguishing feature of the disciples of the Lord: loving one another with the same love with which God loves.

Apostolic: Apostolic charity is participation in the infinite love of the Father, who sends Jesus so that we may have life to the full; it is a sharing in the solicitude of the Good Shepherd for the salvation of all; it is openness to the flow of love with which the Spirit works in consciences and in people's life-history.

Dynamic: Apostolic charity expresses lively activity, a capacity for innovation, not being satisfied with what has been done already, not giving way to habit, avoiding all kinds of mediocrity and the comfortable, but rather with passion and creativity seeking the most necessary and effective way of responding in practical terms to the expectations of the world of youth and of the working classes.

For Don Bosco all this implied an *oratorian heart*: it is fervor, zeal, making all possible resources available, seeking new paths, a capacity to resist

²⁶ Filippo Rinaldi, *Conferenze e scritti* (Turin: LDC, 1990), p. 144.

under trial, the will to start again after defeats, an optimism that is nurtured and cultivated and spread abroad; it is that concern, full of faith and of charity, which finds in Mary a shining example of self-giving.

In the groups in which Salesian service is directed towards infants and children, dynamic apostolic charity becomes evangelical tenderness; in the groups which educate adolescents and young people it becomes acceptance, participation and guidance in the goals of growth and development; in the groups dedicated to the care of people affected by various forms of poverty it has a tone of merciful and providential love; in the groups whose apostolate is among the sick and the elderly it becomes compassionate charity; in the Daughters of the Sacred Hearts it shows itself in oblatinal love, especially towards the lepers; in the groups engaged in a Salesian apostolate among simple people scattered in far-distant villages or immersed in urban slums, it becomes a humble love that offers solidarity and oneself.

Art. 30. The grace of unity

Expressions used in Salesian circles to refer to the source of this apostolic charity are the grace of unity, apostolic interior life, the contemplative dimension of life, a vital synthesis, a single movement of love for God and for the young, the liturgy of life.

Evangelizing by educating and educating by evangelizing is a formula well known by now to express the interior unity of the members of the Salesian Family, since it refers not only to a method of education but also to the spirituality of individuals and of the groups: when one allows oneself to be guided by the Spirit, life and the apostolate form a single whole, just like prayer and action, love for God and one's neighbor, attention to oneself and dedication to others, education in human values and the proclamation of the Gospel, belonging to a group and being part of the Church.

Everything leads to unity; and it is the vital synthesis which is holiness. From this comes an incredible force for action and witness, by the power of the Spirit, who has taken possession of all the people to make them free and joyful instruments of his action.

Apostolic charity constitutes for everyone belonging to the Salesian Family the inner principle and force capable of unifying the many different daily activities and preoccupations. It fosters the fusion in a single inner movement of the two inseparable poles of apostolic charity: passion for God and passion for one's neighbor.

Art. 31. Preferential love for the young and dedication to ordinary people

To carry out the mission to the young and the working classes effectively, all the disciples of Don Bosco cultivate a genuine predilection for the young and devote themselves to the working classes. They are convinced that they have an experience of God precisely through those to whom they are sent: young people and the ordinary people, in particular the poor.

Boys and girls are recognized as a gift from God to the Salesian Family; they are the field shown to Don Bosco by the Lord and by Mary in which to carry out his work; for all of us they are the objects of the Salesian vocation and mission.

Being dedicated to the young means having one's heart constantly turned towards them, picking up their aspirations and desires, problems and needs. It also means meeting them at the point where they are in their process of maturing – not just to be in their company, but rather to lead them to where they are called; for this reason educators recognize the power for good that the young have within them and support them in their growing pains both human and Christian, identifying with them and for them possible educational opportunities. In the heart of educators and evangelizers full of passion always resound the words of Paul: "The love of Christ overwhelms us" (II Cor. 5:14).

The world of the working classes is the natural and ordinary context in which we encounter the young, especially those most in need of help. The commitment of Don Bosco's Family is addressed to ordinary people, supporting them in their efforts for human development and growth in their faith, indicating and promoting the human and Gospel

values it stands for, such as the meaning of life, hope for a better future and the exercise of solidarity.

Don Bosco traced out also with the Association of the Salesian Cooperators and the Association of Mary Help of Christians a path of education to the Faith for the people, making good use of the contents of popular religious devotions.

In addition, he dedicated himself to the promotion of the means of communication, so as to reach as many people as possible for the purposes of education and evangelization.

Art. 32. Salesian loving-kindness

The loving-kindness of Don Bosco is without doubt a characteristic trait of his pedagogical method considered still valid today, both in contexts still Christian and in those in which young people who belong to other religions are living.

It cannot, however, be reduced to simply being a pedagogical principle; it needs to be recognized as an essential element of our spirituality. It is, in fact, authentic love because it draws its strength from God; it is love which shows itself in the language of simplicity, cordiality and fidelity; it is love which gives rise to a desire to correspond; it is love which calls forth trust, opening the way to confidence and profound communication ("education is a matter of the heart"); it is love which spreads out and in this way creates a family atmosphere, where being together is beautiful and enriching.

For the educator, it is a love which demands a strong spiritual effort: the willingness to be there and stay there; self-renunciation and sacrifice; chastity in affections and self-control in attitudes; participation in dialogue and patient waiting in order to identify the most appropriate moment and the best ways; the capacity to forgive and renew contacts; the meekness of the one who sometimes knows how to lose, but continues to believe with unlimited hope. There is no real love without

asceticism, and there is no asceticism without an encounter with God in prayer.

Loving-kindness is the fruit of pastoral charity. Don Bosco used to say: "On what is this reciprocal affection based? ... On the desire I have to save your souls, which were redeemed by the precious blood of Jesus Christ, and you love me because I try to lead you on the paths of eternal salvation. Therefore, the good of our souls is the foundation of our affection."²⁷

In this way loving-kindness becomes a *sign* of the love of God, and a means of reawakening God's presence in the hearts of those who are reached by Don Bosco's goodness; it is a way of evangelization.

From this comes the conviction that the apostolic spirituality of the Salesian Family is characterized not by a generic kind of love, but by the ability to *love and make oneself loved*.

Art. 33. Optimism and joy in hope

In Jesus of Nazareth God reveals Himself as the "God of joy";²⁸ and the Gospel is "good news" that begins with the "Beatitudes": men and women sharing in the blessedness of God Himself. It is a question of a not insignificant but profound gift, since joy, rather than being a passing sentiment, is an interior power that is able to resist in the face of the difficulties of life. Saint Paul says, "In all our hardship, I am filled with encouragement and overflowing with joy" (II Cor. 7:4). In this sense the joy we experience here below is an Easter gift, a foretaste of that full joy we will possess in eternity.

Don Bosco took the desire for happiness the boys had and translated their joy of life into the language of cheerfulness, of the playground, of celebration; but he never stopped pointing out to them that God was the source of true joy. Some of his writings, such as *The Companion of Youth*, the biography of Dominic Savio, the explanation contained

²⁷ Giovanni Bosco, Letter to Fr. Joseph Lazzero and the community of the artisans at Valdocco, Rome, 20 January 1874, in *Epistolario*, ed. Francesco Motto, vol. IV (Rome: LAS, 2003), p. 208.

²⁸ Saint Francis de Sales, Letter to President Brulart, Annecy, 18 February 1605, in *Oeuvres*, vol. XIII, 16.

in the story of Valentine, are a demonstration of the connection that he established between grace and happiness. And his insistence on the “rewards of heaven” projected the joys of here below into the perspective of their completion and fullness.

At the school of Don Bosco, the person belonging to the Salesian Family cultivates some attitudes that encourage joy and communicates them to others.

1. *Confidence in the victory of good*: «Even the most callous boys have a soft spot”, Don Bosco writes. “The first duty of the educator is to locate that sensitive spot, that responsive chord in the boy’s heart, and take advantage of it».²⁹

2. *Appreciation of human values*: The disciple of Don Bosco is able to make one’s own what is good in the world and does not bewail one’s own times; the disciple accepts all that is good, especially if it appeals to the young and the people.

3. *Education to the joys of every day*: a patient effort of education is needed in order to learn or to re-learn, to enjoy, with simplicity, the many human joys that the Creator puts in our path every day.

Since they entrust themselves every day totally to the “God of joy” and bear witness in words and works to the “Gospel of joy”, all the disciples of Don Bosco are always joyful. They spread this joy and know how to educate to the happiness of Christian life and to a sense of celebration, remembering Saint Paul’s exhortation, “I want you to be happy, always happy in the Lord” (Phil. 4:4).

Art. 34. Work and temperance

The exercise of apostolic charity includes the need for conversion and purification, in other words, the death of the old man/woman so that the new man/woman may be born, live and grow, who in the image of Jesus, the Apostle of the Father, is ready to sacrifice himself/herself every day in apostolic work. Giving oneself means emptying oneself and allowing oneself to be filled by God so as to give Him to others.

²⁹ *BM V*, p. 237.

Detachment, renunciation, sacrifice are essential elements, not only because of any taste for ascetism, but fundamentally by the logic of love. There is no apostolate without ascetism and there is no asceticism without mysticism. Whoever puts his whole self at the service of the mission has no need for extraordinary penances; the difficulties of life and the fatigue of apostolic work are sufficient if they are accepted with faith and offered with love. The asceticism recommended by Don Bosco has various aspects: *the asceticism of humility*, so as not to feel like anything other than servants before God; *the asceticism of mortification*, so as to be in control of oneself, guarding one's senses and one's heart and taking care that seeking after comfort does not cause generosity to dry up; *the asceticism of courage and patience*, so as to be able to persevere with one's actions when confronted by hard reality; *the asceticism of abandonment*, when events take us closer to the cross of Christ.

Art. 35. Initiative and adaptability

The desire to do good means looking for the best ways to put it into practice. At stake are the correct interpretation of needs and practical possibilities, spiritual discernment in the light of the Word of God, the courage to take the initiative, creativity in identifying untried solutions, adaptation to changing circumstances, the ability to collaborate, and the willingness to evaluate.

Fr. Philip Rinaldi reminds the Salesians – and what he says applies to all the groups of the Salesian Family: “This flexibility in adapting to every form of good continually arising among humanity is the spirit proper to our Constitutions: the day in which a variation contrary to this spirit should be introduced would be the end of our Society”.³⁰

There are many words of Don Bosco recommending a spirit of initiative: “I do not hesitate to take a risk in projects which may benefit endangered youth or help lead souls to God”.³¹ “Let us always . . . strive to meet their wishes as best as we can, adjusting to modern requirements, local customs and traditions as far as our conscience allows us”.³²

³⁰ Egidio Viganò, “Don Philip Rinaldi, Authentic Witness and Interpreter of the ‘Salesian Spirit’”, in *AGC* no. 332, Rome, 5 December 1989.

³¹ Letter to Charles Vespignani, in *Epistolario*, ed. Eugenio Ceria, vol. III (Turin: SEI, 1958), 166-167; see Eugenio Ceria, *BM* vol. XIV (New Rochelle: Salesiana, 1985), 536.

³² Eugenio Ceria, *BM* vol. XIII (New Rochelle: Salesiana, 1983), 210.

It is not only a question of strategy, but also a spiritual matter, since it implies a constant renewal of themselves and of their actions in obedience to the Spirit and in the light of the signs of the times.

The coming into being of numerous groups of the Salesian Family which began in the 20th century was the fruit of the spirit of initiative and of the flexibility of the respective founders, faithful and creative sons of Don Bosco.

Art. 36. The spirit of Salesian prayer

Salesian prayer is *apostolic prayer*; it is a movement that starts from action in order to reach God, and it is a movement that, from God, leads back to action with Him, since mind and heart are filled with His love.

Don Bosco did not devote long hours to prayer, nor did he use any particular methods or forms (for him the “practices of the good Christian” were enough), because in him action and prayer were all one. The extraordinary work in which he was engaged from morning until night did not disturb his prayer; rather, it gave rise to it and guided it. The prayer cultivated in the depth of his heart nourished in him renewed energies of charity to dedicate himself with everything he had for the benefit of his poor boys.

The very name *oratory* given to his first institution is meant to convey that everything in that place was prayer or could become prayer; and that whatever good was done in that house was the fruit of prayer: that of Don Bosco, his collaborators and his boys.

Prayer expands and therefore is typical of those who live Don Bosco’s spirituality and carry out his mission. Not, however, to the neglect of those moments of explicit prayer, nourished by listening to the Word of God and a loving response, which transform life into prayer, prayer into life.

Art. 37. Mary Help of Christians, teacher of apostolic spirituality

Devotion to Mary has been one of the three devotions (together with that to Jesus in the Holy Eucharist and to the Pope) which marked the

spiritual and apostolic life of Don Bosco. The whole Salesian Family is and feels itself to be a *Marian Family*, which came into being through the motherly care of the Immaculate Help of Christians. All the groups, in fact, express this conviction in their own Constitutions.

For the Salesians, Mary Help of Christians is the model and guide in their educational and apostolic activity,³³ mother and teacher in their formative experience,³⁴ particularly invoked in their prayer.³⁵

For the Daughters of Mary Help of Christians, Mary the Virgin Mother, the humble handmaid, Mother of the Savior, is mother and teacher of every Salesian vocation and the “real superior of the Institute”.³⁶ She is the model of faith, hope, charity, and union with God, of motherly care and tenderness, of consecrated life, prayer, openness, listening, docility, collaboration, and apostolic charity.³⁷

The Salesian Cooperators “in the Immaculate Virgin and Help of Christians discover the deepest elements of their vocation: being true ‘Cooperators of God’ in the h of his salvific plan”.³⁸

For those belonging to the Association of Mary Help of Christians, entrustment to Mary means “living a daily spirituality with evangelical attitudes, especially with thanksgiving to God for the wonders he continually works, and with fidelity to him even in times of difficulty and grace, following Mary’s example”.³⁹

According to the Sisters of the Charity of Jesus, Mary helps them to live animated by the Holy Spirit, to put Jesus Christ at the center of their lives, to nourish a sincere love and great confidence in her in their relationships with people, to imitate the example of the woman of faith who seeks the will of God in ordinary daily life, of the loving mother concerned about others, of the disciple of the Son who listens to the Word, of the consoler of the afflicted, of the help of Christians and the

³³ See *Const SDB* art. 20 34, and 92.

³⁴ See *Ibid* art. 98.

³⁵ See *Ibid* art. 84, 87, and 92.

³⁶ See *Cost FMA* art. 17, 18, 44, 79, and 114.

³⁷ See *Ibid* art. 4, 7, 11, 14, 37, 39, 44, 79, and 71.

³⁸ *SPAL* art. 20.

³⁹ *New Regulations of ADMA* art. 4.

mother of humanity.⁴⁰

The Damas Salesianas in their *Ideario* put it this way: "Mary is the first committed laywoman who in the giving of herself faithfully accepts the plan of God, brings to life his word, as woman, spouse and mother, teacher and witness, the first to be evangelized and to evangelize.

She is the inspiration and the model to be followed by the Dama Salesiana, and all this leads us to declare her to be the First Dama Salesiana, the norm, the guide, the inspiration, mother, sister and faithful companion in our mission".⁴¹

Daily entrustment to Mary therefore is a characteristic of our spirituality. Entrustment has an upward action: it is a giving of oneself in order to respond generously to a mission to be accomplished; but there is also a downward motion: accepting with trust and gratitude the help of her who guided Don Bosco and continues to guide the spiritual Family which has its origin in him.

⁴⁰ See *Cost SCG* art.12.

⁴¹ See *Ideario DS* art.14.





Formation for Communion and Mission

Each group of the Salesian Family takes care of the formation of its own members while drawing on the common patrimony and its own specific features. Nevertheless, it is possible to identify common elements and possible convergences and to hope for forms of collaboration.

Art. 38. Awareness of the specific identities

In addition to the common charism and the same mission, the communion of the Salesian Family is based also on knowledge and appreciation of the different groups which make it up. Unity, in fact, is never uniformity, but plurality of expressions converging on a single center.

It is therefore necessary to foster knowledge about each other in order to enjoy the gifts and the particular features of each group insofar as together they constitute a treasure that is to everyone's benefit. Helpful in contributing to this are contacts on an occasional or regular basis, informal or official, social gatherings and moments of prayer in common.

Distribution of the *Charter of charismatic and spiritual identity*, of writings about Don Bosco, of biographies of the founders or cofounders, of the annual stenna of the Rector Major, of the planning documents of the individual groups, of the *Salesian Bulletin*, of particularly significant apostolic experience, can contribute to reciprocal knowledge and esteem and at the same time re-enforce the unity of the Family. Special attention needs to be given to the groups directly begun by Don Bosco and those present and at work in one's own area.

Art. 39. Shared formation

To ensure unity of spirit and a convergence on the mission, moments of formation in common are also necessary, especially when it is a question of throwing light on or studying in depth the essential aspect of the charism or of planning joint projects. All of this can be done while

always respecting legitimate autonomy, but also that family spirit which expresses and strengthens unity.

In order to be formed together, it is necessary, above all, to learn to *think together*, since there is always the danger of simply leading the other person to one's own point of view. This is possible when the fear of real debate and discussion is overcome, when instead of focusing on oneself each one concentrates on the others, when the aim is seen to be what is good in itself and not the affirmation of oneself, and when truth and charity come together.

In addition, it is necessary to learn to *work together*, identifying the methods and strategies for shared reflection and constructive dialogue. It is always and everywhere necessary to *pray together* since the Spirit is the light of truth and source of unity, the One who inspires all that is good, just and right for the benefit of individuals and of the whole.

There can be many occasions for formation in common:

- study sessions on aspects of the charismatic experience which are common yet differentiated, on the spirituality which is proper to us, on the patrimony inherited from Don Bosco, on the challenges which the signs of the times present to us, on the main ecclesial events or on important directives of the pontifical and episcopal magisterium;
- discussions on youth ministry issues and problems, on particular topics of Salesian pedagogy, on strategies regarding the mission in view of the new evangelization;
- participation in a process of discernment in situations of particular difficulty or with regard to formation programs or apostolic projects to be undertaken together.

Particularly relevant in this area is the Consultative Committee of the Salesian Family, which needs the presence and the support of all the groups.

Art. 40. Taking one's place in different settings

The mission requires the ability to enter varied cultural, social and ecclesial contexts, being able to perceive urgent needs and demonstrating the ability to collaborate with all those working for good.

For this, it is necessary to train oneself to adopt a listening attitude without prejudice, acceptance without being suspicious, appreciation without jealousy, participation without reservation. It is in this way that a contribution is made to the inculturation of the Faith and of the charism while ecclesial communion is built up, always wider than that of a particular group or of the Salesian Family itself. It is a formation that takes place in the practical circumstances of meetings with groups, movements and associations which express the richness of the Church and place themselves at the service of the Kingdom. First among these is the vast Salesian Movement, of which the spiritual Family of Don Bosco constitutes the animating center.

Other places which favor this formation are constituted by the presence of the groups of the Family in the local Churches, and by collaboration with other ecclesial groupings operating in the area. The multiform grace of God given to the various ecclesial movements expresses itself in a particular spirituality and in an original apostolic form which needs to be known and accepted, while to all we offer the gift of our charismatic identity and the support of our specific mission. It is a formation which educates to respect each other, to be generous in charity and to be willing to collaborate with patience and farsightedness, and to be ready to accept the sacrifice this sometimes implies.

As the Salesian Family, stimulated by the example of Don Bosco, who for everyone had sentiments and words of acceptance and gratitude and who knew how to share with everyone insights, experiences and achievements, we are called to strengthen the gift received and to share it with the whole Church.

Art. 41. Methodology for collaboration

Knowing how to collaborate does not come automatically; formation is needed that takes into consideration certain essential elements:

1. Above all, it is necessary to educate oneself about ***planning together***. Every educative and apostolic activity should start from an analysis of the situation of one's own beneficiaries and aim at achieving certain specific objectives, short, medium and long-term. All this needs to be studied and planned together, making good use of the skills available, respecting different points of view and encouraging convergence.
2. It is necessary to work together on the strategies of ***coordination***. The combination of different forces in view of an enterprise never occurs automatically. In fact, certain abilities are required: to have precise knowledge of the problem one intends to solve, to clarify the purpose of the exercise, to weigh up realistically the possibilities for action, to assess the forces and the resources available, and to state honestly the support that one can give and one intends to give.
3. It is also necessary to accept the consequences of the logic of ***reciprocal*** action. Giving and receiving are never uni-directional. Mutual appreciation is an awareness of one's own gifts and those of others, the recognition of one's own worth and that of others, the acceptance and the exchange of complementary sensitivities, ideas and skills, and making contributions with generosity and humility.
4. Finally, it is necessary to educate oneself to ***shared responsibility***. The success of collaboration in the educative and apostolic fields depends on both the acceptance of a primary responsibility that coordinates the project, and the recognition of the responsibilities of others, giving everyone space so that they can actively take part in carrying out the common plan.

Art. 42. The role of the priest in the Salesian Family

Vatican Council II presents priests as guides and educators of the people of God. It states, “Ceremonies however beautiful, or associations however flourishing will be of little value if they are not directed toward educating men in the attainment of Christian maturity”.⁴²

And it gives the reason for this affirmation: “As educators in the faith priests must see to it, either by themselves or through others that the faithful are led individually in the Holy Spirit to a development of their own vocation as required by the Gospel, to a sincere and active charity and to that freedom with which Christ has made us free”.⁴³

In this way, the Salesian priest is called to his most significant responsibilities in the area of formation. The Word of God, the sacraments and in particular the Eucharist, the service of unity and of charity represent the greatest treasures of the Church.

Paraphrasing an expression of the Council, it can be said that it is not spiritually possible to form an apostolic Family such as the Salesian Family unless it has, as its basis and center, the celebration of the Eucharist, from which must originate all education aimed at forming the spirit of the family. ⁴⁴

The groups of the Salesian Family have always demonstrated this requirement for formation, and they re-enforce it in this *Charter of Identity*.

⁴² PO 6.

⁴³ *Ibid*

⁴⁴ *See Ibid.*



Composition and Animation

Art. 43. A growing Family

The Salesian Family in these last decades has experienced a real springtime. Under the impulse of the Holy Spirit, other groups have been added to the original groups and have enriched communion and broadened the Salesian mission.

Everyone can see how much the Family has grown, and how the apostolic work has multiplied in various countries of the world, and the field of activities has extended to the benefit of many young people and adults. This invites us not only to thank God, but also makes us more aware of our greater responsibility; in fact the vocation of our Family, like every other vocation, is at the service of the mission, in a particular way for the salvation of youth, especially, the poorest, the abandoned and those in danger.⁴⁵

Art. 44. An open Family

The Salesian Family, which has the characteristics of a great Movement for the salvation of youth and expresses itself in a variety of forms for the apostolate in the missions, among the working classes, in the means of communication and in the care of vocations, is open to other groups which ask to be officially recognized by the Rector Major.

The essential criteria to be recognized in the Salesian Family are:

- 1. Participation in the “Salesian vocation”,** in other words, sharing, to a significant degree, in the human and charismatic experience of Don Bosco. In fact, he remains for all the groups the original inspiration for a particular path of discipleship and apostolate; as such, he is the source of inspiration and point of convergence.
- 2. Participation in the Salesian mission to the young and/or the working classes.** This means that every group, among its specific

⁴⁵ See Pascual Chavez, “The Salesian Family Yesterday and Today: The Seed Has Become a Tree and the Tree a Wood,” Strenna of the Rector Major, Rome, 2009.

ends, includes some typical element of the Salesian mission, even though expressed in different forms and with particular emphasis.

3. *Sharing the spirit, the educative method and the missionary style*, in other words, sharing the spiritual and pedagogical patrimony of Don Bosco.

4. *Evangelical life according to the Salesian spirit*, that is to say, a life inspired by the evangelical counsels as the way to holiness; this is expressed in practical terms either by the profession of the vows of religious consecration, or in the various kinds of promise or commitment which give each of the groups its particular features.

5. *An active fraternity*, which leads each group to link itself and work in harmonious synergy with the other groups of the Salesian Family.

Art. 45. Points of reference

In virtue of their apostolic communion of a charismatic nature, the groups which make up the Salesian Family recognize in the Rector Major, successor of Don Bosco, the Father and center of unity of the Family itself.

Then, the Salesians of Don Bosco, particular heirs of his charismatic richness, have the responsibility of animating the whole Salesian Family. They, in fact, have particular "responsibilities: to preserve unity of spirit and to foster dialogue and fraternal collaboration for mutual enrichment and greater apostolic fruitfulness". Therefore they carry out a service which does not belong to the authority of government, but to the humble and joyful dedication of one who promotes a path of fidelity to the gift received, fostering its communication, sharing and bringing into reality.

Art. 46. Organizations of animation and times for meeting

To ensure a regular and effective animation of the Salesian Family, some essential coordinating bodies are available to us, and we encourage specific occasions for meeting together.

At world, regional, national, province and local level, unity and animation are supported and strengthened by councils or consultative committees of the Salesian Family.

The meeting of the consultative committee at various levels is intended to achieve the following objectives:

- To study and examine more deeply Don Bosco, his life, pedagogy and spirituality in order to know, understand and imbibe better the heart, his apostolic project and his criteria for pastoral activity;
- To strengthen the sense of belonging, fostering a direct and practical knowledge of the different groups of the Family and appreciation of their specific identity;
- To arrange meetings and formation experiences in common;
- To know the pastoral challenges facing society and the local Churches within which the Salesian Family takes its place, studying possibilities for forms of pastoral synergy, according to the specific nature of the individual groups and in communion with the Salesian mission;
- To seek to put into action, as often as possible, practical apostolic initiatives, shared by all the groups in the area.

The *World Consultative Committee* meets every year at the Salesian Generalate and proposes the essential lines for animation for the next pastoral year.

In the individual regions or provinces, every year the *Salesian Family Day* is celebrated with specific opportunities for formation and the sharing of experiences.

At the world level, every year *the Spirituality Days of the Salesian Family* are held. These represent a time of communion, reflection and sharing, during which it is possible to study specifically the contents of the *strenna of the Rector Major*. This document is proposed each year by Don Bosco's Successor as an invitation to come together in reflection and in the practical implementation of some particular aspect of Salesian spirituality and mission.

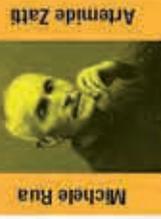


Sanctity :
in the Salesian Family :

**Beati Blessed
Bienheureux Beatos
Bem-aventurados
Błogosławieni**

Giuseppe Calasanz
(c. 37 company member)

Luigi Variara



Michele Rua



Laura Vicuña



Filippo Rinaldi



Elena Morano



Artemide Zatti



Maria Romero



Augusto Cury



Maria Palomino



Alberto Marvelli



Bronisław
Markiewicz



Enrico Sals Aparicio
(c. 82 company member)



Zeffirino Namuncurá



Maria Tronchetti

**Santi Saints
Santos Święci**



Giuseppe Calasso



Maria D. Mazzarello



Domenico Savio



Leonardo Murialdo



Luigi Versiglia



Felice Caravaro

**Venerabili Venerables
Vénérables Venerables
Veneráveis Czigodni**



Giuseppe Quadrio



Laura Meozzi



Attilio Giordani



Giuseppe Arrabal



Stefano Ferrando



Francesco
Venturini



Andrea Beltrami



Teresa Valse Panielini



Dorotea Chopitea



Enzo Cimatti

**Servants of God
Serviteurs de Dieu
Siervos de Dios
Servos de Deus
Słudzy Boży**



Oreste Marengo



Carlo Della Torre



Anna Maria Lozano



Matilde Salem



Andrea Majcen



Paulo Braga



Ela Comini



Ignazio Stuchly



An. Lústosa de Almeida



Carlo Crespi Croci



Bruno Vendrame



Pío IX



Francesco Kesy
(e compagni martiri)



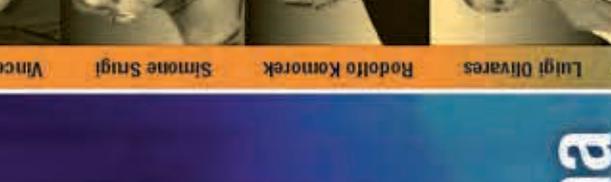
Giuseppe Kowalski



Maddalena



Eusebio



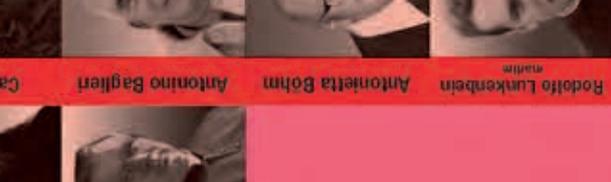
Alessandrina
da Costa



Stefano Sándor



Tito Zeman



Luigi Guanella



Luigi Orione



Callisto



Vincenzina



Simone Snigri



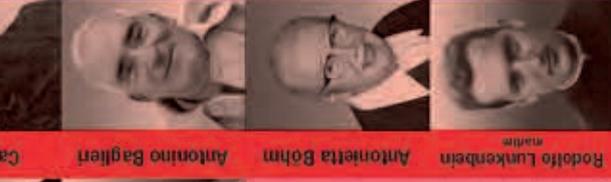
Margherita Occhiena



Rodolfo Olivares



Rodolfo Komorek



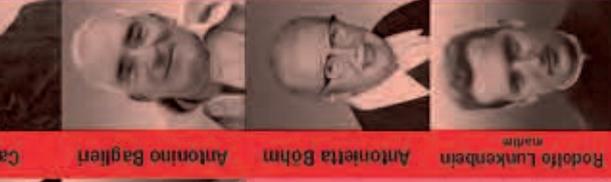
Augusto Hlond



Ottavio Ortiz



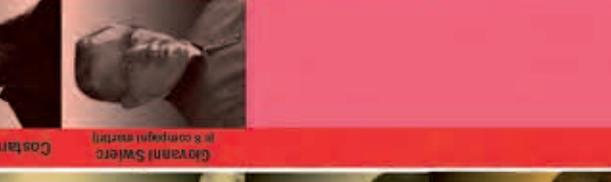
Giuseppe Vandro



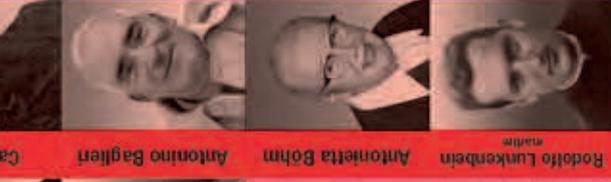
Giovanni Swerc
(e compagni martiri)



Simão Bororo
(martire)



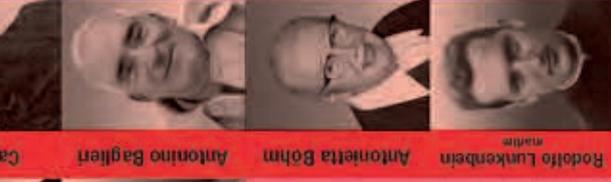
Rodolfo Lunkenslein
(martire)



Antonietta Böhm



Antonino Baglieri



Santo

Santidad en la Familia Salesiana Sanctity in the Salesian Family

Santità nella Famiglia Salesiana

La Sainteté dans la Famille Salésienne

Santidade na Família Salesiana

Świętość w Rodzinie Salezjańskiej

Salesian Family: Family of Saints

"The true protagonists of the new evangelization are the saints; they speak a language comprehensible to all through the example of life and through the works of charity" (Benedict XVI, 23 October 2012).

It is necessary to express profound gratitude and praise to God for the holiness already recognized in Don Bosco's Salesian Family and for those in the process of recognition.

The outcome of a cause for beatification and canonization is an event of extraordinary importance and ecclesial value. In fact, it is a matter of discerning the reputation for holiness of a baptized person, who lived the evangelical beatitudes to a heroic degree, even to the point of giving his/her life for Christ.

The celebration of the bicentenary of Don Bosco's birth was a favorable occasion to deepen and spread his spiritual experience, which flourished in a very rich form and had diverse fruits of holiness.

From Don Bosco to the present day, we experience a tradition of holiness which deserves attention, because it embodies the charism which originated from him and which is expressed in a plurality of states of life and forms.

These are men and women, young and old, consecrated and lay, bishops and missionaries who have made the Salesian charism shine in a unique light in different historical, cultural and social contexts in time and space, representing a heritage that plays an effective role in the life and community of believers and for people of good will.

List of Saints and Those in Process

as of January 1, 2020

The Salesian congregation is concerned with **172 Saints, Blesseds, Venerables, and Servants of God**. The causes for canonization directly followed up by Salesians are 55.

■ SAINTS (9) and the date of canonization

St. John Bosco, priest (April 1, 1934) – (Italy)

St. Joseph Cafasso, priest (June 22, 1947) – (Italy)

St. Mary Domenica Mazzarello, virgin (June 24, 1951) – (Italy)

St. Dominic Savio, adolescent (June 12, 1954) – (Italy)

St. Leonard Murialdo, priest (May 3, 1970) – (Italy)

St. Louis Versiglia, bishop, martyr (October 1, 2000) – (Italy - China)

St. Callistus Caravario, priest, martyr (October 1, 2000) – (Italy - China)

St. Louis Orione, priest (May 16, 2004) – (Italy)

St. Louis Guanella, priest (October 23, 2011) – (Italy)

■ BLESSEDS (118) and the date of beatification

Bl. Michael Rua, priest (October 29, 1972) – (Italy)

Bl. Laura Vicuña, adolescent (September 3, 1988) – (Chile – Argentina)

Bl. Philip Rinaldi, priest (April 29, 1990) – (Italy)

Bl. Magdalene Morano, virgin (November 5, 1994) – (Italy)

Bl. Joseph Kowalski, priest, martyr (June 13, 1999) – (Poland)

Bl. Francis Kęsy, layman,

and 4 companion martyrs (June 13, 1999) – (Poland)

Chester Józwiak

Edward Kazmierski

Edward Klinik

Jarogniew Wojciechowski

Bl. Pius IX, pope (September 3, 2000) – (Italy)

Bl. Joseph Calasanz, priest,

and 31 companion martyrs (March 11, 2001) – (Spain)

Zacariás Abadía Buesa, seminarian

Francisco Bandrés Sánchez, priest

José Batalla Parramón, priest

Jaime Bonet Nadal, priest

José Bonet Nadal, priest

Javier Bordas Piferrer, seminarian

Jaime Buch Canals, coadjutor brother

María Amparo Carbonell Muñoz, virgin

José Caselles Moncho, priest

- José Castell Camps**, priest
Sergio Cid Pazo, priest
Recaredo de los Ríos Fabregat, priest
Miguel Domingo Cendra, seminarian
Agustín García Calvo, coadjutor brother
Eliseo García García, coadjutor brother
José Giménez López, priest
Felipe Hernández Martínez, seminarian
Julio Junyer Padernv priest
Antonio María Martín Hernández, priest
Juan Martorell Soria, priest
Pedro Mesonero Rodríguez, seminarian
María Carmen Moreno Benítez, virgin
Jaime Ortiz Alzueta, coadjutor brother
José Otín Aquilé, priest
Alejandro Planas Saurí, lay employee
José Rabasa Bentanachs, coadjutor brother
Ángel Ramos Velázquez, coadjutor brother
Gil Rodicio Rodicio, coadjutor brother
Julián Rodríguez Sánchez, priest
Alvaro Sanjuán Canet, priest
Félix Vivet Trabal, seminarian
Bl. Louis Variara, priest (April 14, 2002) – (Italy - Colombia)
Bl. Artemides Zatti, coadjutor brother (April 14, 2002) – (Italy - Argentina)
Bl. María Romero Meneses, virgin (April 14, 2002) – (Nicaragua - Costa Rica)
Bl. August Czartoryski, priest (April 25, 2004) – (France - Poland)
Bl. Eusebia Palomino, virgin (April 25, 2004) – (Spain)
Bl. Alexandrina Maria Da Costa, laywoman (April 25, 2004) – (Portugal)
Bl. Albert Marvelli, layman (September 5, 2004) – (Italy)
Bl. Bronislao Markiewicz, priest (June 19, 2005) – (Poland)
Bl. Henry Saiz Aparicio, priest,
 and **62 companion martyrs** (October 28, 2007) – (Spain)
Tomás Alonso Sanjuán, coadjutor brother
Emilio Arce Díez, coadjutor brother
Pedro Artolozaga Mellique, seminarian
Bartolomé Blanco Márquez, layman
José Blanco Salgado, coadjutor brother
Manuel Borrajo Míguez, seminarian
Pablo Caballero López, priest
Antonio Enrique Canut Isús, priest
Teresa Cejudo Redondo, laywoman
José María Celaya Badiola, coadjutor brother
Antonio Cid Rodríguez, coadjutor brother

Esteban Cobo Sanz, seminarian
Federico Cobo Sanz, aspirant
Juan Codera Marqués, coadjutor brother
Pio Conde Conde, priest
Pascual de Castro Herrera, seminarian
Nicolás de la Torre Merino, coadjutor brother
Higinio de Mata Díez, aspirant
Juan de Mata Díez, lay collaborator
Francisco Edreira Mosquera, seminarian
Virgilio Edreira Mosquera, seminarian
Ramón Eirín Mayo, coadjutor brother
Antonio Fernández Camacho, priest
Manuel Fernández Ferro, priest
Salvador Fernández Pérez, priest
Victoriano Fernández Reinoso, seminarian
Esteban García García, coadjutor brother
Matéo Garolera Masferrer, coadjutor brother
Anastasio Garzón González, coadjutor brother
Valentín Gil Arribas, coadjutor brother
Tomás Gil de la Cal, aspirant
Manuel Gómez Contioso, priest
Andrés Gómez Sáez, priest
Teódulo González Fernández, seminarian
Félix González Tejedor, priest
Pablo Gracia Sánchez, coadjutor brother
Sabino Hernández Laso, priest
Honorio Hernández Martín, seminarian
Juan Luis Hernández Medina, seminarian
Andrés Jiménez Galera, priest
Justo Juanes Santos, seminarian
Juan Larragueta Garay, seminarian
Miguel Lasaga Carazo, priest
José Limón Limón, priest
Francisco José Martín López de Arroyave, coadjutor brother
Germán Martín Martín, priest
Manuel Martín Pérez, seminarian
Luis Martínez Alvarellós, seminarian
Francisco Míguez Fernández, priest
Antonio Mohedano Larriva, priest
Miguel Molina de la Torre, priest
Félix Paco Escartín, priest
Antonio Pancorbo López, priest
Carmelo Juan Pérez Rodríguez, subdeacon

Heliodoro Ramos García, coadjutor brother
Antonio Rodríguez Blanco, diocesan priest
Florencio Rodríguez Güemes, seminarian
Rafael Rodríguez Mesa, coadjutor brother
Antonio Torrero Luque, priest
Dionisio Ullívarri Barajuán, coadjutor brother
Esteban Vázquez Alonso, coadjutor brother
José Villanova Tormo, priest

Bl. Zefferino Namuncurá, layman (November 11, 2007) – (Argentina)
Bl. Maria Troncatti, virgin (November 24, 2012) – (Italy-Ecuador)
Bl. Stephan Sándor, religious, **martyr** (October 19, 2013) – (Hungary)
Bl. Titus Zeman, priest, **martyr** (September 30, 2017) – (Slovakia).

■ VENERABLES (17) and the date of decree concerning virtues

Ven. Andrew Beltrami, priest (December 15, 1966) – (Italy)
Ven. Teresa Valsé Pantellini, virgin (July 12, 1982) – (Italy)
Ven. Dorothy Chopitea, laywoman (June 9, 1983) – (Spain)
Ven. Vincent Cimatti, priest (December 21, 1991) – (Italy - Japan)
Ven. Simon Srugi, coadjutor brother (April 2, 1993) – (Palestine)
Ven. Rudolph Komorek, priest (April 6, 1995) – (Poland - Brazil)
Ven. Louis Olivares, bishop (December 20, 2004) – (Italy)
Ven. Margaret Occhiena Bosco, laywoman (October 23, 2006) – (Italy)
Ven. Joseph Quadrio, priest (December 19, 2009) – (Italy)
Ven. Laura Meozzi, virgin (June 27, 2011) – (Italy - Poland)
Ven. Attilio Giordani, layman (October 9, 2013) – (Italy - Brazil)
Ven. August Joseph Arribat, priest (July 8, 2014) – (France)
Ven. Stephen Ferrando, bishop (March 3, 2016) – (Italy - India)
Ven. Francis Convertini, priest (January 20, 2017) – (Italy - India)
Ven. Joseph Vador, priest (January 20, 2017) – (Hungary - Cuba)
Ven. Ottavio Ortiz Arrieta, bishop (February 27, 2017) – (Peru)
Ven. August Hlond, cardinal (May 19, 2018) – (Poland)

■ SERVANTS OF GOD (28)

Elijah Comini, priest (Italy)
Ignatius Stuchly, priest (Czech Republic)
Anthony De Almeida Lustosa, bishop (Brazil)
Charles Crespi Croci, priest (Italy - Ecuador)
Constantine Vendrame, priest (Italy - India)
Jan Świerc, priest and **8 companions**, **martyrs** (Poland)
Ignatius Antonowicz, priest
Ignatius Dobiasz, priest

Charles Golda, priest
Francis Harazim, priest
Francis Miska, priest
Louis Mroczek, priest
Vladimir Szembek, priest
Casimir Wojciechowski, priest
Orestes Marengo, bishop (Italy - India)
Charles Della Torre, priest (Italy - Thailand)
Anna Maria Lozano, virgin (Colombia)
Andrew Majcen, priest (Slovenia)
Rudolph Lunkenbein, priest (Germany - Brazil)
 and **Simon Bororo**, layman, martyrs (Brazil)
Matilda Salem, laywoman (Syria)
Charles Braga, priest (Italy – China - Philippines)
Antoninus Baglieri, layman (Italy)
Antoniette Böhm, virgin (Germany - Mexico)
Silvio Galli, priest (Italy)
Rosetta Marchese, virgin (Italy)
Louis Bolla, priest (Italy)
Vera Grita, laywoman (Italy)

■ CAUSES BEING FOLLOWED BY THE POSTULATOR'S OFFICE

Ven. Camillo Costa de Beauregard, priest – (France)
Ven. Casimir Barello Morello, Franciscan Third Order – (Italy -Spain)
Ven. Jan Tyranowski, layman – (Poland)
Ven. August Bertazzoni, bishop– (Italy)
Servant of God Felice Canelli, priest – (Italy)



Groups in :
the Salesian Family :



List of the Members

1. The Society of Saint Francis de Sales (Salesians of Don Bosco – SDB)
2. The Institute of the Daughters of Mary Help of Christians (FMA)
3. The Association of Salesian Cooperators (ASSCC)
4. The Association of Mary Help of Christians (ADMA)
5. The Association of Past Pupils of Don Bosco (EXA-DB)
6. The Association of Past Pupils of the Daughters of Mary Help of Christians (EXA-FMA)
7. The Secular Institute of the Don Bosco Volunteers (VDB)
8. The Daughters of the Sacred Hearts of Jesus and Mary (HHSSCC)
9. The Salesian Oblates of the Sacred Heart (SOSC)
10. The Apostles of the Holy Family (ASF)

11. The Sisters of Charity of Jesus (SCG)
12. The Missionary Sisters of Mary Help of Christians (MSMHC)
13. The Daughters of the Divine Savior (HDS)
14. The Sisters Servants of the Immaculate Heart of Mary (SIHM)
15. The Sisters of Adolescent Jesus (IJA)
16. The Association of the Salesian Dames (ADS)
17. The Volunteers with Don Bosco (CDB)
18. The Catechist Sisters of Mary Immaculate Help of Christians (SMI)
19. The Daughters of the Queenship of Mary Immaculate (DQM)
20. The Witnesses of the Risen Lord (TR)

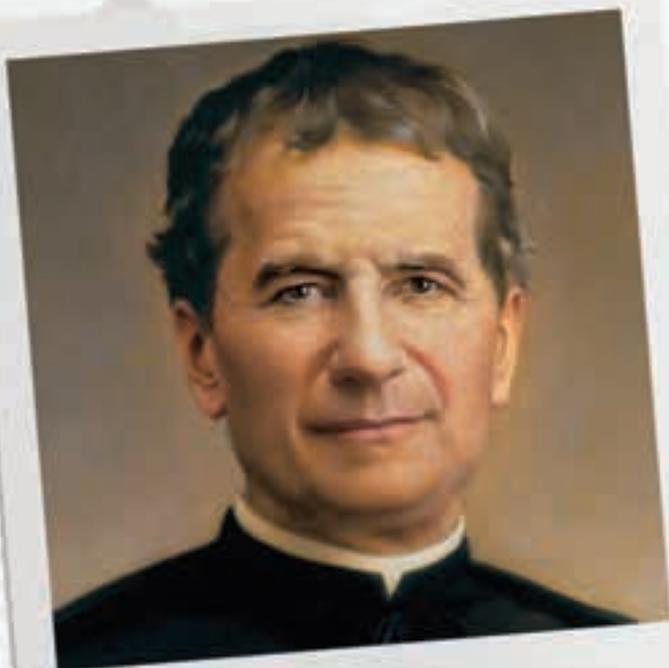
21. The Congregation of St. Michael the Archangel (CSMA)
22. The Congregation of the Sisters of the Resurrection (HR)
23. The Congregation of the Sisters Announcers of the Lord (SAL)
24. The Disciples (DISC)
25. The Community of “Canção Nova” (CN)
26. The Sisters of St Michael the Archangel (CSSMA)
27. The Sisters of Maria Auxiliatrix (SMA)
28. The Community of the Mission of Don Bosco (CMB)
29. The Sisters of the Queenship of Mary Immaculate (SQM)
30. The Visitation Sisters of Don Bosco (VSDB)

31. The Contemplative Fraternity of Mary of Nazareth (FCMN)
32. The Sisters Mediators of Peace (MP)

1.

Religious Institute of Pontifical Right

Salesians of Don Bosco (SDB)



St. John Bosco

Turin (Italy) 1859



1. Founder and Origins

The Congregation was founded in 1859 by St. John Bosco in Valdocco as the culmination of a long and intense experience of apostolate among the poor youth of Turin. John Bosco was the second child of Francis and Margaret Occhiena, simple farmers. He lost his father very young and, at the age of sixteen, began studying in Chieri to become a priest. He was ordained a priest on June 5, 1841, by the Archbishop of Turin, Luigi Fransoni, and for the next three years he stayed in the capital of Piedmont where he completed his theological formation at the Ecclesiastical College (the *Convitto Ecclesiastico*).

The Beginnings

Thanks to his friendship with Don Giuseppe Cafasso, his fellow countryman, Don Bosco knew the dramatic reality of youth prisons and the difficult situation of many young people in Turin. In those years, Turin was experiencing a period of rapid industrialization and many young people moved from rural areas to the city to look for work. On the Solemnity of the Immaculate Conception, December 8, 1841, he began his educational work in favors of young people by beginning to teach catechism to an apprentice bricklayer at the church of St. Francis of Assisi. The boys he followed soon became almost two hundred.



The missionary dream continues

The Birth of the Congregation

On January 26, 1854, Don Bosco called together four of "his boys" to test themselves with deeds of charity and, later, if possible and desirable, by formal vow. These become the first four to be called "Salesians". Municipal Minister Urbano Rattazzi made some important suggestions to their Founder for the organizational structure of his work.

Rattazzi proposed not to give the institute an openly religious character but create an association of free citizens who would voluntarily collaborate in the welfare of poor and abandoned youth; have your members retain their civil rights; as to the Priests, have them wear the dress of the secular clergy; and for those would hold an office, have them called by secular names, such as "inspector" or "director."

In 1858, Don Bosco was received in Rome by Blessed Pope Pius IX who encouraged him regarding his work and plans. On December 18, 1859, the Founder and his first 18 companions gathered in his room to form this new religious society by committing themselves to establish a Congregation to promote the glory of God and the salvation of souls - especially those most in need of education and training. On May 14, 1862, the first twenty-two members made their public profession of the vows of poverty, chastity, and obedience.

2. History from the Foundation to the Present

The Salesians received pontifical approval in 1869 and their *Constitutions* were approved by the Holy See in 1874.

Since the beginning, they have dedicated themselves to the instruction and education of the young in schools, youth centers, parishes, technical and agricultural schools, the communications media, and the missions.

Missions

The first request to the Salesians for the missionary apostolate came from Argentina, for the evangelization of Patagonia. On May 12, 1875, Don Bosco chose missionaries from among his Salesians. The future Cardinal Giovanni Cagliero was appointed head of the expedition. From Argentina, the Salesians spread to the northernmost states of Latin America (Uruguay and Brazil), where they played an important role in



The missions

the missions in the Amazon and Mato Grosso. In 1896, they arrived in the United States of America.

The commitment to Africa had already been in Don Bosco's plans, but only after the death of the Founder did the first Salesians settle on the continent. In 1891, the Salesians opened a house in Oran, Algeria, but it was in the Congo that the apostolate of the Congregation was most successful: the missionaries arrived in Katanga in 1912 and in 1925 the territory was erected as an apostolic prefecture. In 1980, project Africa was initiated by Fr. Egidio Viganò, the Rector Major at that time. In 1906, with the arrival of the first missionaries at Thanjavur, in



The missions

India, the Salesians extended their mission to Asia. Louis Mathias and Stefano Ferrando carried out their apostolate in Assam and in the regions bordering Tibet and Burma. In 1926, Vincenzo Cimatti led a group of Salesians to start the Salesian mission in Japan.

3. Identity

Article 2 of the *Constitutions* states: "We, the Salesians of Don Bosco (SDB), form a community of the baptized. 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. By carrying out this mission we find our own way to holiness."

"Our Society is made up of clerics and lay men who complement each other as brothers in living out the same vocation". (*Ibid*, Art. 4).

Salesian Pedagogy

The educational principles of the Salesian Society are set out in some of the writings of the Founder: "The Treatise on Youth", "Confidential Reminders to Directors", "The Preventive System in the Education of Youth", the "Letter from Rome" and the Circular Letter on Punishments.

Don Bosco rejects repressive methods and proposes the "Preventive Method": he advocates the need to make the students aware of the rules and regulations of the community and he invites the educators to watch with love to prevent young people from committing faults, putting the student in an optimal position to achieve an integral and harmonious development.

The core of Salesian pedagogy is "pastoral charity". Educators are invited to act with love, cordiality, and affection. It is also necessary to make young people understand that they are loved because those who know that they are loved, love in return.

Pedagogy becomes Salesian youth spirituality inspired by the humanism of Saint Francis de Sales and combined with a sincere devotion to Mary Help of Christians.



The Rector Major Fr. Ángel Fernández Artime with the General Council (2014-2020)

The Salesian Family

Article 5 of the *Constitutions* is expressed as follows: “Don Bosco inspired the start of a vast movement of persons who in different ways work for the salvation of the young.” He himself, in addition to the Society of St. Francis de Sales, founded the Institute of the Daughters of Mary Help of Christians, the Association of Salesian Cooperators, and the Association of Mary Help of Christians.

Today, there are 32 groups of the Salesian Family. Living in the same spirit and in communion with one another, while exercising specific vocations, they continue the mission he began.

In it, by the will of the Founder, the Salesians have particular responsibilities: to “maintain the unity” of spirit and to foster dialogue and fraternal collaboration for mutual enrichment and greater apostolic fruitfulness.

The Past Pupils are part of this by the education they received. Their membership becomes stronger when they commit themselves to participate in the Salesian mission (*Constitutions*, Article 5). These are not merely lofty-sounding (but hollow) pronouncements in the

Constitutions; the Regulations contain the concrete consequences of the service that the Salesians render to the Salesian Family.

It is the duty of the Provincial and the Rector, assisted by their respective delegates, to make the communities aware of the fact that they are fulfilling their task in the Salesian Family.

The Community, in agreement with the leaders of the various Groups, and in a spirit of service with respect for their autonomy:

- offers them spiritual assistance;
- promotes meetings;
- encourages educational and pastoral collaboration;
- cultivates a common commitment to vocations.

A secretariat specifically for the Salesian Family has been set up to carry out the commitments cited above.

It should be remembered that the specific animation of the Salesians of Don Bosco with regard to the rest of the Salesian Family does not cover all forms of animation.



All Saints Day race, November 1, 2012



Rector Major meeting the youth in America



*Mandalay (Myanmar).
One of the bread products
of a Technical institute*

Far from being a monopoly, it leaves ample room for the other Groups, respecting their autonomy and promoting their co-responsibility, to be animators of one another.

4. Present Situation

At the time of Don Bosco's death, the Congregation had 773 professed Salesians and 276 novices. Today the Salesians of Don Bosco are 14,601 spread over 132 countries in the world in 5 continents.

The Salesian Society is made up of Provincial Communities which, in turn, are divided into local Communities. Since 1965, the Provinces have been grouped into Regions, which guarantee the link between the center and the provinces. The Regions, reorganized during the General Chapter of 2014, are seven: Mediterranean Europe (which also includes the Middle East); Central-Northern Europe (including the British Isles); Inter-America (Central-Northern America); America South Cone; South

Democratic Republic of Congo. Fr. Ángel Fernández Artime's visit to the province of Our Lady of the Assumption





Macao (China). Visit of the Rector Major to the Province of Mary Help of Christians

Asia (India and Sri Lanka); Oceania-East Asia (China, Japan, Philippines, Southeast Asia, Australia); Africa-Madagascar.

The Rector Major, Superior of the Salesian Society, is the successor of Don Bosco, the Father and Center of unity of the Salesian Family.

Mission and Activities

Article 6 of the *Constitutions* indicates the following areas of the Salesian mission: *"Faithful to the commitments Don Bosco has passed on to us, we are evangelizers of the young, and the more so if they are poor; we pay special attention to apostolic vocations; we are educators of the faith for the working classes, particularly by means of social communication; We proclaim the Gospel to those who have not yet received it."*

The activities, therefore, carried out by the Salesians of Don Bosco are:

- Direct education: in oratories and youth centers; in academic schools of varying grades, technical schools, and boarding schools; in homes for young people at risk; in universities; and in catechetical and pastoral centers. Young people are the first and privileged beneficiaries of the work of the Salesians.
- Direct evangelization: there are about 1000 parishes entrusted to the Salesians. The Congregation was born of a "catechism" and thus takes special care of the New Evangelization the modern world.
- Direct mission work: there are about 3000 Salesians working in a missionary context. They work in various missionary territories on all the continents.

Sanctity in the Congregation

The *Constitutions* state that in fulfilling their mission Salesians find their sanctification. The flowering of holiness in the Society confirms the truth of these words and the richness of God's gift for all of them.

The Saints

Don Bosco (canonized on Easter Sunday, April 1, 1934); Luigi Versiglia, bishop and martyr, and Callistus Caravario, priest and martyr (canonized on October 1, 2000).

The Blessed

Fr. Michael Rua (October 29, 1972); Fr. Philip Rinaldi (April 29, 1990); Fr. Luigi Variara and Brother Artemide Zatti (April 14, 2002); Fr. Augustus Czartoryski (April 25, 2004).

There are 88 Salesian martyrs beatified at the moment. Specially there are 2 Spanish groups: Enrique Saiz Aparicio and 62 fellow martyrs in Spain (October 28, 2007); José Calasanz Marques and 28 fellow martyrs (17 priests, 7 coadjutors, 5 clerics) beatified on March 11, 2001; and Fr. Enrique Saiz Aparicio and 55 companions (22 Priests, 18 coadjutors, 16 clerics) beatified on October 28, 2007. There are also Fr. Joseph Kowalski, martyr in Poland (June 13, 1999); Coad. Stephan Sándor, martyr in Hungary (Budapest, October 19, 2013); and Fr. Titus Zeman, martyr in Slovakia (Bratislava, September 30, 2017).

The Venerables

Fr. Giuseppe Augusto Arribat, Fr. Andrea Beltrami, Fr. Vincenzo Cimatti, Fr. Francesco Convertini, Bishop Stephen Ferrando, Fr. Augusto Hlond, Fr. Rudolph Komorek, Bishop Luis Olivares, Bishop Ottavio Ortiz Arrieta, Fr. Giuseppe Quadrio, Bro. Simone Srugi, Fr. José Vandor.

Servants of God

Fr. Elia Comini, Fr. Ignatius Stuchly, Bishop Antonio De Almeida Lustosa, Fr. Carlo Crespi Croci, Fr. Costantino Vendrame, Fr. Giovanni Świerc and 8 companions (martyrs), Bishop Oreste Marengo, Fr. Carlo Della Torre, Fr. Andrea Majcen, Fr. Carlo Braga, and Fr. Rudolph Lunkenbein, martyr.

Young Saints

Among the young people who lived in Salesian Houses, there are also saints: Saint Dominic Savio (canonized on June 12, 1954) and Blessed:

the Polish martyrs, Jarogniew Wojciekowski, Edward Kazmierski, Ceslaw Jozwiak, Franciszek, and Edward Klinik (beatified on June 13, 1999) and young Araucan Zeffirino Namuncurà beatified on November 11, 2007. Don Bosco's mother, Venerable Mamma Margaret, deserves a very special mention for her holiness.

5. Challenges for the Future

The Congregation's growth is marked by the history of its General Chapters. If asked what the challenges are today, General Chapter XXVIII highlights them along these three essential lines:

The first is the priority of the Salesian mission among the young people of today. They note a strong call to return once more to the truly poor of the world and to continue to focus strongly on them in the places and presences where they are already working. They are called to be in tune with the very many adolescents and young adults who expect not to be left to their own devices but to be accompanied - young people with structured or unstructured families who need the presence of an educator and a friend in their lives and those of their families.



Sao Gabriel da Cachoeira, Brazil. Yanomami youth in the Mission center



Rector Major with the youth of Papua New Guinea

This challenge is an invitation to open their eyes and to be sensitive to the needs of adolescents and young adults who, by virtue of their language, points of view, and understanding, belong to the digital world, the care of and respect for creation, and volunteerism.

A second challenge, closely linked to the first, is that of the profile of the Salesian for young people today. They are called to renew their perspective on Don Bosco because he is their model. His is a charismatic, dynamic, and committed gift that is forward-looking. Their commitment is to make Don Bosco's experience ever more alive with his characteristics: the unity of his person, his life, and his work, and the admirable harmony between grace and nature.

This challenge involves other topics, such as those of vocation and formation, i.e., seeing and planning formation as a permanent response to God's call. Connected with this are the topics "mission" and "community", i.e., living the mission as an Educative Pastoral Community.

A third challenge is that of collaboration with the Salesian Family and the laity in the mission and in formation. This is a topic that the final document of the Synod on Youth, *Young People, the Faith and Vocational*

The Technical Schools, Valdocco in 1920



Discernment, so strongly emphasized. Reciprocity, sharing, and joint formation are some of the issues that they are called to delve into and deepen so that the face of Don Bosco today is increasingly relevant and connected with time and history.



Haiti. Humanitarian Aid

These are challenges that help the whole Congregation to deepen, as far as possible, what is and what should be the “profile of the Salesian” who is prepared to live the Salesian mission with many lay people. Together they will be able to respond to all the young people of today, especially the poorest and neediest, the marginalized and the abandoned, the most fragile, and those deprived of their fundamental rights.



Azerbaijan



Salesians at the service of the people in Nepal, during Natural calamities



Young Salesians at World Youth Day (Krakow 2016)



Salesians with youth: Always with the young and for the young

2.

Religious Institute of Pontifical Right

Daughters of Mary Help of Christians

(FMA)



*St. John Bosco and
St. Mary Domenica Mazzarello*

Mornese (Italy), 1872



1. Founder, Co-Foundress and Origins

“Through a gift of the Holy Spirit and with the direct intervention of Mary, Saint John Bosco founded our Institute as a response of salvation to the profound hopes of girls and young women. He endowed it with a spiritual heritage inspired by the charity of Christ, the Good Shepherd, and imparted to it a strong missionary characteristic” (FMA *Constitutions*, Art. 1).

The decision to found a religious Institute for the education of young girls matured within Don Bosco thanks to inspirations from various sources: observation of the situation of abandonment and poverty in which many girls found themselves; contact with various female Institutes; the confirmation of Blessed Pope Pius IX who encouraged him along this path; the unanimous vote of Don Bosco’s own Council in 1871; and repeated “dreams” and extraordinary events that he himself recounted, in addition to his own profound Marian devotion.

At the same time that this idea was maturing within him, Mary Domenica Mazzarello, a member of the Association of the Daughters of Mary Immaculate in Mornese (in the province of Alessandria in Italy), was animating a group of young women along with her best friend, Petronilla Mazzarello, and who dedicated themselves to care for the girls of their village. They taught them how to become skilled in sewing, but, above all, guided them to be good Christians and honest citizens.

Thus, two initiatives converged into one identical ideal: a Religious Family similar to that of the Salesians was to be born for young girls. A new educational charism in the Church was born. For his foundation, Don Bosco chose the group of the Daughters of Mary Immaculate in Mornese. Mary Domenica Mazzarello became its co-Foundress, giving life, form, and development to the new Institute.

2. History from the Foundation to the Present

On August 5, 1872, in Mornese, the first group of young Daughters of Mary Help of Christians pronounced their “yes”; just as the Virgin Mary had done, so as to become, like Her, “helpers,” especially in the education of young working-class girls. They remained in the house of the foundation from 1872 to 1879. In that short period of



Mornese. The house in the beginning



Punta Arenas. First Missionaries

time an identity and a spirituality were formed and named after the small town of origin: "the Spirit of Mornese".

Guided by the formative wisdom of Mother Mazzarello and constant guidance of Don Bosco, the FMA creatively combined Don Bosco's "Preventive System" with women's resources and with the needs of the education of women and children, with an active presence in schools and catechesis.

Having obtained diocesan approval of the *Constitutions* from the Bishop of Acqui, on January 23, 1876, the FMA, driven by missionary zeal, began to leave Mornese to go first to France and then reach Uruguay in 1877 and then Argentina in 1879. Following this, the Institute spread more and more in Italy, other parts of Europe, and Latin America.

In 1879, the Mother house was transferred to Nizza Monferrato (*Asti*) where the Institute opened its first Normal School for the formation of teachers and experienced a strong missionary enthusiasm and a promising increase in vocations.

Since 1891, the FMA have been present in Asia; since 1893 in Africa; since 1894 in Mexico and 1908 in the United States; and since 1954 in Australia. The mission takes place in a plurality of educational environments open to multi-culturalism and inter-religiousness with particular attention to girls and women. Wherever there is an attempt to keep alive the missionary impulse of the origins, "an essential element of the identity of the Institute" (See FMA *Constitutions*, Art. 75), it is done with vigilant attention to the needs of the times and of the particular Churches.

In 1906-1907, following the publication of the *Normae Secundum Quas* (1901), the Institute went through the process of independence from the Salesian Congregation with regard to the administrative aspect and the juridical dependence on the Rector Major. However, there remains communion and active collaboration in sharing the spirituality of the Founder and the educational mission.

In 1911, after 39 years from its foundation, Pope St. Pius X granted the pontifical approval to the Institute.

Up until now the FMA have experienced a remarkable geographical development that guides them in responding to the emerging educational needs of the six continents. Since the seventies, however, there has been a clear decline in the number of vocations, especially in Europe and the Americas; however, in various countries there has been a variety of educational and promotional works that have arisen from the creativity and apostolic audacity of the FMA. Wherever they are located, they aim to respond to the unprecedented poverty of children, young women, families, and migrants. In this way, the Institute continues to experience new forms of charismatic vitality, also thanks to the importance given to the lay vocation of the Past Pupils and Salesian Cooperators with whom it shares its educational mission.

3. Identity and Mission

FMA are a Religious Family born from the heart of St. John Bosco and the creative fidelity of St. Mary Domenica Mazzarello. Don Bosco chose the name “Daughters of Mary Help of Christians” because he wanted them to be a living monument of gratitude to Our Lady.

The FMA are consecrated women in the Church who, living in community and in the midst of the people, especially children and young adults, express the mysticism and the prophecy of a passionate love for Jesus.

In the certainty that Mary Help of Christians inspired the Institute, the FMA seek to bear witness in today’s world to her attitude of faith, hope, and charity, and of communion with Christ so as to be like her “helpers” especially among the young (FMA *Constitutions*, Art. 4).

In simplicity and joy, they live the educational mission and they cultivate missionary dedication both *ad gentes* and at home. This contributes to the opening of daily realities to wide apostolic horizons.

The educational charism

Animated by the Salesian Charism with the specific traits of the “Spirit of Mornese,” the FMA have as the purpose of their work the integral growth of people, faith formation through systematic catechesis and education to active citizenship, to free self-giving, and solidarity. It is a mission that harmonizes educational and evangelizing action through the practice of the “Preventive System” of Don Bosco and Mary Mazzarello, crafted with faithful attention to the changing situations of the times and contexts.

A specific dimension of the educational tradition of the Institute is the charismatic experience of Mary Domenica Mazzarello. Through her joyful adherence to God’s plan, she intended to bring each young person to a vital encounter with Jesus. The educational message of the Co-Foundress of the Institute is rooted in taking care of the person, educating him/her to discover his/her vocation



Mother Yvonne Reungoat at Campos Censa (2013)

in order to make a responsible contribution to the family, society, and the Church.

The education of young women is a priority choice of the FMA that is carried forward in various countries through different interventions: cultural formation and evangelization, integration into the world of work, promotion of women's cooperatives in the missions, rescue of girls on the fringes of large cities, who are easy victims of prostitution and human trafficking, empowering them to fight for their dignity and for the development of a culture inspired by Christian humanitarianism.

FMA in the Salesian Family

The Institute "is a living part of the Salesian Family." In it, the FMA share with all the other Groups the spiritual heritage of the Founder and offer, as happened in Mornese, the original contribution of their vocation (*FMA Constitutions*, Art. 3).

Through their General Councilor for the Salesian Family and the provincial and local Delegates, the FMA accompany the Past Pupils with particular attention so that they may live out their lay vocation in the Church and in society with responsibility and autonomy. They also share with the Salesians of Don Bosco the animation of the Association of Salesian Cooperators and the Association of Mary Help of Christians.

4. Present situation

Today there are about 11,791 FMAs in 96 countries on six continents, in 1,362 houses. The mission of the FMA gives priority to the holistic education of all young people, in particular those who find themselves in a situation of poverty and risk, not only in Christian countries, but also in those not yet evangelized or those

de-Christianized (FMA *Constitutions*, Art. 6). In the various socio-cultural contexts, the FMA try to be an evangelizing presence that creates culture in defense of the rights of the poorest and in favors of justice and peace.

The most significant works

The Oratory-Youth Center: A place characterized by a formative environment rich in human and Christian values which are



Colombia. Street education and evangelization



Tailoring Institute



Oratory, FMA Generalate (Rome)

transmitted through a wide range of activities adapted to different ages and different places. The Youth Center-Oratory aims to create an authentic community of young people united around the Lord. It presents itself as an opportunity for informal education, relevant also in interreligious contexts because it is open to all young people without precluding participation due to their origin, religion or culture.

Schools and Vocational Training Centers: Places for critical cultural development, matured through a constant comparison with the Christian vision of the person, of existence, and of history, and building professionalism according to a life plan inspired by Gospel values. The necessity to give practical responses to the need for jobs and to youth unemployment has strengthened vocational training in 5 continents, directing young people towards the world of work and entrepreneurship.

Institutions of Higher Studies: The educational mission and humanization of culture in a Gospel perspective characterized by a scientific and rigorous approach to research and curricula that are in harmony with a Christian vision of the human person and life. Since 1970, the Church has entrusted the Pontifical University of Educational Sciences, the "Auxilium", to the Institute.

Works for Children, Adolescents, and Young People at risk: Group Homes, community centers, and reception centers that have an educational focus. They take as their starting point the concrete situation of the young, their precarious situation, and their reality of abandonment. Here, accompanying these wounded persons to freedom and maturity is the goal.

Spirituality Centers for Young People: They offer the opportunity to experience silence, prayer, and serene and extended contact

with nature and with the Word of God, which provides them with criteria for direction and evaluation.

Centers for the Promotion of Women: Their primary mission is the promotion of self-awareness, social integration, cultural formation, orientation towards economic autonomy, and health care. The goals are to make young women aware of their dignity, rights, and mission as educators in the family, in the world of work, and in the Church, as well as to be promoters of a more humane society, in collaboration with men.

The International Association "VIDES": "Volunteers in Development, Education, and Solidarity" is an initiative of the FMA Institute, offering young people the chance to volunteer to serve other young people on the various continents. Its purpose is to offer them concrete places where they can exercise protagonism, free self-giving, and intercultural dialogue. The volunteer work that is promoted is of an educational nature based on and oriented to reciprocity, according to the Salesian missionary and social style, and one that fosters sustainable development.

Recognized as an International Association by Belgian Law, it has obtained from the United Nations the ECOSOC Consultative Status which allows it to participate actively in and make a specific contribution to the various UN fora.

The Human Rights Office: Located in Geneva (Switzerland), it promotes human rights activities at the level of the educational works of the Institute. In 2008, it obtained special consultative status with



of the Institute. In 2008, it obtained special consultative status with ECOSOC from the United Nations as the "International Institute of Mary Help of Christians" (IIMA).

All these works are animated, with a feminine sensitivity inspired by the charism of the Institute, by the members of the FMA communities. They are moved by the ardor of the "*da mihi animas, cetera tolle*" and are open to collaboration with families, institutions, and lay people who share the same mission.

Sanctity in the FMA Institute

Saints (2)

St. John Bosco, priest (April 1, 1934)

St. Maria Domenica Mazzarello, virgin (June 24, 1951)

Blesseds (7)

Bl. Laura Vicuña, adolescent (September 3, 1988)

Bl. Maddalena Caterina Morano, virgin (November 5, 1994)

Bl. Carmen Moreno Benítez, martyr (March 11, 2001)

Bl. M. Amparo Carbonell Muñoz, martyr (March 11, 2001)

Bl. Maria Romero Meneses, virgin (April 14, 2002)

Bl. Eusebia Palomino Yenez, virgin (April 25, 2004)

Bl. Maria Troncatti, virgin (November 24, 2012)

Venerables (2)

Ven. Teresa Valsè-Pantellini, virgin (July 12, 1982)

Ven. Laura Meozzi, virgin (June 27, 2011)

Servants of God (2)

Antonietta Böhm, virgin (Germany - Mexico),

Opening of the diocesan enquiry: May 7, 2017

Rosetta Marchese, virgin (Italy), Opening of the diocesan enquiry: 2019

5. Challenges for the Future

The responses for the future center around challenges in three core areas:

Primacy of God

In a time of globalization, pluralism, rapid epochal changes, complexity and relativism, the Institute is called to turn to the essentials in

the *sequela Christi*. For this reason, it is committed to living pastoral conversion with the prophetic force of being communities that “go out” to and with the young to witness and proclaim Jesus with hope and joy.

Together with many lay people, the FMA share the same charism. As an alternative to the logic of consumerism and competition, the FMA choose simplicity as a way of life and the communion of goods so as not to reproduce within the Institute cultural patterns that generate inequality, exclusion, and impoverishment.

Relationships

Inspired by the journey of the Church today, the Institute chooses to live the synodal style more deeply in its educating communities. Don Bosco understood the strength there is in unity and convergence and involved all those who could collaborate in his educational work in favor of the poorest young people. The FMA are called to “walk together” giving visibility to those fundamental traits, typical of the “Preventive System”, which characterize the synodal style: the sense of the sacredness of the human person, joyful and warm welcome in the style of a family, trust, proximity, hospitality, solidarity, gratuitousness, integration, and the recognition of the other for what the other is and what the other might become.

This was the style of animation also of Mother Mazzarello who was able to involve everyone, both within and outside of the Community. It is a style that shares visions, arouses new energy, opens horizons, and generates life.

Shared mission

The spread of poverty in its old and new forms affects especially the younger generations and women, in particular. Given the plurality of situations that exist in the world, the Institute chooses specific lines of action that are shared with the Past Pupils, the Salesian Cooperators, ADMA, families, the local Church and the territory.

During the recent General Chapters, they have renewed their commitment:

- to take on the “oratorian heart” as the criterion for the renewal of educational works and Communities;



Animation Games

- to commit oneself to be with young people by listening to them, trusting them, meeting them where they are today and to express particular solidarity with migrants, refugees, and the excluded;
- to take care with greater determination the formation in Communities with young men and women in the various stages of Religious Life and foster a vocational culture, taking into consideration all the various vocations in the Church. This requires a commitment to activate systematic and enculturated paths of discernment and vocational accompaniment for young people; and
- to invest in the formation of the FMA, of lay collaborators, and of members of the Salesian Family who share the Salesian Charism, through planning, and overcoming the temptation of giving hasty formation which is inadequate to the educational challenges of today.

Mission among Indigenous people, Darien – Panama



3.

Public Association of the Christian Faithful

Salesian Cooperators (ASSCC)



St. John Bosco

Turin (Italy), 1876



1. Founder and Origin

In April 1876, Don Bosco went to Rome for the eleventh time. He asked Pope Pius IX for spiritual favors for his Cooperators and presented him with the definitive project entitled *Salesian Cooperators: A Practical Way of Contributing to Public Morality and to the Good of Civil Society*. At the audience on April 15, the Pope was surprised to find no reference in the text to women (in fact, Don Bosco had planned for them a separate association, aggregated to the Institute of the Daughters of Mary Help of Christians which had been founded in 1872):

“Women,” the Pope told him, “have always played a leading role in the performance of good works in general, in the life of the Church, and in the conversion of nations. By their very nature they are charitable and zealous in sponsoring good works, even more so than men. If you exclude them, you will deprive yourself of the very best help” (*Biographical Memoirs*, volume XI, 73-74).

Don Bosco took up this suggestion of the Pope with solicitude and enriched his text in this sense. In the meantime, on May 9, 1876, he obtained the famous Brief *Cum Sicuti*, in which Pope Pius IX showed his extreme benevolence by granting to the “Society or Union of Salesian Cooperators” the indulgences granted to the Third Secular Franciscan Order (*Biographical Memoirs*, volume XI, 545-547), and with this he implicitly approved the Association itself in its juridical form. When he returned to Turin, Don Bosco took care of the publication of the definitive Rule, inserting an important preface, “To the reader”, dated July 12, 1876.

The Rector Major at the World Congress of the Salesian Cooperators



2. History from the Foundation to the Present

On April 29, 2013, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life definitively approved the present *Project of Apostolic Life* which, in full fidelity to Don Bosco's inspiration regarding "extern Salesians", updates the Founder's Rule to ensure spiritual, theological, and pastoral harmony with the teachings of Vatican Council II and all the Magisterium of the Church. It gives a Christian and Salesian response to the new challenges of today's world.



World Congress V of Salesian Cooperators (2018)

3. Identity

Co-operators are those who wish to deal with charitable works not in general, but in particular, in agreement with and according to the spirit of the Congregation of St. Francis de Sales.

Alone, a Cooperator may be able to do good, but the fruit remains very limited and mostly of short duration. On the contrary, united with others, he/she finds support, advice, and courage and, often with slight effort, he/she obtains much because even weak forces become strong if they are united; unity is strength.

Therefore, our Cooperators, following the objective of the Salesian Congregation, will work according to their strength to gather



Sihanoukville, Cambodia. Check-in

dangerous and abandoned children in the streets and squares; to bring them to catechism, to engage them on holidays, to place them with an honest master, to direct them, and to help them as much as they can to make them good Christians and honest citizens. The rules to be followed in the works, which for this purpose will be proposed to the Cooperators, will be the subject of the *Salesian Bulletin* (Don Bosco, in the first *Salesian Bulletin*, August 1877).

The Project of Apostolic Life (the PVA) thus defines the profile of the Salesian Cooperator in such a way as to make the individual worthy of his/her vocation and mission.



The World Council of Salesian Cooperators with the Rector Major

The most characteristic features of a Cooperator are:

- A person rich in humanity, a typical element of the optimistic humanism of Saint Francis de Sales, which leads to a positive vision of himself/herself, of reality, of the Church, and of the world because he/she learns to see God in all things and to see them with the gaze of God.
- A baptized person, with immense love for the Church, who lives his/her state of being a son/daughter of God and a disciple of Jesus with joy, gratitude, and responsibility - incorporated into temporal reality with a clear identity and a practicing Christian.
- A Salesian in the world, according to Don Bosco's original insight, who is a passionate collaborator with God in the significant choices of the Salesian mission: the family, the young, education, the Preventive System, and socio-political involvement.

Requirements to become a Cooperator

Above all, one must be convinced that "***the Spirit of the Lord fills the universe***"; God is not satisfied with inspiring vocations to the Priesthood and Religious Life; God calls every baptized person to find his/her original place in the Church and to carry out the particular task in the common mission. It is therefore necessary to pray: "Come, Spirit of Light, show me my way!"

It is necessary to have a certain ***taste for authentic Christian life***, in the face of so many baptized people who seem to ignore completely the demands of their Baptism. One must desire to flee from mediocrity and a formulaic piety and to take the Gospel seriously, setting out on the formidable adventure of a life lived in faith and generous self-donation.

Moreover, one needs to be ***sensitive to the problems of youth and of poverty***, aware that these are the most crucial problems of the world and its near future and, therefore, to be empathetic to the young and the poor so as to help in ensuring their human and Christian promotion.

One needs to ***know Don Bosco*** and realize that his personality, his work, his realistic and dynamic spirit, and his educational method

are in harmony with certain traits of one's own character. Following him and working with him will, therefore, develop one's natural and supernatural gifts for the benefit of the Church.

Finally, one needs to **have a sense of fraternity**, enjoy encountering others, love working with others, accept the values of co-responsibility and collaboration, and thus a certain disciplined action.

Young people and adults who say "YES" to the invitation of the Holy Spirit surrender themselves to a life of integral Christianity in the spirit of Don Bosco, thus inspiring more young people to become Salesian Cooperators.

"One needs to be clearly aware that to commit oneself to be a 'Salesian Cooperator' is to respond to a true 'call'; it is, therefore, to accept an authentic Salesian apostolic vocation" (*Acts of the Special General Chapter*, no. 730). Hence, a **formation journey** is necessary.

4. Present Situation

11 REGIONS - 27,035 (COOPERATORS)	
ITALIY - MIDDLE EAST - MALTA	6700
IBERIA	3550
NORTH AND CENTRAL EUROPE	1738
EAST CENTRAL EUROPE	4395
EAST ASIA - OCEANIA	2511
SOUTH ASIA	3404
AFRICA - MADAGASCAR	1440
AMERICA SOUTH CONE	1955
BRAZIL	1505
INTERAMERICA	2449
PACIFIC SOUTH CARRIBEAN	353



Sihanoukville. Group of Cooperators

Mission

According to the mind of Don Bosco, the Salesian Cooperators carry out their apostolate, first and foremost, in their daily commitments. They want to follow Jesus Christ, the perfect Man, sent by the Father into the world.

For this reason, they tend to implement, in the ordinary circumstances of life, the Gospel ideal of love for God and neighbor. They do so with the Salesian Spirit and with special attention to needy youth everywhere.

Flexible organization

The Association has a flexible and functional structure, based on three levels of government: local, provincial and global. By means of this organization, it ensures the effectiveness of its action in its own territory and at the same time open to the universality of communion and mission (*Project of Apostolic Life, Statutes, Art. 34*).

5. Challenges for the Future

The “extern Salesians” - the name which Cooperators legitimately deserve whether lay people or Priests - according to their Rule, have to “acquire perfection,” “keep a strictly Christian standard of living,” and exercise “every work of spiritual and corporal charity towards the young, especially the poorest.”

The Cooperators also have as their “fundamental aim” that of “doing good to themselves by setting up a high standard of living for themselves, as far as possible, similar to that which is held in common life” with exercises of piety adapted to people who are

inspired by the ideal of the Gospel Counsels (poverty, chastity, and obedience) in their secular state of life and thus rejuvenate the ideal of the ancient third orders with the practice of charity; all this with a particular style, the Salesian one, because it is the Salesian life that they take as their model and want to achieve in their particular reality (*Project of Apostolic Life, Statutes, Article IV and Conclusion*).



East Timor (Timor-Leste)



Annual meeting of the Salesian Cooperators, Sulmona, Adriatic Province, Italy

ATTILIO GIORDANI

At home and in the Oratory

Attilio Giordani was born in Milan on February 3, 1913; his mother Amalia was a housewife and had precarious health.

His father Arturo, a railwayman, divided his time, always tight, between work, family and for doing good to people. "In the morning, daddy got up early," remembered his daughter Sister Angela, "and brought a coal sack to light a fire for two old men". A "school of family" that inspired Attilio, Angela and Camillo to solidarity, prayer, creating loving atmosphere in the family. Attilio, after the elementary school, obtained the diploma from the Commercial Technical School.



At the age of nine, with Camillo, he began to attend the Oratory of St. Augustine of the Salesians, near his home. At that time the "Via Copernico" was a country lane; the Via Melchiorre Gioia, a thin ribbon was narrow to let the Martesana canal run. But the space around it was wide; the meadows and gardens never ended.

Attilio grew up in serenity and in simple and affectionate relationships, in the spirit of Don Bosco.

"Giordani's charity," said Cardinal Carlo Maria Martini on the occasion of the diocesan process of canonization, "was exercised first of all in the oratorian context and for us Ambrosians, it is nice to think that a young oratorian is entrusted to the Investigation Commission, once called 'Tribunal'.. He is in this process, after a century. Attilio built his personality as a human being and as a Christian in joy."

"When you get up," he always started with good humor and said to his brother Camillo, "whistle a cheerful song."



4.

Public Association of the Christian Faithful

Association of Mary Help of Christians (ADMA)



St. John Bosco

Turin (Italy), 1869



Decree of the Archbishop of Turin, Bishop Alessandro, of the Erection of the Association of Mary Help of Christians (April 18, 1869)

1. Founder and Origin

The origin of ADMA is directly linked to the construction of the Basilica of Mary Help of Christians in Turin and to the extraordinary graces that the Virgin Mary gave. A born organizer, Don Bosco did not leave the devotion to Mary Help of Christians to chance or to be something of the spur of the moment. He gave it stability with an Association that took its name

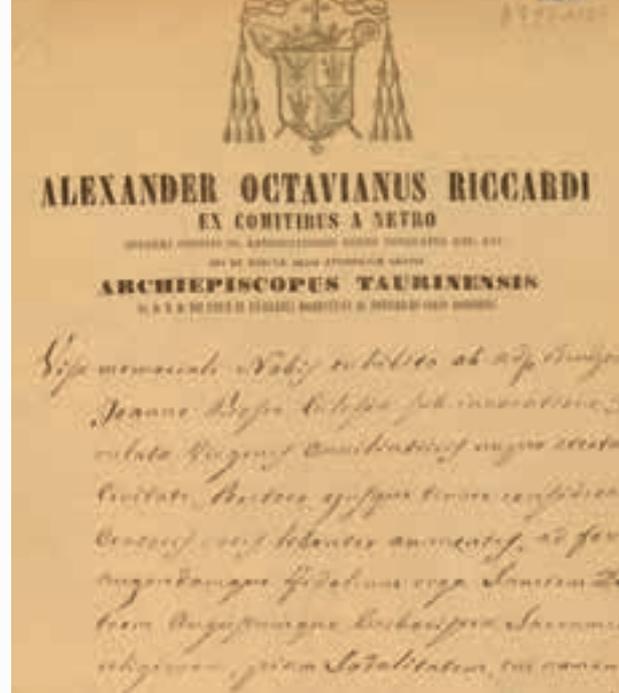
from her. The Association of the Devotees of Mary Help of Christians, the second group founded by Don Bosco, was canonically erected at the shrine of Valdocco on April 18, 1869, with the intention of "promoting devotion to the Blessed Sacrament and devotion to Mary Help of Christians"⁴⁶ and was "considered by him almost an integral part of the Salesian Society".⁴⁷

2. History from the Foundation to the Present

In 1870, Pope Pius IX raised it to the status of Arch-Confraternity and enriched it with spiritual benefits. To make it more widespread, Don Bosco and his successors obtained over time more and more permissions to form groups and to join them to the Primary ADMA of Turin.

In 1988, the centenary year of Don Bosco's death, its title was changed to the "Association of Mary Help of Christians".

A significant recognition came from General Chapter XXIV of the Salesians (1996), which stated: "Don Bosco also gave life to the Association of the Devotees of Mary Help of Christians, including it in the spirituality and mission of the Congregation with commitments possible for the majority of ordinary people."



⁴⁶ *From the request of Don Bosco to the Archbishop of Turin for the canonical erection of an Association of Mary Help of Christians.*

⁴⁷ Fr. PIETRO RICARDONE, *Maria Ausiliatrice*, Colle Don Bosco 1951, 83.

Since 1988, the International Congresses of Mary Help of Christians have been celebrated as events of the Salesian Family. In its devotion to Mary Help of Christians, the Salesian Family recognizes devotion to Mary as a cornerstone of its spiritual and apostolic identity. To date, the International Congresses have taken place in:

- 1988** - Turin - Valdocco (Italy), on the centenary of Don Bosco's death.
- 1995** - Cochabamba (Bolivia).
- 1999** - Seville (Spain).
- 2003** - Turin - Valdocco (Italy), on the occasion of the centenary of the coronation of Mary Help of Christians.
- 2007** - Mexico City (Mexico).
- 2011** - Częstochowa (Poland).
- 2015** - Turin - Valdocco / Colle Don Bosco (Italy), on the occasion of the bicentenary of the birth of Don Bosco.
- 2019** - Buenos Aires (Argentina).

In 2003, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life approved the New Regulations.

In 2015, on the occasion of VII International Congress of Mary Help of Christians - with the motto "From Mary's House to Our Homes" - the Rector Major gave the following recommendations:-

- to translate the Preventive System into a language adapted to the situation of families, following the example of Mary and with her help;
- to ensure that youth ministry is increasingly open to family ministry; and
- to promote exchange, complementarity, and co-responsibility between these two ways of life (Religious and secular)

3. Identity

For the members of the Association of Mary Help of Christians, entrustment to Mary means "living the spirituality of daily life with Gospel values, in particular with gratitude to God for the wonders



ADMA Youth in Turin

He continually works, and with fidelity to Him even in times of difficulty and of the Cross, following the example of Mary.⁴⁸

Personal membership in the Association requires the following commitments:

- to promote the practice of personal Christian life and participation in liturgical life, in particular in the Sacraments of the Communion and Confession, always in accordance with the teachings of the Church and by following Mary who is their example and model;
- to live and to spread the devotion to Mary Help of Christians, renewing the practices of popular piety, according to the spirit of Don Bosco;
- to cultivate in one's family a Christian environment of welcome and solidarity, like Mary;
- to practice, in prayer and deed, concern for the poorest young people and people in need;
- to pray for and promote lay, consecrated, and priestly vocations in the Church and, in particular, in the Salesian Family; and
- to live the spirituality of daily life with Gospel attitudes, following the example of Mary: obedience to the Will of God (Fiat); gratitude to God for the wonders he continually accomplishes (Magnificat); and fidelity to Him even in times of difficulty and of the Cross (Stabat).

4. Present Situation

Promoting ADMA means offering "a practical and simple itinerary of sanctification and Salesian apostolate".⁴⁹ Today the defense and

⁴⁸ *New Regulations*, art. 4.

⁴⁹ *New Regulations*, art. 2.

growth of the Faith in the People of God concerns the family and the new generations in a special way. For this reason, the Association has renewed itself with special attention to the family.

ADMA FAMILIES: "Family" in Don Bosco's Charism

Don Bosco placed the family spirit at the heart of his mission. It is a question of placing Marriage at the center and Jesus at the center of Marriage and of cultivating day by day the grace of being spouses and parents.

Today, no family can walk alone; it is essential for them to follow common paths of faith and spirituality, using the following means:

- the Commemoration of Mary Help of Christians on the 24th of each month;
- monthly retreats;
- annual Spiritual Exercises;
- Family Encounters – "A Family of families" - with moments of prayer, sharing, and social interaction;
- pilgrimages; and
- the itinerary devised for engaged couples and newlyweds in the early years of marriage.

The educational covenant made between spouses, between families, between young and old, and between consecrated and lay people, is an important trait of this experience so they can learn to

A family with the successor of Don Bosco, Fr. Ángel Fernández Artime



live together and to build pastoral and educational communities. To promote this objective, groups of ADMA youth who want to make their own the spirituality and apostolic commitment of ADMA were born.

ADMA has spread to over 50 countries in the world, with about 100,000 members in 800 groups aggregated to ADMA Primary in Turin. They operate in communion with the Church and with the other Groups of the Salesian Family.

5. Challenges for the Future

The specific commitment, always in communion with the Magisterium of the Pope and the guidance of the Rector Major, is to live and to spread the Marian dimension and the centrality of the Blessed Sacrament and Holy Mass in the Salesian Charism, both in the Association and in the Salesian Family, as a witness to staunch faith in times of trial for the Church and disorientation for humanity.



ADMA youth of the Philippines



ADMA Korea

5.

Public Interreligious Lay Association

World Confederation of the Past Pupils of Don Bosco (EXA-DB)



Mr. Carlo Gastini



Blessed Philip Rinaldi

Turin (Italy), 1870



1. Founder and Origin

The historical memory of the movement dates back to June 24, 1870, the “name day” of Don Bosco, when a group of Past Pupils, full of filial affection, brought him coffee cups as a gift. No one thought this event would start a tradition, let alone mark the beginning of a vast movement. It was Don Bosco himself who realized it and wanted to continue it, dedicating an entire day to celebrate with them, including an invitation to lunch and an exchange of gifts. The first “fraternal agape” and gathering for an annual conference took place on July 19, 1874, and still takes place today in many Salesian Houses.

The Association of Past Pupils did not have a precise “Founder” as Don Ceria writes. It was born “with the strength of events that derive their origin and life from natural and spontaneous factors.”⁴⁶ It sprang from the Family Spirit of the Preventive System at the Oratory of Valdocco. Don Bosco himself had written that his style of education “makes the pupil a friend.”⁴⁷ “The Past Pupils’ movement was not, therefore, instituted by the educators as a post-school association with chosen criteria, with the purposes of an association, but it came on its own, with the vitality of a Charism since its beginnings.”⁴⁸

2. History from the Foundation to the Present

In 1884, the group of Past Pupils (over 300) devised its first organizational structure. They were committed to maintaining the education they had received, to continuing their service to young people in need, and to fostering friendship and solidarity among the members. The first *Statutes* were drawn up in Turin on December 8, 1911, on the occasion of the First International Congress, under the guidance of Blessed Philip Rinaldi.

On May 23, 1920, at the inauguration of their monument to Don Bosco, their organizational structure was defined. It consists of Local Unions, Provincial Federations, and an International Federation (a World Confederation since 1954).

⁴⁶ E. CERIA, “*Annali*” vol. I, 715.

⁴⁷ Ibid.

⁴⁸ U. Bastasi.



At the same meeting in 1920, it was decided that the Past Pupils of non-Christian religions would also be welcomed into the association, thus uniting students of all religions. The fraternal bond and sense of unity thus established are sources of pride for the movement and the Association.

The Confederation is part of the Organization of Past Pupils of Catholic Education (OMAAEEC)

recognized by the Church as an International Catholic Organization (IICs), an organization that welcomes the Past Pupils of various Congregations.

3. Identity

The Past Pupils of Don Bosco are persons who because they attended an oratory, a school or any other Salesian Presence, received a formation for life, in various and diverse ways and according to: different cultures, religion, the educational experience of each setting, the ability to accept individuals, pursue the principles of Don Bosco's Preventive System and to form persons by developing their individual authenticity.⁴⁹ The Past Pupils are:

- a fruit of the Salesian mission,
- a richness offered to humanity,
- a great strength as leaven in society, by being "honest citizens and good Christians" in the world.⁵⁰
- Committed to become in Society and in the Church the "salt of the earth and light of the world".

The Past Pupil is faithful to the promises of Baptism and Confirmation and lives them with the original charism of Don Bosco.

⁴⁹ *Statute of the World Confederation of Past Pupils of Don Bosco*, Rome, December 5, 2015, Art. 2a.

⁵⁰ *Statute*, art. 1,a.



This charism takes concrete form in a lifestyle based on reason, religion, and loving-kindness, oriented towards young people and lived in the joy of being a disciple of Christ.

The Past Pupil of other religions participates in the ideals of Don Bosco, shares the cultural, spiritual, social and educational values of the Salesian Preventive System and recognizes them as the common heritage of the human family. He/she promotes these values in his own living and working environments and supports them even with what his/her religion and culture suggest.

They believe and live by the values of:

- Life,
- Freedom,
- Truth,
- Solidarity,
- Brotherhood and
- Communion⁵¹

The Rector Major in the Association

The World Confederation of the Past Pupils of Don Bosco recognizes the Rector Major of the Salesian Congregation as the Father and

⁵¹ *Statute*, art. 6, a.

Center of unity of the Salesian Family and, as successor of Don Bosco, considers him the primary reference point for the World Confederation.⁵²

4. Present Situation

There are about 100,000 past pupils, half of them are registered members. They are organized in local unions, provincial/national federation in 4 regions (Africa, America, Asia and Europa) and world confederation. Every region organizes the meeting of delegates and presidents every two years and congress every four years.

According to Statute Article 2, the Association of the Past Pupils participates in the mission of Don Bosco and the Salesian Family in various ways. The association has strategic plan with 7 priorities and 4 flagship projects.

Strategic Plan

The strategic plan for the six years from 2015-2021 has been prepared with a view to making progress in every area of the Association's life. It is primarily focused on qualitative and quantitative growth to be achieved through a process of institutionalization and professionalization, so as to be powerful and efficient. They aim to create a worldwide network of people capable of being "salt of the earth and light of the world" in everyday life.

Seven Priorities

These are the objectives and dreams of the World Confederation for the time frame 2015-2021:

- **Growth and Solid Structure:** Increasing the number of active National Federations and consolidating their structures with new operational methods;
- **Formation and Training:** Developing broader training and a training plan within the framework of the "Past Pupils Academy" project, for all Past Pupils, on professional, anthropological, Christian, and Salesian topics;

⁵² *Statute*, art. 14, a.



The President, Michael Hort, on the day of his election with the Rector Major, Fr. Ángel Fernández Artime (2015)

- **Promotion of Young Past Pupils** (*Giovani Exallievi* - GEX): Giving young people leadership within their Association and including an increasing number of young people in their activities through the promotion of the School of Leaders, Past Pupils' Voluntary Service, Job Placement, and other concrete initiatives for young people;
- **Funding and Fundraising:** Developing a strong financial plan to consolidate and increase the number of sources of funding as a Business Platform, so as to increase their social commitment through numerous projects;
- **Family Support:** Giving importance to families and including them in their Past Pupils' movement;
- **Salesian Family:** Increasing their commitment within the Salesian Family and providing their professional skills to initiate projects that address the current challenges of their societies: immigration, unemployment, child labor, and exploitation; and
- **Communication and External Relations:** Developing a communication strategy to improve internal and external communications, using all available social networks and new media; implementing public relations plans to increase their influence in society and in the Church.

Flagship Projects

- **Permanent Secretariat:** All over the world permanent secretariats at various levels, with paid staff, will ensure the daily work in the Federations of Past Pupils and in the

World Confederation, and will take care of the technical part of projects and activities.

- **Business Platform:** Associations of entrepreneurs (Past Pupils and friends of Don Bosco), who will try to apply Christian and Salesian principles and ideals to the world of business, defending the values of responsibility, integrity, and human dignity. As part of their commitment, they will actively support the projects of the Salesian Family.
- **Past Pupil Academy:** The umbrella project that brings together all the initiatives of formation and education for Past Pupils, both adults and GEX, in the professional, personal, spiritual, and Salesian fields.
- **Past Pupils' Voluntary Service:** A new initiative that brings together all the voluntary activities organized by the Past Pupils in Youth Ministry and in missionary activities abroad. Cooperation with the Salesian Congregation is essential for the development of this initiative.

Laos





Mongolia



Thailand – Printing press



Ethiopia – Carpentry



Philippines

5. Challenges for the Future

All the Past Pupils, considering the urgency of problems faced by the young, are concretely active in order to respond, also on a personal level, to all those cultural and formative initiatives that touch young people and to their educational needs, helping them to grow and to assume responsibility at all levels. The Presidency of the World Confederation aims to make the Association, the National Federations, the Local Unions and the individual members grow according to the motto: "Good Christians and honest citizens."

This development is expressed in the program that is implemented through a new and solid structure, new and important projects, and the valuable contribution to Don Bosco's mission.

The World Presidency (2020)





Asian Meeting of National/Provincial Presidents and Delegates in Bangkok, Thailand (November 2018)

6.

Public Interreligious Lay Association

World Confederation of the Past Pupils of the FMA (EXA-FMA)



Blessed Philip Rinaldi

Torino (Italy), 1908



1. Founder and History

The roots of the Association go back to Don Bosco himself. In the *Biographical Memoirs of St. John Bosco*, one reads of a conversation Don Bosco had with Fr. Giulio Barberis, which the latter noted in his chronicle of February 19, 1876: "I have been working on another project and shall perfect it during the next two years. Then once the Salesian Cooperators have been put on a firm basis, they shall announce this plan also. It has to do with what I would call a Third Order of Women, associated not with them but with the Daughters of Mary Help of Christians" (*Biographical Memoirs*, vol. XI, 62). These prophetic words of their father Don Bosco were realized not too much later; the Past Pupils made his dream a reality under the guidance and encouragement of Fr. Philip Rinaldi, SDB, Don Bosco's third successor.

In 1911, Fr. Philip Rinaldi said the following about the Association in a meeting with the FMA Superiors: "Don Bosco would have done it, but the time was not ripe. If this had not been Don Bosco's idea, I would not have founded it."



Past Pupils 1914, Carmen de Paragones

2. History from the Foundation to the Present

The Association was officially recognized as an Official Group of the Salesian Family by the Rector Major, Fr. Egidio Viganò, on October 29, 1988, the centenary year of Don Bosco's death. It is also recognized by the Institute of the FMA in Article 74 of their *Constitutions*.



Caterina Arrighi, Collaborator in the Foundation

The Association was established in Italy by a document certified by a public notary and dated February 12, 1990, in accordance with Article 36 *et seq.* of the Civil Code. It also approved their first Statutes. Today, the Statutes approved by the Fifth Elective Assembly of 2015 are in force.

In the first Rule of 1908, Don Bosco's mother, Margherita Occhiena, a strong and wise woman, a heroic Christian mother, and a wise educator is proposed to the Pupils as a model for their life.

Immediately, and with surprising initiative, the Past Pupils began to organize works of concrete solidarity and education to reach



Confederal President, Delegate, and Councillors in Poland

young people, children, mothers of families, workers, teachers, and peasants. They set up evening schools for homemakers and Italian emigrants, free vocational schools for the children of the poorer classes, mutual aid societies, circulating libraries, and theatre companies.

3. Identity

The Past Pupil is the person who, after having received a Salesian education, commits him/herself to live the values acquired through the Preventive System of Don Bosco. She/he places her/himself in society as leaven and a force for transformation, developing in a creative way the charism of the Institute of the FMA in the different socio-cultural realities and geographical areas.

As Fr. Egidio Viganò said to the Past Pupils in 1987: "The prefix 'Past' together with the word pupil, is meant to indicate the reality of the assimilation of many educational values, their maturation and, therefore, the continuity of an attitude of permanent formation throughout life", which finds vitality in belonging to the Association.

The Association is made up of women and men trained in an institution or in the activities of the Salesian Sisters regardless of their religious, cultural, social, and ethnic affiliation, who want to share, deepen and bear witness to the human and religious values



with which they were educated according to the Preventive System of Don Bosco. Under the same conditions, those who, albeit not educated in a work of the Salesian Sisters but who have come to know about the Association and have taken on Salesian values in their lives, can join the Association after an adequate formation journey. It is an Official Group of the Salesian Family, of which the Rector Major - successor of Don Bosco - is the Father and Center of unity.

4. Present Situation

Mission

In the spirit of Don Bosco and Mother Mazzarello, the Past Pupils pay particular attention to girls, women and young people, especially those who are in a situation of poverty or exclusion, in order to involve and make themselves protagonists of their integral formation and their vocational choice.

Organization

There are 35,973 registered past pupils. The Association recognizes the Superior General of the FMA as its point of reference.

The Association is organized according to this structure: World Confederation, Regional Federations, and Local Unions. The World



Bangalore, Women Empowerment

Confederation is made up of all the Federations of the world. The Federations are constituted by the local Unions.

The Union represents the most direct contact with the members of the Association at world level and the point of reference and aggregation for each individual member at local level.

At each level, an Assembly and a Council are constituted, with roles of animation and deliberative and executive functions.

The World Confederation has its own official periodical *Unione* ("Union") which is a liaison, training, and information entity. It is published in hard copy in Italian and online on their website in foreign languages.



First African Congress (2017)



First Italian National Congress at Assisi (2018)



First Asian Congress (May 2013)



First Centenary of the Foundation of FMA Past Pupils (Turin 2009)



First Italian National Congress , in Assisi (2018)

Delegate of the Past Pupils

The Delegate of the Confederation, Federation, and/or a Local Union is a Daughter of Mary Help of Christians and represents the Institute in the animation and the formative accompaniment of the Association, becoming guarantor of the charismatic heritage.

5. Challenges for the Future

In accordance with the Statutes, biennial meetings, called Conferences, are organized on six continents for the purpose of promoting commitment in implementing the guidelines approved by the Assembly. Some common themes are:

- Continuing the creation of links among the Confederation, Federations and Unions;
- Identifying the needs of the various territories;
- Valuing and putting in common the talents of each Past Pupil so as to be active today with a view to building up the future;
- Listening to young people by involving them in various projects, thus enhancing their talents.



Fourth American Congress at Santo Domingo

7.

Pontifical Right Secular Institute of Women

Don Bosco **Volunteers** (BDV)



Blessed Philip Rinaldi

Turin (Italy), 1917

VDB
Volontarie di Don Bosco

1. Founder and History

The Secular Institute of Don Bosco Volunteers (VDB in Italian) was officially established on May 20, 1917. On that day, in the presence of Sr. Felicina Fauda, FMA, Provincial, Fr. Philip Rinaldi launched the Institute with Maria Verzotti, Francesca Riccardi, and Luigina Carpanera. These were women who were dedicated in their animation of the oratory and who had been keeping in their hearts for some time the desire to live this form of consecrated life in the world. Through their first experience of secular consecration in the Salesian Family, they gave life to the Institute of the Don Bosco Volunteers.

Fr. Rinaldi sensed the importance of a life entirely consecrated to God with the vows of chastity, poverty, and obedience while living in the heart of the world and being fully woven into secular realities so as to renew society from within through a credible, silent, and coherent witness. At that time, there was nothing of that type officially recognized in the Church, but the saints know how to grasp the signs of the Holy Spirit. In 1919, the first seven young people consecrated their lives to God.



School



Oratory

2. History from the Foundation to the Present

After the death of their Founder, on December 5, 1931, they went through moments of trial and uncertainty. Even though they remained without a guide, they continued to be faithful to their vocation and to the teachings of Fr. Rinaldi, keeping lit the “fire under the ashes.” Thus, the little plant slowly grew and became a large tree.

In 1947, the Church approved the Secular Institutes through the Apostolic Constitution *Provida Mater Ecclesia*, clarified and developed their thoughts the following year with the *motu proprio* “*Primo Feliciter*” and the Decree “*Cum Sanctissimus*”. It was then that the Association of the *Zelatrici* - the name of the first group of associates at that time - was approved by the Church.

From the very beginning, the Association was firmly established within the Salesian Family and, in a certain sense, anticipated what would arise in the Church in subsequent years. The process for various ecclesial recognitions began thanks also to the support of the Rectors Major, Fr. Renato Ziggioni and Fr. Luigi Ricceri, and to the accompaniment given by Fr. Stefano Maggio, SDB, to the VDB with a great fraternal spirit.

This process was accompanied by a constructive, formative commitment and supported, above all, by the first President of the Institute, Velia Iannicari. On January 31, 1964, the Don Bosco

Volunteers were recognized by the Church as a "Pious Association". On January 31, 1971, it received recognition as a Diocesan Right Secular Institute and on August 5, 1978, Pope St. Paul VI recognized it as a Pontifical Right Secular Institute.

3. Identity

The Don Bosco Volunteers are consecrated lay women. They live the Salesian Spirituality and are involved in ordinary occupations and various professional activities in order to make God's love present in all secular environments. In those environments, they discover and make visible the values that have been there since creation. Sensitive to the signs of the times and the needs of their area, they want to live authentically every human and Christian value, placing their lives joyfully at the service of all, especially the young and the poor, finding opportunities for interventions with creativity and flexibility. Consecrated through the profession of the Gospel Counsels of chastity, poverty, and obedience, they place Christ at the center of their existence and they commit themselves to being witnesses to His radical love.

Don Bosco Volunteers live their consecration in fruitful reserve according to the indications of the Church so as to be able to work more effectively, especially in certain difficult environments where acknowledgment that one belongs to an Institute of Consecrated Life could be a cause of prejudice. For them, reserve is a sign of poverty; an invitation "to be" rather than to say or to show; and a call to be attentive to the signs of God's presence. They want to be like salt that dissolves and gives taste to food and like yeast, unseen, that leavens the dough and makes the bread soft.

They regard the world with love and optimism and are open to accepting the authentic values inherent in human reality. They commit themselves to create communion and dialogue in order to build a society based on acceptance, justice, and respect for the dignity of the person. They believe it is important to carry out their work with competence and professionalism and to build a more humane world according to Christian values; to value the person more than profit; and to collaborate in the work of God in the world. Nourished by a life of prayer, they pay particular attention to the





young and the poor, with Don Bosco's passion. They live the spirit of the Beatitudes with passionate love to witness to people the Gospel style of life lived by Christ.

Through their vow of chastity, they want to bear witness to the world that they can love every creature as God does. Through their vow of poverty, they want to say that they can live among material goods with a style of sharing and solidarity. Through their vow of obedience, they want to bear witness to full availability to God who manifests Himself in history and to adopt a lifestyle based on service.

They do not live the common life, but they do live in communion of life, creating groups in which they meet, form, and support one another.

4. Present Situation

Mission

Their mission is carried out in the places where they live, in their daily lives, and by committing themselves, above all, to be present in the "frontier places", on the fringes of society. They are present where challenging emergencies are most dire, in the midst of the new types of poverty, in educational and social fields, and in environments in which justice and rights are denied. They are in

these places to bring Christ through the witness of their presence, generous action, and the ability to listen, to be kind, and to understand.

They want to be present in an active and responsible way, according to each one's possibilities and abilities, in the world of culture and the mass media so as to speak to contemporary humans a message of hope.

Organization

Their Institute has a geographical organization that consists of a set of groups and regions. The general organization of the whole Institute is entrusted to the World Coordinator and the Central Council, elected by the General Assembly. Both at the local and regional level, there are leaders who, together with their Councils, accompany the BDV on their journey.

Within the local groups, they meet monthly for a day of retreat, to support one another through shared prayer, formation programs, and moments of fraternity. At the Regional level, they meet for spiritual exercises, formation courses, and days of fraternity.



The Salesians of Don Bosco (SDB) provide spiritual assistance to the Institute at all levels. Currently, there are 1200 members in 183 Groups spread throughout the world. They belong to different cultures and they try to permeate every environment with Gospel values through their presence.

5. Challenges for the Future

In 2017, in Turin-Valdocco, together with the Salesian Family, they celebrated the first Centenary of their Foundation. They look forward with renewed enthusiasm to the future in order to respond to the challenges of today's society by being coherent and faithful witnesses of God's love, with the charism of Don Bosco.

Sensitive to the signs of the times and the needs of the society in which they live, they want to live authentically every human and Christian value, placing their lives joyfully at the service of all, especially the young and the poor, finding space for interventions with creativity and flexibility.

8.

Pontifical Right Institute of Women Religious

Daughters of the Sacred Hearts of Jesus and Mary (HHSSCC)



Blessed Luigi Variara

Agua de Dios (Colombia), 1905



1. Founder and Origin

Founder: Bl. Luigi Variara SDB (1875-1923)

Blessed Luigi Variara, SDB, was born in Viarigi (Asti, Italy) on January 15, 1875, and entered the Oratory of Valdocco on October 1, 1887. Thanks to a glance received from Don Bosco, he discovered his vocation. He made his Religious Profession as a Salesian on October 2, 1892. At the age of 19, with Fr Michael Unia, SDB, he left for Colombia and on August 6, 1894, he arrived at the leprosy center of Agua de Dios. On April 24, 1898, at the age of 23, he was ordained a priest in Bogotá. Agua de Dios was known as "***the city of pain***" for in that center more than 800 of the 2000 people who lived there were affected by leprosy.

The presence of the young Salesian filled the hospital with joy; he organized a festive oratory, a musical band, and a theatre, and built an oratory for the young lepers and the children of the sick.

In the exercise of his ministry, through the Sacrament of Reconciliation, he discovered the Religious vocation of a few



Blessed Luigi Variara Band with the sick children



*Servant of God Mother Anna Maria
Lozano Diaz*

young people already suffering from leprosy and of others, daughters of the lepers but without leprosy, whose desire to consecrate themselves to the Lord was still unfulfilled. On May 7, 1905, he founded the Congregation. In 1919, the Founder was definitively removed from Agua de Dios after much suffering and misunderstanding.

In Cucuta, Fr. Variara was a guest of the Faccini, the family who took care of him. He was visited by his confreres in Tariba but a few days later, on February 1, 1923, he died peacefully at the young age of 48. In 1957, the process for his Beatification and Canonization was opened and on April 14, 2002, he was beatified by St. Pope John Paul II.

Co-Foundresses (First Sisters)

Some of the young people of the center who were part of the "The Daughters of Mary" group confided in Confession to Fr. Variara their secret desire to become Religious despite the clear impossibility of realizing it just because they were lepers. Led by their Founder, six of them, four sick with leprosy and two healthy individuals, but daughters of lepers, began the Institute, becoming co-Foundresses.

The personal experience of the Religious vocation alive in these young people who were suffering from leprosy or who were daughters of leprous parents, in particular, was one of the factors that favored the realization of the foundation. To this were added their conviction concerning their vocational call, their docility, and the commitment and responsibility that they demonstrated despite the uncertainties, misunderstandings and sufferings - ones that were also shared by the Founder.

The first Sisters perceived illness and pain as a means of redemption, of total self-offering, and of solidarity with the suffering, in the Salesian Spirit. In the group, Sr. Oliva Sánchez, herself a leper, was outstanding and became the first Superior and cornerstone of the Institute. She died two years after the foundation.



Oratory in Cartagena, Colombia



Blessed Luigi Variara Secular Movement



Oratory in Cameroon



"40 hours" in Agua de Dios

2. History from the Foundation to the Present

The second Superior, Sister Anna Maria Lozano, daughter of a leper father, who was declared a Servant of God in June 2014, directed the Institute from 1907 until 1969 with only two short intervals of hiatus for three years each. She was responsible for the development of the Institute, the acceptance of healthy young people who had no personal connection with leprosy, and the spread of the Institute in Colombia and other countries.

The Institute was originally named the “Daughters of the Sacred Heart of Jesus.” However, already in 1908, it took its present name: the “Daughters of the Sacred Hearts of Jesus and Mary.”

The Congregation was approved as a Diocesan Institute on June 5, 1930, and received the Decree of Approval from the Apostolic See on June 12, 1952. It became a Pontifical Right Institute on April 6, 1964. It then received the recognition as an Official Group of the Salesian Family on December 23, 1981 and the approval of its renewed Constitutions on March 22, 1986.



Oratory in Cartagena, Colombia

Luigi Variara Secular Movement

In 1975, by a decision of their General Chapter, the “Luigi Variara Secular Movement” was founded. This movement reinstitutes the lay consecration that existed prior to the birth of the Congregation (1902-1904). The group is dependent on the Sisters. Diocesan priests, men and women, married or single, the young or adults, the healthy or the sick - all of whom remain in their dioceses - belong to this Movement.

They live the charismatic experience of self-oblation and of service to the little ones and the sick.

3. Identity

Originality of the Salesian Charism

The spirituality of the Institute and the characteristics of its mission were born and developed in a typically Salesian environment among the children and the young people of the leprosy center of Agua de Dios in Colombia. It was leprosy that delineated the sacrificial dimension of the Salesian Charism, inspired by the example of Don Andrea Beltrami, SDB. The Institute’s coat-of-arms, designed by Fr. Variara, reads: *“Ibi nostra fixa sint corda ubi vera sunt gaudia”* (“Let our hearts be fixed there where true joys are found”). A Daughter of the Sacred Hearts of Jesus and Mary loves the Cross, the sign of salvation. For this reason, she accepts illness, suffering, difficulties, and worries in her daily life along with the joy of those who believe in the Resurrection.

Fr. Variara took to himself the experience of the plan of a sacrificial style of Salesian life from having known Fr. Andrea Beltrami, SDB. Fr. Variara had seen Don Bosco when the latter was in his final days and who, though very ill, continued to await the young people, offering himself for them. This image of the Father and Founder would take on a doctrinal form in the experience and writings of the Founder’s great friend, Fr. Andrea Beltrami, who discovered in his devotion to the Sacred Heart of Jesus, present in the Blessed Sacrament, the apostolic significance of his illness. For this reason, Fr. Beltrami was the Salesian model that Fr. Variara presented to his Daughters.

Moreover, Fr. Luigi learned the virtue of religious discipline from Don Bosco right from the time of the pre-novitiate and exhorted the Sisters to consider themselves Daughters of the Saint. He referred to the youth apostolate or to other apostolates mentioned in the Rules and, compatible with the disease, as means to holiness.

Outstanding Witness of the Community

The experience of the sacrificial dimension of Salesian Spirituality is realized in the evangelization of the poor, especially of lepers, sick, children, and young people. For this reason, the Institute also promotes health care ministry within the various educational activities it conducts. There are also some centers for assistance to the sick and for social and missionary works.

Patrons

The Principal Patrons of the Institute are the Sacred Hearts of Jesus and Mary. The protectors are St. Joseph, St. John Bosco, and St. Margaret Mary Alacoque. The liturgical feast celebrated throughout the Institute from its very beginning is on May 24, the Solemnity of Mary Help of Christians. Currently, January 15 is the liturgical feast of the Blessed Founder.

Affiliation to the Salesian Family

"They are with other apostolic forces, members of the Salesian Family, which is a gift of the Spirit in the Church. They recognize the Rector Major of the Society of St. Francis de Sales as a center of unity and the spiritual and charismatic point of reference. While they are aware of the common mission and the common spirit, they are also aware of how much their own charism enriches" (*Constitutions* Art. 6).

The sense of communion with the other groups of the Salesian Family has been characteristic of their Institute since its inception. This communion was specifically manifested in the conscious participation in a common spirit through the various communications, participation in the World Council, the provincial councils, the work of the commissions, the Spirituality Days, and the events proper to the Family.

4. Present Situation

The Institute has 308 members in 55 Communities in 11 countries: Colombia, Ecuador, Venezuela, Bolivia, the Dominican Republic, Brazil, Mexico, Spain, Italy, Equatorial Guinea and Cameroon.

5. Challenges for the Future

Since General Chapter XV, the Institute of the Daughters of the Sacred Hearts of Jesus and Mary has chosen as its program: "Rebirth in collegiality and equity following the example of the first Christian community". Thus, they have committed themselves to promoting teamwork, starting with Community life. They intend to care for relationships: not only among the members of the councils, the individual Sisters, and the different commissions that respond to the various areas of their life and organization but also in mutual collaboration with the members of the Luigi Variara Secular Movement and the lay collaborators in their mission.

Educational Mission in Agua de Dios (Colombia)



The current program is divided into three macro projects that comprise the fundamental aspects for the new organization of the Institute:

1. Authority as service in the style of Jesus the Good Shepherd;
2. Walking towards a greater charismatic identity;
3. the organization: "Construction of the Kingdom of God."

Unity and fraternity are to be emphasized in fraternal life, as well as through participation, responsibility, and charismatic identity at the level of the Institute, the Salesian Family, and the Church.

9.

Pontifical Right Institute of Women Religious

Salesian Oblates of the Sacred Heart (SOSC)



*Bishop Giuseppe
Cognata*

Pellaro (Italy), 1933



16.

Private Association of the Christian Faithful

Association of the Salesian Dames (ADS)



fr. Miguel González

Caracas (Venezuela), 1968



*Asociación
Damas
Salesianas
Sembradoras de Esperanzas*



Divine Baby Center in Bogotá.

1. Founder and Origin

Fr. Miguel González, SDB, was born in Urdiales del Pàramo, in the Province of León, Spain, on April 27, 1927. He met the Salesians through Fr. Rosendo González, SDB, who initiated the Don Bosco Volunteers Institute in Venezuela. Fr. Miguel was ordained a priest in San Salvador, Central America, on November 14, 1954. During his youth, he experienced the difficult times of post-war Europe, the socio-political drama of Central America, and the Cuban revolution.

He guided the Salesian Dames with originality while transmitting common elements of the Salesian Family, such as the Salesian vocation, mission for the young, spirituality, charism, and educational method. From the beginning, he said: "They are an apostolic movement of human promotion and evangelization... which instils vitality for a great apostolic project of lay people." In May 1968, the Constitutive Act of the Association was signed; thus, this Private Association of Christian Faithful was born, formed from the desire of a specific group of lay faithful.

2. History from the Foundation to the Present

The Salesian Dames (*Damas Salesianas*) were born from a concrete historical fact: the expulsion of the Founder from the island of Cuba and his arrival in Venezuela in 1961.

The construction of the national church of St. John Bosco in Altamira, Caracas (a promise of the SDBs of Venezuela, long planned and dreamed of), found effective inspiration in their Founder. There was no better way to commemorate the 75th anniversary of the

Salesian presence in Venezuela. Next to the national shrine also stands the "Don Bosco Social Complex," today the "Mother House of the Association of the *Damas Salesianas*".

On December 3, 1967, a group of women, collaborators in the social works of Don Bosco institutions, decided to remain united, free and autonomous, to give life to the social aspirations of the complex and form a new Christian and Salesian Association called "*Damas Salesianas*." This is how the Holy Spirit manifested Himself.

The Association of the *Damas Salesianas* was officially founded on May 13, 1968, the feast of Our Lady of Fatima and of St. Mary Domenica Mazzarello, co-Foundress of the Daughters of Mary Help of Christians with Don Bosco. On December 29, 1988, the Rector Major, Fr. Egidio Viganò with his Council officially recognized the Association as an Official Group of the Salesian Family. On March 14, 2014, Fr. Miguel González died. His remains rest in the chapel of Mary Help of Christians in the national shrine to St. John Bosco in Caracas.

3. Identity

The Association of the Salesian Dames is a group of lay Catholic women immersed in the Christian community and in civil society. They promote legitimate secular autonomy and strive to transform society according to the Gospel.

Their vocation is a call from the Holy Spirit to sanctify themselves in their daily activities and work for the renewal of the world in Christ. It is an initiative of the Holy Spirit offered to the Church, society, and women of today so that, by interpreting the signs of the times, it may develop in a special way its own structures of human promotion and



Little children at ADS Generalate, Caracas

evangelization. It is addressed to women, as active subjects and at the same time recipients of the mission, women who are often socially restless but with sufficient values and qualities and who devote part of their time to be agents of social change and social promotion, hoping to build up the community carrying out the mission wherever they are placed.

The Salesian Dames live the spirituality of action, of giving, of sacrifice, of generous sharing in the service of others. They nourish themselves with prayer, the Eucharist and devotion to Mary Help of Christians. Their patrons and protectors are Don Bosco and Saint Michael. The Association has a spiritual director in charge of promoting the Salesian Charism and spirit in all the Centers.

4. Present Situation

The Dames address the physical, moral, and spiritual needs of the poor. Young people, marginalized and deprived of any educational process, constitute the significant focus of their apostolate. They care for children with material, physical, and spiritual deficiencies, while caring for the needs of mothers.

They are conscious that they are lay missionaries: Apostles of the New Evangelization; committed to society; Volunteers by natural disposition and by vocation to service; Entrepreneurs because they organize human and religious commitment as an enterprise of the Kingdom of God; Marian, because they are women, mothers, and wives striving to live in imitation of Mary; and women who work with feminine sensitivity - the dynamism, intuition, and generosity of women.

They evangelize through human promotion and thus build up the civilization of love. The Association intends to liberate modern women, regardless of social status. They run their own Centers and give priority to general health, education with a view to employment, the salvation of the young and of women in general, the education of women as a means of promoting motherhood, the promotion of indigenous people, the rehabilitation of the female prisoners, and micro-enterprises.

The Association has a structure comprised of three main levels: local, national, and international. In areas where their presence is more numerous, there is also a regional level. Each Center has its

own local Council which is always in contact with the national and international Council.

The Association has 3153 members in 115 Centers. There are 24 in Central America (Costa Rica, El Salvador, Guatemala, Panama, Honduras, Nicaragua); 7 in the Caribbean islands (Puerto Rico, Dominican Republic, Curacao); 6 in North America (United States of America, Mexico); 72 in South America (Argentina, Brazil, Bolivia, Colombia, Chile, Ecuador, Paraguay, Peru, Uruguay, Venezuela); 2 in Europe (Spain); 2 in Asia (Philippines) and 3 in Africa (Angola)



"Fr. Miguel Gonzalez Center" in Leon (Spain)



Damas Salesianas in action, Colombia

5. Challenges for the future

The Dames have as an urgent challenge for the next 3 years the growth in the number of volunteers and lay vocations to support and strengthen the work. They intend to work to update their evangelization and catechetical program in order to adapt to the challenges and continuous changes proposed by the Church in the light of the most recent documents on the new evangelization.

They want to encourage in each of the members the use of information technologies, such as social networks, the Internet, and the improvement of operational capacity in communications.

They aim to develop content related to evangelization, animation and training of the association's vocational volunteers in order to reach more people around the world.

The ADS, as an organization, has an irreplaceable fundamental element, the Salesian Dame, who in the light of the Holy Spirit is the executor of the mission (*Constitutions*, Art. 44). Their efforts are directed to the recruitment of new volunteers and to their spiritual formation by maturing the capacity to work in teams, so that the Association can grow and continue to develop over time.



Damas Salesianas with their Founder, Fr. Miguel Gonzalez, SDB



Holy Mass in Don Bosco Church, Caracas

17.

Public Association of the Lay Faithful

Volunteers With Don Bosco (CDB)



fr. Egidio Viganò

Rome (Italy), 1994



1. Founder and Origin

In the second half of the 1980s, some young men in four countries (Italy, Malta, Paraguay and Venezuela), moved by the Holy Spirit, without knowing one another, expressed their desire to consecrate themselves to God in the world.

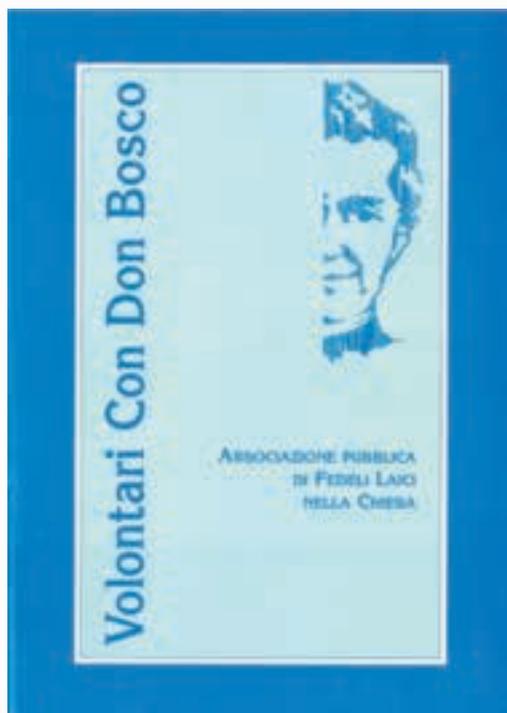
Accompanied by three Salesian priests and a VDB, they began to explore this form of life. The then Rector Major, Fr. Egidio Viganò, informed of the path taken, recognized the gift of the Spirit and encouraged the young people and their animators to move forward.

In December 1993, he invited them to Rome. They came together again the following year and decided to give the official start to the group "Volunteers With Don Bosco" ("Con Don Bosco" - CDB) on September 12, 1994, the feast of the Name of Mary. On the same occasion, the *Constitutions* were drawn up *ad experimentum* and the first Profession took place.

2. History from the Foundation to the Present

On May 24, 1998, at the request of the then Rector Major, Fr. Juan Edmundo Vecchi, SDB, the Archbishop of Caracas, Cardinal Ignacio Antonio Velasco García, SDB, issued the decree through which he erected the "Volunteers With Don Bosco" as a public association of lay faithful with a view to making it a Lay Secular Institute. With the same decree, Cardinal Velasco approved the *Constitutions*. Their membership in the Salesian Family was also recognized contemporaneously.

From 1998 to the present day, the Volunteers With Don Bosco (CDB) have organized six General Assemblies, deepening and defining their identity as Salesian secular consecrated



Constitutions of the Volunteers With Don Bosco



persons, the mission, the contents and methods of formation, and the life of communion.

3. Identity

The CDB's identity can be summed up in three words: secularity, consecration and Salesianity.

Secularity: CDBs live in the world, for the world, but do not belong to the world. They live their vocation in their work, in their professional competence and in the ordinary circumstances of life, remaining in their family of origin or living alone. They see Jesus of Nazareth as their model, with the silent and discreet presence of His hidden life. They live "among" others, "as" others. In order to guarantee better the effectiveness of their apostolic action in frontier places and in the secular sphere, they maintain a prudent and responsible 'reserve' on their own belonging and that of others' belonging to the Institute. It is their life that must speak, bear witness, seek meaning and, above all, show for whom these men live and to whom they bear witness.

Consecration: CDBs lead a life according to the Gospel Counsels of chastity, poverty and obedience, through which they commit themselves to follow Christ radically, bearing witness to the love of God who walks the streets of men and women. They have no Community Life but are united by a strong bond of fraternal communion and meet for moments of formation and interaction.

Salesianity – member of the Salesian Family: CDBs are part of the Salesian Family. They choose to live according to the spirit of Don Bosco, cultivating a profound interior life, being attentive to the urgent needs of the world of youth and bearing witness to God's love for the world with joy and optimism. As part of the Salesian Family, they are in communion with other groups and offer their specificity of the Salesian charism. They recognize the Rector Major of the Salesians of Don Bosco, the successor of Don Bosco, as

common Father and Center of Unity as regards the Salesian Spirit and fidelity in mission; they ask the Salesian Congregation for the service of spiritual assistance.

4. Present Situation

The small seed sown in 1994 has now germinated and its shoots have spread to twenty-six nations in five continents. As of September 12, 2018, there were 94 CDBs - 57 of whom were committed through the profession of the Gospel Counsels of poverty, chastity and obedience; others were committed to the path of discernment or to the path of initial formation.

The Volunteers With Don Bosco are happy men, loved in a special way by God Who consecrates them in the Church for the world. Attentive to the signs of the times, they want to be witnesses to God Who walks the streets and, for this reason, they make God's passion for the world their own.

The whole life of the Volunteer is a mission: each one participates in the mission of the Church and is inserted into the world of work and in the various sectors of human activity with professionalism and competence. It is precisely in these realities that he experiences the encounter with God and with his brothers and sisters, responding to the needs and demands of the society that surrounds him, with joy and creativity.

The journey of life of the Volunteers With Don Bosco is a journey of holiness: a simple and concrete holiness, lived by adhering to the Will of God in the midst of suffering and the difficulties of daily life.

In March 2012, the cause of beatification of a CDB Volunteer, Nino Baglieri (1951-2007), was launched. For 39 years, he lived the call to holiness in suffering the conditions of his particular illness, dedicating himself to the apostolate and as a witness of a man redeemed and loved by the Lord.

Servant of God Antonino Baglieri

The Servant of God Antonino (Nino) Baglieri was born in Modica on May 1, 1951, of Pietro and Giuseppa Rivarolo. He had two brothers and a sister. After attending primary school and taking up the job of bricklayer, at the age of seventeen, on May 6, 1968, he fell from a 17-meter scaffolding. Immediately he was hospitalized, Nino

realized with sadness that he was completely paralyzed. Some of the doctors proposed euthanasia as a solution to the problem, but his mother, trusting in God, courageously opposed it, declaring herself willing to take care of him personally for the rest of her life. Thus, begins his long journey of suffering, passing from one hospital to another, but without any improvement.

Returning to Modica in 1970, after the first days of visits from friends, Nino experienced ten long dark years marked by despair. He remained locked in the house with only the company of

suffering. On March 24, 1978, Good Friday, at four o'clock in the afternoon, a group of people of the Charismatic Renewal prayed for him and Nino felt a transformation in himself. From that moment he accepted the Cross and said his "yes" to the Lord. He, first read the Gospel and then the entire Bible, rediscovering the wonders of faith.



Servant of God, Antonino Baglieri

He learned to write with his mouth, while helping some children to do their homework. He wrote his memoirs in this

way, entered into correspondence with people of every category in various parts of the world, and personalized the imagery he gave to those who came to visit him. With the help of a rod, he dialed telephone numbers and got in direct contact with many sick people. His calm and convincing word comforted them. He began a continuous flow of relationships that not only brought him out of isolation but enabled him to bear witness to the Gospel of joy and hope. He published his first book with the significant title *From Suffering to Joy* and a booklet in which he meditated on the 14 Stations of the Cross.

From May 6, 1982 onwards, Nino celebrated the Anniversary of the Cross and, in the same year, he joined the Salesian Family as a

Salesian Cooperator.

His vocational search led him to ask the Rector Major, Fr. Egidio Viganò, to profess his vows as a Salesian in the world. This is why, when the Volunteers With Don Bosco began their journey, Nino was welcomed among them. He made his First Profession on February 4, 1996, and Perpetual Profession on August 31, 2004. On March 2, 2007, Nino Baglieri, after a period of long suffering and trial, returned to God. He desired to be buried wearing a suit and shoes and his wish was fulfilled.

Thousands of people came to pay respects to him and kept vigil the whole night to give him the silent goodbye. On April 8, 2007, the book *In the Shadow of the Cross* was published and on March 2, 2008, on the first anniversary of his death, another new book *On the Wings of the Cross* was published. Nino Baglieri moved forward with much desire! On March 3, 2012, at the Cathedral Church, Bishop Antonio Staglianò of Noto (SR), in the presence of the Rector Major of the Salesians, Fr. Pascual Chavez Villanueva, received the *Supplex libellus* from the Postulator General of the Salesian Congregation, Fr. Pierluigi Cameroni. Thus, began the journey towards the Beatification and Canonization of Nino Baglieri.

On April 18, 2012, the Bishops of Sicily, after having known the human and spiritual experience of Nino Baglieri, said they were in favor of opening the Cause of Beatification by granting the relative *nulla osta*.

On Sunday, March 2, 2014, the Bishop of Noto, Antonio Staglianò, in private chapel in Noto, officially instituted the investigation into the virtues of Nino Baglieri towards declaring him as Servant of God, in accordance with current legislation for the Causes of Saints. The diocesan phase of the process is still on.

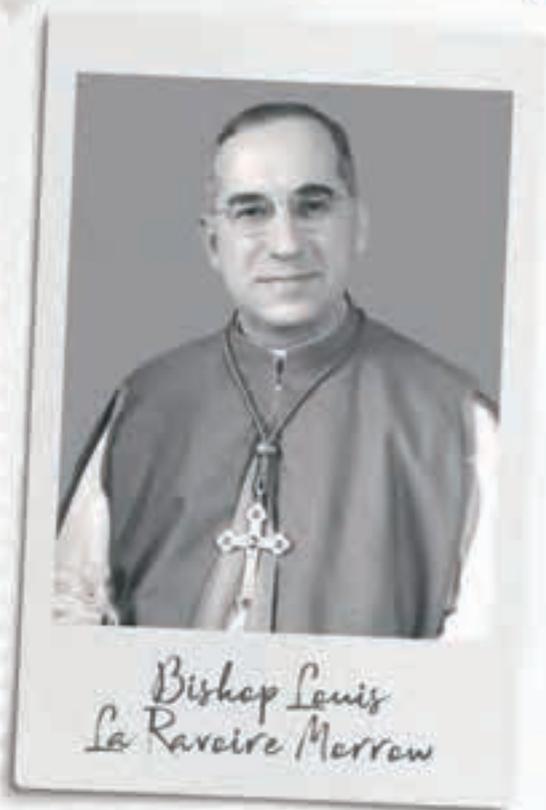
5. Challenges for the Future

The CDBs feel the urgency of facilitating the proposal to live the Gospel Counsels while remaining as lay people in the world. They pay particular attention to communion of life and formation, overcoming the various linguistic and cultural barriers and valuing the riches of each one. They consider it fundamental to put themselves at the service of all people living on the fringes of society in order to bring

18.

Pontifical Right Institute of Women Religious

Catechist Sisters of Mary Immaculate Help of Christians (SMI)



*Bishop Louis
La Ravoire Marrow*

Krishnagar (India), 1948



1. Founder and Origin

The Institute was founded on December 12, 1948, by Louis La Ravoire Morrow, SDB, a zealous missionary, renowned writer and Bishop of Krishnagar, West Bengal, India. Bishop Morrow was born on December 24, 1892, in Texas, USA. When Louis was five years old the family moved to Mexico for business reasons where he eventually came in contact with the Salesians. During his thirty years as bishop, he built up his languishing diocese on all fronts and rendered notable services to Krishnagar city.

During the violent Mexican Revolution, as all the foreign priests were exiled, Cleric Louis acted as Director of the Salesian Seminary. The building was then turned into barracks. When a captain ordered Louis to open the chapel for men and horses and he refused, he was threatened with being shot. Louis replied that the troops could enter the chapel *"over my dead body"*. Hence, he was imprisoned in the school building until the American Consul ordered his release. He was ordained a priest of the Salesians of Don Bosco in 1921 in Puebla, Mexico. He founded *La Buena Prensa* to promote wholesome



Bishop Morrow on his bicycle

literature and cinema for the character formation of youth. The Archbishop authorized him to screen the movies shown in the city.

From 1922 to 1939, he served as Secretary to the Apostolic Delegate to the Philippines. In 1926, he founded the *Catholic Truth Society* of Manila to publish Catholic literature. This led him to author some 25 books: a series of Catechism books for all age groups, devotional books and nine textbooks for schools. His renowned book is *My Catholic Faith*, later titled *Their Catholic Faith*.

Father Morrow was a popular Retreat Director and Organizer of parishes. He organized the International Eucharistic Congress in Manila in 1937. He directed the huge choir of 50,000. He had a great capacity for hard work, learning, writing and more, with success.

His episcopal appointment surprised him for he had never dreamed of being a bishop, nor of working in India. He did not even know where Krishnagar was, he thought that it was perhaps in Africa! His missionary zeal was first for Mexico and later for the Philippines.

In 1939, he was ordained Bishop of Krishnagar by Pope Pius XII in Rome. The Pope presented him the Pectoral Cross saying, "*This cross is the least heavy. I am sending you to an extremely poor place. Be a father to all!*" He always cherished it and fulfilled that mandate, as confirmed by the Rector Major. On arriving in Krishnagar, he set his heart on forming a solid Christian community, visited his poor and illiterate flock and promoted literacy so vigorously that the rate rose from 4.5% to almost 100% during his episcopacy.

He faced the major crises of World War II, the Disastrous Famine of Bengal, and the Partition of India courageously and with total dependence on God. Through timely action, he succeeded to keep his Italian clergy from being interned in campus. It was the only such exception granted to any Catholic Mission in India.

The Disastrous Famine of Bengal engulfed his mission. He girded himself with God's shield and buckler and believed that his trust in the Lord would make everything possible. He was chosen Chairman of a voluntary *Citizens' Food Committee* of 49 members. He collected food supplies from wherever he could, especially from the *Catholic Relief Services* in New York, and saved the life of thousands.

The partition of India resulted in the sudden amputation of two-thirds of his flourishing diocese. He sheltered the refugees that

poured into Krishnagar, without regard for caste or creed, and was a force in the community.

For twelve years he served as Commissioner of the Krishnagar Municipal Board, and promoted notable development: extension of water works, a telephone system and the acquisition of an X-ray machine.

He was the official visitor to the District Jail and Hospital and a consultant to the *Indian*

Red Cross Society. He contributed to the Stadium, *Children's Park*, the City Library and the Students' Health Home. He trained and supported his Catechists and erected churches that were simple and catechetical. As a pioneer in the use of audio-visuals, he built a vast theatre-hall and organized free shows for all castes and creeds on weekends to spread the Faith. He obtained a mobile unit for the villages. The Holy Mass was his *Number One Joy*, and he promoted it.

Foundation of the Congregation

Upon taking charge of his diocese, Bishop Morrow discussed with his priests his Pastoral Plan. They told him, "Their difficulty is to reach the women. They simply cannot meet them." They clearly saw the necessity of educated women Religious; they prayed and hoped for Sisters to visit homes. He invited Sisters of various Congregations, but all were busy with their own institutions.

In 1948, Bishop Morrow went to Rome to seek the guidance of the Holy See concerning the progress of his diocese. There he was advised to start a Congregation of his own, which would be a blessing for his diocese.

After prayer and discernment, he consented. Kneeling before the altar, he resolved that the name of the new Congregation would be that of Mary Immaculate and its Patroness St. Therese of the Child Jesus.

Interaction with families





Sisters on bicycles visiting villages

2. History from the Foundation to the Present

He prepared the *Constitutions* and the Holy See approved them in 1954. With tremendous sacrifice, he financed the religious and professional education of his Sisters for the benefit of the people. Known as the *Smiling Bishop*, he shared that joy with everyone and imparted the *Smiling Apostolate* to his Sisters as an instrument for winning souls. As a devoted Son of Don Bosco, he passed on to his Sisters the Principles of the *Preventive System* for their life and Mission.

In 1964, the first General Chapter was held. In 1966, the Congregation became one of Pontifical Right. The provinces were erected in 1990. Bishop Morrow was a vigorous Council Father at Vatican II. He was greatly influential in introducing vernacular into the Liturgy and in modifying the laws of abstinence and the Eucharistic fast. After retirement, he continued revising his books and distributing the Bible in different languages in print and on audio cassettes.

He was an ardent advocate of women's rights and was convinced that justice and peace cannot prevail until and unless women have an equal voice in legislative assemblies throughout the world. Bishop Morrow was called to his eternal reward on August 31, 1987.

3. Identity

The spiritual and apostolic charism of SMI would be *The Little Way of Spiritual Childhood*, and Evangelization and Catechesis, as explained to them by their Founder, drawing strength from the *Abba-experience* of Jesus. The specific purposes of the Congregation are evangelization and catechesis, mainly through visiting homes in towns and villages proclaiming the Good News that Jesus came to lead all to the Father. They work with women, girls and children by preference.

Affiliation to the Salesian Family

On June 10, 1992, the Rector Major issued the official document of their membership. The SMI *Constitutions*, Article 18, and their Directory of Rules, Articles 15-30, define the practice of the Preventive System. The SMI accept membership in the Salesian Family because of the affinity of their spirit and mission, for mutual enrichment and greater apostolic fruitfulness, while preserving their own identity.

4. Present Situation

There are 665 members living in 88 communities, serving the Church in India, Germany, Italy, Kenya, Tanzania and the USA through their five provinces and one delegation. They have 25 novices and 120 pre-novices.



Technical formation of the youth

Collaboration in the Salesian Family Mission is carried forward in the fields of Evangelization and Catechesis through:

- Pastoral ministry - teaching catechism, visiting families, instructing people to receive the Sacraments and preparing for parish celebrations; and
- Print Media - Bishop Morrow's Catechism Books, especially *My Bible History*, are being taught in a number of Salesian formation houses, parishes and schools in India.

Their Mission

Home Visits: SMI visit families of Christians and others and assist the sick and homebound, pray with them, listen to them and help them to live godly lives.

Village Apostolate: SMI stay among the people, prepare them for the Sacraments, share their joys and sorrows and help them to improve their standard of living.

Pastoral Ministry: SMI take active part in the pastoral and ministerial works entrusted to women Religious and encourage everyone to participate consciously and actively in liturgical worship, to encounter Christ in the Sacraments, and to experience deeper communion with God.

Catechetical Media: Bishop Morrow's catechetical publications are made available to all; they are in use all over India, in the USA and beyond. Thousands of students of all castes and creeds use *My Bible History* as their textbook.

Anti-human Trafficking Ministry: The SMI visit remote villages and conduct awareness program for women, girls and children. The Legal Cell is active to rescue and rehabilitate those who had been trafficked and to provide legal aid to them, in collaboration with like-minded groups.

Small Christian Communities: They promote Small Christian Communities at the parish, diocesan, regional and national levels in India and help the faithful experience deep intimacy with God in the Eucharist and be enlightened by the Word of God.

Healing Ministry: This is carried out mainly through their health Centers.



Interactions with children and people of the village

Teaching Ministry: The SMI run schools of various levels and kinds, especially boarding schools for poor girls, teaching them to be compassionate, especially towards the poor, the aged, the needy and the suffering. They instil in them love and respect for all God's creation and to be responsible citizens. They are also engaged in other ministries like hostels, vocational and cultural Centers and empowerment of girls and women.

5. Challenges for the Future

- to grow deeper in personal sanctity by living faithfully the *Little Way* in all aspects of their life;
- to be intimately united with God, linked with humankind, sharing its joys, hopes and anxieties;
- to be more humble, faithful to their simple lifestyle, detached, self-sacrificing and charitable towards all;
- to promote religious vocations through prayer, sacrifices, witnessing Community Life, enjoying one's own call, motivating and facilitating their perseverance;
- to be more committed in the prime apostolate;
- to use the Media responsibly; and
- to be transparent in the use of financial resources upholding the Founder's teaching.

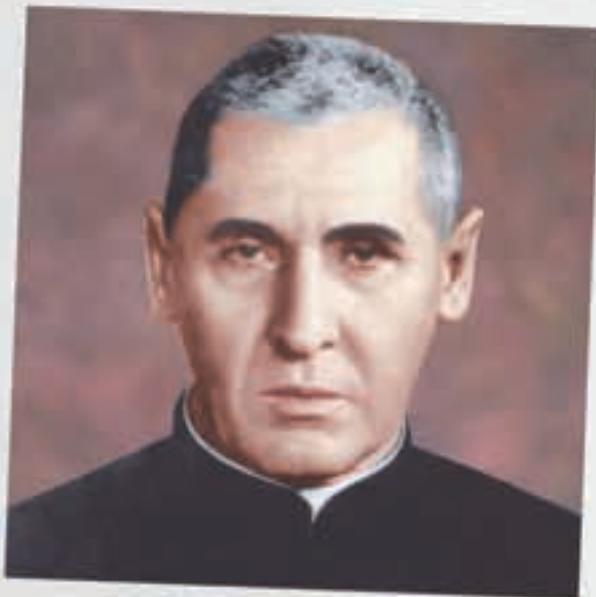
Ministry to women in the maternity ward



19.

Diocesan Right Secular Institute of Women

Daughters of the Queenship of Mary (DQM)



*Servant of God
Carlo Della Torre*

Bangkok (Thailand), 1954



1. Founder and Origin

The Founder Fr. Carlo Della Torre, SDB (1900-1982), was born on July 9, 1900, into a peasant family of humble and very religious origins in Cernusco sul Naviglio in the Lombardy province of Italy. In 1917, at the outbreak of World War I, the young Carlo, not yet eighteen, was called to army duty for a year and a half and was sent to Albania as a lieutenant in the Arditi, owing to his courage and discipline. When he returned home, he saw his father die of stomach cancer. He was the angel who consoled the family: he helped his mother and participated in parish activities, teaching catechism to children.



Servant of God, Carlo Della Torre, SDB, with the First young Daughters of Queenship of Mary

At the age of 23, he entered the Cardinal Cagliero Salesian Institute in Ivrea, which, at that time, was the Missionary Institute of the Congregation where the young Salesian Missionaries would receive their training before leaving for the missions worldwide. Thus, on October 26, 1926, after only a three-day stay with his family, he set sail from Genoa for the Salesian Mission in China. It was a journey of no return because Fr. Carlo, a missionary for 56 years, never went back home to see his loved ones again, fulfilling his mother's words: "Go and never return."

After just seven months of novitiate in Macao, his Superiors sent him to the new Salesian Mission in Thailand. He arrived in Bangkok on October 25, 1927, with Fr. Gaetano Pasotti, SDB, the future

Bishop. On December 8, 1927, Br. Carlo made his first Religious Profession and was ordained a priest on January 26, 1936.

During World War II, as a Salesian missionary priest in Thailand, he began to gather a group of young women in the village of Thà Muang in the province of Kanchanaburi in order to prepare them to consecrate themselves to the Lord. In an atmosphere of family and Christian faith, he taught them how to sacrifice themselves and to face the difficulties of life, always trying to do the Will of God. After the war, he led the group in Bangkok.

In 1949, Fr. Carlo was faced with the painful dilemma of either abandoning the direction of his newly-established secular Institute or asking for an indult to leave the Salesian Congregation and have himself incardinated in the diocese of Bangkok. With a heavy heart, he left the Congregation and was incardinated by the Bishop and allowed to dedicate himself fully to the Institute.

On December 3, 1954, His Excellency Louis Chorin, MEP, Archbishop of Bangkok, officially erected "The Daughters of the Queenship of Mary Immaculate" as a Diocesan Right Secular Institute of Women. In 1955, the first seven women made their Profession in the new Institute.

Fr. Carlo continued to take care of the Secular Institute he had founded throughout his life and animated it with Salesian spirit and apostolic dedication, especially among the poorest youth.

The motto of the Institute: "Spread the Kingdom of God with 'Prayer and Work' under the guidance of Mary, our Mother"



2. History from the Foundation to the Present

Fr. Carlo was given various assignments but dedicated his life especially to the spiritual direction of the young Sisters of the Secular Institute he had founded. When he was sure that the Institute had acquired strength and that it would have a prosperous future, Fr. Carlo, by then suffering from a painful illness, obtained permission to return to the Salesian Congregation which, as a true Son of Don Bosco, he had always loved. He returned to the House of the Father on April 4, 1982, at the age of 81, leaving the Secular Institute he had founded well-established.

Identity Crisis

The charism of the secular Consecrated Life was clearly expressed both in the first *Constitutions* and in the revisions after the Second Vatican Council and also in the Letter of Recognition of membership in the Salesian Family. Their *Constitutions*, however, did not differ much from those of Religious Congregations, indicating that their way of life had changed from Secular Consecrated to Religious Consecrated.

The *Acts of General Chapter 2004*, which studied the problem of their charismatic identity in depth in the light of the writings of their Founder and of ecclesial documents, reaffirmed the charism of consecrated secularity. It introduced some changes to the articles of the *Constitutions* to make their charism of secular Consecrated Life lived in community more explicit and more suited to their culture and to the mind of their Founder.

However, a group of members, convinced that the passage from secular consecration to Religious consecration was already envisaged by their Founder, did not accept the *Acts of the Chapter*. The differences were so serious that the intervention of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life was asked. It took into consideration the personal request of each member and approved the division of the Institute into two with the following names: "Secular Institute of the Daughters of the Queenship of Mary" and "Sisters of the Queenship of Mary".



Prayer Moment, Thailand

This resulted in the birth of a new Institute of Diocesan Right composed of those who wished to live the vocation to Religious Life, bringing with it the obligation to draw up new *Constitutions* for both Institutes.

3. Identity

The Institute of the Daughters of the Queenship of Mary is a Diocesan Right Secular Institute of Women, founded in the spirit of the Apostolic Constitution *Provida Mater Ecclesia* (1947) of Pope Pius XII, to bear witness to the Gospel message. The Institute was officially approved by Bishop Louis Chorin, MEP, Apostolic Vicar of Bangkok, on December 3, 1954.

The motto of the Institute is: "To spread the Kingdom of God through prayer and work under the guidance of Mary, Our Mother". Fr. Carlo was confident that the members would commit themselves, as daughters, to live their special vocation, imitating Mary in her simplicity, humility, obedience and spontaneity, in an atmosphere of love and the Family Spirit. The Institute is dedicated to youth pastoral work. The DQM's evangelizing action, the witness of faith through words and work, the Community Life in an atmosphere of fraternal love, and the practice of the Gospel Counsels take place in the world, with the world and for the world so that the world may change and be sanctified from within.

Affiliation to the Salesian Family

The Daughters of the Queenship of Mary became part of the Salesian Family on July 12, 1996. The DQM have a special relationship with the Salesian Congregation both through its Founder and through the spirit handed down to the Institute. It recognizes the Rector Major, the successor of Don Bosco, as Father and Guide of the whole Salesian Family, and thus feels called to promote its growth

and unity. The aspects of the Institute that embody the Salesian charism are: Commitment to young people - the most significant way of sharing in the Family of Don Bosco; the Spirit of Don Bosco - the soul of the Salesian Family; and the Preventive System lived with gratitude and love for Don Bosco, taking him as teacher and concrete model for work with youth and adults, offering them effective proposals for human and Christian growth.

4. Present Situation

After the division, the Institute convened a new General Chapter and elected a new Governing Council - a post that had been vacant for a long time. The current Council is under the guidance of Coordinator Maria Kesorn Chaikaeo. The choice of "the school" as a locus of evangelization was also confirmed.

The Institute has 40 members in 5 houses. In 2016, the Institute expanded its area of evangelization and educational activities, thus helping more young people. It opened a new school in the province of Udon Thani, located in north-eastern Thailand. At the same time, it opened a small after-school Center for needy students in Prachuap Khiri Khan, about 300 km south of Bangkok in the diocese of Surat Thani.

The Institute is structured in such a way that the members can live their witness of life, both in community with other members and individually in the family. Currently, most of the members live in communities of two or more.

Since the Daughters of the Queenship of Mary are secular consecrated persons, the mission of the Institute takes concrete form essentially in the witness of life through the following activities of evangelization:

- **The education** and formation of young people in schools;
- **Catechetical activities** according to different contexts;
- Prayer groups which voluntarily adhere to the daily recitation of the **Rosary**;
- **Youth activities** of the group "Friends of Mary";
- **Charitable activities** as occasions demand, e.g., during floods;

- Organization of “**Single Mother Groups**” (mothers who have been left alone to raise their children);
- **Collaboration in ecclesial activities** on the commissions of the Episcopal Conference of Thailand, such as communication, liturgical office,
- **Missionary society.**

5. Challenges for the Future

The following are some of the present challenges and significant decisions taken for the future:

- **Living in simplicity:** They live the spirit of poverty in their choices of shelter, clothing, lifestyle and the workplace, taking Mary as their model of life.
- **Educating young people:** promoting the human person, guiding young people in their spiritual life, helping them cultivate good habits and promoting the values of the Gospel.
- **Forming good Christians:** as Christians in Thailand are a small minority, they offer Christian children an opportunity to experience a family atmosphere and the care of adults.
- **Promoting the Rosary:** the recitation of the Rosary and its promotion are a legacy of Fr. Carlo and a very challenging task for the Institute.



20.

Private Association of the Christian Faithful

Witnesses of the Risen Lord (TR)



fr. Sabine Palumbieri

Rome (Italy), 1984



1. Founder and Origin

At the end of the 1970's, a few lay people who wished to deepen their knowledge of the Word and to reflect on it in their lifestyle found a guide in the Salesian Fr. Sabino Palumbieri, SDB. On December 8, 1984, their scattered ideas converged around a Project for a Movement Centered on the joy of the Resurrection, "Witnesses of the Risen Lord, towards the year 2000", thanks to the couple Cesira Ambrosio and Agostino Aversa, with their anthropological and exegetical reflections, the focus was placed on Easter. Because the group is composed, above all, of families, the experience of the "Catechumenate of couples" began.

2. History from the Foundation to the Present

On December 8, 1984, the Project for a Movement "Witnesses of the Risen Lord, towards the year 2000" (*Testes Resurrectionis* - Acts 1:21-22) took off, thanks to the couple Cesira Ambrosio and Agostino Aversa. The Lay Spiritual Movement and the 20th Group of the Salesian Family was recognized by the Conference of Italian Bishops (CEI) and was admitted to the National Council of Lay Associations on September 25, 2008.

Agostino Aversa was succeeded in 2010 by Raffaele Nicastro as General Coordinator. At present, Dina Moscioni (2015-2020), also a lay member of the world-level Secretariat for the Salesian Family, holds that position. Fr. Luis Rosón Galache, SDB, has been the spiritual guide since 2011, when he was appointed by Fr. Chavez, the then Rector Major.

Via Lucis (The Way of Light) in Cameroon



Because the members of the movement were looking for a prayer to express its charism, they developed the *Via Lucis*. It is modelled after the *Via Crucis* and so has 14 stations designed so that the faithful may reflect on Christ's life from the Resurrection forward. The Stations cover the period and events from the finding of the empty tomb on Easter morning to the descent of the Holy Spirit on Pentecost. This devotion spreads Easter as a way of life: sowing joy where there is sadness, optimism where there is pessimism, courage where there is terror, and hope where there is despair.

The Rector Major, Fr. Egidio Viganò, SDB, the 7th successor of Don Bosco, liked the vision immediately. Gradually, it was welcomed into various parishes and dioceses and then recognized by the Congregation for Divine Worship and the Discipline of the Sacraments. During the Jubilee Year 2000, St. Pope John Paul II included it as a popular devotion alongside the *Via Crucis* and the Rosary.

3. Identity

The Witnesses of the Risen Lord movement is a journey of faith and friendship shared in the gathering - Family of Families - that brings together young people and adults to understand, experience, bring to life, and radiate Easter joy better wherever the Lord calls - in the family, in school, in the professional, ecclesial and life experiences of every day in where they live and work.

Baptism, the Paschal Sacrament *par excellence*, shapes every Christian who commits himself/herself to being transformed by the Spirit of the Risen Lord. The Easter novelty of the "Witnesses of the Risen Lord" is a new way of "being" at three levels: thought, love and behavior. Each member seeks to educate himself/herself in the light of the Word, to take on "a new mind" so as to look at the world with that of the Risen One, to love as He loves, and to serve Christ, the Church, and his/her neighbor, beginning with the least and the last.

The spirituality of the Witnesses of the Risen Lord is summarized in II Timothy 2:8: "Remember that Jesus Christ, of the lineage of David, rose from the dead." It is actualized in the daily mission of service



Activity during the Retreat in 2018

to the poor and needy, in constant formation, in daily prayer, and in the celebration of the *Via Lucis*, especially in the time between Easter and Pentecost.

The icon of the two disciples of Emmaus is the paradigm of the Movement's journey of faith: the encounter with the Risen Jesus "on the streets of the world" makes the brothers and Sisters proclaim, "We have seen the Lord" (Jn. 20:25).

Affiliation to the Salesian Family

The Witnesses of the Risen Lord became the 20th group of the Salesian Family on March 25, 1999. They live the Paschal Joy which is the core of Don Bosco's spirituality, of his attention to the poor and young people, of his commitment to live the pastoral charity and zeal of the Kingdom of God, and of active participation in building up the family, each in his/her own situation.

4. Present Situation

The lay vocation of the Paschal Church requires that young people be joyful witnesses today more than ever in human society so that it may place itself at the service of the holistic dignity of humans in communion and collaboration with the ecclesial institutions, the Salesian Family and other lay groups for the new evangelization, starting with the family.

The *Via Lucis* is now celebrated throughout the world. We recall extraordinary celebrations in the Holy Land, in Russia, on Colle Don Bosco (where the *Stations* are prominently on display for personal piety in the upper church), in Assisi, in Pompeii, in China, in Rome during WYD 2000, in Cameroon, Argentina and Fatima; sometimes with the installation of the panels made by the artists Giovanni Dragoni and Giorgio Rossi in the church. Presently, in the third

millennium, there are 500 lay people in the Movement to bear witness to the Risen Christ with a renewed sense of the hope-filled proclamation that He is truly Risen!

The Movement has Centers (22 constituted and 6 in formation), mainly in Italy and recently also in Argentina and Spain.

Organization

It is organized into **three sectors**: Youth - Adults - Volunteers

- **Young people:** to build authentic relationships; to sow optimism and communicate dynamism; to discover one's vocation; to transmit the desire to be a young Easter man/woman capable of dreaming together with his/her companions to deeply influence the part of the world in which he/she lives.
- **Adults:** for ongoing formation; constant prayer; concrete commitment; and daily witness. There are three consecrated Sisters who follow the Risen Lord with a spousal spirit, trusting in Providence, and being generous to the poor. They are attentive to young people, especially those most in need of the Easter message and build their relationships with gentleness and firmness, tenderness and strength, compassion and loving-kindness, hospitality and prudence, and simplicity and serenity.



The couple, Cesira Ambrosio and Agostino Aversa, with Fr. Sabino, SDB, founded the TR group, together with Mr. Enrichetta in the house of blessed Luigi and Maria Beltrame Quattrocchi

- **Volunteers:** The Risen Lord invites us to collaborate with Him for the “resurrection” of those who are hungry, physically and intellectually. Volunteers have already started development projects in Cameroon and Rwanda through the ONLUS (Non-Profit Organization for Social Utility) Association “Volunteers for the World”.

The Formative Process

- **Annually:** Retreat;
- **Twice a year:** General meetings to get to know one another better, to deepen the themes of the Spiritual Exercises, and to discuss current issues in the light of the Word and the documents of the Church;
- **Twice a month:** Meetings of the local group to reflect while praying and to pray while reflecting using *Lectio Divina* and themes chosen by the group itself;
- **Every day:** All are spiritually united through the prayer of Emmaus at 20:00 – “Stay with us, Lord, because it is evening and make us witnesses of Your Easter”.

5. Challenges for the Future

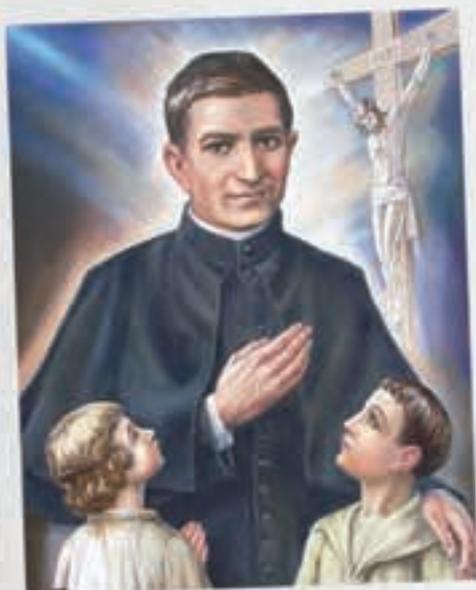
The commitment to live a joyful Christian life and to bear witness to it is felt by different people who grow up in a common vocation and who try to live Easter every day in their family by blood, in the family in their Center, in the family of families comprising the Witnesses of the Risen Lord, and in the Salesian Family, following the example of Don Bosco and the Blesseds Luigi and Maria Beltrame Quattrocchi.

A challenge they face is always to cooperate in the salvation of young people and of families. They are to be witnesses of the Beatitudes in daily life with the pedagogy of goodness and with

21.

Pontifical Right Institute of Men Religious

Congregation of St. Michael the Archangel (CSMA)



*Blessed Bronislaw
Markiewicz*

Miejsce Piastowe (Poland), 1897



1. Founder and Origin

The Congregation of St. Michael the Archangel was founded by Blessed Bronislaw Bonawentura Markiewicz (1842-1912). He was born on July 13, 1842, in Pruchnik, Poland, in the present archdiocese of Przemyśl. Inspired by the divine call to the priesthood, he entered the major seminary of Przemyśl in 1863 and was ordained a priest on September 15, 1867. In 1875, he was appointed parish priest in Gac and in 1877 in Błażowa. In 1882, he was entrusted with the teaching of pastoral theology at the Major Seminary in Przemyśl. Experiencing further a call to Religious Life, in November 1885 he left for Italy and had the joy of meeting St. John Bosco, in whose hands he took his religious vows on March 25, 1887.

In 1892, he returned to Poland to take up the ministry of parish priest at Miejsce Piastowe, where he remained until his death on January 29, 1912. He dedicated himself, in the spirit of Saint John Bosco, to the formation of poor and orphaned youth. For that purpose, he opened an Institute at Miejsce Piastowe in which he offered his students both material and spiritual support, preparing them for life with professional training in the schools opened at the Institute itself. In 1897, he detached himself from the Salesians, with the desire to found a new Institute according to the spirituality of St. John Bosco, but with specific rules and charism.

2. History from the Foundation to the Present

He continued his activity as parish priest and director of the Institute (Society) which he called "Temperance and Work" (1898) and placed it under the protection of St. Michael the Archangel, in its two branches: male and female. Approval was granted in 1921 for the male branch and in 1928 for the female branch.

3. Identity

The spirituality and lifestyle of the Religious Family, popularly known as the Michaelites, has two mottos: "Who is like God!" and "Temperance and Work".

The first motto clearly indicates God as the only meaning in life. The second highlights the charism and lifestyle of the Michaelites. A



Mount Sant'Angelo-Foggia. Church dedicated to St. Michael

Michaelite realizes his call through the virtue of temperance, understood as freedom from any inner or outer conditioning of passions, to serve God totally and to dedicate themselves in loving availability to others, especially abandoned young people.

Another element that characterizes the mission of the Michaelites is that of the "triple work": spiritual, intellectual and manual. By "Temperance and Work" they intend to propose this lifestyle as a strong countersign to today's society which is overwhelmed by consumerism as the pursuit of well-being and to make the invitation to rediscover the true values of austerity, justice and solidarity. Therefore, in their pastoral commitment, the Michaelites pay particular attention to young people and children, the people of tomorrow, both in parish work and through schools and the foundation of Institutes for children and young people (Oratories).

In addition to the care of parishes, the Michaelites exercise their charism also through missions to common folk, spiritual exercises, publishing activities, the care of priestly and religious vocations and the direction of some shrines.

Affiliation to the Salesian Family

The reference to Don Bosco, to his spirit, his apostolic choice, and, in many ways, his way of organizing characterize their Congregation. In particular, in reference to his spirituality, it is necessary to emphasize

'hard work and temperance'; apostolic availability to everything that the mission asks for, following the practice of the Preventive System; and prayer as openness to recognize the presence of God in one's personal life and in the mission.

In the area of their apostolic commitment, they give great value to the commitment to the education of young people, to good literature, to social communications and to vocational promotion. Their official recognition as a Group of the Salesian Family took place on January 24, 2000.

4. Present Situation

The Michaelites are 330 in 32 houses. They are present in Poland, Belarus, Ukraine, Italy, Switzerland, Germany, Austria, Canada, the United States, Australia, Papua New Guinea, Argentina, Paraguay, the Dominican



The church of the Michaelites in Miejsce Piastowe (Poland)

Republic and the Antilles. In Italy, the Michaelite Fathers have been called to take care of the prestigious Shrine of Monte Sant'Angelo, dedicated to their protector. They also carry out their ministry in the province of Viterbo, in Castel Sant'Elia, where they take care of the parish and guard the Pontifical Shrine of Mary ad Rupes, which is also the place of their major seminary.

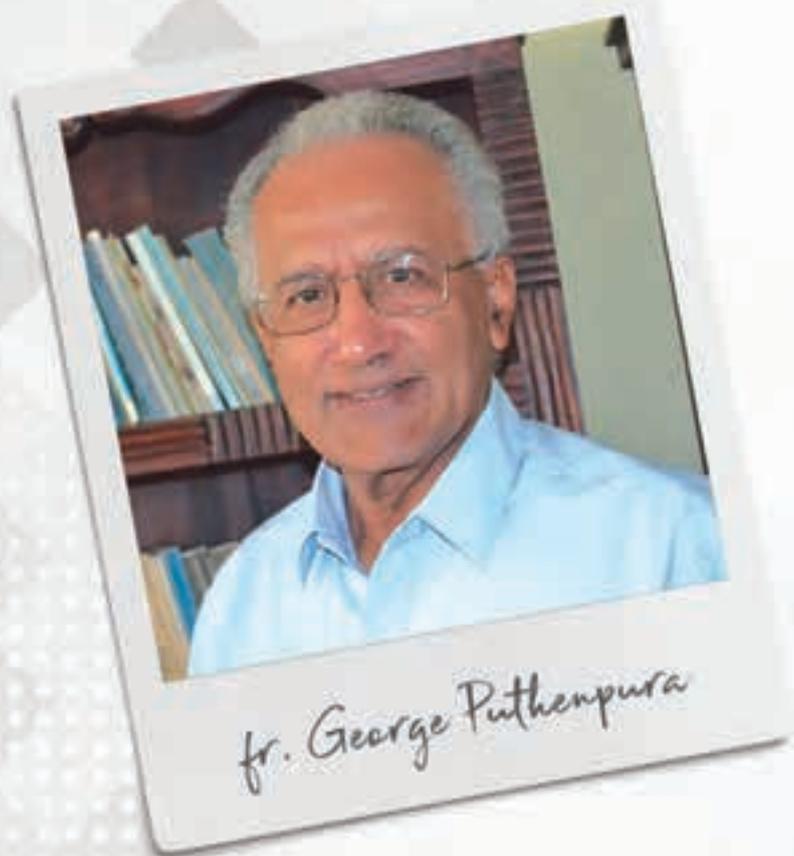
5. Challenges for the Future

The mission of the Michaelites, in the spirit of St. John Bosco, is to serve young people (schools, oratories, catechesis). Young priests are formed to respond better to the new challenges of the world that is always changing. With their motto "Who is like God!" (Quis ut Deus!), they seek to put God at the center of their apostolate. With the protection and help of St. Michael the Archangel, they are called to proclaim to the people that they can be free from modern slavery of different types. To this end, particular importance is given to take the statue of St. Michael the Archangel to parishes, besides preaching and conducting the spiritual exercises.

22.

Diocesan Right Institute of Women Religious

Sisters of the Resurrection (HR)



San Pedro Carchá (Guatemala), 1977



1. Founder and Origin

The Little Community of the Sisters of the Resurrection was founded in the Salesian Mission of San Pedro Carchá, Guatemala, in 1977 by Fr. George Puthenpura, SDB, an Indian Salesian missionary from Poovathode, Kerala, India, living among the indigenous people of Guatemala since 1970.

In May 1976, the Salesian provincial, Fr Ricardo Chinchilla, made a surprising proposal of organizing a group of girls to serve as translators to help the Salesians during their visits to the villages and who, later, could be formed into an Indigenous Religious Community. They themselves showed the Salesians the process and the means. It was Providence! The young women, all local and illiterate, with an average age of eighteen, were eager to help their indigenous brothers and sisters as the Sisters were doing.

Accompanied, at first, by a Sister, the girls learned to read and write and devoted themselves to the study of catechism. At the same time, they learned simple handiwork. As soon as they learned something new, they wanted to teach it to their indigenous brothers and sisters. It did not take long for more girls to join the group. They all had a great interest in learning and wanted to prepare for their future.

On September 15, 1977, new "volunteers" living with the Sisters began an experience of Community Life with the intention of making it permanent, in an independent house under the guidance of Fr. George Puthenpura, SDB. They lit an Easter candle and began the experience,



Sr. Guadalupe, catechist to the children



Sr. Irma and Sr. Guadalupe with Oratory children



Sisters and novices with Fr. Eusebio Muñoz, SDB

taking the name of the “Little Community of the Sisters of the Resurrection”.

The young women organized themselves, chose their leadership group according to their cultural traditions and, with the help of the Salesians, formed their new community.

Although they were a little confused and disorganized in the beginning, they soon discovered that they could be the protagonists of their lives and that they could live a life of service while being faithful to their original culture.

On January 31, 1980, three young people from the group expressed their desire to form a “small community” with the aim of serving their “campesino” brothers and sisters. The “Little Community of the Sisters of the Resurrection” was approved by Bishop Gerardo Flores Reyes as a Diocesan Right Institute of Women Religious.

On that same day, fourteen girls who had previously made their vows in private professed publicly their vows of chastity, poverty and obedience. Three of them, among the first to begin the journey, were immediately admitted to Perpetual Profession. Luisa became the first Superior. Two communities were set up. The “*Talita Kumi*” Center became the most significant work of the Congregation.

2. History from the Foundation to the Present

The Sisters of the Resurrection began a vast missionary movement that spread rapidly over the entire territory of the indigenous population of Q’eqchi’, covering two dioceses and two apostolic vicariates. A handful of Sisters managed to catechize thousands of

young people and train them to be apostles to the children and to their own companions.

The visit of the relic of Don Bosco was an excellent opportunity to transform the young Q'eqchi' into "little John Boscos" of today in their communities. In their four educational Centers, the Sisters continue, with the Salesian Spirit and method, to form hundreds of indigenous and peasant girls and boys, making them true evangelizers and catechists and capable of bringing socio-cultural change in their communities.

With a post-Conciliar vision, the Sisters collaborate with the laity, who are co-responsible in their activities of social promotion and the mission of evangelization of the indigenous peoples.

3. Identity

Inspired by the words of Pope Leo XIII to the Church in India: "Oh India, your children will be your salvation," the Congregation is



Sr. Amalia with an elderly person in "Papa Francesco" home



Sr. Juana with a sick child in "Papa Francesco" home

called the "Little Community" of the Sisters of the Resurrection. Fr. George always held in his heart that the natives themselves must be the authentic apostles to their own people. It was totally a new experience for them who lived by this significant motto: "Christ is risen; we too will rise with Him". The Paschal Candle became the symbol of the Community.

The "Little Community" is truly enculturated: they are all indigenous, even if it is not a statutory requirement. At first most of them were



Sr. Zoila Candelaria with Oratory children

illiterate, but this did not prevent them from transmitting a deep and heartfelt cultural richness.

Their apostolate is to enculturate the Gospel and help their poorest brothers and sisters, especially the young people and women, through catechesis, human and social promotion, literacy program, health education, family life, domestic economy, agriculture and trade with small networks of mini-credit cooperatives.

4. Present Situation

The "Little Community" is currently (year 2019) composed of 59 professed, 12 novices, 15 postulants and 23 aspirants, all indigenous of different ethnicity. There are 11 communities in two dioceses and two vicariates in the region, with the majority from the Maya Q'eqchi' people, one of the main ethnic groups of indigenous people in Guatemala.

They are dedicated to pastoral ministry in the parishes, educational Centers and charitable works such as homes for the elderly and the sick.



Sr. Zoila Caal Cacao, Superior General

5. Challenges for the Future

The numerical growth of the “Sisters of the Resurrection” has been slow. They are sure that they are part of the ranks of the children of the indigenous peoples of America Latina of whom Don Bosco dreamed on January 31, 1885. This conviction was confirmed by Rev. Fr. Pascual Chávez, Don Bosco’s 9th successor, when he wrote to their Mother General: “It is beautiful and very stimulating that Don Bosco dreamt of you on January 31, 1885, and the most beautiful thing is, above all, that you are making that dream of our beloved Father come true.”

Thanks to the wise guidance of Rev. Fr. Pascual Chávez, the Sisters have developed their pastoral work among the almost 600,000 Q’eqchi’. The challenge they have to face now is that those who are called must commit themselves more and take their message beyond the borders of their region and country.

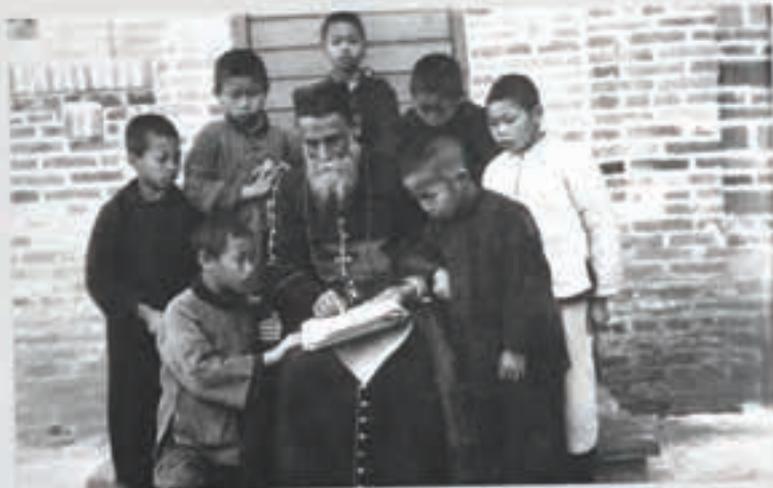
Sisters on their way to visit a rural community



23.

Diocesan Right Institute of Women Religious

Sisters Announcers of the Lord (SAL)



St. Bishop Luigi Versiglia

Shaoguan (China), 1931



1. Founder and Origin

The Congregation of the "Sisters Announcers of the Lord" was founded by Bishop Luigi Versiglia, SDB, in 1930 with the purpose of helping the mission work in Shaoguan as well as devoting themselves to the education of the young. He was born on June 5, 1873, in Italy and was a faithful follower of St. John Bosco. He was the first Salesian to go to China and the first to be martyred in the Salesian Congregation. The "Sisters Announcers of the Lord" were recognized by the Congregation for the Doctrine of the Faith in Rome in 1936. In the same year, the novitiate was opened.



First group of the Sisters Announcers of the Lord

2. History from the Foundation to the Present

The Motherhouse was first situated in Shiu Chow. There were thirty professed Sisters at the time of the Communist occupation; however, they were unable to continue their mission under the Communist Government. The novices and postulants were sent home and the Sisters were scattered across the country. A few were sent to do farm work while others were sent to different towns to wait for the chance to escape.

All of them proved very faithful and courageous during the time of trial. Eventually 10 succeeded in arriving in Canton and took up jobs as helpers and grocers, as well as other types of work.



The community of the General House with Cardinal John Tong, bishop emeritus of Hong Kong

In 1953, eight of them were given a passport by the Central People's Government of the People's Republic of China and they arrived in Hong Kong. With even greater zeal, they started their work once again amidst difficulties.

Bishop Bianchi of Hong Kong was very kind to the refugee Sisters and granted them a piece of land near the Catholic Cemetery of Chung Sha Wan on which to build a temporary residence. The Sisters were asked to teach in Mother of Mercy Primary School. The new ministry of teaching and helping the parish brought great joy to them.



They grew in number and, in 1954, several girls joined them as aspirants. In 1955, two Sisters were invited to help the missionary work of Ngau Tau Kok parish under the care of Rev. Fr. Dempsey. Since then, the scope of the work of the Sisters has widened.

With the permission of the Congregation for the Propagation of the Faith, a novitiate was established in Lung Shan mission in Ngau Tau Kok in 1958. Six novices made their First Vows in 1960. The Bishop of Hong Kong also gave them permission to open a school with the aid of the government. The Sisters obtained a piece of land in Yau Yat Chuen and the building of a primary school was started with three classes in the hall of St. Teresa's Church. Eventually, the primary school building with 20 classrooms was completed in 1961 and was named Tak Nga School.



Members of the Mother House

The Chinese section at the secondary level was started in 1962. Another piece of land was granted by the Government next to the existing school and the secondary section building was finished in 1964. In the same year, two Sisters were sent to take care of the lepers in Macao under Fr. C. Nicosia, SDB. They gave religious instruction to women and taught also in the neighboring school.

They owe their development and success to the late Fr. J. Cucchiara, SDB, who was their guardian from the time they arrived in Hong Kong. With his help and encouragement, the Sisters applied for another piece of land to build a subsidized secondary school for girls. It was granted to them in 1966 just before their beloved guardian passed away. Owing to financial constraint, they could not start the project until 1970. They started to admit pupils in September 1971, taking five classrooms from Tak Nga School. Later, the building with 24 classrooms, 10 special rooms and an auditorium was completed in September 1972 and named as Our Lady of the Rosary College. It is situated in Yau Yat Chuen, Kowloon.

In 1967, three Sisters went to Tai Wan to serve the parish there. In 1968, the Sisters had a kindergarten built in Tai Pei. In 1970, they were asked by the Maryknoll Fathers to take over Pope Pius XII Primary School in Ngau Tau Kok and gratefully accepted the offer.

The Sisters received their first Mother General in 1966, when she was appointed by the Bishop of Hong Kong for a period of six years. In 1971, the Congregation experienced a great event: its First General Chapter, which lasted almost one month (July to August). During it, the Constitutions were re-drafted. The Chapter was held in two sessions: the first dealt with administration, finance, formation, and apostolate;

the second with consecrated life, community life and spiritual life. The Second General Chapter was held in 1978 (August 1-14), during which they elected their second Mother General.

3. Identity

The Congregation was founded to catechize girls and serve the sick, thus spreading our Holy Doctrine and giving greater glory to God. In every circumstance, the members are called to serve the Lord in holy joy and proclaim the Gospel of the Kingdom in word and in deed according to the purpose intended by the Founder: "They shall be distinguished by the zeal to save souls and to give greater glory to God" (*Constitutions*, Art. 4). "One must love souls very much. Charity teaches us all the means to do good to souls" (*Constitutions*, Art. 5). Their main mission consists in the education of the young and in pastoral service in parishes (*Constitutions*, Art. 6).

Besides educating young girls in primary and secondary schools, the Sisters also assist priests in different parishes to preach the good news.

4. Present Situation

There are nineteen professed Sisters - twelve in Hong Kong; one in Calgary, Canada; and seven in Shaoguan, Canton, China. The Motherhouse is now located at 1 Fa Po Street, Yau Yat Chuen, Kowloon, Hong Kong. They run one primary school and two secondary schools in Hong Kong.

The candidates must be at least eighteen years old at the time of entering the postulancy and will have at least six months of postulancy before entering into the two-year novitiate.

The novices are expected to be in good health, of respectful character, and with the minimum of a secondary education. Perpetual profession takes place after six years.

Affiliation to the Salesian Family

The Congregation was accepted as a member of the Salesian Family on July 28, 2005. The Sisters share the Salesian charism transmitted

by their Founder who was a Salesian Missionary and also the first Salesian martyr.

The Sisters Announcers of the Lord has always received - and still receive - spiritual direction from the Salesian confreres and practices the Preventive System of Don Bosco in its educational mission for young people. It participates in all major events of the Salesian Family - celebrations, liturgies, study days, and educational and pastoral ministry organized by the Salesian Family Council. The Sisters collaborate in the pastoral plan of Shitan (mainland China) together with the FMA and the SDB with an excellent apostolic spirit.

5. Challenges for the Future

The Congregation is now quite small in size. However, there seems to be signs of hope to have more vocations from China. It is hoped that with the help of God, it will thrive and flourish in the future so that the Kingdom of God may be known to all.

Mission: "Our Lady of Rosary Hostel" in Yau Yat Chuen, Kowloon



24.

Diocesan Right Secular Institute

Disciples (DISC)



fr. Joseph D'Souza

Chattisgarh (India), 1973



1. Founder and Origin

In 1973, when Fr. Joseph D'Souza, SDB, was the Vocation Director of the Diocese of Krishnagar, a few older girls who wanted neither to become Religious Sisters nor to get married approached him and expressed their desire to consecrate themselves to serve the Lord's people. They were staying with their families while working at their own jobs. He proposed to them a Secular Institute. They took up the idea and started gathering them periodically for times of recollection, spiritual direction and ongoing formation. Soon their number grew to sixteen.

In 1979, when Fr. Joe was transferred to the Parish of Jokbahla in the Raigarh Diocese, the vision for the Disciples found a more fertile field in this large parish with its 60 villages spread over a very large area and with a large Catholic community of deep faith but living in inaccessible conditions. His proposal to the young people was well-received there and many responded to it. The work done by the Disciples in Jokbahla began to bear fruit in different areas outside the parish at the invitation of the Bishop and Priests of Raigarh diocese. Two-by-two, the Disciples visited various villages making a difference among the people. As the Good News spread, other dioceses began to ask for the presence and services of the Disciples.



First disciples with Fr. Joe D'Souza, SDB



Group of Sisters at the time of Foundation (1973)

2. History from the Foundation to the Present

During the decade between 1979 and 1989, Fr. Joe defined the lifestyle for the Disciples, strengthening them in their charism of being available in the neediest areas, relying on the hospitality of the people, and being totally committed to Jesus' command: "Go out to the world proclaiming the Good News to all Creation" (Mk. 16:16). Fr. Joe was permitted to live in Kunkuri in the Jashpur Diocese to look after the Association, and travel to the various regions where the Disciples ministered, instructing them, directing them, and interacting with the clergy under whose care and direction they lived. The Salesian Society accepted his vision and made it possible for him to give his full attention to the Association as its Founder and Guide and incorporated the Institute into the Salesian Family. Fr. Joe was assisted by other personnel to continue his work of direction and guidance of the Association.

In 1983, a few young men, seeing the work of the Sister Disciples, were inspired to join the Institute as Brothers and Deacons. They were accepted and were sent out, alone or two-by-two to help the parishes in the different dioceses, institutions, or Congregations who had asked for them as evangelizers, catechists, academic teachers, hostel guardians, or administrators.

In 1992, the Bishop of Krishnagar, Lukas Sirkar, SDB, a companion of Fr. Joe for many years and associated with the Disciples from its initial stages, approved and erected the Disciples as a Pious Association in his diocese. In April 2000, the Bishop of Ambikapur, Patras Minj, SJ, who had been chaplain of a group of the Association from 1983 before he became Provincial and then Bishop, approved the association as a Public Association of the Faithful along with its rules.

Besides the approval of the Ecclesiastical authorities, the very encouraging recommendations and requests from many diocesan bishops and Church institutions made Fr. Joe more convinced of the validity and timeliness of the Association. He defined its identity more clearly, focusing more concretely on the charism and the spirit of the Association, tracing out a simple rule of life, and developing a spirituality adapted to the members' requirements and the needs

of the particular region where they work, and according to the religious and socio-economic context of the country.

He had to organize and coordinate over 415 members spread out in 184 Centers of 51 dioceses in India and abroad so that the vision would be accepted and the Institute established with fire and zeal, thus ensuring the growth and stability of the charism. All this was the result of his concern to "let everything be done with propriety and in order" (I Cor. 14: 40). On October 5, 2016, the Congregation for Consecrated Life in Vatican accepted the Institute as a new form of Consecrated Life.

3. Identity

The Congregation of the "Disciples", a new form of Consecrated Life with Sisters, Brothers and Deacons was founded by Fr. Joseph D'Souza, SDB, in the Krishnagar Diocese, Nadia Dt., W.B., in 1973.

The Congregation adopted Mary Help of Christians as its Chief Patroness. There are also other Patrons for each specific dimension of the vocation: St. Joseph (for secularity), St. John Bosco and St. Francis de Sales (for Loving-kindness and the Preventive System) and St. Paul, St. Francis Xavier and St. Teresa of Child Jesus (for the Missionary apostolate).

The Institute follows Don Bosco's System and Method. In imitation of Jesus, the Good Shepherd, Don Bosco based his educational pastoral care on reason, religion and loving-kindness. He lived and walked with the young. This method helps the Disciples to recognize and respect the image of God in every person and to conform to that image through generous self-giving love. The Preventive System inspires the Disciples to accompany the needy in their daily seeking and in the stress of every day. The Motto of the Institute is "Going, therefore, to teach all nations". The charism of the Institute is "to proclaim the Good News to those in need, especially in rural areas".

The mission of the Institute is the Proclamation of the Love of God, announcing the Gospel following the example of the Apostles, the first disciples of Jesus, through service to the poorest and the needy



Sisters at the tailoring machines



Sr. Tripti and Sr. Renu making the rosaries



Disciples in 1973

according to the Salesian Spirituality by imitating Don Bosco in the style of the Good Shepherd.

The Institute draws its inspiration from Christ. Following the 12 apostles and the 72 disciples, the members go two-by-two, or sometimes in small teams, to remote villages and new parishes where there is more need and where they are not reached by others. The Disciples proclaim the love of God the Father, the Son and the Holy Spirit to all, especially the needy, the poor, sinners, the sick, orphans, widows, children, the young, the elderly and the disabled. The Disciples live among the people (like salt, leaven, light and grain), visiting them in their houses, slums and on the streets like the Good Shepherd. The Disciples accept whatever food and shelter that the people and the parish priest may offer. They work according to their age, health, intelligence, qualification, situation, etc. They pray, teach, heal, serve, sanctify and suffer like Christ.

Affiliation to the Salesian Family

The Disciples were welcomed in the Province of New Delhi in 1998 and were accepted by the Rector Major as a "Group of the Salesian Family" on January 21, 2009.

The Salesian Preventive System based on reason, religion and loving-kindness, both practiced and taught by Don Bosco and the Salesians, is their inspiration and method in following the Good

Shepherd. Disciples strive to live to the full the Gospel teaching of "Love one another as I have loved you."

The Salesian characteristics present in the Institute are its apostolic orientation, its lifestyle and educative methods (the Preventive System, Salesian Presence and dialogue), a lively sense of the local Church, preference for work among people - particularly the poorest and the needy, their ardent devotion to Mary Help of Christians (as the model of listening to the Word of God, accepting the Will of God, visiting and helping those in need, openness to the Holy Spirit and presence among the Apostles and Disciples in the work of evangelization), the Family Spirit, poverty, work, simplicity, joy, self-donation, courage and youth apostolate.

4. Present Situation

There are 350 Sisters and 65 Brothers. They collaborate with the Salesians in evangelization and education and in youth centers in 8 Salesian provinces in India and one in Peru. They also collaborate with 7 other Congregations: Jesuits (SJ), Pallottines (SAC), Society of the Missionaries of St. Francis Xavier-Pilar (SFX), the Carmelites of Mary Immaculate (CMI), Society of the Divine Word (SDV), Order of Friars Minor (OFM), Society of Jesus Mary and Joseph (JMJ).

The Generalate of the Sisters is at Shishya Niketan Shantipara, Kunkuri, Chhattisgarh (India). There are 7 coordinating Centers:



One of the Disciple in Peru



Sister Disciples in Saraskombo

Krishanagar (West Bengal), Kunkuri (Chhattisgarh), Jhabua (Madhya Pradesh), Tinsukia (Assam), Ambikapur (Chhattisgarh), Jagdalpur (Chhattisgarh) and Sicily (Italy). Every coordinating center is animated by a coordinator with her council.

The Generalate of the Brothers is at Don Bosco Ashram, Raidanr P.O. Narayanpur Dt., Jashpur, Chhattisgarh.

According to latest statistics of 2019, the Disciples are present in 42 dioceses in India, 8 dioceses in Italy (Noto, Catania, Vicenza, Bronte, Modica, Randazzo, Rome and Udine) and 1 diocese in Peru in South America.

5. Challenges for the Future

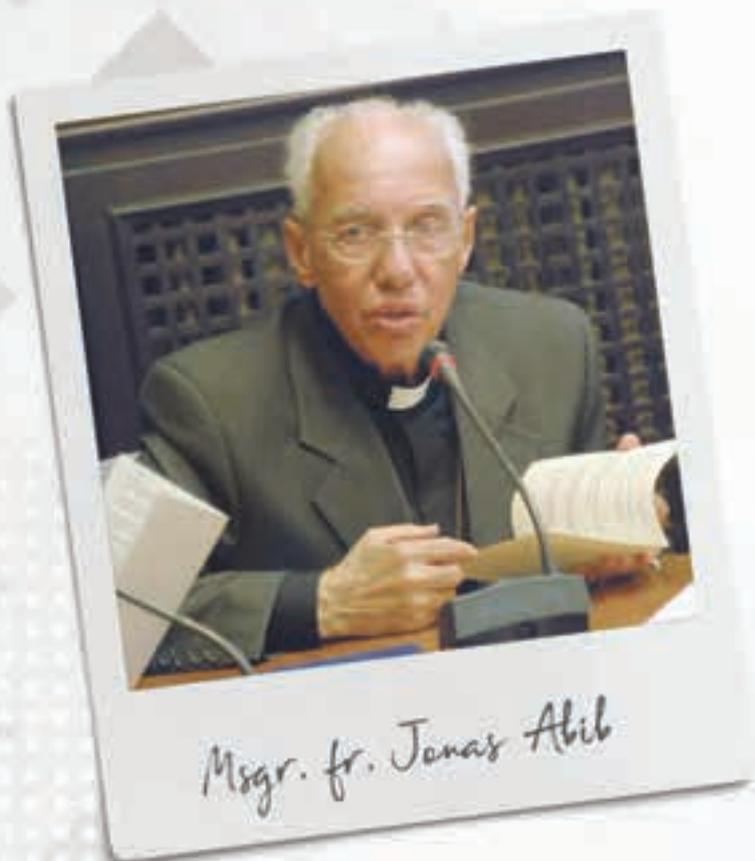
- **Challenge:** Many Bishops and Congregations want the Disciples to help them in their schools, hostels and administration and not for direct evangelization. This takes the Sisters away from the charism of the Congregation, though it serves well for Brothers since their charism is like that of the seven Deacons who help the Priests and Bishops in their schools, hostels, parishes and administration.
- **Future Plan:** To remove the Sisters gradually from schools, hostels, and administration and place them in places where they can carry out direct evangelization. In future in all new Centers, to engage them purely for direct evangelization as far as possible.



25.

Pontifical Right Private Association of Lay Faithful

Canção Nova Community (CN)



Queluz (Brazil), 1978



1. Founder and Origin

The Canção Nova (New Song) Community was founded on February 2, 1978, by Fr. Jonas Abib, SDB. He undertook his vocational journey with the Salesians of Don Bosco in 1949 at the São Manoel College in Lavrinhas, in the state of São Paulo (Brazil). He was ordained a priest on December 8, 1966.

In 1968, he began his work with young people together with other confreres, promoting meetings in Campos do Jordão. As a pioneering movement, it included teachings, prayers, music and group dynamics. Serving young people in the evenings after a busy day was the cause of tuberculosis that made him stay for three months in Campos do Jordão for treatment. But his passion for youth was so great that even in the hospital he organized small meetings for young patients, attracting the attention of doctors. As soon as he was cured, the doctors asked his superiors to transfer him immediately because he was over-involved in his activities.

Fr. Mario Bonatti remembers: "Father Jonas suffered from the same illness as Don Bosco did; he was crazy about the young people and he did not spare himself"



The cofoundress and cofounder of Canção Nova community, Luzia De Assis Santiago and Wellington Jardim, with St. Pope John Paul II

After that, Fr. Jonas was transferred from São Paulo to the College of São Joaquim in Lorraine (SP) as professor of Ecclesiology at the Seminary. That tranquility did not last long and he was entrusted with the spiritual direction of the Cathedral of "Our Lady of Mercy".

In November 1971, Fr. Jonas learned about the spirituality of the Catholic Charismatic Renewal and the following year he began his first event, now called "Seminar of New Life in the Spirit", and resumed his meetings with young people. In order to welcome the young, he obtained a kind of farm in Areias (SP) and started the Canção Nova Association.

An important event that culminated in the founding of the Community was the dialogue with the Bishop of Lorraine, Bishop Antonio Affonso de Miranda (in 1976, Bishop Antonio commented on the Post-Synodal Apostolic Exhortation of Pope St. Paul VI, *Evangelii Nuntiandi*) who asked Fr. Jonas to serve the young. Thus was born the experience of the "Catechumenates": an in-depth catechesis course for young people.

In the course of time, the formation and accompaniment of those young people became increasingly demanding and structured. Feeling the need to have a place of their own to welcome participants, Fr. Jonas built a retreat house in Queluz (SP) in 1977 called "*Canção Nova – The House of Mary*".

2. History from the Foundation to the Present

In November 1978, on the Feast of Christ the King, Fr. Jonas, moved by an inspiration, challenged the young people who participated in that meeting: "Who is willing to

leave his home to come and live in community and work for evangelization?" At the beginning of the following year, 12 young people - boys and girls - and 3 Salesian Sisters began a community experience with Fr. Jonas, the first nucleus of the



'Padre Pio Medical Center' at Cachoeira

Community. The teachings began to be recorded on tapes, thus giving rise to the first audio recordings which in the future would become "DAVI" – the "Audio-Visual Department".

The Benedictine monk Fr. Cipriano Chagas gave Fr. Jonas a portable recorder – a professional piece of equipment used for the production of the first radio program. Number 45 of the document *Evangelii Nuntiandi* guided the action of the Community:

The Church would feel guilty before her Lord if she did not use these powerful means, which human intelligence makes more and more perfect every day; by using them, the Church "preaches from the rooftops" the message of which she is the repository; in them she finds a modern and effective version of the pulpit. Thanks to them she succeeds in speaking to the multitudes (*EN 45*).

Without any financial help, Fr. Jonas had the courage to buy "Radio Bandeirantes AM" in Cachoeira Paulista (SP), the city where the headquarters of Canção Nova is currently located. It is a small broadcaster of little range, but it was the beginning of a great communication adventure. From the start, in order to manage the communication work, the need was felt for a legal administrative body that corresponded to the requirements of the Brazilian government's laws. Hence, in 1982, the "John Paul II Foundation" was established with the sole purpose of financing the Canção Nova communication system.

The commitment to expand the proclamation of the Word of God led the Community to begin its ministry via television. On December 8, 1989, the first live broadcast of the celebration of the Holy Mass, in honor of the Immaculate Conception and the 25th anniversary of the priestly ordination of Fr. Jonas Abib, took place.

Currently, the communication system of Canção Nova includes radio, television, internet, magazines, social networks, bookshops, publishing houses and recording studios.

Another dimension of evangelization is the network of social development, with an educational system, socio-cultural activities, medical care and promotion of life.

After many years of intense work, the Canção Nova community received Pontifical Recognition on October 12, 2008, and became an Official Group of the Salesian Family on January 21, 2009.

3. Identity

The Community of Canção Nova is an international Pontifical Right Private Association of the Lay Faithful. Its charism is to foster the experience of a personal encounter with Jesus Christ, as the fruitfulness of the Holy Spirit.

The mission of the Community of Canção Nova is to evangelize by communicating Jesus and the New Life that He has given us, through both prayer meetings and the mass media. It is also involved in education, health, arts, culture and social promotion, with the specific objective of contributing concretely to the transformation of the human being and social structures.

Affiliation to the Salesian Family

Don Bosco entered the life of Fr. Jonas already at his birth. When his mother was admitted to the hospital for delivery, she suffered some moments of crisis.

Visit of the Rector Major, Fr. Ángel Fernández Artime, to the Institute of Canção Nova



From the adjoining room, she heard a talk of a new young saint, St. John Bosco. She addressed to him her sincere prayers for the child to be born. She obtained the miracle and thus decided to consecrate the newborn to the care of Don Bosco.

The financial difficulties in the family were many. Because of a problem with little Jonas' eyes, they were forced to move to São Paulo. While living in the capital, Jonas began to attend the social work of the Sisters of Divine Providence who had Mary Help of Christians as their Patron Saint.

It is said that a Salesian Priest once went to the Sisters and spoke of Fr. Jonas thus: "He was so joyful, that already at that time he said, 'I would like to be a priest. I love my parish Priest, but I would like to be a Salesian Priest!'"

Thus, his path commenced and later he attended the Salesian technical school where he studied graphic arts - which was for him the sign that Don Bosco was in his life and which led him to the realization of his vocation.

Having become a Salesian, his love for young people grew further. Don Bosco's expression, "It is enough that you are young for me to love you," was embodied in his life, in such a way that it could



*Ceremony of Pontifical Recognition (November 3, 2008)
Promulgation by the Rector Major of the Salesians, Fr. Pascual Chavez, SDB*

be said that all the work of Fr. Jonas found impetus in his love for young people.

From the very first encounters, and with the advent of the Community and its ability to speak to young people through music using gestures and words, Canção Nova formed new men and women, inviting them fearlessly to holiness.

Fr. Jonas says that the Community of Canção Nova is the extension of Don Bosco's dream: a community of young people, who live totally for evangelization, with holiness as the ultimate goal.

Presence of Mary

Don Bosco said many times, "Mary has done everything." From the very start, the Canção Nova Community has recognized the silent maternal presence of the Mother of Jesus. Canção Nova is the House of Mary.



First home of the Canção Nova TV Station

4. Present Situation

Following Don Bosco, the Community of Canção Nova is committed to a process of ongoing formation. Men and women always grow, both humanly and spiritually, until they reach the full stature and maturity of Christ, the Perfect Man. The aim is always to form new men and women for a new world, inspired by Don Bosco's advice: good Christians and honest citizens.

The Preventive System

The Preventive System is present not only in the educational system of the Don Bosco Institute but also of the whole Community: To know, love and serve the Lord with the freedom of children, learning to choose the good consciously for the sake of its goodness, beauty and truth and to be responsible for one's own process of conversion while, at the same time, to be co-responsible for the conversion of others. One lives in Community to evangelize and, by evangelizing oneself, one can bring the Gospel to others.

Sanctified work

The Canção Nova Community is a working community to promote the Kingdom of Heaven. Just like Don Bosco, who did not spare his physical energies and who consumed himself for the youth of his time, the Community lives totally dedicated to the mission of saving souls.

It is no coincidence that the project of evangelization is the project "*Da mihi animas*". It is not a mere slogan to support the work of evangelization but a project of life and mission.

The Dress Code of the Missionary (Salesian Joy)

For a time, there was a thought of adopting a habit or some other sign that could identify the missionaries, but Fr. Jonas indicated that the smile is the only visible instrument of the Canção Nova missionary. According to Fr. Jonas, one must show the joy of belonging to God, even if there are difficulties and sufferings in life. Pontifical Recognition helped the Canção Nova Community to organize itself from an institutional point of view. The General Administration is composed of nine Councilors: the President (Bishop Jonas Abib), the Vice-President, the General Formator, the General Secretary, the General Treasurer, the Councilor for Married Couples, the Councilor for Clerics, the Councilor for Celibates and two General Councilors.

The Community is currently present in the following countries: Brazil, Portugal, Italy, France, Mozambique, the United States and Israel.

A diocesan shrine dedicated to the Father of Mercy was inaugurated at the headquarters of the Canção Nova community, an expression of the merciful love of God Who welcomes all His children with open arms. The members of the Community are dedicated to animation and maintenance of this diocesan Shrine.

5. Challenges for the Future

One of the challenges of the Canção Nova Community is to remain faithful to the way of living and communicating principles of life and be more and more committed, assuming grace and responsibility as its own. The principles of the Community are:

- **Authority and submission** - the way to live the Gospel Counsel of Obedience.
- **Living by Divine Providence** - the way to live the Gospel Counsel of Poverty.
- The **healthy living together** of people from different walks of life - the way of living the Gospel Counsel of Chastity.
- **Reconciliation and transparency in relationships** - the way of living fraternity and cultivating deep bonds.

First prayer meeting in Rincão in 1980

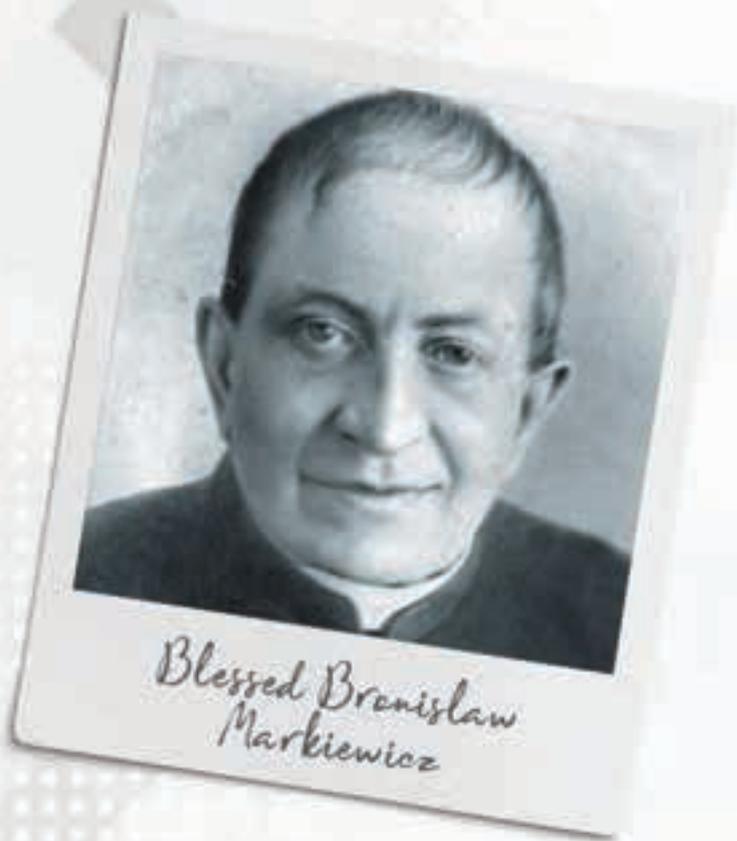




26.

Pontifical Right Institute of Women Religious

Sisters of St. Michael the Archangel (CSSMA)



Miejscze Piastowe (Poland), 1897



1. Founder and History

The Congregation was founded towards the end of the 19th century by Blessed Bronislaw Markiewicz (1842-1912) with the collaboration of Venerable Anne Kaworek (1872-1936) who is considered the Co-Foundress.

As a Salesian, Fr. Markiewicz wanted to spread Don Bosco's insights and works in the territory of Poland. When he became parish priest at Miejsce Piastowe near Krosno, in Sub-Carpathia (at that time these lands were part of the Austrian-Hungarian Empire), he began to organize educational institutes and to gather candidates for the Congregation of the Salesian Sisters (Daughters of Mary Help of Christians). In the autumn of 1896, Sister Rosalia Zakrzewska, FMA, came to Miejsce Piastowe to prepare candidates for Religious Life together with Fr. Pietro Sikora, SDB. Six of these candidates made private vows (promises) on March 5, 1897.

When Fr. Markiewicz began to found his own Institutes, these same candidates formed the first nucleus of the nascent Congregation for women. After some time, Sister Anna Kaworek was chosen by the Sisters as their Superior. Under the direction of Fr. Markiewicz, she organized their lives according to the *Constitutions* he had prepared, which closely reflected the *Constitutions* of the Salesian Sisters. The Congregation grew in number and worked in the educational institutes organized by Blessed Markiewicz in Miejsce Piastowe and Pawlikowice near Krakow.



Servant of God, Anna Kaworek



The beginnings of the educational institute in Miejsce Piastowe

2. History from the Foundation to the Present

Fr. Markiewicz soon asked the Bishop of Przemyśl, St. Joseph Sebastian Pelczar, for diocesan approval of the Institute of the Sisters, but the latter did not accept the request because of the lack of a sufficient number of candidates and the poor financial security of the group.

Despite the refusal, the candidates decided to stay with Fr. Markiewicz, being content to be simple servants and carrying out all the tasks entrusted to them. After the death of the Founder, they bought a piece of land and began to build a house for themselves and for the orphan girls, devoting themselves to their education. They remained faithful to their ideals despite the obstacles they had to face from the Bishop, whose death in 1924 completely changed the situation of the Sisters.

The new Bishop, Anatol Nowak, received the "*Nihil obstat*" from the Congregation for Religious by the said Decree of August 21, 1928, and erected the "Society of the Sisters of St. Michael the Archangel" as a Diocesan Right Institute of Women Religious. On the same day, the Sisters received the Religious habit they had so desired and began their novitiate.

On September 29, 1930, fifty-four Sisters made their first Religious Profession and, three years later, forty-nine of them made their Perpetual Profession.

During this long period of waiting (over 30 years) for the ecclesiastical approbation of the Congregation, Venerable Mother Anna Kaworek played a significant role. She, lovingly dedicating her life to persevering work for poor and abandoned children and young people, raised and sustained in her Sisters the hope of obtaining the approval of the Congregation from the ecclesiastical authorities. She served as Superior General until her death. On December 30, 1936, she died as a holy person, leaving to future generations the ideal of fidelity to the spirit of the Founding Father and to the mission entrusted to the Congregation.

Once established, the Congregation grew in number and continued to run numerous educational works in Poland. In 1956, it received the Decree of Honor from the President of the Polish Episcopal Conference, which was later confirmed by the Congregation for



Participation of the Major superiors of Michaelites at the World Council of Salesian Family in Turin in 2015

Religious, thus becoming a Congregation of Pontifical Right. During the period of the Communist regime, the Sisters were unable to carry out their educational work because the government did not permit anyone to run any educational institution. The Sisters, therefore, dedicated themselves more to catechesis in the parishes.

After regaining their freedom, they returned to educational work. They opened new educational institutes for girls and organized oratories. In addition to this, they currently run nurseries, work as nurses, and serve parishes as catechists, sacristans and organists.

3. Identity

The Congregation of the Sisters of St. Michael the Archangel, also called the "Michaelite Sisters", is a Religious Institute in which the Sisters combine the contemplative dimension of praising God with active apostolic charity, lived in pedagogical, catechetical and charitable activities and in social service, in parish ministry and in the missions. The spirit of the life of the Sisters is summed up by two expressions: "*Who is like God!*" and "*Work and Temperance*".

Affiliation to the Salesian Family

During the General Chapter of the Congregation held in 2007, it was decided to apply to the Rector Major of the Society of St. Francis de Sales for membership in the Salesian Family. Here are some passages from the Superior General's letter on this subject:

As spiritual Daughters of Blessed Bronislaw, we truly feel a deep family bond with the Congregation founded by St. John Bosco, from which our

Founder drew our spirit and charism. The biography of our Founder and his works show the great influence the Salesian Congregation and the person of Don Bosco had on him and on his mission. The events of the first Michaelites and the entire history of our Congregation reveal the great importance of the Salesian formation received by Blessed Markiewicz which he transmitted to the Institute. All the later generations of Sisters followed the footsteps of those who had preceded, imitating their tireless work, spirit of temperance, generosity, sincere love for abandoned children, and a joyful praise for God, the giver of all good. The Family Spirit of the Salesian Congregation, also handed down to us by the Blessed Founder, which we try to cultivate and strengthen in our formation, confirm that we are together in the deepest and most precious ideals that unite the members of the Salesian Family in a formal way.

On January 22, 2009, the Salesian Congregation welcomed the request of the Sisters. That same day, during the Spirituality Days of the Salesian Family in Rome, the then Rector Major, Fr. Pascual Chavez Villanueva, officially declared in the presence of the Superior General, Mother Natanaela Bednarczyk and the other heads of the Groups of the Salesian Family and approximately 340 participants, that the Congregation of the Sisters of St. Michael the Archangel was now part of the Salesian Family.

4. Present Situation

Apart from Poland, the Sisters serve also in Italy, Germany, France, Belarus, Ukraine and Cameroon. Currently, the Congregation has 256 members in 38 communities. They animate the young in Oratories in 8 places with 625 children and run nurseries in 12 places with 930 children. Moreover, many Sisters conduct catechesis in schools and state nurseries, reaching approximately 11,000 children. They also lead various parish groups with a total of about 3,000 people.

5. Challenges for the future

The Michaelite Sisters in Cameroon, among the many ministries such as the management of schools, oratories and kindergartens, a medical dispensary, are also currently involved in the formation of young people. Thanks to this work, the Sisters already have vocations, and a new house of formation has been opened for candidates and novices.

Recently, another religious house was founded in Paraguay where the sisters serve in the oratory the poorest children and families who live in extreme poverty in the slums. The sisters who have been working there for the past three years have welcomed their first vocation.

Thus, the novitiate house has been opened. The new vocations and their youthful enthusiasm instilled hope for the expansion of the mission.

For several years now, the Michaelite communities have been developing in their Centers the mission for women of different countries. Following the example of St. Michael the Archangel and the new Angelic Choirs, they join in the praise of God by fighting for the salvation of children and for those who are victims of various forms of slavery.

Bearing in mind that the mission of the Congregation is to serve the poorest, they seek to listen to the needs of the present time and to help children, youth, and families who suffer from various forms of poverty.

The first challenge of the Congregation is to transmit the spiritual patrimony of the Founders to all those in need through works of charity. They, with their daily commitment want to give love and bring back the smile in so many weak and fragile people, because the poor need the hands of others to be lifted up, the hearts of the brothers and sisters to feel again the warmth of affection and the presence to

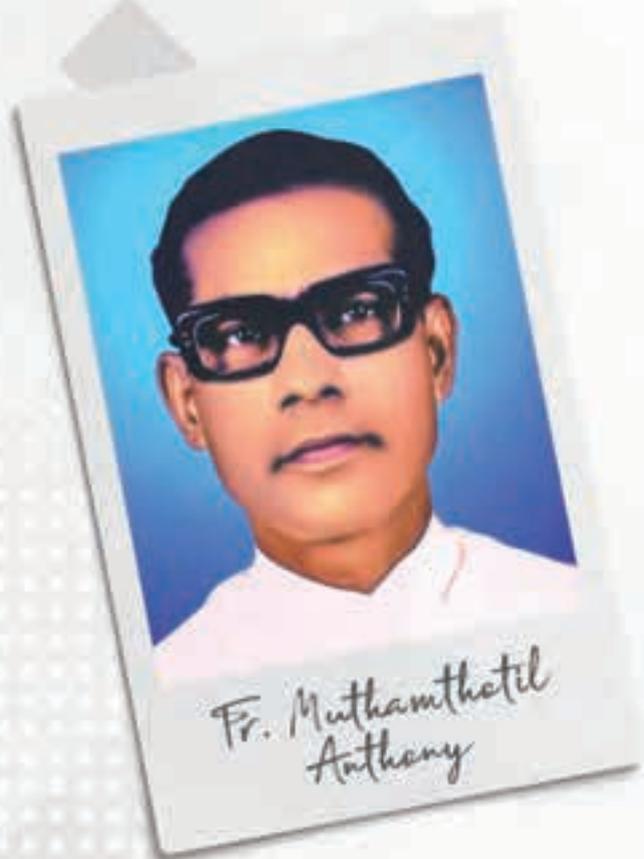


Children gathered in front of the statue of Bl. Bronislaw Markiewicz during the annual pilgrimage to Miejsce Piastowe

27.

Diocesan Right Institute of Women Religious

Sisters of Maria Auxiliatrix (SMA)



Chennai (India), 1976



1. Founder and History

The seed of the Sisters of Maria Auxiliatrix was sown on May 13, 1976 in Vyasarpadi, Chennai (India) by the Salesian Priest Fr. Antony Muthamthoil (M.C. Antony), SDB. Its charism is “to help the poor and abandoned young people”. He began the mission with four Sisters, taking care of the young who were neglected by society both materially and spiritually.

Before 1976, the Tamil Nadu government in India had created a housing project in Vyasarpadi for the refugees from Burma; however, the people still lacked the means to obtain their daily livelihood. Fr. Francis Schlooz, SDB, who had been sent to the parish in Beatitudes Center, Vyasarpadi, seeing the agony and trauma of the people, consoled them and offered economic and welfare assistance to them. He also felt the need to find someone with an exclusive mandate to care for disadvantaged repatriates. During the course of his mission, he inspired Fr. M. C. Antony.

With a little hesitation, Fr. M. C. Antony accepted the noble assignment and moved into action with the help of the Legion of Mary. Becoming aware of the pathetic conditions and the traumatic experience lived



Mother Josephine, the Superior General, with her council



Visit of the Rector Major, Fr. Ángel Fernández Artime, to the SMA Generalate

by those people, especially the young, he decided to found a Religious Congregation that would take care of them - particularly young girls. It was this pathetic reality that gave him a renewed impetus to found this new Congregation of the "Sisters of Maria Auxiliatrix".

2. History from the Foundation to the Present

After the death of the Founder on January 23, 1990, Fr. Vincent Durairaj, SDB, the Provincial of Chennai, appointed Fr. N.A. Joseph, SDB, as director of the Congregation. He supported the Sisters both spiritually and materially from 1990 to 1997.

Fr. Camillus Fernando, SDB, the next Provincial of Chennai, appointed Fr. Rosario Krishnaraj, SDB, as ecclesiastical assistant. The next Provincial, Fr. Bellarmine, SDB, and Fr. Mark Velankanni, SDB, as well as other Salesians also contributed to the growth of the Congregation.

The Congregation, initially a "Pious Union", was raised to the status of a Diocesan Right Institute by the Archbishop of Madras-Mylapore, Bishop Aruldas James, on May 24, 1999. The Constitutions prepared by the Founder were studied in the light of the teachings of the Church and were revised taking into account the needs of the time. They were then approved by the then Archbishop of Madras-Mylapore, A.M. Chinnappa, SDB, on December 15, 2005.

3. Identity

Following Jesus and Don Bosco's Salesian Spirituality, the charism adopted by the Congregation is: "to take care of the poor and abandoned young girls". It was a feather in the Congregations' cap when it was recognized as an Official Group of the Salesian Family on July 16, 2009, by Rev. Fr. Pascual Chavez, the ninth successor of Don Bosco.

4. Present Situation

The seed that was sown in 1976 has grown and become stronger and has blossomed like a tree, according to the charism of its Founder.

In 2019, the Congregation had 108 perpetually-professed Sisters, 16 temporary-professed Sisters and 11 novices. The Congregation has 32 Centers in different parts of India and in Italy: It has expanded its roots into 11 dioceses: Chennai, Chingleput, Trichy, Vellore, Sivagangai, Thanjavur in Tamil Nadu; Ernakulam in Kerala; Eluru in Andhra; Raiganj in West Bengal, and Vicenza and Trento in Italy.



*The charism of the congregation:
"Taking care of the poor and the abandoned young girls, as Jesus did."*



Sisters committed to the empowerment of women

Inspired by Don Bosco's motto "*Da mihi animas, cetera tolle*", the Congregation promotes and networks in the following activities to help young people to live a holistic life in the context of new forms of poverty: Institute of formal and informal tailoring; Institute of Typing; Evangelization; Night School for children in backward areas; Orphanage; Visits to families; Day Care Center; Home for the elderly; Primary school; Health Centers; Social work; Computer Centers; Non-Governmental Organizations; Eradication of child labor; Nursery school; Work for tribals peoples and Technical training (Community College).

5. Challenges for the Future

The Congregation faces many challenges: lack of vocations, weaker presences (spiritual and social activities) in various parts of India; inadequate level of required education of the Sisters; lack of ongoing formation for an appropriate religious approach in the modern world; lack of adequate knowledge of socio-economic, religious and cultural values; absence of proper formation and involvement of the laity; financial instability; and lack of necessary and well-equipped infrastructural facilities.

The Congregation has the following plans:

- to enhance the formation of the Sisters in the current context of society;
- to build an Adoration Chapel for the Sisters to pray for peace in the world;

- to take care of the formal and non-formal qualification of the Sisters;
- to initiate a lay movement: "Friends of the Sisters of Mary Auxilium" (FSMA) so as to form and involve the laity more;
- to mobilize local resources to facilitate financial sustainability;
- to network with other agencies such as Religious Congregations, government agencies and lay Non-governmental Organization (NGO) fora to strengthen the mission;
- to start a project for the young at-risk and released detainees; and
- to pay particular attention to strengthen the ongoing spiritual and social activities for young girls.



Group of Sisters in a Formation program

1. Founder and Origin

The Salesian Oblates of the Sacred Heart were born from the pastoral heart of the Salesian Bishop Giuseppe Cognata (1885-1972). In 1933, he was appointed Bishop of Bova in Reggio Calabria, an episcopal see which had been vacant for several years precisely due to its difficult and disadvantaged social, cultural, economic, and religious conditions.

In preparing his pastoral plan, the young Salesian bishop immediately understood the urgent need to establish nursery schools which would be entrusted to Sisters for the education of children. They would also take care of the girls, help the parish priest with catechism, and assist in parish activities. Not having found any Religious Institute willing to take on this type of apostolate that required true missionary generosity, the idea of founding an Institute with a missionary spirit that would respond to the needs of the poor people grew in his heart.

Thus, on December 8, 1933, just six months after having entered the diocese, he founded the Salesian Oblates of the Sacred Heart. They began their mission on December 17, 1933, in Pellaro (Reggio Calabria).

2. History from the Foundation to the Present

The Institute expanded very rapidly due to a series of requests for the opening of new Missions - as the works of the SOSC are called - and in 1936 it extended from Calabria to Sicily and Lazio. The Sisters became involved in the educational work of parishes in small towns that had no other Religious Institute.

In 1939, following painful calumnies, the Founder was condemned by Rome, relieved of caring for the nascent Institute and, in January 1940, forced to abandon his diocese and return to the status of a simple priest, accepting the obedience of living as a simple Salesian. He lived in the Salesian houses of Trento, Rovereto and Castello di Godego. The "silent ordeal" thus began and the young bishop offered it up to God. It lasted for almost thirty years. For the Congregation he founded, it was a time of consolidation and stability despite the destructive will that had been unleashed.



Mother Graziella Benghini with the youth



Among the poor of Bolivia

The young Sisters preserved the genuine spirit transmitted to them by the Founder and faithfully continued their work with missionary zeal. This allowed the Pious Society of the Salesian Oblate Sisters of the Sacred Heart to be raised, on June 5, 1959, the Solemnity of the Sacred Heart of Jesus, to a Religious Congregation in the Diocese of Tivoli.

After long years in which the Institute was under the direction of Apostolic Visitors and Superiors of other Congregations, in October 1959, they celebrated their first General Chapter, electing Sr. Bice

Mother Bice Carini

Giuseppina Carini as Mother General. By a design of Divine Providence, when she was a young girl, her family moved to Rovereto, where Bishop Cognata was residing. This enabled her to be nourished in the spirit of the Oblation directly at the source and thus be prepared to, one day, pass on the authentic charism to the Sisters that God would entrust to her.

Under her leadership, the Institute consolidated and expanded into other regions of Italy and had the joy of seeing the Founder re-integrated into the episcopate by John XXIII (1962) and later, on August 26, 1963, admitted to the Second Vatican Council following his appointment as Titular Bishop of Farsalo by Paul VI. In November 1965, the Institute obtained permission to meet the Founder.

On the Feast of St. Francis de Sales in 1972, the Holy See established the Institute as a Pontifical Right Institute. The following June, the Founder obtained the definitive grace of being able to resume relations with his Foundation, just a few weeks before his death on July 22, 1972, in the motherhouse of Pellaro (RC). In 1985, the Congregation opened a house for the *missio ad gentes* in Bolivia at Puerto Acosta.

Retreat with the youth



Oratory and Parish activities

In July 1989, General Chapter VI elected Sr. Carmelina Francesca Mosca as Superior General. Ample impetus was given to the preparation of the members so they could respond adequately to the new apostolic expectations.

On October 14, 2006, the first mission in Peru was opened. Various missions were opened for pastoral purposes only as a response to precise and urgent requests and to the invitation to be an “outgoing Church.” Since the 1990s, the spiritual writings of the Founder and the circular letters of Mother Bice have been published.

In these years, the lay movement ALOS (*Asociación de Laicos vinculado a la Congregación* – The Association of Laity linked to the Congregation), whose members propose to live the charism of oblation in the lay state, have taken greater shape and structure. In 2008, the first promises were made in the presence of the Rector Major Don Pascual Chávez in the chapel of the Generalate in Tivoli where the tomb of Bishop Cognata is found.

3. Identity

The Salesian Oblates are an Institute of active life, of pontifical right, and of temporary vows (*Constitutions*, Art.1). They follow Jesus in His voluntary self-oblation to the Father through evangelization and human promotion in small towns with no presence of Religious and at the immediate service of the Local Church. With a missionary spirit, they seek out difficult and abandoned areas and offer their active collaboration in parish activities (see *Constitutions*, Articles 2-3), faithful to their motto "*Caritas Christi urget nos*" (II Cor. 5:14).

Affiliation to the Salesian Family

On December 24, 1983, the Congregation received the decree that it is an Official Group of the Salesian Family by right, distinguishing itself by the specificity of its sacrificial charism (*Constitutions*, Art. 8). They follow St. Francis de Sales and St. John Bosco, their Patrons, by living humbly and simply a spirit of welcome and of trust in Divine Providence, in serenity and joy, and inspired by the Preventive System. Theirs is a vocation of great simplicity and, at the same time, of great generosity (*Constitutions*, Art. 9).

4. Present Situation

As of July 2019, the Congregation has 262 members in 57 "houses" in 4 nations and in 25 dioceses. The Congregation held the General Chapter XI with the theme, "Following Maria, the Mother of Oblation". Since July 16, 2013, Sr. Graziella Maria Benghini has been Superior General, re-elected during the General Chapter in 2019.

5. Challenges for the Future

In the last six years, the Salesian Oblates of the Sacred Heart have faced challenges, as have many other Religious Congregations, with unlimited trust in God's resources and Providence, taking care to live the charismatic heritage of the Oblation and always ready to respond to the needs of the Church. In answer to an unrelenting and exceptional request, in 2016 a new mission was established to serve the Holy See at the Nunciature of Malta.



ALOS Congress



ALOS group of Calabria



10.

Pontifical Right Institute of Women Religious

Apostles of the Holy Family (ASF)



Card. Giuseppe Guarino

Messina (Italy), 1889



1. Founder and Origin

Cardinal Giuseppe Guarino (1827-1897), the Founder was born at Montedoro, Caltanissetta, Italy, on March 6, 1827. He studied at Agrigento before and after his ordination (September 22, 1849). At Palermo, he held positions in Public Administration (1855-1871). He was a highly esteemed and beloved archbishop, first of Syracuse (1872) and then of Messina (1875), with renewed pastoral zeal and competence. He was made cardinal in 1893 by Pope Leo XIII. He died on September 21, 1897. In 1997, the diocesan inquiry for the cause of canonization was completed and is currently in process in Rome.

He was an admirer of Don Bosco and was inspired by his youth spirituality; eventually he became a Salesian Cooperator, as we know from his correspondence. He asked for and fervently welcomed the first Salesians in Sicily (Randazzo). He interceded with the Roman Curia for the cause of Don Bosco (*Biographical Memoirs* XIV 352-355; *Biographical Memoirs* XV 239, 242-44, 340, 352, 355-56). He had the inheritance of the Marino couple donated to the Salesians which facilitated the opening of the house of the FMA in Ali (1890) and the work of the Salesians in Messina (1893).

On June 29, 1889, in St. Pier Niceto, Bishop Guarino founded the Congregation of the Little Servants of the Holy Family (today called the "Apostles of the Holy Family") from a group of Daughters of



Mary who were imbued with the Salesian Spirit. He gave them a Rule inspired by that of the Visitation Sisters of St. Francis de Sales "for the moral and civil education of children".

2. History from the Foundation to the Present

With this same vision, a "House of the Holy Family" was built in Messina in 1890. It was called the "Leo XIII Institute." The earthquake of 1908 in Messina destroyed the work and dispersed a few surviving Sisters. Sr. Teresa Ferrara undertook the work of re-foundation and reconstruction of the Institute in 1912 and guided it as Superior General until her death in 1956.



In 1957, the Holy See assigned a Daughter of Mary Help of Christians as Internal Apostolic Superior and thus contacts with the Salesians increased. Beginning with the Special General Chapter of 1970, the Institute sharpened its educational identity, took on its present name, and asked for the spiritual direction from the Salesians of Don Bosco.

The first house was established on November 23, 1890, in Messina; the *Constitutions* were approved on January 26, 1902; the new Decree of Erection promulgated on February 11, 1965; the *Constitutions* were updated and approved on November 21,

1981, and the final version approved on December 13, 1982. Acceptance as an Official Group of the Salesian Family took place on December 18, 1984 (AGC 313, 47), at the request of the Fourth General Chapter in 1982. The Decree of Erection of the Institute with Pontifical Right and the approval of the new *Constitutions* took place on June 19, 1998.

3. Identity

The motto of the Congregation is "Faith expressed in works of charity" (Gal 5:6). The Patrons are the Holy Family, St. Francis de Sales, St. Teresa of Avila, and St. John Bosco.

"Our Founder was inspired by St. Francis de Sales as a model of Christian educator and in developing his mission activities with ecclesial spirit, he wanted our consecrated life to be expressed in the style of the spirituality of St. Francis de Sales. Thus, in the mission of educating the youth, he passed on to us the legacy of his pastoral style: inner balance, a friendly and delicate style, a spirit of sacrifice and an exuberant and ever new burst of love for souls" (*Constitutions*, Art. 3).

As Apostles of the Holy Family, they are immersed in the journey of love for God, for their sanctification, and they are striving to cooperate by vocation, in the formation of authentically Christian families in the Church through the education of young people.





In the style of the Founder, in the practice of the Gospel Counsels, through the profession of vows of chastity, poverty and obedience, and in the exercise of their mission, ASF draw inspiration from the Word of God and the teachings of the Church and the Preventive Method of Don Bosco becomes their guide.

Affiliation to the Salesian Family

In the wake of the examples offered by the Founder, who wanted to be associated with the Salesian co-operators and maintain lively



and life-giving relationship with his spiritual children, considering the common identity, vocation and spirituality, the ASF Institute asked and obtained recognition as a “member” of the Salesian Family (*Letter of the Rector Major, Don Egidio Viganò, Art. 4, December 24, 1984*).

4. Present Situation

The Apostles of the Holy Family promote the integrity and holiness of the family through the education of children and young people in schools, boarding schools, oratories, youth and parish activities, through the associations of Past Pupils, and in the foreign missions. They are happy in their consecration to God and try to bring the joy of the Lord’s Easter (*Constitutions, Art. 5*).

Mother Maria Diana Mellace was elected Mother General along with four General Councilors during General Chapter X, in 2019.

The Apostles of the Holy Family number 54 (perpetually professed 51, temporary 3, Aspirant 1), in 10 communities: 8 in Italy (Lazio, Calabria, and Sicilia) and 2 in Brazil.



11.

Pontifical Right Institute of Women Religious

Sisters of the Charity of Jesus (SCG)



*fr. Antonio
Cavali*



*Ven. Bishop
Vincenze Cimatti*

Miyazaki (Japan), 1937



1. Founder and Origin

On February 8, 1926, the first nine Salesian missionaries led by Bishop Vincenzo Cimatti, SDB, arrived in Japan. In 1929, seeing the poor and miserable conditions of the people, Fr. Antonio Cavoli, SDB, then parish priest of the church in Miyazaki, invited the women belonging to the Daughters of Mary, one of the groups in the parish, to serve and to visit the poor and the sick. Eventually a hospice for orphans and the elderly was established in December 1932. The women, then called the "Daughters of Charity," (Caritas Daughters) gathered here from various places to live together and to work gratuitously for the love of God.

Before World War II, in the midst of the rise of nationalism and anti-foreigner movements, Bishop Cimatti advised Fr. Cavoli to make the Caritas Daughters into a Religious Congregation in order to continue the work.

On the insistence of Bishop Cimatti, Fr. Cavoli finally responded like St. Peter, "Because you say so, I will let down the nets." Thus, on August 15, 1937, a new Religious Congregation was born in Miyazaki.



Fr. Antonio with the children of the Home, Miyazaki, 1937

2. History from the Foundation to the Present

The new Congregation suffered difficulties beyond description during World War II. However, the heroic sacrifices of its young members helped to overcome the utter poverty of the time. After this period, the Congregation developed rapidly.

In 1956, the Congregation sent its first missionaries to Korea. Later, it sent missionaries to Latin America (1964) and to Europe (1977). On January 24, 1986, it became an Official Group of the Salesian Family. It continued to send missionaries to Oceania (1989), to North America (1991), and finally to Africa (2011).

The Congregation was recognized as a Pontifical Institute on January 1, 1998. In 2008, the Generalate was transferred from Tokyo to Rome. In 2009, the name of the Congregation was changed from "Caritas Sisters of Miyazaki" to "*Suore della Carità di Gesù*" (Sisters of the Charity of Jesus, *Caritas Iesus*) so as to express their charism better.

3. Identity



Liturgical Animation

The spirit of the Congregation is rooted in their intimate love for and encounter with Jesus in the Blessed Sacrament which inspires and spurs on their activities.

The mission of the Caritas Sisters of Jesus is to testify to the merciful charity of Jesus towards all and especially towards the poor and the suffering through different works of evangelization . SCG turn their gaze not only towards children and the young but also towards the sick, the elderly, and those who suffer from various kinds of poverty. In this sense, they venerate St. Vincent de Paul and St. John Bosco as Patrons of their Congregation.

The name "Caritas" was inspired by the farewell speech of Fr. Philip Rinaldi, SDB, then Rector Major of the Salesian Society, to the missionaries to Japan in 1925. Fr. Cavoli, recalling the words of Fr. Rinaldi, wrote: "*Caritas* is the only and indispensable means to gain access to the hearts of the Japanese."

The Congregation, born and raised in a Salesian atmosphere, has been practicing the mission of St. John Bosco in the Church in ways suited to each place and time. In fact, the following characteristics of the spirit of the Congregation are inspired by the Salesian Spirit: Family Spirit, trust and love for Mary Help of Christians, fidelity to the Church, optimism and joy, work and temperance, a spirit of



Apostolate for the poor children



With the collaborators

initiative, and flexibility.

The Sisters, as members of the Salesian Family, strive to participate actively in the common mission by living the Salesian Spirit in ways proper to the Congregation.

4. Present Situation

Currently, the Congregation has 930 Sisters working in 16 countries as apostles of the love of the Heart of Jesus for the salvation of souls. SCG serve in parishes as well as in the ministries of social welfare and education, nurturing physical and mental health in babies, children, the youth, needy parents, and the elderly. Above



Education to faith

all, the Congregation is particularly committed to apostolates to families and overseas missions for primary evangelization .

5. Challenges for the Future



Begun in Japan with Japanese and Korean members, the Congregation has flourished chiefly in their native lands. In response to the conflictual relationship which exists between these two countries, engendered by war, the Congregation hopes to be a sign of unity and communion in the world. They believe that their community life, which reflects God's love, is an inspiration to the loneliness and suffering caused by the widespread individualism in today's society.

Furthermore, the Congregation feels the challenge to rekindle the courage and zeal handed down to them by their Founder to move into poorer missionary areas. Its members are also engaged in the formation of the collaborators with whom it shares the charism and is working to organize the association of these co-operators at the international level.



Rev. Fr. Angel Fernández Arttime SDB
Don Bosco With Us!



12.

Pontifical Right Institute of Women Religious

Missionary Sisters of Mary Help of Christians (MSMHC)



*Ven. Bishop
Stephen Ferrando*

Guwahati (India), 1942



1. Founder and Origin

The Congregation of the Missionary Sisters of Mary Help of Christians (MSMHC) was founded in Guwahati, Northeast India, on October 24, 1942, by Venerable Bishop Stephen Ferrando, SDB, who placed it under the patronage of Mary Help of Christians. It is a Congregation of consecrated women dedicated to the service of the poor, especially the less privileged and the marginalized of the society - namely, women, girls, and children. It was founded in response to a special historical situation in Northeast India.

World War II was raging in all its fury of tears, toils, blood, and deaths in Assam. More than one hundred missionaries had been taken to internment camps hundreds of miles away.

Foreign Sisters remained under house arrest in their convents. The people of the villages, especially the most vulnerable groups - women, girls, and children - became destitute, suffering from misery, ignorance, and poverty. It was against this historical backdrop that Bishop Ferrando contemplated the founding of an indigenous Congregation of women.



Archbishop Stephen Ferrando's visit to a village

Thus, after a long period of discernment, he decided to found the Missionary Sisters of Mary Help of Christians. On July 20, 1942, he received permission to do so from the Sacred Congregation for the Propagation of Faith.

2. History from the Foundation to the Present

Eight candidates entered the novitiate on October 24, 1942, at St. Mary's Convent in Guwahati, thus inaugurating the Congregation. St. Mary's was a Community of the Daughters of Mary Help of Christians (FMA). FMA continued to nurture the new indigenous Congregation for 26 years. Once the Congregation was strong enough to stand on its own two feet, the governance and formation was handed over to the new Congregation's own members.

Sr. Magdalene Surin was appointed Mother Vicar by Bishop Ferrando on July 15, 1967. She guided the Congregation most ably during the period of transition of governance from the FMA Superiors to the first MSMHC Superior General, Mother Mary Rose Thapa, who had been so named on February 4, 1970, by Archbishop Hubert D'Rosario of Shillong-Guwahati. The Congregation was raised to the status of Pontifical Right on March 21, 1977.



The Beginning of the MSMHC Congregation: Aspirants, postulants, novices and Sisters with Mother Nellie Nunes

3. Identity

The Congregation of the Missionary Sisters of Mary Help of Christians is an integral part of the Catholic Church, of Pontifical Right, dedicated to apostolic works, with public vows, and is an Official Group of the Salesian Family of Don Bosco.

The mission of the Congregation is primarily education through direct evangelization (*missio ad gentes*); the education of women, girls, and children in villages; and the education of the young in formal and “informal” schools. It also provides health care for the poor and needy, works for the empowerment of women, and becomes involved in society for the transformation of the same.

Affiliation to the Salesian Family

The Congregation was officially accepted as a Group of the Salesian Family on July 8, 1986.



*Sr. Luigina Saletta FMA,
first Mother General (1955-1956)*



*Sr. Teresa Villa FMA, Mother Ge-
neral (1956-1962)*

The aspects and values of the MSMHC that incarnate the Salesian Charism are: missionary vibrancy which manifests the pastoral charity of Don Bosco; the evangelization of women, girls, and

children - especially the poor and the suffering; commitment to missionary evangelization and the accompaniment of people along their journey of faith; Family Spirit; Marian piety; commitment to the Gospel way of life (vows, prayer, and asceticism) which reflects the spirit of Don Bosco; and commitment to living the Preventive System as a pastoral and educative method and spirituality.

4. Present Situation

The organizational style of the Congregation is one that is typical of the Salesian Family. The Superior General is the supreme authority of the Congregation who takes the place of the Founder. She is assisted by the General Council which consists of six members, each entrusted with a specific office to be fulfilled in close collaboration with and under the direction of the Superior General.

The Superior General and the members of the General Council are elected during the General Chapter held once every six years. Besides the General Council there are six provincial superiors and their councilors who head the six geographical provinces of the Congregation. They are appointed by the Superior General in consultation with her Council for a period of three years. The Congregation has 1244 Sisters in 205 houses. There are six provinces in India, a delegation in Italy, and a sub-delegation in Africa.

The African mission/sub-delegation functions directly under the Superior General who animates and administers the communities through a sub-delegate superior and a three-member council.

Each MSMHC Community is headed by a local superior (Animator) for a term of 3 years and who may be reappointed for another term of office.

5. Challenges for the Future

A challenge that the Congregation is facing, is how to safeguard missionary vibrancy in the hearts of its members against the growing tendency to remain inert within comfort zones, seeking just to maintain the internal and external *status quo*.

Another challenge is the lack of adequately-prepared personnel to respond to the ever-growing demands of the mission as the

Congregation is receiving numerous invitations for collaborative ministry both from overseas as well as in India. Until today, missionary availability and vibrancy have paved the way for many significant choices that contributed to the growth and expansion of the Congregation and its apostolic effectiveness and fruitfulness.

A further challenge is the lack of adequately-prepared personnel for the ministry of formation and accompaniment of the young Sisters who are engaged in varied apostolates, especially in remote and distant mission areas.

The Congregation foresees a radical renewal in consecrated life and mission in the light of the vision of the Founder. It is an ongoing journey of study, reflection, discernment, renunciation, and risk-taking.

An ever-challenging process of decision-making calls for fidelity to the founding charism and prayerful union with the Holy Spirit in order to promote creative thinking, daring, and firm steps towards the desired radical renewal.



Sr. Philomena Mathew, Mother General

13.

Pontifical Right Institute of Women Religious

Daughters of the Divine Savior (HDS)



*Bishop Pedro Arnaldo
Aparicio Quintanilla*

Santo Domingo (El Salvador), 1956



1. Founder and Origin

When Fr. Pedro Arnaldo Aparicio Quintanilla, SDB, was dean of Don Bosco College and was exercising his priestly ministry hearing Confessions, he discovered that many young people, for various reasons, were not accepted in Religious Congregations.

When, in 1984, he was appointed the first Bishop of the Diocese of San Vicente, in El Salvador, Central America, by Pope Pius XII, he realized there was a scarcity of Priests and Religious in the nascent diocese. Thanks to this realization and the inspiration of Fr. Pedro Tantardini, SDB, former Salesian Provincial of Central America, who suggested the foundation of a Women's Religious Congregation of simple life and dress which would help him in catechesis, parish schools, and youth ministry, he founded the Congregation.

Through the encouragement of Sr. Ersilia Crugnola, FMA, then Provincial in Mexico, who had a special devotion to Our Lady, Bishop Aparicio entrusted himself to the intercession of Mary Help of Christians. When he wrote letters to Sr. Ersilia, asking her to present them to the Blessed Virgin, he received this answer: "You will see your desires fulfilled if you trust in your Heavenly Mother.



Bishop Pedro Arnaldo Aparicio with St. Pope Paul VI

The Congregation that you have in mind, my Son, will be established with the apostolic spirit of St. John Bosco, teaching those who are ignorant and bringing souls to Heaven. Everything will fall into place, my Son. I bless you. Mary Help of Christians, Your Mother always."

Ten years later, on December 24, 1956, at midnight, that affirmation about Mary Help of Christians was fulfilled with the founding of the Congregation: the Daughters of the Divine Savior. Five young women began this journey of faith with the motto: *Oportet Illum Regnare (He must reign)*.

2. History from the Foundation to the Present

In 1972, it was recognized by Pope St. Paul VI, as a "Religious Congregation of Diocesan Right." In 1989, it obtained the decree of "Pontifical Right" by Pope St. John Paul II. Eight General Chapters have been held since its foundation. The Institute has been guided by four Superiors General. In 2005, during General Chapter VI, the Lay Secular Group "*Unione Apostolica Divino Bambino*" (UADB) - The Divine Child Apostolic Union - was approved.



The first group with two FMAs who collaborated in their Formation

3. Identity

The Daughters of the Divine Savior are a women congregation of "Pontifical Right", accepted into the Salesian Family on February 5, 1987, by Rector Major Don Egidio Viganò, SDB.

They were founded by the Salesian Bishop Pedro Arnoldo Aparicio Quintanilla, in the republic of El Salvador, in Central America. They are religious-catechists-educators-missionaries who live the spirituality of "the childhood of the Infant Jesus of the Crib of Bethlehem" and Don Bosco, at the service of children and young people (*Constitutions*, Art. 1-13).



The spirituality of the Crib is a typical element of their charism because the Institute was founded on Christmas night. The virtues characterized by the Nativity scene in Bethlehem - simplicity, poverty, humility, and spiritual tenderness - are part of the lifestyle of every Daughter of the Divine Savior. The title was given in honor of

the Patron of El Salvador, the country in which HDS were founded. Don Bosco's spirituality was handed down to them by their Founder from the very beginning of the Institute. Throughout his life, he taught them this spirituality as a way to reach holiness.

The following Salesian virtues find a place in their *Constitutions*: God's merciful love and the graciousness of Christ the Good Shepherd, pastoral zeal, understanding, joy, Family Spirit, empathetic affection, diligence, temperance, and union with God. These are inculcated into the Sisters from the earliest stages of formation (*Constitutions*, Articles 2, 4, 9, 60, 61, 66, and 67).

HDS recognize the Rector Major as being the Father and Center of the unity of the Salesian Family and is manifested in their acceptance of his guidance (*Constitutions*, Art. 4).

The Sisters participate in the “Salesian Family Spirituality Days” and are represented and participate in the World Council of the Salesian Family in Rome. At the local level, unity of spirit is maintained with the various Groups of the Family through fostering dialogue and fraternal collaboration.

4. Present Situation

The central governance is taken care of by the Superior General with her Council. The Generalate is located in the Republic of El Salvador, where the Congregation was founded. In other countries, the Congregation is organized through Delegations.

Presently, in 2019, there are 170 Sisters and 10 novices. They are present in 8 countries: El Salvador (9 Centers), Guatemala (2 Centers), Panama (1 Center), Venezuela (3 Centers), Bolivia (6 Centers), Argentina (2 Centers), Italy (1 Center) and the United States (1 Center – in Tulsa, Oklahoma).



Participants of General Chapter VIII (2017)

The Mission

Their mission consists in making Christ reign in those contexts where they are invited to evangelize (*Constitutions*, Articles 2, 10, 82; *Regulations*, Articles 36-64). HDS seek to bring this about mainly through:

- *Catechesis*: Coordination of parish catechesis and the formation of catechists;
- *Education*: Colleges, Parish Schools, families, Preschools, Nursery Schools, and Workshops for Human Promotion (*Constitutions*, Articles 3, 5, 10);
- *Parish Ministry*: Youth ministry, catechesis, assistance to the sick, and collaboration with Parish Councils allow them to exercise their charism for the young and ordinary people in the parish context.

5. Challenges for the Future

The current needs of the Institute are: the growth of the Congregation, the perseverance of its members, and even more, the faithful preservation of the charism inherited from the Founder.

The future plan is to make God's love present in various milieux, all over the world, by organizing the Congregation into provinces. One dream is to set up a Community in Africa by 2020.

Educational services to the young



14.

Diocesan Right Institute of Women Religious

Sisters Servants of the Immaculate Heart of Mary (SIHM)



Bishop Gaetano Pasotti

Bang-Nok-Khuek (Thailand), 1937



1. Founder and Origin

The Founder, Bishop Gaetano Pasotti, SDB, was an Italian Salesian, who made his First Profession on September 15, 1906, and was ordained on March 18, 1916, during World War I. He left in 1918 for the missions in China that was under the guidance of Bishop Luigi Versiglia, SDB, for 9 years. On October 15, 1927, he left China as the head of a Salesian expedition to Thailand, at that time called Siam. He was consecrated Bishop on June 24, 1941, in Bangkok during World War II. With a lively sense of the local Church and apostolic zeal for the evangelization of the people, he founded the Congregation of Sisters "Auxiliatricum". Their name in the Thai language is "Xi Song Khro". In 1971, the name was changed to the "Sisters Servants of the Immaculate Heart of Mary".

In his report to the Congregation for the Propagation of Faith of August 1, 1932, then Fr. Pasotti expressed his hope of obtaining their cooperation in establishing a Religious Congregation composed of native women.

He wanted to found a new Congregation from among the group of young women working in the kitchen of the Salesians, who had already had Christian formation. The Congregation was founded by Fr. Gaetano Pasotti's Official Letter of December 7, 1937. On the following day, the Solemnity of the Immaculate Conception, 7 young women began their novitiate. On that same day, a year later in 1938, six of them made their First Profession.



Suor Antonietta Morellato, FMA

2. History from the Foundation to the Present

At its founding, Bishop Pasotti chose Mary under the title of Immaculate Conception as Patroness of the new Congregation. Following the Church's consecration to the Immaculate Heart of Mary in 1942, he dedicated the Congregation to the Immaculate Heart of Mary

as its new Patroness. He enlisted the assistance of the Daughters of Mary Help of Christians in founding the Congregation. Sr. Antonietta Morellato, FMA, was the first Novice Mistress for 15 years and Sr. Luigina di Giorgio, FMA, became the first Superior General of the Congregation (1941-1964).

The Congregation grew in number and reached out to different parishes in the Diocese of Ratchaburi. In 1949, during Holy Mass on New Year's Day, Bishop Pasotti presented the first official copy of their Constitutions to the Sisters with this precious instruction: "Daughters, my wish for you is that all of you may be united to the Heart of Jesus. Be holy by living these Constitutions."

In 1964, the Congregation became autonomous and Sr. Agatha Ladda Satvinit was elected as the first SIHM Superior General. During the General Chapter of 1985-1986, the revised Constitutions were approved. The subsequent Chapter, in 1990, approved the Regulations. The present Mother General is Sr. Maria Goretti Maliwan Paramatthawirote, appointed in 2015. In the year 2000, a lay group called the "Lay Servants of the Immaculate Heart of Mary" was formed with



Suor Luigina Di Giorgio, FMA

Catholic teachers of their schools and workers of their houses. They have been formed gradually in the spirit of the Congregation. They collaborate with the Sisters in their mission, support them in the field of religious vocations, and serve as a bridge in their family apostolate.

In 2012, the 75th anniversary of their foundation, the "SIHM Youth Leaders Group" was formed and in 2015, "SIHM Teacher Leaders Group" was formed. Both groups are present in every school, animated by a youth committee.

3. Identity

The Sisters dedicated themselves to helping missionaries in small Centers or parishes and in the field of education. They are a women religious congregation of "Diocesan Right". From the beginning of the Institute, all the bishops who have had authority over them, as a Congregation of Diocesan Right, have been Salesians: Bishop Peter Carretto (1951-1988), Bishop Michael Praphon Chaicharoen (1988-2003) and Bishop Joseph Prathan Sridarunsil. While the Congregation is dedicated to the service of the Local Church, it also reaches out to the needs of the Universal Church.

In 1997, the first two members were sent to Cambodia as missionaries and associated members of the Thai Missionary Society (TMS) to work, initially, in the Diocese of Battambang.

The Sisters Servants of the Immaculate Heart of Mary are Religious who are involved in parishes, animating various groups with a missionary spirit. They live the *Fiat* of the Virgin Mary, always ready to do the will of God. They strive to be all things to all people, living and working with family spirit, simplicity, joy, optimism, and the ability to adapt themselves appropriately to different situations, with the motto proposed by Bishop Gaetano Pasotti: "*Caritas Christi Urget Nos!*" ("The love of Christ impels us" - II Cor. 5:14) and the spirit: "To love, to serve, and to forgive".



Affiliation to the Salesian Family

The Congregation was accepted as an Official Group of the Salesian Family on February 28, 1987, the Golden Jubilee year of the Foundation of the Congregation. The Sisters believe that their membership in the Salesian Family was really the design of Divine Providence.

Through the firm guidance of Bishop Pasotti and the FMA formators, they were able to know, absorb, and live the Spirit of Don Bosco and Mother Mary Domenica Mazzarello. This helps them be “signs and bearers of God’s love” to the young in their parish ministry and their pastoral ministry for the children and the young in schools.

They live according to the Salesian Charism, expressed through work, temperance, loving-kindness, fraternal charity, and educational expertise.

The Congregation establishes a close relationship with the Salesians, the Daughters of Mary Help of Christians, and the other Groups of the Salesian Family through sharing Don Bosco’s Salesian Spirit and joint apostolic initiatives. It collaborates with the various Groups as occasions arise through meetings, conferences, reflection and teamwork.

75th anniversary at the place of Foundation



4. Present Situation

The SIHM Congregation is still a Diocesan Right Congregation. Its Mother House is in the Diocese of Surat Thani, under the leadership of Bishop Joseph Prathan Sridarunsil, SDB. There are 91 members, including 7 temporary-professed Sisters, 4 novices, 2 postulants and 5 aspirants.



Sisters engaged in the parish with a missionary spirit, animating various groups

They work in 4 dioceses in Thailand: Ratchaburi, Surat Thani, Bangkok, and Chiangmai; and in Cambodia in the Battambang Diocese in two Centers. They work in 32 Centers/parishes in eleven Communities. Their mission is carried out in schools and in parishes of different dioceses through:

- Youth ministry - in diocesan high schools and their own schools: kindergarten, elementary, middle, and secondary schools, and also among the young who are drop-outs;
- Family ministry;
- Basic Christian Communities;
- Education and Faith-formation;
- Household pastoral ministry - for their own workers;
- Catechism - for the young and adults;
- Missionary Apostolate;
- Charitable works - for the poor and abandoned, especially children and youth.

5. Challenges for the Future

A big challenge facing the Sisters is the decrease in the number of Religious Vocations, due to many factors. Changes in society affect the values of Catholic families. Families are becoming small with only one or two children.

Parents face many difficulties. They have little time for their children, leaving them alone to learn from sources like social media. As a consequence, most of them lack basic human and Christian formation.

Another challenge is to work more among poor families that are in the peripheries of the cities in Thailand. They need to promote more vocations in Cambodia so that they will have more Cambodian Sisters who will serve their own people.

SIHM are also faced with the challenge of deepening their charism in the hearts of the new generations of their members and strengthening them in their vocation so that they may become 'signs and bearers of God's love for the young' and become '*all to all*'.



There are more elderly Sisters than young ones while needs increase in various fields. They foresee that they will not be able to serve the Local Church well without the cooperation of the laity.

In order to address these challenges, General Chapter XI has decided:

- To renew religious witness as SIHM: to be more credible missionary disciples according to the SIHM Identity - signs of love, joy, and compassion;
- To promote lay and religious vocations by strengthening the faith formation of the young and accompanying them in their journey of life; and
- To educate and take more care of Catholic families and all families in their rapidly changing society, with the focus on the parents in their schools and parishes and in society-at-large.



With the Bishop in Cambodia

15.

Diocesan Right Institute of Women Religious

Sisters of Jesus the Adolescent (IJA)



Bishop Vicente Priante

Campo Grande (Brazil), 1938



1. Founder and Origin

Fr. Vicente Priante, SDB (1883-1944), the Founder, was born in Barra Mansa (Rio de Janeiro, Brazil) on October 17, 1883. He made his First Profession at Lorraine on July 19, 1904, and was ordained a priest in Taubate on January 28, 1912. He was appointed as the director of colleges and then as a parish priest in São Paulo. He was consecrated bishop on May 13, 1933, of the diocese of Corumbã (Mato Grosso), whose extent was as large as France (Campo Grande is part of it; in 1952 it was divided into 3 dioceses). The number of parishes tripled during his episcopacy. He founded the Sisters of Jesus the Adolescent from a small group of the Daughters of Mary. He was a man who contemplated the world and the Church of his time, from within a profound experience of God immersed in the history of people in need of evangelization. He died in São Paulo, Brazil, on December 4, 1944.

The Bishop founded the Group to respond to two urgencies he perceived:

- The immense pastoral needs of a vast diocese of about 400,000 sq. km., with very few priests; and
- The need to enter religious life for good girls, mostly daughters of parents in irregular family situations, or girls that the existing Congregations did not accept.

He laid the foundations of this missionary Congregation and founded it on December 8, 1938. The first 7 novices professed in 1939. His death in 1944 left the Institute weak.

2. History from the foundation to the Present

His successor, Bishop Chaves, then took it into his hands before being transferred to Cuiabá, entrusting it to the direction of an excellent FMA, Mother Josefina (1952-1967). Under her leadership, the Congregation came to know and deepen Don Bosco's charism, spirituality, and method of formation.

New serious difficulties arose and the number of the Professed fell from 74 to 28 until the Institute was reorganized following the Special General Chapter in 1975, when it received its new *Constitutions*. They were updated further in 1982 and the Institute grew.

3. Identity

The Institute is a diocesan one under the responsibility of the Archbishop of Campo Grande. Its motto is "All things to all men". These words of St. Paul guide their commitment. It also reminds them of Don Bosco's teaching in the Preventive System: to become persons consecrated to the good of those to whom the Lord sends them.

Their Patrons are Jesus the Adolescent and Mary Most Holy. They look to Nazareth, where Jesus and Mary lived and worked, and learned the spirit of a family and the joy of interpersonal relationships.

Like the adolescent Jesus, they are called to take care of the things of the Father, being the sign of His love for the neediest and most rejected so that the world may become one family.

The initial name of "Little Sisters of Jesus the Adolescent" was simplified in 1978 to "Sisters of Jesus the Adolescent." By assuming this name, they sought to sum up the various elements that characterizes the life of the Institute. From a spiritual point of view, their reference point is the Person of Jesus.

From a pastoral point of view, attention to the complete human, Christian, and spiritual growth of their beneficiaries is the fundamental commitment.

Their spirituality is Centered on the Person of Jesus Christ and is nourished by the Gospel. They follow the Lord in joy, simplicity, and trust, in the Mystery of His obedience to the Father, and in the gift of Himself in the



*Sr. Maria Rodrigues Leite,
Superior General*

service of the Kingdom, growing in age, wisdom, and grace before God and people, making themselves “All things to all men”. The IJA try to contemplate and imitate the Immaculate Virgin Mary Help of Christians in her fullness of love for God and for their brothers and sisters.

The Sisters live a special concern to “incarnate” themselves among the people, as did Jesus in Nazareth, and to remain sensitive to the needs of the particular Church. IJA practice the Preventive System of Don Bosco and try to deepen it, drawing on the richness of pedagogy and spirituality contained in the few pages composed by Don Bosco.

Affiliation to the Salesian Family

The IJA Institute was born and is nourished by the spirit and mission of St. John Bosco and recognizes the Rector Major of the Society of St. Francis de Sales as the Center of unity and the bond of fidelity to the Salesian Spirit. Fr. Egidio Viganò, the Rector Major, gave the Institute the official recognition of belonging to the Salesian Family on January 1, 1989 (document 89/007).

4. Present Situation

The Sisters of Jesus the Adolescent have 19 members, present in 6 Communities in 3 Brazilian dioceses. After the difficult years that saw a drastic reduction in the number of Sisters, the great commitment to promoting vocations has borne fruit.

Open to spiritual and social values, the Congregation’s members seek to live their mission by giving an evangelizing response to the concrete problems of the particular Churches: through education of the poorer classes, family pastoral care, and various social activities, with special attention given to children and the elderly, especially the poorest. The family is their place and space for evangelization and for journeying with children, adolescents, and young people. The spirit and mission of St. John Bosco in the Institute are concretized in:

- the option for the poor and the abandoned;
- the places of the poorer classes, with a view to religious, social and cultural promotion;

- the preference for the particular poor Churches where there is a shortage of clergy and where families find it hard to live by the Faith;
- the application of the Preventive System of Don Bosco;
- the apostolate with missionary zeal.

5. Challenges for the Future

Challenges and plans for the years 2018-2021:

- define a program for the whole Congregation, capable of inspiring themselves and others;
- run Oratories with a view to professional animation;
- hold Formation meetings for all the Sisters, under the different aspects of religious life;
- strengthen the Sisters' understanding in some priority biblical and anthropological areas of the "things of the Father";
- seek advice for the Congregation;
- empower the sisters by integrating their personal gifts into the congregational charism;

Youth group of Our Lady of Pilar parish, Jaur city





Sr. Alzenir Maria Severino with a homeless person at Campo Grande

- form Sisters and laity for leadership in community and mission;
- rotate responsibilities in the community and in the mission;
- commit to the promotion of vocations;
- participate actively in common fora, networks, municipal councils, conferences, and social projects;
- become involved with those who need the “care of the Father,” being the sign of His love;
- update the programs of initial and continuing formation;
- rethink the places where ministry is carried out, with a view to choosing places on the frontiers of the mission.

Structures

- study, discussion about, and updating of some parts of the *Constitutions*;
- construct new forms of coordination in the Congregation;
- care for the residences of the Sisters;
- consolidate into larger Communities;
- commit in a greater way to the use of technological resources;
- generate income; and
- support the local Church (projects, mission).

Challenges

- to be in the world without being of the world;
- to overcome discouragement and doubt;
- to review their community lifestyle and economic choices courageously on personal, Community, and Congregational levels with the perspective of the “discipleship of equals, as in Bethany”;
- to overcome their dependence on the hierarchical and pastoral model of the Church and focus on their vocation to discipleship;
- to start afresh with a fundamental attitude; and
- to identify the “things of the Father” that He Himself assigns to the Congregation.



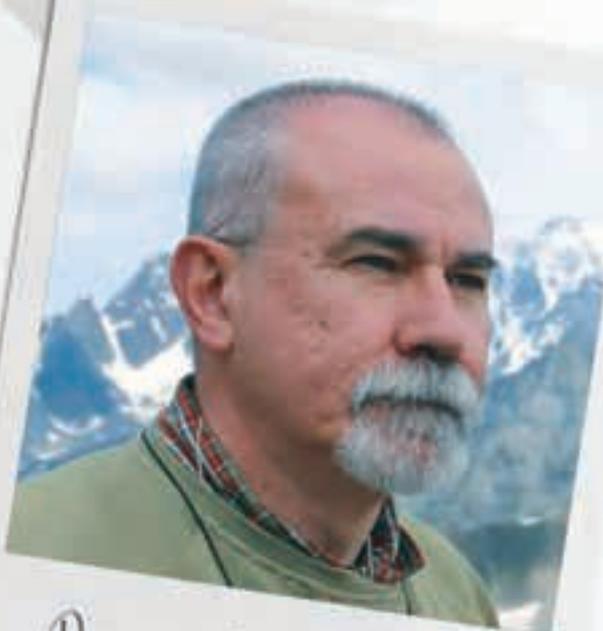
Conclusion of Retreat (January 2019), with Auxiliary Bishop, Mariano Danecke, OFM Conv., and Fr. P. Lima, SDB



28.

Private Association of the Christian Faithful

Community of the Mission of Don Bosco (CMB)



Deacon Guido Pedroni

Bologna (Italy), 1983





January 31, 2015 - Feast of Don Bosco at Colle Don Bosco,
Diaconal Ordination of Guido Pedroni

1. Founder and History

The foundation dates back to 1982 according to a re-reading of the history of the CMB. This made it possible to recognize as a "founding element" the original inspiration that occurred during a Eucharistic celebration in Rome. In those early years their Founder, Deacon Guido Pedroni, formed the first missionary group (1983) from among some animators of the Oratory of the Sacred Heart. After a few months, some more young people became involved who gave shape and strength to the new group. Initially, their missionary service was carried out in Ethiopia because the Italian Lombardy-Emilia SDB Province was entrusted with that nation as part of "Project Africa".

2. History from the Foundation to the Present

Their "missionary" attention turned with the same intensity towards educational activity in mission territories. This became more and more a giving "witness with one's life".

The Community was established as a Civil Association with its own *Statutes* in 1994. It was definitively approved by the Church with a *Rule of Life* in 2004. It was then accepted by decree into the Salesian Family on January 15, 2010.

The foundation involved the work of some people who, in the first years, constituted the core group, or the nucleus, with the Founder. The Community has spread into various countries - in oratories, educational centers and reception homes, forming groups and "Tents", the latter being the nuclei that animate the entire community-building. That re-reading of the Group's history has led in due course to the adaptation of the *Statutes* and *Rule of Life*. Of great importance was the organization of two (world) General Assemblies in 2010 and 2016.



Educational Center in Haiti

Numerous members of the Community have borne witness in their lives to the missionary dimension, in various countries: from Italy to Ethiopia, Madagascar, Burundi, Haiti and Ghana; from Madagascar to Burundi and Haiti; from Burundi to Ghana; from Argentina to Ghana and Haiti; from Chile to Haiti.

They know and believe that "it is fundamental that people keep moving so that they can meet one another. In this way, ideas are shared and the energy of a healthy community is renewed." The formation and promotion of the community spirit has been fostered by means of several meetings held in Italy with representatives from all the countries where the Community is present. Meetings have been organized among the groups of the Community of the Mission of Don Bosco in South America also.

3. Identity

The Community has regarded "Unity, Charity and Essentiality" as the three main pillars since 1983. It recognized itself as a growing community in 1988. The discovery of a paternity that emerges from history, of an original way of living the Preventive System based on

four dynamic verbs (to believe-evoke-involve-create), and of having a specific spirituality ("Spirituality of Search") has made it possible to outline its own original charismatic identity. The Emeritus Rector Major, Rev. Fr. Pascual Chavez, SDB, recommended this to all the Groups of the Salesian Family.

It has always been essential to involve and share with the local people the different types of activities carried out so as to arouse interest and enthusiasm, together with a solid and on-going formation, so as to build up, in a gradual manner, their own sense of responsibility for the activities and works.



First General Assembly at the Pisana, Rome, 2010

To create true and deeper relationships, in the deepest possible way, is to believe that the Lord is the primary builder of these relationships. In this way and in this specific vocation, the spirit of belonging to the Community and to the Church may become stronger and more alive, joined to a spirit of dedication to children.

The continuous search for the Will of God and, above all, how and where to "apply" it is the meaning of the "Spirituality of Search".

Members of the CMB are well aware that the educational horizon and the way of living the Faith are constantly moving further towards the peripheries, thus expanding boundaries.

The fundamental and specific characteristics of the Group are, therefore: Dedication and Missionary Spirit. In the formation process (at least 5 years in length), there are some commitments before God and the Community, including a “pedagogical” path, but also the gradual acquisition of a profound sense of belonging to the CMB.

The first step is Reception, followed by the Act of Commitment, the Act of Faith and, finally, the Act of Dedication, which the *Rule of Life* indicates as an intermediate step between promise and vow. With the Act of Commitment, specific mandates are received from the Group’s Head, according to a particular form of obedience called “convergence”.



CMB community in Henintsoa house, Madagascar

4. Present Situation

The presence of the CMB calls for involving young people and adults to grow in faith along a journey of closeness and sanctity. This growth is concretized in the commitment to the poorest children according to the Salesian identity proper to the Community. Currently, the CMB are composed of 400 members at various levels of membership in 7 countries.

5. Challenges for the Future

Reflection on the missionary spirit which is manifested in a constant dedication to God, to the Community and to children has led to the discernment of the CMB as living a *permanent diaconate*.

Following Mary's attitude of service to the Lord can be the model for the members of the Community to receive the Sacrament of Holy Orders by becoming Permanent Deacons.



Oratory in Burundi

29.

Diocesan Right Institute of Women Religious

Sisters of the Queenship of Mary (SQM)



Servant of God Carlo Della Torre

Bangkok (Thailand), 2008



1. Founder and Origin

During World War II, Fr. Carlo Della Torre, SDB (1900-1982), a Salesian missionary Priest in Thailand, began to gather a group of young women in the village of Thà Muang in the province of Kanchanaburi in order to prepare them to consecrate themselves to the Lord. In an atmosphere of family and Christian faith, he taught them how to sacrifice themselves and to face the difficulties of life, always trying to do the Will of God. After the war, he led the group in Bangkok.

In 1949, Fr. Carlo was faced with the painful dilemma of either abandoning the direction of his newly-established Secular Institute or asking for an indult to leave the Salesian Congregation and have himself incardinated in the Diocese of Bangkok. With a heavy heart, he left the Congregation and was incardinated by the Bishop and allowed to dedicate himself fully to the Institute.

On December 3, 1954, His Excellency Louis Chorin, MEP, Archbishop of Bangkok, officially erected "The Daughters of the Queenship of Mary Immaculate" as a Diocesan Right Secular Institute of Women. In 1955, the first seven women made their Profession in the new Institute.



Central house of the congregation, under the jurisdiction of the Archdiocese of Bangkok

Fr. Carlo continued throughout his life to care for the Secular Institute he had founded and animated with the Salesian Spirit and apostolic dedication, especially among the poorest youth.

For more details on the Founder Fr. Carlo Della Torre, SDB, please refer to the document on the “Daughters of Queenship of Mary (DQM)” in this book. The “Sisters of the Queenship of Mary (SQM)” is a group that branched off from the mother group, “Daughters of Queenship of Mary (DQM)”.

2. History from the Foundation to the Present

The first *Constitutions* drafted by Fr. Carlo were approved by the Roman Curia as a Secular Institute on December 3, 1954, bearing the name of the “Daughters of the Queenship of Mary”. Nonetheless, Fr. Carlo began to form the Secular Institute with a style of formation that befits a Religious Institute.

When Fr. Carlo’s health began to deteriorate, he asked a Salesian priest in 1973 to help with the spiritual direction and religious formation of his Institute. In 1974, he sent two Sisters to Turin, Italy, to be trained in Religious Life by the Salesian Sisters (Daughters of Mary Help of Christians) so they would be prepared to be future formators.



A group of Sisters of the Queenship of Mary

In the meantime, he asked Bishop Praphon Chaichareon, SDB, to help adapt the second edition of the Rules and Regulations (1982) governing Religious Life. After a careful study, Fr. Carlo was satisfied, as is testified to in his letter to his children dated November 29, 1980.

After Fr. Carlo's death on April 4, 1982, the Daughters of the Queenship of Mary called for their First General Chapter to approve the 3rd edition of the Constitutions (1986).

The fact that they bore a style befitting Religious Life became clearer. In them was a deeper understanding of formation to Community Life, proclaiming the Good News, living as public witnesses of Christ and His Church, and a life of poverty lived as a Community by placing everything in common; however, the status of the Secular Institute remained. This may have been so because, at that time, the Church did not clearly differentiate between Secular and Religious Institutes. This differentiation was made clear in the renewed *Code of Canon Law* in 1983.

In 2000, when the Church called upon all Institutes to return to their origins, the "Daughters of the Queenship of Mary" also reflected on their historical origin. They sought assistance from both the Universal and Local Churches to clarify the understanding of the lifestyle of those who took vows. This paved the way for the formation of two groups, one as a Secular Institute (the Daughters of the Queenship of Mary) and the other as a Religious Institute (the Sisters of the Queenship of Mary). Thus, from April 1-5, 2008, a special General Chapter took place to resolve the afore-mentioned division.

The unanimous decision was to allow each member to live the gifts of the Holy Spirit at the service of the Church according to the charism of the Founder and according to each one's conscience. The "Sisters, Daughters of the Queenship of Mary (SDM)", therefore, requested official approval for its status as a Religious Institute so that their new way of life – differentiated from the original form of a Secular Institute – would be approved officially in writing by both the Universal and the Local Church.

After corrections to the *Constitutions and Regulations* were made according to the directives of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life so that they would fall more in line with the lifestyle corresponding to a Religious Institute, that same Congregation suggested a name change from the Congregation of the "Daughters of the Queenship of Mary (SQM)" to the "Sisters of the Queenship of Mary (SQM)" in order to make the separation clear, both in Thai and in English.



*The Rector Major Fr. Ángel Fernández Artime
with two Sisters of the Queenship of Mary*

3. Identity

The "Sisters of the Queenship of Mary" is a Diocesan Right Institute of Women Religious under the jurisdiction of the Archdiocese of Bangkok. The members make the Vows of Chastity, Poverty and Obedience in response to the call of God. They live in Community.

Their Charism is "living Sisterhood to serve God and the Church by imitating the Spirit of the Holy Family of Nazareth, following the outstanding example of Fr. Carlo Della Torre, Founder, who lived and tried to cultivate piety and service in the hearts of every member." This is clearly manifested in their fervent love for the Holy Eucharist, their prayers, work, special love and devotion to the Blessed Mother Mary, cheerfulness, fraternal relationships, an atmosphere of love and humble and mutual respect, imitating the example of the Holy Family of Nazareth.



Choreography in Bangkok (2008)

Affiliation to the Salesian Family

Since the SQM Congregation has had special relationship with the Salesians both through the Founder and the Salesian Spirituality inherited from him. The Congregation desired to continue to receive formation from the Salesian Priests as much as possible in order to maintain the spirit of the Founder. They were formally accepted as an Official Group of the Salesian Family in 2012 upon their separation from the Secular Institute.

4. Present Situation

Their mission is: Commitment to “renewal and implanting the Kingdom of God through prayers and charitable activities among Christians as well as non-Christians, with special focus on the poor and the less fortunate young people among them, in close collaboration with the Local Church.”

They have 24 perpetually-professed Sisters and 1 temporary-professed Sister and 1 second-year Novice. They run five schools of their own: two in Bangkok, one in the Surathani diocese, one in Ayutthaya and a new one in the Ubonratchthani diocese. They work also in 2 schools in the Bangkok diocese.

5. Challenge for the Future

The real challenge is to maintain this heritage faithfully and to make greater progress with perseverance.

30.

Diocesan Right Institute of Women Religious

Visitation Sisters of Don Bosco (VSDB)



Archbishop Hubert
D'Rosario

Shillong (India), 1983



1. Founder and History

The dire needs of the villagers who lived in distant areas under the pressure of poverty, ignorance and disease sickened the heart and mind of Archbishop Hubert D’Rosario, SDB, the Archbishop of Shillong-Guwahati. He had himself experienced and seen the pathetic situations when he visited them in their homes.

After much prayer and consultation, he was convinced that a new Congregation would be a solution to such a need. He then announced on June 29, 1982, at the monthly meeting of the priests, “I have been thinking for years how to help our villagers get the full Gospel of our Lord Jesus Christ. Most of our Christians live in villages, steeped in poverty, ignorance and disease. There is a pressing need of Sisters living in their midst and helping them rise...” It was necessary for the new Congregation to dedicate themselves to the poor and the needy of the villages, not limiting themselves to the sporadic visits during the year.



The protagonists of the Foundation of the Congregation

On May 31, 1983, the feast of the Visitation of the Blessed Virgin Mary, the dream came true when the *Pious Association of the Visitation Sisters of Don Bosco* was founded.

Earlier, on May 29, 1983, ten young women from the Shillong Archdiocese had come to Madonna Convent to be the nucleus of the new Congregation. On May 31, 1986, the first group of Novices made their First Profession. The Founder wanted the Sisters to have a strong bond with their parents through frequent contact.

For this purpose, he established the *Parents' Association of the Visitation Sisters of Don Bosco* on October 14, 1993.

2. History from the Foundation to the Present

The Congregation was initially under the care of the Sisters of Our Lady of the Missions (the RNDM Sisters). Beginning in 1992, the Visitation Sisters of Don Bosco began to shoulder the responsibilities themselves, with the guidance of the Founder. But from August 30, 1994, when the Founder returned to his Lord and Master, the Sisters had to take all the responsibility onto their young and unprepared shoulders.

On December 8, 1997, the *Pious Association of the Visitation Sisters of Don Bosco* was canonically raised to the status of a Diocesan Right Institute by Archbishop Tarcisius Resto Phanrang, SDB.

The Congregation began to spread its wings to fly to different villages by setting up communities of Sisters starting with "Our Lady of Good Health", Pomlakrai, on January 31, 1988. Since 1997,



the Congregation has extended its mission to Assam and later to other states of Northeast India, Arunachal Pradesh, Tripura and Manipur. In 2012, the Congregation responded to the call from the South Sudan mission in Africa by opening a community there.

3. Identity

Archbishop Hubert D’Rosario founded this Congregation of Women Religious adopting Mary at her Visitation as its Patroness and mo-



Moment of Eucharistic Adoration

del. Mary, who responded to the Word of God at the Annunciation, went in haste to visit her aged cousin Elizabeth who was in her sixth month of pregnancy. Her visit shows the virtues of sensitivity, availability, generosity and readiness to let go of her comfort in loving service to those in need.

Sisters making their missionary visits





The Sisters, too, following her example, joyfully go in haste to aid those in need in the distant villages and neglected urban areas.

Some of the prominent elements of the VSDB are their mission, lifestyle, apostolic life, apostolic Community Life and the parents' association. The missionary charism of the VSDB is manifested in their service to the poor and needy in the rural and neglected urban areas. In obedience to Christ's command, "*Go, disciple*" and in imitation of Mary at her Visitation, the VSDB go in

earnest to visit people in their homes to evangelize and catechize, thereby bringing the love, unity, justice, peace and joy of Christ and, thus, promoting radical transformation in their lives, particularly the young, in the spirit of Don Bosco.

Choreography by the young Sisters



Affiliation to the Salesian Family

The Congregation became an official Group of the Salesian Family on January 25, 2012. Though the Congregation has Mary as its model and guide, it bears the name of Don Bosco. As a true Son of Don Bosco, the Founder desired that his Congregation be part of the Salesian Family. Thus, the Sisters took inspiration from the missionary dynamism of Don Bosco in fulfilling their life and mission.

VSDB Constitution Article 2 §2 says that "the VSDB live their life of love with all other necessary virtues in fidelity to the *Constitutions*."

Obedience to the Pope and the Church, passionate love for poor youth, the Preventive System, the oratory style and joyful Family Spirit are some of the Salesian aspects which constitute the life and mission of VSDB.

4. Present Situation

Direct evangelization, catechesis and pastoral care through home visits hold the pride of place in the Congregation. The VSDB attend to the spiritual needs and fundamental social development of the people through healing ministry, counselling, retreat animation, seminars, social work, education - both formal and informal - and health care, both clinical and holistic treatments such as acupressure and sujok therapy.

The Generalate of the VSDB is situated at Nongkseh, Upper Shillong, Meghalaya, India. As per the 2018 statistics, the Congregation is blessed with 142 professed members. It is growing in number as well as in its dynamism. At the present time, it serves in 29 presences in India and South Sudan.

5. Challenges for the Future

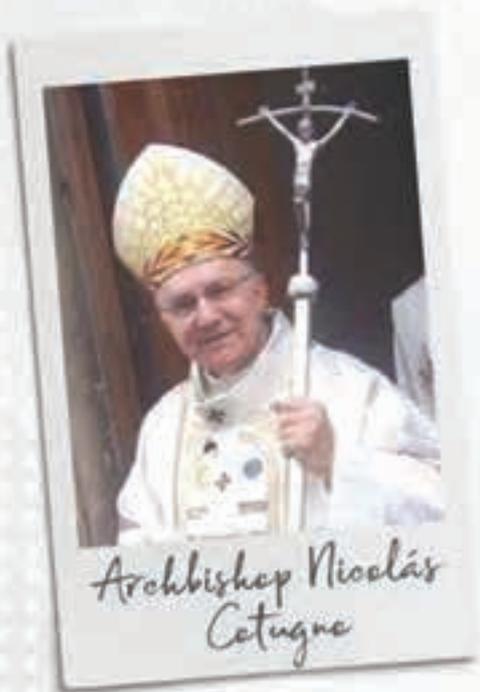
Experience shows that we face more challenges than readymade solutions. Broken families, drug addiction, alcoholism, hopelessness and meaninglessness of life, especially in the life of the youth are their daily concerns and challenges. These situations challenge all to be skillful and tactful so as to empower the victim and the suffering group.

As they look into the future with hope, VSDB wish to learn to translate the charism, spirit and tradition of the Congregation into more concrete acts, a trait handed down to them by the Founder.

31.

Private Association of the Christian Faithful

Contemplative Fraternity of Mary of Nazareth (FCMN)



Montevideo (Uruguay) 1977



1. Founder and Origin

The initiative of the Contemplative Fraternity of Mary of Nazareth has its roots in a dream that Archbishop Nicolás Cotugno, SDB, had since his Salesian novitiate (Como - Italy) in 1957, when he manifested his inclination towards the contemplative life; however, he was encouraged by his superiors to continue in the Salesian Congregation.

In 1964, Fr. Egidio Viganò - the future seventh successor of Don Bosco - showed him, in response to his persistent enthusiasm, that a strong appeal to contemplation comes from the Salesian charism. In 1974, Fr Raineri, General Councilor for the Salesian Family, also encouraged him positively. In 1975, the decisive encouragement came from Bishop Gottardi, Auxiliary Bishop of Montevideo.

On the eve of the Solemnity of the Assumption of Mary in 1977, a group of young people - made up of engaged couples, married couples and nascent communities of consecrated men and women - were the first members to consecrate themselves to our Lady as a Contemplative Fraternity during Holy Mass at which Bishop Gottardi presided and Fr. Nicola concelebrated. They initiated a new experience of contemplative fraternity in Montevideo.

2. History from the Foundation to the Present

All Nazarenes (as the members of the FCMN are called) began to assume the Contemplative Fraternity as a vocational reality, committing themselves to live their vocation with enthusiasm and

June 2, 1991 - The first Nazarenes at Colle Don Bosco, Italy





St. Pope John Paul II, inspiration to the Founder and the Fraternity

fidelity. As they tried to strengthen and deepen the identity of each of the groups, the awareness of unity and of their belonging to the Movement emerged in them.

On December 7, 1986, the Archbishop of Montevideo, José Gottardi, in a solemn concelebration in the Cathedral, incorporated the Contemplative Fraternity of Mary of Nazareth into the Local Church, receiving publicly the Vow of Contemplation of 33 Nazarenes. At the beginning of 1986, the Community of consecrated persons had its headquarters in Montevideo. On May 3, 1993, the Feast of Saints Philip and James, he legally recognized the Contemplative Fraternity of Mary of Nazareth as an Association of the Christian Faithful.

On December 20, 1998, now Bishop Nicola [of the Diocese of Melo (Uruguay) from 1996-1998] was appointed by the Holy Father

A young people celebrate in St. John Paul II chapel



as Metropolitan Archbishop of the Archdiocese of Montevideo (Uruguay). Once again, the Lord surprised all with His plans and called the members to a renewed and greater fidelity to the charism received as a gift from the Holy Spirit to the Fraternity.

3. Identity

The Lord asks all to pray without ceasing (Lk. 18:1). The Nazarenes seek concrete ways of fulfilling this evangelical mandate in the world today, in a culture dominated by activity. They want to live contemplation as the summit of prayer and action. Through contemplation in action, they want to achieve union with God not only in action, but through action itself, following the guidelines of St. John Paul II (see *Redemptoris Missio*, 90), aware that this same contemplation, transforms human action into a sacrament of union with God, an extension of divine action in the world.

In John's Gospel, Jesus says: "My Father works always and I also work" (5:17). Through contemplation in action, the Nazarenes, want to immerse themselves in the Mystery of the human activity of Jesus who, while being one with the Father, lived in history, and through His action attained the fullness of union with the Father.



Group of Animators

They want to be “disciples” of this living Jesus here and now. His presence is decisive for their personal and social life, in the concrete context of the Church which is His Body, of which He is the Head.

When the Nazarenes speak of contemplation, they mean Jesus’ experience of union with God – anticipating in Nazareth together with Mary and Joseph – the way of living in history as New Men and New Women. Because their movement is characterized by interplay of the three walks of life in the Church – lay, consecrated and sacerdotal – their unity is based on complementarity and subsidiarity. Their work and their activities are characterized by the pluriform nature of the service rendered.

Affiliation to the Salesian Family

In the Holy Mass on the Solemnity of the Assumption in 1977, Bishop Gottardi affirmed: “... What I can assure you is that this contemplation in action which is the aspiration by which they want to live their lives, is profoundly within Salesian Spirituality.” On July 18, 2016, the Fraternity was incorporated into the Salesian Family as its 31st Official Group.

4. Present Situation

There are 52 Nazarenes with the “Perpetual Vow of Contemplation”, 29 Nazarenes with the “Temporal Vow”, 10 young Nazarenes with the “Promise of Contemplation”, 25 young Nazarenes with the

Young Nazarenes during General Assembly IV of the Fraternity (2016)



“Commitment to Contemplation” and 200 young people “On a Journey”.

They are present in Uruguay (Montevideo, Melo-Cerro Largo and Tacuarembó); Argentina (Buenos Aires); Italy (Colle Don Bosco, Castelnuovo Don Bosco, Valfenera, Chieri, Buttigliera, Turin); the Slovak Republic (Bratislava); and the Czech Republic (Prague).

Uruguay

The Contemplative Fraternity is made up of: consecrated women who live in communities or in their own homes; couples and young people who are actively engaged and who, together with consecrated men and women and priests, are the triple manifestation of the Fraternity, which is ‘one’ in its vocational and charismatic identity.

There are three Nazarene priests, who are incardinated in the archdiocese of Montevideo; an auxiliary Bishop with the Perpetual Vow of Contemplation; and three young Nazarenes who are in the inter-diocesan seminary of Montevideo. All these clergymen are involved in the local Church and are active in different parishes and diocesan organizations.

The appointment and consecration of Fr. Nicola Cotugno, SDB, as Bishop of Melo (the capital of Cerro Largo, a city in the northeast of Uruguay, and the residence of a consecrated Nazarene in that

The Founder with a group of animators





city), marked the beginning of a new presence of the Fraternity. The result of his brief stay of two years in Melo established a group of four consecrated Nazarene women and two aspirants there today.

The presence of a Nazarene couple in Tacuarembó (a city in the north of Uruguay) gave rise to the birth of the “Rincón Nazaren” (Nazarene Corner). This is the seed ground of many young people who had to migrate to the capital to continue their studies and who joined the path of spiritual growth proposed by the Movement, assuming as their own the charism of union with God in their daily life.

Currently, together with other young people from Montevideo, about 200 have joined the Fraternity, taking on the commitment, the promise and the vow of contemplation.

Numerous groups of children, adolescents, young people and new families are open to come to know and deepen the Nazarene proposal. They are accompanied by Nazarenes (young people, couples and adults) to walk along the path of this vocation.

Argentina

On December 28, 1991, a few Uruguayan Nazarenes, accompanied by Fr. Cotugno, began the experience of the Fraternity in Argentina at the request of Fr. Juan Cantini, SDB, the Salesian provincial in Buenos Aires, the capital of Argentina. There, Nazarenes from different areas hold meetings together with the aim of promoting the contemplative dimension of the whole People of God. These meetings are organized in such a way as to be open to all those who

want to experience union with God in their daily lives. Currently, a consecrated woman with the Perpetual Vow of Contemplation is the coordinator.

Italy

Fr. Egidio Viganò, the then Rector Major, invited the Fraternity to be present at Colle Don Bosco, the cradle of the Salesian charism, in October 1989. Thus, on May 31, 1991, two consecrated Nazarene women, accompanied by the Founder, arrived at Colle Don Bosco. This invitation was decisive for the life of the Fraternity.

The presence of the Fraternity at Colle Don Bosco is certainly one of the greatest graces that Mary Help of Christians, through Don Bosco, has granted them which they have welcomed from the first moment, imitating the docility and surrender of Mary of Nazareth.

From that seed sown by the first community of consecrated Nazarenes in the land of Don Bosco, the reality today shows that there are people in different walks of life and in some groups who want to live their Christian life in a Nazarene way.

Currently there are 12 Nazarenes with the Perpetual Vow of Contemplation and 6 others with the Temporary Vow of Contemplation. Together with lay people (couples and young

In Prayer to Mary, Virgin of 'Trentatré' (thirty-three)





Nazarene Students, after a spiritual retreat

people) committed to the Movement, the Lord has given them a consecrated woman who made her Perpetual Profession during IV General Assembly of the Fraternity in August 2016.

Slovakia

In January 1993, the first meeting was held in response to the interest expressed by a Salesian priest, Fr. Ladislav Tóth.

Other meetings were then organized by the consecrated Nazarene women of Colle Don Bosco. Currently the presence consists of two consecrated women with the Perpetual Vow of Contemplation and a group of lay people committed to the Vow of Contemplation.

Czech Republic

As a consequence of the birth of the Fraternity in Slovakia, and with the mediation of a Salesian Priest from Prague, an aspirant to the Consecrated Life joined in the Czech capital. After three years of formation, in August 1998, the first profession of the Gospel counsels of Chastity, Poverty and Obedience and the vow of Contemplation were made in Montevideo, Uruguay, on the occasion of the First General Assembly of the Movement.

Later, a few lay people (couples, young people and others) joined her in search of the contemplative dimension of Christian life. At present, there are two consecrated Nazarene women, a couple with the Perpetual Vow of Contemplation and a group of 8 lay people committed to the vow of contemplation.

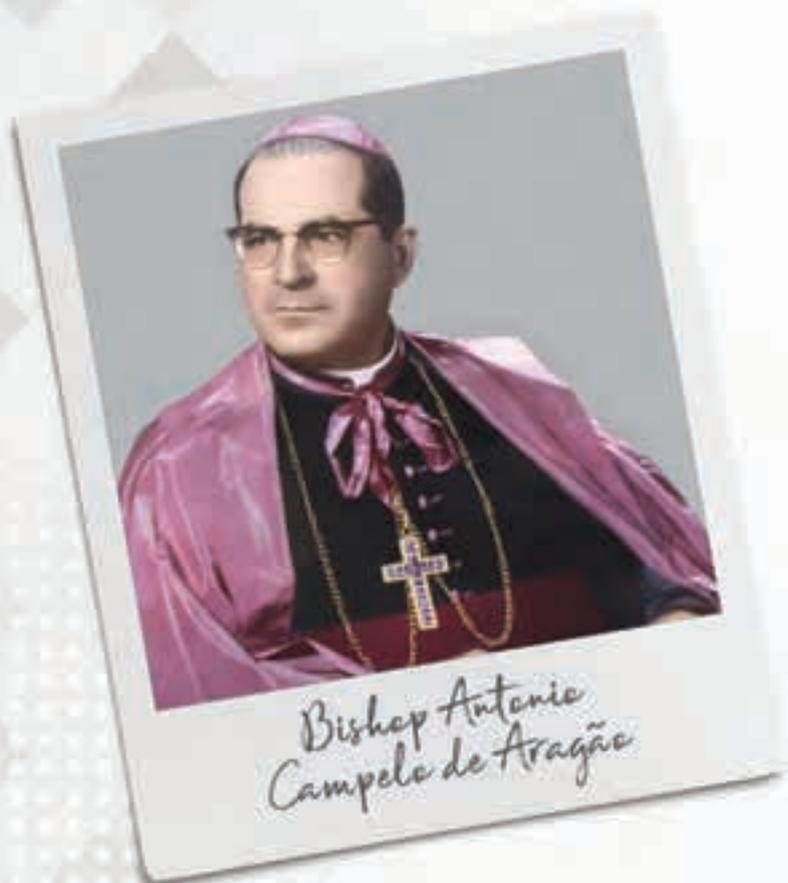
5. Challenges for the Future

- To **strengthen the pastoral work for vocations** by growing in fidelity to the charism received.
- On July 18, 2016, they received the gift of recognition as an official Group of the Salesian Family. For them, it is a grace and at the same time a challenge: to **make the identity of the Fraternity and the contemplative dimension of Don Bosco** perceptible.
- To concretize the invitation of the Rector Major: *"To make a valid and original contribution to the Salesian Family, enriching it with their own charism of contemplation in action, in the spirit of Don Bosco and in fidelity to the Founder."*

32.

Diocesan Right Institute of Women Religious

Sisters Mediators of Peace (MP)



Petrolina (Brazil), 1968



1. Founder and Origin

On July 1, 1957, Bishop Antonio Campelo de Aragão, SDB, gathered a group of young missionaries and founded the Association of Messengers of Santa Maria, in Petrolina-PE, Brazil.

The bishop, besides assuming the pastoral care of the diocese entrusted to him, assumed also the formation of his spiritual daughters. He was zealous, precise in his interventions, attentive to all the needs. He knew how to guide, correct, motivate, animate and educate with love. In a particular way, he carefully guided those responsible for the direction and formation of future religious. He appointed Sr. Iria Maciel as the first Mother General.

2. History from the Foundation to the Present

The new Association, although born from a good seed, encountered serious difficulties in its development. In particular, in delineating its identity following the Founder's directives, a group of members, supported by the Mother General, allowed themselves to be strongly influenced by ideas that interpreted the principles and statements of the Second Vatican Council differently.

Faced with this situation, Bishop Campelo respectfully withdrew, leaving the Association free to go its own way. The group consisted of one hundred and fifteen Sisters, fifty aspirants and a large number of novices.

Motherhouse at the time of Foundation, Petrolina



Not satisfied with the situation, half of the group got separated from the original group and asked Bishop Campelo to found a new Institute. As a man of strong faith, unshakable hope and ardent charity, he accepted the suffering. He did not allow himself to be suppressed by the pain of an apparent failure.



Inauguration of the academic year 2019, Petrolina

He trusted in the action of the Spirit who is capable of “making all things new” and of giving new vigour to discouraged and downcast spirits (*see* Is. 43:18-19).

Bishop Campelo re-read the events. Recognizing God’s call in so many signs, on December 10, 1968, he founded the Institute of the “Sisters Mediators of Peace” at the “Social Center Pius XI”, in Petrolina-PE.

Servants (servas) and youth media group





"Green thumb children" - kindergarten school, El Salvador

The new Institute was inspired to commit itself to the development of solid piety and a profound interior life as indispensable elements for personal sanctification and supernatural fruitfulness in the apostolate.

3. Identity

- Diocesan Right Institute of Women Religious;
- Promulgation of the Decree of Canonical Erection on July 5, 1993;
- Charism: to be a mediating presence and builder of peace;
- Spirituality: Centered on Jesus Christ the Mediator;
- Mission: To work in the fields of education, health, social assistance, catechesis and evangelization;
- Motto: "I will do everything for the elect" (II Tim. 2:10);
- Core Words: Holiness and apostolate; action and contemplation;
- Patrons: Our Lady Mediatrix and Queen of Peace and Don Bosco.

Mission to children – Amazonia



Affiliation to the Salesian Family

The Congregation was accepted as the 32nd Official Group of the Salesian Family by Fr. Ángel Fernández Artime, Rector Major, on February 17, 2019.



Rector Major's meeting with the "Mediators of Peace" Family

4. Present Situation

Organization

As a faithful Son of Don Bosco, Bishop Campelo handed down to the organization of the Congregation the Salesian Spirit.

- The General Coordinator is the center of unity of the "Mediators of Peace" Family. She is elected by the General Chapter for five years, with four other Councilors, each exercising her specific mission. She has the mission of coordinating, directing and animating the Religious Life of the members.
- Every local community also has a Coordinator who, in communion with the General Administration, ensures the living out of the Charism, Spirituality and Mission, in communion also with the pastors and with the People of God.

- The stages of formation are well-defined: Aspirantate, postulancy, novitiate, juniorate and perpetual profession.
- Currently there are 71 Sisters in 14 communities in 9 dioceses. The current Superior General is Sr. Lúcia Barbosa de Oliveira, MP.
- The “Mediators of Peace” Family is constituted thus: Mediators of Peace Sisters, Mediator Youth (JUME) and Mediator Servants of Peace. These groups live in communion with the Sisters, living their charism and spirituality, and participating in their mission, animated by the Gospel and the spirit of Don Bosco.

Mission

They live the Salesian Charism in the following areas and ways:

- Evangelizing mission: among the poorest and in most difficult places - in the Tugúrios;
- Catechesis: for families, children, adolescents and young people, in centers of social assistance, in education, in the oratory and in the hospital;
- Application of the Preventive System as an educational and pastoral method;
- Marian and Eucharistic Spirituality;
- Cultivation of the three devotions: Jesus in the Blessed Sacrament; Mary Mother Mediatrix and Queen of Peace; and the Pope, the successor of Peter and the Vicar of Christ; and
- Missionary work: Especially among the poorest and in most difficult parishes, attentive to the family as a whole, applying Don Bosco’s Preventive System.

5. Challenges for the Future

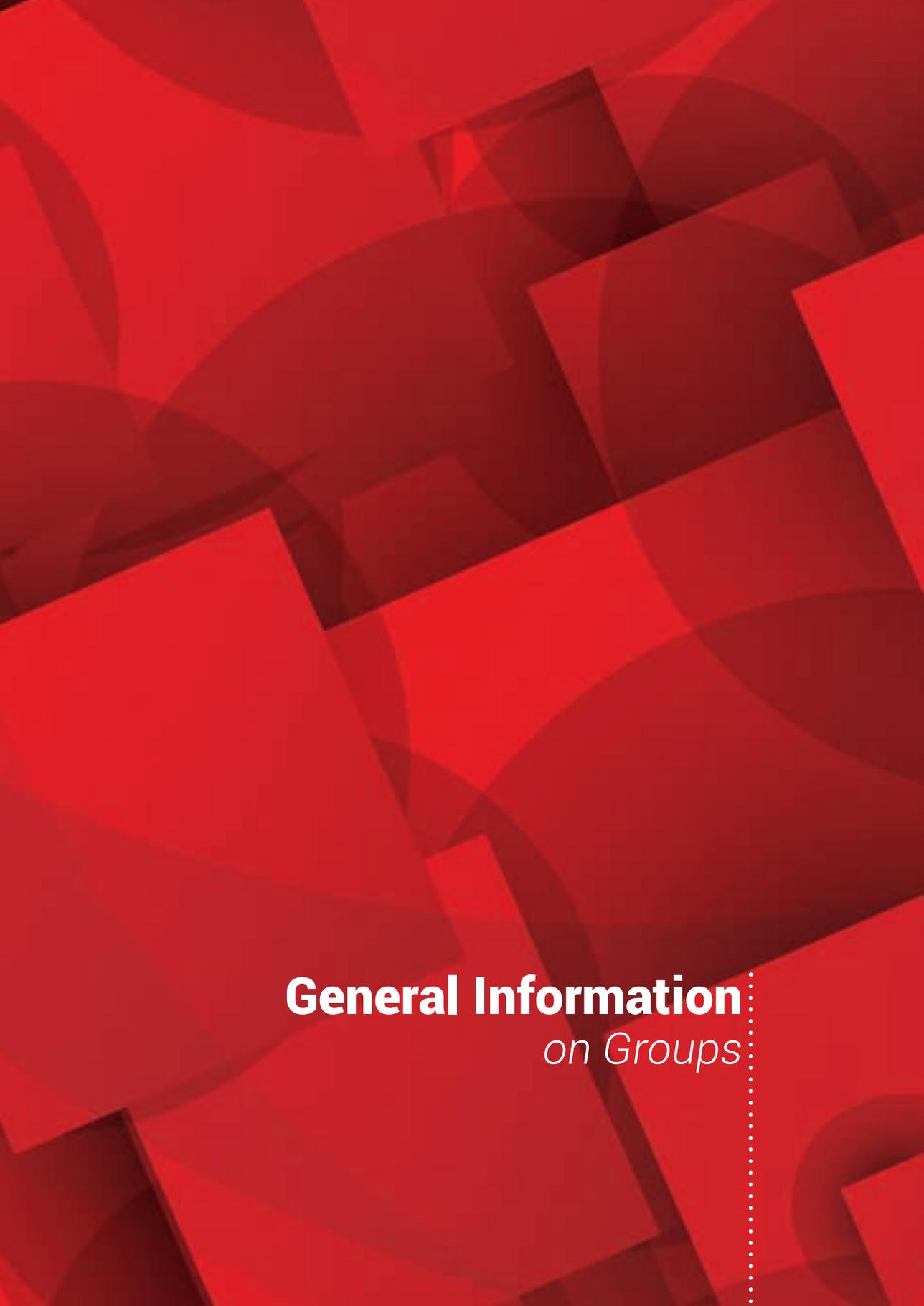
At the 50th anniversary of the Institute, in the current social context of family disintegration, relativism and consumerism, the Sisters Mediators of Peace have realized that their mission is faced with these challenges:

- **To deepen the spirituality and teachings** that Fr. Campelo handed down to them and that will lead them to renew with deep joy their witness of Christ and of Community Life;

- **To strengthen their areas of action** and to continue the process of qualifying the Sisters in order to reinvigorate the mission of the Institute;
- **To take care of the formation of the formators** and to strengthen the service of vocational animation; and
- To become more aware of the fact that the Lord “does everything for His chosen ones”, and thus to **entrust themselves to His Grace and to His Presence.**



Visit of Fr. Joan Lluís Playà, SDB, El Salvador (BA)



General Information ···
on Groups ···

Date of Founding

1. During Don Bosco's life

- 1859 (December 18): Society of St. Francis de Sales (Turin, Italy)
- 1869 (April 18): Association of Mary Help of Christians (Turin, Italy)
- 1872 (August 5): Institute of the Daughters of Mary Help of Christians (Mornese, Italy)
- 1876 (May 9): Association of Salesian Cooperators (Turin, Italy)

2. Under the direct inspiration of Don Bosco

- 1870 (June 24): Past Pupils of Don Bosco (Turin, Italy)
- 1889 (June 29): Apostles of the Holy Family (Sicily, Italy)
- 1897 (September 2): Congregation of St. Michael the Archangel (Miejscze Piastowe, Poland)
- 1897 (September 2): Congregation of the Sisters of Saint Michael the Archangel (Miejscze Piastowe, Poland)
- 1905 (May 7): Daughters of the Sacred Hearts of Jesus and Mary (Agua di Dios, Colombia)
- 1908 (March 19): Past Pupils of the Daughters of Mary Help of Christians (Turin, Italy)
- 1917 (May 20): Don Bosco Volunteers (Turin, Italy)

3. The Strong Missionary Spirit

- 1931 (May 30): Sisters Announcers of the Lord (Shaoguan, China)
- 1933 (December 8): Salesian Oblates of the Sacred Heart (Calabria, Italy)
- 1937 (August 15): Sisters of the Charity of Jesus (Miyazaki, Japan)
- 1937 (December 7): Sisters Servants of the Immaculate Heart of Mary (Bangkok, Thailand)
- 1938 (December 8): Sisters of Jesus the Adolescent (Campo Grande, Brazil)
- 1942 (October 24): Missionary Sisters of Mary Help of Christians (Assam India)
- 1948 (December 12): Catechist Sisters of Mary Immaculate Help of Christians (Krishnagar, India)
- 1954 (December 3): Daughters of the Queenship of Mary (Bangkok, Thailand)
- 1956 (December 25): Daughters of the Divine Savior (San Vicente, El Salvador)

4. In the last 60 years

- 1968 (May 13): Association of Salesian Dames (Caracas, Venezuela)
- 1968 (December 10): Sisters Mediators of Peace (Petrolina, Brazil)
- 1973 (June 2): The Disciples (Chattisgarh, India)

- 1976 May 13): Sisters of Maria Auxiliatrix (Chennai, India)
- 1977 (September 15): Sisters of the Resurrection (San Pedro Carcha, Guatemala)
- 1978 (February 2): Community of Canção Nova (Queluz-SP, Brazil)
- 1983 (May 31): Visitation Sisters of Don Bosco (Shillong, India)
- 1983 (October 7): Community of the Mission of Don Bosco (Bologna, Italy)
- 1984 (December 8): Witnesses of the Risen Lord (Rome, Italy)
- 1986 (December 8): Contemplative Fraternity of Mary of Nazareth (Montevideo, Uruguay)
- 1994 (September 12): Volunteers With Don Bosco (Rome, Italy)
- 2008 (April 5): Sisters of the Queenship of Mary (Bangkok, Thailand)

Founders and Where Founded

1. In Italy

Bologna

- Community of the Mission of Don Bosco (Deacon Guido Pedroni, at age 25)

Mornese

- Institute of the Daughters of Mary Help of Christians (St. John Bosco, at age 57; St. Mary Domenica Mazzarello, at age 35)

Messina

- Apostles of the Holy Family (Cardinal Giuseppe Guarino, Cooperator, 62 years)

Pellaro (RC)

- Salesian Oblates of the Sacred Heart (Bishop Giuseppe Cognata, 48 years).

Rome

- Witnesses of the Risen Lord (Fr. Sabino Palumbieri, SDB, 50 years)
- Volunteers With Don Bosco (Fr. Egidio Viganó, SDB, Rector Major, 74 years)

Turin

- Society of St. Francis de Sales (St. John Bosco, priest from Turin, 44 years).
- Association of Mary Help of Christians (St. John Bosco, 54 years).
- Association of Salesian Cooperators (St. John Bosco, 61 years).
- Confederation of the Past Pupils of Don Bosco (Mr. Carlo Gastini; Structure with Statutes by Bl. Filippo Rinaldi, SDB, Prefect General, 52 years)
- Confederation of the Past Pupils of the Daughters of Mary Help of Christians (Bl. Filippo Rinaldi, SDB, Prefect General, 52 years)
- Secular Institute of the Don Bosco Volunteers (Bl. Filippo Rinaldi, SDB, Prefect General, 61 years)

2. In Poland

Miejsce Piastowe

- Congregation of Saint Michael the Archangel (Bl. Bronislaw Markiewicz, 55 years)
- Congregation of the Sisters of Saint Michael the Archangel (Bl. Bronislaw Markiewicz, 55 years and Ven. Anna Kaworek, 25 years)

3. In Latin America

Brazil

- Sisters of Jesus the Adolescent (Bishop Vicente Priante, SDB, 55 years)
- Sisters Mediators of Peace (Bishop Antonio Campelo Aragão, SDB, 50 years)
- The Community of Canção Nova (Fr. Jonas Abib, 42 years)

Colombia

- Daughters of the Sacred Hearts of Jesus and Mary (Bl. Luigi Variara, SDB, 30 years)

El Salvador

- Daughters of the Divine Savior (Bishop Pedro Arnoldo Aparicio, SDB, 48 years)

Guatemala

- Sisters of the Resurrection (Fr. George Puthenpura, SDB, 36 years)

Uruguay

- Contemplative Fraternity of Mary of Nazareth (Bishop N. Cutugno, SDB, 51 years)

Venezuela

- Association of Salesian Dames (Fr. Miguel González, SDB, 41 years)

4. In India**Assam**

- Missionary Sisters of Mary Help of Christians (Ven. Bishop Stefano Ferrando, SDB, 47 years)

Chattisgarh

- The Disciples (Fr. Joe D'Souza, SDB, 32 years)

Chennai

- Sisters of Maria Auxiliatrix (Fr. Muthamthoil Antony, SDB, 51 years)

Krishnagar

- Catechist Sisters of Mary Immaculate Help of Christians (Bishop Luis La Ravoire Morrow, SDB, 56 years)

Shillong

- Visitation Sisters of Don Bosco (Archbishop Hubert D'Rosario, SDB, 65 years)

5. In East Asia**China**

- Sisters Announcers of the Lord (St. Luigi Versiglia, SDB, Bishop, given its form by Bishop Ignazio Canazei, 48 years)

Japan

- Sisters of the Charity of Jesus (Fr. Antonio Cavoli, SDB, 49 years)

Thailand

- Sisters Servants of the Immaculate Heart of Mary (Bishop Gaetano Pasotti, SDB, Apostolic Prefect, 47 years)
- Daughters of the Queenship of Mary (Fr. Carlo Della Torre, SDB, 52 years)
- Sisters of the Queenship of Mary (Fr. Carlo Della Torre, SDB, 52 years)

Principal Patron

1. Our Lord, Jesus Christ

1. Daughters of the Sacred Hearts of Jesus and Mary
2. Sisters Announcers of the Lord
3. Salesian Oblates of the Sacred Heart
4. Sisters of the Charity of Jesus
5. Sisters of Jesus the Adolescent
6. Daughters of the Divine Savior
7. Disciples
8. Sisters of the Resurrection
9. Witnesses of the Risen Lord

2. Mary, Our Blessed Mother

1. Association of Mary Help of Christians
2. Daughters of Mary Help of Christians
3. Daughters of the Sacred Hearts of Jesus and Mary
4. Past Pupils of the Daughters of Mary Help of Christians
5. Sisters Servants of the Immaculate Heart of Mary
6. Missionary Sisters of Mary Help of Christians
7. Catechist Sisters of Mary Immaculate Help of Christians
8. Daughters of the Queenship of Mary
9. Sisters of the Queenship of Mary
10. Sisters of Maria Auxiliatrix
11. Contemplative Fraternity of Mary of Nazareth
12. Sisters Mediators of Peace (Our Lady Mediatrix and Queen of Peace)

3. The Holy Family

1. Apostles of the Holy Family

4. Saint Michael the Archangel

1. Congregation of the Sisters of Saint Michael the Archangel
2. Congregation of Saint Michael the Archangel

5. Saint Francis de Sales

1. Salesians of Don Bosco
2. Salesian Cooperators
3. Association of Salesian Dames

6. Saint John Bosco

1. Past Pupils of Don Bosco
2. Secular Institute of Don Bosco Volunteers
3. Visitation Sisters of Don Bosco
4. Community of the Mission of Don Bosco
5. Volunteers With Don Bosco

7. Other

1. Community of Canção Nova

Canonical Classification

1. Pontifical Right Institutes of Men Religious

1. Salesians of Don Bosco (SDB), Italy
2. Congregation of St. Michael the Archangel (CSMA), Poland

2. Pontifical Right Institutes of Women Religious

1. Daughters of Mary Help of Christians (FMA), Italy
2. Congregation of the Sisters of St. Michael the Archangel (CSSMA), Poland
3. Daughters of the Sacred Hearts of Jesus and Mary (HHSSCC), Colombia
4. Apostles of the Holy Family (ASF), Italy
5. Salesian Oblates of the Sacred Heart of Jesus (SOSC), Italy
6. Sisters of the Charity of Jesus (SCG), Japan
7. Missionary Sisters of Mary Help of Christians (MSMHC), India
8. Catechist Sisters of Mary Immaculate Help of Christians (SMI), India
9. Daughters of the Divine Savior (HDS), El Salvador
10. Sisters of Maria Auxiliatrix (SMA), India

3. Diocesan Right Institutes of Women Religious

1. Sisters Announcers of the Lord (SAL), China
2. Sisters Servants of the Immaculate Heart of Mary (SIHM), Thailand
3. Sisters of Jesus the Adolescent (IJA), Brazil
4. Sisters Mediators of Peace (MP), Brazil
5. Sisters of the Resurrection (HR), Guatemala
6. Visitation Sisters of Don Bosco (VSDB), India
7. Sisters of the Queenship of Mary (SQM), Thailand

4. Pontifical Right Secular Institute of Women

1. Don Bosco Volunteers (BDV), Italy

5. Diocesan Right Secular Institutes

1. Daughters of the Queenship of Mary (DQM), Thailand
2. Disciples (DISC), India

6. Public Associations of the Lay Faithful

1. Association of Mary Help of Christians (ADMA), Italy

2. Association of Salesian Cooperators (ASSCC), Italy
3. Volunteers With Don Bosco (CDB), Italy
4. Contemplative Fraternity of Mary of Nazareth (FCMN), Uruguay

7. Spiritual Movements and Private Associations of the Lay Faithful

1. Association of Salesian Dames (ADS), Venezuela
2. Community of Canção Nova (CN), Brazil
3. Witnesses of the Risen Lord (TR), Italy
4. Community of the Mission of Don Bosco (CMB), Italy

8. Interreligious Associations of Laity

1. World Confederation of the Past Pupils of Don Bosco (EXA-DB), Italy
2. World Confederation of the Past Pupils of the FMA (EXA-FMA), Italy

Membership Data (as of January 1, 2020)

1. Salesians of Don Bosco	14,601
2. Daughters of Mary Help of Christians	11,791
3. Association of Salesian Cooperators	27,035
4. Association of Mary Help of Christians	100,000
5. World Confederation of Past Pupils of Don Bosco	50,000
6. World Confederation of Past Pupils of the FMA	35,973
7. Don Bosco Volunteers	1,141
8. Daughters of the Sacred Hearts of Jesus and Mary	308
9. Salesian Oblates of the Sacred Heart	262
10. Apostles of the Holy Family	54
11. Sisters of the Charity of Jesus	935
12. Missionary Sisters of Mary Help of Christians	1,244
13. Daughters of the Divine Savior	170
14. Sisters Servants of the Immaculate Heart of Mary	91
15. Sisters of Jesus the Adolescent	19
16. Association of Salesian Dames	3,153
17. Volunteers With Don Bosco	82
18. Catechist Sisters of Mary Immaculate Help of Christians	665
19. Daughters of the Queenship of Mary	40
20. Witnesses of the Risen Lord	500
21. Congregation of St. Michael the Archangel	330
22. Sisters of the Resurrection	59
23. Sisters Announcers of the Lord	19
24. Disciples	415
25. Community of Canção Nova	1,340
26. Congregation of the Sisters of St. Michael the Archangel	256
27. Sisters of Maria Auxiliatrix	124
28. Community of the Mission of Don Bosco	400
29. Sisters of the Queenship of Mary	24
30. Visitation Sisters of Don Bosco	142
31. Contemplative Fraternity of Mary of Nazareth	118
32. Sisters Mediators of Peace	71
TOTAL	251,362

Overall Information on the Individual Groups

1. The Salesians of Don Bosco (SDB)

Founder	St. John Bosco
Date and place of Foundation	December 18, 1859, Turin, Italy
Generalate Address	42, Via Marsala, 00185 Roma, Italy Tel: (+39) 06-656121
Web Page	www.sdb.org

2. The Daughters of Mary Help of Christians (FMA)

Founder	St. John Bosco
Co-foundress	St. Mary Domenica Mazzarello
Date and place of Foundation	August 5, 1872, Mornese, Italy
Affiliation to Salesian Family	FMA <i>Constitutions</i> , Art. 3.
Generalate Address	Istituto Figlie di Maria Ausiliatrice Via dell'Ateneo Salesiano, 81 00139 ROMA - Italia Tel.: (+39) 06-87.27.41 Fax.: (+39) 06-87.13.23.06 E-mail: fmasegreteria cgfma.org
Web Page	www.cgfmanet.org

3. The Association of Salesian Cooperators (ASSCC)

Founder	St. John Bosco
Date and Place of Foundation	May 9, 1876, Turin, Italy
Central Office	Associazione Salesiani Cooperatori Via Marghera, 59 - 00185 Roma, Italia E-mail: segreteria@asscc-mondiale.org
Web Page	www.asscc-mondiale.org

4. The Association of Mary Help of Christians (ADMA)

Founder	St. John Bosco
Date and Place of Foundation	April 18, 1869, Turin, Italy
Office Address	ADMA Primaria Via M. Ausiliatrice 32 - 10152 Torino, Italia
	Tel. (+39) 011 5224216
	E-mail: adma@admadonbosco.org
Web Page	www.admadonbosco.org

5. The World Confederation of the Past Pupils of Don Bosco (EXA-DB)

Founder (Origin)	Mr. Carlo Gastini
Organizer (Statutes)	Blessed Philip Rinaldi
Date and Place of Origin	June 24, 1870, Turin, Italy
Structure with Statutes	September 8, 1911, Turin, Italy
Affiliation to Salesian Family	SDB <i>Constitutions</i> , Art. 5; Statutes, Art. 1
Confederal Office	Confederazione Mondiale Exallievi/e di D. Bosco Via Tiburtina, 994 - 00156 ROMA RM Italia
	E-mail: office@exallievi.org secretariat.rome@exallievi.org
Web Page	www.exallievi.org

6. The World Confederation of the Past Pupils of the Daughters of Mary Help of Christians (EXA-FMA)

Founder	Blessed Philip Rinaldi
Date and Place of Foundation	March 19, 1908, Turin, Italy
Affiliation to Salesian Family	October 29, 1988
Central Office	Via Gregorio VII N.133, sc/B int. 4 - 00165 ROMA
	Tel.: (+39) 06-635692 fax: (+39) 06-39375131
	E-mail: segretariaconfederale@gmail.com
Web Page	www.exallievfma.org

7. The Secular Institute of Don Bosco Volunteers (BDV)

Founder	Blessed Philip Rinaldi
Date and Place of Foundation	May 20, 1917, Turin, Italy
Affiliation to Salesian Family	May 20, 1917
Central Office Address	Ist. Secolare Volontarie di Don Bosco Via Aureliana, 53 - 00187 Roma, Italia Tel. (+39) 06 4883946/45438633 Fax: (+39) 06 4870688 E-mail: segreteria@istitutovdb.it www.volontariedonbosco.org
Web Page	

8. The Daughters of the Sacred Hearts of Jesus and Mary (HHSSCC)

Founder	Blessed Luigi Variara, SDB
Date and Place of Foundation	May 7, 1905, Agua de Dios, Colombia
Affiliation to Salesian Family	December 23, 1981
Generalate Address	Carrera 15, No 45-39 Santafe de Bogotá, Colombia Tel. (+57) 1 2457273 Email: hijascorazon1904@gmail.com suoredonvariara@yahoo.it

9. The Salesian Oblates of the Sacred Heart (SOSC)

Founder	Bishop Giuseppe Cognata, SDB
Date and Place of Foundation	December 8, 1933, Pellaro (RC), Italia
Affiliation to Salesian Family	December 29, 1983
Generalate Address	V.lo Ciaccia, 29 00019 - TIVOLI (RM) Tel: (+39) 0774 330962 E-mail: sosc.segreteria@libero.it www.salesianesosc.org
Web Page	

10. The Apostles of Holy Family (ASF)

Founder	Cardinal Giuseppe Guarino
Date and Place of Foundation	June 29, 1889, Messina, Italy
Affiliation to Salesian Family	December 18, 1984
Generalate Address	Istituto Leone XIII, Via Elenuccia n.15 98121 Messina
	Tel. and Fax: (+39) 090 51174, 339 8251122
	E-mail: casageneralizia@apostolesacrafamiglia.it
Web Page	www.apostolesacrafamiglia.it

11. The Sisters of the Charity of Jesus (SCG)

Founder	Fr. Antonio Cavoli, SDB
Date and Place of Foundation	August 15, 1937, Miyazaki, Japan
Affiliation to Salesian Family	January 31, 1986
Generalate Address	Piazza Antonio Salviati 3 00152 Roma, Italia
	Tel.: (+39) 06 5346238
	E-mail: contact@caritadigesu.org
Web Page	www.caritadigesu.com

12. The Missionary Sisters of Mary Help of Christians (MSMHC)

Founder	Ven. Stefano Ferrando, SDB, Bishop
Date and Place of Foundation	October 24, 1942, Assam, India
Affiliation to Salesian Family	July 8, 1986
Generalate Address	MSMHC Generalate, Little Flower Convent, Hatigaon, Guwahati -781038, Assam, India
	Tel.: (+91) 0361 2263631
	E-mail: msmhcgchy06@gmail.com
Web Page	www.msmhc.org

13. The Daughters of the Divine Savior (HDS)

Founder	Bishop Pedro Arnaldo Aparicio Quintanilla, SDB
Date and Place of Foundation	December 25, 1956, El Salvador
Affiliation to Salesian Family	February 5, 1987
Generalate Address	Hijas del Divino Salvador, Ant. Carr. Panamericana N° 24 B° San José 13011 Santo Domingo - Dep. S. Vicente, El Salvador, Centro América Tel.: (+503) 23330166 /2333 0424 Cell: (+503) 70233156 E-mail: hdssecretaria@gmail.com
Web Page	hijasdeldivinosalvador.org
Blog	hijasdeldivinosalvador.blogspot.com
Facebook	www.facebook.com/hijasdeldivinosalvadorhds
Instagram	@aparicio1
Twitter	@del_hijas

14. The Sisters Servants of the Immaculate Heart of Mary (SIHM)

Founder	Bishop Gaetano Pasotti, SDB
Date and Place of Foundation	December 7, 1937, Bangkok, Thailand
Affiliation to Salesian Family	February 28, 1987
Generalate Address	230/2 Phetchakasem Rd, Hua Hin, Prachuabkirikhun, 77110 Thailand Tel.: (+66) 32532625; Fax: (+66) 32532737 E-mail: sistersihm@gmail.com
Web page	www.sihm.or.th

15. The Sisters of Jesus the Adolescent (IJA)

Founder	Bishop Vicente Bartolomeu Maria Priante, SDB
Date and Place of Foundation	December 8, 1938, Campo Grande, Brazil
Affiliation to Salesian Family	January 1, 1989
Generalate Address	Istituto di Gesù Adolescente Rua Antonio Maria Coelho, 1583 - Centro città 79002-221 - Campo Grande - MS - Brasile E-mail: jesusadolacente@yahoo.com.br

16. The Association of the Salesian Dames (ADS)

Founder	Fr. Miguel González, SDB
Date and Place of Foundation	May 13, 1968, Caracas, Venezuela
Affiliation to Salesian Family	December 29, 1988
Generalate Address	Av. San Felipe Edif. Don Bosco 88, La Castellana, Caracas, Venezuela. Tel.: (+58) 212 2630960 E-mail: asistenteadsdi68@gmail.com
Web Page	adsmundo.org.ve

17. The Volunteers With Don Bosco (CDB)

Founder	Rev. Fr. Egidio Viganò, SDB
Date and Place of Foundation	September 12, 1994, Rome, Italy
Affiliation to Salesian Family	May 24, 1998
Central Office	Segreteria Centrale Via Marsala 42, 00185 Roma E-mail: segreteria.centrale@volontaricdb.org
Web Page	www.volontaricdb.org

18. The Catechist Sisters of Mary Immaculate Help of Christians (SMI)

Founder	Bishop Louis La Ravoire Morrow, SDB
Date and Place of Foundation	December 12, 1948, Krishnagar, India
Affiliation to Salesian Family	June 10, 1992
Generalate Address	Sisters of Mary Immaculate Mother House and Generalate Krishnagar 741101 West Bengal, India Cell: (+91) 9475843334 E-mail: smisecygen@gmail.com
Web Page	www.smiofbpmorrow.org

19. The Daughters of the Queenship of Mary (DQM)

Founder	Servant of God, Fr. Carlo Della Torre, SDB
Date and Place of Foundation	December 3, 1954, Bangkok, Thailand
Affiliation to Salesian Family	July 12, 1996
Generalate Address	Daughters of Queenship of Mary (DQM) 247 Chan Rd 27 Sathorn, Bangkok 10120 Thailand Tel.: (+66) 026749451-2 E-mail: tereat@gmail.com
Web Page	www.dqmi.org / www.c-dellatorre.org

20. The Witnesses of the Risen Lord (TR)

Founder	Fr. Sabino Maria Palumbieri, SDB
Date and Place of Foundation	December 8, 1984, Rome, Italy
Affiliation to Salesian Family	March 25, 1999
Office Contacts	Tel. and Fax (+39) 06 45540104 E-mail: coordinatrice.tr@gmail.com
Web Page	www.testimonidelrisorto.org www.vialucis.org
Periodical	Trnews

21. The Congregation of St. Michael the Archangel (CSMA)

Founder	Blessed Bronislaw Markiewicz
Date and Place of Foundation	September 2, 1897, Miejsce Piastowe, Poland
Affiliation to Salesian Family	January 24, 2000
Generalate Address	Ul.Marszalka Jozefa Pilsudskiego 248/252 05-261 Marki, Polonia Tel.: (+48) 22 7811490 - Fax: (+48) 22 7713456 E-mail: kuria@michalici.pl - dariuszwillk@poczta.fm
Web Page	www.michalici.pl

22. The Sisters of the Resurrection (HR)

Founder	Fr. George Puthenpura, SDB
Date and Place of Foundation	September 15, 1977, Guatemala
Affiliation to Salesian Family	January 31, 2006
Generalate Address	Centro Talita Kumi, San Pedro Carchá A.V. Guatemala
	Tel.: (+502) 30753059
	E-mail: caalcacao1973@gmail.com

23. The Sisters Announcers of the Lord (SAL)

Founder	St. Bishop Luigi Versiglia, SDB (made concrete by Bishop Ignazio Canazei)
Date and Place of Foundation	May 30, 1931, Shaoguan, China
Affiliation to Salesian Family	July 28, 2005
Generalate Address	1 Fa Po Street, Yau Yat Chuen, Kowloon, Hong Kong.
	Tel.: (+852) 69339055 - Fax: (+852) 27899354
	E-mail: tnpstsang@yahoo.com.hk

24. The Disciples (DISC)

Founder	Rev. Fr. Joseph D'Souza SDB
Date and Place of Foundation	June 2, 1973, Chattisgarh, India
Affiliation to Salesian Family	January 21, 2009
Generalate Address (Sisters)	Shishya Niketan Shantipara P.O. Kunkuri 496 225 Jashpur Dt., Chattisgarh.
	Tel.: (+91) 9425575137
	E-mail: dsouzajoesdb@gmail.com
Generalate Address (Brothers)	Don Bosco Ashram, Raidanr, P.O- Narayanpur 496 225 - Jashpur Dt., Chattisgarh.

25. The Community of Canção Nova (CN)

Founder	fr. Jonas Abib
Date and Place of Foundation	February 2, 1978, Queluz-SP, Brazil
Affiliation to Salesian Family	January 21, 2009
Central Office	Comunidade Canção Nova Av. João Paulo II, S/N – Alto da Bela Vista, Cachoeira Paulista, SP, 12630-000 Tel.: (+55) 12 31862000 Ext. 30153 E-mail: secretariageral@comunidadecn.com https://comunidade.cancaonova.com
Web Page	https://comunidade.cancaonova.com

26. The Sisters of St. Michael the Archangel (CSSMA)

Founder	Blessed Bronislaw Markiewicz
Cofoundress	Ven. Madre Anna Kaworek
Date and Place of Foundation	September 2, 1897, Miejsce Piastowe, Poland
Affiliation to Salesian Family	January 22, 2009
Generalate Address	ul. Ks. Br. Markiewiczza, 22 Miejsce Piastowe, Polonia Tel.: (+48) 134338130 - Fax: (+48) 134338132 E-mail: m.generalna@michalitki.pl
Web Page	www.michalitki.pl

27. The Sisters of Maria Auxiliatrix (SMA)

Founder	Rev. Fr. Muthamthoil Antony, SDB
Date and Place of Foundation	May 13, 1976, Chennai, India
Affiliation to Salesian Family	July 16, 2009
Generalate Address	SMA Generalate No. 226, Thapalpetty, MMC Road Chennai 600 060, Tamil Nadu, India Tel.: (+91) 44 25556436, 9444694805 E-mail: smasuperiorgeneral@gmail.com www.smasistersmadhavaram.org
Web Page	www.smasistersmadhavaram.org

28. The Community of the Mission of Don Bosco (CMB)

Founder Deacon Guido Pedroni
 Date and Place of Foundation October 7, 1983, Bologna, Italy
 Affiliation to the Salesian Family January 15, 2010
 Central Office Comunità della Missione di Don Bosco
 c/o Istituto Salesiano
 Via Jacopo della Quercia, 1 - 40128 Bologna, Italia
 E-mail: presidente@associazionecmb.it
 Web Page www.associazionecmb.it

29. The Sisters of the Queenship of Mary (SQM)

Founder Servant of God, Fr. Carlo Della Torre, SDB
 Date and Place of Foundation April 5, 2008, Bangkok, Thailand
 Affiliation to Salesian Family January 24, 2012
 Generalate Address Queen Maria's Rome, 2/1
 Soi Sathuoradut 34,
 Bang Pongphang, Yan Nawa, Bangkok 10120
 Tel.: (+66) 0942281
 E-mail: nongdasqm@gmail.com
 Web Page http://www.sqmsister.org

30. The Visitation Sisters of Don Bosco (VSDB)

Founder Archbishop Hubert D' Rosario SDB
 Date and Place of Foundation May 31, 1983, Shillong, India
 Affiliation to Salesian Family January 25, 2012
 Generalate Address Madonna Convent, Nongkseh,
 Upper Shillong, 793005 Meghalaya, India
 Tel.: (+91) 9485448733
 E-mail: madonnavsdb@gmail.com

31. The Contemplative Fraternity of Mary of Nazareth (FCMN)

Founder	Archbishop Nicolás Cotugno, SDB
Date and Place of Foundation	December 8, 1986, Montevideo, Uruguay
Affiliation to Salesian Family	July 18, 2016
Generalate Address	Avda, 8 de octubre, 2835 12.400 Montevideo (Uruguay) Tel.: (+598) 24807412 E-mail: tarrago1@adinet.com.uy Secretary: margarev@hotmail.com

32. The Sisters Mediators of Peace (MP)

Founder	Bishop Antônio Campelo de Aragão, SDB
Date and Place of Foundation	December 10, 1968, Petrolina, Brazil
Canonical Erection	July 5, 1993
Affiliation to Salesian Family	February 17, 2019
Generalate Address	Rua Edgar Chastinet, 01, Quadra I, Bairro Santa Mônica, 40.342-100 Salvador-BA-Brasil Tel. (+55) 071 33863216 - Fax: (+55) 33860168 Cell: (+55) 992976232 E-mail: ismep@ig.com.br - pazoliveira2012@hotmail.com
Web Page	www.impaz.org.br

