

TO DON BOSCO WITH LOVE AND GRATITUDE (1815 – 1888)



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TO DON BOSCO WITH LOVE AND GRATITUDE

(Historical Aspect of the life of Don Bosco)

A Humble and Tiny Token of Gratitude
To Don Bosco
On the Occasion of the
Preparation of his Birth-Bicentenary
In 2015.

This work is not scholarly nor do I claim it to be original.
It is the product of extensive reading on Don Bosco, his works and many other Salesian sources.
This work is not final.
I request and welcome a competent person to go through, without changing the facts, situation
and circumstances but to correct my language which I admit is weak.

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Appreciation

Dear Friends,

It gives me great pleasure to present to you “ To Don Bosco With Love and Gratitude” a humble and tiny tribute to Don Bosco in preparation for the birth-bicentenary of Don Bosco in 1015. I do not claim that this tiny work is scholarly or original. It is the product of extensive reading of Don Bosco, his biographies and many other Salesian literature. I am indebted to the Institute of Salesian Studies Berkeley, California, USA and many other sources and authors which I do not recollect.

I am very grateful to Fr. Ivo Coelho sdb who as the Rector Divyadaan encouraged me by his words and expressions to read Don Bosco and share my mite with the students of the Philosophy. I am deeply grateful to Fr. Edwin D’Souza sdb The Rector of the Shrine of Don Bosco’s Madonna and Fr. Ian Doulton sdb the Editor of Don Bosco’s Madonna for their appreciation and encouragement and help which they rendered to me to write these articles and publish them regularly in the their esteemed , popular and wide-circulated Magazine.

Many Salesians may not go through this work for I understand that they are so engaged and busy with their apostolate. Many lay people read and appreciate this work. I would be grateful and encourage the young Salesians to go through this work as they journey or at leisure. As I myself read many works as I traveled long distances by train and buses.

I am grateful to many people who encouraged me to write this work. I am very grateful to Mr. and Mrs. Jenny and Vicky Serrao Agarwal who wanted me to publish or at least Xerox few copies of this work with their financial help.

Thank you and May God bless you.

Yours sincerely,
Fr. Elias Dias.

Historical Aspect of the Life of Don Bosco (Part 1)

Ancestry and Birth

Fr. Elias Dias

A stranger came to a lonely village and ask a poor villager “Is there any great man born here?” The simple villager replied “I do not think so all are born as babies, but some of them became great by achieving great things. Don Bosco was not an exception for this rule, he was a poor village boy, who became great by doing great things for the sake of the kingdom of God. Let me begin this article with the ancestry of Don Bosco

Philip Anthony Bosco I married Cecilia Dassano in 1733 and had one child by her, Philip Anthony Bosco II, born after his father’s death in 1735. In 1739 Cecilia Dassano remarried to Mathew Berruto they lived at St. Silvester and had four children. Mathew and his family left St. Silvester and went away to live at Pino Torinese. They left behind Philip Anthony Bosco II at St. Silvester. His uncle John Peter Bosco informally adopted Philip Anthony Bosco II. In 1751 John Peter Bosco left St. Silvester and moved to Castelnuovo to become a small independent farmer. He took Philip Anthony Bosco II along with his family to Castelnuovo.

The paternal grandfather of Don Bosco, Philip Anthony Bosco II married his first wife Domenica Barosso in 1758 and had six children. She died in 1777. In the same year he married his second wife Margherita Zucca and had also six children. The fourth born son was Francis Luis Bosco was to be the father of Don Bosco.

Hard pressed by the circumstances Phillip Anthony Bosco II was forced to leave Castelnuovo with his family to become a tenant farmer at Cascina Biglione (farm house) near Becchi. Phillip Anthony Bosco II died at Cascina Biglione in 1802. His eldest survival son was Paul Bosco became the head of the extended family and manager of the farm but shortly thereafter he left Cascina Biglione to become an independent small farmer at Castelnuovo. Thus 1804 Francis Luis Bosco took over a management of the farm at the age of 20.

In 1805 at the age of 21 Francis Luis Bosco married his first wife Margherita Cagliero. From this marriage were born Anthony Joseph on February 2, 1808 and Teresa Mary who died 2 days after her birth on 19th February, 1810. Francis Luis Bosco’s first wife Margherita Cagliero died on 28th February, 1811. Leaving him a widower at the age of 27.

In a small municipal town Capriglio located above two miles from the hamlet of Becchi lived Melchior Mark Occhiena. He was born in 1752 and married Dominica Bassone in the parish of Piea. He was a small independent farmer. They had 10 children.

Margherita was born on 1st April, 1788. She was baptized on the same day at Capriglio. Margherita was a modest, religious and a hard working girl. By and by Francis Bosco became acquainted with Margherita Occhiena of Capriglio. They married on 6th June, 1812 in the church of Capriglio after civil ceremony in the town hall of Castelnuovo administered by the French government official. Joseph Luis Bosco the first son of Francis and Margherita was born on 17th April, 1813 and the second son John Melchior Bosco was born on 16th August, 1815. Both were born as Cascina Biglione. John was baptized in St. Andrew's Parish Church of Castelnuove on 17th August, 1815.

Francis and his family managed and lived at Cascina Biglione. Francis worked as a farmer on the land that was not his own. He shared half of the produce with Biglione. At this time Francis acquired 9 small pieces of Land, some animals and the Little House of Becchi on 8th February 1817 from Francis Graglia formerly owned by Mr. Galvallo and situated on the property called Canton Cavallo.

Francis died on May 11, 1817 at the age of 33. 7 days after contacting pneumonia while working in the Biglione cellar. Before dieing he called a notary to make an official inventory of his possession and debts. All he possesses was enumerated and estimated: 1.331 lire and debts: 446 lire. There was also a case pending against Francis. An Ex-servant woman of the Biglioni's farm claim 220 lire, for her pension to be paid from the harvest. The case came up after the death of Francis. His heirs settle the debt.

Margherita Occhiena the widow after fulfilling as well as she could the terms and conditions of the contract for the rest of the season left Biglione's house and moved to the Little House in November 1817. The family consisting, besides Margherita, of her step-son Anthony, her son Joseph and John and her invalid mother-in-law Margherita Zucca.

For many years it was believed that Don Bosco was born on August 15 in the Little House of Becchi at Canton Cavallo. Don Bosco believed it as he stated in the Memoirs of the Oratory. This is also the Salesians thought upto 1889. This is the date given in the Storia dell' Oratory by Fr. John Bonetti and published in the Salesian Bulletin. This date is also given on the parchment placed on Don Bosco's coffin. The Salesian Alumini also mentioned this date on the memorial plaque dedicated to Don Bosco on August 11, 1889.

In 1889 Fr. Secondo Marchisio and Fr. John Baptist Francesia were sent by Fr. Rua and Fr. Lemoyne to Castelnuovo to make inquiries about Don Bosco's early years. It was then discovered that the parish register gave the date of the birth of Don Bosco on August 16. For sometime the Salesian themselves doubted the accuracy of the parish register. But it was clear that John was born on 16th evening and was solemnly baptized by Rev. Fr. Joseph Festa on 17th August 1815.

It was also believed that John was born in the Little House of Becchi at Canton Cavallo.

They believed because Don Bosco used to say that Little House was my house. At the same time he never said that he was born there.

Research through the records in the local archives traced that Don Bosco's ancestors lived where they worked as tenants. Don Bosco's father worked as a tenant farmer in Cascina Biglione. Don Bosco's family moved to that Little House of Becchi only after the death of his father. Fr. Francis Desramaut has maintained that Francis Bosco lived and worked until his death not at Cascina Biglione but at an "annex" to the Cascina located a little further in locality called Monastero in the hamlet of Meinito. Some other studies showed that he was born in one of the Cascinas belong to Biglione. Biglione farm house very near to the house of Becchi was demolished in 1958 to make place for the splendid Basilica of Don Bosco. Visitors to the Basilica of Don Bosco will find an inscription "At this spot Don Bosco was born."

Historical Aspect of the Life of Don Bosco (Part 2)

Early School Days of John Bosco

Fr. Elias Dias

Once the great artist Michaelangelo, saw a piece of marble thrown in the junk. He took the piece of marble to his studio chiseled it out with great care and brought out from that piece of marble a beautiful angel. For some education means only reading and writing, or learning the skills to work but real education means to bring out the best from the students. In the life of Don Bosco in spite of difficulties it brought out the best.

Early school days of John Bosco were not full of roses. The road traveled by John Bosco as a child, in his quest for an education, proved to be a bumpy one marked by frequent twists and turns and occasionally stalled by unforeseen roadblocks but despite of occasional disheartening setbacks, John's high hopes in his pursuit of education prevailed over frustrations.

Before the Napoleonic period (1808-1815) there was no compulsory public education in the Kingdom of Sardinia-Piedmont, The children who were lucky enough to receive a primary education did so in some small local private schools, usually run by a priest. Other children just learned to read and write from some older persons who had acquired those skills. But illiteracy was common and only the clergy and the elite of professional people were educated. Napoleon had recognized the school system and made primary education compulsory, this idea carried over into the Restoration Period. In 1822 King Charles Felix as part of comprehensive school reform ordained that elementary schools be established in every municipal town. All children over 7 years of age must attend the local municipal school. These schools were tuition-free and locally financed. In spite of this the peasant children attended school only in the "dead season" rest of the time they went to farm work.

Becchi was located in the municipal jurisdiction of Castelnuovo and therefore John had to enroll at Castelnuovo that would entailed walking 5km four times a day. Margaret tried to enroll him at Capriglio, where Fr. Joseph Lacqua was running a school. Fr. Lacqua at first refused to take him because of the law of "Regie Patenti." (Educational laws). Margaret sister Marianna was working for Fr. Lacqua as housekeeper she requested Fr. Lacqua to enroll her nephew in his school. John was admitted in the school in November 1824. He was fortunate to find in Fr. Lacqua an understanding teacher and a caring priest. He advised John on many issues. It was at this time that John made his confession and subsequently his first Communion on Easter March 26 1826 at Castelnuovo.

The famous vocational dream at the age of 9 must have happened at this time John Bosco saw a crowd of boys playing, fighting and few were swearing. He immediately rushed there and wanted to stop them with blows. A dignified noble personage appeared to him and said "Not with blows but by gentleness and love will you have to win them. " But who are you?" " I am the son of Her whom your mother has taught you to greet three times a day" At this time John was confused a majestic lady appeared. All children disappeared in their place he saw all types of animals. "This is your field. This is where you are to work. Make yourself humble, steadfast and strong. And what you now see become of these animals, you must bring about for my children." The wild animals changed into lambs. John began to cry I cannot understand the lady said in due time you will understand. In the morning he shared his dream with his family members. His grand mother said "One shouldn't pay any attention to dreams."

The dream may have occurred toward the end of June (1825) in connection with the feast of St Peter and Paul to whom the village church was dedicated, when such liturgical text as "Feed my lambs, Feed my sheep" would have provided the images. Or it could have occurred in connection with the feast of Annunciation (March 25) the mention of the Angelus prayers in the dream being a possible allusion to it. The pastoral images could also have been suggested by the preaching heard in preparation of the Jubilee mandated by Pope Leo XII for the year 1825. The theme of the Jubilee was the pastoral ministry of pope, bishop and priests among the people. Just before the narration of the dream Don Bosco spoke about his studies, his ability to organize the youngsters and his leadership. The idea of priesthood must have given to him by Fr. Lacqua and confirmed by his mother. Though this dream occurred many times and made a dent in his life, he did not tell about this dream to anyone. It is only in 1858 Don Bosco had an audience with Pope Pius IX. He narrated about his works to the Holy Father. The Holy Father asked him to write all the extraordinary happenings in his life. Fr. Joaquim Berto wrote about this dream and Don Bosco corrected it in 1870:s. John Bonetti first time mentioned it to public in his work Cinque Lustris in 1892. Don Lemoyne incorporated it in the Biographical Memoirs in 1898, Don Rinaldi celebrated the centenary of this great event in 1925.

On February 11, 1826 Margarita Zucca died. After the death of the grandmother. Anthony Bosco the step-brother of John Bosco became the head of the family. He began to throw weight of his personality and responsibility. He did not want John to study because they were poor farmers and couldn't afford study . Now John was in danger of rough treatment from his step-brother. Margarita wanted to divide the estate but could not do so because Anthony was still minor therefore the mother thought to send John away from the house.

In winter 1827 John was sent his maternal grand parents and uncles in the hamlet of Serra near Buttigliera D'Asti in the Cascina called Canfora. He was warmly received but had to leave that place in winter because there was no work. Since the situation of strife at home remained unchanged, in February 1828 Margaret sent John to Cascina Moglia

near Moncuco. Mr. Louis Moglia was not eager to keep John in the farm. His wife Dorotea Pillipello, a good friend of Margaret requested him to help the boy. The period was trouble free. He took care of the stable and did light work in the farm Fr. Nicholas Moglia one of the uncles of Moglia gave him some classes. Canon Francis Cottino, knowing the situation and aspirations of John approved and encouraged his weekly attendance at the sacrament of Penance and Eucharist. Staying in the farm was not the solution for his studies. After two years in the farm his maternal uncle Michael Occhiana took him back home.

Pope Leo XI died in 1829 and his successor Pius VIII proclaimed a special jubilee to implore God's blessings on his Pontificate. This jubilee should not be mixed up with the jubilee in the Holy Year 1825. In preparation of for the jubilee in 1829 the Parish of Buttigliera organized a triduum. Fr. Calosso from Murialdo and John from Becchi attended the triduum. Fr. Calosso met John on November 5, 1829 Fr. Calosso struck by John's spirit and intelligence, he invited Margaret with her son for an interview and John began to take lessons at the rectory. At first John attended classes early in the morning returning to the field to work rest of the day This arrangement satisfied Anthony for a while but he could not be placated. John moved full time student and servant of Fr. Calosso. The good priest was determined to see to his education. Suddenly Fr. Calosso died from a cerebral hemorrhage on November 21, 1830 at the age of 75. Leaving him a large sum of money for his studies which John could not use.

In early 1831 the estate of Bosco was divided. Anthony began to stay separately and married to Anna Rosa on March 22, 1831. Margaret, Joseph and John stayed in the Little House of Becchi. Sometime after Joseph moved to Sussambrino farm. He took over Cascina Matta as a tenant in partnership with Joseph Febbraro. Margaret and John went to live with him. On March 18, 1833 he married Maria Calosso.

It was little before Christmas 1830 John was enrolled in the public school in Castelnuovo. This was the first time he joined the regular course of studies. In the beginning he was attending the school from Becchi. Soon he managed to get lodging with tailor Roberto. Roberto was a singer especially he sang Gregorian chant. John Bosco picked up tailoring and singing Gregorian chant from Roberto. In the beginning John used his place to eat the food which he had brought from home, when it was cold he would sleep there without food. Finally he became a boarder for a reasonable sum of money which Margaret paid with commodities. John also learnt smithy from Mr. Evasio Savio.

John was now well over 15 years of age and found himself in class with much younger children. His previous schooling and cultural development had been spotty. The clothes and the shoe he wore were those of a "cowherd from Becchi" In spite of this the first four months were a happy experience for John This was largely because of his teacher Fr. Emmanuel Virano who gave opportunities to show his character, intelligence and memory. He was an understanding father to John. In April 1831 Fr. Virano was

appointed pastor of Mondonio and Fr. Nicholas Moglia a 75 years old priest took his place. He knew John at Mr. Moglia's farm and taken some lessons in Latin from him. Apparently incapable of maintaining discipline and full of prejudices, he dismissed the "cowherd from Becchi" as a dolt, hopeless case, humiliated him at every opportunity and allowed the class to torment him. John pleaded at him to give him a chance in Latin class response was cruel and demeaning. John left the school and stayed in the farm house at Sussambrino.

Historical Aspect of the Life of Don Bosco (Part 3)

Life at Public school at Chieri and in the Seminary

Fr. Elias Dias

A well known and learned Cardinal Pie of Poitiers, France one day told a story to his collaborators. Once there was an orphan boy who wanted to be a priest but he had no means. A gentle lady who was selling flowers in the open compound of the Cathedral helped him to be a priest. Who is that priest? That poor orphan boy is none other than myself, your cardinal and gentle lady is Madame Marietta who is sitting on the first pew. God gives vocation but many people help to nurture this vocation.

On August 16, 1831 John reached his 16th birthday. His mother, more than anyone else, understood her son's hunger for education. She determined to send him to school where he could fulfill his ambition. She thought of Public school of Chieri but she was poor. John's family reached the decision that he should enroll in the public secondary school at Chieri. John began to collect money and goods for his room and board. Father Joseph Dassano, the pastor of Castelnuovo and local Catholic laymen gave encouragement and financial help. At the end of October, John obtained the required admittatur (permission to enroll) from the pastor and on November 4, 1831 he walked the 8 miles to Chieri with a fellow student John Filippello, who was also to be John's companion in the seminary and a life-long friend. On the way John told him that he was going to be a priest.

Fr. Dassano introduced Margaret to Lucy Pianta whose son John Baptist was going to Chieri for studies John enrolled in the public school in Chieri in 1831. and boarded with Lucy Matta. The scholastic program was confirmed to the requirements, set by the Regie Patenti (school laws) The students had to cover six years program. Three years of Latin, Grammar, Humanities and Rhetoric. John was admitted in the last grade. He completed first three grades in just ten months (1831-1832) His teachers were Frs. Valerian Pugnetti, Placidus Valimberti and Cleric Vincent Cima. John amazed the class and Professor Cima by reciting the day's lesson from memory having forgotten the book the teacher was going through a latin text passage from Cornelius Nepos' life Angesilaus He asked John to read and explain the passage. He took his grammar book and read the passage and explained it. All students laughed the teacher came to know the cause. He told him to put his remarkable talent to good use. At this time he organized "Happy Times Association. In 1833 not 1832 as dated in Memoirs . This Association followed two basic rules: Good Christian behavior and exact performance of scholastic and religious duties. John became the leader of the Association.

In 1832-1832 he was admitted to Grammar Fr. Hyccinth Giussiana was his teacher. At the completion of the lower section, the examination was given by Fr. Dr. Joseph Gazzani. Everyone was promoted, John flunked for having passed his work to others students.. Fr. Giussiana interceded and gave him another examination which he passed with full marks and won exemption from the tuition fee. John learnt how to deal with his fellow students, good indifferent and bad. He resisted bad suggestions On August 4, 1833 at the age of 18 John received Confirmation in the parish church of Buttigliera from Archbishop John Anthony Gianotti of Sassari

In 1833-1834 he started Humanities In the summer of 1833 Lucy's son had to quit the school. Lucy did not returned to Chieri. For a time John slept in the stable of a Michael Cavallo and looked after his horse and did some work in his vineyard. During Humanities he became a boarder and part-time waiter in the bar of John Pianta .Fr. Peter Banaudi was his teacher he advised him to skip first Rhetoric and gave exams in first Philosophy which he did successfully At this time he read Italian, Greek and Latin classics borrowed from Elijah Foa's book shop he read at the rate of one volume per day. It damaged his health. One day John met a remarkably good looking a Jewish boy Jonah with whom he struck up a friendship and who later was baptized on August 10,1834.

On returning to Chieri in November 1834 having decided to stay on for the Rhetoric year John found lodgings with the tailor Thomas Cumino for 8 lire a month for a few months he slept in a small humid room, then Fr. Joseph Cafasso who had been a boarder in the same house, got Mr. Cumino to give him better place. John played "white and black magic" on his land lord, the tailor Mr. Cumino and on the school Principal Canon Massimo Burzio. Early during this year in November 1834 John met Louis Comello. Louis had just transferred from his hometown of Cinzano and enrolled in the school at Chieri in view of entering the seminary. He was two years younger to John.

During this period when he was in Rhetoric year in 1835 he entered in the vocation crisis. He wrote that the vocation dream had been recurring and that to follow its suggestion he would have to become a priest. But in order to avoid the spiritual risks of the priestly life in care of souls in the world he suffered inner struggle His confessor Canon Dr. Joseph Maloria did not give him any answer he read many books on vocation finally decided to join the Franciscan. On April 18, 1834 he took and passed the examination for admission to the novitiate of the Reformed Friars Minor of the Observance in their Chieri monastery La Pace. He confided the whole matter to Louis Comollo. Louis wrote to his uncle Fr Joseph Comollo for an advice. John and Comollo made a novena to Our Lady of Grace in the "Duomo". At the end of the novena he had a dream which indicated that place was not for him, then something happened which changed John's mind. Fr. Comollo and Fr. Cafasso advised John to join the diocesan seminary.

The University in Turin offered a five-year curriculum of theological study to which one had to access after fulfilling a pre-requisite of a two year philosophical course and give

an entrance exam. A candidate who studied for the priesthood in this way would normally be a resident of Turin and live at home or in lodging while attending classes at the University or seminary. The non-resident candidates for priesthood would belong to a “clerical community” set up in a designated parish. The “extern” would often bring a not so desirable dimension to the life and discipline of the seminary. There were also resident candidates for the priesthood residing in the seminary.

Archbishop Colombani Chiaveroti (1754-1831) established the major seminary at Chieri in 1829 in the former monastery of the Oratorian Fathers of St Philip. His intention was to provide a more secluded environment for priestly formation, as well as to cope with overcrowding at the seminary of Turin.

The priestly formation in the seminary program left much to be desired. The study of theology was scholastic-tridentine with emphasis on apologetic preoccupation, Predestination, Defending the Christian faith and Solve the moral problems. Their study did not apply to life. There were two currents in moral theology one was called Rigorist close to Jansenism and other was more benign this was the teaching of Alphonsus Ligouri.

John Bosco donned the clerical habit at Castelnuovo on October 25 1835. Fr. Pietro Anthony Cinzano performed the ceremony. John was now 21 and only his entrance to the seminary could exempt him from military service. The admission of military service was to take place on November 5, 1835 John disqualified himself by opting for the seminary and by receiving the clerical habit. He entered the seminary on October 30, 1835 as a resident seminarian. At the entrance of the seminary there was a sundial with a motto “The hours drag on for those who are sad, fly for those who are happy” He spent six happy years in the seminary. Chose good friends among them was Louis Comollo. At mid-year examination he won prize of 60 Lire, a prize he won every successive years. He gave up games of bara rotti and tarots. He joined study and discussion club. In Summer 1836 cholera threatened Turin. The Jesuit school of Our Lady of Mount Carmel took early vacation at Montaldo. At the request of Fr. Cafasso John helped them as dormitory prefect and tutor in Greek. In 1837 John converted from classical literature to Christian literature through reading the Imitation of Christ. He became avid reader of religious books.

Holidays were dangerous for the seminarians. John kept busy with manual labor and gathering and teaching the local youngsters. Louis Comollo often visited him and discussed on many spiritual topics. The unpleasant experiences of the brawl, the violin and hare took place during vacations. John also experimented on preaching. He preached in the town of Alfiano on the Holy Rosary, in Castelnuovo on St Bartholomew, in Capriglio on Mary’s Nativity and in Cinzano extemporized sermon on St. Roch. Fr. Joseph Pelato advised him to preach in simple Italian.

In 1838 John was appointed sacristan for which he received 60 Lire. He paid his fees with this money and Fr. Cafasso paid the remaining fees. In Lent John met Fr. Borel who came to preach the retreat at the seminary. He advised John to preserve the spirit of the priestly vocation. On April 2, 1839 Louis Comollo died. After his death he mysteriously appeared to John. In 1840 John was grievously ill. He went on depression. It may be because of the death and appearance of Comollo. It is also connected with ascetic tension, theological emphases on predestination and anguish of priesthood. As illness worsened the doctor prescribed absolute rest for a month. In spite of his weakness on March 29 1840 John received the tonsure and four minor orders. In Summer 1840 John asked Archbishop Frasoni permission to do his fourth year of theology by himself. He took examinations from Fr. Cinzano of Castelnuovo. After an important spiritual retreat on September 19 he received the sub diaconate and on March 27, 1841 John received the diaconate.

Historical Aspect of the Life of Don Bosco (Part 4)

Don Boscos First Mass and life at Convitto Ecclesiastico

Fr. Elias Dias

In a Parish there was a Parish feast. The parishioners gathered in the parish hall to play a Housie. On the table there were three prizes. A pant piece, twelve bottles of beer and a small crucifix. A little boy got full house. Mamma thought he would choose the pant piece. Daddy thought he would go for beer bottles but the little boy chose the little crucifix. Oh foolish boy why did he choose the little crucifix? Why did John chose to be a priest?

At the beginning of fifth theology (1840-41) John's last year at the seminary, He was appointed prefect, the highest possible appointment for a seminarian. On Saturday March 27, 1841 he received the diaconate. Again, in the scrutiny and examination, he received high, but not the highest, marks. The examiner was Canon Lawrence Gastaldi.

Ordination was preceded by a ten-day spiritual retreat, May 26-June 4, sixteen candidates from the three diocesan seminaries made their spiritual retreat in Turin at the "House of the Mission. This was a retreat house run by the Vincentians or priests of the Mission, the society founded by St. Vincent de Paul. Archbishop Columbani Chiaveroti had especially entrusted to them the preparation of the priestly candidates For this purpose in 1830 he had given over to them the former convent and church of the Visitation. Under the leadership of the distinguished Vincentian Superior, Fr. Mark Anthony Durando, who remained for many years a major influence in the Church of

Turin. At the end of the retreat John kept the “Keepsake” i.e souvenir and took nine resolutions based on the preaching of the Retreat Master.

In a touching passage of his Memoirs, Don Bosco wrote of his feelings on leaving the seminary: “Having to leave the seminary for good was a most distressing experience for me. My superiors loved me and had shown me continual marks of benevolence. My companions were deeply devoted to me. Hence the parting was very painful indeed. I was leaving the place where I had lived for six years, where I had received an education, knowledge, priestly spirit and all tokens of kindness and affection one could desire”

John was ordained on the summer Ember Saturday on June 5, 1841 by Archbishop Louis Fransoni in the Church of the Immaculate Conception at the archbishop’s residence. The Archbishop gave his “Celebret”(faculty to celebrate mass). Don Bosco celebrated his first mass in the church of St. Francis of Assisi attached to the Pastoral Institute where Don Cafasso was residing on Trinity Sunday, 6, June 1841. The second mass he celebrated in the church of Our Lady of Consolation on Monday, June 7, 1841. On Tuesday Don Bosco traveled to Cheri and offered his third Mass in the Church of St. Dominic where his old Professor Giusiana was living. The fourth Mass, on Wednesday June 9, was celebrated in Cheiri “ duomo” the church of St Mary of the Stairs in the chapel of Our Lady of Grace where he made the novena to discern his vocation. Don Bosco’s solemn Mass was in his Home Parish of Castelnuovo on the feast of Corpus Christi, Thursday, June 10 assisted by his pastor Peter Cinzano. A festive banquet was followed. The pastor gave dinner and reception for his relatives, the local clergy and the dignitaries of the town in his honor.

In the evening Don Bosco went home to be with his family. His mother gave him an advice: “You are now a priest and say Mass. From now on therefore you will be in closer contact with Christ. But remember that to begin to say Mass is to begin to suffer. You will not realize this immediately, but after a while you will find that your mother was right. I am sure that you will pray for me everyday, whether I be living or dead, that’s enough for me. From now on give your whole attention to saving souls, and don’t worry about me”

After ordination a priest would have been looking for gainful employment like an assistant in a parish or as a rural chaplain. Don Bosco preferred to bide his time before considering offer made to him. In the meantime he accepted the invitation of the pastor Of Castlelnuovo, Father Peter Anthony Cinzano, to spend a few months as a temporary assistant in that parish. Don Bosco spent nearly five months in the spacious and comfortable rectory. His pastor Peter Cinzano had two associates at the time, Fr. Giuseppe Roppolo and Fr. Giovanni Musso in spite of that he asked Don Bosco to spend few months as a temporary assistant in that parish. And gave him limited ministry. Fr. Lemoyne wrote that during this period that almost all the male children were given the name Aloysius as their first or second name. The parish register showed different story. In these five months 40 children were baptized (26 boys and 14 girls) Don Bosco

baptized three boys. Andriano baby was called Aloysius. In few cases we find Louis as middle name, probably only because the name was in the family.

At this time Don Bosco was on his way to preach in Lauriano on St Benignus. He was thrown down from the horse and became unconscious. Mr. John Calosso (Brina) took him to his casina. In the conversation that followed, it emerged that this gentleman had once received help from the Boscos when his donkey, loaded with supplies, had sunk into a quagmire on a cold winter night.

Five months after his ordination he had three offers. A post as tutor in the house of a Genoese gentleman that carried the salary of 1000 francs a year, the chaplaincy of Morialdo which was lucrative. And the post of associate at Castelnuovo. Fr. Cafasso advised him to join Convitto Ecclesiastico. Don Bosco willingly followed the advice of Fr. Cafasso and enrolled at the Convitto Ecclesiastico on November 3, 1841.

Convitto Ecclesiastico was a residence and boarding for priest where they attended lectures on Moral Theology, Pastoral theology, Art of preaching, Liturgical instructions and engaged in various ministries. It was started by Fr. Luigi Guala in his own room and later with the authentic approval it was housed at St Francis of Assisi's monastery and church. Its main aim was to eradicate the vestiges of Jansenism. (Jansenism was a movement within the Catholic Church of the 17th and 18th centuries especially in the Netherlands and in France that stemmed from an attempt to reconcile the necessity of working out one's salvation responsibly while always knowing it to be a freely bestowed gift, beyond all human merit. This problem has confronted Christian life from the beginning and was a major controversy in the Reformation. Jansenism attempted to take up a middle position, which however was rejected as one-sided by the Magisterium of the Church.

The controversy of moral theology in the questions of Probabiliorism (choosing the more probable alternative) it is the moral system according to which in a doubt of law one must follow the more probable opinion for the law even though the opinion for liberty is solidly probable. It led to rigorism

It also dealt with controversies of Conciliarism,(Conciliarism is a theory on the constitution of the Church it teaches that an ecumenical council is superior to the Pope) Gallicanism (certain doctrine and practice claiming a preferential status for the French monarchy and for the French Church.) and other controversial issues in the Church. The elite laymen and clergy followed this doctrine.

The Alphonsian system in moral theology , in opposition to the more rigorist system called "Probabiliorism" was taught at the Pastoral Institute Convitto by Fathers Guala, Cafasso and others Don Bosco made it his own. The Jesuits and Convitto followed opposite stand Equiprobabilism (Choosing the equally probable alternative is the system of St Alphonsus according to which in a doubt of law of two courses of action

established to be equally probable one may follow the opinion for liberty. Probabilism (Choosing the probable alternative is the moral system of the Jesuits according to which in a doubt of law one may follow a probable opinion for liberty even the opinion for law is more probable. They also followed the ultramontane position which was anti-rigorous in moral and pastoral theology, conservative and pro-papal.

Fr. Guala died in 1848 Fr. Joseph Cafasso officially succeeded him. In his rectorate a great number of priests joined the renewal program. They were mostly the one who undertook new ministries among the people, especially on behalf of young. Don Bosco wrote in his Memoirs "In the seminary we studied only dogma, and that which is speculative, and in moral theology only controversial issues. Here we learnt to be priests."

Fr. Guala and Fr. Cafasso saw the socio-economic problems due to industrialization especially among the young. Fr. Cafasso gathered young people and gave them catechetical instructions in the Church of St. Francis of Assisi. He also visited the prisons and assisted the convicts who were waiting for execution. He introduced Don Bosco to these ministries.

In his Memoirs Don Bosco related his meeting with Bartholomew Garelli on the feast of the Immaculate Conception December 8, 1841 when he was in Convitto. This episode came to us from Fr. Rufino's Chronicle's entry 1860. Don Bosco wrote his account some times in 1874 without name and date. Before 1874 Garelli's story was not in the Salesian tradition Old Oratory boys Joseph and Joshua Buzzetti the two brothers who faithfully attended the Oratory in earliest time did not mention the name Garelli. Parish and Civil registers of Asti do not have any name Bartholomew Garelli. Garelli's story appeared in public for the first time in the Salesian Bulletin in 1879. This marked the epic tradition. From the Salesian Bulletin the story passed into d'Espiney's work "Don Bosco" 1881. In 1891 saw the celebration of fiftieth anniversary of the event. The story was retold in Bonetti's Cinque Lustris in (1892). Finally Biographical Memoirs (Vol II, 1901) became the chief vehicle whereby the Garelli epic tradition was handed down to generations. A commemoration of the event also took place at the First International Congress of the Salesian Cooperators in 1895 It is absolutely true that Don Bosco worked for youngsters like Garelli, who were orphans, homeless, uneducated and who needed paternal assistance.

Historical Aspect of the Life of Don Bosco (Part 5)
Wandering Oratory and Pinaridi's house
Fr. Elias Dias

In the book of Genesis Chapter 12 we read the call of Abram. God said to Abram "Leave your country, your relatives and your father's home and go to a land that I am going to show you." Abram left everything and followed God's command. This also we see in the life of Don Bosco.

Don Bosco completed the course in moral and pastoral theology in 1843. He stayed one more year at the Pastoral Institute. In the summer of 1844 after three years at the Pastoral Institute Don Bosco had to make a decision regarding his future ministry as well as some kind of gainful employment. In his Memoirs he told us that he received a request from Archbishop Frasoni himself to help old Father Comollo as administrator of the parish of Cinzano, an offer that was politely declined with the help of Father Guala. Three other offers were conveyed through Father Cafasso: a post as curate in the parish of Buttigliera, the appointment as a tutor in moral theology at the Pastoral Institute, an employment as chaplain in Marchioness Barolo's institutions under Father Borel. This last one was the offer he was advised to accept. In the mean time Don Bosco was faced with a double vocational crises.

The first of these crises, like the earlier vocational crises at Chieri was personal and had to do with the choice of a future ministry. Fr. Lemoyne spoke about this crises in the Biographical Memoirs of Don Bosco. Don Bosco wanted to join religious congregation

the Oblates of Virgin Mary and go to the foreign missions. The second type of crises was that Don Bosco wanted to commit himself to the young people. That had to do directly with the continuance of the Oratory. External circumstances seemed to militate against it. Don Cafasso dissuaded him in June 1844 and asked him to make spiritual retreat at St. Ignatius Retreat House. At the end of the retreat Don Bosco wanted to leave the Pastoral Institute. Don Cafasso told him to forget about being a religious and asked him to work for the boys.

In 1844 he had another dream similar to his dream of at the age of nine which cleared his view on his vocation. He narrated this dream to Fr. Giulio Barberis on February 2, 1875. Fr. Cafasso asked Don Bosco to accept the chaplaincy at Marchioness Barolo's little hospital of St. Philomena that was under construction and assist Fr. Borel at Barolo's Refuge (a home for wayward girls). On October 13, 1844 Don Bosco announced to his boys that the oratory would thereafter meet at Refuge in Valdocco district. The boys met first time at Refuge on October 20, 1844.

Juliet Colbert Marchioness Barolo was the descendent of Louis XIV of France. She married Carlo Barolo, a noble man of Savoy. They had no children, the couple worked for the cause of the poor. After the death of her husband She continued to work for the poor especially women. Fr. Borel was working in her institute Refuge. She offered Don Bosco a job, salary and two rooms for his apostolate. Frs. Borel and Pacchotti helped Don Bosco. Don Bosco started his oratory of St Francis de Sales on December 8, 1844. After sometime he realized that place was not very convenient. The boys also disturbed the premises.

On May 18, 1845 the Oratory of St Francis de Sales met at Holy Cross Cemetery (St. Peter in Chains).with due permission from local civil and religious authorities. Holy Cross Cemetery was a property of the City Council located a short distance from Barolo's institutions. It was no longer in use as a burial place but its sizeable chapel was still serviced by a resident chaplain appointed by the City Council. The chaplain's name was Giuseppe Tesio and his housekeeper's name was Margherita Sussolino. In early May. The City Council allowed the catechetical congregation of St. Pelagia the use of the chapel of St. Peter in Chain for the office of the dead. Thereafter the City Council decided to forbid all access to the chapel effective from May 23. The ordinance was published at the end of May. Therefore Don Bosco could not use the premises. Fr. Tesio died on Wednesday May 28 at 12.30 am. at the age of 68. After the death of the pastor the housekeeper went away from the residence. The pastor and the housekeeper have nothing to do with the evacuation of Don Bosco.

From June 1 to July 6 Don Bosco assembled the boys at Refuge. He took them to various churches outside the city like Sassi, Our Lady of the Pillar, Our Lady of the Fields, The Mount of the Capuchins, he reached as far as Superga.

Some times between July 3 and 9, 1845 Fr. Borel and Fr. Pacchiotti applied for permission to use St. Martin's chapel attached to the public gristmills in the Borgo Dora district. The city Council gave permission to use the church from 12 to 3p.m in the afternoon. The oratory met at St. Martin on Sunday July 13, 1845. At the first meeting Fr. Borel delivered the famous sermon on the cabbages. Permission to use the mills' premises was terminated after accusation by the locals. The secretary of the mills was their spokesman in a letter to the mayor and the city Council on November 18 1845 voted to terminate the concession, effective January 1, 1846

Having learned of the decision taken by the city council, Father Borel and Don Bosco immediately cast about for another place in which to gather the Oratory. At this point an old retired priest. Father John Baptist Moretta came to the rescue. He owned a large house situated a short distance from Barolo's Institutions in the Valdocco district. From him Fr. Borel and Don Bosco rented three rooms for 15 lire a month Here several priests and a group of young students from the city helped with catechetical instruction, evening classes and Sunday instructions. The Oratory met at Moretta's House early March 1846. Sometimes after Fr. Moretta came under pressure from disgruntled tenants, refused to renew the lease.

In March the Oratory was shifted on the grassy field surrounded by a hedge of the Filippi brothers. Don Bosco used this place for recreation and religious services. Filippi brothers regretted having leased the field because the youngsters were destroying the pasture.

After leaving the fields of Filippi brothers Don Bosco said that he was deeply in troubles with out anybody to help him and nowhere to go. The difficulties came from local pastors who opposed him and his works. Don Bosco's desire and strategy of complete autonomy in his oratory ministry. He was an outsider who was now gathering young people at the outskirts of the city and outside the parish structure. He was also a priest from the Pastoral Institute who followed program that was still trying to find acceptance among Turin's clergy. The Vicar of Turin, Marquis Michael Cavour was represented as harshly opposed to Don Bosco's work. We must remember that at that time there was lot of political pressure and any gathering such as oratory was treated with suspicion At the same time Don Bosco was catechizing the young with the permission and support of Archbishop Fransoni and His Majesty King Charles Albert. Marquis Cavour was not personally against Don Bosco which we can see in his letter dated March 13, 1846 . Certainly Don Bosco experienced difficulties and disagreements with coworkers In his Memoirs Don Bosco wrote that Fathers Borel and Pacchiotti thought that he had become insane. There was also confrontation from Marchioness Barolo. She hired Don Bosco to serve as chaplain of the Little Hospital of St Philomena and offered him chaplains quarters and salary. Towards the end of September 1845 the Marchioness Barolo had gone to Rome to seek the approval of the constitutions of her congregation, the Sisters of St. Anne and the Sisters of St. Mary Magdalene While she was occupied in Rome Father Borel by letter of January 3, 1846 reported to her on Don

Bosco's deterioration of health. Marchioness advised Don Bosco to leave his boys and rest so that he may be more fit to work in the Refuge. Don Bosco refused the offer and continued to work for the boys.

At this point Mr. Pancrazio Soave notified Don Bosco about the availability of a shed and property owned by Francesco Pinardi. Mr. Pinardi was an immigrant from Arcisate. On July 14, 1845 he purchased a building and surrounding land from Fillipi brothers for 14,000 lire. On November 10, 1845 Pinardi leased house and property but not the shed to Mr. Soave who was a starch manufacturer. Mr. Pinardi was contacted. The Pinardi house was a two-story building of modest dimension. It had 4 rooms and additional spaces on the ground floor and 6 corresponding rooms on the second story. A shed was being built at the time for the use as a laundry. It was leaning against the house and was separate from the house. It consisted of a large room and the two other rooms. The deed was signed on April 5 in 1846. Fr. Borel wrote that he came to bless the Oratory on April 13 hence we conclude that the chapel was used on Easter Sunday on April 12 and was blessed by Fr. Borel on the following day. The chapel was dedicated to St. Francis de Sales.

According to the correspondence of Don Bosco to Vicar Cavour dated on March 13, 1846 Don Bosco was in touch with Pinardi before March 13. The secretary of Cavour called Don Bosco to Vicar's office and he had desired permit by March 30.

Once the Oratory was settled on Pinardi's property in 1846, Don Bosco developed a plan for a systematic development of the premises with a view to further expansion of his work. Don Bosco and Fr. Borel moved to sublease and then buy the Pinardi house and property. The original Pinardi-Borel contract for the shed was signed for three years on April 1, 1846. Three additional rooms on the second story of the house were sub-leased by the deed signed by Mr. Soave and Father Borel on June 5, 1846. On December 1, 1846 sub-leased from Mr. Soave the entire Pinardi house and adjacent lot for 710 lire a year. When Mr. Soave's lease from Mr. Pinardi expired Father Borel signed the lease for the house and property with Mr. Pinardi for an additional 150 lire a year.

This contract was to cover the period April 1, 1849 to March 31, 1852. This place was ill-famed property on account of a murder on the premises of the Bellezza house in the neighborhood. Pinardi offered to sell house and property to Don Bosco in partnership with Fathers Borel, Cafasso and Roberto Murialdo for 28,000 lire. The deed was signed on February 19, 1851. By this final deed the Oratory of St. Francis de Sales was definitively settled in its permanent home at Valdocco.

Don Bosco felt very seriously ill. His boys prayed for him. In the second week in August 1846 he retreated to Becchi for a long period of convalescence. Fr. Borel directed the Oratory with the help of other priests. On November 3, 1846 Don Bosco not yet fully recovered returned to Turin with his mother Margaret.

Historical Aspect of the Life of Don Bosco (Part 6)
Oratory of Don Bosco and Educational Involvement
Fr. Elias Dias

There is a legend which says that once a destitute boy of Genoa wanted to see Don Bosco. A captain of a ship took him on the board of the ship and directed him to Turin with a placard around his neck "Don Bosco" When he reached in Turin people simply showed him the way to the Oratory of St. Francis de Sales, there he met Don Bosco. Don Bosco is synonymous to Oratory.

Oratory of St Francis de Sales is a name originally given to the gathering of boys that flocked to the Valdocco site on Sundays for Church services, recreation and religious instructions. The same name designated the House Attached to the Oratory of St Francis de Sales for boarders, apprentices and students.

Don Bosco's oratory after much wandering found its permanent home at last in 1846 in an isolated house and property located in the district of Valdocco in the city of Turin. Once settle in that little house Don Bosco established there a home to shelter the most destitute lads attending the oratory in 1847. He called it "A Home attached to the oratory of St Francis de Sales".

The purpose of the oratory was to entertain youngsters on Sundays and holidays, offer them wholesome recreation, train them to earn a living and help them to fulfill their religious duties. The oratory was a school of catechetical instruction of religious practices and a Christian way of life.

In the first half of the eighteenth century, the period of the Restoration, the population of Turin experienced a quick and remarkable increase. In 1814 Turin including surrounding villages registered 84,230 inhabitants, in 1848 population reached to 136,849. It may be because of industrial revolution but it is also because worsening condition of the peasant population in the villages. The youngsters from the villages migrated to the cities in search of work. They had no place to stay, no employment and no education, they were morally at risk. The new social situation created many problems. The antiquated parochial set up of the Parishes could not cope up with the problems. The subalpine society of the 1840 was driving to bring literacy to the common people, many well to do persons considered it as their duty to help the poor to free them from their misery and ignorance. There were some priests and institutes who were trying to breath new life into pastoral work. Priests at Convitto were remarkably sensitive to the youth problems. Fr. Cafasso visited the prisons and conducted catechetical classes at Convitto. When Don Bosco joined the Institute Fr. Cafasso introduced him to these ministries.

In the early documents, The regulation of the oratory in 1854, Historical Outline of the oratory in 1862 Don Bosco wrote that the oratory started with gathering young people released from the prison or liable to go there. They gathered them and taught them catechism at St. Francis of Assisi. In the Memoirs 1874 Don Bosco said that the oratory started with Barlolomew Garelli with the catechism class on December 8, 1841 (it was from Rufino" chronicle 1860).

The number grew to the point that the chapel at Convitto was too small and also the boys were a problem to the institute. He had to moved to Barolo's Refuge and other places. Realizing the need of time he started evening classes at the Moretta's house.

Once established at Pinardi's house in Valdocco Don Bosco responded to the pressing need of the youngsters. He opened a Hospice (Boarding house) for the poor boys where, food and clothing supplied to them. They were instructed in the truths of the religion, at the same time learnt some skills for their living. In his Memoirs Don Bosco recalled how the Home had its beginning. On a rainy evening in May 1847, he and Mamma Margaret took in a 15-year old homeless orphan from the Valsesia, and Margaret lectured him before putting him to bed. No name is given. Don Bosco added: Very soon we had a companion for him" According to Lemoyne, Don Bosco found this second boy also a homeless orphan crying with his head against a tree in the Corso San Massimo. It is possible that the two young men spoken as first boarders at the Home are the same as the two mentioned in the Memoirs, their social conditions being identical . The family Register or Census Register from 1847 to 1869 recorded names of two young men came to live at the Oratory as boarders they were Felice Reviglio and Giacinto Amaud, neither of two corresponded to the young man from the Valsesia. Don Bosco surely worked for the youngsters like Valsesia.

Don Bosco admitted first students in 1847 he with help of Fr. Pietro Merla tutored the students. In 1851-52 Don Bosco began to send them out to private schools in the city that were run by a licensed teachers. Mr. Carlo Giuseppe Bonzanino and Fr. Matteo Picco generously admitted Don Bosco's poor boys, free of charge. In 1855-56 Don Bosco established a secondary school program at Home with 17 year old seminarian Giovanni Francesia as teacher. By the year 1859-60 he succeeded in establishing a complete resident program of secondary studies with five years of high school. He did it for several reasons especially to cultivate priestly vocations. In 1847 Don Bosco drafted the regulations of the oratory it was based on the regulations of other oratories in different parts of Italy.

In 1847 two very important events took place the municipality of Turin and the Opera della Mendicita Istruita. The most important charitable organization involved in the scholastic field sent two separate delegations to the oratory at Valdocco. They were very pleased. Don Bosco asked them financial help and to recognize the role played by the oratory in the field of education. At the same time very prominent people of Turin visited the oratory. Fr. Aporti a controversial educator, Count Charles Bomcompagni who established educational laws, Fr. Joseph Rayneri a professor of pedagogy and anthropology at the Royal University of Turin. They all were amazed to see the work of the oratory.

In 1849 Don Bosco's oratory in Valdocco was regarded as most important in terms of number and activities. There were sharp differences in the oratories' philosophy and organization among the directors and catechists groups Don Bosco differed from them, his oratory would emphasize the religious and educational aspect. Don Bosco was helped by many priests and lay people who formed an informal association with a desire to help the poor young people

After acquiring the Pinardi's shed and property 1851 Don Bosco took major building project of Church of St Francis de Sales. For this project he launched his first large-scale fund raising campaign through a benefit raffle or lottery. The first project was the Church of St. Francis de Sales. It was inaugurated on June 20,1852.

A few days after the inauguration of the Church Don Bosco began to build a large building for the boarders. On November 20, 1852, part of the second floor story collapsed, three workers were seriously injured. The work reassumed on December 2, 1852 the whole edifice collapsed. In October 1853 the building was complete and occupied. In 1853 the boarding population was 100 boys. 65 were working apprentices while 35 were students. In 1856 further construction was carried on, the building was occupied by 1856.

In the year 1853 the first two shops were began. The shoe making shop and the tailor's shop Don Bosco himself taught the trade. Pleased with modest success of the first two a third bookbinding shop was opened. Eight years later in 1861 with the help Rosmini

Don Bosco opened print shop. In 1860 there was a sharp rise in construction and industrial products in 1862 Don Bosco opened a metal shop

The number of boys in the oratory steadily increased Don Bosco with help of Fr. Borel decided to have another oratory in the Viale Vittorio Emmanuele close to river Po. It was owned by Mrs. Vaglianti. She was not ready to sell but thunder and lightning made her to agree to sell it to Don Bosco. The washerwomen and Waldentians were against the oratory. Don Bosco petitioned His Grace the Archbishop for permission to bless the new oratory. He called it Oratory of St. Aloysius and Fr. Borel blessed it on December 8, 1847. Fr. Carpano was nominated first director of the oratory. The oratory of St. Aloysius still exists. It is now connected with the School and Church of St. John Evangelist.

To the northeast of the city of Turin lies the district of Vanchiglia which is inhabited poorer classes. Fr. Giovanni Cocchi established an oratory there. There was a war between Italy and Austria. The oratory boys of Fr. Cocchi joined the military but were sad to learn that Piedmont was defeated. The oratory was closed in 1849. Don Bosco with understanding Fr. Cocchi reopened the oratory called it the Oratory of the Guardian Angel. The oratory of Guardian Angel continued until 1866. When parish of St Julia was erected there was no need of oratory of Don Bosco. Don Bosco sent his personnel to St. Joseph in the southern suburb of San Salvario.

Before 1850 the majority of Italian workers were peasants, farmers and agricultural laborers. After 1848 industrial revolution they began to work in the industries. There were guilds to protect the workers. In 1844 workers guilds were abolished. In Piedmont Mutual Aid Societies were introduced they were a great help for the workers. Don Bosco quickly recognized the need of Mutual Aid Society. On July 1, 1850 he with the help of older boys established it in the oratory. Its aim was not only social but also spiritual benefits. Don Bosco made contract for his apprentices and visited his boys at the site of their working.

By the mid-sixties the Oratory had a very large and successful educational establishment of some 600 students and artisan boarders, a few hundreds day students and Oratory boys. Don Bosco had taken care to insist on basic points that everyone accepted as axioms to live by: " The work-study and piety in the oratory". The seriousness with which work and study were pursued at the Oratory was exceptional. Don Bosco uncompromisingly demanded seriousness from the students. He made it clear that he regarded the perfect fulfillment of one's duty as the mainstream of the ascetic life and one of the foundations of spiritual life. The other foundation was a life of piety (which means religious faith and devotion, expressed in prayers, the sacramental life and religious practice.)

Don Bosco believed that one of the areas in which the educator's presence is most effective is in the area of play. Don Bosco's concept of play as an educational tool was

innovative and ahead of his time. He recognized not merely the utility of play ground but also its purpose to bring young person to maturity. Besides the daily playground activities Don Bosco used further specific means to foster cheerfulness and to strengthen the educational environment. The Autumn Outings Music and Theater were other help in the education.

The youth Associations were another important educational tool for the educators. Don Bosco used them to help in the Oratory and also for the personal growth of the students. The Company of the Immaculate Conception founded on June 8, 1856 By Dominic Savio. The Company of the Blessed Sacrament founded towards the end 1857 by Cleric Joseph Bongiovanni. Its purpose was to promote regular reception of the sacraments and devotion to the Holy Eucharist. Altar Boys' Company it was founded on February 2, 1858 by Cleric Joseph Bongiovanni its purpose was to serve at the altar and promote vocations to priesthood. The Company of St. Joseph It was founded in 1859 by Cleric John Bonetti to promote the practice of virtuous Christian life among the artisans.

Traditionally the oratories were parish activities, they were exclusively on Sundays and festive days. They were selective and their games limited to the playground. Don Bosco's oratory transcended parish oratory. Its purpose was to develop all aspects of life of the students. It was open to all.

Historical Aspect of the Life of Don Bosco (Part 7)
Salesian Society and its Constitutions
Fr. Elias Dias

A small boy saw a spider laboriously working on its web, he asked his mother what it was doing? The mother replied it was weaving its web. Where are the resources? It has got its own resources and with help of other things it will build its web. Don Bosco wanted to work for the poor he wanted volunteers to do this job he looked at his own resources and with help of others accomplished his job.

In the yearly 1850s with the touchy political and religious situation Don Bosco tried to make his work permanent. A number of priests and laypeople associated with him in the work of oratories but the bond that united them was very loose. They had their own commitments and ideas. He wanted to bind them together with some tighter bond with the help of rules. In 1852-1853 he wrote the Regulations of the Oratory so that they may give greater importance to this ministry.

On February 2, 1851 the first group of four Raviglia, Gastaldi, Buzzetti and Belia put on the clerical cassock, at the Oratory. This experiment came to nothing for either they left the oratory or did not attained priesthood. Don Bosco change his tactics he began to give conferences to those seemed to be more suitable with the intention of preparing them gradually for the religious society

The years 1848-1852 there was the liberal revolution for independence. Don Bosco took a thoroughly conservative position with the Church. There were many priests who

took liberal patriotic position. There was a rift in the co-workers and the boys of the oratory. Many efforts were made to bring together the two parties but failed. Don Bosco maintained his autonomy but lost almost completely the support of some of his associates Archbishop Fransoni in his decree of March 31, 1852 officially appointed Don Bosco Spiritual-Director- in-chief of the three oratories. This action gave Don Bosco and the oratories a placed it within the archdiocesan structure outside the parish. The Archbishop encouraged Don Bosco to carry on and expand his work of oratories, he insisted that Don Bosco should share his experiences with others so that he may work to found a congregation.

Disappointed by his earlier failure with his co-workers, he toyed the idea of attaching the oratories to some existing religious institute like Rosmini's Institute of Charity. Archbishop Fransoni encouraged him to work for boys with the help of his own boys. In 1852 Don Bosco sought to bring together a group of young men who had been engaged in many charitable works.

On January 26, 1854 he chose four young men, Joseph Rocchietti, James Artiglia, Michael Rua and John Cagliero and invited them to exercise charity towards neighbor in order to make a promise later if possible a vow of it to the Lord. From that evening the name Salesians was given to those who chose this exercise. He did not speak to them of any congregation not because they afraid of being monks but also because of the situation of the time.

In 1848 the youngsters from Fr. Cocchi's oratory joined the military and marched against Austria. The Piedmontees lost the battle and the boys quietly came back in the same year Canon Lorenzo Gastaldi launched the idea to form a federation of the oratories in dependence on the management committee. Don Bosco agreed to cooperate with them but did not like to join the federation. It is probably because Don Bosco was thinking of a society not made up of adult collaborators but boys from his own institute.

In March 1855 Don Bosco openly invited Michael Rua to make a vow in front of the crucifix. Few months later Vittorio Allessonati made the vow. In 1856 John Baptist Francesia a teacher in the oratory joined the two. Little by little the group began to grow.

In 1857 Don Bosco met Minister for Internal Affairs, Urbano Rattazzi who suppressed all the religious orders who are not engaged in preaching, education or nursing the sick. He advised Don Bosco to select a number of laymen and ecclesiastics infused them with his spirit and system. To form an association of free citizens who will submit to the laws of the State in order to carry on his work. No Constitutional Government will oppose to such association.

Don Bosco left for Rome on February 18, 1858 to meet the Pope Pius IX. The Holy Father was pleased to receive Don Bosco. He read the recommendation letter of Archbishop Fransoni and the draft of the constitutions of the Society of St Francis de Sales and made several observations. The Pope told Don Bosco that the Society would have to have vows to serve as a bond and guarantee of unity in spirit and work. The vows will be simple and can be easily dissolve so that some members of ill-will may not perturb the peace of unity at the same time it must be an union of free citizen in the civil society. The Pope sent the draft to his Eminence Cardinal Gaude for his comments. His Eminence asked Don Bosco to practice the rules for some time in their amended form and then forward the same to him. Unfortunately the Cardinal died on December 14, 1860. The society was divided into two categories those who were live together in common and the externs who lived with their families.

On December 8, 1859 at Don Bosco's oratory in Valdocco the feast of Mary Immaculate was celebrated with great solemnity. In the evening Don Bosco announced that next day he would hold a special conference in his room after the boys had retired to bed. His close collaborators realized that it was very important meeting. On the evening December 9 after the usual busy day 19 young men crowded into Don Bosco's room he told them that time had come to start that congregation which he was planning. He disclosed that Pope Pius IX has praised his work and encouraged to go ahead with the idea of congregation that had already existed through the observance of the rules of the oratory. Don Bosco gave them one week to reflect upon it On December 18, 1859 he called together those who decided to be part of the Pious Society of St. Francis de Sales. In a few minutes there were 18 young men including Don Bosco Two did not attend the meeting. They gathered the group and decided to form a society with an aim of personal sanctification and promoting the glory of God and the salvation of souls especially of those most in need of religious instruction and education of the young. At that meeting a document was drawn up which was to become the first official act of the Salesian Society. It listed the names of the first 18 members of the Congregation including Don Bosco.

A council was formed . The group unanimously requested Don Bosco to accept the office of Major Superior He accepted the office on condition that he should have the power to choose for the office of Prefect or Vicar. He choose Fr. Victor Alasonatti for the post of Vicar. The group then considered the method to be followed in the election of other members. They decided to elect other members by secret ballot, Michael Rua was elected spiritual director, Angelo Savio economer, John Cagliero, Bonetti and Charles Ghivarello consultants.

In the summer of 1860 Don Bosco sent to Archbishop Fransoni a copy of the constitution. Archbishop was in favor of it but he died on March 26, 1862. Less than three months on February 2, 1860 the council accepted Joseph Rossi as first Co-adjutor brother. On May 1, 1860 new admissions were made for the society.

On May 14, 1862 the members of the society gathered together in the room of Don Bosco and promised to God to observe the rules by making the vow for three years. Don Rua read aloud the formula and others repeated after him. Up to 1864 the Salesians around Don Bosco simply formed a private association

The Fourth Lateran Council (1215) decreed that religious life could be professed only under one of the three ancient approved rules: the Basilian, the Augustinian and the Benedictine. However, succeeding Popes interpreted the degree in a non-restrictive manner and gave approval to new orders and new rules. Normally, the founders of religious orders in subsequent years took one of the ancient rules as a foundation and adapted it to their particular way of life. This brought some difficulties. In modern times we find modern constitutions. The Holy See then established a common canonical pattern and took a common juridical form. In 1863 the Sacred Congregation of Bishops and Regulars issued a new norm called the Methodus

According to the Methodus, the process by which a new religious institute was approval comprised three stages. 1.The first stage was an examination of the life and constitutions of the institute leading to the Decretum laudis (Decree of Commendation.)2.The second stage led the Decretum approbationis instituti (Approbation of the Institute) This was granted after a sufficient time had elapsed from the Decree of Commendation 3. The third stage led to the Decretum approbationis constitutionum This was given after all the observation had been complied with.

The earliest text of the Salesian Constitutions, a manuscript in the hand of Father Rua dated from late 1858. It was based on the constitutions of the other religious orders. In 1860 Don Bosco sent the constitutions to Archbishop Luigi Fransoni (in exile) for comments and approval. The Archbishop gave his encouragement. He sent the text to Father Marcantonio Durando for evaluation and comments. Archbishop Fransoni died in 1862 Don Bosco took great pains to prepare the draft to sent to the Roman Congregation of Bishops and Regulars for approval. He collected testimonial letters from several bishops but the all-important letter of the commendation from the vicar of the archdiocese of Turin was half-hearted. The constitutions were examined for the Congregation of Bishops and Regulars by Fr. Angelo Savini OCD His critical observations were handed down to Don Bosco in 13 points by the under-secretary of the Congregation, Mgr. Stanislao Svegliat.On July 23, 1864 the Congregation of Bishops and Regulars granted the decree of commendation , Decretum Laudis of the Salesian society. The Decretum Laudis is a commendation, not an approval either of the Institute or of its constitutions.

In 1867 Don Bosco went to Rome to seek approval of the Society with a re-drafted constitutional text. He incorporated part of the observations made to him in 1864. On March 1, 1869 The Congregation of Bishop and Regulars approved the Society but he

was admonished that he should bring the constitutions into conformity with what Rome demanded, if he wanted them to be approved.

Alessandro Ottaviano Ricardi dei Conti di Netro was named the Archbishop of Turin on February 22, 1867. He as a part of his program put order the seminary and the seminarians. The archdiocesan seminary has been closed since 1849 and the Oratory had functioned as a seminary. The Archbishop demanded that all seminarians should do their theological studies at the diocesan seminary. The Archbishop wanted the Salesian Society to be under diocesan control, though not necessarily restricted to the diocese of Turin. The Archbishop died in Turin on October 16, 1870.

Lorenzo Gastaldi was a great friend and benefactor of Don Bosco. He entered the See of Turin on November 26, 1871 as Archbishop of Turin he did not approve the Salesian Society. The dispute arose because of the different conception of the Salesian Congregation. The Archbishop conceived the idea of Salesian Society as a traditional religious congregation and therefore objected to the apparent lack of discipline and formation especially to the lack of a proper novitiate. Don Bosco's idea on other hand seem to have been that of founding not a traditional congregation but one that would have been more pliable and adaptable to the youth apostolate of his time.

The approbation of the Salesian Society did not automatically mean approval of its rules. The constitutions in fact, continued to be an object of criticism and argument for ten years. Msgr Svegliati sent thirteen remarks to Don Bosco. A new consultor Father Bianchi was appointed to examine the constitutions. He sent his list of observations. Finally four cardinals met on March 24, 1874. After long discussion three cardinals were in favor of definitive approbation of the Constitution. Three days later Pope Pius IX gave his own vote to conclude the debate. With much labor and difficulties the constitution of Salesian society was approved on April 3, 1874.

Historical Aspect of the Life of Don Bosco (Part 8)
The Salesian Family
Fr. Elias Dias

It is said that once Signor Carlo Buzzetti an architect and musician by profession visited the oratory of Don Bosco. He was amazed to see poor boys playing music. He opened his valet and offered some money to Don Bosco. Don Bosco smiled and said “Signor Buzzetti, what I really need right now are few men like you I could use them more than their money” Don Bosco wanted people to carry on his work he called many people, rich and poor, young and old male and female to collaborate with him as in the family.

Salesian family refers to the assembly of groups, institutes and associations that share Don Bosco’s charism, spirituality and mission towards the youth. These units were either founded directly by Don Bosco or developed after his death. Today, there are 28 groups in the Salesian family. I shall speak only four branches of the Salesian Family at the time of Don Bosco.

In the middle of nineteenth century Italy was going through the effects of National Unity at the same time Jansenism made its inroad especially in Piedmont as a consequence Christian faith became weak and feeble. In the little village Mornese in the diocese of Acqui Fr. Dominic Pestarino was born on January 5, 1817, He was ordained priest on September 21, 1839. In 1847 he was forced by the revolutionaries to leave the seminary when he came to his village he began to work with zeal with the people, he particularly

took care of the young people. With the help of Fr. Pestarino a certain girl named Angela Maccagno started a Pious Union of Mary Immaculate for the girls who did not want to marry and have desire to live consecrated religious life remaining in their own families. On May 20, 1857 Bishop Modesto Contratto of Acqui official recognized the Pious Union. Mary Domenica Mazarello at the age seventeen joined the Pious Union.

Mary Domenica Mazzarello was born in the Mazzarello hamlet near Mornese in Monferrato on May 9, 1837. Her father was a farmer. As a child she had her likes and dislikes and she sought ways and means to satisfy them. She attended catechism classes and received Holy Communion on September 30, 1849. Under Fr. Pestarino she learnt to live holy life. After receiving the share of the inheritance the Mazzarello family moved a farm house La Valponasca. In 1858 while the members of the Mazzarello were in the vineyard their house was robbed. Mr. Mazzarello decided to leave the farm and move to Mornese. In 1860 typhoid broke out in Mornese, claiming many lives Mary's uncle and his entire family were stricken. Fr. Pestarino begged Mr. Mazzarello to send Mary to nurse the victims. All were cured but she contracted the disease and was on the threshold of death. Weeks later she recovered but was week to work in the vineyard. She learnt to be seamstress so that could be useful for the family and people of the town.

One day while passing through Borgo Alto she saw in vision a large edifice and many poor girls playing without any help. She wanted to help them. She shared her desire with her friend Petronilla Mazzarello she too was interest in this type of work. The village tailor Valentini Campi taught them about sewing and fabrics. Mrs. Antoinette Barco taught them dress making. A few months later Mrs. Barco left the place with the family the village folk of Mornese turned to Mary and Petronilla for stitching their clothes. They gathered young girls and taught them stitching. First they began in a small room them they moved near the Church of St. Sylvester. They started an oratory and kept four boarders and gave them catechism instructions.

We do not know when Don Bosco had an idea of working for girls. He had a dream on July 5, 1862 where he told Marchioness Barolo that Our Lord came to save both girls and boys. Don Bosco told Fr. Francesia that he had a dream in which he saw number of poor girls playing in Piazza Vittorio he was not interested in this apostolate but a resplendent Lady appeared to him and told him to take care of them for they are also her children. Fr. Francesia said that Don Bosco wanted a female congregation to do what the Salesian are doing for the boys.

In 1864 Don Bosco attended a clerical conference organized by Bishop Modesto Contratto of Acqui. There he met Don Pestarino in his conversation Don Pestarino told him all about his Sodality at Mornese. A few months later Don Pestarino visited the oratory of Don Bosco and was impressed very much and decided to remain with Don Bosco. Don Bosco advised him to take care of the Institute. On October 7, 1864 Don Bosco visited Mornese with his boys. The town folk gave him a rousing welcome. Don

Pestarino introduced him to the Daughters of Mary Immaculate and asked him bless them. Don Bosco stayed five days and spoke to the members of the Sodality. Don Bosco moved by the kindness and spirit of Mornese.

In 1865 Don Pestarino visited the oratory to attend the annual conference of Don Bosco. At this time Pestarino asked Don Bosco whether he could give his own house for the use of the work of Daughter of Mary Immaculate. He gave his house to them so that they could do their apostolate from there. Mary Mazzarello was first one to enter in that house later on four more sisters and three pupils joined her. Here they were called Ursulines which means they were religious in their own home. While the Daughters of Mary Immaculate were busy with the apostolate Fr. Pestarino was constructing a school for the boys of the town. In autumn of 1867 the chapel was finished and blessed by Don Bosco. Don Bosco stayed four days and saw that their apostolate coincided with his idea of the future institute. Don Bosco sent a note book to Mary Mazzarello and Petronilla containing the schedule and rule of the Institute.

At this point we are sure that Don Bosco wanted to work for the girls. On April 24, 1871 he explained the council members about the Institute for girls. He told them that the building that Don. Pestarino was erecting could be used for this purpose. On June 23, 1871 Don Bosco went to Rome. He consulted the Holy Father about the foundation. In his next visit the Holy Father advised him to follow the rule of the Vincentians. Having approved by the Holy Father Don Bosco began to work on the project. The constitution was based on the constitutions of several existing female Institutes. Don Pestarino was bit upset because the members of the Mary Immaculate did not want to become nuns and town folk cooperated to build the school for the boys they would not like to give it to the Institute of Mary Immaculate. Towards the end of 1871 Don Bosco gave Don. Pestarino a plan and constitutions for the future novices and asked to elect a leader. In 1871 Don Bosco was sick at Varazze Don Pestarino went to see him Don Bosco asked him to organize the group. Fr. Pestarino called a meeting on January 29, 1872 to elect the superior and the council of the Institute Mary Mazzarello was elected the superior but she refused to be superior later she accepted with Petronilla as her vicar.

They needed bigger space therefore they moved to Carante house. The diocesan curia opposed to school for boys for there was a school which served as a seminary. Daughters of Mary Immaculate occupied the school on May 29 1872. People of the village did not like them to take over the school. They brought out many problems for the Daughters of Mary Immaculate. Don Bosco asked Don Pestarino to prepare the Daughters for investiture and for the profession. August 5, 1872 was a great day for the new congregation. Monsignor. Sciandra of Aquino celebrated the mass, blessed the habits and gave to the candidates in the presence of Don Bosco They were fifteen of them. Eleven made their profession among them was Mary Mazzarello. After the profession Don Bosco told them hence forth they will be called Daughters of Mary Help of Christians as a living monument of Mary Help of Christian. On February 18, 1873 Don Bosco went to Rome. The Holy Father gave them advice to keep uniformity in food, in

dress and in permission, in case of necessity the superior can make exceptions. Don Bosco asked the superior of St Ann Mother Mary Dominici to send a few exemplary sisters to Mornese to help the newly formed congregation. Don Bosco sent Fr. John Cagliero to Mornese to act in his stead.

The year 1874 was very important to the Daughters of Mary Help of Christian. Don Bosco succeeded to get approbation of the Congregation together with Salesian Congregation. It was approved on April 3, 1874. At this time onwards Don Bosco began to call them "Our sisters."

Don Bosco from early age had a desire to gather young people and teach them catechism. In 1841 when he became a priest he began his work for boys at Convitto Ecclesiastico. The work grew and he needed help of priests, lay people. They were all types of people young and old, rich and poor priests and lay. In 1849 he invited his own boys to help him in the oratory. He turned to lay people of various backgrounds. They not only help him financially but taught catechism in the oratory. Women folk were not less in helping Don Bosco they help in kitchen, dormitory and various places. The first cooperators overlooked the inconveniences and fatigue in order to help the wayward boys and set them along the right part. In 1850 he called them Congregation of St. Francis de Sales. In the same year on November 17 he gathered seven trusted men and explained to them the abuses of the press in religious matters and the sacrilegious war against the Church. He proposed to set up a Provisional Pious Union under the protection of St. Francis de Sales. The Pious Union was started, its aim was to promote charitable works and to prevent and uproot impiety.

In 1855 the government suppressed religious orders. In 1857 Minister Urban Ratazzi gave Don Bosco suggestions how to start a society. Don Bosco decided to lay the foundation of religious congregation whose members ecclesiastical and lay would lead common life and bind themselves by vows. Those who live together in common called Interns and others are called Externs. In 1858 he made a clear distinction. Interns who live permanently with him and externs who live in their own houses and help him according to their possibility. In 1858 Don Bosco went to the Pope with the constitution. It differed in two ways, it contained Ratazzi's suggestions and Chapter 16 was titled Externs. The Roman Congregation for Bishop and regulars had never met with such constitution. They told him to delete the chapter. Don Bosco tried to explain to them as third order where we have friends and benefactors. He tried to put it in the Chapter at least as an appendix. They refused to accept it. Finally he removed the chapter and the constitution was approved on April 3, 1874.

In 1876 Don Bosco again rewrote the regulation it was made up of eight chapters and called them Salesian Cooperators. Many joined the cooperators through Salesian Bulletin. Pope Pius IX and Leo XIII were delighted to put their names as cooperators. Today cooperators spread all over the world. Don Bosco at his death bed wrote to the cooperators "You have helped me with so much good will and perseverance and now I

ask you to continue the works that I have begun with your support. You have no longer any need of me but they continue to need you. On that account I confide them to you all and I recommend them to you.”

The Arch confraternity of the Devout Clients of Mary Help of Christians may be regarded as the third living monument raised up by Don Bosco to the name of his heavenly Mother and Mistress. Ever since the time when the sanctuary began to be built the faithful made repeated demands for establishment of an association of devout persons who united in a mutual spirit of prayer and devotion would offer a loving veneration to the great Mother of God under the titled of Mary Help of Christians. When they consecrated the Basilica of Mary Help of Christians many enrolled in the register to be members of Fraternity whose aim was the promotion of the devotion to Mary Immaculate and to the Blessed Sacrament.

Don Bosco explained to the Holy Father Pius IX his project of spreading the devotion of Mary Help of Christians in the Basilica of Mary Help of Christian in Turin. The Holy Father in a Brief dated March 16, 1869 granted rich indulgences for a period of ten years and in the following year these were confirmed in perpetuity. On April 18, 1869 the Archbishop of Turin approve the rules presented by Don Bosco and declared the Association of Devout Clients of Mary Help of Christians canonical erected in the Sanctuary at Valdocco. On April 5, 1870 His Holiness, Pope Pius IX deigned to erect the Association to the dignity of Arch confraternity . In a Brief dated January 18, 1894 Pope Leo XIII granted Don Michael Rua and his successors the faculty to erect it in all Salesian Churches and to affiliate it to the Arch confraternity erected in the Sanctuary at Turin. The same Pope in a Brief dated February 25 1896 granted to the superiors of the Salesians in perpetuity to affiliate to the Arch confraternity of Mary Help of Christian erected in the sanctuary at Valdocco, other associations under the same title and scope erected in any church and diocese through out the world.

None who had a tasted the educational system will deny that Don Bosco was genius in education. He educated the boys in all aspects of life and they were grateful to him. On June 24, 1870 on the feast day of Don Bosco Mr. Carlo Gastini and eleven other artisans came to solemnize the feast day at Valdocco. Little they realized that this simple visit of theirs would become a vast movement of the Past Pupils of Don Bosco. Every year this tiny group increased and became an Association. After the death of Don Bosco Don Rinaldi made it an international Federation with statutes. The aim of the association is to preserve and promote the values they have received in the Institute of Don Bosco Don Bosco used to tell his past pupils who came to see him that he loves theme more because with their presence they assure him that the principles they have learnt in the school have become part of their lives. Today the Confederation of Don Bosco’s Past Pupils seeks nothing more than to live and pass on to others the principles which they have learned from Don Bosco’s institutions together with the Salesian Family.

Historical Aspect of the Life of Don Bosco (Part 9)
Spread of the Salesian works in Italy and in Europe
Fr. Elias Dias

It is said that once a honey comb becomes big few bees leave the comb and settle in another place make another honey comb so it happened in the life of Don Bosco during his life time there was a tremendous expansion of his work. He began in Piedmont Turin moved to Liguria and rest of the Italy, France and Spain finally he moved to South America. Here we shall speak only some of his expansions in Italy and Europe.

Oratory work and other forms of Salesian engagement usually were hand in hand with the work of the Salesian School but Don Bosco's decision now was very much to enter in the field of education through schools. In a few years time the new apostolate became chief work of the Salesian Society

One of the reasons was that in addition to a sharp decline in public and private charity due to political and socio-economical factors. The situation had change considerable from which had determined Don Bosco's response in 1840-1850. In 1860 the flow of immigration and several workers did not present the problem as of early years. Industry and new economic style system were systematically organized, guaranteeing grater permanency and steadier employment . At the same time young people in Turin had changed they had acquired greater sophistication and showed a diminished interest in the festive days activities of the type provided by the oratories. Thus all oratories in Turin experienced a general leveling off attendance. Attendance in fact declined even

further with the diminution of immigration into the city during the years of economic crisis that is from 1863 to 1868

Don Bosco may have weighed the possibility of opening private schools in Turin itself. There was certainly a call for the education of the children of working people. But there were a number of schools run by the state under government auspices. The private school run by an individual had very few students. This situation was not congenial for Don Bosco who educated boys in large numbers. The building project in Valdocco Oratory has reached its climax. The only solution was to go out of the city. This would alleviate overcrowded conditions, help in financial situation and provide employment for the steadily increasing membership of the Society of the Boncompagni and the Casati School Reforms (1848 and 1849) reorganized and promoted education under State control. Municipal towns found it difficult to follow these laws for lack of money and teachers. Don Bosco saw an opportunity of inserting Salesian presence in the towns to the advantage both of the municipal administration and of the Salesian Society.

Don Bosco offered his services to the bishops for the direction of diocesan junior seminaries, Secondly he offered services to provincial municipal towns and he was also ready to establish schools and hospices for the Salesians.

It appears that the municipal town of Cavour and Giaveno were first to realize that Don Bosco and his men were available for school. A flourishing junior seminary had existed in Giaveno since 1840. The revolution of 1848 affected many seminaries so also Giaveno. Giaveno was dwindling away. Archbishop Fransoni from his exile requested Don Bosco to take up the diocesan seminary which was in a dying state. The Curia appointed Fr. Giovanni Grassion the rector of the seminary. Don Bosco sent his two good priests Fr. Giuseppe Rocchietti as spiritual director and Francesco Vaschetti as prefect of discipline and financial administrator. In November 1860 enrollment rose to 110. In October 1861 the students numbered 240. In spite of this success Don Bosco became an object of criticism. The director distanced himself and did not follow his system. The anti-clerical press also criticized Don Bosco. Don Bosco left the place but lost his two collaborators Fr. Giuseppe Rocchietti and Fr. Francesco Vaschetti.

Don Bosco around 1860 had received a request from the pastor of Mirabello a small municipal town east of Turin. The request was to open a secondary school for which a local gentleman farmer Mr. Vincenzo Provera, father of Salesian seminarian Francesco Provera offered a sizable tract of land and a small house on it and some money. Don Bosco visited the site in Autumn 1861. Mr. Provera had the building plans ready. Don Bosco engaged the building contractor, Giosue Buzzetti. The building started immediately and was completed in autumn 1863.

The school of Mirabello was totally in Salesian ownership. Don Bosco sent his best personnel in Mirabello. Fr. Rua, Seminarians Francesco Provera, Giovanni Bonetti

Francesco Cerutti and Paulo Albera Don Bosco also send some exemplary students from the Valdocco oratory. The cost of the building was very high. Countess Carlotta and her husband Count Federico the mayor of the town help them.

The pastor of Lanzo Father. Federico Albert persuaded the city to call Don Bosco in Lanzo in a former Capuchin monastery disbanded by Napoleon in 1802. Again Don Bosco sent his best staff to run the school. Fr. Domenico Ruffino, seminarians Francesco Provera, Pietro Guidazio, Francesco Bodrato, Giuseppe Fagnano, Nichola Cibrario, Giacomo Costomagna Antonio Sala and others. The Salesians arrived at Lanzo in October 1864. In November 1864 the school started at primary level only. In October 1865 the secondary level was opened. In March 1865 seminarian Francesco Provera became invalid with a bone disease and in July Fr. Ruffino died of pneumonia Fr. Giovanni Lemoyne was appointed as rector.

The house of Trofarello was a gift from a benefactress In 1866 it was used for the retreats. By 1870 it was not serving its purpose so they sold it. In 1869 Don Bosco accepted Cherasco in the province of Cuneo. It was not according to his liking he left it with paying some damages.

One month after the Cherasco agreement Don Bosco had a request from the municipal town of Alassio At first Don Bosco thought of hostel with workshops for poor and abandoned boys. Then he changed his mind and applied for the permit to open school with primary and secondary level. In 1870 the work was very successful. Fr. Francesco Cerruti was the director.

In 1870 Don Bosco persuaded Marquis Fernando Scarpini di Pruney to sell his villa and large property at near Borgo San Martino the contract was signed July 1870. Don Bosco opened a boarding school in 1870. Varazze was a municipal Salesian school. In December 1870 Don Bosco began negotiations with the city authorities. The contract was signed in July 1871.

In 1871 the Vincent de Paul Conference gave Don Bosco a house at Marassi for the sons of the people. The Salesian opened three workshops but because of lack of space they transferred it to Sampierdarena where Fr. Albera was the rector.

In 1872 the newly appointed Archbishop Gastaldi asked Don Bosco to take over the declining Valsalice school. Don Bosco was not in favor but because not to annoy the Archbishop he accepted it. Fr. Dalmazzo was the rector. Don Bosco leased the premises from Christian brothers In 1877 Don Bosco entered La Spezia. At the beginning there were some difficulties because anti-clericalism but later it was flourishing.

Don Bosco wanted to establish his works in Rome but he did not find a suitable place In 1867 Pope Pius IX offered Don Bosco the staffing and care of a juvenile home. In 1868 Don Bosco began negotiating for the Church of the Holy Shroud and adjacent building.

In 1896 Pius IX made another offer the Church of St.Cajus. In February 1870 Pius IX offered Don Bosco the beautiful Church of St John of the Pinga. In 1874, Prince Gabrielli offered the Salesian the Hospice of St. Michael an immense vocational establishment founded and supported by former Popes. In 1876 Pius IX asked him whether he could incorporate the Conceptionists. Brothers in this congregation who were running Holy Spirit Hospital in Rome. Finally he accepted an offer of Ariccia. Here the Salesians became victims of gossip and slander because they came from Piedmont. They left the place within two years. Don Bosco wanted to establish the Salesian works in Rome, not only for the reason of prestige but also for the reason that with the expansion of the Salesian Society a base in Rome would be necessary. In spite of many offer he received he was not be able to establish the base. The first Salesian to be permanently established in Rome was Fr. Francis Dalmazzo when he was appointed Procurator General of the society in Rome in 1880. Don Bosco acquired the first Salesian residence in Rome in 1876 in following manner.

Don Bosco had earlier contact with the institute of the Noble Oblates of Tor de'Specchi whose convent was located near Capitol Hill. Mary Magdalene Galeffi was president of that congregation since 1870 and acted as agent of Don Bosco in Rome for the distribution of religious articles. In 1874, in auditing the books she found that large sum owed to Don Bosco. She decided to make it up little by little out of her own personal money. She died in 1876. Her successor found that the convent still owed Don Bosco some 20,000 lire When Don Bosco was told of the affair, he asked her that the payment could be done by renting rooms near house. The contract was signed in March 1878. This house was located near archaeological center in Rome. It was demolished during Mussolini time But in 1880 when Fr. Dalmazzo was appointed Procurator it became the seat of the Salesian Procure.

There were other foundations in Italy house at Trinita, Mathi, Nizza, Monferato, San Benigno Canavese Veneto and others..

Don Bosco visited France every year from 1875-1886. Up to 1883 his visits were confined to Southern France where the Salesian houses were located and where he built up an active group of cooperators and benefactors He visited Northern France only in 1883 where he established foundation in Paris and Lille.

In Nice he established in November 1875, La Navarre in July 1878, Marseilles July 1878 St.Cyr in June 1878 In 19 century numerous religious congregations has been established in France without Government approval many of them were involved in education. Under the presidency of Jules Grevy an attack was mounted against the Church and religious communities in particular. This was the part of a radical program of secularization of all education, total exclusion of unauthorized religious congregations from education and limiting the role of religious in school. In 1880 the Government issued two decrees 1) Disbanding and expulsion of the Jesuits 2) Expulsion

of unauthorized religious congregation from their houses. The Church fought the battle but the anticlerical press upheld the issue. Don Bosco gave Fr. Ronchail his instruction: The Salesian to claim that they were not a religious congregation, but employees of the Beaujour Society of Marseilles which had sponsored the Salesian foundation there. They were merely engaged in philanthropic work on behalf of needy youngsters. The superiors were to be shown as Frenchmen. In Marseilles St. Leo's hospice was represented as part of Fr. Guiol's parish. However a French Salesian seminarian betrayed this strategy to the authority. Fr. Bologna was about to move the community to Italy Don Bosco told him to stay.

In 1878 Fr. Guiol mentioned to Don Bosco about the novitiate in France. In 1880 Don Bosco saw in his dream a specious building. In 1883 Mme Pastre, A Parisian lady offered a property according his dream in Sainte-Marguerite a novitiate was established September 1883. Don Bosco had many benefactors in France. Count Louis Colle, The Count and his wife, Baroness Marie Sophie Buchet, Mille Claire Louvet and others.

In February in 1883 Don Bosco undertook a long journey through France. One of the purpose was to explore the possibility of Salesian foundations in those northern cities. During his stay in Lille in 1883 Don Bosco visited the St Gabriel Orphanage, staffed by the Daughters of Charity of St. Vincent de Paul It had been founded in 1874 to shelter orphans of the Franco-German War As most of the orphans were by then in their teens, the orphanage was offered to the Salesians Fr. Joseph Bologna from Marsrieille was appointed director and took possession of it on January 29, 1884

During his visit in Paris 1883 Don Bosco had spoken publicly of his intention of establishing a Salesian foundation in the capital. Several offers received. Don Bosco regarded the St. Peter's Hospice the most promising. It had been founded in 1879 by Fr. Paul Pisani noted Church historian in Menilmontant, a crowded working-class district of Paris. On being appointed to the Institute Catholique in 1884, Fr. Pisani was looking for someone to take over the hospice. After a fact-finding visits by Fr. Durando and Fr. Albera decided to take over in late September 1884. Fr. Albera acting for Don Bosco bought the property and signed the deed the benefactors paid the expenses.

In 1879 the Archbishop of Sevilla wrote to Don Bosco on behalf Marguis Diego de Ulloa requesting that the Salesian open a school for poor boys in Utrera, the Marguis' hometown in Spain. In January 1880 after a second request Don Bosco sent Fr. John Cagliero and Bro. Joseph Rossi to prepare the foundation. A church, Our Lady of Mt. Carmel and a residence were given to the Salesians. But it wasn't until February 1881 that Fr. Branda with five Salesians accompanied by Fr. Cagliero could begin the work in the former Carmelite monastery. The work began with the formation of a group of Cooperators and the reopening of Mt. Carmel church. In 1885 a hospice-school with some 150 destitute lads was opened. Fr. Cagliero stayed on till mid-April 1881

In 1882 a wealthy widow Dona Dorotea Chopitea de Serra of Barcelona heard about the Salesians through the Salesian Bulletin. As she wanted to sponsor a hospice-school for poor boys in memory of her late husband, she applied to Don Bosco twice. The answer was negative for the present, but open ended. The lady insisted and even wrote to the Pope. Don Bosco then sent Fr. Cagliero and Fr. Branda to look into the matter. The negotiations were quick and successful. A vocational school had its humble beginning on February 15, 1884 with Fr. John Branda as director. With Dona Dorotea's patronage and the help of many Salesian Cooperators over the years the school developed into the largest Salesian complexes in Spain

The top of the highest hill Mt. Tibidabo in Barcelona was the property of people who intended to establish some kind of resort and Protestants wanted to build the church. In 1885 a group of catholic gentlemen bought the property and built a small chapel on it dedicated to the Sacred Heart of Jesus When Don Bosco was in Barcelona in 1886 he visited the place. These gentlemen offered the place to Don Bosco. The Church of the Sacred Heart on Tibidabo was founded in 1812 but left incomplete. The communists smashed the bronze statue of the Sacred Heart. After the World War II the great Church was dedicated to Sacred Heart on October 21, 1961 The works of Don Bosco began to grow in 1874 Don Bosco decided to send his missionaries to South America.

Historical Aspect of the Life of Don Bosco (Part 10)
Prosperous Missions of Salesians in Patagonia and in Tierra del Fuego
Fr. Elias Dias

A little boy with a mirror in his hands standing at the street corner. He was receiving the rays of the sun and reflecting them in a lonely apartment. Someone asked him what he was doing? He said "You see sir, in that lonely apartment my sick brother in bed. He never sees the light of the sun. From Here I reflect some rays of sun so that he may see sunshine and feel warm." In the world many live without sunshine It is the duty of every Christian to bring them sunshine of God's love. Don Bosco always dreamt to bring sunshine to our less fortunate brothers and sisters.

As far back as 1844, after completion his course in moral and pastoral theology at Convitto Ecclesiastico Don Bosco was contemplating joining the Oblates of the Virgin Mary and go to the missions. The Congregation of the Oblates of Mary was founded by F. Pio Brunone Lanteri (1757-1830) in association with other priests, and received Church approval in 1825 and 1826 The Oblates were established at the Church of the Consolata in Turin. They undertook the mission in Burma where a Vicariate was established in 1842. It was natural that Don Bosco should have come under Oblates influence during his Convitto years. It was Fr. Cafasso dissuaded him and set his mind at rest. Don Bosco's growing missionary awareness is documented by the biographer. As a young priest he read "Annals" and the "Edifying Letters" on missions. At recreation, Don Bosco would stir up the youngsters' enthusiasm and imaginations, with stories of

the missions and adventures of the missionaries. He would talk about sending missionaries to evangelize distant regions like Patagonia and Tierra del Fuego. As early as 1848 one of the oratory boys James Bellia would bring copies of the Annals from home and would read to Don Bosco during the noonday meal. He would say if I had only lots of priests and seminarians I would send them to preach the Gospel in Patagonia and Tierra del Fuego

His friendship with local clergy deeply involved in promoting the mission and his contacts with religious congregations of both men and women that were engaged in missionary activity, kept his missionary interest alive and growing and help strengthen his missionary resolve There were events in the pontificate of Pius IX the canonization of the first Japanese martyrs on June 8,1862 and the beatification of another group of 205 on June 29 1867. There was also celebration of the eighteen century of St Peter's martyrdom. All these served as occasions for promoting missionary spirit at the Oratory.

Don Bosco's missionary awareness and concern should be understood in the context of a general resurgence of missionary interest and activity in the Church of the time. After the setback of the French revolution and as a reaction to it Europe experienced a profound and widespread spiritual revival. The liberal, anticlerical spirit was taking root especially among the growing middle class the Church succeeded in reorganizing structures for the pastoral care of the faithful, reopening seminaries, nourished the faith of the people by preaching and religious instructions, it revived and missionary inspirations invaded all strata of the Church and society. The revival in the Catholic Church was possible because of the great interest shown by the Popes of the post-Napoleonic period Pope Leo XIII, Pope Gregory XVI and Pope Pius IX. Pope Gregory XVI acted firmly to bring about a transition from old missionary structure of the "Patronato" to a new system of local churches and missions. He denounced slavery and gave new mandates to the Congregation for the propagation of the Faith for the governance of the missions, Pope Pius IX continued his predecessor's programs

One of the most amazing manifestation of missionary resurgence in the Church during the nineteenth century was new missionary orientation taken by religious orders and congregations many religious orders such as the Priests of the Foreign Missions of Paris, The Priests of the Mission, The Society of Jesus, Mendicant Orders and Clerks Regular and many others opted for the mission. Don Bosco was influenced by The Priests and Sisters of the Sacred Heart, Oblates of Mary Immaculate. The Society for the African Missions of Milan, The Missionary Priests and the Missionary sisters of Verona founded by Bp. Daniele Comboni The Society of Missionaries of Africa and Missionary Sisters of Our Lady of Africa (White Fathers and White Sisters) and others (55 of them) the last two religious groups were perhaps the most innovative of the new forces in the mission field of Africa and their founders Bp. Comboni and Card.. Laveigerie influenced Don Bosco in his missionary option. On December 4, 1864 Fr. Daniele Comboni visited the Oratory they discussed the strategy for the missions Fr.Comboni spoke to the boys

on the missions and asked Don Bosco to establish the Salesian work in Africa. Card. Charles Lavigerie was well acquainted with Don Bosco and his works. He asked Don Bosco to send his missionaries to North Africa and Sudan. The Card. Lavigerie visited the Oratory in 1885. During Vat. I and after its adjournment Don Bosco had occasion to meet a number of missionary bishops and to hear their requests. After the Vat I Council a few bishops visited the Oratory. Many bishops invited him to send his missionaries.

In 1872 Don Bosco had a missionary dream in which he saw a mountain region, the natives were strange and big, they were nearly naked with long hair. They were armed with lances, bows and arrows. They pounced on anybody who came there and cut them into pieces. Several missionaries approached them but they killed them all in a brutal way. Finally the Salesians came Don Bosco wanted to stop them. The Salesians preceded with a group of youngster. The savages welcomed them and laid their weapons at their feet. The dream made deep impression on Don Bosco. Don Bosco did not know the place and the people and asked several people about these type of savages. In 1874 the Argentine Consul at Savone, Commandatore John Baptist Gonzolo met Don Bosco, he saw the works and spirit of Don Bosco and gave him description of Patagonian natives. He recommended Don Bosco to the Archbishop of Buenos Aires and to many priests. They expressed the wish for Salesian schools in their archdiocese. The secretary of the Archbishop wrote to Don Bosco stating that the Argentineans would be delighted to have Salesian missionaries in Argentina. At the same time a letter from Fr. Peter Ceccarelli, pastor at San Nicolas de los Arroyos asked Don Bosco whether he could take up the parish and a boarding school at San Nicolas. The above dream took place (1871-1872) There is no record that Don Bosco discussed about this dream with the Pope when he was in Rome in February 1875. He related the dream for the first time to Pius IX in March 1876 at least four years latter and after the first sending of missionaries to Argentina. Later he related it to some of his men. The primary source of this dream was Fr. Julius Barberis. Fr. Lemoyene also claimed the source in Documenti. Finally Fr. Angelo Amadei transcribed it in Biographical Memoirs. (IBM X)

Emigration of Italian in the nineteen century and beginning of twentieth century must be reckoned as one of the most significant process at work in Italian society after the unification. It was not simply a matter of people seeking employment abroad in consequence of the process of industrialization. It was veritable large scale movement of population due to political, economical and social upheavals. People migrated to South and North America, Oceania and some parts of Africa. Don Bosco had been acquainted with the migration problems long before official statistics were made available by the Italian government. He was aware of the economic and religious situation of Italians in Argentina. In 1865 out of solidarity he had become a member of the Mutual Benefit Society of Rosario. He visited places in Piedmont and Liguria from where many migrated to Argentina. He was in touch with the past pupils who migrated to Argentina. In early seventies Consul John Gozzolo had put him in touch with the important Confraternity of Our Lady of Mercy in Buenos Aires. Some of the family

members of the Salesians migrated to Argentina. From here Don Bosco saw that the migration problem in Argentina was very serious.

The official Argentine proposal was made and accepted without any reference to the evangelization of the native tribes of Patagonia and Tierra del Fuego. Archbishop Aneyros and Fr. Peter Ceccarelli offered the Salesians only the Italian Church of Our Lady of Mercy in Buenos Aires and a school in San Nicholas de los Arroyos. Don Bosco however was quick to see the specifically missionary possibilities and respond to the missionary plans of his dream. He spoke to the authorities about his typical Salesian work for youth but for the Salesian he spoke about the great mission.

Don Bosco saw in Argentina proposal opportunities that would go beyond the church in Buenos Aires and the school in San Nicholas de los Arroyos. The church and the school would provide a base for a great development of the Salesian work in Argentina and the whole of South America. From the San Nicholas base his missionaries could make contact with the natives tribes without delay and begin the work of evangelization. This missionary engagement would earn the Church's official recognition and create Vicariates of Prefectures. Don Bosco began to make his own plans.

On January 29, 1875 gathered his confreres in a hall. The Consul Gazzolo read the invitation letter to the gathering. Don Bosco accepted the invitation and decided to meet the Pope. Accordingly he met the Pope. Don Bosco aimed at the evangelization of the Indios. He did this work in his own indirect way. He planned to construct boarding and schools in civilized places nearby, this would attract their children and next it would not be difficult to find ways and means to approach their parents. He also thought of Italian migrants. They had no school for their children, no church where language was understood. They were a population without faith and morals.

Don Bosco chose Fr. John Cagliero to lead the expedition with nine others five priests and four brothers. During holidays they learnt Spanish under the direction of Consul Gazzolo On October 29 1875 they were received by the Holy Father. On November 11, 1875 the Church of Mary Help of Christians was filled with emotions and prayers. After the service people embraced the missionaries.. they boarded their carriages and went to the station to take the train to Genoa, the harbour.

On December 14, 1875 the ship reached Buenos Aires. Frs. Cagliero and Baccino and Bro. Belmonte remained in Buenos Aires to take charge of the church of The Mother of Mercy this church was called the church of Italian but there was nobody to look after this parish. Others proceeded to San Nicholas There were number of Italian immigrants from the Italian Province of Liguria. The school which the Salesian were to run was no more than a house, not finished and not furnished. Fr. Fagnano immediately set to work in a few months the Salesians worked wonders in South America

As the work became known, applications for new foundations multiplied. Fr. Cagliero had three main projects in mind a) a professional school in Buenos Aires b) a Salesian work in the suburb called La Boca and c) a school in Montevideo Uruguay. The Italians that lived in the suburb of La Boca were dominated by the Freemasonry. They hated priests and did not allow any church service. Cagliero dared to enter to this place. The Salesians were welcomed. On November 7, 1876 second expedition visited the Holy Father. In 1877 the Society was holding its first General Chapter during the absence of Fr. Cagliero, Fr. Bodrato filled his place as Superior in America. Meanwhile Don Bosco prepared for third expedition.

In April 1876 Don Bosco presented to the Italian Foreign Secretary a plan for the establishment of a colony of Italian immigrants. This colony would welcome Italian immigrants from Argentina, Chile, Uruguay and Paraguay and would be established in the coastal area somewhere between the Rio Negro and the Straits of Magellan a region that was a kind of no-man's land. A few months later at the request of the Prefect of the Roman Congregation a substantial essay on Patagonia and the Southern most Region of the American Continent was authored by Fr. Barberis and signed by Don Bosco with the date August 20, 1876. In this essay Don Bosco gave base to every mission. The Archbishop of Buenos Aires offered to the Salesians the parish of Carmen de Patagones at the mouth of the Rio Negro

The missionaries followed the Archbishop's advice and concentrated first on a solid foothold in Buenos Aires. They had their institutions in the Plata triangle, Buenos Aires, Montevideo and San Nicolas here they put into practice the educational system while waiting for a call to go to Indians. In April 1879 General Roca the War Minister mounted a large military expedition to drive the natives back beyond the Rio Negro and the Rio Neuquen and ensure to Argentines the undisputed possession of Patagonia and Southern lands. Mgr. Antonio Mariano Espinosa, the Vicar General of Buenos Aires, Fr. James Costamagna and a Salesian seminarian Louis Botta accompanied the expedition as chaplains. They met the natives at Carchue and at Choele-Choel the gate way to Patagonia. Contact with the natives was made at Choele-Choel and the trip ended at Carmen de Patagones and Viedma. Fr. Costamagna preached a mission. Archbishop Aneyros entrusted that parish and mission to the Salesians. On February 2, 1880 Fr. Fagnano was installed as pastor of Patagones and few months later Fr. Emil Rizzo was assigned to Our Lady of Mercy in Viedma.

The military expedition ended in 1881 and only then the Salesians could begin their mission with the natives. The actual prospects of mission were not rosy because of constant hostilities of the Argentines on the frontier. The Argentines had built a series of forts on the frontier to protect the settlements and from there they would drive away the natives further south. In 1875 the Minister of Defence proposed the construction of a large canal at the edge of the Pampas to keep the natives out. But the natives kept coming back and suffered a lot in the hand of Argentines. The catalyst of

the resistance was the Araucan Chief Calcutura. He died in June 1873. But the resistance continued under his son, Manuel Namuncura. The problem of Indians was ended with the change of heart of Namuncura.

After the first stage of the project, Don Bosco set himself to the task of obtaining from the Holy See official recognition of the missionary activities of the society. This would mean obtaining the erection of Vicariates or Prefectures. By which the Holy See would confer "apostolic" status on the Salesian work in Patagonia. Between 1878-1883 many exchanges and negotiations were made. Don Bosco suggested the immediate erection of a Vicariate for northern Patagonia with the seat at Patagones and a Prefecture for the southern Patagonia. Central Patagonia will be under the patronage of the Northern Vicariate. Don Bosco submitted the names of Fr. Cagliari or Fr. Costamagna for the North and Fr. Fagnano for the South. In the General Council held at Alassio on April 5, 1884 the question of Patagonian Vicariate was discussed. From Alassio Don Bosco went on to Rome and met Pope Leo XIII. In Turin Archbishop Cajetan Alimonda worked on the suggestion. Consequently on September 26, 1884 he submitted a petition to Pope Leo XIII to that effect. By a decree of October 30, 1884 the Holy Father upgraded Patagonia to a Vicariate and made Fr. Cagliari vicar and bishop of Southern Patagonia and Tierra del Fuego with Fr. Fagnano in charge of the Prefecture .

Fr. Cagliari was ordained bishop with the title of Magida by Cardinal Alimonda on December 7, 1884. On February 1, 1885 the bishop was ready to leave for his mission at the head of a band of 18 Salesians and 6 Salesian Sisters. When Bishop Cagliari and the missionaries arrived in Montevideo, (Uruguay) they saw a crisis between the Salesians and their work in Rio Negro and elsewhere and the Governor of the Province of Rio Negro, General Winter. Bishop Cagliari after tarrying a while in Uruguay took up his residence in a Salesian School of Almagro (Buenos Aires) waiting the right moment to make an official appearance and take possession of his See. After some negotiation on July 9, 1885, Bishop Cagliari could finally obtain permission to enter his See in Patagonia. The Salesian Missions could now truly be said to be established in South America not only "de facto but also de jure".

Historical Aspect of the Life of Don Bosco (Part 11)
Don Bosco a Builder, Writer and Publisher
Fr. Elias Dias

A stranger visited a construction site. He saw masons cutting stones. He asked the first what he was doing he said he was cutting the stones. He asked the second one he said he is cutting the stones in order to get wages, Finally he asked the third he one he proudly answered that he was cutting the stones to build a Church. Don Bosco built several monuments and used his pen to write and publish monumental works in order to build the Church. I shall limit myself just to speak about three monuments and the three writings of Don Bosco

Spoteto is an ancient and historical city located at the geographical centre of Umbria and of Italy. Early in 1862 the Virgin in a painting on the wall of a ruined church at La Fratta near Spoleto spoke to a five-year-old child named Righetto Cionchi. Archbishop called her Help of Christians and launched the idea of building a shrine dedicated to Mary Help of Christian on the site of the miracle. Don Bosco was familiar with the title of Mary Help of Christian In December 1862 Don Bosco confided his plans to Paul Albera and to Fr. John Cagliero to build the Church of Mary Help of Christian because the present Church St. Francis de Sales was too small for the congregation.

Don Bosco in his dream 1844 saw the site of the Church. On June 20, 1850 brought the tract of land from the archdiocesan seminary but in a moment of grave need, on April

10, 1854 he sold it to Father Antonio Rosmini. Fr. Rosmini had a plan for the site but after his death they changed the plans. Don Bosco asked Fr. Angelo Savio to buy the property but it was difficult finally he bought it. It was called the “field of dream” This was a place of martyrdom of SS Solutor, Adventor and Octavious. Don Bosco identified the place where the Shepherdess pointed out to him saying “Hic domus mea inde Gloria mea” (Here is my house hence forth goes my glory)

Architect Antonio Spezia designed the Church. Charles Buzzetti was contractor. In April 1864 Don Bosco laid foundation stone. On April 27, 1865 Bishop John Anthony Odone of Susa blessed and placed the corner stone. The work proceeded at a steady pace and by the end of 1865 the whole building had been completed. There were financial difficulties. Mr. Antonio Cotta, a local banker and benefactor came to help. The consecration of the Church of Mary Help of Christians by Archbishop Riccardi di Netro took place on June 9, 1868. Pius IX in his personal letter to Don Bosco said “While renewed, fierce warfare was being waged by evil people against the Catholic Church, our heavenly Patroness was being honored anew under the title of Mary Help of Christians”

Since 1869 Don Bosco was planning to build a large church at the site of the St. Aloysius Oratory which had been opened in 1847 in a district where Waldensian activity were strong. Don Bosco needed a small strip of land which the local Waldensian refused to sell . finally he got the land in 1877.

Architect Count Arborio-Mella designed the church. The building began with the laying of the cornerstone on August 14, 1878 with Archbishop Gastaldi’s blessings. The building delayed because the on-going conflict between Gastaldi-Bosco- Bonetti. Archbishop Gastaldi objected to Don Bosco’s decision to dedicate the Church to the memory of Pius IX because another church St. Secundus being built in Turin in his honour by diocesan sponsorship. In 1867 a group of proprietors formed committee to build a church in the district of San Secundo. The City granted a building permit and donated land and subsidy of 30,000 but the project stalled until 1871. At the end they gave the project to Don Bosco. Don Bosco asked the architect to revise the plan . The City rejected the proposal. Archbishop Gastaldi took up the project. Don Bosco began construction of St John Evangelist Church in 1878 Archbishop Gastaldi consecrated it in 1882.

The beautiful school building was began in 1882 with the help of Count Louis Colle it was completed in 1885. Don Bosco moved the Sons of Mary (Seminarians of late Vocation)to this premises. They contributed to the solemnity of the Church services. Revived the work of the oratory and many asked to admit in the Salesian Novitiate at Foglizzo.

Around 1870 a new neighbourhood began to come up on the Esquiline Hill in a place called “Castro Pretorio” east of Rome’s main station Termini. Pope Pius IX realizing the

need of pastoral care bought a piece of land for the Church to be dedicated to St. Joseph. Then he changed his mind and wanted to build the Basilica of Sacred Heart of Jesus. Pope Pius IX died and his successor Leo XIII put his hands to the work. He organized fund collection for the Basilica. They started the building but they had to go fourteen meters deep in foundation since the place was used as a pozzolano-quarry. On August 16, 1879 the foundation stone was blessed and put in place. After that they had no funds. The Pope was preoccupied but could not do anything. Card. Alimonda suggested to the Pope to ask Don Bosco. Don Bosco was reluctant to take up the job because of his relationship with Rome, financial situation and debts he had to pay. When the Pope asked him he immediately accepted it and offered his services not only to build the Church but also hospice for boys.

Don Bosco asked his council they all opposed it but Don Bosco told them that the Sacred Heart of Jesus will provide funds for the building and also more. In December 1880 the contract was signed. Gradually the workers resumed their activities. The Tiberine Bank of Rome gave an advance to carry on the work. The newly erected Church of the Sacred Heart of Jesus was blessed on 14 May 1887 by Card. Parocchi, secretary of State and the promoter of the Salesian Congregation. On 16 May 1887 Don Bosco celebrated his only Mass in the church of the Sacred Heart at the altar of Our Lady. During the celebration he frequently broke into tears saying ‘ now I understand’

Don Bosco was not only a builder but great writer and publisher His output as a writer comprised some 170 major works. In his last will and testament of July 26, 1856 Don Bosco claimed authorship of 26 works. Some of Don Bosco’s writings went through many editions and enjoyed exceptional popularity and wide circulation Just to mention one within his life time, the Companion of Youth went through 118 editions. He wrote to edify and to encourage education of the Masses. He wrote in order to fight against religious errors. He wrote to increase spiritual and devotional life of the simple people. Toward the end of his life his writing have much to do with the Salesian Society and other related institutions.

In the year 1853 the first two shops, shoemaking and tailoring were opened in the oratory. Pleased with modest success of these shops an adventure of bookbinding added. In 1861 a print shop at the oratory began. The print shop constantly updated with modern equipment. By the mid 1870s the Oratory Press reached a high level of productivity that it became the talk of the town. The major printing plants looked at it with envious eye. Don Bosco assured them that his aim was to produce educational materials and religious instructions of his readers.

In 1877 the Oratory Press took a bold step. It purchased a revolutionary chemical process designed to enliven its publications with attractive photographs. To control the printing Don Bosco intended to get his own paper making machine. Mr. Michele Varetto was the owner and operator of a small power-driven paper mill in Mathi had died in 1877 his widow sold the machine to Don Bosco. There was rapid progress in

paper making and the machine became a lumbering relic. Don Bosco ordered paper making machine manufactured by the Swiss firm of Eschar-Wyss in Zurich. Don Bosco took part in ExPo 84 organized by the National Exposition of Italian Industry and Commerce at Workers Pavilion which opened in April he wanted to show the visitors about the modern vocational training his boys get in the Oratory. They could present from pulp to bound book. In spite of marvelous exhibition Oratory Press got only Silver Medal but gained lot of appreciation from the public.

Bishop Louis Moreno of Ivrea wanted to improve the moral and intellectual level of the clergy in his diocese his pastoral letters were read in dioceses throughout Italy. He took advantage of the freedom of the press granted under King Charles Albert in July 1848 and founded the newspaper *L'Armonia della Religione e della Civilita*. This paper supported the liberals but later under the editorship of Fr. James Margotti turned into rigidly conservative. Bishop Moreno took up the ownership and control of the paper. He became foremost leader in the field of the apostolate of the press. Don Bosco and Bishop Moreno entered negotiations in 1851 that resulted in founding of the Catholic Readings. The relationship between Don Bosco and the Bishop deteriorated when Don Bosco transferred the publication of the catholic readings from the publishing house of Paravia to the print shop of the Oratory.

The Catholic Reading is the brain child of Don Bosco. Its aim was to bring good, decent and inspiring reading into the homes. It appealed to a wide spectrum of persons from young to old, from commoners to high-born. It was the most effective counter measure against the anti-clerical, anti-Catholic and anti-religious forces which were growing in influence during his time. Don Bosco involved others, laity, diocesan clergy, religious and later his own Salesians in the apostolate of the press for the sake of the Gospel and the mission of the Church.

On March 1, 1853 the first issue of the Catholic reading made its appearance. By 1870 the average monthly printing was 15,000. In 1883 some issues of the catholic readings put together and combined into a single volume titled *The Catholic in the World*. Don Bosco was a voluminous writer and indefatigable editor. His topics for the catholic readings were truly catholic. He defended the Church and the Pope. His motivation was always the greater Glory of God and salvation of souls especially the young.

During his student years Don Bosco had a predilection of reading history. He was a avid reader of Church History. He read the works of famous historians Bercastel, Henrion, Fleury, Rohrbacher, Salzano and others, he then set about writing his own popular history of the Church for the young in 1845. His writing was meant for young students full of optimism and hope. Don Bosco wrote of the triumphs and travails in the Church History. The wrong is punished the good is rewarded. He brought out second edition. In 1847 he published *Bible History* which was easily understood by school children. During the early months of 1855 Don Bosco was busy in writing other books. He wrote the *History of Italy (1855-1856)* it was written to appeal both to a teenage audience as

well as to the man in the street. He wrote history because it was grand and demanding. Grand because it teaches invaluable lessons, demanding because she records the words and actions of man regardless of his wealth, dignity or station in life.

The Companion of Youth. This is the book written by St. John Bosco which had the greatest success. 121 edition of it were issued during the life time of Don Bosco. The first edition dated in 1847. The work is divided into three parts 1. The things necessary for a boy to become virtuous The things which young people must especially avoid. 2.Particular exercises of piety 3. The office of Our Lady etc. Both in its ascetic-doctrinal part and its devotional part modifications and addition were made all of which testify to the maturing in Don Bosco of his idea and devotions

St John Bosco wished to make this book not merely a simple manual of devotions but to present Christian life that will make you happy. In this book you will find all the means used by Don Bosco to lead his boys to sanctity. The Companion of Youth is the work of a Saint a work which takes youngsters by the hand and leads them wisely in the path of holiness to their Heavenly Father. I write about this book because it was my inseparable companion for fifty years. When I went to Don Bosco Panjim Goa to bid good buy to my superiors on 26 May 1961. Fr. Victor D'Souza gave me hard covered blue book with his signature and date on it I took the book read it and reread it in the Sacred Heart Church Dharamtala St. Calcatta. Sometimes the pages were soaked with tears when I was in deep predicament. I carried that holy book wherever I went. In 2011 together with my other books I sent it to Divya Daan Library so that some youngster may find solace by reading it.

Historical Aspect of the Life of Don Bosco (Part 12)
Devotion to Mary Immaculate and Mary Help of Christians
Fr. Elias Dias

In a certain agricultural village it was a custom to take their little babies where they go for work. One day a poor lady took her baby in a basket and placed the basket at a bank of a river and went to work in the fields. A big bird swamped down and picked up the basket with the baby and perched on a cliff of a high mountain. The village climbers gathered but no one wanted to climb the dangerous part. Finally a lady tied up her sari around her waist and climbed the mountain picked up the basket with her teeth and slowly came down. There was a great applause. Who was that lady? She was none other than her own Mother. A mother does not see how steep mountain she has to climb, how broad a river she had to cross? How many miles she had to walk just to save her child. Jesus knowing all this gave us his mother to us. Don Bosco took Madonna in his life

In the Vatican II chapter VIII of the Constitution of the Church Council described “the role of the Blessed Virgin Mary, Mother of God in the mystery of Christ and the Church” With respect to the mystery of Christ Vatican II simply restated the traditional doctrine. The doctrine of Immaculate Conception, Her Virginity, Her Divine Motherhood and Her Assumption into heaven. With respect to the mystery of the Church the Council spoke of Mary as new Eve, of Mary as pattern of Christian holiness and of Mary as image of the Church.

Don Bosco's Mariology was just simple, traditional and pastoral. It is based on scripture, the fathers of the early Church, the tradition and the history of the church through the ages. According to him God chose Mary a woman to cooperate in the Incarnation of the Son. For this purpose God preserved her from all sins blessed her in a special way. She was perfectly redeemed by God therefore raised her to heaven with body and soul. Mary was Mother of the Incarnate Word and hence she is mother of God. She accepted her election with perfect obedience, in holiness of life, in humble service and in association with the redeeming passion of her son. She is given to us by her son Jesus. She is mother and helper of the church and every Christian in all circumstances. She deserves our especial gratitude and veneration.

As a young boy Don Bosco practiced simple devotion to Mary just like any other village boy. He prayed to Our Lady of the Castle at Castelnuovo, Our lady of Grace in the Cathedral in Chieri. Our Lady of Consolation in Turin, Our Lady of Rosary. Our Lady of Sorrow. In his dream at the age of 9 he saw her just as Madonna Virgin Mary. Don Bosco's devotion to Mary was just traditional like that of common people. He expressed his piety by reciting prayers, practicing nosegays, fasts, visits to the churches, celebrating traditional feasts. In a deeper level his devotion consisted of awareness of her presence in his life, In practicing her virtues and her special help in the time of need. His Marian devotion was also rooted in liturgy and tradition of the church

Devotion to the Immaculate Conception became very important in the life of Don Bosco because of the personal and for the ecclesial reasons. The devotion of the Immaculate Conception and its symbols flourished in France after the Protestant Reformation from there it spread in Piedmont through the works of Jesuits. Mary was honored under this title at the Chieri seminary. The church attached to the Archbishop's palace in Turin was dedicated to Immaculate Mary. The work of Don Bosco in 1841 and 1844 started on the feast of Mary Immaculate. In early December 1850 Don Bosco was called to preach the Jubilee in Milan Don Bosco hasten back to the Oratory to give conference on Immaculate Mary. It appears that Don Bosco was very much connected with this devotion.

In 1847 the Piedmontese bishops requested prayers for the definition of the dogma of Immaculate Conception Don Bosco regularly offered prayers in the Oratory. Shortly before 1854 cholera broke out in Italy, while tending the victims of cholera Oratory people intensified their prayers to Mary Immaculate. In 1854 Pope Pius IX in his Bull *Ineffabilis Deus* proclaimed the dogma of Immaculate Conception. The oratory boys lived through a period of incredible joy and fervor. The Company of the Immaculate Conception founded by Dominic Savio as an outburst of the devotion of Mary Immaculate.

In 1850s political situation was very bad for the conservative Church in Italy. The liberal revolution of 1848 turned the Kingdom of Sardinia into parliamentary monarchy and designed to secularize. Boncompagni brought reforms in the schools, In 1850 the

Cavour-Rattazzi Bill disbanded the religious congregations and confiscated their property. The secular society was wresting with the power of the Church. The Mazzinian Roman Republic forced Pope Pius IX into exile (1848-1849) The preachers spoke about the Woman who would crush the head of the enemies of the church.

Don Bosco's devotion of Mary Immaculate was little different. His work was to educate the young thus Christianizing the society in this connection he needed help against the power of evil. Secondly the Immaculate Mary provided him perfect symbol for his educational system. Immaculate Mary help him to protect the good she played the key role in the oratory. Sweeping away the unsuitable youngsters.

Don Bosco's Month of May in Honour of Mary Immaculate (1858) is a mile stone as well as watershed of developing the awareness of Mary. This practice was started in eighteenth century. In 1726 the Jesuit Annibale Dionisi authored a Month of May in which he asked the devotees to offer her flowers of virtues. This practice spread throughout Italy. Little later a Jesuit Alfonso Muzzarelli changed the structure of the Month of May it was meant to improve our Christian, moral and spiritual life. Don Bosco took this practice. He emphasized on spiritual-devotional program and how to live good Christian life. The month of May 1858 Don Bosco speaks about Mary Immaculate Help of Christian and uses the invocation Mary Help of Christians Pray for us.

Don Bosco knew about the title of Mary Help of Christian but before 1860 he did not made use of it. He knew that the people of Turin had this devotion The people of Turin were first to honor her under this title Don Cafsso assigned Don Bosco to celebrate mass when he was at Convitto at St. Francis of Paula the altar and statue was dedicated to Mary Help of Christians. In 1848 a fellow seminarian put some holy pictures in his room Mary Help of Christian and Don Bosco wrote under it from her we await our consolation. In 1868 Don Bosco was familiar with the events that took place in the life of Pius VII under Napoleon and Pius IX under the revolution lists. In the Almanac of the Catholic Readings for 1860 Don Bosco noted first time 24 May the feast of Mary Help of Christian

In 1862 the title became very important in the life of Don Bosco. The Second Political War for Independence was on 1859 They annexed most of the states of Italy. In 1861 kingdom of Italy was proclaimed with King Emmanuel II its king. There was no stopping the unification movement. The church condemned liberalism with the Syllabus of Errors, This gave rise to the devotion of Mary Help of Christians.

Spoteto was an ancient and historic city located at the geographical center of Unbria and of Italy itself. Pope Pius IX had been Bishop of Spoleto (1827-1832). Because of geographical center of Spoleto there was possibility of Spoleto to be the centre of united Italy. Archbishop Giovanni Battista Arnaldi of Spoleto addressed a letter to people of Spoleto to pray for Mary Mother of God Help of Christian to crush the head of rebellious people. In 1862 on the hillock located out side the city of Spoleto at La

Fratra in a crumbling wall of a church there appeared fresco of Virgin Mary. She spoke to a five year old child, named Righetto (Enrico) Cionchi. This place was abandoned on March 9 1862 a miraculous cure took place. A 30 year-old peasant had recourse to that image and was instantly cured of chronic illness that had plagued him for a long time. People began to flock to this place. Some called her Madonna Unsheltered, others called Our Lady of Star, others called her Our Lady of Spoteto. The Archbishop restored on her title Help of Christian

Archbishop Arnaldi attached great importance to Spoleto event. He believed just like Pius VIII crowned the Madonna in Savona Pius IX would crown her in Spoleto. He then launched an idea to build a big shrine dedicated to Mary Help of Christian The shrine was built in 1864-1865.

The Catholic newspaper L'Armonia flushed the news on good night talk on May 24, 1862 Don Bosco spoke about Spoleto event. On 30, May 1862 Don Bosco narrated the dream of Two Columns in the sea. On one there was Sacred Host and other Help of Christians The great ship of the Pope was saved by bringing it between the two columns.

Don Bosco confided his intention to build the Church of Mary Help of Christian to Seminarian Paul Albera and to Father John Cagliero and began to solicit funds. Don Bosco pointed out the site of the Basilica. On June 20, 1850 Don Bosco had bought a tract of land from the archdiocesan seminary. But in a moment of grave need, on April 10, 1854 he had sold it to Father Antonio Rosmini. Fr. Rosmini intended to build a house there and establish his congregation. After Fr. Rosmini's death in 1855 his plan was set aside. Don Bosco asked the administrator Fr. Angelo Savio to get the property. The Rosminians were not ready to sell it to Don Bosco. He used third party to get the property. This land is called the land of dream. When he was in Convitto in 1844 the shepherdess showed him this land saying "Hic domus mea, inde Gloria mea" (Here is my house, from here goes forth my glory.) This ground was referred to the martyrdom of holy martyrs SS Solutor, Adventor and Octavious.

Don Bosco engaged many architects to submit the plans. At the end Architect Antonio Spezia's design was chosen. When Don Bosco submitted the plans to the city approval the superintendent rejected the plans because of the title Help of Christian it was Jesuitical and against the political regime. Don Bosco submitted it without the title and passed the plan. Don Bosco engaged contractor Charles Buzzetti for the building. On April 1864 Don Bosco laid down the first stone and started the building.

On April 27, 1865 Bishop John Anthony Odone of Susa blessed and placed the corner stone. The Bishop was attended by young Prince Amadaeus of Savoy. Duke of Aosta, the Prefect, Mayor and by other dignitaries of the liberal establishment. The work proceeded at a steady pace and by the end of 1865 the whole the whole building was ready. The cupolas remained unfinished. The funds were low. Mr. Antonio Cotta a local banker and benefactor to came to help. That help was not enough. The work of simple

cupola was over On 23 September young Marquis Emmanuel Fassati climbed the scaffolding with Don Bosco and set the last brick in place in the crown. In May 1867 the copper statue of Our Lady Immaculate Conception was placed on the pinnacle

The altarpiece a great picture of Mary Help of Christians as directed by Don Bosco the painter Thomas Lorenzone painted and placed at the centre of the Church. The consecration of the Church of Mary Help of Christian by Bishop Ricardi di Netro took place on June 9, 1868. The student from the Salesian houses of Mirabello and Lanzo were brought in for the occasion. Pope Pius IX in a personal letter to Don Bosco wrote that it was by divine disposition that “ while renewed fierce warfare was being waged by evil people against the Catholic church our heavenly Patroness was being honored anew under the title of Mary Help of Christians”

Don Bosco built three living monuments in honor of Mary Help of Christian. The Institute of Daughters of Mary Help of Christians founded by Don Bosco in association with Mary Dominica Mazzarello in 1872. The Work of Mary Help of Christian for Adult Vocation founded in 1875 and the Arch confraternity of the Devotees of Mary Help of Christians based at the church itself established in 1869.

Don Bosco authored a number of booklets to spread the devotion of Mary Help of Christian. The Month of May Dedicated to Mary Most Holy for the people' Use (1858). Marvels of the Mother of God Invoked under the Title of Mary Help of Christian.(1868) Souvenir of a Solemnity in Honour of Mary Help of Christian (1868) association of the Devotees of Mary Help of Christians Canonically Established in the Church Dedicated to Her in Turin with a Historical Notice on this Title (1869) Nine Days Dedicated to the Glorious Mother of Our Savior, under the Title of Mary Help of Christians (1870) The Blessed Virgin's Appearance on the Mountain of La Salette with an account of Other Extraordinary Events taken from Public Documents (1871) Mary Help of Christians with an Account of Some graces Obtained during the Seven Years since the Consecration of the Church Dedicated to Her in Turin (1875) The Little Cloud of Mt. Carmel or the Devotion to Mary Help of Christian with an Account of New Graces(1877) The seven Sorrows of Mary a set of Meditation. (A compilation of devotional exercises in 1844-1846)

Don Bosco was a great devotee of Mary Help of Christian. He spread Her devotion everywhere. To the First Missionary who left for Argentina on 11 November 1875 he said “Spread the devotion to Mary Help of Christian and you will see miracles.”

Historical Aspect of life of Don Bosco (13)

Don Bosco's Involvement in the Church and State

Fr. Elias Dias

A Teacher was taking a catechism class for the students. She was talking on the Church. She went on the board and wrote Ch- - Ch. The children objected saying something was missing in the Church. What is missing asked the teacher. UR missing in the Church. Yes said the teacher without UR we cannot have a Church it is you who make the Church and contribute to build the Church. Don Bosco during his life time contributed his mite to build the Church.

Don Bosco was the product of the history of his time and the formation he received in the institutions and ambience. He was born at the time of Restoration in Italy a period from the fall of Napoleon (1814) and his imprisonment in the island of Elba to the revolutions of 1848 in Europe is commonly referred to as the Restoration Period the term refers to the reinstatement in their dominations of the legitimate rules disposed by Napoleon. The principal powers of Europe met in Congress of Vienna from September 1814 to June 1815, for the purpose of restoring the former all old orders and practices. In the society the ordinary Catholic believed in the authority of the Church. The distinguishing features of the Restoration with its reaction against Jansenism and Gallicanism had great influence in the life of Don Bosco. There was also a movement in Italy to unite Italy under a constitutional monarchy. This movement was called Risorgimento. Risorgimento consisted of the series of political actions and the historical events through which Italy wanted to overturned the ancient regime and achieve its unity and independence under the constitutional government. There were several battles against Austria. Giuseppe Garibaldi campaigned for it that helped to

take over Rome in 1870. Pope Pius IX convoked the First Vatican Council in 1868. The Council promulgated the decree "Pastor Aeternus" on April 24, 1870 defining the jurisdictional primacy and the Infallibility of the Pope. Don Bosco saw the liberal revolution in Italy that gradually secularize the society and the movement for the unification of Italy by the law of first Italian Parliament and Senate on March 17, 1861 which deprived the Church from the temporal powers. The historical forces and circumstances modeled Don Bosco's view of the papacy. He stood as the guarantor of faith for the Christian people as they sought certainty amid intellectual turmoil and a fulcrum in a time of crises because of the historical position of the papacy.

Don Bosco believed the Church as the Daughter of God the Father. The spouse of Jesus Christ and the living temple of the Holy Spirit. He insisted on its earthly, social and organic aspect. Jesus before ascending into heaven Jesus founded the Church which is the congregation of faithful Christians under the guidance of the Supreme Pontiff. The Pope is infallible when he speaks *ex cathedra* on faith and morals. The bishops are the collaborators with the Pope they have limited authority which is the expression of the authority of the Pope. Ecumenical councils were considered by Don Bosco as supreme expressions of the papacy. They are infallible. because of power communicated to them by the Pope who is the Head and Ruler of the Church. Just as in an earthly kingdom there is an order, beginning with the sovereign and descending, step by step to the least of its subjects, so there is an order in the Church what we call the Church of Pyramidal Hierarchy, beginning with God who is invisible head of the Church and passing on to the Roman Pontiff who is the vicar and visible head on earth, thence it passes to the bishops and other sacred ministers and from them it was communicated to all the rest of the faithful. The Church is the only ark of salvation like the ark of Noah. The one exclusive place within which salvation can be achieved. Whoever is in union with the Pope is in union with Jesus Christ. And whoever severs that link will be shipwrecked in the stormy sea of error and perish miserably. He believed that the Church is holy and divine. The task of the Church is to make others holy; at the same time he admitted that there are sinners in the Church. Don Bosco had practical and utilitarian mentality of the authority in the Church. He was aware of his mission and he used every moral means (especially Privileges from the Pope) at his disposal to reach his goal.

Don Bosco wrote a great deal about the Church. 20 books and booklets as well as 24 historical works in which the Church featured predominantly. In the seminary Don Bosco had heard the long History of the Church by the ex-Jesuit Berault Bareastel during meals. On his own he read the 27 volume History of the Church by Abbe Claude Fleury not knowing that it was to be avoided. He also read the whole History of the Church by Henrion. He wrote the History of the Church for the children when he was in the Barolo Institute. He also wrote on the lives of the Popes. In order to avoid the hatred and aversion against the popes. He loved the Church and the Pope and thought others to do so. Don Bosco used to say that we must be ready to suffer any ill even death itself, rather than say or do anything contrary to the Catholic religion, the sole true religion of Jesus Christ. At his death –bed Don Bosco confided to Cardinal

Alimonda the Archbishop of Turin that he told Mons. John Cagliero that the Salesians are meant to defend the Pope's authority wherever they may be. As an educator he inculcated in thousands of ways the awareness of the Church among his pupils and collaborators. Don Bosco saw the political crises in the Church and hastened to offer his help. His main preoccupation was to serve the Church and the Pope. When Pope Pius IX was in exile at Gaeta the boys of the Oratory collected 33 lire and offered to the Pope. The Pope reciprocated with 720 rosaries which reached Turin on 21, April 1850. On March 28, 1880 Don Bosco accepted the proposal of the Cardinal Vicar, Monaco La Vallentta to build the Church of the Sacred Heart in Rome. The Salesian tradition said that the Pope Leo XIII asked him to construct the Basilica of Sacred Heart in Rome. Don Bosco in spite of his ill health, debts, and in opposition to all his confreres accepted it saying "This is the Pope's order and I obey." The consecration of the Church was held on May 12, 1887.

Don Bosco firmly believed that the Church and the Pope was guided and protected by God. On May 30, 1862 he narrated a dream called "The Two Columns." Predicting great crises in the Church of Italy. He told them that he saw a vast expanse of water with countless ships in battle formation. The ships were armed with cannons and arms of all flammable materials. They were attacking the big ship. A storm tossed the sea in favor of enemy. At this point in the midst of the trouble two solid and very high columns appeared in the sea. One was surmounted by a statue of the Immaculate Virgin with a large inscription "Help of Christians" and other much taller with a Host on it and an inscription "Salvation of believers" The captain of the ship's helm made every effort to steer his ship between two columns. Some ships tried to defend the big ship. The captain of the ship fell and died. They elected the successor. The ship now anchored between the two columns. Great calm came over the sea. Don Bosco asked Fr. Rua "What do you make of this story?" Fr. Rua replied "I think that the big ship symbolizes the Church of which the Pope is the Head. The ships symbolize people and the sea the world. Those that rallied in defense of the large ship represented the good people who are devoted to the Holy See. In this way Don Bosco showed that God protected defended the Church and the Pope.

Don Bosco was certainly not an important person. He was not highly placed in the Church. He was not involved in politics or in public life and yet this humble peasant priest realizing the political crises in the Church involved in Church-state negotiations in a completely private capacity. The negotiations undertaken between the Holy See and the Italian government were never aimed at the political reconciliation between the two parties but he was concerned about the problem of the nomination and appointment of bishops to vacant dioceses who either been expelled or imprisoned or had died. and obtain for them the "Exequatur" - The Exequatur was the was a state-issued permit that enabled bishops to enter their sees) and the "Temporalities" A permission obtained from the Government to possess the assets and revenues held by the government, needed to run the diocese - after their appointment. His earliest mediation began in 1858 in Turin when the Archbishop Luigi was in exile.

After the death of Archbishop Colombano Chiaverity in 1831 Bishop Luigi Fransoni was appointed administrator of the Diocese of Turin. On February 24 1832 King Charles Albert requested the archbishop to hold this post which he held for 30 years until his death in exile in 1862. First ten years of his office the relationships with the monarchy and the state were normal. The liberation revolution time and adaptation of a new constitution in 1848 developed gradual dissatisfaction in the relationship. In 1844 King Charles Albert established the Teachers' Normal School at the university and invited Father Ferrante Aporti for a series of lectures on education. The archbishop opposed to this liberal educator and forbade his clergy to attend his lectures. In 1847 Bills on freedom of press and of religion was passed which affected the religious life in Piedmont. In 1848 King Charles Albert granted a constitution and the Kingdom of Sardinia became a constitutional monarchy. Pope Pius IX failed to support the war waged by Piedmont against Austria and was forced to flee the city. These confrontations affected the people, seminaries, theological schools and universities. The Pope became the target of anti-clerical attacks of the press. In 1848 under the pressure the Archbishop went to voluntary exile to Switzerland he returned to his diocese on February 26, 1850.

On January 9, 1850 the House of Representatives of the Kingdom of Sardinia in Turin approved a Bill presented by the Minister of Justice Count Giuseppe Siccardi which abolished some of the ancient privileges. Separate ecclesiastical courts and of immunity of the sacred places. The Siccardi Bills were passed on April 8, 1850. A few months after The Minister of Agriculture and Commerce Count Pietro Derossi di Santarosa who supported the Bills was very ill and was at the point of death. He requested the sacraments. He was denied the last sacraments. The archbishop was accused for abusing his religious powers. He was arrested and sent to an exile in Lyons on September 28, 1850. In 1855 " Law of the Convent' or Rattazzi Laws was passed which suppressed the religious corporations and monasteries and confiscated their properties. Don Bosco tried to go-between in the Church-state negotiation. In 1858 the Government and the Church asked Don Bosco to act as intermediary in the negotiations between Prime Minister Camillo Cavour and the Church. Don Bosco reported everything to the Pope and to the Cardinal Antonelli, Secretary of State to Pius IX. Don Bosco promised Delegate Tortone that he would visit the Prime Minister again and explain to him the position of the Holy See. Cavour died suddenly on June 6, 1861 His successor Baron Bettino Ricasoli followed his ideas. The Archbishop died in exile in 1862 and the Archbishop Di Netro was appointed in his place. In 1859 the Holy Father asked Don Bosco to deliver to the King Victor Emanuel in strictest secrecy a letter in his own hand. King Emanuel was the king but had little power in the government.

Territorially, Italy was not completely united. In the northern side remained under Austria and the Pope held Rome and surrounding territory (Latinum). This created difficulties for the unification of Italy. The France maintained a garrison in Rome for the protection of the Pope and his territory. .After the unification of Italy the question

arose whether Rome should be claimed from the Pope as the historic capital of Italy. The government believed that it must be their goal but without infringing upon the Pope and his spiritual powers. Garibaldi with his small volunteers attacked Rome but was wounded. This is called "The Roman Question." Pope Pius IX was greatly disturbed. He wrote the Encyclical "Quanta cura" in which he affirmed Church's authority in all areas of the contemporary society. He also wrote "The Syllabus of Contemporary errors" as most pernicious errors of the liberal revolution. Don Bosco realized the crises and wanted to help the Church with his friends in the government. In 1865 Don Bosco received an invitation for a conference from Mr. Veglio who worked in the government in Giovanni Lanza's Ministry of Interior to discuss the issue on vacant seats in the Church.

On December 1, 1866 the Italian government sent its representative in the person of Professor Michelangelo Tonello to Pope Pius IX. Count Ugucioni of France knew that Don Bosco was working on the restoration of bishops and pastors to their dioceses and parishes. In 1867 the Prime Minister Ricasoli summoned Don Bosco to Florence to discuss about the appointment of the bishops. He wanted Don Bosco to support the Commendatore Tonello's suggestions. Don Bosco discussed the matter with the Holy Father. He told the Prime Minister that he will honor his commitment as a Catholic priest in all circumstances. He said that Don Bosco is a priest at the altar, among his boys, among the poor and in the palace of the king. The Prime Minister requested Don Bosco to meet the negotiator Tonello in Rome. Don Bosco met the Holy Father and advised him not to make any decision regarding appointment of the bishops but let the government and the Church present the list of the candidates. Then the Pope will choose the acceptable candidate. Don Bosco sent 13 names including Canon Gastaldi to Tonello. On February 9, 1867 Cardinal Antonelli handed a list of 23 possible candidates. On February 22, 1867 Pope Pius IX held a secret consistory and announced 17 Episcopal nomination in the various regions of Italy.

The then Prime Minister Lanza introduced a Bill "The Law of Guarantees" it was approved in the Senate on May 2, 1871. In this Bill they discussed a free Church in a free state. They also brought out the prerogatives of the Supreme Pontiff and the relationship of the State with the Holy See. The Prime Minister also declared the transfer of the capital from Florence to Rome. The Pope was offered an annual sum of 3,250,000 lire. Pope Pius IX condemned this Bill by his encyclical "Ubi nos" on May 15 1871. And refused to take the money saying that they have stolen this money from the Pope. The following the occupation of Rome in 1871 and the total rejection of the Law of Guarantee by the Pope there was a great tension and fear of uncertainty. It was this time Don Bosco was working hard to get the Bishops royal Exequatur and their rightful Temporalities. The government granted the decree on the "Exequatur" signed by the king on February 25, 1872

On May 21, 1872 Don Bosco wrote to the Prime Minister Lanza asking him to move the business on the "Temporalities" The Prime Minister Lanza invited Don Bosco to discuss

the issue of “Temporalities” On July 10, 1873 Marco Minghetti designated Prime Minister of the new government. On July 16, 1873 Prime Minister Minghetti assured Don Bosco that he would give attention to the matter and get back to him. Don Bosco approached Minister of Justice Vigliani. By March 1874 negotiations for the bishops’ temporalities had come to an end. The Decree granting “Exequatur” and Temporalities was signed by the king on May 15, 1874. Don Bosco lived and worked in those historic years of change, he was aware of the situation in the Church and in the state. He was a man of faith and man of the Church he voluntarily offered his services for the Church. He was not a political man but he worked to bring about the negotiation between the Church and the State. Don Bosco’s mediation made a good contribution to solve the crises in the Church and the State.

Historical Aspect of the life of Don Bosco (Part 14)
The Conflict of Don Bosco and Archbishop Gastaldi.
Fr. Elias Dias

Once a tourist went to a Guru and asked him to give him a God that will make him happy. The guru took him to a big temple and stood in front of a big idol and said “ This god promised to take away all the suffering from your life” The tourist was not satisfied for he knew that nobody can take way suffering from life. Then the Guru took him to another temple and showed him a statue of god and said “This god will help you to escape all the suffering. The tourist shook his head and said “nobody can help to escape suffering” Finally they entered into a church and saw crucified Jesus and the Guru said “This God came in this world and faced the suffering and thought others how to suffer. The tourist accepted this God for in this world everybody has his crosses and he has to learn how to carry these crosses. Don Bosco was not an exception. He had his own crosses especially the controversy of with his Archbishop Gastaldi which lasted more than ten years.

The conflict between Archbishop Lawrence Gastaldi and Don Bosco is a typical confrontation between institution and carism. It was a clash between Episcopal authority as claimed by an ordinary and the freedom sought by the founder of a new and different kind of religious congregation. It was the engagement between two men risen to preeminence from vastly different culture and educational backgrounds and working in the same city with different conception in theology and pastoral practices. The Archbishop regarded Don Bosco’s opposition as a rejection of his Episcopal authority while Don Bosco looked upon the Archbishops opposition as a failure to understand him and his congregation. This clash caught the eye of the press and public

opinion. The confrontation was a long drawn out affair which began with the appointment of the Archbishop in 1871. It has complex character which affected the Constitution of the Salesian society. Degenerated into legal battle before Church's highest tribunal and finally delayed the beatification and canonization process of Don Bosco.

Lawrence Gastaldi was born in Turin on March 18, 1815 (some five months before Don Bosco). He was eldest son of Mr. Bartholomew Gastaldi and Margherita Volpato. Lawrence received his first education from the Jesuits at the Collegio del Carmine. His father, a successful attorney wanted him to study the law but he wanted to become priest. In 1829 at the age of 14 he received the clerical habit and started his studies at the University of Turin as non-resident seminarian. In 1831 he was awarded the diploma in philosophy and liberal arts. In 1836 he did his doctorate in theology. In 1837 he was ordained a priest by Archbishop Luigi Fransoni. While studying theology he was voted to membership of Accademia Solariana one of the learned societies where the scholars met to discuss important issues. The teaching of dogmatic theology in the university was Thomistic, Moral theology was rigorist-probabilist and the canon law and Ecclesiology jurisdictionalist. His studies opposed to the Probabilism of Alphonsus de Ligouri. It was not long before Father Gastaldi came under the influence of the philosopher-theologian Antonio Rosmini whose doctrine was followed by some professors in the university. He followed different opinion in Moral theology. In 1842 Gastaldi began to correspond with Rosmini who wanted to bring change in the society by professional education of the clergy. During the liberal revolution of 1848 he began to write and publish a paper called *Il Conciliatore Torinese* and commented on Rosminian work "Of the Five Wounds of the Church". In 1850 he resigned from the chapter of canons and joined Rosmini's Institute of Charity. After his novitiate in the Institute of Charity at Stresa where he had close contact with Fr. Rosmini its founder. He was sent to England in 1853. He became famous preacher and writer and occupied many important positions. At the same time he was frustrated and struggled because of his personal problems and the community life. After the death of Rosmini he returned to Turin to attend the family affairs, later he was released from his vows and returned to the Archdiocese. He spent his time writing and preaching.

The confrontation between the Italian government and the Holy See resulted in many dioceses vacancies. Saluzzo was vacant since the death of Bishop Giovanni A Gianotti in 1862. The vacancies began to be filled in 1869. At the request of Pope Pius IX Don Bosco submitted a list of names of the candidates for the appointment of bishops and Gastaldi's name topped the list. Gastaldi was well qualified for an Episcopal career. He had varied experiences, like writing, publishing, priestly ministry, theology, religious controversies, political involvement. He was fit candidate for Episcopal Ministry. On March 27, 1867 canon Gastaldi was named the bishop of Saluzzo.

Saluzzo was a very poor in economy. The priests directly in care of souls in the 91 parishes. Bishop Gastaldi's main concern was the education, formation and holiness of

his clergy. The government denied him the use of the Episcopal palace due to "Exequatur." He resided in the seminary and personally followed the seminary program. In his Episcopal ministry he visited all the parishes of his dioceses and participated at the First Vatican Council. His aim was to bring about a genuine reform among the clergy and a renewal in the Christian life of the faithful. His efforts and his austere asceticism tended to alienate his clergy's sympathy. In spite of many controversies and poor health he carried on his reforms.

Archbishop Riccardi di Netro of Turin died on October 16, 1870. There followed a vacancy of nearly a year.. In late summer of 1871, Pope Pius IX began the process of nomination and appointments. At this point the Minister Giovanni Lanza called Don Bosco to act as intermediary between Government and the Holy See. Don Bosco submitted eighteen names to the Pope. He recommended the transfer of Bishop Gastaldi to Turin. His appointment was officially confirmed on October 27, 1871.

Archbishop Gastaldi had to face many problems in his diocese. The economic situation was not too promising. Poverty reigned in the mountains. The Church in Turin was facing critical situation the Archdiocesan structures such as chancery, seminaries the theological faculty were left without resources by the secularization laws. Many priests lived hand to mouth. The religious situation of the Church was suffering from the general regression caused by the revolutionary movement. The religious life in the diocese was in the state of neglect. Archbishop Gastaldi took over the diocese which was deprived of its pastor for 20 years. His situation made more difficult by the law of Exequatur and the Law of Guarantees passed by the Italian Government which deprived to reside in his own palace and the needed resources. The Church refused any compromise. This situation gave rise to situation of conflict and deprived the bishops of a rightful financial base.

Archbishop Gastaldi did not wait for the Exequatur to fall in place. He began his work of pastoral reformation. He was greatly influenced by Rosminian Ideology. The work of "The Five Wounds of the Holy Church" shaped his understanding. According to this work the Church must purify from the legacy of medieval feudalism. Lack of unity between clergy and people in the public worship. This is caused by incompetent preaching and teaching of the clergy. The necessity of work on the education and formation of clergy. The division between the bishops and their separation from one another and people. This is due to nomination of bishops by the civil authority. They become schemers, politicians engrossed in secular affairs and devote themselves to the pursuit of their own interest rather than spiritual life of the Church. Archbishop Gastaldi believed in the necessity of structural change in the Church.. He firmly believed in his Episcopal Authority and collegiality of the bishops with the Pope.

Archbishop's pastoral program would be in serious trouble with the clergy. In order to reform the clergy and the people he gathered competent personal in his office. He carried out his programmes through Synods in which he dealt important issues in the

Archdiocese. Every year he brought out Liturgical Calendar which included a "Letter to the Clergy" The Napoleonic law of 1802 and the new government's laws wiped out religious orders and congregations in Piedmont. In spite of it new congregations were founded like Salesians of Don Bosco that were deeply involved in the education of the young. The Archbishop praised the consecrated life at the same time he more rigorous in his demands and more severe in application of disciplinary sanctions. Sometimes he had clashes with the religious founders and their congregations. He clashed with Sister Marie-Louise Angeli-Clarac, with Father Francesco Faà di Bruno and most serious clash was Don Bosco and his society.

It appears that Father Gastaldi and Don Bosco had first time in Chieri on February 17, 1841 across the examination table. On that occasion sub deacon John tried to evade question posed by Canon Gastaldi. but he did not succeed. Canon Gastaldi were great friend of Don Bosco. He assisted Don Bosco in his work. He was available to hear confessions, preach and teach catechism to the boys in the oratory. He contributed to the Catholic Reading s of Don Bosco. When Gastaldi joined the Institute of Charity in 1853 he asked his mother to help Mamma Margaret in the oratory. After the death Mamma Margaret she continued to be mother to the oratory boys. When she left the oratory and joined her son in Saluzzo He daughter and niece took his place, many times Gastaldi offered financial help to Don Bosco when he left for England in 1853, he made a secret will, leaving to the superior of the Oratory in the event of his own death the sum of 70,000 lire. As the bishop of Saluzzo he wrote most enthusiastic and laudatory letters of commendation in order to obtain Rome's approval of the Society of St. Francis de Sales.

The See of Turin had been vacant for many years on account of the enforced exile of Archbishop Fransoni in Lyon. The diocese was governed by letters and by vicar capitular Giuseppe Zappata. The state of ecclesial discipline was far from easy. During this period Don Bosco himself had become accustomed to a certain freedom of action that was favored by his confidence in Archbishop Fransoni and the role played by the Oratory at Valdocco after the closure of Turin 's Theological seminary in 1848 due to politics among the clerics. The Archbishop Ricardi di Netro appointed to Turin from Savona in 1867. This long state of emergency came to an end. He wanted to restore order in his diocese. On 11 September 1867 the he ordered the diocesan clerics housed at Valdocco to return to the seminary and follow the regular course if they wanted to receive Holy Orders. The Archbishop was against the approval of the constitution of the Society of St. Francis de Sales and its transformation into a religious congregation. He wanted the society to be inserted in the pastoral work of the diocese. Another problem Don Bosco faced was issuing dimissorial letters (Letters to a candidate to ordained priest) Don Bosco obtained from the Pope the ten-year privilege of issuing dimissorial letters to clerics who had entered his institute before the age of 14. and later he obtained similar powers for those who had entered above that age. He also pointed out the inadequate formation of the clerics in the Oratory. On 1 March 1869 the Holy See did not approve the Constitutions of the Society it merely recognized the society as a congregation with

simple vows. Don Bosco realized that he will not get the required help from the Archbishop. He constantly recourse to the privileges that had been granted to him. Archbishop Ricardi now was attending the Council in Rome he had to leave the council because of his illness He died on October 16, 1870.

Archbishop Gastaldi was nominated to the seat of Turin in September 1871 Don Bosco saw the appointment of Archbishop Gastaldi with great hope and relief.. His expectations turned out to be quite mistaken. Not only did he fail to obtain the support he had hoped for but he soon found himself against a wall of opposition with the archbishop. There are several reasons for this distancing of the Archbishop from Don Bosco. There were vicious attacks by the anticlerical press saying that Don Bosco played a role to bring Gastaldi in Turin to achieve his goals. He knew well his capabilities and role and duties as Archbishop. Gastaldi found his identity as the reformer-pastor bishop. He wanted to follow his predecessor and reform the formation of the clergy, secular and regular. Don Bosco and the Salesians began to see this attitude in the beginning 1872. On February 17 the Archbishop attended the service held at the oratory after the recovery from illness Don Bosco in Varazze but he did not stay for the reception. On one occasion Father John Cagliero who was in charge of the Salesian ordinands sent a list of candidates to the Archbishop angrily threw it on the floor. Deacons Luigi Lasagna and Giovanni Baccino were apparently ordained outside the diocese because Archbishop demand their particulars of profession and studies. This also happened to Sub deacon Domenico Milaneseo. The Archbishop pressed Don Bosco to take up a diocesan school at Valsalice. Don Bosco with great hesitation just to please the Archbishop accepted it in 1872.

In August 1872 Card. Giuseppe Berardi, undersecretary of state advised Don Bosco to pursue the matte of the definitive approval of the Society and its constitution. Don Bosco again began to solicit letters of commendation from bishops and improved the text of his constitutions. During this process Archbishop's position was hardened. Regarding the privilege of issuing the dimissorial letter to the candidates who entered the oratory prior to their fourteenth year he demanded documentary proof. He directed that all Salesians who sought ordination should present themselves to him at least forty days in advance with all their testimonials. He also demanded that they should take examination of important subjects at the chancery. The Salesian candidates for ordination must attend the classes in the diocesan seminary. For these demand he quoted the document of the Council of Trent and Pontificale Romanum which prescribed that the religious should not be ordained without the bishop's diligent scrutiny. He also pointed out the inadequate and defective religious formation and lack of a proper novitiate in the Salesian Congregation. Don Bosco tried to explain his position but it was impossible to convince the Archbishop and the Congregation of Bishop and Regulars. Don Bosco went on drafting and redrafting his constitution. He asked help of several bishops and Cardinals and visited Rome. After a laborious and taxing struggle The Constitution of Salesian Congregation approved on April 3, 1874.

Don Bosco immediately informed Archbishop Gastaldi and thanked him for his cooperation.

The approbation of the Salesian Constitutions was not the end of the conflict rather it increased the struggle between two protagonists. In August 1874 a leaflet was printed by Don Bosco announcing a spiritual retreat for the professors and teachers to be held at the Salesian School at Lanzo in September. The Catholic news paper praised Don Bosco for his indefatigable efforts. The Archbishop asked Don Bosco the name of the preacher and the permission required to preach such retreat as per the diocesan statutes of the Synod 1873 which forbade to preach such retreat without Archbishop's written permission. Don Bosco just cancelled the retreat. And wrote to Archbishop questioning his policy. The Archbishop took it as disobedience. Again Don Bosco appealed to the old faculties given to him by Archbishop Fransoni then in exile in 1852 to give clerical habit to those who wanted to join the Salesians. He asked diocesan pastor to give the clerical habit to a young man of his parish who wanted to join the Salesian.. This immediately drew fire from the chancery who admonished Don Bosco that was not allowed in the diocese. Don Bosco was accused for accepting men who left or dismissed from the diocesan seminary. He also accepted clerics from the seminary who join him just to escape the seminary formation and for other benefits. Thus he was accused for interfering in the formation plan of the diocese. Fr. Luigi Guanella of the diocese of Como wanted to join Don Bosco. The Archbishop immediately send a note to the bishop saying that he will not permit him to celebrate Mass, hear confessions or to stay in Turin. Guanella joined Don Bosco and decided to stay in some other diocese later came to Turin.

Don Bosco realized that the rate of perseverance of vocation among young adult between 16 to 30 was much higher than in the younger age group. He brought out a project for these young adults "Sons of Mary" with accelerated formation program. Pope Pius IX and some bishops enthusiastically approved the project. The archbishop objected to this plan saying that he does not need such plan in his diocese. On May 9, 1876 the Pious Union of the Cooperators was approved by the Holy Father. A month later Don Bosco printed a pamphlet describing the objectives of the association, its approval and spiritual favors granted by the Holy Father. The archbishop reacted to it saying that he needed the ecclesiastical imprimatur for such publication. Don Bosco replied that this association existed since 1841. This association is not diocesan. Don Bosco sent the material to Fossano where Bishop Emiliano Manacorda supported the project. In 1875 the Salesians thought that Don Bosco was suspended of hearing confessions. Faculties for hearing confessions were renewed every year or every six months. Don Bosco's faculty was renewed in March but for some reason the document was held back the chancery and delivered to Valdocco only in October. Meanwhile Don Rua got a temporary renewal. Fr. Rua and Cagliari who received the document did not notify Don Bosco about the renewal. On the Christmas Eve don Bosco realized that his faculty was expired. He made use of his concession given to him by Pope Pius IX and heard confession. On 26 December he applied to the archbishop for renewal. It was

immediately renewed. In the Salesian circles it was believed that Don Bosco was suspended from hearing confessions. Father Giovanni Bonetti complained to the Pope about the attitude of archbishop. The press published it on its papers.

Archbishop Gastaldi was a favorite target of the anticlerical newspaper because of his policies. Don Bosco and his congregation continually recourse to Rome for privileges that upset his Episcopal office and role in the diocese. Archbishop felt that he was not getting enough support from Rome. In March 1876 the archbishop threatened to resign. Toward the end of January 1877 Archbishop made an official "ad limina" visit to Pius IX and then he changed his mind. The newspaper harped on the conflict in the Church. Don Bosco 1875 publicized graces obtained through the intercession of Mary Help of Christians through a booklet "The Little Could of Mt. Carmel. He printed it at Sanpierrez with the "Imprimatur" from that diocese. The Archbishop objected it saying the authenticity of the miracles should be proved in the diocese where the miracles were occurred. There was also cortical aspect of miracles in the mind of Archbishop. Archbishop Federico Aneriros of Buenos Aires visited Italy with a retinue of fifteen people At this time the Archbishop Gastaldi allowed him to celebrate a pontifical Mass in the Church of Mary Help of Christians. But otherwise treated him "shabbily" He did not allow him to have pontifical service in his cathedral due to his own service. At the end He invited to a dinner alone with him. The invitation was sent through an oratory boy. The disappointed Archbishop Aneriros wrote about this controversy to Father Gagliero and Lasagna

In 1873 Father Angelo Maria Rocca had incurred the Archbishop's displeasure for leaving (Or being dismissed) the diocesan seminary Don Bosco offered him shelter for some time in his house at Lanzo and then sent him home , Eventually he joined the Salesians. Without obtaining testimonials letters and was ordained by Bishop Salvaj of Alessandria. The newly ordained priest wanted to celebrate Mass in St John the Baptist on June 24, 1877 in his home town of Rivara.. He was forbidden to celebrate the Mass in the Diocese. He used the privilege of the Salesian house. Father Giovanni Peranchio a priest of the diocese of Ivrea decided to join the Salesian. He reached in Turin on August 3, 1877. His bishop Moreno suspended him a "Divinis" and sent the documents to Turin Chancery. In August 24, 1877 Father Rua received a letter which said that neither Father Peranchio nor any professed member might celebrate Mass in churches other than those of the Society without the permission of the ordinary. The end result was next Sunday there was confusion in the Church Many returned home without fulfilling their Sunday obligation. Father Lazzerio read the letter in good faith. The Archbishop suspended him from hearing confession seven days.

At the beginning of 1878 both Archbishop Gastaldi and Don Bosco were in Rome at the time of Pius IX's death. He on February 7, 1878. and Leo XIII was elected pope on February 20 1878. Each one trying to get support for the Congregation of Bishops and Regulars. Between (1887-1879) their relationships were at lower ebb. Because of the

five anonymous and defamatory pamphlets on the archbishop were published he was the target for the insults of the defamation.

The first pamphlet appeared at the end of 1877 and was entitled: 'Letter concerning the archbishop of Turin and the congregation of St Francis de Sales. It made serious accusation against the archbishop over his treatment of Don Bosco. Reading this malicious work some Cardinals, Canons and Archbishop believed that this is work of Don Bosco or his Salesians. Archbishop through Canon Maffei demanded that don Bosco publish a repudiation of the offending letter. Don Bosco refused the allegations saying that he or his Salesians had no part in that publication. Later on Fr.Turchi revealed he was the author of the letter. The mystery author was none other than Father Giovanni Battista Anfossi, and an alumnus and of the Oratory, a cooperater and a close friend of the Salesians. The second letter dated on April 2, 1878 entitled "A gift for the clergy, a Review of the liturgical Calendar of the Archbishop of Turin by a Chaplain" Every year Archbishop sent liturgical calendar with discussion on various topics to his diocese. The chaplain lamented archbishop's pastoral policies and directives with especial reference to his opposition to the Salesians. In March 1879 the third letter entitled "The Rosminian Question and the Archbishop of Turin" These are the articles written by Gastaldi in defense of Rosmini. The articles were directed towards abusive comments and point the Archbishop as unorthodox. The fourth letter was published on March 1879. Entitled Brief Essay on the teachings of Gastaldi of Turin. This was most abusive letter which directly attacked the Archbishop and for his unworthy post. Finally there was the last pamphlet on May 1879 entitled "The Chieri Story" It consisted of Bonetti's writing on the Church of St. John Evangelist his involvement in the oratory of the Salesian Sisters in Chieri, His suspension hearing confessions. From the appearance of the letter it looked like the work of Father Bonetti. The Salesian connection cannot be ruled out. Attorney Carlo Menghini was engaged by Don Bosco to represent the case of the congregation to Rome. He was also giving legal services to Gastaldi. A kind of double agent. His role was very ambiguous. Don Bosco dropped the Attorney and appointed Attorney Leonori.

On October 25, 1895 in connection with the process of Don Bosco's beatification Father Giovanni Turchi sent a sealed confidential document to the cardinal Prefect of the Congregation accepted the authorship of the defamatory pamphlets in order to remove all suspicion regarding Don Bosco's involvement publishing the pamphlets. With the help of others. Giovanni Battista Anfossi was of Turin was a Salesian alumnus and a seminarian at the oratory. As a diocesan priest he was a canon and he kept a lifelong attachment to Don Bosco.. Giovanni Turchi from Castelnuovo was also a alumnus and a seminarian at the oratory was a friend of Anfossi. At the time of the publications of the pamphlets he was in Rome and served as secretary to Don Bosco. Fr. Antonio Ballerini was a Jesuit who fought against young Gastaldi regarding his doctrine of Rosmini. Giovanni Battista Rostagno S.J was a professor of canon law in Belgium, resided at Turin collaborated with Ballerini and Turchi.

Giovanni Bonetti was an early follower of Don Bosco. He was a founding member of the Society on December 18, 1859. Before his ordination he occupied important positions in the Society. At the age of 40 he was one of Don Bosco's trusted collaborator. He was quick-witted, intelligent, emotional sometimes tend to rashness. In 1877 Don Bosco appointed him editor of the nascent Salesian Bulletin. Bonetti considered Gastaldi and his chancery as enemy of the Salesians. In April. 1878 Bonetti published an article on the Salesian Bulletin on the Church of St John Evangelist as a monument to Pius IX. This upset the Archbishop and Father Leone Prato who at this time were engaged in building the church of St Secundus in honor of Pius IX. In June issue of the Bulletin carried stronger article insisting on the Church of St. John Evangelist in honor of Pius IX. The Archbishop wrote to Don Bosco about this behavior asked him about the ceremony at the laying foundation stone and forbade the editor to publish again the monument in honor of Pius IX. Instead of obeying Bonetti wrote to Don Bosco a strong letter against Archbishop questioning his statements. Don Bosco sent this letter to the Archbishop. The corner stone of the Church of St. John Evangelist was blessed on August 14, 1878 in the presence of the Archbishop on this occasion Don Bosco spoke about this church as a monument to Pius IX. This added fuel to the fire.

On September 24, 1878 Don Bosco appointed Father Bonetti as a spiritual director of the girls' oratory run by the Salesian Sisters at Chieri. The Oratory of St Theresa had been established in the house of the Bertinetti family in Chieri. It was done with the understanding of the Archbishop. The pastor of the Duomo Father Andrea Oddenino caution the Archbishop about the troubles it may create in the work of the parish. Archbishop assured him that he would handle the trouble. On July 20, 1878 Father Oddenino blessed the chapel. Don Bosco believed that it was his right to bless the chapel in his own house and considered it as a humiliation. The Oratory was a huge success with the zeal and enthusiasm of Father Bonetti. The number of students reached about 400. Father Oddenino complained to Don Bosco and then to Archbishop that religious services are held in the Oratory at the same time of the parish. Father Bonetti just said that he was following the norms of the oratory. In January 1879 Salesian Bulletin carried a big article entitled "A Hope not Unfulfilled at St. Theresa's Oratory at Chieri. He described the victorious progress of the oratory he then accused someone who opposed the Oratory. In the middle of January the Archbishop personally tried to arbitrate the dispute. Don Rua defending Father Bonetti said he was following the privileges given to the Salesians by Pius IX. At this point the situation became more scandalous. As a measure of safety and arrogance of Bonetti on February 12, 1879 the Archbishop suspended Father Bonetti from hearing confession. This brought about bitter conflict between two parties. The Archbishop wanted Father Bonetti to leave Chieri.

With Father Bonetti's suspension Don Bosco's own position with respect to the archbishop became more complex and precarious. In March 1879 Don Bosco petitioned Pope Leo XIII to grant him the parochial privileges given to him by Pius IX. At the same time father Bonetti also send his request. Archbishop wanted some time for the

decision and compromise. Father Bonetti would not accept any condition. He wrote a long letter to the Oratory girls relating his suspension and the injustice done to him. Bonetti referred his case to Attorney Leonori and wanted to sue Rome and the Archbishop. Don Bosco visited Rome in 1880 to press his privileges and indirectly solve Bonetti's problem. Pope Leo XII delayed his audience and met him only after long delay on April 5, 1880 and told him that he was opposed to the religious privileges. Meanwhile Don Bosco with the help of Father Berto and Bonetti wrote a letter "Esposizione" to the Cardinals lamenting ten years of harassment of the Archbishop to the Salesians. Cardinal Ferrieri and Canon Colomiatti pointed out the reality. Cardinal Nina was sympathetic towards Don Bosco. The archbishop was not idle he wrote to the Pope regarding Don Bosco's letter to the Cardinals. The battle was fought in the highest tribunal of the Church. Finally Cardinal Nina offered seven point programs for the settlement. The first point was that Don Bosco should apologize to the Archbishop. This was a big blow and humiliation to the Salesians. This was dictated by the Pope himself who knew the situation and the personalities. A "Concordia" was signed on June 16, 1882. The news spread like fire. The anticlerical press enjoyed a field day. A favorite theme was: With Pius IX in command, Don Bosco did what he wanted now that Leo XII favors the Archbishop Don Bosco has been out in his place.

The archbishop Gastaldi died on Easter Sunday March 25, 1883. The controversy about the defamatory pamphlets did not die. Chancery men especially Canon Chiuso and Canon Colomiatti at the process of Beatification and canonization asked to reopen the case. The confession of Father Turchi was a great help. The Salesians were also helped by Franchetti papers. After the death of Archbishop Gastaldi his personal papers were passed to chancery. The secretary Canon Thomaso Chiuso was suspended and stripped of his benefices. He was in financial straits. He sold off much of Gastaldi's personal effects among them was Gastaldi's conflict papers. Canon Domenico Franchetti acquired all these books and papers. He made available these papers to the Salesians. These helped the Salesians to defend the case at the process of beatification.

One may wonder why two great protagonists and great men of the Church engaged such a fierce battle in and outside the ecclesial court. There are many reasons I shall summarize a few. It may be caused by Episcopal authority and the charism of the founder. The ecclesiology of Gastaldi was tend to be rigorist and moderate form of Gallicanism while Don Bosco was ultramontane and papalist. Their pastoral functions differed. Gastaldi followed the Tridentine reformer-bishops. Don Bosco followed educational style based on charity. Gastaldi was rigorist while Don Bosco was practical probabilist. Gastaldi wanted Tridentine style of religious life. Don Bosco wanted different type of congregation. Gastaldi came from comfortable middle class with excellent education of best of colleges while Don Bosco was poor peasant struggled for his education. The different type of formation played part in the conflict. Both were very intelligent men helped by eminent personalities. Both were good friends for long time but stubborn to defend their position. Both worked for the Greater Glory of God. One became saint other waiting for the justice.

Historical Aspect of the Life of Don Bosco (Part 15)
Beatification and Canonization of Don Bosco
Fr. Elias Dias

A little girl asked her mother “ Mama who is a saint?” Mama replied “ A saint is a person who cooperates with God and cooperates with others for the salvation of souls.” In April-May 1883 Don Bosco visited Paris and other cities of France. People openly spoke about his holiness. They rushed to see him, listen to him to touch him. They brought their sick to him. They felt that a saint was walking through the streets of Paris and France At his death on 31 January 1888 all unanimously cried out Don Bosco is a Saint.

His biographers gave us account of his illnesses and death. He was seriously ill after the death of Louis Comollo in 1839. In 1846 he was sick after his wandering oratory experience. In 1871-72 he was ill at Varazze His last illness was not really new he took to bed on 20 December 1887. Don Bosco fell asleep in the Lord on Tuesday 31 January 1888 at 4:45 am. At the death of Don Bosco all said that they have lost a friend and father but the Church was enriched with a new saint.

All types of people, Hierarchy, Government officials, Catholics, Freemansons and Unbelievers remarked on the sanctity of Don Bosco. It was this fame of sanctity that gave the first push to initiate the long process of Beatification and Canonization of Don Bosco. Hardly 24 hours after the funeral procession of Don Bosco, the Superior Council of the Salesian under the leadership of Don Rua discussed the possibility of initiating the cause of the beatification and canonization of Don Bosco. This ordinary informative

process began on June 4, 1890. After 44 years of laborious work on Easter Sunday April 1, 1934, Pope Pius XI declared Don Bosco a saint in the Catholic Church.

The course of the beatification and canonization of Don Bosco followed the traditional way which had been systematized by the Pope Urban VIII and the Canon Law. The way consisted of two parts. The Ordinary Process or Diocesan or Informative Process and the Apostolic Process held in Rome.

The Ordinary process began with meeting of Superior Council wanting to initiate the process of Beatification. Fame of the sanctity made many prelates and of even of Card. Parocchi, the Vicar of the Pope and Card Protector of the Salesians asked the superior Council to make official petition to the Card. Archbishop of Turin to begin the ordinary process. The petition signed by Don Rua and the members of V General Chapter of the Society was sent on 31.1.1890. It was corroborated by the recommendations of several archbishops and bishops. The ordinary process had its first session on 4.6.1890. It was delayed because of unforeseen circumstances and also because of the long and complex life of Don Bosco Its proceeding came to an end on April 1, 1897. It had 562 sessions, The sworn evidences of various witnesses filled up 22 volumes, 5,178 pages.

The Ordinary Process followed by the Apostolic Process consisting of several phases. The first phase ends with the publication of a decree by the Sacred Congregation of rites which officially introduces the Cause in Rome. The publication of this decree is preceded by various important and essential preliminaries. The careful examination of the Acts of the diocesan process by a special commission of the Sacred Congregation of Rites. The careful study and examination of all the writings attributed to the Servant of God. Don Rua following the request of the Archbishop gathered the writings of Don Bosco and categorized them into nine big divisions and sent to Rome. In 1906 Pope Pius X asked especial study to be made on the controversy of Don Bosco and Archbishop Gastaldi. This was followed to examine the popularity of the Servant of God and the desire of the people to see him glorified. 341 letters were collected written by different type of people from all over the world. And finally a little process was made to prove that public cult was not given to the servant of God. To ascertain this members of the Turin Tribunal visited the tomb, room and other places where Don Bosco lived.

With these preparatory acts the way was open to the great step of the decree of the introduction of the Cause. To reach to it was necessary to prepare the so called POSITIO that is a volume in case of Don Bosco two volumes due to the great amount of material which is gathered together and required for the purpose. This work was done by the lawyer Ferdinand Morani. He also prepared general introduction, sketch of the life, virtues and fame of the sanctity of Don Bosco. The SUMMARIUM consisted of reproduction of the sworn evidences, some postulatory letters of cardinals, bishops, superior Generals of Religious Institutes, vote of the theologians on his writing and finally the objections of the promoter General of the Faith Alexander Verde and the answer to them. Since there were not many major problems. The decree was discussed

on July 23 and signed by Pope Pius X on July 24 1907. Thus Don Bosco was given the title of VENERABLE

The Apostolic Process Leading to the Decree of the Heroicity of the Venerable. The diocesan authority conducted two processes one is called inchoative where evidences of old, known persons are taken It started in May 1909. There were 13 witnesses. And the second one is called Continuative where witnesses are taken from anybody without distinction of age and status. They were 19 which started February 1916. Before officially sent the Acts in Rome There was the canonical recognition of the body from 13 to 15 October 1917. Dr. Peynetti medical expert was present. By November 1918 all acts were sent to Rome. They were rectified by the Holy Father on June 9 1920. The things should move faster but Canon Colobiatti asked for fresh inquiry in the relationship of Archbishop Gastaldi, The results of the inquiry were submitted to Consultors on June 4 1922. On June 30, 1925 the Anti-Preparatory congregation was held in the palace of Cardinal Vico. On July 30 1926 the Preparatory Congregation was held in Vatican at the end the Cardinals felt that there should be another preparatory congregation to answer some of the queries. The second preparatory congregation was held on December 18 1926. Don Rinaldi answered the objections. Finally Pope Pius XI ordered the decree of the hero city of the virtues of Don Bosco on February 20, 1927.

With the publication of the decree on the heroicity of virtues the work of men came to an end and started the work of God The miracles for Beatification. The miracles are worked by God through the intercession of the Servant of God. Each proposed miracle went through a very long and serious process first in the diocese in which it took place and then in Rome.

The first miracle was the cure of Sr. Provina Negro 30 years old FMA nun. In 1905 she was sick with an ulcer of stomach in 1906 two sisters told her about wonderful cure obtained through the intercession of Don Bosco. With great difficulty she reached to the picture of Don Bosco that was on her table and said " See Don Bosco in what state I am Mother General told me that on her return from Nizza she wants to see me cured, instead I'm becoming worse. I can't obey her, if you want me to obey cure me." After prayer she made the picture into a little ball and contrary to doctor's advice she swallowed it. It was 7.30 p.m At the very instant her pain ceased and felt perfectly cured.

The second miracle took place in Castel S. Giovanni in the district of Piacenza. Teresa Callegari 23 years old had been sick with pneumonia during her convalescence she started severe pain, swelling and loss of articular fluid from the left knee. The right knee, joints, feet and arm affected. For six months she was reduced to immobility. In January 1921 the doctors declared that the case was desperate. A friend told her to make a novena to Don Bosco. She did the novena but nothing happened. In July her parish priest Fr. Zanelli made her start second novena. On the eighth day Teresa had gone very bad, her sisters thought the end was coming. On July 17 1921 at 4 a.m. after

sleepless night She saw a priest coming towards her and placing his hand on her forehead he said "Get up, Move the legs" She called her sisters. They thought she was mad. She had never seen Don Bosco but she knew that he was Don Bosco. Don Bosco disappeared. Teresa was not dreaming she was awake. She was cured. After examining and approving these miracles Pope Pius XI promulgated the decree on March 19, 1929

After the promulgation of the decree approving the miracles there was a need of another General Congregation called the TUTO. The purpose is to decide whether it is possible to proceed with complete certainty to the Beatification. The General Congregation took place on April 9, 1929 in the presence of the Holy Father who with his apostolic blessing put an end to the cause of beatification. In May 1929 they opened the grave of Don Bosco to recognize the mortal remains of Don Bosco. This took place in Valsalice in May 1929. Mgr. Salotti the Promoter General of the Faith was there to see that everything was done according to sacred canon law.

The date of the Beatification had been fixed for June 2, 1929. There were great preparations made in Turin and in Rome. On that day Basilica of St Peter was filled to capacity. Very big was the number of Archbishops and Bishops among whom were 12 Salesian prelates. At the appointed time a Vatican Prelate read out the degree of beatification in which the Holy Father briefly recalled the life, his works, his heroic virtues, and the miracles worked through his intercession. At the end of the reading of the degree the picture of Don Bosco appeared in the glory of Bernini. This was saluted by thunderous applause from the crowd. First time "Ora pro nobis Beate Joannes" was heard. The crowning of the Rome celebration was the audience accorded by Pius XI in the courtyard of St. Damasus to the members of the Salesian Family. The festivities in Rome were followed immediately by the most solemn festivities in Turin. On June 9, 1929 Don Bosco's mortal remains were solemnly brought to the Basilica of Mary Help of Christian from Viselike.

The triumph of the Beatification, the solemn festivities all over the world, the increase of devotion of the new Beatus and number of miracles received through his intercession greatly encouraged the Postulator to ask for the resumption of the Cause of Canonization. The Holy Father approved it on June 17, 1930. Resumption of the cause implied the extra two miracles. Accordingly two miraculous cures were presented which had taken place at Rimini and at Innsbruck.

Heinrich Hirsch, a graduate in medicine devoted his life to the care of Tuberculosis patients and who in turn contracted the malady. In the year 1929 his conditions were serious. The X-rays indicated wide lesions on his lungs. Hirsch then was 33 years old. He knew some Salesians from the institute of Tregiglio. Encouraged by them and some of his relatives he began a novena to Don Bosco in the month of May. On 24 of May he felt cured. The X-rays indicated that the tuberculosis had vanished.

Anna Maccolini who was 74 years of age. She had been hospitalized at the Home for the Aged in Rimini From the autumn to December 1930 she was confined to her bed by severe phlebitis (An inflammation of a vein) of the left thigh and leg. Coronary complications and other sicknesses made her conditions worse. Towards the end of December she began a triduum to Blessed Don Bosco. One morning the relic of Don Bosco brought and touched her infected leg. She suddenly felt better and after some months completely cured. The Holy Father approved of the miracles on November 19 1933. after the approval of the miracles the Cardinals and the Consultors gave a vote to proceed to Canonization.

The Congregation of the TUTO was held on November 28, 1933. Congregation of the TUTO was followed by three Consistories. The first was secret, only for the Cardinals were present, second one was public both were held on December 21, 1933. The third was semi public was fixed for January 15, 1934. At the end of these consistories the Holy Father was pleased and proceeded with the process of canonization of Don Bosco. The canonization of Don Bosco was fixed on April 1, 1934. It was Easter Sunday and the closing of the extraordinary Jubilee Year of Redemption.

On that memorable day Pope Pius XI declared Don Bosco a Saint and inserted him in the album of the saints and the Church celebrated his feast on January 31. On the same day Fr. Peter Ricardone, Rector Major sent message to all the Salesians expressing his feelings and joy and gratitude to God. He said the secret of Don Bosco's holiness "His constance correspondence to God's grace" On April 2, a solemn homage was paid in Rome headed by Mussolini and other dignitaries in the Capitol.

In Turin where the saint lived and died there were many festivities. On April 8 1934 it was a rainy day. The organizers wanted to cancel the procession. About 300,000 people took part in the procession with their umbrellas. At this time a little boy asked his dad "Why so many people were waiting for Don Bosco"? His father replied "Everyone loves Don Bosco very much." MB XIX, 334) And Don Bosco loves everybody.

