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EDITORIAL

GOD'S DREAM IN OUR LIFE

Dear friends,

This year, the 9th International Congress of Mary Help of Christians will be held at Fatima, from 29th August to 1st September 2024, and the theme will be: **"I will give you the teacher"**, in line with the Strenna of the Rector Major, celebrating the 200th anniversary of Don Bosco's dream at the age of 9.

The importance of Mary as a teacher in Salesian spirituality is manifested in a very special way in the story of St. John Bosco's dream at the age of nine, which touched him deeply and guided him in his spiritual and pastoral path throughout his life. This dream-prophecy also sheds light on our journey, preparing for the Congress at Fatima.

It is undoubtedly appropriate to recall a part of the story in which Jesus presents Mary as 'the teacher', because it is from these words that the reflections will be made.

"- Who are you that command me what is impossible?"

- Precisely because such things seem impossible to you, you must make them possible by obedience and the acquisition of knowledge.

- Where, by what means shall I acquire knowledge?"

- I will give you the teacher, under whose guidance you can become wise, and without whom all wisdom

becomes foolishness.

- *But who are you who speak thus?*

- *I am the son of her whom your mother taught you to greet three times a day.*

- *My mother tells me not to associate with those I do not know without her permission. Therefore, tell me your name.*

- *My name, ask my mother.*

At that moment, I saw beside him a woman of majestic appearance, clothed in a mantle, shining on all sides, as if every point of it were a shining star. As I became more and more confused in my questions and answers, he beckoned me to approach her, took me kindly by the hand and said:

- *Look.*

- *As I looked, I saw that those children had all fled, and in their place, I saw a multitude of kids, dogs, bears and several other animals.*

- *Here is your field; here is where you must work. Make yourself humble, strong and robust: and what you see happening to these animals at this moment, you must do for my children."*

The meeting begins with a challenging question: *"Who are you, that you should command me an impossible thing?"* This question serves as the gateway to a journey into wisdom, where the figure of **Mary is revealed as the key to unlocking the seemingly impossible.** From the perspective of this revelatory dialogue, the depth and relevance of Mary as teacher will be explored.

The first indication comes from Jesus, Shepherd and guide: *"Precisely because such things seem impossible to you, you must make them possible through obedience and the acquisition of knowledge"*. All teachings flow 'from the Master'. Obedience is presented as the key that opens the door to knowledge, manifesting **the importance of the intimate link between humility and knowledge**, suggesting that effective learning requires not only the active pursuit of knowledge, but also the willingness to submit oneself to the guidance of a teacher. Mary is presented in this context not only as the Teacher who teaches, but

also shows the way to understanding through humility, of which she is also an example.

"Where, by what means can I acquire knowledge?" is a question that reveals a thirst in John Bosco for knowledge that resonates in his heart. The answer, enigmatic and divine, points to Mary as the dispenser under whose discipline wisdom will be attained. **Mary thus becomes the link between little John and the very source of knowledge, Jesus**, a knowledge guided by Mary, much deeper than ordinary knowledge, since the ultimate goal will be to attain wisdom, the gift of the Spirit.

The intrigue intensifies when John seeks to know the identity of the one who speaks to him so enigmatically. *"My name, ask my mother,"* he replies. This beautiful revelation adds a further layer to **Mary's importance as a teacher**, as she is also presented as a 'Mother' with a connection to the divine, thus offering her teaching as sacred and transcendental. The secret of this man's name undoubtedly invites little John to explore the relationship with the transcendental, to recognise that wisdom is not just intellectual knowledge, but a spiritual connection with the very source of being, and it is here that Mary-Mother plays a very important role.

The description of Mary as a majestic figure, clothed in a shining robe, adds a celestial dimension to her importance as a teacher. The mantle shining like stars suggests that her teaching illuminates minds just as the stars illuminate the darkness of the night sky. **Mary is not just the teacher who provides information; she is the source of a wisdom that illuminates the path, dispelling the darkness of ignorance.**

John Bosco is led to a particular moment of revelation when Mary invites him to "look". This act of looking reveals a profound transformation. The aggressive children disappear, making way for a multitude of tame and tranquil animals. This change symbolises a metamorphosis, indicating that, under Mary's tutelage, the worldview is transformed. The field becomes the stage for John to work on, indicating that Mary's teaching is not just an abstraction, but an instruction to be transformed into reality. *"Here is your field, here is where you must work. Make yourself humble, strong, robust..."*. **Mary's words indicate a call to action. Mary not only guides in the intellectual sphere, but also instructs in the practice of wisdom.**

The instruction to become humble, strong and robust indicates that her teaching is a process, a path of inner transformation, a life project for the good of oneself and others.

Thus, in preparation for and during this Congress, an invitation is made to allow oneself to be enveloped by the words and guidance of Mary, our Mother and Teacher. From unravelling the impossible to highlighting the link between humility and knowledge, Mary emerges as a guide who not only imparts information, but leads those who allow themselves to be taught by her to a deeper connection with the divine. Ultimately, the importance of Mary, the Teacher, lies in her ability to illuminate the path to spiritual realisation, inviting us not only to seek wisdom, but to live it. Mary, the divine teacher, becomes the compass that directs us towards the good, revealing what seems impossible and guiding us towards a deeper understanding of the purpose of existence.

To prepare us for this important moment, a training course is being organised, and the proposed materials can be found on the [ADMA website](#).

Information about the event can be found on the Congress website, mariaauxiliadora2024.pt

As Mary guided and taught the three shepherd children of Fatima the horror of sin and the beauty of virtue, as she guided John Bosco throughout his life on a path of obedience and humility, may she also guide the Salesian Family to this Congress which is imminent. Under his protection and guided by his hand, we too want to realise God's dream in our lives.

**Fr. Gabriel Cruz Trejo, SDB,
Spiritual Animator ADMA Valdocco.**

**Renato Valera,
ADMA Valdocco President.**

FORMATIVE PATH

...BUT WITH MEEKNESS AND CHARITY

The meekness of the lambs is perceived with the intensity of the contrast, staged immediately after its opposite represented by the ferocity of the animals that preceded them. When John somehow relives the same dream on the eve of the migration of the first oratory from the Ecclesiastical Boarding School to Valdocco, his reaction seems more ready and bold than when he was nine years old. We are on the second Sunday in October 1844: "I dreamt I saw myself in the midst of a multitude of wolves, of goats and kids, of lambs, sheep, rams, dogs and birds. All together they made a noise, a clamour, or rather a devilish noise that would frighten the bravest. I wanted to flee..." (Salesian Sources, 1241-1242).

The meekness and charity that we wish to achieve here must first and foremost be an inner 'metamorphosis' for John and for those who will become not only lambs, but shepherds of the flock, as foreshadowed in the dream of 1844 mentioned above. It is a ripe fruit that comes from a long gestation. It is an Easter fruit. It is a mutation that cannot be

improvised and requires a long apprenticeship, as it was for the 12 apostles from the first meeting with the Master on the Lake of Galilee to the final ascent to Jerusalem, and from that new beginning to 'the ends of the earth' to which they were sent.



In the catechism, we used to learn to distinguish between cardinal virtues (prudence, justice, fortitude and temperance) and the theological virtues (faith, hope and charity). The latter are not the result of the ingenuity and volition of those who try their best.

Formative path

There is a combination of nature and grace, of grace and freedom, that allows this charity from above to become the energy that moves our steps and fills relationships with a vitality where 'as it is in heaven' and 'as it is on earth' are both at home.

There is an article in the Constitutions of the Salesians of Don Bosco dedicated entirely to the founder. Art 21: "The Lord has given us Don Bosco as our father and teacher. We study him and imitate him, admiring in him a **splendid accord of nature and grace**. Deeply human, rich in the virtues of his people, he was open to earthly realities; deeply man of God, filled with the gifts of the Holy Spirit, he lived 'as if he saw the invisible' (Heb. 11:27). These two aspects merged into a strongly unified life project: the service of the young. This is the charity to which he was trained. By whom? By Providence to which he responded as best as he could, but which made use of many, first and foremost those wolves who became lambs: the young were Don Bosco's first formators, by grace.

The meekness of the lambs in the dream, then, is not a bucolic image of tranquility, of a spring garden perfumed with flowers. If we look at the whole of Don Bosco's life and mission, the realisation of that dream, it is rather a lamb and shepherd with a biblical flavour.

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

And in Scripture, the word that explains and illuminates all the others is always the concluding one, the one that comes from Easter. There, where the shepherd lays down his life for the sheep, we understand the scope of "Blessed are the meek, for they shall inherit the earth" (Mt. 5:5): the cross is the fullness of this beatitude-prophecy. There is another reference to meekness in the same gospel, even more intense because the Master directly proposes himself as a model, precisely on this aspect: "Learn from me, who am meek and humble of heart" (Mt. 11:29).

The word used in the Greek of the gospels and rendered in Italian as 'meek' is *PRAUS* - *prais* in

the plural. In Greek culture, it was one of the most honoured virtues, whose distant root came from the military world, and more specifically from the employment of horses in it. *PRAUS* was the well-trained horse, as docile as it was vigorous, ready to lie in wait for even very long periods of time as to throw itself into the thick of battle, faithful in everything to its rider.

When the lady, as beautiful as she is motherly, asks John to make himself humble, strong and robust, is she not pointing in the same direction? Is it not this kind of patient and daring resilience that will make John capable of continuing to walk amidst thorny roses and to go on 'to the point of recklessness', until his last breath, in the '*da mihi animas caetera tolle*' that has become one with his life?

This is the way of being of one who has made his own in heart, mind and strength that hymn to charity that Don Bosco places at the foundation of the Preventive System, when finally in 1877 he decided to write it down, or rather to describe what he had already been living and showing the way to live for years. The practice of this system is all based on the words of St. Paul: "*Charitas benigna est, patiens est; omnia suffert, omnia sperat, omnia sustinet. Charity is benign and patient; it suffers all things, but hopes all things and sustains all troubles*".

Two inspirations for us:

- For those who believe, the gifts of grace, of which charity is the highest, are first and foremost desired and hence first and foremost asked for. Rather than starting from the effort, perhaps even from discouragement at feeling so distant and poor, one can allow oneself to be attracted, fascinated, conquered by the value and beauty of this 'splendid agreement' and ask for it as a grace. It is a grace of unity, of harmony of the heart in tune with the movements of the Spirit, which will grow with us along with this desire, where we can also involve our saints in prayer, starting with St. John Bosco. Let us not forget that he can be prayed to as well as admired.

- Charity is not an outline but the heart of everything, to which we constantly return, the origin and goal of every other step (as is the Eucharist). Whatever point we find ourselves at and 'the point where the freedom lies' in the people we accompany, we can always start from there.

There is no publican at the back of the temple who cannot be heard, or thief on the cross who is precluded from Paradise, or Samaritan woman at the well who is precluded from encounter. There is no Bartolomeo Garelli in the sacristy on 8 December 1841 or Michele Magone at the station in Carmagnola who is not in the right place, at

the right time, if there is a little of Don Bosco's charity on the other side, now as then. From there we set off, and as a goal never anything less than the fullness of charity which is the same as the fullness of life in the Father and the Son and the Holy Spirit AMEN.

Silvio Roggia SDB

NAZARETH, GOD'S FAMILY

7. THE OBEDIENCE IN FAITH

As we have seen, the special characteristic of the family of Nazareth, the one that makes it the model for every Christian family, is the fact that it has Jesus as its centre of unity. In the Holy Family, thanks to the presence of Jesus, people's freedom, family ties and obedience of faith become one. In it, thoughts, desires and gestures are in perfect accord with God's will. In Nazareth, one learns what today's world forgets and rejects: that *obedience is the intimate form of freedom and the basic condition of love*.

The truth of obedience

Today it seems very difficult to accept this elementary truth. *We are too used to thinking that freedom is autonomy and obedience is its opposite*. We have become mired in horizontal, flat relationships, without depth or summit. Anything vertical, differentiated and interpellating appears to us as a threat to our freedom: telling a truth immediately seems synonymous with intransigence, and correcting an error is felt as disrespect for one's own ideas. Much of the psychological discomfort from which people suffer stems from a conflict between freedom and truth, between desire and law. If it were true that man is simply an individual and his ideal individualism, then we should be fine. Instead, we are bad, with ourselves and with others. And this is because the truth is that we are always and everywhere sons and daughters, brothers and sisters, husbands and wives, and we learn to say, "I thank the 'thou' of the one who loves us; and he who loves us is not afraid to tell us and bear witness to the truth, is not afraid to correct us and invite us to repent."

In this sense, obedience is in no way equivocal with pure dependence or with the opposite of independence: it is belonging, acceptance and

correspondence to those who in love precede and accompany us. After all, *obedience is the form of freedom understood from the perspective of love*. In the essay, 'What is a Family', the brilliant French philosopher F. Hadjadj warns against the presumption of knowing what freedom is outside the family space, because, paradoxically, in the family one experiences a '**freedom without independence**', that is, a freedom that in any case is played out within a network of constraints, not instead in an impossible self-sufficiency. One understands then that obedience can never be motivated by mastery, nor can it ever be identified with subjection. Obedience is fraternal understanding, filial love, nuptial complicity.

It must be understood that *true obedience is reasonable and religious, not irrational; and it can be fraternal, filial or conjugal, but never servile*. Obedience is the substance of family love, because in the nuptial, filial and fraternal bonds we are defined, and therefore we depend, on the gaze, the word, the care of the other: to be spouses is to choose to be chosen, to be children is to be received, to be brothers and sisters is to share the same origin. That obedience belongs intimately to the experience of love is indicated by the word itself, which has its root in the Latin *ob-audire*, and *nd* means to listen to another, to adhere to a relationship, to be in relationship! In this sense, obedience is not only not the opposite of freedom, but *obedience makes one free* so much so that in Latin, free means 'sons'! which was clear in ancient societies: to be nobody's was to be a slave. This is also the case today, but at the moment it is difficult to understand this: rather, the idea that having 'fewer ties is to be freer' is passing. That this is not true, however, is told by the rates of fear and

Nazareth, God's family

loneliness that grip the hearts of too many people.

The obedience that is faith

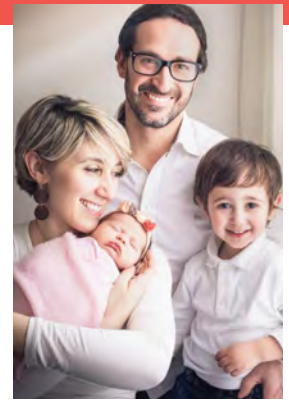
The Bible and the Catechism, starting with the experience of Abraham, our father in the faith, happily speak of the *'obedience in faith'*. It means that obedience is an intimate quality of faith, that faith has an obediencial structure. Obedience is to recognise God's fatherhood, it is to hear and put into practice His Word, it is to observe and love His holy Law, it is the desire to make His will one's own will; it is no longer existing for oneself, it is conforming to Christ and being docile to the Spirit, it is living in an original way within the ecclesial bond. We find the best demonstration of the positive value of obedience in the experience of the saints: they are the most obedient and for this very reason also the freest, the most transparent, the most original, the most innovative, the most fruitful. Yes, because obedience is the attitude of those who do not want to exalt themselves at all costs, but decide to bear witness to Christ at the cost of their lives, and in this way become original and exemplary, unmistakable and unforgettable.

Jesus, with his authority as Son and Servant "obedient unto death on a cross" (Phil. 2:8), explained with simplicity the intimate relationship between obedience and freedom: "if you abide in my word, you will truly be my disciples, and you will know the truth, and the truth will make you free" (Jn. 8:31). That is: *obedience to the Word makes us know the truth, which alone is capable of making us truly free.* Jesus' very authority is based on his obedience: he reveals the fatherly face of God because he feeds on God's Word, reports God's words, and does God's will in all things. As theology explains, Jesus' obedience to the mission he received from the Father is the historical translation of his eternal proceeding from the Father. This is why Jesus can say: "He who sees me sees him who sent me" (John 12, 45).

Obedience in the house of Nazareth

In Nazareth, the obedience of faith is lived to perfection. It consists first of all in recognising how each person has a specific and marked physiognomy, an unmistakable position in God's plan: Jesus is none other than 'God with us', Mary is the 'Virgin Mother', Joseph is the 'son of David'. Again, Jesus is the 'Holy One', Mary is the only 'Immaculate creature', and Joseph, despite being among sinners, is called a 'righteous man'. *Obedience brings clarity, does*

not create confusion, does not disrupt family ties! Each person is recognised with his or her own originality, and in the Holy Family, this means three things: Incarnation of the Word, virginal pregnancy, Davidic descent, all necessary for God's plan to be realised in its fullness.



In the obedience of faith that is lived in Nazareth, however, there is nothing automatic, because *in obedience, there is always something that cannot be understood*, something that exceeds the possibilities of reason and displaces the orientation of freedom. Mary wonders how it is possible what God proposes to her; Joseph wonders whether in the face of God's plan in his bride, it is not good to take a step back; for both of them an inspiration from heaven, an angelic message, is needed. Jesus even submits to Joseph and Mary and keeps himself hidden for thirty years, because, as von Speyr admirably says, "He wants to experience human nature as it is transformed outside of paradise. He also wants to learn what he already knows": he wants to experience God's love as a man! And we too, in Him, are called to obedience in order to live, as men, as sons of God!

It should not be thought, however, that in Nazareth the family relationships were all an idyll: the holiness of people does not remove the inevitable tensions: in the case of the Holy Family this does not happen through a lack of love, but on the contrary through an excess of grace. Faced with Jesus, his words, his gestures and the reactions he aroused in others, Joseph and Mary were deeply astonished, amazed. When they found the twelve-year-old Jesus in the temple, although they could and should have understood, they could not. Yes, because *obedience confronts the mystery and is the best opening to the mystery*, for if at the moment one cannot understand, it is only through obedience that one can then understand. When Jesus is thirty years old, Mary will understand that, that Child first brought to the Temple and then found among the Temple doctors, would become the new Temple (Jn. 2:19 and Mt 27:51)! And she will understand that in her, the Ark of the Covenant, the Church would take shape, in which every Christian is constituted as a "temple in the Lord" (1 Cor 3:17 and Eph. 2:21).

Roberto Carelli SDB

HUMBLE AND HIGHEST CREATURE

In our Pilgrimage with Mary, Teacher of Integrale Ecology

8. MARY, QUEEN OF PEACE

The word 'peace' appears in 324 verses of Scripture. Longed for, invoked, promised, wished for, the peace of which Scripture speaks, *shalom* in Hebrew, is much more than the absence of conflict: **it is fullness of life and communion with God, with one's neighbour and with the whole of creation.** This is why believers - in the apostolic letters - greet each other by wishing for peace, which according to the Gospels is also the first gift of the Risen One, who on the first day after the Sabbath appears alive to his frightened friends and encourages them to go out and share this same gift with the world (Lk. 24:36). To be peacemakers, according to Jesus, is a distinctive trait of those reborn from baptism, those who demonstrate by their deeds their identity as sons and daughters of God (Mt. 5:9).

If peace is the fullness of life, war, conflict is the burden of death. Conflict destroys not only the friendship between individuals, families and peoples, it also destroys the beauty and harmony between human beings and other creatures. A bombed city, a bombed village, is not only robbed of the human lives that fall under the violence of the fire: the earth, the air, the water are also wounded, polluted, animals move away or die, in a multiplication of destruction and pain. There are more than fifty armed conflicts in the world at the moment. To these must be added the situations of precariousness and political and social tension experienced in so many contexts around the world where human beings and other living things are prevented from fully and peacefully developing their possibilities.

The commitment to integral ecology cannot fail to take into account the tragedy of the continuous expansion of conflicts, of the legal and illegal arms market, of the conditions of abuse, oppression, misery and exploitation in which human beings currently find themselves in so many parts of our world. **Peace, as fullness of life and harmony, is the highest aspiration to which the process of ecological conversion can and must aspire.** And peace as the mature management of conflicts, in the rejection of violence and in the search for mediation, conciliation, reparation, is a fundamental condition for just relations between human beings and with nature to flourish in our cities, as well as in our

provinces and rural areas. That peace be made to prevail over conflict, on the other hand, is one of the four criteria for discernment in view of action that Pope Francis gave to all men and women of good will, in the encyclical *Evangelii Gaudium*.

In this difficult but necessary journey, Mary, Queen of Peace, can help us with her powerful intercession, but not only that. With the example of her life, she can also be a model and guide for us in our daily choices. One begins to build peace, in fact, in everyday relationships, by educating children and young people to live in peace with their peers, neighbours and family members.

The invocation to Mary as Queen of Peace was added to the Loreto Litany by Benedict XV in 1917, at the height of World War I. Mary, Queen of Peace, is invoked first and foremost because of her relationship with her Son, the Prince of Peace. Theotecnus of Livia, in the 7th century, stated that Scripture "also called the Mother of God, 'peace', when she said: 'Justice and peace shall meet. Truth shall sprout from the earth' (Ps. 84:11). Peace is Mary. Justice is Christ, and faithfulness is Christ. Truth is Jesus and the earth is Mary." Christian authors, especially in the Middle Ages, recognised in the Beloved of the Song of Songs certain characteristics of Mary. The Beloved, for example, is called *Sulamite* (Song 7.1), that is, she who brings peace by her presence and love. Similarly, Mary, beloved of the Father, docile to the Spirit and very close to her Son Jesus, was indeed a peacemaker in her daily life in Nazareth and Jerusalem, during the time of her earthly pilgrimage, and continues to intercede for us today the gift of peace from Heaven.

Very often we imagine the daily life of Mary, Joseph and Jesus as a small paradise on earth, where everyone lives in harmony and without conflict. It is very likely, in reality, that daily life in Nazareth was rather complex from a relational point of view and demanded from Mary a continuous effort to weave and re-weave relationships, overcoming misunderstandings, prejudice and rigidity. According to the customs of the time, the young bride went to live with her husband's family, where she shared daily life with her brothers-in-law, sisters-in-law and

Humble and highest creature

many nieces and nephews. We can imagine the hubbub, quarrels, petty envy and jealousy that could not be missed in the daily life of an extended family. The gospels, moreover, between the lines, tell us of the struggle of the inhabitants of Nazareth to accept the person and message of Jesus. It was a small village, of about 300 inhabitants, where everyone knew each other inside out. This situation must not have been at all easy for Mary. Her apprenticeship as a peacemaker certainly began here.

In a wounded world, like ours, peace can only flourish where mercy is sown with abundance. Mary knows the art and the price of forgiveness and of a broad welcome, capable of including everyone. She lived neither in a family nor in an ideal community. She had to start again every day to forgive, to dialogue, to weave and re-weave relationships. *Let us entrust ourselves to her and ask for the gift of being peacemakers in our environments, in our homes, in our parishes, in the neighbourhood where we live. Peace lived among us will be the most beautiful witness to the love of God the Father, Son and Holy Spirit who embraces and gives life to all creatures.*

Linda Pocher FMA



*“Peace is Mary.
Justice is Christ,
and faithfulness is Christ”*

The book of the Acts of the Apostles also gives us a glimpse of the first community, within which Mary is present and her presence is particularly significant. We know this because she is the only woman in the group to be called by name, like the twelve apostles (Acts 1:14). The author indicates ‘concord’ as a characteristic trait of this first community and we are so used to hearing it, that we do not realise how this concord must have been the fruit of a patient work of mediation and reconciliation. Before Easter, in fact, Jesus had prophesied the dispersion of the disciples (Mt. 26:31) and, in fact, following his arrest, some flee, others deny. Some, on the other hand, together with the women and Mary, found the courage to remain until the end. The first community, therefore, was in fact divided into two. And Mary’s presence could have constituted for those who had betrayed a kind of continuous rebuke. If this was not the case, we owe it also to Mary’s ability to forgive the betrayers of her Son and to welcome them back, all of them, as her children.

FAMILY EVENTS

Video Invitation to Congress at Fatima

We would like to remind you that the registration is now open for the 9th Congress of Mary Help of Christians to be held in Fatima from 29th August to 1st September 2024: mariaauxiliadora2024.pt.

In view of this important gathering of the Salesian Family, the organising team has promoted a series of nine videos in which various personalities from the Salesian world invite everyone to participate. They are available at [this link](#).

Portugal: International Congress of Mary Help of Christians 2024 at Fatima

In the spirit of solidarity and mutual aid that distinguishes us, a 'Solidarity Fund' has been set up by the Turin Primary ADMA to help the groups most in need.

All donations can be sent either by:

-ADMA bank transfer IBAN IT16 V030 6909 6061 0000 0130 575

- or by following the instructions at the following link <https://www.admadonbosco.org>

For any contribution, requests or for clarification, group leaders can write to: adma@admadonbosco.org



The amount received will be distributed among the various groups that request. There will not be contribution to individual participants.

“The Lord loves a cheerful giver”



I will
give you the
TEACHER
IX Congress of Mary Help of Christians

Fatima 29 August - 1 September 2024

Registration now open

www.mariaauxiliadora2024.pt

First Recollection of the New Spiritual Animator of Primary ADMA, Fr. Gabriel Cruz

On Sunday, 4th February, Fr. Gabriel Cruz, SDB, led the recollection of the Association of Mary Help of Christians (ADMA) Primary for the first time since his appointment as the association's new animator on 1st January. To welcome him, at the Salesian mission 'Rebaudengo' in Cumiana, there was a large 'family of families' walking under Mary's mantle. The theme of the retreat, included in the formative path of the year, centered on the dream at 9 and directed towards the International Congress of Mary Help of Christians at Fatima (29th August – 1st September 2024), was: *"The Mystery of the Name: we know what we live"*. It was an opportunity to reflect on the fact that God, as He did with Don Bosco, calls each one by name and gives a mission that must be lived in faith and perseverance, with the certainty that 'in due time' everything will be understood. In addition to the catechesis, ample space was dedicated by Fr.



Cruz to the story of the personal journey which led him to ADMA.

With a joyful smile and great simplicity, the Salesian told of his birth in Mexico, of his meeting with the Salesian world, of his entry into the seminary chosen 'almost by chance', of his desire to be sent to missions, accepted after 10 years of service in initial formation, in the prisons and with the street youth in Mexico City, and then of the years of mission in Pakistan.

Ecuador: Promoting the devotion to Mary Help of Christians at "St. Thomas the Apostle Educational Unit" of Riobamba

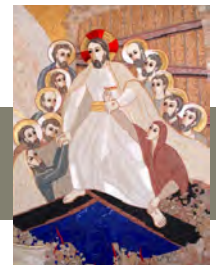
For the Salesians, devotion to Mary Help of Christians, since the time of Don Bosco, is significant and fundamental, since their patron put his life and his educative-evangelising work in the hands of the good Mother. This is why the Salesian community of Riobamba creates space that strengthens this devotion among those who belong to it. **The members of the ADMA youth group are those whose mission is to promote devotion to Mary Help of Christians.** It is currently a group of 29 young people who pray the Rosary on the 24th of each month. Divided into two groups, the boys and girls visit the 'Santo Tomas Apostol Educational Unit' in Riobamba, a boarding school, where they carry out this activity in



an interactive manner. In all these spaces, the image of Mary Help of Christians is very much alive.

Holy Mass for the Deceased members of ADMA

Every 24th of the month, holy mass is celebrated for all the deceased ADMA members from all over the world at 9 a.m. in the Basilica of Mary Help of Christians in Turin.



INTENTIONS FOR MONTHLY PRAYER

We wish to unite the prayers of all ADMA groups around the world for the intention of Pope Francis.

In this month, together with the whole Church, ***we pray for the role of women.***

We pray for the recognition of women's dignity and growth in every culture, and for an end to the discrimination they suffer in various parts of the world.



WE ARE ASKING EVERYONE TO SEND US AN ARTICLE, A PHOTO OF A FORMATION MEETING, THE COMMEMORATION OF THE 24TH OF MARY HELP OF CHRISTIANS, A VOLUNTEER ACTIVITY BEING CARRIED OUT. The article (.doc format, max. 1200 characters without counting spaces) and a maximum of 2 photos (.jpg digital format and no less than 1000px wide), with a title and/or brief description, must be sent to adma@admadonbosco.org. It is necessary to indicate in the subject line of the e-mail “**Family Events**” and in the text the author's data (name, surname, place of the shot, affiliation Adma, city, country). *By sending, you automatically authorise Adma to process, publish, even partially, and disclose the article and photographs in any form. The images may be published, at the editorial staff's discretion, on the website www.admadonbosco.org, and/ or in other Adma websites, accompanied by a caption.*