



## SUMMARY

### Editorial

Experiencing God by loving.

P.1

### Formative path

The call to the impossible 1: *The joy and the cross of every vocation and mission.*

P.3

### Nazareth, God's family

2. The Holy Family, model of every family.

P.5

### Humble and highest creature

*In our Pilgrimage with Mary, Teacher of Integrale Ecology*

3. Lookin at the world with wisdom.

P.7

### Family events

- Chile: *13th Meeting of ADMA Presidents.*

P.9

- Pakistan: *Visit of Bursar General Jean Paul Muller.*

P.9

- Brazil: *Marian Congress organized by ADMA in Recife.*

P.10

- New members for ADMA in Cambodia.

P.10

- IX Congress of Mary Help of Christians 2024: *registration open.*

P.11

## EDITORIAL

### EXPERIENCING GOD BY LOVING

Dear friends,

The **feast of All Saints and the remembrance of our dead** that we have recently celebrated help us look to the future with hope and to re-centre in God the Father our every thought and decision, finding peace and joy despite the difficulties, pain and hardships of our wounded world.

We all have before our eyes the recent images of pain and violence from Palestine, and those to which we have perhaps become sadly accustomed like the war in Ukraine and the many conflicts that stain and disgrace our world with blood. Dismayed, we question ourselves on the meaning of so much suffering and feel powerless, weak, perhaps guilty in our own small way of having contributed with our choices, our mistakes, our fragility to ruining the project so beautiful that the good God has for us and for our world.

Card. Pizzaballa, at the dawn of the serious events that have again shaken Palestine, invited all God's people to prayer, writing: *"Dear brothers and sisters, may the Lord truly grant us his peace! The pain and dismay at what is happening is great. We have suddenly been catapulted into a sea of unprecedented violence [...] Everything seems to speak of death. But in this moment of pain and dismay we do not want to remain helpless. And we cannot let death and its stings be the*

only word to be heard. **That is why we feel the need to pray, to turn our hearts to God our Father. Awaiting the encounter with Him, this is the centre of our prayer”.**



Pope Francis writes (cf. homily 2 November 2022):

*“We all live in expectation, in the hope of hearing Jesus’ words addressed to us one day: ‘Come, you blessed of my Father’ (Mt: 25, 34). We are in the waiting room of the world to enter heaven, to take part in that ‘banquet for all people’ of which the prophet Isaiah spoke to us (cf. 25, 6). He says something that warms our hearts because he will bring to fulfilment precisely our greatest expectations: the Lord will ‘abolish death forever’ and ‘wipe away the tears on every face’ (v. 8). Brothers and sisters, let us nourish our longing for heaven. It is good to ask ourselves today whether our desires have anything to do with Heaven. For, we are in danger of continually aspiring to things that pass, of confusing desires with needs, of putting the expectations of the world before the expectation of God.”*

A prayerful expectation for us Christians is not to remain helpless, insensitive or heedless of the events of the world. Neither can we be crushed and oppressed by the world and its fragility. We need to be vigilant and ready, trusting and serene. But then in the face of sad and shocking events, what are we to do? In waiting for tomorrow, what are we to do?

Again, Pope Francis commenting on chapter 25 of Mathew underlines:

*“As we wait for tomorrow, the Gospel helps us [...]. There is great surprise every time we listen to chapter 25 of Matthew. It is similar to that of the protagonists who say: ‘Lord, when did we see you hungry and give you food, or thirsty and give you drink? When did we ever see you a stranger and welcome you, or naked and clothe you? When did we see you sick or in prison and come to visit you?’ (vv. 37-39). When did we ever? Thus is expressed the surprise of all, the*

*astonishment of the righteous and the dismay of the unrighteous”.*

The only head of merit and accusation is mercy towards the poor and the discarded: *“Whatever you did to one of the least of these my brethren, you did to me”*, Jesus judges (v. 40). The Most High seems to dwell in the least of these. He who dwells in the heavens, dwells among the most insignificant to the world. [...] . So, to prepare ourselves, we know what to do: to love gratuitously and without waiting for reciprocation, those who are on his list of preferences, those who cannot give us anything back, those who do not attract us, those who serve the least.

When does this happen? Both the righteous and the unrighteous ask themselves, surprised. The answer is only one: the when is now, today. It is in our hands, in our works of mercy: not in polished points and analysis, not in individual or social justifications. In our hands, and we are responsible.

The Gospel explains how to live the waiting: we go to meet God by loving because He is love. And, on the day of our farewell, the surprise will be happiness if we now allow ourselves to be surprised by the presence of God, who is waiting for us among the poor and wounded of the world. Let us not be afraid of this surprise: let us go forward in the things that the Gospel tells us, to be judged righteous in the end. God is waiting to be caressed not with words, but with deeds.

The wish for us, the ADMA family, is then to live in our daily lives, like Mary, readiness and solicitude towards the weakest. **That, like Mary, we may love in our daily lives in order to go towards God, certain that every gesture of love lived in the family, in the community, in our groups, in the workplace is a caress which - in God the Father - reaches today even the most distant and the most suffering.**

**Renato Valera,**  
**ADMA Primaria’s President.**

**Fr. Alejandro Guevara,**  
**ADMA Primaria’s Spiritual Animator.**

## FORMATIVE PATH

### The call to the impossible 1:

## THE JOY AND THE CROSS OF EVERY VOCATION AND MISSION

### 1. Dreams, vocations, dreams of vocations

Certainly Don Bosco's dream at the age of 9 "remained impressed on his mind for the whole of his life"! That dream was meant to enlighten and guide not only him but also many others. That dream is **the founding myth of an entire spiritual family**. In it, are condensed the constituent elements of a vocation, a mission, a charism. And indeed, the story clearly manifests the intent to leave a precious spiritual and pastoral legacy to future generations.

The dream is clearly **a scene of vocation and mission**. This is understandable: man is vocation and mission! The profound identity of every man is vocational and missionary. Every man is challenged by God and involved in His plan of love, and in this way, his life becomes meaningful and fruitful. There is nothing more beautiful than recognising oneself touched by God, called by name and sent in His name. It is an experience that fills the heart with humility and courage, with trust and hope, with love to receive and to give; at the very least, it is an experience that prevents one from living life as an arbitrary endeavour or a solitary enterprise, with all the wake of sterility and sadness that follows.

The fact that a charism and spirituality such as Don Bosco's is inaugurated by a dream is something very significant. The night consciousness that is proper to the dream is like an open door to the mystery, **expressing the primacy and initiative of God**, and at the same time making one humble and courageous because it is authorised to live and work by the wisdom and power of God, not by one's own intelligence and resourcefulness, and not in spite of one's own limitations and faults. The person who surrenders himself to God's dream is certain to accomplish His work!

The dream and the vocation are thus related. Their common trait is the **obscurity of the details**: it is so "because the message comes from God, and not in spite of coming from God" (K. Rahner), and then because it speaks of a future that is not so much imagined as travelled. Another trait common to dreaming and vocation is in the fact that the images

and inspirations **are not ideas but commands**, not illustrations but injunctions. In every vocation, the road is not known at the start, but opens up by walking along it. It is always like this: one understands what one lives, and one's intelligence expands with obedience and initiative.

### 2. Vocations in the Bible: astonishment and disturbance, consolation and desolation

There is a detail in the story of the dream at the age of 9 which expresses something very instructive about every vocation and mission, and which unites John Bosco's vocation to all the great vocation scenes in the Bible: it is an **unfailing sense of turmoil** which runs through the soul of the one called when faced with the initiative of God, the unpredictability of His initiative, to the disproportion of what He asks of us, to the sense of inadequacy that seizes the creature. In the voice of God who calls to Himself and sends into the world, something greater than us and our possibilities is demanded, something that displaces and exceeds our expectations, that blows away any desire for mastery or claim to control. Only an unconditional surrender is demanded, and when this happens, then the one called is no longer at the mercy of his own strengths or weaknesses, his own limited vision or uncertain initiatives, but is guided and directed by the light of God, by the power of the Spirit.

The experience of the turmoil before God's greatness and His demands is the experience of Moses, who does not feel authorised to go to his people despite God's command (Ex. 3, 11); it is the experience of Jeremiah who feels too young and unable to speak (Jer. 1, 6); it is the experience of Peter who twice manifests his inadequacy: "get away from me, for I am a sinner" (Lk. 5, 8)... "I am going back to fishing" (Jn. 21, 3). It is also the experience of Isaiah, who feels lost before the manifestation of God's holiness in the temple because of his "unclean lips" (Is. 6, 5), as well as that of Amos, who compares the strength of the divine Word by which he feels gripped to the roar of a lion (Am. 3, 8); and it is also the experience of Paul, who experiences the existential reversal that comes from the encounter with the Risen One





(Acts 9:1-9). It is even the experience of Mary, who, although all holy and full of grace, at the Angel's greeting *"was troubled and wondered what the meaning of such a greeting was"* (Lk. 1:29). It happens like this in different forms and to different degrees in all the great vocations: although experiencing the allure of God's seduction, biblical men and women do not throw themselves headlong into the adventure of mission, but show themselves frightened and hesitant before something that exceeds them.

### 3. The paschal core of every vocation and mission

Now, as Don Bozzolo observes in his study on the dream at the age of 9, even in the account of Don Bosco's vocation, there is something surprising that must attract our attention: *"while for the boys, the dream ends in celebration, for John, it ends in dismay and even tears"*. But how? A party that ends in weeping? And does it end like this for John Bosco, the one who will be the apostle of *"holy cheerfulness"* and who will teach the boys to *"be very cheerful"*? Let us try to understand: first of all in Christian light, and then in Salesian colouring.

Our election is rooted in the election of Christ, but the Chosen One is the Crucified One, and it is the Crucified One who is ultimately the Risen One. Therefore, ***Christian existence will always be, in a thousand different ways, an Easter existence***, a profound interweaving of joy and cross, of love and pain, of life and death. One must know this, so as not to be found unprepared in the face of life's trials, contradictions and injustices, humiliations and bitterness. Otherwise, the heart weakens or hardens,

becomes discouraged or stubborn, succumbs to the weight of the world's evil or one's own sins.

If we run through Scripture, we see well that God's love, when it manifests itself to the world, is like a shining meteor that on encountering the atmosphere is set on fire. Then the progenitors reject the paradise generously offered by God. When God renews the covenant, all the prophets are killed. When Jesus, the fulfilment of all prophecies, arrives, he manifests himself as a *"sign of contradiction"* (Lk. 2:34). He comes among his own, but his own do not welcome him (Jn. 1:11), and when he gives his whole heart, men pierce his heart (Jn. 19:34). The Word is condemned as blasphemy, the Just One is killed with the death of the ungodly.

In all this, Jesus is very lucid, for himself and for us: the beatitudes start from humility and end in martyrdom, fascination is turned upside down in persecution, and this because Christ and the Christian are *"in the world but not of the world"*, because the world *"loves what is his"* (Jn. 15:19), because darkness hates the light (Jn. 3:19). Like Christ, the Christian, too, if he is serious, if he does not align himself with the world, will always in some way be a sign of contradiction: He may speak or remain silent, be mild or combative from time to time, but he will be for many a living reproach, an obstacle to their way of thinking and living. On the other hand, ***the proclamation of the Gospel can never be separated from the call to conversion***, and these are the first words of the Lord Jesus at the beginning of his public life: *"the time is fulfilled and the kingdom of God is at hand; repent and believe the Gospel"* (Mk. 1:15). Indeed, all the biblical characters, from Ezekiel to the author of the Letter to the Hebrews, have experienced the bitter-sweet of the Word of God, the Word as a two-edged sword, which aims to heal not without wounding: *"the word of God is living, efficacious, and sharper than any two-edged sword; it penetrates to the dividing point of soul and spirit, of joints and marrow, and searches the feelings and thoughts of the heart"* (Heb. 4:12).

The Christian's condition is truly paradoxical: he lives in the world but is a stranger to the world; he loves the world and the world hates him. Jesus, against the background of His joy, and in view of His cross, made this clear in many ways: *"If the world hates you, know that it has hated me before you"* (Jn. 15:18); *"you will be hated by all because of my name; but he who endures to the end will be saved"*

(Mt. 10:22); *“I have told you these things so that you may have peace in me. You will have tribulation in the world, but have confidence; I have overcome the world”* (Jn. 16:33). And we are warned: *“woe to you when all men say good things about you”* (Lk. 6:26). But what is decisive is this: **to accept the condition of struggle and not to stop loving**. All the more so because the struggle is not only with external enemies, but is always also spiritual combat, not to yield to one’s own evil tendencies, not to fall into the temptations of the devil, to become ever more docile to the Spirit. And, finally, the fight is permanent because the vocation is realised in the mission, and the mission always imposes the joy and duty of evangelisation, a mysterious protection from God and an inevitable exposure to the world. However - as St. Paul says - *“from Him we have received the grace of the apostolate to obtain obedience to the faith from all nations”* (Rom. 1:5), but *“it is not a boast for me to preach the gospel; it is a duty for me: woe to me if I do not preach the gospel!”* (1 Cor. 9:16).

#### 4. The Salesian core of vocation and mission

The Salesian colour of Easter existence is to **carry the labours and crosses while cherishing and radiating joy**. This is possible, because Grace is worth more than life, because Good is greater than any evil, because evil is ultimately “finished”, while good remains eternal. The contrast in the dream between the joy of the boys and John’s dismay is due to the fact that Christian joy and Salesian joy are not deceptive euphoria, pure entertainment, simple light-heartedness, but are an inner resonance of the

beauty of Grace, an awareness that *“the Lord is near”* (Phil. 4:5), that joy is the first gift of the Risen Lord (Jn. 20:20) and the first fruit of the Spirit (Gal. 5:22). Therefore, the posture of joy “can only be achieved,” Bozzolo explains, *“through demanding spiritual battles, the price of which Don Bosco will largely have to pay for the benefit of his boys. He will thus relive on himself that exchange of roles rooted in the paschal mystery of Jesus”*. The dream at the age of 9 echoes the experience of Jesus, who *“in exchange for the joy that was set before him, submitted himself to the cross, despising the ignominy”*, but just like that *“he sat down at the right hand of the throne of God”* (Heb. 12,2); and it directs John to the condition of the apostles: *“we foolish because of Christ, you wise in Christ, we weak, you strong; you honoured, we despised”* (1 Cor 4:10), but just so *“co-workers in your joy”* (2 Cor. 1:24)."

#### In the school of the ‘dream at the age of 9’, let us ask ourselves:

1. How do I **deal with the turmoil and uncertainty** associated with the mystery of my vocation, the demands of God’s commandments and will, the greatness of His gifts and requests, and the smallness of my person and my response?
2. How am I learning to **carry crosses without losing joy**? What is my joy based on, and what threatens it? How humbly and resolutely do I carry out my spiritual battles? And with how much humility and courage am I involved in the task of evangelisation?

Fr. Roberto Carelli - SDB

## NAZARETH, GOD’S FAMILY

### 2. THE HOLY FAMILY, MODEL OF EVERY FAMILY

The first step in these meditations dedicated to Nazareth - the house of Mary! – is to **grasp “the law of the house” as the embodiment of the general law of love**, since true love is always communion and distinction, bonding and personal freedom, filial obedience and initiative, nuptial intimacy and fruitfulness, union with God and mission in the world. The second step is to grasp **the originality of the Holy Family of Nazareth**, its specificity, what makes it unique, and for this very reason, meaningful for everyone.

#### A singular and exemplary family

We are easily tempted to see the Holy Family as an unattainable ideal of perfection, a model far removed from common experience, an object of contemplation incapable of guiding concrete family relationships. Things are different: *“To return to the deep meaning of the family,”* observed Card. G. Colombo – *“is precisely to return to Nazareth, where the only true model of family for us shines, where the law of life and love reigns full.”*

## Nazareth, God's family

All the more so because *in Nazareth, there is not only the model of the family, but the model of all Christian life*. Adrienne von Speyr, a great 20th century mystic, says that "in Nazareth, the model of the Church of all times originates and is implemented". This is a wonderful paradox: **the singularity of the Holy Family is the reason for its exemplarity**, and its uniqueness is offered for our imitation. It was precisely in Nazareth that family relationships were sanctified once and for all. Nazareth is like a spring from which countless streams flow. And the reason is simply this: in it the **presence of Jesus**, the Son of God becoming man, the revelation of God is historically realized in family format! In this sense, Mary and Joseph - says von Speyr - **"already live for the future Christianity, that is, for us, and the house of Nazareth is by no means an isolated house, nor a closed paradise, but has doors and windows open to the Church"**, because the experience of the Holy Family "is shaped by the relationship with Jesus", where "everything that is human becomes eternal", is welcomed and transfigured in the sphere of God. From Nazareth onwards, this miracle also happens for us and for our families: when Jesus is present, everything changes, everything is transformed, everything heals, everything blossoms!

### An ordinary and extraordinary family

Nazareth is the spectacle of a family in which **the ordinary and the extraordinary are at home**, where the divine and the human dwell in each other, where it is possible to find God in human affections and in the simple gestures of every day, in the labours and trials, in the light and shadows of the happy and painful events that mark the lives of all. In this sense, Pope Francis, with his very direct way of expressing himself, says that *the holy family is a special family, but not a strange one*, and he emphasises this in order to ask Christian families not to isolate themselves from other families and not to become enclosed in their own self-defence: "No family can be fruitful if it conceives of itself as too different or separate. Let us remember that the family of Jesus, full of grace and wisdom, was not seen as a 'strange' family, as an estranged and distant house from the people" (AL 182).

And indeed the public manifestation of Jesus left his countrymen stunned, who said, *"where did he get these things from?"... "Is he not the carpenter's son?"... "We know his mother and his brothers"* (Mt 13:56). Indeed, to those who stop at appearances,

there is nothing extraordinary in Nazareth. There is an honest workman, a humble woman and a well-behaved boy, one with his work in the shop, the other with her household chores, the third, though good and intelligent, for the moment devoid of any conspicuously extraordinary signs. *In Nazareth, God's presence is manifested not in a glorious manner, but in a weekday manner*, not in full light, but in concealment, not in special gestures, but in daily routines.

### Living as a family contemplating the Holy Family

Starting from the family experience of Mary and Joseph, where God became a child and thus a face, a gesture, a word, every Christian family can experience God in its own home. After all, the Holy Family, where Heaven descended on earth, stands at the crossroads between *the family that is God and the families of God*. In the Holy Family, the Trinity of God and the familiarity of man - both a mystery of love and life - meet. And so *the Holy Family is the first Christian family*, to the point that, as Fallico notes, there is "a sort of holy covenant, a true and proper intimate, profound and inseparable agreement, between the ecclesial community and the Christian family", and that "the first real experience of the family as a domestic Church took place precisely in Nazareth in the home of the Virgin Mary, wife of Joseph of the family of David".



It is therefore necessary for every family to be inspired by the story of Mary and Joseph, to learn to become aware of God's presence, to recognise the signs of His passage, to give thanks for the gifts of His Providence. And the first step - as Pope Francis suggests - is to "penetrate the secret of Nazareth, full of the scent of family", to *contemplate the faces, places and events with intelligence and love*: "we need to immerse ourselves in the mystery of the birth of Jesus, in Mary's "yes" to the Angel's announcement...



## Nazareth, God's family

in the "yes" of Joseph who gave Jesus his name and took charge of Mary; in the shepherds' feast at the manger; in the adoration of the Magi; in the flight to Egypt, in which Jesus shares in the pain of his exiled, persecuted and humiliated people... in the admiration of the doctors of the law as they listened to the wisdom of the adolescent Jesus... in the thirty long years in which Jesus earned his bread by working with his hands" (AL 65).

We can learn three things from the extraordinariness of the Ordinary life of the Holy Family:

1. We learn to go beyond appearances and to *look at each other, spouses, parents and children as God looks at us*, in God's light, with the importance that each one has in God's plan;

2. We learn *the great value of common actions*, because it is in the fidelity of daily gestures, before great gestures, that every authentic path to holiness is lived out: in fact, only to those who are faithful in the little, can much be given and entrusted (cf. Lk 16:10);

3. Finally, let us learn *the great value of trials*, because in order to arrive at living the primacy of God's will, it is not so important to understand or not to understand: what counts is to purify one's gaze and heart, desires and expectations, and then to immerse oneself in the mystery of God and let oneself be led by Him with trust and docility!

Fr. Roberto Carelli – SDB

## HUMBLE AND HIGHEST CREATURE

*In our Pilgrimage with Mary, Teacher of Integrale Ecology*

### 3. LOOKIN AT THE WORLD WITH WISDOM

Number 241 of the Encyclical '*Laudato Si'*', which Pope Francis dedicates entirely to the relationship between the person of Mary and the care of creation, concludes by highlighting in particular her ability to understand and guard the truest meaning of all things:

*"She not only keeps in her heart the whole life of Jesus, whom she 'guarded' with care (cf. Lk 2:19, 51), but also understands the meaning of all things. Therefore, we can ask her to help us look at this world with wiser eyes".*

The reference that the text of the encyclical makes in brackets to Luke's Gospel is by no means accidental. The evangelist, in fact, by twice inviting his reader - in verse 19 and 51 of the second chapter - **to contemplate Mary's ability to be attentive to the present moment and to listen to the people and the reality that surrounds her**, is inserting Mary in the tradition of the Wise Men of Israel, that is, of those who, among people, distinguished themselves precisely for their continuous effort to discern God's will in daily life. The Wise Men of Israel studied the Law and the Prophets were not afraid to compare Scripture with the joyful and sad experiences of life with its contradictions. The Wisdom books of the Bible (Proverbs, Wisdom, Sirach, Qohelet, Psalms,

Song of Songs), collect the reflections and prayers of the Wise men, with a view to the education of the people, especially the young.

The Wisdom books, moreover, happily depict Wisdom personified in a wise woman, expert in the things of life, who wishes to put her caring skills and knowledge at the service of the formation of the young (cf. Prov 8-9; Sir 24). At the beginning of chapter 9 of the book of Proverbs, in particular, the Woman of Wisdom is described as she goes in search of disciples: she seeks them out on the streets and in the squares, she sends for them through her handmaids to invite them to enter her House and share her table, that is, to receive from her what they need to live and to be happy.

These actions of the Woman of wisdom, immediately call to our memory some of Jesus' gestures and words, such as the gestures of the Eucharist (Mt. 26:26); the parables in which a rich man gives a banquet and sends his servants to invite the people on the streets (Mt. 22:1-14); Jesus' own invitation to his disciples: *"Come to me, all you who are weary and burdened, and I will give you rest"* (Mt. 11:28).

In his public ministry, in fact, Jesus took upon

## Humble and highest creature

himself the traits of Wisdom personified by living and teaching as one who has received authority from God and who knows the way that leads to Life (Jn 14:6). **Biblical Wisdom, however, is a female figure and this fact has allowed Christians, over the centuries, to recognise some traits of Wisdom personified also in the figure of Mary.**



**Why do the wisdom books give Wisdom a female face?** Probably this identification reflects the educational role that the mother played in the traditional Jewish family. In a world where the school as we understand it today did not yet exist, where men worked outside the home, while women took care of the large amount of domestic work, which included caring for their children, both boys and girls, until they were old enough to help with the work, the task of introducing their children to the knowledge of the faith and culture of the people belonged primarily to the woman.

As the great biblical figures of Esther and Judith show, moreover, the generative capacity of women does not at all end in giving birth to children: rather, it is fulfilled in the courage to risk one's own life so that the people may have life, so that the people may know the path to follow and find the strength to set out, according to the will and love of their God.

The woman, in short, is generative not only when she gives birth, but every time she educates, because a wise education opens the young to the way to Life. In her educational task, moreover, woman disposes of a competence that man is precluded from: woman, in fact, lives in her body the cycle of life and death that characterises created nature and which is, in itself, like a prophecy of resurrection (cf. Jn 12:24). Being attuned to the rhythm of life, she helps the woman to listen to the voice of God who speaks in every element of Creation and then, as biblical Wisdom does, to teach all those who, in the journey of life, rely on her accompaniment and intercession to do the same.

If we look closely at God's history with his people, moreover, we realise that Mary is not the only woman in Israel who stands out for her wisdom! On the contrary: **Mary is part of a long genealogy of wise women:** some precede her, such as Esther, Judith, Ruth, Deborah, Elizabeth; others follow her and are the many wise saints that dot the history of the Church. As Salesian Family, we can recognise among them, with particular gratitude, Mamma Margaret and Mother Mazzarello.

The link between Mary and Wisdom, in fact, is particularly important in the Salesian charism: in the dream at 9, Mary is presented to Don Bosco as the **Teacher of Wisdom**, and the Saint's biography confirms a special link between the educational style of Margaret and Mary, both teachers of the preventive system, that is, of that art of educating the young with love, according to reason and in openness to God's plan.

When Don Bosco met Mary Domenica and her first companions at Mornese, he soon realised that among them Mary had already built her home: these young women, in fact, full of God and Mary, rooted in a daily life of work and prayer, they already spontaneously lived the key elements of the preventive system. To the first FMA leaving for the missions, Pope Pius IX solemnly recalled this trait of their identity and mission as educators: to be for all the thirsty basins of virtue and wisdom, like the great fountains that we can still admire today in the square in front of St Peter's.

To Mary, who now understands the meaning of all things, to Mamma Margherita, to Mother Mazzarello and to so many saints and holy men and women who in their earthly lives have walked the path of wisdom and now share with the Mother the joy of Heaven, let us ask together the grace to **learn to recognise the traces of God's presence and love in every element of Creation, to grow in respect and care for all that is living and entrusted to our hands**

**Sister Linda Pocher – FMA**



## FAMILY EVENTS

### Chile – 13th Congress of the Presidents of ADMA: *Spread the devotion to Mary Help of Christians and to Jesus in the Blessed Sacrament*

From 8th to 10th September, the XIII Meeting of the Presidents of the Association of Mary Help of Christians (ADMA) took place at the Spirituality Centre of Lo Cañas.

There were moments of daily prayer, reflection on certain themes by Sr. Anita Aguilar, FMA, the Salesian coadjutor Miguel Seminario and Fr. David Rivera, SDB. The Rosary was prayed in procession around the house. Masses were celebrated by Salesian priests Fr. Eduardo Castro and Fr. Manuel Fajardo. At the Assembly, **the presidents shared the different realities of their Associations** and the evaluation of the Puerto Montt Congress held in November 2022 was made.

The Zonal Meetings of 2024 and the future National Congress to be held in Santiago in November 2024 were planned. The registration procedures for the next International Congress of Mary Help of Christians to be held in 2024 in Fatima, Portugal were given. ADMA's own matters were examined



and the financial account was handed over and was unanimously approved.

The event was conducted, as National Animator of the ADMA of the FMA, by Sr. Lucía Rosada. The meeting ended with a lunch, and then members returned to the different cities with new **spirit and enthusiasm to continue spreading the devotion to Mary Help of Christians and to Jesus in the Blessed Sacrament.**

### Pakistan: *The economist General Jean Paul Muller visits the Salesian presences of the country*

From 1st to 3rd September, Salesian coadjutor Jean Paul Muller, SDB, the Economist General of the Salesian Congregation, **visited the Salesian presences in Pakistan.**

They were intense days in which Bro. Jean Paul Muller made the closeness of the Congregation and the vitality of Don Bosco's charism felt. **In a very family-like atmosphere**, in which he also shared various moments in the lives of the numerous young guests of the local boarding school, he had meetings with the Salesian community, with the staff, teachers and trainers, with the boys and girls of the school, and with the students of the Technical Centre. The Economist General visited the mechanics, welding, carpentry and computer workshops, the electrician courses and the refrigeration technology workshop. Bro. Muller also had a long meeting with the Salesian Family groups present in Lahore: Salesian



Cooperators, Past Pupils and the Association of Mary Help of Christians (ADMA). Another very intense moment was **the visit to the tomb of former pupil Akash Bashir who, in 2015, sacrificed his life to foil a suicide bomb attack in the parish of St.**

## Family events

**John of Youhanabad, on the outskirts of Lahore.** The visit to the grave was followed by a very intimate and touching moment with the family of Akash. Bro.

Muller's advice and guidance will prove very valuable in serving better the thousands of young people who daily attend the Salesian centre in Lahore.

## Brazil: Marian Congress organized by ADMA of Recife

Recife, Brazil - October 2023



**On the 6th and 7th October, the Provincial Marian Congress took place in Recife,** organised by the Association of Mary Help of Christians (ADMA) of the Basilica of the Sacred Heart of Jesus, on the theme, *"Our Mother, Our Queen"*.

The opening Mass was celebrated by Fr. Francisco Inácio, Superior of the Salesian Province of Brazil-Recife (BRE), and concelebrated by other priests.

## New members for ADMA in Cambodia

**On the 7th October 2023, the feast of Our Lady of the Rosary, for the first time in the history of the Salesian Family in Cambodia, four Cambodian ladies committed themselves in ADMA,** which is one of the 32 groups of the Salesian Family in the world.

**The Group was formed in 2006, in a Vietnamese village called Neak Luang,** where nine students from Don Bosco Vocational Training Centre and the boarders of the high school, Catholic and non-Catholic, had a beautiful and meaningful experience of Christian life during the Holy Week. They brought the children and families of this village together to pray, play and learn catechism, hygiene, life values etc.

From this experience, a group called *"Little Voice of Mary"* was born to continue their Christian and



Marian formation and to commit to sharing it with others.

As the years went by, the **'Little Voice of Mary'** got to know ADMA and was encouraged to change to ADMA, a recognised group of the Salesian Family.

## Family events

Thus, after a year of study and assimilation of the ADMA regulations, the group asked to be admitted into the Association. On the 24th May 2023, the request was accepted.

**On the 7th October 2023, the first four members of the 'Little Voice of Mary' became registered**

**members of ADMA in Cambodia.** The Eucharist was celebrated by Fr. Roel Soto, SDB, the Spiritual Director of the Association. Sr. Celine Jacob, FMA, (General Councillor) was present together with other members of the Salesian Family and their families.



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](http://www.mariaauxiliadora2024.pt)

**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](mailto: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](http://www.admadonbosco.org), and/ or in other Adma websites, accompanied by a caption.*