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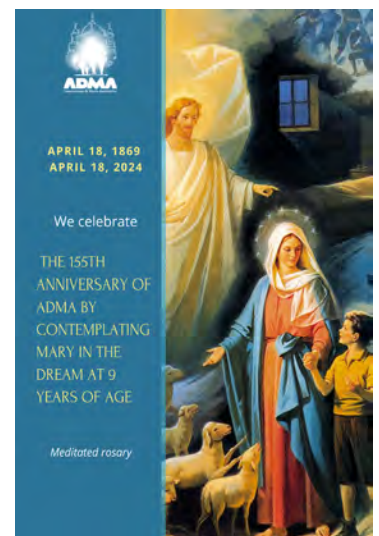
CONGRATS ADMA, 155TH ANNIVERSARY 18 APRIL 2024

Dear friends,

On the occasion of ADMA's 155th birthday, we share the greetings received from Sister Chiara Cazzuola, Superior General of the FMA Institute.

Her words underline, with joy and in simplicity, some important traits of the Salesian charism, which characterizes the ADMA of yesterday, today and tomorrow: the entrustment to Mary, the attention to the weak, the commitment to spread the faith and bring hope, remembering faith and bringing hope, reminding everyone that she never abandons us.

We thank Mother Clare for her closeness and for the accompaniment she offers us which is made concrete thanks to the presence and animation at world level of Sister Lucrecia and the presence of Sister Marilena at local level and also thanks to the participation, support and sympathy towards the ADMA which is always felt by all the Daughters of



Mary Help of Christians.

We too pray for Sr. Maria Cazzuola, for her intentions, for the Institute. Together with the whole Salesian Family, we want to pray for peace and for those who struggle most, that in Jesus through Mary they may find peace.

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

Renato Valera,
President ADMA Valdocco.



*“Fraternal wishes and prayers from all of us,
 the Daughters of Mary Help of Christians”*

Dear friends of ADMA,

I am in Angola, near Luanda, with the 9 Provincials/ Superiors of the Interprovincial Conference of Africa and Madagascar (CIAM) for the annual spiritual Retreat.

These days I was able to visit the Vice-Province of the Daughters of Mary Help of Christians - ‘Rainha da Paz’ - from Angola, and I met many ADMA groups, adults and young people, full of energy and a great desire for good. They have a strong sense of belonging. They are witnesses of a remarkable Marian identity and are active in the creative mission, especially for the good of the little ones and the poor. They shine with beauty and hope in their Christian and Salesian communities, to confirm that 155 year-old Association has inspired them and brought them up really well. Congratulations indeed, or rather, as they say in Portuguese, parabéns!

It was 18th April 1869, when Don Bosco founded the Association of Devotees of Mary Help of Christians, so that the love for Mary could be witnessed in a rapidly changing society that

challenges the life of faith and destroys the religious values of people, especially the young. To this Association, our Founder entrusted the task of reminding us that, like every mother, Mary is present in the lives of her children and never abandons them; on the contrary, she is most present where the need for her help is greatest.

I think that after 155 years, this reminder is more valid than ever at this time!

I thank you for all the good that you are sowing and doing under the gaze of Mary Help of Christians who loves you and has great confidence in you!

Fraternal wishes and prayers from all of us, the Daughters of Mary Help of Christians.

Happy Birthday ADMA!

Sister Chiara Cazzuola,
Mother General of the FMA Institute.

FORMATIVE PATH

MOTHER MARY

It is indeed difficult to overestimate the importance of Mary's presence and action in Don Bosco's life and in the development of the Salesian charism. **'She did everything'**, the saint would in fact say at the end of his life, retracing with grateful memory the signs and events that had led him to be the father of a multitude of young people and educators. Scholars of the charism confirm, sources in hand, the Marian imprint that permeates all Salesian work both in its spiritual aspects and in its pastoral repercussions. The story of the dream at 9 represents, in dramatic form, the reality and meaning of this presence. Two words in particular are used by Don Bosco to describe Mary's role in his life: **'Mother'** and **'Teacher'**. Two titles that make explicit the typically Salesian form of that maternal mediation of Mary, which concerns every believer as a son/daughter of God.

The tradition of the Church, in fact, recognised very early on in the Johannine scene of the beloved disciple and the mother at the foot of the Cross, a symbolic scene, which does not only concern the historical figure of Jesus' beloved disciple but also represents every disciple who finds within himself the courage to follow Christ to the cross, to be renewed by his sacrifice. John's gospel, in fact, anticipates Pentecost at Calvary: When Jesus breathes his last, he pours out the Spirit on those at his feet, the first cell of the Church: the Mother, the disciple and the other women. The blow of the soldier's spear that opens his side, causing blood and water to flow out, prefigures the sacraments of baptism and the Eucharist, which allow the believer to enter God's heart and be regenerated by Him as son and daughter. In this framework, the mutual entrustment between the Mother and the disciple takes on a special value. Mary, in fact, represents the Church that welcomes and leads to Jesus. To every baptised person, she is given as Mother, to help in the journey of faith that, just as it was for the Master, the disciple too goes through happy and sad pages, sustained by the certainty of the Father's love, which is also reflected in Mary's maternal care and tenderness.

In the dream at 9, the figure of Mary appears precisely at the moment when the situation seems to become very difficult for little John. **'Making difficult things**

easy', Don Bosco would later teach his youngsters, is one of Mary's tasks. But let us return to the story of the dream: little John, upset by the bad behaviour of his companions, throws himself into their midst, trying to stop them with kicks and punches. A mysterious man dressed in light intervenes to stop him. Don Bosco never calls him by name, perhaps out of modesty, perhaps to heighten the suspense, indulging his natural narrative instinct. The listener, however, fails to understand that it is the Risen Christ. The Lord invites the child to approach his fellow disciples with love, and not with violence. The guidance appears impossible to the child. Precisely in the face of his protests, the man refers to an equally mysterious teacher from whom the child can learn the impossible.

We will dwell on the title 'Teacher' in more detail in the next meditation. For now, I would like to focus on the relational dynamic that emerges from the dream as characteristic of the relationship between John and Mary. As in the biblical scene of the cross, in the dream it is Jesus who entrusts the Mother to the disciple and the disciple to the Mother. Mary, moreover, does not enter the scene on her own initiative: it is the Son who invites her and gives her a task, that of taking care of John, an action that can only succeed if she finds the child's collaboration. He too, in fact, is given a task, namely that of recognising the authoritativeness of the Mother and Teacher, of trusting Her and being docile to Her teachings.

In the course of the dream, it is evident that this task is yet to be accomplished. The child, in fact, does not seem to recognise either the man or the Lady. The non-recognition prevents, at the moment, the trusting entrustment and the child is gripped by anguish before the prospect of a mission that totally surpasses him. The closeness of the Mother, her reassuring tone, the tenderness with which she takes him by the hand, first, and then lays a hand on his head, fail to comfort his heart, or prevent him from bursting into tears.

The only fixed point, in the complicated situation presented by the dream, seems to be for the child the reference to the earthly mother, Margaret. The



“Making difficult things easy” is one of Mary’s missions.

Lord refers to her first, in an attempt to help John decipher what is happening: *‘I am the Son of Her whom your mother taught you to greet three times a day’*. The child is referred back to a custom of daily life, the prayer of the Angelus, as if to say: *‘You know who I am, just as you already know my Mother, whom I am about to give you as your teacher! Margaret has already told you about us, she has already introduced you to this relationship of faith and trust!’*. John, however, seems not to catch the reference. He becomes defensive and responds to the evocation of a mother’s teaching with the affirmation of another teaching: *‘My mother tells me not to associate with those I do not know, without her permission; so, tell me your name’*. The adult Don Bosco, here, offers us the opportunity to meet the frightened child he was. His response in the dream is extremely realistic and consistent with what we know of his arduous and gradual journey of vocational discernment. The dream, in other words, is certainly a gift of light, illuminating the path, but, like any gift from God, it does not exempt one from the fatigue of discernment. Little John is not a superhero, he is not a miniature adult. He is a real child, animated by a great desire to do good for his companions, but at the same time in need of the care and protection of his mother, the one in the flesh, before that of Heaven.

Don Bosco’s testimony and historical studies confirm that Margaret was truly the earthly mediation of Mary’s heavenly love, both in her journey of faith and in the development of her educational system and the work of the Oratory. The presence and

action of these two mothers indelibly marked John’s emotional development, his way of dealing with people, and also his very positive view of women and their role in the life of the Church and society.

The maternal presence of Mary in Don Bosco’s dreams returns throughout the course of his life. When one tries to read these testimonies in chronological order, one can easily see how John’s attitude towards the Mother of the Lord matured over time. He took seriously the task entrusted to him by the Lord, namely to cultivate a relationship of reciprocity with Mary, to progressively entrust himself to her, to let himself be inspired and guided by her, to trust in her help and protection. And this experience is what he passed on to his children through the testimony of his words and his ability to wisely use signs - the medals; the rosary; the images of Mary - to educate the Oratory children to recognise Mary’s invisible presence in their daily lives.

Mary was able to ‘do everything’ in the development of the Salesian work because John allowed her to be Mother and Teacher to him. The impressive flowering of the charism is concrete proof that both took seriously the words spoken by the Lord Jesus in the dream. In our homes, in our families, in our educational and pastoral works: when we feel tired, unmotivated, when we feel that the charism is weak and faded, let us question the space we give to Mary and the quality of our relationship with her. *‘It is she who has done everything’* and her task is to *‘make difficult things easy’*, which is why it is to her that we can turn whenever we feel the need to start again!

Linda Pocher, FMA.

NAZARETH, GOD'S FAMILY

8. NAZARETH, SCHOOL OF PRAYER

In an *Angelus* on the feast dedicated to the Holy Family, Pope Benedict XVI said that “the house of Nazareth is a school of prayer, where one learns to listen, to meditate, to penetrate the profound meaning of the manifestation of the Son of God by taking Mary as an example”. Indeed, on closer inspection, the greatest contemplatives in history lived in Nazareth. Jesus contemplated from eternity the face of the merciful Father, and in time was Himself the ‘face of Mercy’; Mary, contemplated not only with the eyes of her soul, but also with the eyes of her flesh - a mother’s eyes! - the face of Mercy; and Joseph, in caring for the Child and the Mother, contemplated the first nucleus of the Church, the Church in its radical holiness, that is, the perfect encounter between the full dedication of God (Jesus) and the full acceptance of human person (Mary).

If to be contemplative is to recognise the presence of the mystery of God, then Mary and Joseph were truly privileged, because in Jesus, they welcomed and recognised Emmanuel, God-with-us. And they recognised him precisely, with all purity, because “Mary,” says von Speyr, “who does not know original sin, and Joseph, who is detached from it, represent the field of relations in which the Son grows” and within which the Son prepares his manifestation to the world. However, this mind-boggling privilege does not distance them irretrievably from us, but makes them close and available to us, not only with the attractiveness of their example, but also with the power of their intercession: only men and women of prayer generate others to prayer, and only those who dwell in the Lord’s house can help others enter them. Mary, in particular, is also a teacher of prayer because she is assumed into heaven in body and soul, and contemplates the splendour of her Son at the right hand of the Father.

Prayer and life

These things are dizzying, but Mary was contemplative with her whole self, even with her body: it was in her body that she perceived God’s presence as He took up His abode among us, and the Son took up His abode in the world in Her! It is a mystery that will never cease to arouse holy amazement and drive us to prayer. “Mary,” Enzo Bianchi says well, “was space, the place where He who dwells in every

space and who can be contained by nothing. Mary is the visible site of the invisible God, the site where God, who is Spirit, took flesh, where the immortal became mortal, where the eternal became temporal. From the bosom of the Father, the Son came among us in the bosom of Mary; the Word of God, which was in the beginning with God, became flesh in Mary and in her became audible word, visible presence for us men”. It means that we can contemplate, thanks to her contemplation. We can experience God, thanks to her experience of God. In this, Mary is not only Mediatrix of graces, but Mediatrix of Grace!

Prayer and life

When we speak of prayer, the risk is to make it appear as something other than life, a parenthesis of life. In reality, when we reflect ourselves in the experience of Mary and Joseph, and also in the experience of Jesus Himself in the time of his childhood and domestic life and in the mystery of his adolescence and youth, we are taught that *prayer is the depth of life, the relationship that keeps us alive and gives meaning to life, the experience that illuminates every other experience.*

Just as Mary and Joseph did not have to go away from home and work to meet Jesus, because Jesus was at home, so authentic prayer does not turn away from life, but is the light of life, the strength for life’s journey. To meet Jesus in prayer is to foretaste something of heaven on earth and of earth oriented towards heaven; to pray is to experience the extraordinary in the ordinary, the festive that transfigures the ordinary, the pause along the way to rediscover the essential in the folds of the days, the recollection of the fragments of life that induce agitation, dispersion and despair, to rediscover trust and consolation, and to realise with amazement that God knows how to write straight even on crooked lines, because ‘everything contributes to the good of those who love God’ (Rom 8:28).

Jesus invites us to ‘pray always, without tiring’ (Lk 18:1), because He is the first to pray always. He Himself is the living prayer, in heaven with the Father, and in Nazareth with Mary and Joseph. In this sense, ‘being prayer’ and not just ‘saying prayers’ is vital, because, as we see in Nazareth, where Jesus

Nazareth, God's family

matured his mission as Redeemer in thirty years of concealment, great works are born from silence, and before being managed they must be managed, in the enchantment and modesty of an **inspiration, in the docility and prudence of discernment, in the courage of delivery and decision, in the humility of a heart entrusted, in the joy of doing the Father's will in all things.**

Of course, this silence and recollection cannot be improvised; on the contrary, it is constantly threatened. It is an atmosphere that must be guarded, an inner discipline that must be educated from the early age. With the fatigue we often have in praying, 'distracted from distraction by distraction' (a phrase from Eliot, a British poet), we would then like to return as children to Nazareth to learn to pray from Jesus, Mary, Joseph, attracted by their example. Unforgettable are the words of Paul VI on the Holy Family as a school of prayer: Nazareth "teaches us silence. Oh! would that there were reborn in us an appreciation of silence, an admirable and indispensable atmosphere of the spirit: while we are stunned by so many noises and clamorous voices in the exalted and tumultuous life of our time. O Silence of Nazareth, teach us to be firm in good thoughts, intent on the inner life, ready to hear God's secret inspirations and the exhortations of the true teachers. Teach us how important and necessary are the work of preparation, study, meditation, the interiority of life, and prayer, which God alone sees in secret".

Praying in the family

Praying in the family is vital, because without prayer there is no love, while, as the Pope teaches, "the family that prays remains united" (AL 227). There may be too much or too little love, but there is hardly any love as God intends. Card. Colombo, in a splendid meditation on the Holy Family, observed that the modern family, living in a secularistic and individualistic cultural atmosphere, needs to mirror the family of Nazareth at least in these two aspects: "in the holy fear of God, and in holy mutual love".

The holy fear of God refers to what is essential in prayer: disposing oneself to do God's will in everything, in ordinary acts (in Nazareth it was the meals and fasts, the liturgies in the synagogue and the pilgrimages to Jerusalem) as well as in extraordinary events (in Nazareth it was the census, the flight, the exile, the finding of Jesus), in moments of joy and



in those of sacrifice. In Nazareth, all this took place in the presence of Jesus: Joseph contemplated the silent understanding of Mother and Son, and Mary, "for her part, kept all the things of Jesus in her heart" (Lk 2:19), thus becoming the intimate memory of the Church.

Hence the second thing, the fact that prayer grows *holy mutual love, which requires forgetfulness of self and care for the other*: **"in the house of Nazareth each person lived for the others forgetting oneself.** St. Joseph worked to support Jesus and Mary: he toiled and suffered to keep the Son of God and his Mother's virginity safe... Mary lived only for Jesus and her chaste husband. Her thoughts, her deeds, her work, her day was for them... And Jesus seems to forget that he is the Creator and subjects Himself to his creatures; attentive to their nods, solicitous in all things, careful to anticipate their desires". Prayer, in this sense, is always a work of de-centralisation from self and recollection in God, the best cure against the narcissism that extinguishes souls, the first source of works for the salvation of souls!

Roberto Carelli, SDB

HUMBLE AND HIGHEST CREATURE

In our Pilgrimage with Mary, Teacher of Integrale Ecology

9. WOMAN OF DISCERNMENT

If Luke's infancy gospel particularly emphasises the aptitude for discernment as a typical characteristic of the young Mary's personality, John's gospel presents Mary to us as a woman of discernment in the episode of the wedding at Cana, where the first sign performed by Jesus in his public ministry is recounted. To discern, in a sense, means to recognise in the present moment the shoots of the future. Translated into Salesian language, to discern means to identify that point accessible to the good from which it becomes possible to collaborate with God so that the people entrusted to us and the reality in which we live can flourish and bear fruit.

'Discernment' is a key word in the magisterium of Pope Francis. First of all because the Pope is a Jesuit and it is the Jesuits' charism to practise and teach discernment. Discernment as such, however, is not something that belongs only to the Ignatian charism! Discernment, in fact, is a gift of the Spirit that every believer receives together with baptism. To be put into action, however, it requires an apprenticeship, a continuous exercise of the believer's freedom and will. Secondly because, in an age of uncertainty and great change such as ours, discernment is the safest path, even if not without risk. The opposite of discernment, in fact, is the slavish application of rules and models. It is the Church/museum where there is much order, but little life. The Church that discerns, on the other hand, is the garden, where it is not possible to avoid a priori some chaos, some weeds, some trunks a little crooked, yet there is life and there are the fruits of life: joy, peace, benevolence, self-control, love, magnanimity, fidelity to the action of the Spirit in hearts and in history (Gal 5:22). Finally, the Church that discerns is aware that proclaiming the Gospel in the contemporary world is not so much a matter of occupying spaces as of activating processes.

It is precisely for this reason that **the capacity for discernment is fundamental** in order to walk together towards the realisation of what Francis calls 'ecological conversion'. Integral ecology, in fact, is not a magic formula, but rather a process that begins with the conversion of the gaze. What is required is first of all to learn to contemplate the beauty of Creation and the dignity of all creatures,

each of which bears within itself the imprint of God's creative action. All that is created, in its beauty, comes from God, but is entrusted to our hands so that we may guard it and foster its development on behalf of the Creator. From this awareness arises the need for discernment: what is to be done to foster life, in the small and big choices of everyday life?

Contemplation of reality in its concreteness also allows us to recognise the limit of what is created. Nothing, in fact, remains forever: every form of life completes a cycle from birth to death. The human being, however extraordinarily similar to the Creator through his intelligence, his capacity for relationship, speech and creativity, can only remain on earth forever to the extent that he is able to pass on what he is and what he has to future generations. Discernment, therefore, also means learning to move from the criterion of maximum profit to that of sustainability, in the interest not only of ourselves, but also of those who will come after us.

At the wedding feast of Cana, Mary is a woman of discernment because she is concerned about the future of the bride and groom and asks herself what can favour or hinder the full development of their life together. The sign of wine, in fact, goes far beyond the need to satiate the thirst of the moment. Wine represents passion for life, the ability to celebrate its goodness and beauty, the typically human need for joy and celebration. Mary, moreover, sees in her Son what is still hidden from everyone's eyes: the Saviour of the world, the One who can give life in abundance. Mary, finally, acts in such a way as to activate the resources of all those invited. She weaves a web, among the guests at the feast, that makes everyone participate in the prodigy: the servants; the table



Humble and highest creature

master; the bride and groom; the Son; the disciples.

At Cana, Mary does not occupy a space, she does not act as a protagonist on the scene, even though she is the one who sets in motion the process that will begin the disciples' adventure of faith. Mary activates the process of faith by facilitating the encounter and communication between the people present at the feast. In our daily lives, we can activate the process of ecological conversion from small possible choices, consciously implemented. They include the courage to speak up, to share with family, friends, neighbours, the concern for the Common Home. Instead of multiplying initiatives, it is also a sign of ecological conversion to be able to converge in common initiatives together with other associations and institutions in the area, even when what unites us is not faith, but care for nature and neighbour.

The care for relationships, the commitment to networking, belongs in its own right to integral ecology. Of course, it is always a matter of acting with respect for others, their positions and convictions, and in this too Mary is a teacher, in that she never imposes herself. Faced with Jesus' response, which at first seems contrary to her request to intervene, Mary does not show haste or disappointment. On the one hand, she draws the servants' attention to Jesus, disposing them to listen to her Son, on the other hand she leaves the Son the space he needs to elaborate his own response, without insisting or trying to impose herself. Jesus recognises the goodness of her intention and inspiration. Mary, at this point, steps aside and leaves the scene to Jesus, the servants, the table master and the bride and groom, offering to our eyes a model of action and service that aims at the essential without seeking recognition or applause, but is attentive to the concrete fabric of daily life with its relationships.

At Cana, there was a lack of wine and this lack threatened the failure of the feast. In the neighbourhood where I live, in the parish, in the school I attend, what is missing or is being missed, concretely, threatening the existential failure of the brothers and sisters who share this space with me? What can I do to foster a network of relationships capable of taking on this need before the competent authorities? It is important to remember that listening to the cry of the poor and the earth is being one with the proclamation of the resurrection of the

Lord! In the name of his victory over death and in the power of his Spirit that we have received in baptism, we are called to do our best for the good of all, to make ourselves good Samaritans of our brothers and sisters, just as Jesus is the good Samaritan of each one of us. We ask Mary to help us, to share with us her capacity for discernment, so that through us God may renew the face of the earth.

Linda Pocher FMA

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

Family events

Council of Local Group of ADMA of São Paulo Province

São Paulo, Brazil - The coordinators of the ADMA groups of the Salesian Province of Brazil-São Paulo (BSP), gathered on 23rd March for the Council Meeting, which took place in the parish 'Nossa Senhora Auxiliadora', in Bom Retiro.

Around 50 members from 17 local groups out of the 22 groups present in the BSP Province had the fraternal gathering, accompanied by the Salesians: Fr. Luis Antonio Amiranda, Delegate of the Salesian Family, Fr. Vinícius Ricardo de Paula, ADMA Provincial Delegate, Fr. Luiz Gonzaga Piccoli, ADMA-Bom Retiro, and Fr. Marcos Sérgio da Silva, ADMA-Campinas.

The theme for reflection, *'I will give you the Teacher'*,



in preparation for the International Congress of Mary Help of Christians in Portugal, led the participants to reflection, sharing, music, prayer, recitation of the Rosary and a lot of joy, reviving the flame of the Salesian charism in the heart of each participant.

Annual Meeting of Presidents and Responsible people of ADMA of North Argentina

In Córdoba in Argentina at the Retreat House of the Disciples of the Divine Saviour, the annual meeting of the Presidents and the responsible people of the Association of Mary Help of Christians (ADMA) from the North of Argentina took place from the 15th to the 17th March.

On the first day, the 24 participants, representatives of 12 local ADMA out of the 20 existing in the territory, had a cordial online meeting with Fr. Gabriel Cruz, the new Spiritual Animator of the Primary ADMA who greeted them affectionately. Then, Fr. Alejandro Guevara gave the conference entitled, *'I will give you the Teacher'* which was followed by the retreat led by Fr. Orlando Sánchez, SDB, ADMA animator.

On the second day, the participants deepened the

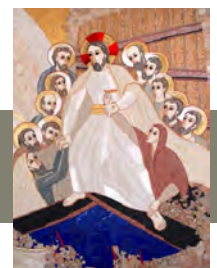


theme of the Strenna 2024 by the Rector Major and got to know the realities of the local ADMA.

On the last day, they listened to the testimonies of the ADMA youth of Santa Fe about their various initiatives to spread the devotion of Mary Help of Christians.

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 formation of women religious, men religious and seminarians.***

We pray that women religious, men religious and seminarians may grow in their vocational journey through a human, pastoral, spiritual and community formation, leading them to be credible witnesses of the Gospel.



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.*