



**ADMA**

on line

February 2025



*I adore you in the evening*

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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.*



## Passionate about Jesus Christ, dedicated to the young

My dear friends,

We have entered the heart of this jubilee year, making our own Pope Francis' invitation to be pilgrims of hope and embracing the words of the Strenna that echoes it: ***anchored in hope, pilgrims with young people.***

We have just experienced the usual intense and significant month of January in our great Salesian Family. First, we held the Days of Spirituality as Salesian family: a gathering in Valdocco to receive the Strenna and then to take it out into the world. Then, we celebrated the feast of St. Francis de Sales - on 24th January - and finally the feast of St. John Bosco - on 31st January.

All important moments, which, providentially at the beginning of the year, help us to pause, to return to the origins of our charism, to the essence of the Salesian spirit which, as the Strenna reminds us, is **a spirit charged with hope**. Don Bosco was a giant of hope and the fruits of his work were always fruits of hope.

This year is a special year precisely for 'going back' to the origins, if we consider that it is also the 150th anniversary of the first missionary expedition, and that the 29th General Chapter of the Salesian Congregation opens these very days, with the title ***'Passionate for Jesus Christ, dedicated to the young: For a faithful and prophetic living of our Salesian vocation'***.



**150** RINGRAZIARE  
RIPENSARE  
RILANCIARE

We think that the whole Salesian Family should gather around the Congregation of the Salesians at this delicate and important moment. We would like the whole ADMA of the world to gather focus on this important event, entrusting in prayer to Mary

Help of Christians the work of the participants at the Chapter, asking her to intercede so that the Lord through his Holy Spirit may renew hearts, enlighten minds and guide choices for the good of the youth, of the Congregation and of the whole Salesian Family. Let us pray with the words of the Strenna that the General Chapter may recognise and thank God, rethink, because nothing is forever, relaunch and start again every day.

We also want to take this opportunity to *thank once again Cardinal Angel Artime, for having led the congregation over these 10 years, and Fr. Stefano Martoglio - together with the entire General Council - for having supported the congregation in this*



*time of transition.* The Lord will certainly bless their service and their love for the young people all over the world. We wish to thank all the Salesians of the world, always ready as Don Bosco used to say 'to endure heat and cold, thirst and hunger, toil and contempt whenever it is a matter of the glory of God and the salvation of souls'.

Finally, we would like to pray for vocations so that many young people may still meet their 'Don Bosco' in the world today, discover that they are beloved children and joyfully open their hearts to Christ!

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

**Renato Valera,**  
**President ADMA Valdocco.**



## Formation

### A great symphony of prayer in the jubilee of the Church:

## 6. *“I adore you in the evening as the day ends”*

It is a gentle time, evening, precious to focus not just on the family life but also on spiritual life. To begin with, evening reminds us that everything on this earth has an end, and so do we. It reminds us of this every now and then that we are not permanently rooted in this world, but only pass through it as pilgrims. This teaches us not to take ourselves and our worries too seriously. And that is also a great good.

Evening, then, is a time of intimacy, when families get together and the need is felt to share, to show each other affection. Something similar also applies to the spiritual life. For a Christian, evening is a nuptial moment, in which to embrace the Lord, to feel him close and to feel that we are all His. This is why, the evening almost naturally inspires us to prayer. If this prayer then manages to gather the whole family together, the benefit is doubled, because that family will understand that it is always more than itself, since God dwells discreetly in it. Little ones understand this instinctively, often better than adults.

Welcome, then, here is a prayer intended precisely for evening recitation.

***I adore you, my God,**  
and I love you with all my heart.  
I thank you for having created me,  
made me a Christian and preserved me on this day.  
Forgive me the sins I have committed today  
and if any good I have done, accept it.  
Keep me under your care and deliver me from  
dangers.  
May your grace be always with me  
and with all my loved ones.  
Amen.*

About half of the text is identical to the twin prayer of the morning. Let us focus then on the distinctive elements, which have to do precisely with the evening time.

Arriving on certain evenings is a bit like reaching land after a shipwreck: now safe, we turn back and look at that stormy sea, in which we were immersed until

a short time before, and which we have somehow crossed. In the rediscovered peace of the evening, gratitude then arises spontaneously: **I thank you ... for having preserved me on this day.**

As we reach the evening, there are many reasons to give thanks: having remained faithful despite a few dents, is perhaps the greatest reason. And as we thank God for having kept us through the day that closes, we implicitly ask him to do the same for the following day, in a chain that links the perseverance of an entire existence. Taken in this way, one day at a time, even the heaviest commitments become possible, and pathways open up in what before seemed inaccessible walls.

*Each day is a bit like a miniature of life:* each day we retrace on a smaller scale all the ages of life: the morning with its sometimes excessive promises (youth), the fervour and travail of mid-day, but also the torpor of early afternoon (the crises of meaning of maturity, prisoners of a flat present that seems endless); Finally, the rediscovered peace of the evening (old age), which preludes the stillness of the night (symbolic reminder of death). The day of life, when viewed in the evening, always seems so short!

Therefore, arriving in the evening is a bit like anticipating our death and, in a way, preparing for it in time. Each evening offers us the opportunity *to make contact with our end*, with our death, and to hand it over to God as the supreme act of offering. We understand then the recommendation of spiritual teachers to *close the day as one would like to close one's life.*

Indeed, at the end of life one judges more wisely on the choices made in one's youth, sometimes with





painful regrets. So, in the evening, when emotions have died down, one can more calmly evaluate the day gone by, and lucidly recognise where the good was.

Here then, gratitude is associated with an honest request for forgiveness: **Forgive me the evil I have done today, and if any good I have done, accept it.** This phrase evidently presupposes an *examination of conscience*. It is good to remind ourselves that it is a prayer, not an exercise in psychological self-analysis. It must therefore maintain the tone of dialogue, so that we can go over the day we have lived with God, recognising God's 'visits' in the concrete circumstances of life.



God and yet not to be prey to shame, but rather to feel challenged to love more intensely the One who first loved us and continues to forgive us.

Paradoxically, *remembering our sins keeps us humble, small and, therefore, close to God.* And even if there was some occasion of good on that day, we will not take pride in it; rather, like the poor widow in the Gospel (cf. Mk 12:41-44), we will throw our small offering into the treasury of the Church's merits, without claiming anything, content only to work in the vineyard of the Father, because this is already the highest reward.

'This is an authentic spiritual exercise, not to be confused with a fault-hunting, or a pitiful list of failings that, in the long run, leaves one frustrated, because it only confirms our mediocrity. The starting point is a different one: not so much the sins we have committed, but rather *God whom we have offended and wounded with our sins.* This is quite different!

If practised faithfully, the examination of conscience allows access to an experimental knowledge of oneself in relation to God, it puts the soul in a position to learn from life, disclosing to the soul the great laws that govern the spiritual life and that it gradually discovers for itself, under the guidance of the Spirit who already trained it to practise them, even before it knew them fully. The soul will thus learn to pay attention to the emotional resonances that external events provoke in it (passions, feelings, dominant affections), because there are more things that happen to the soul in a single day than it perceives around it with its senses.

Above all then, the evening examination of conscience is an admirable practice to come to experience *new repentance*, even if it is perhaps the usual shortcomings: new and more vivid is the way one comes to perceive *the Lord's wounded and unrequited love* (M. Panero, *Nella tenda del convegno*, Ancora, Roma 2023, pp. 102-103). It is so good, in doing our examination of conscience, not to feel that we are on a par with God! Genuine gratitude is to recognise that we are always 'in the red' with

Whoever falls asleep with these dispositions of mind is at peace, and entrusts everything else above him to God: **Keep me in rest and deliver me from dangers.** Here is the last request of the 'I adore you', which sounds like a solemn act of entrustment with which we sink into God before plunging into sleep.

Sleep frightens because it is something dangerously similar to death. We need protection in our sleep, someone to watch over us when we are unable to look after ourselves. How comforting it is to count on God's faithful care! Facing with Him the darkness of the night, the final hour of our lives, certain to fall into the arms of the most loving father.

**Fr. Marco Panero, SDB**



## Family Alphabet

### **E** like the *Eucharist*

Of the whole family alphabet, this is undoubtedly the most important letter! Without Jesus - He Himself says it frankly - 'we can do nothing'. Without the Eucharist, our love does not hold. Without participation in His sacrifice, even the dearest affections become paralysed or crumble. Instead, with Him, with His Body given and His Blood shed, the enterprise of family love, with its enchantments and dramas, pleasures and sorrows, the burdens we carry and the crosses that overcome us, can succeed, beyond all our merit and desire.

#### **The Eucharistic redemption of the family**

It is before everyone's eyes that the family today risks ending up either in the hands of the market, which interprets it as a system of needs to be satisfied, or under the lens of specialists, who see it as a system of relationships to which they offer their well-being, or under the blows of ideology, which reduces it to a cultural construction devoid of natural or religious references. Few recognise the originality of the family as the primordial place of life and the first cell of society. The dimensions of the family reality are literally torn apart: sexuality is reduced to sexual preference, the marriage bond is lightened in every way, parental ties appear repressive, childhood is more pampered than educated, the family institution is culturally marginal and politically irrelevant.

To find a remedy, we must resolutely return to the perspective of God's love, because only at His source does human love find its foundation, redemption and fulfilment. Because the criticism of traditional family ties has a point: what is the family, emptied of God's love? Is it not often the place where we love each other too much or too little? Where self-interest stiffens the bonds of love into ethnic or corporate ties? Where people, instead of maturing, regress? Where do promises of love and the most beautiful feelings give way to bitter disappointments and deep resentments?

#### **The Eucharist nuptial mystery**

The good news of the Gospel, which for some time

has been the object of much attention in the reflection and preaching of the Church, is that between Marriage and the Eucharist, or more generally between the family community and Eucharistic communion, there is a very deep connection. It is already remarkable that the whole of God's plan has a nuptial form: Scripture opens with the creation of man and woman 'in the image and likeness' of God and closes with the vision of the 'wedding of the Lamb'. Equally remarkable is that the whole of salvation history unfolds as a covenant of love 'from generation to generation': even Jesus, the eternal Son of the Father, owes his humanity to a genealogy in which the whole sampling of our beautiful and wounded humanity is present. But the summit where God and man fully meet is finally the Eucharist, which

realises what Jesus calls the 'new and everlasting covenant': in it, all human love is assumed into divine love and divine love is poured unreservedly into human love. Hence the wonderful exchange: the Church realises the family of God's children, the human family even becomes the 'domestic Church'!



The Eucharist is then the redemption and the destiny of all our dearest affections, and in this sense we understand that to take Communion is not only to receive the strength to love, but it is to love of God's own love, it is to eat the truth of the bonds of love, so that it acts intimately, it descends into the ultimate depths of desires and sacrifices that run through the order of the heart, those depths that are difficult to understand and for which it is not easy to decide, and that only the presence of Jesus and his Spirit can illuminate and direct. In the end, the Lord does not want us to struggle to live: He wants to come and help us, and He wants to do so not simply by being close to us, but by making us sharers in His communion, His feelings, His love. It is no coincidence that the Catechism says that when we take Communion, we are united to Jesus in everything, in 'body, blood, soul and divinity'!

The Magisterium of the Church, for its part, speaks passionately of the link between Marriage and the



Eucharist: 'the task of sanctification of the Christian family has its first root in Baptism and its highest expression in the Eucharist'; "the Eucharist is the sacrament of the Bridegroom, of the Bride", "it is the very source of Christian marriage"; "in the Eucharistic gift of charity, the Christian family finds the foundation and the soul of its communion and its mission" (Sacramentum Caritatis, 27. 28).

An intimate reciprocity is thus established between the Eucharist and Marriage: as the Council teaches, on the one hand 'authentic conjugal love is taken up in divine love', on the other hand it 'is sustained and enriched by the redemptive power of Christ and the Church' (GS 48); or again, on the one hand 'the marriage of the baptised becomes the real symbol of the new and eternal Covenant', on the other hand 'the Lord makes man and woman capable of loving one another as Christ has loved us' (FC 13); or finally, in the beautiful words of Pope Benedict XVI in his encyclical on love: 'marriage based on an exclusive and definitive love becomes the icon of God's relationship with his people; conversely, God's way of loving becomes the measure of human love' (DC 11). In short, God created humanity capable of receiving his divinity, and made human love capable of receiving divine love and expressing it in turn. Hence the profound affinity between the Eucharistic bond and family ties: more on that later!

### There is but one love!

Hence the profound analogy between Eucharistic communion and the family community: the same love circulates in both! Let us think about this, even if only briefly. 1. In the Eucharist, it is not a simple gift,

but a gift of love: just as in the family, where bonds are established through love; 2. In the Eucharist, Jesus does not give us something, but Himself, and with His sacrifice generates the Church as His Bride: just as in the family, which in every sense realises the gift of life, in nuptial form and in parental form; 3. Again, in the Eucharist, as also in the family, the unity of love entails difference: in the one between our poverty and the Lord's wealth, in the other between the strength of man and the tenderness of woman: it is not the same thing, but in both cases there is a 'beautiful difference'; 4. Finally, just as in the family one does not love, generate and nourish not only with the soul but also with the body, so also in the Eucharist Jesus loves us, generates us and nourishes us with the gift of his Body!

One might say: how concrete God's love is! and how sweet it is to think that thanks to the Eucharist, the 'sacrament of love', the family becomes the first environment in which to experience the 'new commandment' of Jesus, where not only flesh and blood pass, but also faith and grace; where affection is not only instinctive attachment, but dedication to the point of sacrifice; where one learns to love 'as Jesus loved us' and to 'no longer live for oneself'; where one makes oneself a servant out of love and not out of weakness; where one is prepared to give one's life, to suffer and to die for another; where one achieves that unity of love that man can so much desire, but that only Jesus knows how to realise! .

**Fr. Roberto Carelli SDB**

(Source: Roberto Carelli – Family Alphabet)

## Salesian Blesseds and Saints

### 9 February: Eusebia Palomino Yenes, *Daughter of Mary Help of Christians*

Eusebia Palomino Yenes was born in the twilight of the 19th century, on 15th December 1899, in Cantalpino, a small town in the province of Salamanca (Spain), into a family as rich in faith as it was poor in means. Father Agustín, a man of great goodness and gentleness, worked as a seasonal labourer in the service of the surrounding landowners, while mother Juana Yenes looked after the house with her four children. In winter, the countryside rested and work was lacking, bread was scarce. So dad

Palomino found himself forced to ask for help from the charity of other poor people in the surrounding villages. Sometimes he was accompanied by little Eusebia, barely seven years old, unaware of the cost of certain humiliations: she enjoyed those walks along the country paths, and happily pranced beside her father who made her admire the beauty of creation and who, from the brightness of the Castilian landscape, drew catechetical cues that enchant her. Then, having reached a farmstead, she



smiled at the good people who welcomed her and asked for 'a bread for the love of God'.

The first encounter with Jesus in the Eucharist at the age of eight gave the girl a surprising perception of the meaning of belonging and offering oneself in totality as a gift to the Lord.

Very soon she had to leave the school to help the family and after having shown precocious maturity in looking after - as a child herself - the children of some local families while her parents were at work, at the age of twelve, she went to Salamanca with her elder sister and placed herself at the service of some families as a nanny-helper. On Sunday afternoons, while attending the festive oratory of the Daughters of Mary Help of Christians, she met the sisters who decided to ask her to help out in the community. Eusebia accepted more than willingly and immediately set to work: she helped in the kitchen, carried the firewood, cleaned the house, hung the laundry in the large courtyard, went to accompany the group of schoolgirls to the state school and ran other errands in the city.

Eusebia's secret desire, to consecrate herself entirely to the Lord, ignites and substantiates now more than ever her every prayer, her every act. She says: 'If I diligently fulfil my duties, I will please the Virgin Mary and succeed one day being her daughter in the Institute'. She does not dare ask for it, because of her poverty and lack of education; nor does she consider herself worthy of such a grace; since it is such a large congregation, she thinks. The visiting Superior, to whom she confided, welcomed her with motherly kindness and reassured her: 'Don't worry about anything'. And willingly, in the name of the Mother General, she decides to admit her.

On 5th August 1922, she began her novitiate in preparation for profession. Hours of study and prayer alternated with those of work punctuated Eusebia's days, and she was at her happiest. After two years, she took her religious vows in 1924, which bound her to the love of her Lord. She was assigned to the house in Valverde del Camino, a town with a population of 9,000 at the time, in the far south-west of Spain, in the mining area of Andalusia towards the border with Portugal. The young girls from the school and the oratory, on first meeting, did not hide a certain disappointment: the newcomer is rather an insignificant figure, small and pale, not beautiful,



with large hands and, what is more, had an ugly name.

The next morning, the little nun was at her place of work: a multifaceted job that kept her busy in the kitchen, the porter's lodge, the cloakroom, tending the small vegetable garden and looking after the girls in

the festive oratory. She enjoyed 'being in the house of the Lord for every day of her life'. This was the 'royal' situation in which her spirit, which inhabited the highest spheres of love, felt honoured. The little ones were soon captivated by her narrations of missionary facts, or lives of saints, or episodes of Marian devotion, or anecdotes of Don Bosco, which she recalled, thanks to a happy memory and knew how to make attractive and incisive with the strength of her convinced feeling, of her simple faith.

Everything in Sr. Eusebia reflected the love of God and the strong desire to make him loved: her hard-working days were a continuous transparency of this and it was confirmed by the favourite themes of her conversations: first and foremost the love of Jesus for all men, whom his Passion saved. The Holy Wounds of Jesus was the book Sister Eusebia read every day. She drew didactic insights from this through a simple 'chaplet', which she recommended everyone, even with frequent references. In her letters, she made herself an apostle of devotion to Merciful Love, according to the revelations of Jesus to the Polish nun, now a saint, Faustina Kowalska, divulged in Spain by the Dominican Father Juan Arintero.

The other 'pole' of Sister Eusebia's lived piety and catechesis was the 'True Marian Devotion' taught by the French saint Louis M. Grignon de Montfort. This would be the soul and weapon of Sister Eusebia's apostolate throughout her short life. Beneficiaries were girls, young people, mothers of families, seminarians, priests. 'Perhaps there was no parish priest in all of Spain,' it was said in the Trials, 'who did not receive a letter from Sister Eusebia about Marian discipleship.'

When, at the beginning of the 1930s, Spain entered the convulsions of revolution due to the rage of the godless bent on the destruction of religion, Sister Eusebia did not hesitate to take that principle of 'availability' to its extreme consequences, literally ready to strip herself of everything. She offered



herself to the Lord as a sacrifice for the salvation of Spain, for the freedom of religion. The sacrifice was acceptable to God. In August 1932, a sudden illness and the first signs. Then asthma, which had disturbed her at different times, now began to torment her to intolerable levels, aggravated by various insidious illnesses.

During this time, visions of blood pained Sister Eusebia even more than the inexplicable physical ills. On 4th October 1934, while some sisters were praying with her in the little room of her sacrifice, she broke off and paled: 'Pray much for Catalonia'. It was the initial moment of that workers' uprising in Asturias and the Catalan uprising in Barcelona (4-15 October 1934) that would be called the "revelatory anticipation". A vision of bloodshed also for its beloved headmistress, Sister Carmen Moreno Benítez, who would be shot with another sister on 6th September 1936: in 2001, after the recognition of her martyrdom, she would be declared blessed.

In the meantime, Sr. Eusebia's ailments worsened: the doctor treating her admitted that he could not define the illness which, added to her asthma, made her limbs curl up, reducing her to a ball. Those who visited her feel the moral strength and the light of holiness that radiated from those poor aching limbs, leaving absolutely intact the lucidity of thought, the delicacy of sentiment and the gentleness in her

manner. To the sisters assisting her, she promised: 'I will go back on my rounds'.

In the middle of the night between 9th and 10th February 1935, Sr. Eusebia seemed to fall asleep peacefully. For the whole day, the fragile remains, adorned with many flowers, were visited by the whole population of Valverde. The same expression returned to everyone: 'A saint has died'..

### Prayer

*O God, who moulded the heart  
of the blessed Eusebia, virgin  
on the paschal mystery of your Son,  
even to the gift of life,  
grant us, strengthened by her example  
of humility and joy  
to grow constantly in your love  
and in the service of the poor.  
We beseech you to glorify  
this humble servant of yours  
and grant us, through her intercession,  
the grace we ask of you...  
Through Christ our Lord. Amen.*

**Fr. Pierluigi Cameroni, SDB**

(Source: Pierluigi Cameroni - 'Like stars in the sky')

## Family Events

### ADMA in Colombia

On 7th December 2024, 9 aspirants of the Association of Mary Help of Christians were presented in the parish of Our Lady of Chiquinquirá. After a long journey of formation and preparation at the Colegio Maritimo and the Colegio María Auxiliadora of El Santuario Antioquia, they expressed in the Church and in their families their love for the Blessed Virgin

Presided over by Fabio López, the parish priest, who generously welcomed us every 24th of the month for the prayer of the Holy Rosary and participation in the Eucharist.

We also take this opportunity to thank Sister Lucrecia Uribe, for the animation and the inspiration she gives to the ADMA group in the world.





## New Year in Family: Primary ADMA

From 29th December to 1st January 2025, a group of families belonging to the Primary ADMA, around 130 people, spent the end of the year in Alassio, in the province of Savona, at the 'Madonna degli Angeli' centre, taking time for reflection, prayer, the sacrament of reconciliation and the Eucharist, being together as a family in a Christian way.



Fr. Roberto Carelli, a Salesian of Don Bosco, accompanied the families with his reflection on the liturgical spirit of Christmas Time. For the adults, the days were marked by moments of prayer in common, serene sharing and personal silence.

For pre-school and primary school children, the mornings were animated by middle and high school children, who organised team games, leaving time for free games.

Sister Lucrecia Uribe, Daughter of Mary Help of Christians, ADMA World Animator, had the opportunity to be together with the children and young people giving some reflections and preparing

for thanksgiving, Te Deum.

After lunch, each family was invited to spend their free time together in different ways: in the forest, on the beach, or with friends and relatives.

A moment of communion between parents and children was the Salesian Tombola, which generated an atmosphere of spontaneity, joy and simplicity.

Before the toast and fireworks, all the participants gathered in front of the Blessed Sacrament to give thanks for the many graces received in 2024 and to entrust the new year to Jesus and Mary Help of Christians.

## R.D. Congo: An appeal to Unity and Solidarity in the Salesian Family of Don Bosco Ngangi

On the occasion of the canonical visit to the Salesian mission 'Don Bosco Ngangi', Fr. Tryphon Kalimira, Vicar of the Salesian Province of Central Africa (AFC), met all the members of the Salesian Family in the mission: Salesian Cooperators (ASSCC), Volunteers of Don Bosco (VDB), Past Pupils of Don Bosco (EXA.DB) and the Association of Mary Help of Christians (ADMA). After the Mass presided over by the Vice-Provincial, the day continued with talks to the participants in which he emphasised the crucial importance of these groups in the realisation of the Salesian mission: "The different Salesian branches form the backbone of our Congregation," he said. Fr. Tryphon encouraged the groups to create a digital database bringing together the information of all the members, in order to facilitate exchanges and strengthen spiritual, material and social solidarity. He also recommended the regular organisation of moments of formation and spirituality to strengthen each person's Christian and missionary life. Finally, he

insisted on the importance of unity and cooperation between the groups to ensure the success of the Salesian mission in the work. The day ended with a moment of conviviality and fraternal sharing in the inner courtyard of the Salesian community where all the participants gathered around Fr. Tryphon





Kalimira to strengthen the fraternal bonds within the Salesian Family.

We experienced a day where joy, reflection, prayer and the presence of Mary Help of Christians were

present. The meeting was animated by Fr. José Correa, SDB, National Animator of the ADMA, and by Fr. Julio González, parish priest of Sarandí del Yi.

## Monthly Prayer Intention

# For vocations to priestly and religious life

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

### For vocations to priestly and religious life

*We pray that the Church community will welcome the desires and doubts of young people who feel the call to serve Christ's mission in priestly and religious life.*