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EDITORIAL

LEAVEN OF FRATERNITY

Dear friends of ADMA,

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We are now in the second month of this year 2023. We have lived intensely the feast of St. Francis de Sales at the conclusion of the 400th anniversary of his birth, the feast of our father St. John Bosco, and **now we are preparing to live the time of Lent:** a time of reflection, desert and preparation for that event, for that promise that transformed our existence forever: the resurrection of Jesus.

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And just thinking about Lent, the invitation is to use this time to make the words of the stenna resound again so that they do not remain an isolated invitation but enter deeply, accompany our journey and become food to nourish our small daily resurrections.

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It would be good to reflect at this time on the need to be in the world, with one another, that small amount, sometimes imperceptible as dust, that seems to be uselessly lost in something too vast. Yet, it is never useless rather it is alive and has the capacity to move and act in a mysterious and silent way.

Just like the kingdom of God which, as scripture says, “...comes not in such a way as to attract attention, and no one will say, Here it is or there it is. For, the kingdom of God is in your midst.” (Lk. 17:20-21)

To be small but **to know how to give life, to fertilize, to ferment, to be a leaven.** We could ask in prayer, all

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together, for the grace and courage to take on this attitude.

In this Lent, let us take up our commitment as an Association to live out the essential conditions for the miracle of the leaven of the Kingdom of God to happen again:

1. To have the humility to recognise that **'being a leaven' is first and foremost a gift to ask for**. We are not leavened by ourselves but only if the Holy Spirit makes us so;
2. To remember that leaven is like a dust made of a thousand grains or like a soft dough capable of crumbling. **We will never be leavened by ourselves, except by being together, collaborating and cooperating** in a co-responsible way so that peace

may return, poverty diminish and creation be respected;

3. Knowing that if leaven remains leaven, it goes bad; for, this not to happen, leaven mixes with flour. **Only by having the courage to relate to people without preconceptions and preclusions**, aware of the problems that afflict humanity, will we be fragrant and broken bread;

4. Finally, knowing that **the best bread requires the time of waiting and the delicacy of rest**. Let us be docile and serene in always leaving our activities, our efforts, our intentions to the Lord; knowing how to **wait like Mary, without losing hope, cherishing joy, reading beauty and accepting to see the flour rise according to God's timing**.

Happy journey as we await the resurrection of our Lord Jesus.

Renato Valera,
 ADMA Primaria's President.

Alejandro Guevara,
 ADMA Primaria's Spiritual Animator.

FORMATIVE PATH

THE PRIMACY OF GRACE: JOY, GIFT OF THE HOLY SPIRIT (THE THEOLOGICAL VIRTUES)

"We must learn to dwell in our weakness, but armed with deep faith, accept that we are exposed to our weakness and at the same time surrendered to God's mercy. Only in our weakness are we vulnerable to God's love and power". (A. Louf)

"So, if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth, for, you have died, and your life is hidden with Christ in God. When Christ who is your life is revealed, then you also will be revealed with Him in glory. Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry).

Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all". (Col. 3, 1-5.9-11).

"Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard

your hearts and your minds in Christ Jesus". (Phil. 4:4-7).

1. Living in Christ

"If therefore you have risen with Christ, seek the things above where Christ is seated at the right hand of God; think of the things above, not of those on earth."

This is how the Apostle introduces himself in his letter to the Colossians, reminding us of our radical vocation given to us through baptism, namely that of being *"buried with Christ in order to rise with him (...) stripped of the old man and clothed with the new, which is being renewed, to a full knowledge in the image of its Creator."*

We are called to rediscover the power of baptism which is expressed in the primacy of Grace; Most Holy Trinity has taken possession of our existence and dwells in us. The apostle himself expresses this very well in 1 Cor. 6:19-20:

"Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and that you do not belong to yourselves? For you have been bought dearly; glorify therefore God in your body and in your spirit, which belong to God."

Spiritual life is Christ living **in us** through the Holy Spirit. That Christ lives in us through His Spirit is not a pious sentiment, but the only way we can be joyful. It is then understood that it is not enough to live *'for'* Christ, but we must move on to live *'with'* Christ in order to arrive at living *'in'* Christ. For this to be accomplished, it is essential to backtrack. Jesus states that it is necessary to lose one's life for Him and for the gospel (Cf. Mk 8:34ff). But how? And backtrack from what? A passage from First Corinthians lifts the veil: *"Because of him you are in Christ Jesus, who became for us wisdom through God's work, righteousness, sanctification, and redemption, for as it is written, whoever boasts, let him boast in the Lord"* (1 Cor. 1:30-31). Wisdom, righteousness, sanctification, redemption - One must reflect on these points. When I give up being for myself, my wisdom, my righteousness, my sanctification, my redemption, then Christ moves from being *'with me'* to living **'in me.'**

When man understands that Christ is all his wealth,



he does not pretend to be good or disguise himself as a master of himself. Either I am in Christ or I am one of the many mortals invited - unwillingly - to the carnival of a passing world. If we choose to follow him but do not allow the Spirit to sanctify us, we remain in the middle of the ford, lost between a drab faith and a world watched from afar with nostalgia. Absurdly, it would be better for us not to have known Christ.

Joy lies in the warmth of his presence 'in' us, not in just for or with. Thus wrote Isaac of Nineveh: *"This knowledge, my beloved: wherever there is joy from God, it comes from fervor, and, everywhere, the cause of joy is fervor; for where there is no fervor, there is no joy either."*

2. A life of faith, hope and charity

The spiritual man, that is, one who lived in the primacy of grace, who lets Christ dwell in him, has a pure heart and because of this, sees God, becomes a sharer in his wisdom and able to interpret the most difficult situations with supernatural insight, pointing the right way. We can think, for example, of Blessed Eusebia Palomino, a very simple nun who worked in the kitchen, to whom priests, seminarians and young girls went to seek advice for their journey of faith. The depth of her union with God was the secret of a wisdom that is learned only by drawing it from the source of loving intimacy with the Lord.

Therefore, when St. Paul states, *"we have the thought of Christ"* (1 Cor. 2:6), he makes a very strong statement.

Faith and spiritual experience become the principle of a new knowledge which broadens the horizons of reason and opens them to participate in the month of the Risen Crucified. Having the thought of Christ does not mean just having new 'ideas', but a way of thinking that is connected with a way of acting, of feeling, of being. To realise this, we need only to think of the very harsh words Jesus addressed to Peter in Mk. 8:33: *"Get behind me, Satan! For you do not think according to God, but according to men"*. Peter, even after having confessed his messianic faith in Christ, shows that he still does not think according to Christ. Rather he reasons according to a logic that is an obstacle to the way of Jesus.

The virtue of Faith leads us to have, instead, the 'thought of Christ' and then I know (and experience) that God loves us and that Christ died for us, out of love.

Pope Francis offers us an extraordinary focus on this issue in his first encyclical, *'Lumen Fidei'*, an early draft which bears the signature of Benedict XVI. In particular, at number 18 of this text, we can read the following enlightening expressions.

"In faith, Christ is not only the One in whom we believe, the ultimate manifestation of God's love, but also the One to whom we unite ourselves in order to believe. Faith not only looks at Jesus, but looks from Jesus' point of view, with His eyes: it is a participation in His way of seeing. In so many areas of life, we rely on other people who know better than we do. We trust the architect who builds our house, the pharmacist who offers us the medicine for healing, the lawyer who defends us in court. We also need someone who is trustworthy and is an expert in the things of God. Jesus, His Son, presents Himself as the One who explains God to us (cf. Jn 1:18). The life of Christ - His way of knowing the Father, of living totally in relationship with Him - opens up a new space for human experience and we can enter it."

Hope, consequently, is believing that at the bottom of everything that exists is hidden something good. Hope itself, indissolubly linked to faith, as the letter to the Hebrews states: *"Now faith is the assurance of things hoped for, the conviction of things not seen"* (Heb 11:1). Christian hope is summed up well in this statement: *"In the end, the beginning"*. Hope is grounded precisely in Christ's end, in His death that

was His true beginning, in the resurrection. It lifts us out of what we have always experienced as *'the end'*. The God of hope always creates a new beginning in life, while in death He awakens us to new life in the world to come. Hope is *'faith cast forward'*. A great French man of letters and convert, Charles Peguy, in his book *'The Porch of the Mystery of the Second Virtue'*, imagines hope as a little girl giving her hand to her two big sisters, faith and charity, and

the little hope. It advances. And in the midst of her big sisters, she has the air of letting herself be pulled like a little girl who does not have the strength to walk. And that she pulls herself along that road in spite of herself. And in reality, it is she who makes the others walk and who pulls them, and who makes everyone walk and who pulls them. Because one never works but for the children. And the two big ones only walk for the little one (...) Hope does not go by itself. To hope, one must be very happy, one must have obtained, received a great grace.

Once again, we see how the intimate bond between the theological virtues is joy! For this hope to be possible, one must be very happy and have the experience of feeling loved. The life of grace is at bottom simply this: letting oneself be loved and loved.

In **love**, in agape, all the virtues are summed up, as St. Paul's hymn to charity beautifully states: *"And now faith, hope, and love abide, these three; and the greatest of these is love"* (1 Cor 13:13). Do you know why? Because the only thing that God the Father and the Son desire for us is to bring us His love, that is, the Holy Spirit, His grace! Otherwise, everything

"In the end, the beginning"



is empty, everything is sterile, everything is grey; it brings us no fullness, no happiness.

When we need to renew ourselves personally and communally, the starting point must always be this: our families, our communities, our relationships, our own life is either founded on love or it is not. The starting point is to let God do this, which is why He created us, why He redeemed us through His Son, why He remains with us, in the Church with His Spirit.

Hidden in his love are three things we all desire: **belonging, meaning and destination.**

Belonging: only love makes us answer the fundamental question that runs through our lives: who am I for? One can only enjoy life when one feels one belongs to someone.

Meaning: only love fills our lives with meaning. Most of the spiritual and psychological pathologies experienced by many people, especially young people, are due to the fact that we do not feel loved.

Destiny: this is the third characteristic. Love gives us a destiny. What is the destination for each of us? To come home, to Him. To know that you are loved is to know that you have a home where you are going. To have a reason to wake up. To feel that everything you do has a direction.

Love attracts us. This is the primacy of grace. It also requires the commitment of our freedom which chooses to grow in those virtues without which love would not find the possibility of realisation and would remain at the level of sentiment or, worse, emotion.

3. Joy as its fruit

The fruit of a life lived in faith, hope and charity is joy, which thus becomes the hallmark of a Christian. Pope Francis expresses this well at the beginning of his programmatic text *'Evangelii Gaudium'*.

"The joy of the Gospel fills the heart and the whole life of those who encounter Jesus. Those who allow themselves to be saved by Him are liberated from sin, from sadness, from inner emptiness, from isolation.

With Jesus Christ, joy is always born and reborn (...).

The great danger of today's world, with its manifold and oppressive offer of consumption, is an individualistic sadness that springs from a comfortable and stingy heart, from the sick pursuit of superficial pleasures, from an isolated conscience. When the inner life closes in on one's own interests, there is no longer any room for others: The poor no longer enter, God's voice is no longer heard, the sweet joy of his love is no longer enjoyed, the enthusiasm to do good no longer palpitates. Believers also run this risk, certain and permanent. Many fall into it and turn into resentful, discontented, lifeless people. This is not the choice of a worthy and full life; this is not God's desire for us, this is not life in the Spirit flowing from the heart of the risen Christ.

I invite every Christian, in whatever place and situation they find themselves, to renew their personal encounter with Jesus Christ today, or, at the very least, to make the decision to allow themselves to be encountered by Him, to seek Him daily without ceasing. There is no reason for anyone to think that this invitation is not for him/her, because «no one is excluded from the joy brought by the Lord» (n. 1-3)".

The link between a life informed by the theological virtues and joy is beautifully expressed in the *Divine Comedy* when Dante is near the summit of Paradise (Canto XXIV). At the end of his extraordinary journey, he is questioned by three apostles about the three theological virtues. On faith he is examined by St. Peter, who, after asking him what faith is and whether he is endowed with it, asks Dante where he received it from. The prince of the apostles formulates the question in this way: *"This dear joy, upon which all virtue is founded, whence did it come to you?"*. It is clear that the 'dear joy' spoken of here is the precious pearl – joy, of which the Gospel speaks. It is the gem to obtain for which it is worth sacrificing everything else.

Another passage from the **Comedy** cannot fail to come to mind. Right at the beginning of the journey, in the first canto of the *Inferno*, Dante is lost in the dark forest, sees a person and asks him for help. It is Virgil, who asks him why he does not decide to climb *'the delightful mountain which is the beginning and cause of all joy'*. He cannot because there are three beasts that impede his passage and therefore

the Florentine poet will have to be accompanied on 'another journey'. The one, precisely, that will take him before reaching St Peter. A journey whose destination is joy or, better, the happiness that only those who have found the pearl - joy of faith - can enter.

Faith is truly the 'dear joy', a happiness that is dear to us, 'above which every other virtue is founded'. For, if faith were not true, we could not fully have hope since the world would be doomed to death, and neither could we have full love, capable of the total forgiveness that only Christ bestowed from His Cross. Every other virtue is founded on the joy of faith, every desire to grow in our humanity, and every walk of life. **But today more than ever it is fundamental, as Christians living the spirit of Don Bosco, that the most beautiful fruit of our life of grace is the joy of giving joy! This is the road to Christian happiness. Today it is more necessary to give evidence with our lives to this truth: only those who are committed to making others happy can be happy. Only he who strives to create the conditions for others to live in joy, can taste joy. Only those who strive to make**

contentment circulate in the lives of others can have an authentic experience of contentment.

We can end our reflection with a note of realism offered by St. Francis de Sales:

"Go forth with joy and an open heart as much as you can; and if you do not always go with joy, always go with courage and confidence".

Questions for personal reflection

- 1) To live by faith, hope and charity: What does it mean concretely in your life?
- 2) What has helped you most in your life to grow in these virtues, which are first of all a gift from heaven, but which require the contribution of your freedom?
- 3) What, in this period of your life, is holding you back from faith, hope and charity?
- 4) Do you experience deep joy or do you live on the wave of your emotions?



Monthly commitment

Every evening, in prayer, let us give thanks for a beautiful thing received, by training ourselves to smile even in moments of difficulties.

KNOWING OURSELVES

ADMA IN MADAGASCAR

First of all, we would like you to tell us about yourself.

- Where do you come from?

I come from Madagascar.

- Something about your life and your experience of faith?

I am a Salesian priest. I was baptised just a month after my birth. I received the sacraments in Catholic Church. I was a member of an Association in the Church. I wanted to live my faith more deeply and hence I entered religious life in 2006.

- How long have you been an SDB?

I joined the Salesian congregation in 2006 and made my first profession on 10th September 2010.

- How long have you been an animator of the Association?

For two years I have been an ADMA facilitator in our MDG vice-province.

- What and with whom were you previously involved?

Before that I was responsible for the CMB Association. As a priest, I work with those in need.

And now to ADMA...

- How and where is the Association growing in your province/region?

In our province, ADMA is present in three regions: Antananarivo, Betafo-Antsiabe and Mahajanga. Our former provincial Fr. Armand RANDIMBISOA sdb started talking about ADMA in 2019 and since then, the Association has grown because many people are interested in the spirituality of ADMA.

- Can you tell us today how many local groups there are and how many members?

As I said above, the group is distributed over three regions. Now the adults are more. I don't have the exact number of members. Approximately there are 25 people who have already committed. The total membership is more than 40.



- How is the Association structured at provincial and local levels?

We are in the process of setting up the organisation at the provincial level. There is the spiritual animator and the local ADMA facilitator. We are thinking of establishing the ADMA council at the national level. So far, every local unit has organised a monthly meeting, every 24th of the month.

- Can you tell us about your journey in the Association?

When I was a student of theology, I studied the life of the Virgin Mary in depth. Moreover, thanks to the training I received in our congregation, especially as a priest, I am familiar with the life and purpose of the Association.

- How do you live your relationship with the other groups of the Salesian family?

There are always experiences and activities together, such as the Salesian family retreat, the Salesian feast and training...

- Looking to the future, what ideas and projects do you have to preserve the faith among the people and promote the love of Jesus in the Eucharist and trust in Mary?

Our challenge is to live our spirituality well and give good witness. We insist on daily prayer and fraternal life. We must always deepen our faith through catechesis and other Church teachings.

- And for young people?

For young people, it is important to invite them to be part of the Association and particularly to learn



about the faith through catechesis and various formation courses.

- Any suggestions for the ADMA Primary to continue its commitment to global animation and increase sharing and dialogue among the groups?

In my opinion, it is important for ADMA primary to move forward in its animation and in its communication front. Sharing news is very important and it encourages members.

P. Solonirina Berthin,
Spiritual Animator ADMA-MDG.

ENTRUST - TRUST - SMILE

LETTER OF RECTOR MAJOR, FR. ÁNGEL FERNÁNDEZ ARTIME



In recent years the Church has devoted two Synods of Bishops to the family and to young people. Pope Francis observes:

“The experience has made the participants in the Synod aware of the importance of a synodal form of the

Church for the proclamation and transformation of the faith. The participation of young people has contributed to the ‘awakening’ of synodality, which is a constitutive dimension of the Church”.

The synodal dimension requires everyone to dedicate time to communication, humility in listening and courage in speaking, leaving prejudices and stereotypes behind in order to bring new hope to the world.

To be truly ecclesial and effective, the synodal journey of listening and discernment must always seek to be communal.

The unity of faith and charismatic belonging between the different states of life of consecrated persons, priests and laity, nourishes a circulation of

gifts and prayer, a profound exchange which helps each one to find and consolidate his or her own identity.

This way of relating to one another contributes to a more ecclesial and communitarian dynamic in the Salesian spirit.

ADMA facilitates the assumption of responsibilities by the laity also in other ecclesial and social areas.

In a letter addressed to the Pontifical Commission for Latin America, the Holy Father writes:

“Between consecrated and lay people a communion of life is established which helps and enriches the proper identity of each one, facilitating mutual recognition and appreciation and support, not only at the operational and functional level, but fraternal and spiritual, according to the respective specificity.”

The collaboration between the three states of life of the Church demands a change of pastoral mentality that has repercussions on all vocations: the laity are not only “collaborators”, but “co-responsible” for the being and work of the Church.

Andrea and Maria Adele Damiani

FORMATION OF ADMA ASPIRANTS

2. WHO WE ARE AND WHAT IS OUR SCOPE

The second point of the training course which the ADMA Primary at Valdocco, Turin proposes to aspirants, refers to Article 2 of the Association's Regulations which has as its theme the nature and purpose of ADMA.

We all know that there are many different types of Associations. Therefore, it is very important to understand even some aspects that may appear more formal, such as the nature of our Association, in order to safeguard its identity, maintaining its specificity and originality, and avoiding in the first place any interference or intermingling of a political nature or other interests that are not consistent with its aims. Bearing in mind that we have a history of more than 150 years behind us, it is important that the Association knows how to always renew itself, while at the same time remain faithful to the aims that Don Bosco gave it so as not to risk losing the charismatic identity desired by our founder.

The Church recognises ADMA as a public Association of the faithful which enjoys ecclesiastical juridical status and, according to the legislation in force in the individual states, can also obtain civil juridical recognition. In particular, the Association is configured as a group of people called and guided by Mary Help of Christians, Mother and figure of the Church.

As far as the Association's aims are concerned, the first is to propose a path of holiness to the faithful. In this regard, Pope Francis reminds us that *"all Christians, as baptised, have equal dignity before the Lord and are united by the same vocation, which is that to holiness. [...] Holiness is the most beautiful face of the Church: it is rediscovering oneself in communion with God, in the fullness of his life and his love [...] each one in the conditions and in the state of life in which he finds himself"*. In Don Bosco, holiness is identified especially in pastoral charity and in apostolic and educational commitment, in the family spirit, in service and help, especially to the most needy, and in pious practices lived in simplicity. For this reason, following in the footsteps of our founder, the path to holiness offered to ADMA members is distinctly apostolic and aimed at involving the people in the



spirituality and mission of the Salesian Family.

The Association's aim of proposing a path of holiness to all is pursued in particular through two special means: to spread the devotion to the Blessed Virgin and adoration of Jesus in the Blessed Sacrament.

In other words, we can recognise ADMA as a Eucharistic-Marian group. The Eucharistic life and devotion to the Immaculate-Help of Christians are the founding points of the spirituality and life of the Association. The reference is to the two pillars of the Salesian educational system and spirituality, as seen by Don Bosco in his famous dream. He saw a ship, representing the Church, guided by the Pope on a stormy sea and surrounded by enemy ships trying to sink it. Suddenly *«two strong columns rise from the waves, very tall, not far from each other. Above one of them is a statue of the Immaculate Virgin, at the foot of which hangs a large sign with this inscription:*

“AUXILIUM CHRISTIANORUM” (“Help of Christians”); on the other, which is much taller and larger, stands an OSTIA of a size proportionate to the column, and below another sign with the words: ‘SALUS CREDENTIUM’ (“Salvation of Believers”). The situation for the ship of the Church seemed to turn for the worst. The Pope was struck down, but immediately another was elected, and finally: *«The new Pope, overcoming every obstacle, guides the ship between the two columns, then with a chain hanging from the prow, he ties it to an anchor*

of the column on which the Host stands, and with another chain hanging from the stern he ties it on the opposite side to another anchor hanging from the column on which the Immaculate Virgin is placed. [...] the enemy ships flee, scatter, collide and smash each other [...] while the ships that have fought valiantly with the Pope also come to bind themselves to the two columns. A great calm now reigns in the sea. Don Bosco commented: "The ships of the enemies are the persecutions. Very serious travails are being prepared for the Church. What has happened so far is almost nothing compared to what is to come. Only two means remain to save oneself amidst such turmoil: Devotion to the Blessed Mary and frequent Communion"».

The letter of the Rector Major, Fr Angel Fernandez Artime, on the occasion of the 150th anniversary of the foundation of ADMA, reminds us that:

"In Don Bosco's experience, love for Mary and love for the Eucharist always go together. They are the two pillars which support the life and mission of the Church. In Don Bosco's Marian imagery which we can particularly draw from his dreams, Mary is presented as the Lady or Queen who awaits the young people at the end of life's adventurous journey and invites them to take part in the heavenly banquet. Like a good hostess, Mary welcomes the guests, having carefully prepared everything. The heavenly banquet, like the the Eucharistic banquet that continuously anticipates and prepares it, is the place of perfect communion. Communion with God and each other is the ultimate goal of Christian worship".

The Charter of Charismatic Identity of the Salesian Family also reiterates the importance of remaining united to Jesus and Mary in order to aim at holiness:

"The Eucharist sacrifice and sacrament, the Eucharist eaten and adored, is in Don Bosco's life, strength and consolation, source of peace and fire of activity. For himself and for the young, holiness is unthinkable without the Eucharist. [...] Mary Help of Christians is a reminder of the universal motherhood of Mary who intervenes in the work of the foundation of her Family. It is Don Bosco's deep and unshakeable conviction: 'She has done everything'. Mary can be trusted. Therefore, to her one can entrust oneself".

The centrality of the Eucharistic Jesus and the devotion to Mary make ADMA an ecclesial and Salesian group, "as Don Bosco linked in an indissoluble

way his Marian devotion to the sense of the Church, to the ministry of Peter, to the simple faith of the People of God, to the urgency of the needs of the youth".

La Carta de Comunion en la Familia Salesiana reafirma la importancia de estar unidos a Jesús y a María para tender a la santidad:

"la Eucaristía sacrificio y sacramento, la Eucaristía comida y adorada es, en la vida de Don Bosco fuerza y consuelo, fuente de paz y fuego de actividad. Para él y para los jóvenes, es impensable la santidad sin la Eucaristía. [...] La Auxiliadora nos recuerda la maternidad universal de María, que interviene en la fundación de su familia, realizando de este modo como un trabajo a medias. Es convicción profunda e irremovible de Don Bosco: «Ella lo ha hecho todo». Podemos fiarnos de María. Por eso nos podemos confiar a Ella".

Gian Luca and Mariangela Spesso

FAMILY EVENTS

Vietnam: Salesian family day of the north Delegation



Hanoi, Vietnam - January 2023

Salesian Family Day was celebrated on 11th January at the headquarters of the Salesian Delegation of North Vietnam.

Currently in the North Delegation, besides the 48 Salesians working in 11 communities, there are 4 groups of the Salesian Family: the Daughters of Mary Help of Christians - 38 sisters in 5 communities; a centre of the Salesian Cooperators, with 25 members; 5 Don Bosco Volunteers; and two groups of the Association of Mary Help of Christians (ADMA), with 120 members.

The event was also attended by some young people from the Salesian Youth Movement (MGS) and some representatives of the parishes where the Salesians work. Fr John Baptist Tran Van Hao, Superior of the North Vietnam Delegation, presented the Rector Major's Strenna 2023 and presided over the Holy Mass in honour of Don Bosco.

Italy: ADMA participates in the “Salesian Spirituality days” at Valdocco



Italy, Turin – January 2023

With the Holy Mass presided over by the Rector Major, Fr Ángel Fernández Artime, on the 15th January, in the Basilica of Mary Help of Christians, the Spirituality Days of the Salesian Family 2023 came to an end. They were four particularly intense days during which **around 300 members** of this great religious family met in Valdocco with the Rector Major and the Leaders of most of the 32 groups of the Salesian Family. Together, they prayed, shared spiritual experiences and reflected on the Strenna 2023: *“AS LIEVITO IN THE HUMAN FAMILY OF TODAY. The lay dimension of the Family of Don Bosco”*.

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).

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