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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.*



## 1st November: The Feast of All Saints

The Feast of All Saints, which we celebrate every 1st November, invites us to honour all those who, having lived on earth, have reached a high degree of Christian life and already enjoy the presence of God in heaven. This celebration reminds us of both the saints officially recognised by the Church, and those who remain not canonized officially, but who have nevertheless lived a life of faith, charity and virtue. At the centre of this feast also shines the figure of the Virgin Mary who occupies a pre-eminent place among all the saints, being the perfect model of holiness and intercessor par excellence.

The Feast of All Saints emphasises, in a special way, the reality of the 'communion of saints', that is, the spiritual union of all the Christian faithful, both those already enjoying the divine presence and those still wandering on earth. This communion reminds us that the Church goes beyond the earthly dimension, a heavenly reality. All the saints, from heaven, intercede for us still living in this world, helping us to achieve salvation. This bond reminds us that we are not alone, that we are part of a community destined for eternal life, and that we are all called to be part of this family of the redeemed.

This day also gives us a profound sense of 'universal sanctification'. Not only the best known or canonised saints are celebrated, but also all those who have lived according to the Gospel and achieved holiness, even if their lives have not been visible to or recognised by people. The Feast of All Saints emphasises that holiness is not an exclusive privilege of a chosen few, but **is the call of every baptised Christian**. It is a reminder that the vocation to holiness is inscribed in each one of us, and that each one, in his or her daily life, can respond with love and dedication to this call.

In the context of this celebration, the Virgin Mary holds a unique place of honour. She is the holiest of saints, the 'Queen of All Saints', and represents the most sublime model of faithfulness to God's call. With her unconditional 'yes' to the divine plan, Mary

shows us the path to holiness: a life of unwavering faith, humble obedience and generous love. She is the example to which all Christians are called to look and imitate, because in her life we contemplate the ideal of what it means to live fully God's will.

Moreover, Mary is a maternal intercessor who, from heaven, cares and prays for all her children on earth. Her role as a loving mother makes her a refuge and help for all those who face difficulties on the path to holiness. In her, the faithful find not only an inspiring example, but also a close companion and protector who intercedes for us before God, ensuring her support in times of greatest spiritual need.



This feast also invites us to contemplate the glory of heaven and to reflect on the destiny promised to humanity. Mary, having been assumed into heaven, becomes the living testimony of what all believers can achieve: eternal life in the presence of God. While the first woman, Eve,

brought sin into the world, Mary is the fulfilment of humanity's redemptive destiny and the sign of hope for all believers. In her is reflected the certainty that, thanks to God's grace and Christ's victory over sin and death, each of us can attain the fullness of life in God.

Thus, the Feast of All Saints is not only a celebration of those who are already in God's glory, but also **an invitation to hope and personal commitment to holiness**. The saints show us that, despite our human limitations and struggles, it is possible to live in God's love and achieve eternal communion with Him. They inspire us to remain steadfast in the faith, knowing that the same God who worked in their lives also works in ours.

Finally, the Virgin Mary, as Mother of Christ and Mother of the Church, has a fundamental role in this communion of saints. She, being closest to Christ, is the most effective mediatrix interceding for our needs. Her presence reminds us that all members of the Body of Christ, both in heaven and on earth,



are united and support each other on the path to holiness.

**The Feast of All Saints is ultimately a profound celebration of communion, hope and the universal call to holiness. In it, the figure of the Virgin Mary stands out as the holiest, the Queen of all saints, and as the perfect model to follow.** She intercedes for us and encourages us to respond generously to God's call, following the example of those saints who have

gone before us and shown us the path to eternal life. May this celebration remind us that holiness is a real possibility for all, and that our ultimate destiny is communion with God in glory, to which Mary is the first and most exalted witness.

**Don 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:

### 3. *“Whoever listens to my words”*

#### Prayer and life

The whole of Scripture is abundant in affirming that God is concrete and wants us to be concrete, that it is not just enough to know but also to live. Meanwhile Jesus, Himself, is the 'Way, Truth and Life': this already means that in the relationship with God, it is not enough just to have a method (way), nor just knowledge (truth), but we need to practice it (life)! And it is Jesus who told us that “he who lives the truth comes to light”, who rebuked the Pharisees for ‘only talking and not doing’, who urged us to ‘put the word into practice’. And then there are the resonances of St. Paul: “certainly man is justified by faith regardless of the works of the law” (Rom 3:28), but what then counts is ‘the faith that works through charity’ (Gal 5:6). Finally, there is the clarity of St. James: “just as the body without the spirit is dead, so faith without works is also dead” (Jas 2:17). Therefore, “he who fixes his eyes on the perfect law, the law of freedom, and remains faithful to it, not as a forgetful hearer but as one who puts it into practice, he will find his happiness in practising it” (Jas 1:25).

The clearest parable on the necessity of putting the word into practice is in the Gospel of Matthew, the parable of the house on the rock. The idea is that we only truly know what we experience, especially with regard to God, who is a mystery of love, and who we can therefore only know if he is shared with us, not only if he is enunciated: God is neither an object nor a subject of the world, but the foundation, the heart and the fulfilment of the world! One cannot know God from the outside, but only within a loving relationship with Him. The idea that follows from

this is that *listening and putting the Word into practice makes the difference* between a wise man and a foolish man!

To go deeper, unparalleled is Chapter 5 of the Epistle to the Galatians, where St. Paul presents the Christian life as life in the Spirit, as the battle between flesh and spirit, as the maturing of the fruits of the Spirit. The suggestions are very concrete and very rich.

**1. “Christ has set us free that we might remain free”.** In Christ, whoever believes the Word knows the truth, the truth makes one free, and freedom makes one able to love. And all this is the work of the Spirit, who pours out and infuses hearts with the features of Jesus.

**2. Freedom must not become an excuse for living according to the flesh.** Off course, the Spirit is freedom, provided one understands well what true freedom is. And this is where the logic of the flesh and the logic of the spirit, the carnal man and the spiritual Christian man clash. Now, there are two traps of the flesh, and they are opposite. Let us put it in simple terms: he who yields to the logic of pleasure or the logic of duty, remains trapped in the flesh, does not access the life of the Spirit. The first snare of the flesh is this: under the pretext of freedom, instead of following the inspirations of the spirit, instead of putting oneself in love at the service of the other and thus seeing the fruits of the spirit manifest themselves, one indulges in the evil passions. It is a classic teaching that libertinism is not freedom, but it is unnecessary to repeat it in the age of ‘free love’. It is not difficult to see that behind arbitrary freedom



are bad inclinations and often worse bondage. Here, St. Paul teaches that we must beware of two things: The first is that our efforts alone will not suffice, and only the grace of Christ can achieve victory: his main battle must consist in prayer, patience and hope. The second is that a passion can only be cured by another passion, a deviant love only by a greater love, a negative behaviour by a positive behaviour.

Like libertinism, law is also a trap for freedom. It is a different manifestation of the flesh, which takes the form not of moral disorder (indeed it can take on the guise of the strictest morality!), but in which the regime of grace is replaced by that of law. Let us be clear: in itself the law is good. It prescribes good things and helps to discern good from evil. But there is a trap: by making the practice of the law the condition of salvation, one puts oneself into a logic whereby salvation comes not from the free love of God manifested in Christ, but from the works that man does. This logic of the law, which leads to pride and despair, can take on many variants: It can be the rigid piety of those who do everything out of duty, as if one had to pay a debt to God, whereas Christ fulfilled all human's debts to God on the cross and calls us to give him everything in love and gratitude, and not on the strength of some debt. It can be the fear of those who always feel guilty and have the feeling that they never do enough for God. It can manifest itself in the business mentality of those who calculate their merits, measure their progress, and spend their time expecting God to reward them for their efforts.

**3. But if you allow yourselves to be led by the Spirit, you are no longer under the law.** It is the passage from calculation to gratuitousness. Here the teaching of Jesus is fundamental: "Freely you have received, freely give". Learning to love then means learning to give freely and to receive freely. But this simple thing is terribly difficult for us, since sin has made us so complicated. It does not come naturally to us to give freely; we have a strong inclination to give in order to receive in turn. The gift of ourselves is always more or less motivated by an expectation of gratification. It is no less difficult to receive gratuitously.

We suffer from a lack of gratuitousness whenever the good we have done becomes a pretext for claiming a right, for demanding recognition or gratification from another. But also, more subtly, whenever, because of this or that limitation of ours, of this or that personal failure, we are afraid of not receiving love: as if love had to be paid for or deserved.

We could say that the irruption of the divine revelation of the Gospel into the world is like a ferment of evolution that proposes to change our psychism towards a logic of gratuitousness. And we cannot enter into this new way of being except by detaching ourselves amid tears and weeping. But once we pass through the 'narrow door' of conversion, the universe we enter is splendid!



Basically, our spiritual maturation consists in moving from pride to humility. One of man's deepest needs is the need for identity: man needs to know who he is. On the most superficial level, the need for identity often seeks satisfaction in having, in the possession of material goods, in a certain lifestyle, identifying with wealth, physical appearance, objects. There is a confusion between being and having. On a slightly higher level, the need to be will try to satisfy itself in the attainment and exercise of some talent (sporting, artistic, intellectual). This is already better, but even in this case one must realise that there is a great risk of confusing being and doing. On a third level, the same problem can be found in the field of spiritual life. A good spiritual profile needs to identify with having and doing. But we are still in a risky setting: if one does not go further, one tries to realise oneself by exploiting the virtues, the spiritual qualities, and identifies with them. It is dangerous to identify ourselves with the spiritual good that we are capable of doing. We must say this emphatically: man is more than the good he is capable of doing. Our Father in heaven does not love us for the good we do; He loves us gratuitously, for ourselves, because he has forever adopted us as his children. This is not to say that it is indifferent whether we behave well or badly, but we have no right to identify ourselves with the bad or the good we do.

**4. If you allow yourselves to be led by the Spirit,** The Word and the Spirit have to do a difficult work of spiritual purification. The trials that one must undergo in the Christian life have no other meaning than that of a work of dismantling what is artificial in our personality so that our authentic being, that is, what



we are for God, may emerge. Spiritual nights, we might say, are as a rule sometimes brutal impoverishments, which in the most radical manner sweep away from the believer any possibility of basing on oneself, on his human or spiritual gifts, and that on his talents, abilities and even his virtues. But they are beneficial, because they induce him to seek his identity where it authentically is. It can be a painful experience, as when a person who loves the Lord goes through a [phase in which he no longer perceives in himself even an iota of fervour](#), but rather a deep disgust for spiritual things. But here is the benefit of this trial: to make it impossible for man to focus on the good of which he is directly capable, so that the sole foundation of his life remains Divine Mercy. It is a true inner revolution: to make me not strong in the love I have for God, but exclusively in the love God has for me.

We note that what God works in the souls of some by plunging them into the trial of spiritual lukewarmness, He actually wants to do in everyone, in a more

normal and progressive way, so to speak, through the sufferings of life: failures, powerlessness, falls of all kinds, illnesses, depressions, psychological and affective fragility. In the end, one becomes free to love when he has nothing left to lose. The free man, the spiritually mature Christian, is the one who has experienced his radical nothingness, his absolute misery, the one who has been as if 'zeroed out', but at the bottom of that nothingness has ended up discovering an ineffable tenderness, the absolutely unconditional love of God. No longer does he allow himself to be distressed because of his weaknesses, nor does he become irritated with others because they do not always correspond to his expectations. The support he seeks in God alone shelters him from all disappointment and gives him a great inner freedom, which he places all at the service of God and his brothers and sisters, with the joy of responding to love with love.

**Don Roberto Carelli, SDB**

## Family Alphabet

### **K as *Kiss***

#### **The gestures of love**

Boys dream of their first kiss, lovers kiss passionately, memorable kissing scenes in great sentimental films, prostitutes do not kiss their clients. St. Bernard calls the kiss, the Holy Spirit, because it realises in person the exchange of love that is in God. A sign that the kiss is a truly important gesture, capable of condensing and celebrating the best of our senses and feelings, our desires and bonds, even alluding to the heart of God!

There is something precious in the kiss, which cannot be sold out because it must be given, which must be treasured because it cannot be extorted. This is one of those profound and fundamental truths that God has written indelibly in the flesh of men and women: the gestures of love are more than the tickling of the senses, and kisses are the seal of love, not the cue for eroticism.

#### **Illusions and delusions**

Of course, one knows that the most beautiful realities are also the most vulnerable, and the most promising the most threatened. It is the same with kissing. How is it that guys can't wait to kiss, newlyweds can't even wait a minute? And how is it that kissing

can be reduced to 'Judas's kiss' or multiply into 'Baci Perugina', (Italian sweets), degrade to treachery or debase into entertainment? Are we really so jealous of the gestures of intimacy?

It is necessary, in the name of true love - it is an educational operation that requires conscious and passionate adults - to redeem the kiss from the sentimental reduction and erotic devaluation that affects it today.

Consider that the most attentive scholars see in the kiss the meeting point of many details that make man and woman a marvellous being, very little like an animal (as we are made to believe today) and much more like God (as we often forget today). The upright position of man, unique among mammals, frees the hands and mouth of humans from the tasks of walking and grasping, places both faces and genitals in front of each other, thus delineating a continuity totally absent in the animal world between feeding, talking and generating! Aristotle considered significant, as a sign of the superior dignity of man, the incomparable softness, flexibility and sensitivity of the mouth, lips and tongue of humans, all organs destined for superior operations, for the work of love.



Thus, on the one hand, the kiss stands in continuity with dialogue: in it, the word becomes a gesture, and communication becomes communion! On the other hand, the kiss becomes a prelude to intercourse, with which it shares the same mimicry: in it the gesture becomes intimacy, communion becomes generation!

### Intimacy and its thresholds

If this is the case, then our boys and girls will have to be gently and authoritatively led to understand that kissing is a declaration, not a mere exploration, an act of love, not a lovemaking. Because the trouble with our children already on the threshold of adolescence is that loving gestures anticipate love: this creates

an effect of intimacy that does not really exist. And when the taste of intimacy precedes consciousness and freedom, trouble is assured: the immediacy of the kiss risks obscuring its dignity, that of being a mediation of love.

Moreover, the very passion of love itself is at stake. To cite two witnesses not suspected of clericalism and moralism, Freud already said that “where there is taboo, there is desire”, while, Galimberti judges, in our times, where everything is permitted and everything is immediate, young people risk no longer knowing true passion, “because we have drowned it in sex, which, in body to body, cancels the distance on which passion feeds”.

One will say: it was easy, to understand and to live! Let us admit it: it is not easy, especially today, for young people who are immersed in a culture that erases thresholds, rituals and laws. Yet we must aim high, without falling into line, without becoming discouraged: young people, when they hear words of truth and find joyful witnesses, are able to understand that in the consumption of affective gestures, love is not consumed but is worn out.

**Roberto Carelli SDB**

(Source: Roberto Carelli – Family Alphabet)

## Salesian Blesseds and Saints

### Maddalena Morano, *Daughter of Mary Help of Christians, blessed*

The life of Blessed Maddalena can be divided into two thirty-year periods: the first lived as a secular, the second as a religious. She was born in Chieri (Turin) on 15th November 1847 in a poor family that, however, could have been rich if her father, of very wealthy status, had not been disinherited for having married a modest girl from Chieri, Caterina Pangella. Of the eight children to be born, three of whom died soon after, Maddalena was the sixth. In 1855, her father died, worn out by military life. The following month Francesca, the eldest sister. After another year, it was Joseph's turn. In three years, three coffins! We can imagine the pain and extreme poverty of the mother left alone with three children. Caterina is forced to stop school to start working: a small loom next to her mother's to weave webbing from morning to night. It was a maternal cousin, Don Francesco Pangella, who made Magdalena return to school by bearing the costs and making a modest contribution to the family. Blessed initiative! It was

like putting the girl back on the path most suited to her. 'I could be a teacher!' was her dream. She was only 15 years old when this dream came true.

The parish priest of Buttigliera, having opened a nursery school, entrusted the responsibility to this capable and intelligent teenager. Having obtained her teacher's diploma in 1864, she was immediately employed as an elementary school teacher in Montaldo Torinese. Here, she immediately won the hearts of the girls and the esteem of the whole village, 'more than the parish priest and the mayor himself'. She revealed exceptional teaching skills. It has been said of her that she was a born educator: capable of discipline, clear and compelling in her exposition, generous in her dedication. She immediately put her pedagogical art at the service of parish catechesis. The Catechism! It was to be the 'dominant passion' of her entire life, until a few days before her death!



A particularly significant episode dates back to the Montaldo period. A poor beggar all dirty and ragged fell ill. No one had the courage to enter his hovel. When Catherine heard about it, she had no doubts. Despite the repugnance and the risk of malicious comment from the people, she

went there, looked after him, and prepared him to die well. This was not a sporadic gesture. For years she had been cultivating the desire to consecrate herself to the Lord and her neighbours full-time. What had held her back until then was her family's financial situation. However, now that with her monthly salary she had been able to secure a house and a small plot of land for her mother, she revealed her vocation. The mother, who was finally beginning to dream of a somewhat quieter time, welcomed the news with tears. The parish priest exclaimed: "Oh, dear me.... It would have been less damage to the parish and the village if they had taken the curate away from me!"

The first thirty years of life was drawing to a close and age already posed a problem for entering a congregation. Where to go? In seclusion? Passing one day through Turin, she spoke about it to Don Bosco who sent her to Don Cagliero. And he said: "Cloistered nun? Oh no!", he answered her, "The book of the Office would fall from your hands, because you couldn't keep still". She became a Daughter of Mary Help of Christians. She entered Mornese in August 1878. She was received by Mother Mazzarello. She was immediately put to teach. In 1880, she consecrated herself to God with perpetual vows, and asked the Lord for the grace "to remain alive until she had completed the measure of holiness". It was precisely in the year St. Mary Domenica Mazzarello died (1881) that she received her first obedience: headmistress in Trecastagni (Catania). From Piedmont to Sicily! She had to do everything: headmistress, formator, catechist, nurse, cook... For four years she directed, taught, washed, cooked, was catechist, and above all witness, so much so that the girls began to say: "We want to be like her!" After a year's break in Turin, where she directed the Valdocco house, she was sent back to Sicily as Directress and Novice Mistress. She was given responsibility for the whole island. Requests from bishops poured in. She responded with generosity, always opening new houses. The birth of the house

in Ali Marina (Messina) dates back to 1890: a true beacon of irradiation for the entire nascent province. Mother Morano was highly esteemed by the Servant of God Cardinal Guarino, by Blessed Card. Dusmet and by his successor Cardinal Francica Nava, who entrusted the entire 'Opera dei Catechismi' in the diocese of Catania to her. Devoted to St. Joseph and Mary Help of Christians who guided her in the new foundations, she succeeded in faithfully inculturating Don Bosco's charism and the Preventive System. She was a woman of action, a woman of governance, maternal and firm at the same time.

The provincial of the time, Fr. Giuseppe Monateri, said: "I had the impression of seeing Saint Teresa of Avila in her person, always aflame with love of God, but always on the move". In her many activities, she was sustained by a deep interior life. She was extremely humble: "If the Lord had not wanted me to be a religious, perhaps I would be in jail by now". She drew strength and effectiveness from prayer and constant union with God: "Let us take one look at earth and ten at heaven". She always began her day with the Stations of the Cross. She had the charisma of a foundress: she opened 19 houses, 12 oratories, 6 schools, 5 kindergartens, 11 workshops, 4 boarding schools, 3 religious schools, arousing the admiration of all, civil authorities and ecclesiastical hierarchies alike. It was said of her: "She is a great woman, an extraordinary woman". She was an exceptional formator: at her death, there were 142 sisters, 20 novices and 9 postulants. Crippled by a cancerous disease, Mother Morano died in Catania on 26th March 1908. When she died, the Superior General, Mother Caterina Daghero, exclaimed: "With the death of Mother Morano, we have lost the mould". In the same city where she died, St. Pope John Paul II proclaimed her blessed on 5th November 1994. Her body is venerated in Ali Terme (Messina).

**Prayer**

*Father, who enriched Blessed Magdalene Morano with a marked educational wisdom, grant us, through her intercession the graces we ask of you. Grant that we too, with joy and untiring love, know how to give ourselves to the proclamation of the Gospel, with words and with life. Make us strong in hope that we may glorify you and be, before our brothers and sisters, credible prophets of Christ Jesus, who lives and reigns for ever and ever.*

**Amen.**

**Pierluigi Cameroni, SDB**

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





### 3. In Family Spirit

The Salesian family spirit characterises our way of being, welcoming all those who are eager to cultivate love for the two pillars – Eucharistic Jesus and Mary Help of Christians - and to help young people and the poor in particular, in keeping with the preventive system. We therefore feel ourselves to be the door of the Salesian Family. Through the same door, we want to look also 'outside' and go out through the same door to meet those young in material and spiritual poverty.

In the same way, we live the responsibility of the Association, seeking to offer qualified and effective animation that also helps us to fully express our lay vocation.

Co-responsibility in the mission of the Church and the lay Christian apostolate are a way of following Don Bosco and contributing to the mission of the Church.

We experience the beauty and fruitfulness of complementarity between lay people, consecrated men and women and priests: sharing the journey with the diversity of vocations is a witness to unity and mutual support. In this journey, let us be careful not to clericalise the laity or consider the different states of life as interchangeable, but to value the coexistence with different gifts, tasks and ministries.



**Hic domus mea inde Gloria Mea: a journey that extends from Valdocco to the whole world.**

From the discernment started by the Council of the Primary ADMA, with the interaction with the local groups,

the Salesian Congregation and the Salesian Family, the need for a more continuous, wide and articulated animation of the Groups of the Association in the world and of a greater sharing of what the Primary ADMA does is emerging.

On the first look, we know that we have a long way to go in gathering a greater knowledge of ADMA in the world, where it is present, to whom it is addressed, what paths and activities it proposes, how it fits into the life of the works and local realities, what the good

practices and needs are. To favour the meeting, dialogue and listening among the various realities by continuing and consolidating the experience of the meetings at a regional level, also evaluating the identification of regional referents with whom we can facilitate the animation of the association at a world level.

As Primary ADMA, we feel privileged to represent everyone and each local group of the Association here at the Basilica of Mary Help of Christians. A bond, the oneness with the Basilica, which belongs to the whole ADMA, is the basis of its being and its mission. We, each and every one of us, are living stones of the Basilica, to bring Jesus' presence to the world, with Mary's help!

Over the last 15 years, we have witnessed how Jesus, through Mary's hands, has profoundly renewed the Primary ADMA at Valdocco. This has been possible with the inclusion of a group of young families who for several years, accompanied by some Salesian priests, have been walking in Don Bosco's footsteps, praying with the Word, the Eucharist and putting Jesus at the centre of marriage and the education of their children. The proposal of the Primary ADMA thus put back at the centre the personal relationship with Jesus, to be lived in daily life and family life. Alongside the celebration on the 24th of the month, which represents the central and indispensable moment of the Association's journey, monthly retreats have been introduced (one Sunday a month, now proposed two dates and two places to encourage participation) and annual spiritual Retreat (now 4 days in the summer on the mountains and at Valdocco). At the same time, the proposal has expanded: both because of the growth in the number of families, with the enrichment of the proposal for the life of couples and the education of children, and with the presence of adults of all ages.

With such a large number of families, the ADMA Primary had the grace of being able to take a direct interest in young people, especially the children of the participating couples. We offer young people a proposal which is consistent with that of adults by studying different ways of collaboration with the Provincial Youth Ministry and the Oratory. The Spirit of the Family is what drives us to recommit ourselves to the local realities. We want to enhance the belonging of the members to the local communities,



so that ADMA is not a 'movement' in itself which attracts people away from the local reality, but a vital cell of the local Salesian Family where we live and work.

Finally, we underline the importance of being inserted in the life of the Salesian Family, at a local, provincial and world level, through the participation in the Provincial and World Consultation of the Salesian Family.

## Family Events

# South Africa: *ADMA Aspirants at the Youth Synod of Salesian Vice province of South Africa*

Johannesburg, South Africa - September 2024 - From 29th August to 1st September, 300 young people from all Salesian presences of the Salesian Vice Province of South Africa (AFM) in South Africa, Lesotho and eSwatini, accompanied by Salesians, educators, consecrated members of the Salesian Family, staff of the Project Office and Youth Ministry, had a wonderful experience at the 'Ubuntu-Youth Synod'. Just two weeks after the closing of the 'Youth Synod' in Turin-Colle Don Bosco (11-16 August) with participants from all over the Salesian world, Salesian youth from AFM also experienced a similar event in their environment. This event was also a fusion of the 'Laudato Si' Movement, thanks to the AFM's ongoing "Eco Ubuntu" project (2023-2026) in all three countries



of the Vice Province. Among the various group workshops, there were interactive sessions on green and environmental skills with university lectures. With the presence of all the Salesian Family groups of the Vice Province (SDB, FMA, MSMHC, Salesian Cooperators, Past Pupils of Don Bosco and ADMA aspirants), it was also a good opportunity for a vocation workshop, with round-table discussion and sharing of the vocation story from the respective Salesian Family groups. The theme of Salesian Mission Day 2024 - 'Builders of dialogue' - resonated in the Ubuntu-Youth Synod in many ways, especially through a workshop led by Clarence Watts, AFM Social Communication Delegate, and his staff.

## Marian Day at Valdocco

On 13th October, the 34th Marian Day took place in Valdocco, on the theme 'Towards the Jubilee: a symphony of prayers', in which not only members of the Association of Mary Help of Christians (ADMA) Turin Primary participated, but also a large group of Associates from Lombardy, Sicily and Liguria. The day was characterised by a formative moment led by Fr. Roberto Carelli Sdb, who, taking up the theme of prayer indicated by the Pope in preparation for the Jubilee, commented on the prayer of 'I adore you my God' which invites us every morning to renew our love for God and to offer our actions, asking for His grace that they be truly good and in conformity with His will.

This was followed by personal prayer and reflection and the recitation of the Rosary in the Valdocco courtyard. All the new aspiring members were presented and testimonies followed on the IXth Marian Congress held in Fatima with the title: 'I will give you the teacher'. The day ended with the celebration of the Eucharist presided over by Fr. Gabriel De Jesus Cruz Trejo, ADMA's World Spiritual Animator, concelebrated by Fr. Manolo Jimenez, the Rector of the community of Mary Help of Christians, Fr. Roberto Carelli and Fr. Giovanni Frigerio, during which 24 people joined the Association, making their commitment.



## Brazil: ADMA meeting in the province of São Paulo



About 250 ADMA members coming from 21 local ADMA groups, as well as 30 aspirants took part in the event. It was guided by Fr. Alexandre Luis de Oliveira, Provincial of the BSP Province, Fr. Vinicius Ricardo de Paula, Provincial Delegate for ADMA, the Salesian Brother Luís Antônio Amiranda, Provincial Delegate for the Salesian Family, and many other

Salesians. The theme for reflection was the same as that of the IXth International Congress of Mary Help of Christians held at Fatima, Portugal, from 29th August to 1st September 2024: 'I will give you the Teacher'. The meeting started with the opening prayer, led by Fr. William de Lima who recalled Don Bosco's dream at the age of 9. It was followed by Fr. Marco Biaggi's reflection, centred on the theme 'At the school of Mary, Eucharistic Woman'. Fr. Biaggi reiterated that the members of the ADMA are entrusted with the mission of being true 'living stones' in the Church, promoting devotion to Our Lady Help of Christians and to Eucharistic Jesus. At the end of the other interventions, Fr. Alexandre Luis de Oliveira presided over the Eucharistic celebration at the end of which he imparted the blessing of Mary Help of Christians and thanked the Lord for this group with such a special charisma, alive and active in the Province of São Paulo.

### Monthly Prayer Intention

## For those who have lost a son or daughter

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

### For those who have lost a son or daughter

*We pray that all parents who mourn the death of a son or daughter will find support in the community and obtain from the consoling Spirit, peace of heart.*

