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## EDITORIAL

### EVANGELIZERS LIKE MARY

Dear friends of ADMA,

In the Catholic Church, *the month of October is dedicated especially to reawakening the Universal Missionary Spirit in all the faithful.* Hence during this month, called **“Mission Month”**, missionary animation is intensified. The Church invites Christians around the world to become aware of their common responsibility for the evangelization of the world. To this end, it encourages all the faithful to be missionaries, informing them about missions in the world, their needs and the importance and urgency of actively participating in them. It has **five main goals:** to make the Church's missionary activity known; to make all the faithful understand the importance of missions in today's world; to stimulate missionary fervour among all the faithful and promote missionary vocations; to promote Spiritual Missionary Cooperation through Prayer and generous offering for missions and missionaries around the world; and finally, to promote Material Missionary Cooperation by asking for financial support for Missions.

**The penultimate Sunday in October, proclaimed “World Mission Day,”** is the highlight of the month. This day is celebrated in all local churches as a feast of Catholicism and universal solidarity.

Pope Pius XI was the driving force behind the World Mission Day. Elected Pope in 1922, he manifested his sensitivity and zeal for the Missions, demonstrated

on the Feast of Pentecost that year, when he interrupted his Homily, arousing casual silence; he took his white sundress and circulated it among the Cardinals, Bishops, Priests and Faithful in St. Peter's Basilica in Rome, thus becoming himself the collector of the offerings in favour of Missions. At the request of PMS members, Pius XI on April 14, 1926 established the **WORLD MISSION DAY**.

A few months ago, Pope Francis began a new cycle of catechesis dedicated to a current and decisive theme for Christian life: **passion for evangelization, that is, apostolic zeal**.

This is a vital dimension for the Church: the community of Jesus' disciples is born apostolic, born missionary, not proselytizing, and from the very beginning we had to distinguish this: to be missionary, to be apostolic, to evangelize. The community of Jesus' disciples is born apostolic and missionary. The Holy Spirit shapes it by 'going out,' so that it does not close in on itself, but is extroverted, a contagious witness to Jesus, oriented to radiate his light to the ends of the earth.

But it can and sometimes does happen that the apostolic ardor, the desire to reach out to others with the Good News of the Gospel, diminishes, becomes lukewarm. Sometimes it seems to eclipse. We Christians close in on ourselves and do not think of others. But when Christian life loses sight of the horizon of evangelization, the horizon of proclamation, it becomes sick, it closes in on itself. Without apostolic zeal, faith withers. Mission, on the other hand, is the oxygen of Christian life: it invigorates and purifies it (General Audience, Jan. 11, 2023).

In this journey of evangelization, we look to Mary. We recall that in his Apostolic Exhortation, 'Evangelii Nuntiandi,' Pope Paul VI proclaimed **Mary as the "Star of Evangelization"**.

*"On the morning of Pentecost, Mary presided over, with her prayer, the beginning of evangelization under the influence of the Holy Spirit. May she be the star of the ever-renewed evangelization which the Church, docile to the Lord's command, must promote and carry out, especially in these difficult and hopeful times"* (Paul VI, EN 82).

Paul VI is telling us that Mary was the first person

to be evangelized, because having accepted to be the mother of Jesus, the Son of God, she was also the first to open her heart and welcome the Good News of Salvation that Jesus brought to the world. At the same time, Mary was the person who best lived the Gospel. **Mary is the highest realization of the Gospel of Jesus. Mary is therefore the "star of evangelization,"** because she invites us by her



example to welcome the saving message of her Son into our lives; she continually repeats to us that phrase she once uttered in Cana of Galilee that made possible Jesus' first miracle, a sign of his divinity: **"Do whatever he tells you"** (Jn: 2,5). These words of Mary sum up her mission in the Church and with us. Mary, Mother of Jesus and our Mother in the order of grace, Mother of the whole Church, of pastors and faithful, the first and most faithful disciple and follower of Jesus and his message of love, constantly reminds us of the need for all of us to **"do what Jesus tells us,"** to live as Jesus taught us by his word and life, to make the Gospel, the Good News, a living and working reality in the world.

**How can we 'evangelize' today?** Mary, the star of evangelization, invites all of us who believe in the risen Christ and seek to follow him, to **love God above all things**, giving him first place in our hearts and lives; to **surrender ourselves confidently** to his loving Providence; to **love our brothers and sisters as Jesus has loved us** and continues to love us; to **forgive from the heart the offenses done to us and ask forgiveness** for those we do to others; to **face life with joy and enthusiasm**, with faith and hope; to **fight fearlessly and relentlessly against the evil** and sin that persecute us; to **be light of the world and**

**salt of the earth; to be poor in spirit, detached from all that means in any way slavery and alienation from God; to be humble and simple as children; to be compassionate and merciful; to be clean of heart and mind; to love the truth, live in it and proclaim it boldly; to be determined to work to establish justice in the world; and to build peace by everyday actions.**

It is a wonderful program to evangelize like Mary in this month of October, the month of Mary. Let us

pray the rosary with the intention of evangelization of the whole Church. May it be our prayer to help us renew our vocation of being evangelizers.

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

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

## FORMATIVE PATH

### THE ORATORIAN MISSION: A *PEDAGOGY OF JOY*

**The fundamental characteristic of the oratorian mission is the pedagogy of joy and celebration.** It is a load-bearing dimension of Don Bosco's preventive system which will see in the many religious anniversaries of the year, the opportunity to offer children the opportunity to breathe deeply the joy of faith. Don Bosco knew how to enthusiastically involve the youth community of the oratory in the preparation of events, theatrical performances, receptions that make it possible to provide a diversion from the fatigue of daily duty, to enhance the boys' talents for music, acting, gymnastics, to direct their imagination in the direction of positive creativity.

At stake is always that of a meaningful life, where there is truly something to rejoice about, something to celebrate, someone worth celebrating for.

**The experience of the "playground" is characteristic of a spontaneous environment** in which relationships of friendship and trust are created and formed. In the "playground," **understood as a pedagogy of cheerfulness and celebration, the value proposition and the trusting attitude are realized in an authentic and friendly way.** It is the suitable place for the care of each boy/young man, for the little word in his ear, where the educator-youth relationship overcomes the formalism associated with other structures, environments and roles. In this sense, the experience of the "playground" **is a call** to get out of our formal structures, out of the walls in which we work, to make each place where young people get a rich environment for educational and pastoral proposals.

Through the playground then, we are truly close to the young people we wish to meet. The Salesian charism does not flee, does not detach itself from the world, but places itself exactly in the heart of the world, in accordance with the choice of the Son of God who, doing the will of his Father, came to dwell among us, without fear, with awe, with great desire to encounter Jesus who comes to us as one of us.

This is why **Don Bosco is a master in creating a strong link between recreation in the playground and feasting in the liturgy.** In a passage from the 'Memoirs of the Oratory', describing the liveliness of a typical day among the boys, Don Bosco says, *"I used that enjoyable recreation to instill in my pupils, thoughts of religion, of attendance at the holy sacraments."* In his famous Letter of 1884 from Rome, he conversely brings out a very close relationship between the 'listlessness' of recreation and 'coldness' in approaching the sacraments. **In the oratorian mission that the dream entrusted to**



him, playground and church, play and liturgy, wholesome recreation and life of grace are closely interconnected, as two inseparable elements of a single pedagogy.

### Educational concreteness

Vocation and mission are not only about being spouses and parents but also about one's children. Putting life and vocation on the table from the very beginning broadens the horizon, avoiding the straits of orientation to possible choices. These are fruits: they ripen, instead of falling to the ground still unripe or rotting on the branches, only if the plant is healthy, with well-developed roots and a vigorous stem. Educating children to live a life as a vocation means making them aware of a fundamental truth: no one decides to come into the world: one is called to existence. And the first author of this call is not Dad or Mom but God. God is the one who calls; He loves madly, He knows everything, He wants good, He knows it and He can do it; life, even amidst the inevitable contradictions, becomes inexhaustible search for this loving will and consent to it, in small things as well as in big things. Indeed, there are no longer small things or great things. Since the Lord who asks is great, it becomes our response. True greatness is faithfulness to Him who calls. The greater or lesser importance is not attached to the object of His request.



### Vocation is associated with election-mission.

An election not at all democratic but the result of sovereign deliberation; a predilection not based on merit but on piety toward the nothingness that the elected person is; a preference toward ordinary people - poor ignorant peasants, as in the case of John Bosco - and not toward the best, expressed not

for a privilege, but for a mission, in which even the outcome is His. **Election-mission impels one to freely give**, what one has freely received. **To live life as a gift**. Election that does not discount commitment: it increases it. Election increases responsibility.

### The opposite of election is expectation.

Everything is due to me; I do as I please; I only care about what comes in handy. Pretension: to live by whims; and that every whim be satisfied. A sure way to become a treacherous, pestilent person. Failure.

Life as ambition and pretension: frailty and ugliness.  
 Life as vocation and mission: beauty and solidity.

**Fr. Enrico Stasi - SDB**

<sup>(1)</sup> DICASTERO PER LA PASTORALE GIOVANILE SALESIANA, *La Pastorale Giovanile Salesiana. Quadro di riferimento*, SDB, Roma 2014, 131.

## NAZARETH, GOD'S FAMILY

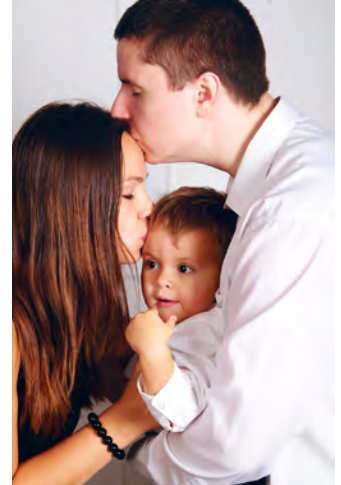
### 1. NAZARETH: THE BODY, THE HOUSE, THE TEMPLE

Let us begin this “guided tour” in the house of Nazareth by proceeding from a general but substantial consideration regarding the “house.” The consideration is this: *there is a profound similarity among the heart of God, the body of Mary and the walls of the temple!* All three, despite their obvious difference, realize the idea of “home” as a **point of welcome and a point of departure**, a place of dwelling and working, a place from which to depart and to which to return. Thus is the mystery of God, who is in himself Love and is Creator for us, and who therefore welcomes us into himself and distinguishes us from himself in order to draw us into communion with himself. So is the mystery of every mother, who carries us in her womb to bring us into the world: to her maternal care we are entrusted to learn to trust. So is the mystery of the temple, in which **we pause in God's presence to radiate His glory**, in which we interrupt our daily activities to return to him comforted and transfigured. And so is the mystery of Mary, **who in the Incarnation was truly the “house of God,” the Ark of the Covenant, the first Tabernacle in history**: in her, the Son of God found dwelling in the world to become the Redeemer of the world.

#### Comunione of persons

The reality of “home” *alludes to the fundamental law of love, which is always communion and distinction of persons*. And in fact, true love always requires affection and respect, right closeness and right distance, balance between attachment and detachment, the ability to have and to give up, the desire to create bonds among people and care to promote their freedom. In this sense, what threatens love is not only unlove, but also the excess of love, which despite the best intentions stifles freedom, does not mature it, does not open new horizons for it. When the breath of freedom is missing, love is no longer belonging but possession, and when the bond of affection is missing, freedom does not know where to go or does not find the strength. On the contrary, to mature in love is to know **how to stay at home and know how to leave**: it is to overcome the temptation to close oneself and have the courage to open oneself, it is to stay away from the double risk of sinking into a thousand fears or multiplying senseless experiences.

Let us look at Jesus: precisely in the renunciation of his life and detachment from his disciples he realized a greater love and a life that conquers death: for himself, for them, and for all. Let us listen to how he addresses the Apostles on the eve of his passion: *“now I tell you the truth: it is good for you that I go away, for if I do not go away, the Comforter will not come to you; but when I am gone, I will send him to you”* (Jn. 16:7). It speaks of a parting, but also of an inheritance, a time of desolation, but in the perspective of a greater consolation!



And then we look at Mary, who became our mother precisely by welcoming and losing her own son, moving from the *Fiat* to the *Stabat*, from the joyful birth in Bethlehem, when in Her the Word became Flesh, to the painful birth of Golgotha, where the Word was crucified.

And let us look at a saint like Don Bosco, loved by Mamma Margaret, but sent very young to work outside the home: despite being fatherless, misunderstood by his brother Anthony and deprived of the help of Don Colosso, his teacher, he would sum up the wisdom of educational love in the conviction that “it is not enough to love, but it is necessary that a young person recognizes that he is loved,” because only in this way will he inherit love and the ability to love in turn. A successful educational work is not so much about protection and instruction, the giving of things and advice but it is all about self-giving, witnessing and accompanying. **Family ties are for receiving life, learning to live and launching into life, and not for accumulating equipment and then keeping it under lock and key.**

#### Receiving life, giving life

Here then, in summary is what we might call “the rule of the home”: to have a home is to receive life and learn to live, to build new homes and generate

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new life. From here we can derive at least three directions for a loving dialogue with God, in family, in community.

**1. In our relationship with God,** we need to consider that God is neither an unreachable peak nor a comfortable refuge: in Jesus, God gave His life to us and desires that we also give our lives to others. This means that *one cannot believe in the God of life and give up living one's life*: to have faith is both to put one's trust in God and to make courageous decisions for oneself. And to sin, even before one is wrong, is to be afraid of being wrong, because in fear lurks distrust of God's goodness and the gifts He has given us, a distorted image of God's judgment, and a distorted image of self: as if God's judgment were not a judgment of mercy, or as if it were impossible to be good without already being perfect. Renunciation of life due to pride and fear paralyzes life, which is why the Gospel speaks clearly: *"not he who says Lord, Lord, but he who does the will of the Father"* is a true disciple of the Kingdom (Mt. 7:21). Therefore, it is not enough to know the truth: only *"he who does the truth comes to the light"* (Jn. 3:21). So true is it that *"to the one who has will be given and will be in abundance, but from the one who does not have will be taken away even what he has"* (Mt. 13:12). One must then ask in all sincerity: how is the quality of my prayer, of my dialogue with God? Do I know how to humbly place my trust in Him and boldly expose my life to the works of love? Do I know how to gather my heart and deploy my strength, surrender and commit myself?

**2. In the relationship between generations, the key thing today in the education of children is to give trust and demand responsibility,** enouncing particularly protective attitudes, and offering with conviction the adult witness of a vital desire and love for life that generates new relationships and new works, that consolidates friendly relationships and multiplies initiatives of solidarity. Woe, on the other hand, to annihilate oneself for the sake of the children or to nullify them through excessive standards and care.

**3. In community relations,** the experience of the temple, in which one receives the love of God in order to live and radiate this same love, requires one to *never separate communion and mission, Christian identity and dedication to the world*. This is the authoritative and passionate indication of Pope Francis in his beautiful apostolic letter on the joy of the Gospel.

It explains that the Church, in all its expressions, the most intimate as well as the most public, must never lose its missionary intonation: *"the Church's intimacy with Jesus is an itinerant intimacy, and communion essentially a missionary communion.... The reform of structures, which demands pastoral conversion, can only be understood in this sense: making them all become more missionary.... The goal of participatory processes will not primarily be ecclesial organization but the missionary dream of reaching out to all"* (EG 23, 27, 31).

Fr. Roberto Carelli – SDB

## HUMBLE AND HIGHEST CREATURE

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

## 2. THE QUEEN OF WHOLE CREATION

After describing Mary's maternal care for Jesus and all creatures, in No. 241 of the Encyclical *'Laudato Si'*, the Pope invites us to fix our gaze on her present condition:

*"She lives with Jesus completely transfigured, and all creatures sing of her beauty. [...] Elevated to heaven, she is the Mother and Queen of all creation. In her glorified body, together with the Risen Christ, part of creation has reached the fullness of its beauty"*.

In his catechesis of July 23, 1997, Pope John Paul II had well explained the meaning of the popular custom of invoking Mary as Queen. This is a very ancient invocation, probably dating back to the fifth century, when the Council of Ephesus proclaimed Mary *"Mother of God,"* and the Christian people felt the need to exalt her above all creatures, thus recognizing her extraordinary dignity and her intercessory role in the life of each individual believer and the whole world.

## Humble and highest creature

Even the Second Vatican Council, after recalling the Virgin's assumption *"to heavenly glory in body and soul,"* refers to her as *Queen* and explains that she was *"exalted by the Lord as Queen of the universe, that she might be more fully conformed to her Son, Lord of the rulers (cf. Rev. 19:16), and victor over sin and death"* (Lumen Gentium 59). The conciliar text thus refers to Pius XII's Encyclical, *Ad coeli Reginam*, which reminds us that Mary's queenship has to do not only with the mystery of the Incarnation, that is, with her being the Mother of God, but also with her presence at the foot of the Cross, where the first Christians recognized in Her the New Eve, who mysteriously participates alongside Christ the New Adam in the redemption of humanity.

Christ's kingship, in fact, on which Mary's queenship depends and descends, is not only due to His being the Son of God: it is in the consummation of Easter, in fact, that all of creation is recapitulated in Christ and that He becomes fully its head. This is why Mark's Gospel states that on Ascension Day the Lord Jesus *"was taken up into heaven and seated at the right hand of God"* (Mark 16:19). *"To sit at the right hand of God,"* in biblical language means to share God's kingship over the created universe.

In the resurrected body of Christ and the glorified body of Mary, however, it is not only the Son and the Mother in their individuality who receive the crown. It is the whole creation that already and not yet attains the fullness of its beauty. Are not all the elements of creation, in fact, somehow enclosed and collected in the very living body of the human being? Water, which constitutes him 60 percent; earth, on which he is nourished and which remains in him in the form, for example, of minerals; fire, that is, the heat or rather the energy it produces and which keeps him alive; and air, finally, or rather the breath which, according to the book of Genesis, the human being



shares with God (Gen 1:7). In the glorified bodies of the Son and Mother therefore a fragment of creation already fully inhabits the glory of God, anticipating the destiny that

awaits the whole creation.

Mary's queenship, of course, in no way replaces her motherhood! On the contrary: Mary's motherhood, her tension to care, deeply defines and characterizes her being queen. Precisely as queen of all creation, Mary has the power to care for all creatures, none excluded. In this regard, Pius XII wrote in the Encyclical already cited, *"Having for us a maternal affection and assuming the interests of our salvation, she extends her solicitude to the whole human race. Established by the Lord as Queen of heaven and earth, elevated above all the choirs of Angels and the entire heavenly hierarchy of Saints, seated at the right hand of her only Son, our Lord Jesus Christ, she obtains with great certainty what she asks for with her maternal prayers; what she seeks she finds and cannot lack"*.

If, therefore, we can continue to experience Mary's loving presence and maternal care in our daily lives today, this is a consequence of her Assumption into Heaven and her participation in the glory of the Risen Christ, which believers have always expressed through the metaphor of kingship and crowning. Put differently: it is intimate communion with God the Father, Son and Spirit that makes Mary Queen of the universe and it is that same communion that enables her to intervene in the lives of men and women of all times. *"Assumed to heavenly glory, Mary devotes herself totally to the work of salvation in order to communicate to every living person the happiness she has been granted. She is a Queen who gives all that she possesses, participating above all in the life and love of Christ"* (John Paul II).

The heavenly glorification of the Mother of God is as anticipated by the evangelist Luke in the episode of the encounter between Mary and her cousin Elizabeth (Lk. 1:39-56). The fragment of an ancient homily attributed to Origen (3rd AD), comments on the words addressed by Elizabeth to Mary thus: *"It is I who should have come to you, for you are blessed above all women, you the mother of my Lord, you my Lady."* The shift from the expression *"the mother of my Lord"* to *"my Lady"* anticipates what would be forcefully proclaimed a few centuries later by St. John Damascene, who calls Mary *'Sovereign': "When she became the mother of the Creator, she truly became the ruler of all creatures"*.

Perhaps a more explicit prophecy of Mary's royal glorification is found between the lines of the

## Humble and highest creature

**Magnificat song**, which the evangelist Luke attributes to Mary herself. Indeed, the song opens with the solemn proclamation of what God has already done for Mary, namely, *“He has looked upon the humility of His handmaid.”* Then, a few verses later, Mary affirms that this is God’s typical way of acting, lowering the mighty from their thrones in order to raise up the humble. Mary, therefore, precisely as the *“humble servant”* is destined to be lifted up. And indeed, she will be, thanks to the ultimate victory over evil and death of the child she carries in her womb.

This is perhaps why Botticelli, in the splendid tondo entitled *Madonna of the Magnificat* superimposes the two mysteries creating a unique scene: Mary is writing the song of the Magnificat on a book supported by two angels. Her hand is guided by the hand of the child, who sits in her arms, while two other angels place a crown on her head.

Is not God’s way of acting sung by Mary in the Magnificat also inscribed, as his law, at the heart

of creation? Although it takes the patience of the ages to recognize it, on closer inspection it is not the law of the strongest that prevails on earth, but the law of the alternation of the seasons, the law of the alternation of life and death, in a continuous reversal of fortunes. All of us, on the other hand, are destined to die, and not even the promise of future resurrection can preserve us from this fate.

**Let us ask Mary for the grace to look at things and creation history according to the logic of the Magnificat. Recognizing our poverty and opening ourselves to God’s action that overturns the fates of the powerful and the humble, in fact, is a fundamental step if we want to truly become God’s collaborators for the good of our brothers and sisters and of the House and constitutes an indispensable moment in that process that Pope Francis points out to all men and women of good will with the expression **“ecological conversion”**.**

Sister Linda Pocher – FMA

## FAMILY EVENTS

### ADMA Primaria – Esercizi Spirituali 2023: *“Nel mondo ma non del mondo”*

A great gift of Mary Help of Christians. This was the summer **spiritual exercises for families that reached out to about 500 people**, divided into 5 shifts, accompanied by Fr. Alejandro Guevara Rodriguez, Fr. Roberto Carelli, Fr. Enrico Stasi, Fr. Pierluigi Cameroni, Sr. Lucrecia Uribe and Sr. Marilena Balcet. It was a valuable opportunity that brought together children, youth and adults, in the complementarity of vocations, to grow in friendship, devoting much time to intimacy with God and *“putting their lives in order,”* rediscovering the beauty of the bond between spouses, allowing themselves to be *“warmed”* by the love of Jesus in Eucharistic adoration, renewing their entrustment to Mary in the Rosary.

The theme of the days, *“In the world but not of the world,”* was inspired by the Rector Major’s Strenna on the lay dimension of Don Bosco’s Family, and made special reference to the *“Letter to Diognetus,”* a pearl of Christian antiquity, recommended in the Strenna itself. **We had the opportunity to deepen and relaunch the role of the Christian as ‘salt of the**



**earth’, ‘light of the world’ and ‘leaven in the dough,’ following Don Bosco’s desire to grow as good Christians and honest citizens, inhabitants of the world and citizens of heaven, learning from him to fix our gaze on invisible things.**

At the end of the Retreat, full of gratitude for this opportunity to ‘recharge’ ourselves in body and spirit, we set out again for a new year of walking together!

**Here are some resonances at the end of the Retreat:**  
*Pracharbon is the place of graces. The grace of hearing*



## Family events

*God's word and the thousands of hidden graces that one receives unexpectedly and unknowingly. It is the place of misericordia, the door through which God passes. Abide in me and I in you for without me you can do nothing. Lord, increase our faith.*

*Returning to Pracharbon, this time after a few years was already a grace and a great gift in itself. Pracharbon is a privileged time to revive oneself, the couple, the family and to entrust everything back into the hands of Jesus and Mary. It is an oasis in which to quench our thirst and find that new water that only God can give, to remind us always that we are His and not of the world.*

*Here I am, Jesus, before you, eager more than yesterday to be as you want me, humble more than yesterday in knowing that we are vessels of clay in which you have hidden a treasure, free more than yesterday from visible things to focus my gaze on invisible ones.*

*It is good to be with Jesus, to be illuminated by his powerful light as happened to Peter on the day of transfiguration. Being together, conversing, praying and reflecting just like the three apostles before Jesus on the day of His transfiguration, fills the heart with joy and gives serenity.*

*We will try to bring into the valley of daily life these three actions: "shine, listen and do not fear" - the words of Pope Francis.*

*Every branch that bears fruit is pruned, that it may bear more fruit...abide in me and I in you. This experience made us see the need to refocus our lives by beginning to pray together again and to put the couple back at the center. The Lord made us realize that before showing us the plan He has for us, we need to get our relationship right. Thank you from the bottom of my heart to all who have been close to us.*

## Brazil – Fifth Meeting of the Provincial Council of Brazil ADMA

**São Paulo, Brazil - July 2023** - The Association of Mary Help of Christians (ADMA), founded by St. John Bosco himself, *celebrated from July 28 to 30 at the "UNISAL Pio XI" center in São Paulo, the 5th Meeting of the Provincial Councils of the ADMA of Brazil.* Coordinated by the National Delegate, Fr. Sérgio Lúcio Costa, a Salesian from Manaus, the meeting gathered 19 participants, members and animators of the ADMA Councils of the following Provinces: São Paulo, Porto Alegre, Belo Horizonte, Campo Grande and Manaus. Also present were three Daughters of Mary Help of Christians, from São Paulo, Recife and Minas Gerais, who joined the Salesians in animating ADMA.

**The purpose of the meeting was to revitalize Salesian spirituality, enhance formation on regulations and propose common steps.** The theme of understanding ADMA in the Salesian Family and reviving Don Bosco's charismatic spirituality was highlighted. Fr. Justo Piccinini, SDB, Provincial of Brazil-Sao Paulo and representative of the Conference of Provincials of Brazil (CISBRASIL), presided over the Inaugural Eucharist of the meeting and encouraged everyone to continue the Marian apostolate so dear to Don Bosco.



Fr. Alejandro Guevara, ADMA World Spiritual Animator, sent his message of encouragement, as did Sr. Lucrecia Uribe, FMA World Delegate.

**The meeting was held in an atmosphere of fraternity and concluded with Brazil's decision to participate in a meaningful way in the International Congress of Mary Help of Christians, in Fátima, Portugal, in August 2024.**

## WYD 2023 - *Making the immense grace overflow*

The universal church experience of ADMA's young people has come to an end: this summer they responded to Pope Francis' invitation to meet him at Campo da Graça in Lisbon for the XXXVII World Youth Day. 'Concluded', however, is not the best term to describe this experience. It has already been two weeks since the return to the land of Savoy and the sea of photos, videos and messages, all generated by the countless encounters of grace experienced in those nine days alone, speaks of something that is still more alive than ever.

But there is no surprise. They say this happens when you take Mary as an example of life and like Her **'get up and go quickly'** to an unknown land, to a million and a half brothers and sisters shouting "Esta es la Juventud del Papa!" Everything blossoms and comes to life; what happens is that you end up dancing, playing and praying together; singing (on the subway), sleeping (little), eating (what you find) and exchanging bracelets and medallions with that Brazilian sister who approaches you because she read "ADMA IS THERE" on your back; what happens is that, that expression, that verb 'get up' also takes on the meaning of 'rise up', **'awaken to life.'**



Twenty-four of us left, twelve girls and twelve boys, accompanied by two leaders, including Fr. Alejandro, Spiritual guide of the worldwide ADMA. We left, twenty-four, and returned multiplied in joy. Some already knew each other, others were new to the group, and each approached this experience with different motivations, with a destination in the mind and a personal cross in the heart, recognizing in each the same call to get involved, to be challenged and to get up in a hurry. 'In haste', we learned to get up in the morning and make changes in the evening. 'In haste' we walked through the streets of Lisbon to reach the place of the Stations of the Cross and the place of the Vigil with the Pope. 'In haste' we fell in love with Lisbon and the brothers and sisters we met there, discovering a more genuine connection than those of social media: the connection that comes from meeting, sharing, love and service.

Lisbon in our hearts will never again be just Lisbon, but rather a constant invitation to 'get up and go quickly' to rediscover that Love that - as the Pope says - **"makes us become luminous."** It will be a constant reminder to imitate that haste - proper to Mary - **"of those who have received extraordinary gifts from the Lord and cannot help but share, to overflow the immense grace they have experienced."**



## Chile – 120 years of ‘Association of Mary Help of Christians’ of La Serena

La Serena, Chile - July 2023 -

The Association of Mary Help of Christians (ADMA) of ‘La Serena’ celebrated its 120th anniversary with enthusiasm, distinguishing itself as the first Association founded in Chile as an Archconfraternity, in 1903.

During the celebrations, Mary Help of Christians was honored and the importance of her love and protection for each of ADMA’s members was highlighted. Fr. Miguel Rojas, Director of Presence in the area, was thanked for his generous support and for facilitating the implementation of the projects. In addition, Fr. Andrés Morales was honored for his participation in integrating the association into the activities of the Pastoral Educational Community, giving greater visibility to the community. ADMA also expressed its gratitude to Fr. Manuel Fajardo, group councilor, whose loving and wise guidance, inspired by Mary Help of Christians, has been invaluable in the community’s journey. This significant milestone for the ‘La Serena ADMA’ reaffirms its role as a leaven in society and the environment, which, with a renewed sense of commitment, will continue to reflect the legacy of Mary Help of Christians in the Salesian Family through its members.



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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.