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## EDITORIAL

### THE CONSOLATION OF DON BOSCO

Dear friends of the ADMA,

We know that Don Bosco was ordained a priest in the Church of the Archdiocese of Turin by Monsignor Fransoni on 5th June 1841. A few months later, on 3rd November to be precise, he arrived in Turin to take up his residence at the Ecclesiastical Convent and continue his formation as an educator-pastor. This recommendation had been suggested to him by his spiritual director, St Joseph Caffaso.

A few metres from this residence was a Marian shrine with the title of 'Consoler and Protectress of the city of Turin', as the banner on the entrance door reads. It is considered the most important shrine in the city and is known as 'La Consolata'. As well as being a masterpiece of Piedmontese Baroque, where artists of the calibre of Guarino Guarini, Filippo Juvarra and Carlo Ceppi worked, and having the title of minor basilica, it is of interest to us because of its connection to the Salesian history since its origin.

As a young priest, Don Bosco frequented this shrine and celebrated his second mass here on 7th June 1841. In 1846, after passing through various places, he arrived at Valdocco. In the Pinaridi chapel, the first image of Mary to occupy this chapel was that of 'the Consolata', bought by Don Bosco for 27 lire.

Don Bosco took the Oratory boys to this shrine in Turin to receive the sacraments, pray and sing in some



religious services. When, in July 1846, Don Bosco fell seriously ill, the Oratory boys took turns from morning to night to pray for his recovery before 'the Consolata.' Don Bosco recovered and the doctors told him: "Go and thank the Consolata that everything went well!"

We also remember that on the night of 25th November 1856, around three o'clock in the morning, Mamma Margaret was received into the arms of the Eternal Father. Joseph, Don Bosco's brother, went to his room and the two embraced and cried. Two hours later, Don Bosco called Giuseppe Buzzetti. He was his friend in the most difficult moments, the only one before whom he was not ashamed to be seen weeping. He went to celebrate mass for his mother in the crypt of the Consolata Sanctuary. At the end of the service, they both knelt before the image of the Virgin, and Don Bosco sobbed and prayed: "Now my children and I are left without a mother on earth. Stay by our side, be our mother." This is the Consolata.

Every 20th June, the city of Turin is decorated to thank God for Mary's protection and consolation. Don Bosco was able to embrace Turin's Marian sensitivity with its popular manifestations and expressions. We, devotees, friends, children of Mary, are invited to know, love and spread Marian devotions locally, following the guidelines that the Church has given

us in its rich Magisterium, indicating four guidelines for an adequate devotion to the Virgin Mary: biblical, liturgical, ecumenical and anthropological (MC 29 ff).

In the coming months, the Mother of God will be celebrated in many places with different titles, invocations and manifestations. As Don Bosco loved Mary in Castelnuovo, Chieri, Turin..., we too, as her children, are invited to love Mary, Immaculate, Help of Christians and also Consolata.

*Renato Valera, President  
ADMA Valdocco.*

*Alejandro Guevara, Spiritual Animator  
ADMA Valdocco.*

## FORMATIVE PATH

# TO ACCOMPANY, DISCERN AND INTEGRATE THE WEAKNESS

## With Mary, living the family challenges

Throughout our reflection and study of the Apostolic Exhortation *Amoris Laetitia* (AL), we have become aware of a novelty, namely, the place reserved for Mary. Normally, in Church documents, she appears towards the end, almost like an ornament one could do without. Here, instead, it is placed at the beginning, in no. 30: “*.. Families*”, writes the Pope, “*are invited to contemplate the Child and his Mother... Like Mary, they are asked to face their family’s challenges with courage and serenity, in good times and bad, and to keep in their heart the great things which God has done (cf. Lk 2:19, 51). The treasury of Mary’s heart also contains the experiences of every family, which she cherishes. For this reason, she can help us understand the meaning of these experiences and to hear the message God wishes to communicate through the life of our families.*”



Mary, we know, is always a symbol of tenderness, love and joy, help especially in difficult times, as Don Bosco taught all Christians, especially the members of our ADMA Association.

“Like Mary, they are exhorted to live their family challenges, both sad and exciting, with courage and serenity, and to treasure and ponder in their hearts the wonders of God (cf. Lk 2:19, 51). In the treasury of Mary’s heart there are also all the events of each of our families, which she carefully preserves. Therefore she can help us interpret them to recognise God’s message in family history”.

## Introduction

This formative path has been intended to once again encourage the journey of the family life, accepting all the challenges and opportunities which the present time offers us. We hope it will serve to set in motion a renewed impetus in favour of the whole pastoral care of the family and a merciful acceptance of those who live in particular situations of fragility.

The Encyclical AL cannot be reduced to the themes set out in Chapter VIII, but much more appropriately must be read and understood as a whole. Starting, as the Pope himself reminds us, from the “*joy of love lived in the family*”: this is not only the title, but also the main content of the Exhortation!

Chap. VIII of AL still urges us to make our ADMA Association grow under many aspects: spirituality of mercy; capacity for hospitality and personal

accompaniment; community and liturgical life not limited to the celebration of the Eucharist; the faith journey lived in communion with other families; mutual support and help, which become a shining witness for the world marked by excesses of individualism. So many more reasons not to lose sight of what Pope Francis is proposing to us!

## Different situations and possible choices

It is important to understand the perspective of Chapter VIII of AL - entitled: “**Accompanying, discerning and integrating fragility**” - starting from the two significant images with which it opens: the lighthouse and the torch (AL 291). The Church, with the richness of its principles enlightens the path of men and women of all times (lighthouse), but it is called to act not only ‘from above’, but by becoming a small light in the midst of people (torch).

Thus, after having once again indicated the height and beauty of Christian marriage in the previous chapters, there is the invitation to live the 'gradualness in pastoral care,' accompanying the couples who are living together (many young people today no longer have faith in marriage!) or bound by civil marriage only (AL 293- 295) with patience and care. It is a demanding task, which should arouse greater attention in the entire Christian community, starting from the concrete life experiences of individuals.

### The discernment in so-called 'irregular' situations (AL 296-300)

Let us then try to understand, taking inspiration from AL 296-300, the different concrete cases and possible choices related to the 'so-called irregular situations.' We all know that the great desires and expectations of joy which lead a man and a woman to 'marry in the Lord,' are sometimes shattered in the face of daily choices which are also made up of misunderstandings and betrayals. A love project, the gift of children, mutual help in life: all seem lost!

The frequency with which many couples today come to this choice opens up various scenarios which entail consequences not only from a practical point of view (just think of the problems linked to the loss of a common home), but also have important repercussions on the Christian moral path.

The only way forward, for those who are separated, is that of fidelity to the marriage bond, sustained by the grace of God received in the celebration of the nuptial sacrament. The Church accompanies with affection and esteem those who act in this way, because this decision, even with its understandable fatigue and apparent 'madness' in the eyes of the world, constitutes a witness to daily holiness and affirms the validity of the unique and indissoluble Christian marriage.

### Other Scenarios

It is nevertheless possible that a man or a woman separated from their spouse, especially if they are still young, when a profound feeling for a new person arises in them and the opportunity for a new bond presents itself, are unable to renounce this possibility of experiencing a happy love. Thus, the person, left alone, starts a new affective relationship of the conjugal type (cohabitation or civil marriage),

**The only way forward, for those who are separated, is that of fidelity to the marriage bond, sustained by the grace of God received in the celebration of the nuptial sacrament. The Church accompanies with affection and esteem those who act in this way.**

although knowing that it is an 'irregular' bond because it contradicts the indissolubility of the first marriage. Other scenarios then open up.

By means of what is, to all intents and purposes, a judicial route, the first question is whether it is possible to initiate a matrimonial nullity case before the ecclesiastical court, in order to ascertain whether the marriage that has broken down never really existed due to a serious defect in the capacity or freedom of the 'consent' that should have given rise to it. It is worth remembering, however, to avoid any ambiguity that this path is not 'Catholic divorce' but the search for the 'truth' about one's marriage. And seeking the truth is the first form of mercy towards anyone!

AL encourages all the faithful and pastors to encourage the participation of these brothers and sisters in community life and take care of their spiritual journey, without passing hasty judgments or sentences of 'excommunication'!

### Personal and Pastoral Discernment

Chapter VIII of AL proposes a personal and pastoral discernment through the verification of charity (the heart of the Christian life of every believer), the dispositions of the person's attitude, the sincerity of repentance, the irreversibility of the new marital situation. All done with the maternal accompaniment of the Church indicated in the three attitudes proposed in the title of the chapter: *'Accompany, discern and integrate frailties'*

### The 'Way of Love', the Heart of the Christian Life of Every Believer

First of all, it is necessary for the person in new union to verify the 'quality' of his or her Christian life, starting from the 'commandment of charity,' committing to living its fundamental dimensions.



Without tiring of proposing the full ideal of marriage the Church is called upon to accompany the faithful with mercy and patience, “making room for the Lord’s mercy, which spurs us on to do our best” (AL 308).

Whoever begins this path of discernment, Francis reminds us, must show humility and express love for the Church and its teaching (AL 300). As a consequence of this attitude, she commits herself to being open to discussion with the help of a priest or another qualified person.

A further step refers to repentance in relation to the previous marriage (AL 298) and willingness to pursue a path of reconciliation as far as possible, as well as reparation for the damage caused, again as far as possible (AL 300).

The fourth step, perhaps the most delicate discernment, concerns the irreversibility of the new union, because it must be manifested as consolidated over time, with proven faithfulness and generous dedication on the part of both (AL 298).

### The possible Readmission to the Sacraments

One could, at this point, ask a question: what is new in AL compared to the doctrine hitherto presented by the Church, starting with the Magisterium of John Paul II? What ‘way of mercy’ is now being indicated? Personal and pastoral discernment (with the help of a priest and with sacramental confession) was necessary even before, so what?

AL, echoing ‘sound reflection’ (AL 301) of tradition, calls for a distinction to be made between two aspects of moral action, i.e. to distinguish between negative judgement of an objective situation and the culpability of the person involved who, because of conditioning or mitigating factors, may not be in a state of mortal sin. This distinction is important when, in pastoral discernment, one seeks to assess - as far as possible - the responsibility or imputability of an action.

This is why AL states:

*“It is can no longer be said that all those in any ‘irregular’ situation are living in a state of mortal sin and are deprived of sanctifying grace” (AL 301). And a little further Pope Francis adds: “Because of forms of conditioning and mitigating factors, it is possible that in an objective situation of sin – which may not be subjectively culpable, or fully such – a person can be living in God’s grace, can love and can also grow in the life of grace and charity, while receiving the Church’s help to this end” (AL 305). Thus, without tiring of proposing the full ideal of marriage (described again in AL 307), the Church is called upon to accompany the faithful with mercy and patience, “making room for the Lord’s mercy, which spurs us on to do our best” (AL 308).*

### Fundamental task of priests, involvement of married couples, consecrated persons, family groups

At the centre of this journey is always the Christian community. We are offered a precious opportunity to renew our faith in Mercy: the community is called to open its heart and stretch out its hands so that all may be integrated. When the community becomes concretely involved, it is less inclined to judge and grows in its ability to accompany and welcome.

**Priests are asked** to be involved in personal accompaniment, to guide those who come to them for a deeper encounter with the Lord, to be the face of the Church’s Mercy and to know how to grasp and make the most of what the Lord brings to maturity in people’s lives. A suitable catechesis explaining to the faithful the meaning of this journey in the Church will also be very important so as not to weaken the ‘high’ proposal of Christian marriage and, on the other hand, to proclaim the Gospel of mercy.

It may be opportune to join those who are making this journey with other people in the community: **married couples, consecrated persons, a family group...**, with whom it is possible to establish real

relationships, get to know each other, tell their stories, share moments of prayer, along with their difficulties and joys.

### Building of an Itinerary

The opportunity to begin this personal journey may arise from an encounter, a question or a request for clarification. In other cases, it may instead be that the person has already made a journey with a priest or in a parish, and needs to take stock of the situation with the inspirations of AL. One has to think of the faithful who, despite being in this situation, do not take the first step to ask for accompaniment. We are also called to go out to look for these brothers and sisters, aware that, perhaps, the Church itself may have contributed to alienating them. A great sensitivity and humanity is always necessary which is expressed in certain important attitudes and conditions, such as the availability of time, the manifestation of a real interest in the other with empathy and avoiding judgement.

It will certainly be necessary to adapt the itinerary to the variety of situations which are too different to be simplified in a few lines. In any case, everyone should be asked to actively participate in the life of the parish so that the community can also be of help to the parish priest in assessing when the time is ripe for the next step which would be readmission to the Sacraments, which is the point of arrival of a journey in the Church and not a benevolent concession, nor even an arbitrary move on the part of some 'broad-minded' priests!

### Conclusion:

## “Families, let us walk, let us keep walking!”

Throughout the Exhortation, *Amoris Laetitia*, Pope Francis offers us a wealth of insights to renew the journey of families and communities. The occasion of this pastoral document therefore renews in all ADMA members the commitment and concerted action to put to good use what the Lord is asking of all believers today. And to walk together. What we are promised is always more. *“Let us not lose hope because of our limitations, nor let us give up seeking the fullness of love and communion that has been promised to us.”* (AL 325)

### FOR PERSONAL AND GROUP REFLECTION

- 1) How much attention is given to the preparation for the Sacrament of Marriage in our families and parishes?
- 2) How much support and hope can we offer to couples experiencing moments of difficulty and crisis?
- 3) As ADMA members, are we aware of the power and the beauty of family life and the grace of the Lord's merciful love?
- 4) Can our Association offer a friendly and intelligent acceptance which helps to promote the wonderful conjugal and family vocation?
- 5) Can we make a concrete commitment to 'prayer for families in difficult situations' in our parishes?



## KNOW THE ASSOCIATION

### ADMA IN LA SPEZIA

We would like to update you on the path taken by ADMA in La Spezia. in the parish of 'Our Lady of Snow', entrusted to the Salesian Fathers.

After the first contacts in 2016 with Fr. Cameroni and meetings with Gianluca and Renato, contacts were made with the ADMA groups in Genova and in Savona, on the occasion of the opening of the Cause for the Beatification of Vera Grita.

In the meantime, we have remained faithful to the two monthly meetings even during the most critical period of the pandemic:

- Every month the Rosary on the 24th;
- Every month the formation with catechesis by

Fr. Cameroni first and then by Fr. Carelli and Fr. Alessandro.

Initially, we prayed the Rosary on the 24th in a little chapel in the oratory. There were very few of us! Then the number grew and now we have the availability of the parish church and, on average, we are about 50 people. We often also combine it with the Eucharistic exposition.

For our formation meeting, generally on the second Sunday of the month, we follow the pattern as below:

- 3 pm. start with singing and prayer.
- 3.15 pm. video-catechesis.
- 4 pm. sharing.
- 5 pm Rosary (sometimes with exposition of the Eucharist) and confessions.
- 6 pm. Holy Mass.

Sometimes we stay on and share our dinner!

We have had ups and downs in numbers but a 'steady group' of 8 couples with 14 children has always been present.

We are blessed to have Fr. Fabrizio Di Loreto sdb as our spiritual animator.

On 19th March 2020, the Feast of St. Joseph, the Patron Saint of La Spezia, we received the formal canonical erection by the Provincial, Fr. Stefano Aspettati, sdb.

We also managed to form a small musical orchestra for the animation of the rosary on the 24th and for the triduum for the feast of Don Bosco, composed of the children of the couples of the ADMA families. We commit ourselves in the CEP for the liturgical animation of adoration and rosary in the Marian Month of May and during special liturgical seasons during the year. Many animated prayer moments for the community are shared via streaming on the parish's face book page "**LE COLONNE DI DON BOSCO**" ([Link](#)).

Each member personally contributes to the activities of the Salesian work in different areas, mainly:

- Catechism for boys in Christian initiation.
- Accompaniment of Adults in their catechumenate journey.
- Preparation of engaged couples through premarital courses.

Recently, a couple wrote to national headquarters that they want to start an ADMA group for young people.

We have many shortcomings, both individual and communitarian, to offer at the feet of Mary Help of Christians, but the desire to grow together is very strong!

*Patrizia and Davide Palumbo*



## REGULATIONS

### ARTICLE 10 - PERSONAL PARTICIPATION IN THE LIFE OF THE ASSOCIATION (SECOND PART)

*“Admission of a candidate to the Association is approved by the President and Council. It will be preceded by a sufficient period of preparation, not less than a year, with meetings at least once a month. The candidate expresses adherence to the Association during a celebration in honour of Mary Help of Christians, and will receive a certificate, a copy of the Statutes and a membership badge.”*

As we have already seen, the Association lives on the commitment, involvement and participation of each member.

- Each local group must take particular care in accompanying those who express the desire and the will to participate in ADMA. The adhesion of new members, in fact, is an expression of the vitality of the Association and a response to the continuous graces of Mary Help of Christians.

- The process of preparation must be lived with intensity and fidelity, in order to get to know the spirit of the Association also through the deepening of the study of the Regulations.

- The admission by the President with his Council is very important and requires a serious evaluation of the candidates interested in joining the Association.

- The event of joining ADMA takes place during a celebration in honour of Mary Help of Christians to make visible the intention to put one’s life at the service of one’s brothers and sisters.

- People living in territories where there is no group should join the nearest group or the Primary ADMA in Turin.

- The local Association must take care of the ongoing formation of members through activities in accordance with the Rules and in communion with the Provincial Council and the Primary ADMA.

- Each member is invited to contribute with donations in a spirit of generous charity, with particular attention to the needs of the whole Association.

*Andrea and Maria Adele Damiani*





## 4TH CENTENARY OF THE DEATH OF ST. FRANCIS DE SALES

### THE LANGUAGE OF THE ART, A NEW WAY OF COMMUNICATION

Here is the fifth of six articles written by Fr Gildasio Mendes, General Councillor for Social Communication, on the theme: **‘St Francis de Sales, the Communicator. Interior pilgrimage, wisdom in the art of communicating’.**

**The language of the art, a new way of communicating.** Francis had a profoundly humanistic education and lived in an academic environment that bore all the vitality and cultural fruitfulness of the Renaissance. Francis studied Latin and Greek. Through his knowledge of literature, he developed and created his own language, a style of writing that was simple, practical and affectionate. In the Renaissance, art had a great impulse and influence in the fabric of culture. Inspired by the art of antiquity, the Renaissance was a fertile field for the growth of new ideas and projects.

Through his skills and personal interest, Francis de Sales was able to appreciate literature, poetry, painting and music, thus expressing his great artistic sensitivity and integrating the beauty, discipline and significance of art into his cultural and spiritual formation.

Francis lives the artistic experience within his spirituality. He manifests in some passages of his writings how he was drawn towards painting, literature, music and poetry. This is not simply an academic or cultural taste. Art touches his way of thinking, feeling, praying and writing.

Morand Wirth states in this regard:

*“Images taken from artists served him first and foremost to illustrate his aims; however, one perceives in Francis de Sales a real appreciation for the beauty of the work of art, as such, and at the same time the ability to communicate his emotions to his readers. He would say, for example, that ‘the symmetry of a splendid painting cannot bear the addition of new colours’ (C 152) and that ‘in canvases and frescoes representing a large number of characters in a small space, there always remains something to be seen and noticed, shadows, profiles, twists’ (S II 33). Moreover, would not painting be a divine art? The word of God is*

*not only on the plane of hearing, but also on that of seeing and aesthetic contemplation: God is the painter, our faith is the painting, the colours are the Word of God, the brush is the Church (C 145)”.*

Francis de Sales also loved singing and music and emphasised the importance of beautiful music in the liturgy to encourage personal and liturgical prayer. Wirth observes:

*“It is known that he had praise sung during catechism hours, but we would like to know what was sung in his cathedral. He wrote in a letter in the aftermath of a service in which a text from the Song of Songs was sung: ‘Ah, how well this was sung, yesterday, in our church and in my heart!’ (L IV 269).*

As a writer, an artist of the word, St Francis experienced artistic beauty through letters, liturgy, music and poetry. Francis also wrote some religious poems. In 1598, he wrote a poem on the Transfiguration.

*We have seen, Lord, this face so clear  
 Infinitely clearer than the shining sun  
 When in broad daylight it shines brighter  
 And the universe looks like a shining eye.*

*But, if such is the body, how much more brilliant  
 The glory of thy heart, thou wondrous heart  
 Of a happiness filled, great and abundant,  
 Which, from its first birth, made it glorious.*

*Heart so full of splendour that outside it spreads  
 Above its own garments shines so brightly  
 So radiant and white, that snow so shining  
 Show to our eyes the heavens have no power.*

*Oh! who will doubt then, that he still radiates  
 Over his servant clothed in humility  
 Who amid worldly travails honours him evermore  
 Remains joined to him as his garment?*

*O ye who admire with what immense glory  
 Shrouded is the head of your God, and of happiness  
 so great  
 Know that the dear price of so much glory  
 Can only be paid by humility (O I 106-107).*

Applying his vision of art to spirituality, St Francis opens a path in which, through the construction of writing, in the choice of words with their meanings, colours and sounds, relating words to their symbols, he develops the linguistic skills that link emotions to words.

Moreover, Francis de Sales is a great storyteller! As we know, narrative is a way of communicating characterised by telling about things and experiences through letters, stories, literature, tales, using images, metaphors, mythical, religious and cultural elements to communicate a message.

Narrative uses simple, human language and deeply touches the imaginative, cognitive and affective aspects, encouraging the reader's involvement in the plot and the story being told.

Unlike a conceptual text which depends on formulations with logical premises and conclusions, narration follows a more informal, figurative and symbolic language, allowing the person to get involved and participate from his or her own experience and formation, in what is being communicated.

St Francis, in his spiritual accompaniment, certainly knew how to use the art of listening starting from the person's narrative, from his experience of God.



**Link: [The language of art, a new way to communicate.](#)**

## FAMILY EVENTS

### Cause of the Servant of God Vera Grita: Conclusion of diocesan enquiry



On Sunday, 15<sup>th</sup> May 2022, the diocesan phase of the investigation into the Servant of God Vera Grita, founder of the Living Tabernacles Movement, came to an end in Savona. Barbara and I had the opportunity and joy of participating and getting to know Vera Grita a little better. Barbara in particular, because she had helped Fr. Pierluigi during the 'process' of listening to and transcribing the many testimonies collected to support the cause of sanctity which will now have to be examined in Rome by the dicastery for the causes of saints.

On Saturday we had a meeting with Fr. Pier, Maria Rita (responsible for the study centre on the Living Tabernacles) and the young people at the oratory of Varazze - the town where Vera lived - and on Sunday there was the conclusion of the enquiry in Savona - in the presence of the bishop emeritus and at the Shrine of Our Lady of Mercy, another important place for Vera (and also for ADMA!). We concluded with a moment of celebration which was attended also by the Bishop, the whole team who worked on the process, the director of the oratory (which is completely run by lay people) and all the young people, Fr. Playa Sdb and Bro. Domenico Nyguen Sdb who is the delegate for the cooperators (Vera was a cooperator).

We certainly want to share with you the joy of this experience and a brief personal reflection on what this meeting, the figure of Vera and her story inspired in us:

**“Take me with you”** is what Jesus asked of Vera in the inner expressions. To bring Jesus to others not 'as we were' but by truly being living tabernacles. After all, this is what we should live after every encounter with Jesus and should be the cornerstone of our Christian life, of every form of mission, apostolate or service.

To bring Jesus to others as Mary did, the first 'living tabernacle' in history.

To bring Jesus by looking at Mary.

Carrying Jesus in the everyday events, every moment.

Carrying Jesus alone, not just in our thoughts, our words and our intellect but *more in our heart*.

Bringing Jesus into the flesh of our lives, our wounds and weaknesses, our relationships.

Bringing Jesus out, out of our boundaries, out of a faith lived individually, intimistically, theoretically.

Bringing Jesus out free from any form of devotionism, of religious practice as an end in itself.

We seemed to hear and reread between the lines so much of our identity and our journey!

We felt very much at home. We listened in some way to the story of a family person. We felt our charism and our identity as a Eucharistic and Marian group resonate deep in our hearts. We feel that it is something great and beautiful and that in some way - if Mary wants - it will bring us closer and involve us again as ADMA in a path to be discovered.

Barbara and Renato Valera

## Annual reunion of presidents and leaders of **ADMA of Nord of Argentina**

On 7<sup>th</sup> and 8<sup>th</sup> May, the 'Annual meeting of the presidents/leaders of the ADMA of the North of Argentina' was held in presence, after two years of online meetings. The theme of the meeting was '**Like Mary, we do everything out of love**'. The event was well attended: most of the local ADMA and the whole Provincial Council of the ADMA of Argentina were represented.

We all left with a heart full of joy for having seen each other in person and feeling the motherly presence of Mary who protects us and guides us in the mission entrusted to us by Saint John Bosco to spread her devotion under the title of Help of Christians and the worship of Jesus in the Blessed Sacrament.



## **ADMA Barcellona** Shrine of St. Joseph and Mery Help of Christians



On Saturday, 27<sup>th</sup> March, the various groups of the Salesian Family from the Barcelona-Spain Region (Catalonia, Balearic Islands and Aragon) were finally able to celebrate their feast, which had been prepared since the pandemic.

The Association of Mary Help of Christians of the Salesian mission of Barcelona-Rocafort was the main organiser and animator of the Day. It began with a Eucharist in its large and beautiful church, presided over by the FASA Provincial Delegate, Fr. Luis Fernando Alvarez Sdb, followed by an official function in which figures representing Don Bosco himself, Maria Mazzarello and Mamma Margaret were 'present'.

They presented the participating groups in an impressive way: SDB, FMA, Salesian Cooperators, Volunteers, Past Pupils and Salesian Youth Movement. The physical presence and animator of Mrs. Laura Barneto, President of the Adma, Spain National Coordination, and the virtual presence of the new Salesian Provincial of Spain, underlined the importance of the meeting. The young people also had their moment of joy by organising a Valdocco-style 'festive oratory' with various games throughout the large school courtyard. In the photo we can see the representatives of the different groups together which stressed that this fraternal celebration was very positive.

## **Kenya - The first Group of ADMA in East Africa:** The Parish of Nzaikoni

Under the fatherly guidance of the first spiritual animator, Fr. Paul Luseno, the formation of the first group of 87 Aspirants began in 2016 and they made promises in 2019. To date, there are 96 Aspirants and 242 professed members of the ADMA belonging to 9 different mission stations in the parish. Their ongoing formation is proceeding steadily, supported also by the translations of the ADMA Regulations and main documents in Swahili language.

At present, the spiritual animator of the ADMA group in Nzaikoni is Fr. Peter Mugo, also Rector of the Salesian community

and Parish priest, who is assisted in his mission by three other Sons of Don Bosco, all of whom are fully committed to evangelisation and Youth Ministry in the vast territory of the parish with 10,000 Catholic faithful and 24 missionary sub-stations scattered over the surrounding hills.

With this group, the ADMA has 10 groups in four countries of the East African Province (Kenya, Sudan, South Sudan and Tanzania).



## New worldwide website dedicated to Mary Help of Christians launched



presenting a new showcase where thousands of faithful can meet to foster their devotion to Mary Help of Christians by sharing resources, prayers, reflections, messages and other initiatives.

Behind this project is a large group of the Salesian Family from around the world, the Association of Mary Help of Christians (ADMA) and the direct involvement of Fr. Alejandro Guevara Sdb, ADMA's worldwide Spiritual Animator. *"This new space is meant to be a simple way to thank God for the great gift he gave us in the Blessed Virgin Mary, making us all children of Mary; It is an opportunity to renew our Marian devotion, received and transmitted in the style of Don Bosco, and also an invitation to gather around her who gathers us and brings us together,"* he shares about this project which became a reality after more than ten months of reflection and hard work and which becomes one of the places of contact of all the 32 groups inspired by Don Bosco's charism and apostolate. *"Mary Help of Christians acts as a link for all those who feel Salesian as this window is conceived,"* he adds.

***"Strongly recommend devotion to Mary Help of Christians"***: was one of Don Bosco's main recommendations which had become a reality in every Salesian house in the world.

Don Bosco, the founder of the Salesian Family, promoted devotion to the Virgin Mary as Help of Christians. ***"The Virgin wants us to honour her with the title of Help of Christians: times are so sad that we need the Blessed Virgin to help us preserve and defend the Christian faith,"*** wrote Don Bosco to John Cagliero in 1862.

For this reason and as a tribute to Mary in the name of Don Bosco, the website <https://ausiliatrice.org> has been made accessible on the internet since 24<sup>th</sup> May,

**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@admaddonbosco.org](mailto:adma@admaddonbosco.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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