

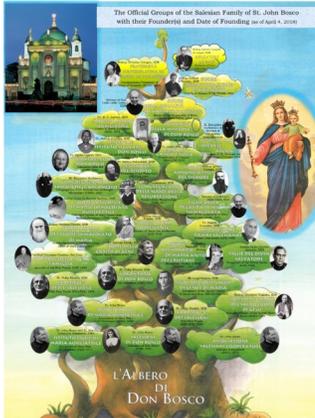


S.F. Snippets

News of the Salesian Family Near and Far

Volume II, Issue 7

July 2020



**We are a Family
belonging all to Mary**

In this issue:

SF Groups Live Social Justice	3-5
To Educate Like Don Bosco	6-7
In, With, and For the Church	7
Our Family Album	8

IMPORTANT DATES



- July 1 - [Ordination and Installation of Bishop-Elect Kevin Sweeney as the 8th Bishop of Paterson](#) @ 1:45 PM live
- 7 - Bl. Maria Romero, FMA
- 19 - SF Provincial Council Online Meeting 1:30PM
- August 2 - Blessed Augustus Czarторыski
- 5 - FMA First Professions: Sr. Cherilly and Sr. Lien in San Antonio, TX; Sr. Janna in Haledon
- 6 - First online meeting in preparation for the Salesian Cooperator Elective Congress
- 15 - SDB 1st Professions, Stony Point, NY

THE JULY/AUGUST MESSAGE OF THE RECTOR MAJOR from the *Salesian Bulletin* DON ANGEL FERNANDEZ ARTIME, SDB

“DREAM AND HELP OTHERS DREAM!”



Greetings to all of you, friends of Don Bosco’s charism around the world, or readers who may have chanced upon the *Salesian Bulletin* - the communication tool that Don Bosco himself founded and loved so much. Today’s greeting bears a message filled with the Family Spirit and is expressive of wonderful closeness on the part of the Holy Father, Pope Francis, to the entire Salesian Family, even if it was specifically addressed to us, the Salesians of Don Bosco, at the time when we were holding our General Chapter.

The Holy Father, this simple man of God and the most credible leader in the world, who prayed alone in the vast, empty piazza in front of St. Peter’s Basilica on a rainy and cold afternoon, as night was falling on March 27, 2020; this

man of God who prayed for all mankind, which has, perhaps as never before, seemed so Promethean* as in the present century, while, at the same time, never so fragile as when stricken with a virus that has paralyzed the planet; this man of God who never before had been so alone when praying and, yet, at the same time, never so accompanied; this same man of God, just three weeks prior had wanted to be present to our General Chapter via a message that, far from formal, was familiar, purposeful, and challenging for the children of Don Bosco.

Among the many significant things that he says to us, Pope Francis ends his message with the following words: “I would like to offer you these words as your ‘Good Night’ – just like those that take place in every Salesian House at the end of the day – **inviting you to dream and to dream big** – knowing that all



(continued on following page)

(Rector Major Letter, cont. from p. 1)



Corpus Christi-Holy Rosary School 2019

the rest will be given to you in addition. Dream of open, fruitful, and evangelizing Houses capable of allowing the Lord to show very many young people His unconditional love and to permit you to enjoy the beauty to which you were called. Dream... not only for yourselves and for the good of the Congregation but for all the young people who are deprived of the strength, light, and comfort found in friendship with Jesus Christ, deprived of a community of faith that includes them, and deprived of a horizon that holds life and its meaning. ***Dream... and help others dream!***"

What a beautiful challenge this is for the numerous people who are part of Don Bosco's Family and for so many others who feel a great affinity for this saint who lived for young people, for his boys [and for his girls through the Daughters of Mary Help of Christians of whom Don Bosco also dreamed, and founded, together with St. Mary Domenica Mazzarello, to be the "living monument of his gratitude to Our Lady, Help of Christians."]

I am neither remaining silent about nor ignoring the pain people have experienced during this grave crisis that the world is living, the serious health crisis due to the pandemic that has already claimed almost 377,000 lives as I write these words. Neither am I ignoring another very serious crisis: the lack of wages and food for tens of millions in the world, with

more than 100 million people having lost their jobs in just two months' time, some of whom have received some State aid, but the majority who have not and who have no other recourse. Nor do I forget the great suffering of families, of children, and of young adults, especially the poorest who are always the most affected by anything that hits our society, even if it seemingly has nothing to do with them directly.

It is precisely because I do not ignore these realities, because I do not look the other way, that I feel a pressing need to make Pope Francis' words a reality; i.e., to undertake both as a goal and a task to help young people dream, and dream big, because it is possible to dream at the same time as being realistic. Poor young people if, in addition to all that must be done to survive during this time, we kill, annul, or maim their dreams and their desire to do something great and beautiful with their lives. What is left for them if they don't find real meaning and purpose in their lives – the kind of meaning that motivates and energizes them every morning?

I am wondering: Do we adults remember our own dreams? Do you remember yours? I would like to think we do and that somehow they are coming true.

Well then, let's keep believing during this century in which so many are saying that the "utopias" have come crashing down, that it is possible to have and share visions, ideals, and dreams. Let us continue to believe and to desire that after this pandemic will have finished that our world and our society will not just go back to pick up again where it left off, as though "regaining lost time". I know there are things that we need to rethink, such as taking very seriously that our common home, planet earth, can "feel better" and "breathe more deeply" because it just returns to us what we give to it: life or stress. I want to dream and hope that we do not give up taking steps in favor of an ever more just society. I want to dream and I pray that the racism that exists in some parts of the world (which is far more prevalent than we think), is disappearing. I want to dream and wish that we will trust and believe more in our young people and in the generations that will follow us.

This is why I make the words of Pope Francis my own, *"May I dream and help all those whom I meet dream, too."*

May the Good Lord bless you.

Don Angel

**A reference to Prometheus (pictured here below), the Greek mythological figure who stole fire to give to mankind to enable it to become like their gods, wielding their power - from the drama of 6th century BC playwright, Aeschylus: "Prometheus Bound". The parallel with today's mankind is that never before have we tried to play God as we do now - trying to control life and death and all manner of natural realities through the modern "god" of science (our "Mighty Ends") - and, yet, a microbe has put the entire world on shutdown and man on his knees (even fearless Prometheus, it seems).*

Inscription on the wall behind Prometheus' statue in Rockefeller Center:

*"Prometheus, Teacher in Every Art,
Brought the Fire That Hath Proved to Mortals
a Means to Mighty Ends."*



Creator: Diane Bondareff | Credit: AP Images for Tishman Speyer



MISSIONARY SISTERS OF MARY HELP OF CHRISTIANS (MSMHC)

Pontifical Right Institute of Women Religious
founded by Archbishop Stefano Ferrando, SDB



The Motivation for the Founding

In 1942, World War II was raging in all its fury of tears, toils, blood, and deaths in Assam. More than one hundred missionaries had been taken to internment camps hundreds of miles away. Foreign Sisters remained under house arrest in their convents. The people of the villages, especially the most vulnerable groups - women, girls, and children - became destitute, suffering from misery, ignorance, and poverty. It was against this historical backdrop that Bishop Ferrando contemplated the founding of an indigenous Congregation of women. Thus, after a long period of discernment, he decided to found the Missionary Sisters of Mary Help of Christians. On July 20, 1942, he received permission to do so from the Sacred Congregation for the Propagation of Faith.

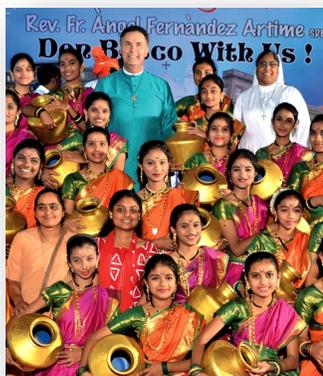
The Birth and a Brief History of the Institute

The Institute was founded in Northeast India, on October 24, 1942, by Venerable Archbishop Stephen Ferrando, SDB, who placed it under the patronage of Mary Help of Christians.

Eight candidates entered the novitiate on October 24, 1942, at St. Mary's Convent in Guwahati, thus inaugurating the Congregation. St. Mary's was a Community of the Daughters of Mary Help of Christians (FMA). These Salesian Sisters continued to nurture the new indigenous Congregation for 26 years until February 4, 1970, when Mother Mary Rose Thapa was named the first Superior General by Archbishop Hubert D'Rosario, SDB, of Shillong-Guwahati. The Congregation was now strong enough to stand on its own two feet and the governance and formation was handed over to the new Congregation's own members. The Congregation was raised to Pontifical Right status on March 21, 1977, and officially accepted as a Group of the Salesian Family on July 8, 1986.



Mission and Activities Today



The Congregation has 1244 sisters in 205 houses. There are six provinces in India, a delegation in Italy, and a sub-delegation in Africa. Its mission is primarily education through direct evangelization (*missio ad gentes*); the education of women, girls, and children in villages; and the education of the young in formal and "informal" schools. It also provides health care for the poor and needy, works for the empowerment of women, and becomes involved in society for the transformation of the same.

The Sisters are facing some challenges today as regards their Call and Mission: 1. how to safeguard missionary vibrancy in the hearts of its members against the growing tendency to remain inert within comfort zones, seeking just to maintain the internal and external *status quo*; 2. a lack of adequately-prepared personnel to respond to the ever-growing demands of the mission as the Congregation is receiving numerous invitations for collaborative ministry both from overseas as well as in India. Until today, missionary availability and vitality have paved the way for many significant choices that contributed to the growth and expansion of the Congregation and its apostolic effectiveness and fruitfulness; and 3. a lack of adequately-prepared personnel for the ministry of formation and accompaniment of the young Sisters who are engaged in varied apostolates, especially in remote and distant mission areas.



[MSMHC Facebook page](#) [Short video of Archbishop Ferrando's life.](#)

SALESIAN OBLATES OF THE SACRED HEART (SOSC)
Pontifical Right Institute of Women Religious
founded by Bishop Giuseppe Cognata, SDB



The Motivation for the Founding

The Salesian Oblates of the Sacred Heart were born from the pastoral heart of the Salesian Bishop Giuseppe Cognata (1885-1972). In 1933, he was appointed Bishop of Bova in Reggio Calabria, an episcopal see which had been vacant for several years precisely due to its difficult and disadvantaged social, cultural, economic, and religious conditions. In preparing his pastoral plan, the young



Salesian bishop immediately understood the urgent need to establish nursery schools which would be entrusted to Sisters for the education of the children. They would also take care of the girls, help the parish priest with catechism, and assist in parish activities. Not having found any Religious Institute willing to take on this type of apostolate that required true missionary generosity, the idea of founding an Institute with a missionary spirit that would respond to the needs of the poor people grew in his heart.

The Birth and a Brief History of the Institute

On December 8, 1933, just six months after having entered the diocese, Bishop Cognata founded the Salesian Oblates of the Sacred Heart. They began their mission on December 17, 1933, in Pellaro (Reggio Calabria). The Institute expanded very rapidly due to a series of requests for the opening of new Missions - as the works of the SOSC are called - and in 1936 it extended from Calabria to Sicily and Lazio. The Sisters became involved in the educational work of parishes in small towns that had no other Religious Institute.

In 1939, following painful calumnies, the Founder was condemned by Rome and removed from caring for his nascent Institute. In January 1940, he was forced to abandon his diocese and return to the status of a simple priest, living as a simple Salesian. For the Congregation he founded, it was a time of consolidation and stability despite the destructive will that had been unleashed. The young Sisters preserved the genuine spirit transmitted to them by the Founder and faithfully continued their work with missionary zeal. This allowed the Pious Society of the Salesian Oblate Sisters of the Sacred Heart to be raised, on June 5, 1959, the Solemnity of the Sacred Heart of Jesus, to a Religious Congregation in the Diocese of Tivoli. After long years in which the Institute was under the direction of Apostolic Visitors and Superiors of other Congregations, in October 1959, they celebrated their first General Chapter, electing Sr. Bice Carini as Mother General. Under her leadership, the Institute consolidated and expanded into other regions of Italy and had the joy of re-establishing contact with their Founder.



Mission and Activities Today

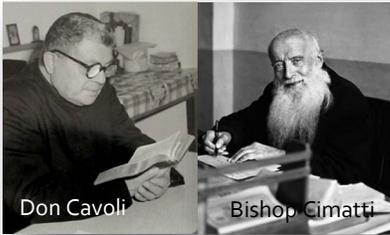


The Salesian Oblates are an Institute of active life, of pontifical right, and of temporary vows. They follow Jesus in His voluntary self-oblation to the Father through evangelization and human promotion in small towns with no presence of Religious and at the immediate service of the Local Church. With a missionary spirit, they seek out difficult and abandoned areas and offer their active collaboration in parish activities. On December 24, 1983, the Congregation received the decree that it is an Official Group of the Salesian Family. They follow St. Francis de Sales and St. John Bosco, their Patrons, by living humbly and simply a spirit of welcome and of trust in Divine Providence, in serenity and joy and

inspired by the Preventive System. In 2008, the lay movement ALOS (*Asociación de Laicos vinculado a la Congregación* - The Association of Laity linked to the Congregation), was founded for members who propose to live the charism of oblation in the lay state. As of July 2019, the Congregation has 262 members in 57 houses in 4 nations and in 25 dioceses. Since July 16, 2013, Sr. Graziella Maria Benghini (pictured at the right with some members of "ALOS") has been Superior General, having been re-elected during the General Chapter in 2019. [SOSC website](#). [Biographical Sketch of Bishop Cognata](#)



SISTERS OF THE CHARITY OF JESUS (SCG)
Pontifical Right Institute of Women Religious
founded by Fr. Antonio Cavoli, SDB, and Bishop Vincenzo Cimatti, SDB



Don Cavoli

Bishop Cimatti

The Motivation for the Founding

On February 8, 1926, the first nine Salesian missionaries led by Bishop Vincenzo Cimatti, SDB, arrived in Japan. In 1929, seeing the poor and miserable conditions of the people, Fr. Antonio Cavoli, SDB, then parish priest of the church in Miyazaki, invited the women belonging to the Daughters of Mary, one of the groups in the parish, to serve and to visit the poor and the sick. Eventually a hospice for orphans and the elderly



was established in December 1932. The women, then called the “Daughters of Charity,” (Caritas Daughters) gathered here from various places to live together and to work gratuitously for the love of God.

The Birth and a Brief History of the Institute

Before World War II, Bishop Cimatti advised Fr. Cavoli to make the Caritas Daughters into a Religious Congregation in order to continue the work. Fr. Cavoli followed Bishop Cimatti’s advice. On August 15, 1937, a new Religious Congregation was born in Miyazaki. The new Congregation suffered difficulties beyond description during World War II. However, the heroic sacrifices of its young members helped them overcome the utter poverty of the time. After this period, the Congregation developed rapidly. In 1956, the Congregation sent its first missionaries to Korea. Later, it sent missionaries to Latin America (1964) and to Europe (1977). On January 24, 1986, it became an Official Group of the Salesian Family. It continued to send missionaries to Oceania (1989), to North America (1991) [[San José, CA](#)], and finally to Africa (2011). The Congregation was recognized as a Pontifical Institute on January 1, 1998. In 2008, the Generalate was transferred from Tokyo to Rome. In 2009, the name of the Congregation was changed from “Caritas Sisters of Miyazaki” to “*Suore della Carità di Gesù*” (Sisters of the Charity of Jesus, *Caritas Iesus*) so as to express their charism better.



The spirit of the Congregation is rooted in their intimate love for and encounter with Jesus in the Blessed Sacrament which inspires and spurs on their activities. Their mission is to testify to the merciful charity of Jesus towards all and especially towards the poor and the suffering through different works of evangelization. They turn their gaze not only towards children and the young but also towards the sick, the elderly, and those who suffer from various kinds of poverty. In this sense, they venerate St. Vincent de Paul and St. John Bosco as Patrons of their Congregation. The name “Caritas” was inspired by the farewell speech of Fr. Philip Rinaldi, SDB, then Rector Major of the Salesians, to the missionaries to Japan in 1925. Fr. Cavoli, recalling the words of Fr. Rinaldi, wrote: “*Caritas* is the only and indispensable means to gain access to the hearts of the Japanese.”

Mission and Activities Today



Currently, the Congregation has 930 Sisters working in 16 countries as apostles of the love of the Heart of Jesus for the salvation of souls. SCG serve in parishes as well as in the ministries of social welfare and education, nurturing physical and mental health in babies, children, the youth, needy parents, and the elderly. Over all, the Congregation is particularly committed to apostolates to families and overseas missions for primary evangelization. Its members are also engaged in the formation of the collaborators with whom it shares the charism and is working to organize the association of these co-operators at the international level.

[SCG Website](#) and [Caritas Don Bosco School webpage](#)

5. TO EDUCATE *as significant adults*

With Don Bosco's Heart

"An educator is one devoted to the well-being of his students, and for this reason ought to be ready to face every inconvenience, every fatigue in order to achieve his goal, which is the civil, moral, and intellectual education of his students." ("Treatise on the Preventive System")

"I have been away from you for a few days, my children, and it seems to me that several months have already gone by. You are truly my delight and my consolation and I miss both of these two things when I am away from you." (*Le Memorie Biografiche di S. Giovanni Bosco*, vol. XVII, p. 369. Italian only)

Reflection

The educator *is* the Preventive System. This expression may seem exaggerated, forced, or paradoxical. Yet it does not seem far from the truth to say that Don Bosco's Preventive System is identified with the person of the educator, so much is trust placed in him/her. The predominant function of the educator takes on the traits of a consecration, almost a vocation. Education is, therefore, a way of life and not a type of work since it does not "produce" material things, but "builds" people who have plans, projects, ideas, convictions, hopes, and a soul. It is asked, then, of an educator to have not only pedagogical competence and relational skills but also a precise identity.

1. Standing beside the young

It is the young person and his/her aspirations who is at the heart of this system; however, the educator stands by his/her side, completely ready to stay there faithfully. Thus, every education becomes, so to speak, "co-education" - not so much in the sense of a "reciprocal, or two-way, education" between the adult and the young person, but in the sense that both are called to participate in this shared educational task. The young person must move from being a mere consumer or recipient of the gift of an education to becoming an ally, a travel companion, and a collaborator with his/her educators.

The first task of the educator, therefore, is to "be there", to stand alongside the student. The dividing line between the adult and the youth is not very clear cut. The educator and the pupil are, to use a metaphor, "in the same boat"; if that boat sinks, they both drown. To use another metaphor, the educator is not "sitting on the sidelines", off the playing field, nor can he/she be reduced to the role of an impartial referee. If the student traveling the path to adulthood does not feel accompanied by the educator, he/she feels exposed to the four winds. If he/she does not have the security that both are walking together on his/her path to maturity, he/she becomes afraid.

2. To build, not to destroy



*The educator is always personally involved in this educational relationship. His/her personality, past, fears, and anxieties affect the education of the student. What always educates is, first and foremost, **a person**. Preventive education does not exist except as the result of a meeting of people, who face each other with total presence.*

An authentic personal human relationship means that I am completely present to the other, that I am fully with him/her, that I participate in his/her life, because I care about him/her.

Young people pick up quickly if an educator's actions are authentic; i.e., coming from valid motivations and from those interior and personal convictions that constitute the identity of the educator. The young person looks to him or her not so much for the father or mother who thinks of everything, or one who organizes his spare time, or the professor who is concerned with his education, or the adult who gives out orders, or the overseer who threatens punishment. No. He/she looks for the person capable of standing at his/her side, more attentive to him/her as a person than to his/her generic need for an education. The pupil looks for someone who is ready and willing to offer a positive contribution to the development of his/her potential. Precisely to the extent that the educator gives the young person the feeling of being able to make the most out of his/her potential will he/she see the way clear to become a proactive person.

3. Getting involved

The Preventive System asks educators to "get involved", continually questioning what they believe, including what they believe about the problems that the young face, and to walk beside the young person in a constant attitude of trust and not that of a strict adviser or unyielding judge. In particular, the student asks the educator to become someone who interprets and reflects those values which he bears so as to prepare him/her to acquire critical thinking skills and the tools that will enable him/her to live with calm when he/she moves on in life. Education aims to produce an inner response in the young person and to raise up a commitment that guarantees continuity, perseverance, and development all along his/her life.

In summary: in the Preventive System, educational effectiveness depends above all on the quality of the presence of the educator to his/her student. The educator is the key to understand the educational action carried out in perfect harmony with his "travel companion", who speaks the same language as he/she does.

Going Deeper

- As educators, have we made a covenant with the young and extended to them unconditional acceptance? Do we humanize everything by bonding faith with daily life? Above all, do we educate so as to strengthen the life and the hope of young people?
- This touches directly upon the purpose of youth ministry: is its educational character clear and, therefore, is the decisive presence of pedagogical competence obvious?
- Education is not everything, but without it there is practically nothing. Let us feel challenged by all this and make a through assessment of the premises upon which we build and the plans that we carry forward: do they serve to "educate us", recreate faith and life, and help young people believe in the existence of free and unconditional Love?

Invocation

*O God, You called us
in the Spirit of Your Son
to offer to youth
a valid and timely commitment to salvation.
Grant that we be true prophets
to the young of our world
with the newness of a heart like that of Don Bosco.*



Bibliography

Braido P., *Breve storia del «sistema preventivo»*, Roma, LAS 1993.

IN CASE YOU MISSED IT...

FAMILY NEWS

photos on the following page

May 24, 2020 – [Pope Francis' Angelus Greeting](#), among many other greetings and prayers, includes his encouragement to the Chinese Catholics, whose land is consecrated to Mary Help of Christians, and his brief, heartfelt thanks to the Salesians (the thanks begins at 12:10).

June 14, 2020 – [Diaconal Ordination](#) of Brothers Lenny Carlino, Steve DeMaio, and Craig Spence on Facebook from Jerusalem.

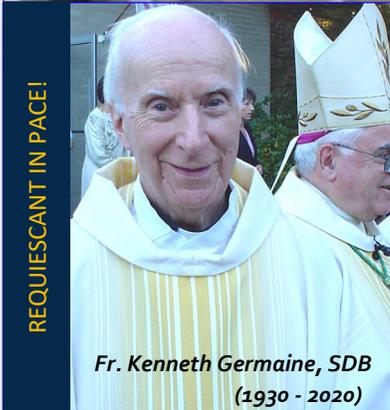
June 27, 2020 – [Sacerdotal Ordination](#) of Fr. Sasika Lokuhettige, SDB, and Fr. John Langan, SDB, at St. John Bosco Parish, Port Chester, NY.

June 28, 2020 – [Fr. Sasika's First Mass](#) at Don Bosco Prep, Ramsey. He is wearing the Marian chasuble his mom sent him.

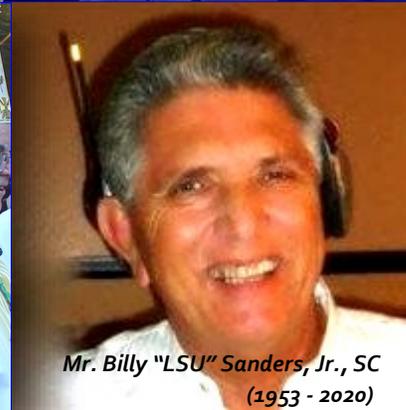
With gratitude to God, the Rector Major of the Salesian Society, Fr. Angel Fernandez Artimo, SDB, has appointed **Fr. Mel Trinidad, SDB** as the next Provincial of the Salesians of Don Bosco - Western Province for the next six years, 2020-2026. We thank Fr. Mel for his "yes" and promise him our prayers.

"In union with the Rector Major and with love and pastoral zeal the Provincial carries out his service of building up a fraternal provincial community." - SDB Constitutions, article 161

Congratulations, Fr. Mel! Our prayers and best wishes!



*Fr. Kenneth Germaine, SDB
(1930 - 2020)*



*Mr. Billy "LSU" Sanders, Jr., SC
(1953 - 2020)*



*Mrs. Eleanor Buist, SC
(1935 - 2020)*

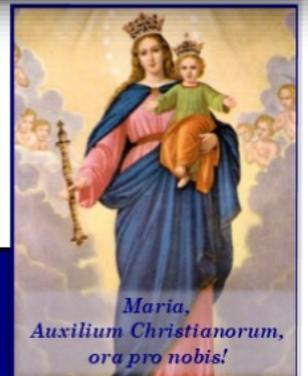


REQUIESCENT IN PACE!

Still to come in 2020:

- SF Groups Living Social Justice*
- Strenna 2020: Educating Like Don Bosco*

"The Future is the Salesian Family"
Mother Yvonne Reungoat, FMA



**Salesian Family of the eastern USA
and of Canada**