In, With, and For the Church

THE JUNE MESSAGE OF THE RECTOR MAJOR from the Salesian Bulletin
DON ANGEL FERNANDEZ ARTIME, SDB

“WHAT WOULD WE DO WITHOUT THE YOUNG IN OUR LIVES?”

Perhaps this sounds like a strange question to you, my dear friends and readers of the Salesian Bulletin who love Don Bosco.

Along the course of my life I have met many adults for whom young people are but a segment of the population of whom you must be wary, on the alert, and on your guard.

Believe me when I tell you that this is a more commonplace view than you might think. Could this kind of reasoning possibly be due to insecurity, fear, or stem from a mentality that is very different ...?

On the other hand, I have always thought to myself - and I now repeat it to myself after the close of our recent General Chapter XXVIII in Valdocco-Turin (in the very places where our Father Don Bosco lived with his boys) - that young people are our raison d’être. Just as was the case with Don Bosco and his ‘birichini’, the young make us better, helping us expand our hearts, making us more generous, and leading us to regard life with hope and with a smile on our face.

I truly believe this is so. If there should be a Salesian educator, whether consecrated or lay, who does not feel this, then he or she is simply someone who is a mere “worker” earning a living in the field of education but not living the ‘art of education’ with a passion.

There were 16 young people from five continents who accompanied us on our journey at the General Chapter. These young adults were between the ages of 25 and 30. As soon as they arrived, they connected with each other and with us in a wonderful manner. Indeed, let me share with you what they told us and asked of us. “We succeeded in having our hearts beat in unison. You have given us the opportunity to connect with you, Salesians, whom we want to be among us. You did this in your Salesian style. Stay with us, side-by-side, and allow us to be protagonists, too.”

Both they and we came to understand a number of things. One of them, which was very interesting to me was this: The young people told us that it was difficult for them to understand each other due not only to the diversity of languages (since not everyone knew English, it could not be used as a bridge), but also because they found it very difficult to understand one another’s concepts, mentalities, customs, and values. And they were all young adults in the group! There was no generation gap among them!

When they were speaking with me about this, I said that I understood them and asked them to make the effort to understand the Salesians they know who live in Communities where there are people of different ages, nationalities, and mentalities. They told me that they had never thought of it that way but that now they would since they themselves had experienced this problem first-hand.

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In other words, we came to the agreement that becoming Community and carrying out projects in common don’t just happen due to similarity and the same likes but, rather, through a free choice made to unite for the same cause, with similar values. The rest comes from effort and faith.

Those same young people (both girls and boys) told us things that left us speechless. Perhaps they were things that we ourselves could have come up with, but when we heard them from their lips in that huge gathering, it had a shocking effect.

The young people told us that they love us, that they really love us as educators, and like friends, brothers, and parents, since, they added, the young people of today suffer from a great dearth of fatherly care and concern. They asked us to be their companions on the road. They told us they don’t need us to tell them what to do and what not to do. They don’t want us to make things easy for them. What they don’t need is for us to tell them how they have to think and live. But they do want us by their side even when they make mistakes. They asked us to accompany them along the path of life and to stay close to them as well while they go through the steps of making important decisions.

I was moved to hear them say, with tears in their eyes, that they needed us to show them that God loves them, that there is a God who is Love and who loves them unconditionally and that someone needs to keep repeating this over and over again to every young person in this world today.

We were left speechless. Yet again, the young people evangelized us.

It was one of my predecessors, the Rector Major Don Juan Edmundo Vecchi, who once wrote that "young people save us". So it is! The young save us from getting into a rut and from the kind of fatigue that no amount of sleep can fix. They save us from becoming comfortable, from living a life without hope and without faith. They ultimately save us from being mediocre people.

Dear young people, we Salesians of today’s world tell you that we love you, that our life is for you, and that, just as it was for Don Bosco, “For you I study, for you I work, for you I live, and for you I am even willing to give my very life.”

I wish you every happiness in the Lord.

Don Angel

Open Letter to Our Salesian Family

Dear Salesian Family,

Viva Gesù! We are pleased to have the opportunity to write to you, whom we have come to admire greatly after just a short time of experiencing the Salesian spirituality. We have come to understand that the Salesian Charism is truly a gift to the Church and absolutely necessary for the world. It was born from Don Bosco, a priest whose heart was set on fire for Jesus and His Church, as a response to the needs of the young people of his time. It is still alive because you have chosen to answer the call to continue the mission to love the young and to save souls through the Family Spirit. Thank you for your “yes”!

We deem it an honor to follow in Don Bosco’s footsteps, dedicating ourselves to ministering to the young, especially the poor and most at-risk. In the midst of political turmoil and growing secularism, Don Bosco followed the inspiration of Jesus and Mary, Help of Christians, to work for the salvation of souls, which led to the founding
of the Salesians of Don Bosco, the Daughters of Mary Help of Christians, the Salesian Cooperators, ADMA, and the global Salesian Family. This legacy has continued fruitfully because of our fidelity to Don Bosco’s eternal prayer: Da Mihi Animas; Caetera Tolle.

In the mid-1800’s, Don Bosco encountered a suffering people afflicted by poverty, homelessness, political upheaval, heresy, attacks against the Catholic Church, and rampant disease. Instead of being paralyzed by these overwhelming difficulties, he boldly responded by ministering to the souls in front of him. Don Bosco became father, brother, teacher, and friend. He moved to alleviate the sufferings of broken families, widows, and orphans, specifically by caring for the young and forming them into good Christians and upright citizens. The pillars of his work were devotion to the Eucharist, fidelity to the Magisterium, and trust in Mary, Help of Christians.

Today, in addition to those problems, we face the evils of relativism, full-blown secularism, apathy, overuse of technology, and living without purpose, to name but a few. The prevailing messages of the “I” culture today are: find “your own truth” because absolute truth “does not exist”, “science is God”, and “organized religion is irrelevant”. This leaves moral questions of pornography, sexuality, and abortion up to “individual judgment” and promotes a false understanding of love as a self-seeking desire, rather than true charity that wills the good of the other. Deprived of the Truth, young people become apathetic without a sense of purpose in their lives, using technology and substances to numb their restless hearts.

Many young people today lack moral guidance, even those who are exposed to Catholicism, because they receive a watered-down catechesis and this minimum of formation is not always supplemented at home. Despite the notion that young people are incapable of understanding the underlying “why” of the teachings of the Church, they do have the capacity, and they desire to be challenged to discover the fullness of the Faith. Millennial Catholics attribute the weakness of their formation to the poor implementation of Vatican II, among other shortcomings. We are aware of the shift that took place in the Church from the days of the Baltimore Catechism to the era of “hippie Jesus”. Generations have suffered the consequences of both extremes. Thankfully, there have been valiant efforts to realign the Church to the original vision of Vatican II: to be rooted in the Sacramental life and to proclaim Catholic doctrine boldly with both compassion and charity. Thankfully, despite its imperfections, the Church still stands.

Those 3 pillars - or loves - of Don Bosco must remain at the forefront of our minds and hearts in service to the young and the poor. The deepest desires of the human heart never change because God made us for Himself. Still today, young people thirst for the fullness of truth, to love and to be loved unconditionally, to live a life filled with purpose, to find Him who satisfies their yearning, and to be seen and deeply known.

In our ministries we are often confronted with the lie that young people do not care about religion and do not desire a relationship with Christ. however we are to be set free from sin and death. The missionary’s [Salesian’s] enthusiasm in proclaiming Christ comes from the conviction that he is responding to that expectation.” We must be convinced that what the young people seek, the Church possesses: Jesus Christ in the Sacraments. Let us ask Mary, Help of Christians, to protect us from the temptation to settle for half-truths and watered-down explanations in an attempt to compromise with today’s culture.

Don Bosco understood the richness of the Faith and made it attainable for the young, without compromising its substance. He fostered true inner freedom within them by encouraging them to run, jump, and play, but not sin. Further, he always cultivated a strong love for the Sacramental life in the boys of the Oratory above all else. He revealed to them that holiness is attainable: it is the joyful spirit of one who strives to be close to Christ, even amid suffering and failure. He helped his boys to become saints. Today we have many Salesian saints who show that Don Bosco’s mission will stand the test of time.

We must follow their example and keep his spirit alive by striving always to unite the “how” and the “why” of our Salesian mission. We have been entrusted with the responsibility of the mission, and the grace to carry it out, for the glory of God and the salvation of the souls of the young people. Let us not be afraid to cross the threshold of Faith and share the fullness of Truth with them! They need us, alive and on fire with the zeal that flows from a life rooted in prayer and the Sacraments. May Mary go before us to show us the way! St. John Bosco and St. Mary Mazzarello, pray for us!
Visitation Sisters of Don Bosco (VSDB)

Diocesan Right Institute of Women Religious
founded by Archbishop Hubert D’Rosario, SDB

The Motivation for the Founding
Soon after his appointment, Archbishop Hubert D’Rosario, SDB, the Archbishop of Shillong-Guwahati, while visiting the homes of the villagers who lived in the distant areas of his archdiocese, came to know their dire needs for they lived in poverty, ignorance, and disease. After much prayer and consultation, he was convinced that a new Congregation would be one solution to such needs.

The Birth and a Brief History of the Institute
The members of this new Congregation were dedicated to the poor and the needy of the villages, not limiting themselves to sporadic visits during the year. On May 31, 1983, the feast of the Visitation of the Blessed Virgin Mary, his dream came true when the Pious Association of the Visitation Sisters of Don Bosco was founded. On May 31, 1986, the first group of Novices made their First Profession. The Founder wanted the Sisters to have a strong bond with their parents through frequent contact. For this purpose, he established the Parents’ Association of the Visitation Sisters of Don Bosco on October 14, 1993. On December 8, 1997, the Pious Association of the Visitation Sisters of Don Bosco was canonically raised to the status of a Diocesan Right Institute by Archbishop Phanrang, SDB. The Congregation began to reach out to the people in the different villages by setting up communities of Sisters, starting with “Our Lady of Good Health” in Pomlakrai on January 31, 1988. Beginning in 1997, the Congregation extended its mission to Assam and later to other states of Northeast India, Arunachal Pradesh, Tripura, and Manipur. In 2012, the Congregation responded to the call from the South Sudan mission in Africa by opening a community there.

Mission and Activities Today
Archbishop Hubert D’Rosario founded this order of Women Religious adopting Mary at her Visitation as its Patroness and model. Mary, who responded to the Word of God at the Annunciation, went in haste to visit her aged cousin Elizabeth who was in her sixth month of pregnancy. Her visit shows the virtues of sensitivity, availability, generosity, and the readiness to let go of her comfort so as to give loving service to those in need. The missionary charism of the VSDB is manifested in their service to the poor and needy in rural and neglected urban areas. In obedience to Christ’s command of “Go, disciple” and in imitation of Mary at her Visitation, the VSDB go in earnest to visit people in their homes to evangelize and catechize, thereby bringing the love, unity, justice, peace, and joy of Christ and, thus, promoting radical transformation in their lives, particularly in the young, in the spirit of Don Bosco. The Congregation became an official Group of the Salesian Family on January 25, 2012. Though the Congregation has Mary as its model and guide, it bears the name of Don Bosco. Thus, the Sisters took inspiration from the missionary dynamism of Don Bosco in fulfilling their life and mission. The General Headquarters of the VSDB is situated in Upper Shillong in India. In 2018, the Congregation was blessed with 142 professed members. It is growing in number as well as in its dynamism. At the present time, it serves in 29 presences in India and South Sudan.

Contemplative Fraternity of Mary of Nazareth (FCMN)
Public Association of the Christian Faithful
founded by Bishop Nicola Cotugno, SDB

The Motivation for the Founding
From the time he was a Salesian novice in Como, Italy, Bishop Cotugno felt called to a contemplative form of active life that was rooted in Don Bosco’s charism. In Uruguay, Fr. Nicola was ministering to a people whose culture was dominated by activity. These men and women longed for an intimacy with God and communion with their brothers and sisters in the Faith. As a missionary priest and bishop, he accompanied young men and women along the path of contemplation and fraternity as a community of disciples. On the eve of the Solemnity of the Assumption of Mary in 1977, a group of young people - made up of engaged couples, married couples, and newly-formed communities of consecrated men and women - were the first members to consecrate themselves to Our Lady as a Contemplative Fraternity.

The Birth and a Brief History of the Association
On December 7, 1986, Fr. Cotugno initiated a new experience of contemplative fraternity with his young followers. The Archbishop of Montevideo, José Gottardi, in a solemn concelebration in the Cathedral, incorporated the Contemplative Fraternity of Mary of Nazareth into the Local Church, receiving publicly the Vow of Contemplation of 33 Nazarenes. On May 3, 1993, Archbishop Gottardi officially recognized the Contemplative Fraternity of Mary of Nazareth as an Association of the Christian Faithful. The Nazarenes seek concrete ways of fulfilling this Gospel mandate in the world today, in a culture dominated by activity. They want to live contemplation as the summit of prayer and action. Through contemplation in action, they want to achieve union with God not only in action, but through action itself, following the guidelines of Pope St. John Paul II (see Redemptoris Missio, 90), aware that this same contemplation transforms human action into a sacrament of union with God, an extension of divine action in the world. When the Nazarenes speak of contemplation, they mean Jesus’ experience of union with God – anticipating in Nazareth together with Mary and Joseph – the way of living in history as New Men and New Women.

Mission and Activities Today
There are 52 Nazarenes with the “Perpetual Vow of Contemplation”, 29 Nazarenes with the “Temporal Vow”, 10 young Nazarenes with the “Promise of Contemplation”, 25 young Nazarenes with the “Commitment to Contemplation” and 200 young people “On a Journey”. They are present in Uruguay (Montevideo, Melo-Cerro Largo and Tacuarembó); Argentina (Buenos Aires); Italy (Colle Don Bosco, Castelnuovo Don Bosco, Valfenera, Chieri, Buttigliera, Turin); the Slovak Republic (Bratislava); and the Czech Republic (Prague).
The Motivation for the Founding

The Little Community of the Sisters of the Resurrection was founded in the Salesian Mission of San Pedro Carchá, Guatemala, in 1977 by Fr. George Puthenpura, SDB, an Indian Salesian missionary living among the indigenous people of Guatemala since 1970. This foundation had its origin in the proposal of the Salesian Provincial, Fr. Ricardo Chinchilla, to organize a group of girls to serve as translators to help the Salesians during their visits to the villages. These young women could later be formed into an Indigenous Religious Community. The young women, all local and illiterate, with an average age of eighteen, were eager to help their indigenous brothers and sisters as the Salesian Sisters were doing. Accompanied, at first, by a Sister, the girls learned to read and write and devoted themselves to the study of catechism. At the same time, they learned simple handiwork. As soon as they learned something new, they wanted to teach it to their indigenous brothers and sisters. On September 15, 1977, some new “volunteers” living with the Salesian Sisters began an experience of Community Life under the guidance of Fr. George. They lit an Easter candle and began the experience, taking the name of the Little Community of the Sisters of the Resurrection.

The Birth and a Brief History of the Institute

On January 31, 1980, three young people from the group expressed their desire to form a “small community” with the aim of serving their “campesino” brothers and sisters. The “Little Community of the Sisters of the Resurrection” was approved by Bishop Gerardo Flores Reyes as a Diocesan Right Institute of Women Religious. On that same day, fourteen girls who had previously made their vows in private professed publicly their vows of chastity, poverty, and obedience. The Sisters of the Resurrection began a vast missionary movement that spread rapidly over the entire territory of the indigenous population of Q’eqchi’, covering two dioceses and two apostolic vicariates. A handful of Sisters managed to catechize thousands of young people and train them to be apostles to the children and to their own companions. In their four educational Centers, the Sisters continue, with the Salesian Spirit and method, to form hundreds of indigenous and peasant girls and boys, making them true evangelizers and catechists, capable of bringing socio-cultural change to their communities.

Mission and Activities Today

Fr. George always held in his heart that the natives themselves must be the authentic apostles to their own people. It was totally a new experience for them who lived by this significant motto: “Christ is risen; we too will rise with Him”. The Paschal Candle became the symbol of the Community. The “Little Community” is truly enculturated: they are all indigenous, even if it is not a statutory requirement. At first, most of them were illiterate, but this did not prevent them from transmitting a deep and heartfelt cultural richness. Their apostolate is to enculturate the Gospel and help their poorest brothers and sisters, especially the young people and women, through catechesis, human and social promotion, literacy programs, health education, family life, domestic economy, agriculture, and trade with small networks of mini-credit cooperatives. In 2019, the “Little Community” was composed of 59 professed, 12 novices, 15 postulants and 23 aspirants, all indigenous of different ethnicities. There are 11 communities in the two dioceses and two vicariates of the region, with the majority from the Maya Q’eqchi’ people, one of the main ethnic groups of indigenous people of Guatemala. Together with their lay colleagues, the Sisters of the Resurrection serve the almost 600,000 Q’eqchi’.
With Don Bosco’s Heart

“After the functions in church, Don Bosco spent some time among those young people who, although of varying age, disposition, customs, conditions, and educational background were all lively and focused on their games. He observed the disposition of each one, had a word for each - a loving word, a word that consoled and that made us happy. It seemed that he read our souls. Each of us tacitly said: Don Bosco loves us!”

“It was heartwarming just to see him in our midst. Some of us had no coats or they were in bad shape; others had trousers that were more rags than anything else; others, too, had no hat or their shoes were so worn that the toes stuck out. We were a disheveled and, occasionally, quite grubby, ill-mannered, importunate, and capricious lot, but he was happy to be with the poorest of us. With the smaller boys he was as gentle as a mother.” (The Biographical Memoirs of St. John Bosco, volume III, pp. 84-85)

Reflection

Loving-kindness has been defined in many ways: the soul of the entire Preventive System, its guiding principle, the method’s supreme principle, the characteristic and distinctive element of Don Bosco’s educational construct. In reality, this word was not predominant in his language. He preferred to use terms such as charity, sweetness, patience, meekness, and goodness.

Today, the use of the term is uncommon, even rare. Fortunately so, we could say, for precisely because it is “out of fashion”, it is possible for us to use it in the same way as it was used in his time, as though crystallized or frozen in time with the meaning attributed to it by Don Bosco, unencumbered by extraneous and distorted meanings which suggest a questionable style of affection.

Even if Don Bosco did not elaborate on the theoretical concept of loving-kindness, its traits are self-evident.

a) First of all, loving-kindness has a theological foundation and Don Bosco clearly affirms this by quoting a biblical expression: "The practice of this system is based entirely on the words of St. Paul who says: "Love is patient, love is kind; it bears all things, hopes all things, and endures all things."

Therefore, loving-kindness is a divine love that flees sentimentality and forms of sensuality. Since theological charity is its source, the educator sees God’s plan for the life of each young person and helps him/her become aware of it and realize it.

The love of God, the theological primum (first principle), is, therefore, the basis or the foundation of the pedagogical primum.

b) Secondly, loving-kindness is a truly human love, a just sensitivity, a loving cordiality, a benevolent, patient, and attentive, but also a demanding and firm, type of affection that brooks no compromise with evil. It is a love that tends to profound communion of hearts and one that is afraid neither of courageous dedication, nor of true, proven, and authentic friendship: an effective and affective love.

c) Finally, loving-kindness is an intensely pedagogical love. Its educational potential is in fact experienced in a privileged way in the relationship between student and educator. It is one in which gestures of esteem and friendship on the part of the educator encourage the student. It is the power of love that guides the educator and causes the young person to open up with confidence, to feel supported in his/her effort to reach further and to commit himself or herself and adhere in his/her depths to the values that the educator lives personally and proposes to the student. The young person recognizes that this relationship builds up and restructures him/her.
Don Bosco believes that love is the true mover of the internalization of the rules for building one’s personality; he is convinced that the improvement of a young person's conduct hinges on the feeling that she/he is loved and that it is tied to having experienced affection and to the desire to continue improving, without succumbing to failures.

**Pedagogical centrality**

The loving-kindness that undergirds the Preventive System is the supreme norm of an educator's personal code.

"Education is a matter of the heart" is his/her deepest belief. It spreads from the heart of the educator to the heart of the young person. The term "heart" has a broader meaning than that in common use; it indicates the basic orientation of the person, the expression of his soul. It is the central part of our being. The heart wishes, the heart desires, and it understands, perceives, and listens to what is said to it. It is set on fire through love, reflects, and is moved. The most difficult task in the Preventive System is precisely this one: to conquer the young person's heart, gaining his/her esteem and trust, and making him/her a friend. If a young person does not love his/her educator, then that educator can do very little with or for the young person. On the contrary, "the one who knows that he is loved, loves; and the one who is loved obtains everything, especially from the young."

**Going Deeper**

- What understanding of Revelation (as regards our which image of God, of the Faith, and of the Church) is our starting point for the elaboration of our youth ministry plan?
- What concept of man (of his existence, condition, responsibility, and purpose) informs the process of drawing up our educational plan?
- What do we mean by "education"? What trust do we place in educational processes to render them concrete and functional?
- Draw up a framework of reference or an educational concept that captures the principal ideas and underlying convictions regarding pastoral action with and for young people.
- Refine and redefine the aims of youth ministry within your given context.

**Invocation**

Lord Jesus,
You gave Don Bosco creativity,
courage, and perseverance.
Grant that we may grasp our concrete reality
so we may be attentive to the signs of the times.
Never let us be dominated
by fear of what is new or of the risks involved
but give us a spirit of initiative,
of courage, and of apostolic creativity.

**Bibliography**


GIVING, CELEBRATING OUR FAITH IN LOCKDOWN

April 17, 2020 - A Day to Remember!!
Serving 200 plates of food to First Responders on the West Bank as an offering of thanks might seem like a daunting task for any Catholic group in the middle of a pandemic. The Salesian Cooperators joined forces with the Archbishop Blenk Knights of Columbus 1905 and the Willie Marque’s Food Distributors and Market to accomplish this task. Together, they served 200 plates of food to West Jefferson Medical Center and the Gretna Police Department. Salad, jambalaya, garlic bread, and cake were delivered to the hospital (ER, Lab, Radiology) and to the police department and EMS personnel.

This was a community effort by the entire West Bank, Knights of Columbus, Salesian Cooperators, and VFW Auxiliary. Our West Bank Heroes appreciated the food and generous spirit of all those from the community who came to give their support.

The Crowning of Mary Help of Christians St. John Bosco Church, Harvey, LA.
Hello My Fellow Salesian Family,

Being that we are in the month of May dedicated to our Mother Mary, on May 14, Salesian Cooperators of New Orleans and the St. John Bosco Rosary Group, in Harvey, decided to do a May crowning of our Mary Help of Christians statue, at 10:00. It was truly a beautiful morning and a blessed day at the St. John Bosco Church. Donned in masks and sitting a safe distance from each other, the Salesian Cooperators praised our Savior Jesus Christ together through His Mother’s Rosary, The Divine Mercy Chaplet, and Beautiful singing!! As Salesian Cooperator Opal Boudreaux prayed: “Momma Mary, Our Help of Christians, pray for us! Also, Thanks to my George for placing her beautiful crown of roses upon Mary’s head for us.”

Mary’s Month 2020 – Reflections
On March 8, the Salesian Family Marian Day Planning team met at the Marian Shrine to plan the gathering scheduled for May 23, 2020. During the course of that meeting, the members realized that the chances of holding a celebration at the shrine in May were becoming more and more unlikely. Without tossing aside the plans developed over the previous four months, the committee began translating the gathered activities of Marian Day to their online equivalent, gradually taking the form of an at-home experience.

On April 25, 2020, Pope Francis wrote a Letter to the Faithful in which he encouraged the People of God “to express with particular intensity their love and devotion for the Blessed Mother”, especially by praying the Rosary at home within the family. By God’s grace, we had already included the daily recitation of the Holy Rosary in our homes throughout the month of May via a website (www.marysmonth2020.org) that was dedicated to helping our families live Mary’s month in union with Jesus, Mary, and Joseph.

The formative power of this daily practice was augmented by the Rector Major’s Novena to Mary Help of Christians and a Mary’s Month Triduum that focused on three moments in the life of the Holy Family (fulfilling the religious obligation of celebrating Passover in Jerusalem, Finding the “lost” Jesus in the Temple, and the resumption of daily life back home in Nazareth). These scenes are rich with implications in our lives as a domestic church: God’s presence in our homes; approaching and forgiving loved ones; living the grace of marriage and family life at home. In a time when we were all living our Faith with churches closed, it was very timely to orient our Marian Day celebration towards welcoming the Holy Family into our homes.

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The Sisters at the Provincial House in Haledon made and donated 800+ masks to those in harm’s way.
On May 8, 2020, the Rector Major, Fr. Ángel Fernández Artime, and the Councilors concluded the General Council’s work sessions. The exiting General Councilors have received the following obediences:

Appointed as provincials:
- Fr. Natale Vitali (3): Brazil Belo Horizonte
- Fr. Filiberto Gonzalez (10): Mexico Guadalajara
- Fr. Maria Arokiam Kanaga (9): Vice-Province of "Mary Seat of Wisdom" (Salesian Pontifical University-UPS)

Appointed as Extraordinary Visitors “ad nutum”: Fr. Guillermo Basañes (6) and Fr. Václav Klement (4)

Appointed to oversee the Ongoing Formation of the Salesians and lay people in Europe as part of the National Center for Youth Ministry of the Conference of the Salesian Provinces of Italy (CISI), answering directly to the Rector Major: Fr. Fabio Attard (7)

Returning to their home provinces: Fr. Francesco Cerèda (8) (Lombardy, Italy) and Fr. Timothy Ploch (5)

Other appointments for exiting General Councilors: Fr. Américo Chaquisse (1) will enjoy a period of ongoing formation, while Fr. Tadeusz Rozmus (2) will go to Zurich in order to study the development of the Salesian presence there.

Further appointments were made regarding the exiting World Delegates:
Fr. Joan Lluis Playá is the new World Delegate of the Rector Major for the Salesian Family in addition to continuing as the Spiritual Assistant of the Don Bosco Volunteers (VDB) and the Volunteers with Don Bosco (CDB). Born in Terrassa (Barcelona) in 1947, a past pupil of the Salesian House at Terrassa, he joined the Salesians in 1966 and was ordained a priest in 1977. He has studied pedagogy, adult formation, pastoral and spiritual theology and completed a degree in moral theology at the Faculty of Theology in Barcelona. He was called to headquarters in Rome by the Rector Major, from 2015 to 2020, to be the Central Assistant of the VDB and CDB.

Fr. Raphael Jayapalan, exiting World Delegate of the Past Pupils, is sent as a missionary to Sri Lanka.

Fr. Eusebio Muñoz, exiting World Delegate of the Rector Major for the Salesian Family, is appointed Director of the Salesian Mission Office of Madrid.
On 9 May 2020, the Mother General of the FMA Institute, communicated the designation of Sister Carmen Lucrecia Uribe of Colombian nationality, as the World Delegate of the Association of Salesian Cooperators (ASSCC) for the Institute of the Daughters of Mary Help of Christians, and wished her passion and charismatic creativity.

Mother, Sr. Yvonne Reungoat, expressed words of gratitude to Sr. Leslye Sándigo for her competence and charismatic enthusiasm, for her availability with which she accomplished her service as Delegate of the FMA Institute in the Association of Salesian Cooperators during these years.

The Councilor for the Salesian Family, Sr. Maria Luisa Miranda, thanked Mary Help of Christians Columbian Province (CMA) for their sense of communion and belonging to the Institute, and she received Sr. Lucrecia with hope in her new mission at the service of the Church and of the Institute.

On May 16, the first day of the "Laudato Si Week" wanted by Pope Francis, the Dicastery for Promoting Integral Human Development announced a Special Year dedicated to the Encyclical *Laudato Si*, which will run from May 24, 2020, to May 24, 2021. As Pope Francis reminds us, we can all cooperate as God's instruments for the care of Creation, each according to their own culture, experience, involvement and talents.”

Speaking to the media about the Year of Laudato Si, Fr Joshtrom Kureethadam, SDB, Coordinator for the Ecology sector in the Vatican Dicastery, said: “In the anniversary year we will launch several projects. In Rome, the Laudato Si chapel is almost ready, which will travel around the world. All of this, furthermore, also generates multiple multi-year projects. For example, we are thinking of starting a 7-year journey that involves families, dioceses, schools, universities, hospitals, the business world and religious orders. Everything will have to be centered on concrete and participatory action, given the situation on the planet.”

As part of the year dedicated to Laudato Si, the "Don Bosco Green Alliance" was invited to lead the school sector. It will be a seven-year path of education for integral ecology aimed at young people. It is a matter of promoting a rethinking of educational programs and of conceiving a reform of educational institutions to create greater awareness of ecology and to think about concrete actions, promoting the ecological vocations of young people, teachers and education leaders.

From the Don Bosco Green Alliance website: “*We warmly invite Don Bosco [Salesian Family] Institutions (schools, colleges, training centres, youth centres, care centres, parishes) and Organizations (environmental, social, cultural, pastoral) across the world to become members of the DON BOSCO GREEN ALLIANCE.*”
Still to come in 2020:
SF Groups Living
Social Justice
Educating Like Don Bosco

Fr. Joseph Santa Bibiana, SDB (1933-2020)
Mother Ida Grasso, FMA (1925-2020)

Rest in peace, good and faithful servants!

Mrs. Marlene Frederick, SC (1934-2020)

“The Future is the Salesian Family”
Mother Yvonne Reunegat, FMA

Salesian Family of the eastern USA and of Canada

https://DonBoscoSalesianPortal.org
contact@donboscosalesianportal.org