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| **Naslov** | Sažetak | SUMMARY |
| **Sekcija 1** | Uredništvo | EDITORIAL |
| **Naslov** | MARIJO, MAJKO ŽALOSNA | MARY, THE SORROWFUL MOTHER |
| **Tekst** | Dragi prijatelji ADMA-e,  Potpuno smo uronjeni u korizmeno vrijeme koje nas priprema za slavlje kršćanskog otajstva u čijem su središtu muka, smrt i uskrsnuće Gospodina našega Isusa Krista. Da bi došli do svjetla, potrebno je proći kroz križ.  Papa Franjo nas u poruci za korizmu ove godine poziva na razmatranje iskustva Preobraženja gdje je glas koji se čuo iz oblaka poručio: "Njega slušajte" (Mt 17,5). Stoga je prva uputa vrlo jasna: "slušajte Isusa". Korizma je milosno vrijeme u osluškivanju Onoga koji nam govori. A kako nam On govori? Prije svega u Riječi Božjoj koju nam Crkva nudi u liturgiji. Ne dopustimo da dođe do ušiju koja ne čuju. Ako ne možemo uvijek prisustvovati misi, razmišljajmo o dnevnim čitanjima Biblije, čak i uz pomoć interneta. Osim što nam govori u Svetom pismu, Gospodin to čini preko naše braće i sestara, posebno u izrazu lica i pričama onih koji su u potrebi.  Isti glas malo dalje kaže: "Ustani, ne boj se." Kad podigoše oči, ne vidješe nikoga osim Isusa samoga” (Mt 17,6-8). Evo druge naznake za ovu korizmu: 'nemojte pobjeći u religioznost koja se sastoji od izvanrednih događaja, fascinantnih iskustava, zbog straha od suočavanja sa stvarnošću i s njezinim svakodnevnim naporima, poteškoćama i proturječjima.' Svjetlo koje Isus pokazuje učenicima je predokus Uskrsne slave, prema njemu moramo ići, slijedeći ga 'sami'. Korizma je usmjerena prema Uskrsu. Korizma nije cilj sama po sebi, već nas priprema da živimo muku i križ s vjerom, nadom i ljubavlju, što vodi do uskrsnuća.  Nije lako suočiti se s teškoćama, svladati prepreke, proživjeti patnje koje nam donosi svakodnevni život. Zato razmišljajmo o Mariji, ožalošćenoj majci. Nitko kao ona ne može razumjeti naše 'žalosti'. Znamo da su u Božjem spasenjskom naumu (Lk 2,34-35) naše poteškoće i žalosti povezani s raspetim Kristom i žalosnom Djevicom, kao što je to slučaj i u liturgiji te pučkim pobožnostima.  Baš kao što je Krist “čovjek boli” (Iz 53,3) jer je preuzeo na sebe sve boli svijeta, da “pomiri sa sobom sva bića: one na nebu i one na zemlji, umirujući ih krvlju svoga križa” (Kol 1,20), Marija je 'žena boli', koju je Bog pridružio svome Sinu, kao majku i kao onu koja je s njime dijelila njegove muke.  U ovom pokorničkom vremenu možemo na poseban način ustvrditi da je Gospin cijeli život, od samog početka Isusova zemaljskog života, izložen odbacivanju njezina Sina (Lk 2,35). Međutim, pobožnost kršćanskoga puka je s vremenom ukazala na sedam glavnih dijelova Majčina žalosnoga života i smatrala ih kao 'sedam žalosti' Djevice Marije.  Tako je, prema modelu Via Crucis (Put Križa), rođena pobožnost Via Matris dolorosae (Put Majke) ili jednostavno Via Matris, koju je odobrila Sveta Stolica. Još iz 16. stoljeća datiraju prvi zapisi pobožnosti Via Matris, ali u svom sadašnjem obliku poznata je od 19. stoljeća. Pobožnost počiva na uvidu i promatranju cijelog Gospinog života, počevši sa Šimunovom proročkom najavom (usp. Lk 2,34-35) i završavajući smrću i ukopom njezina Sina, kao putovanje vjere i žalosti: putovanje artikulirano u sedam vremena, što odgovara 'sedam žalosti' Majke Gospodnje.  Prakticiranje pobožnosti Via Matris dobro je usklađeno s drugim temama koje se nalaze u korizmenom putu. Baš kao što je uzrok Gospinoj tugi odbačenost koju je Krist trpio od ljudi, Via Matris neprestano upućuje na otajstvo Krista, Gospodinova sluge patnika (usp. Iz 52,13-53,12), odbačenog od strane vlastitog naroda (usp. Iv 1,11; Lk 2,1-7; 2,34-35; 4,28-29; Mt 26,47-56; Dj 12,1-5). Pobožnost se također odnosi i na otajstvo Crkve: postaje Via Matris su etape na putu vjere i boli, a upravo u tome je Gospa prethodila Crkvi. Via Matris ima 'Sažaljenje' kao svoj najviši izraz.  Dragi prijatelji, pozivam vas na zajedničku molitvu Mariji za tolike patnje u našem svijetu*: „O Bože, ti si htio da zajedno sa svojim Sinom, podignutim na križ, bude nazočna i Njegova žalosna Majka: daj da, sjedinjeni s njom u Kristovoj muci, možemo sudjelovati u slavi uskrsnuća.”*  Sveta vam svima Korizma promatrana Marijinim pogledom.  Renato Valera, *Predsjednik ADMA Valdocco*  Alejandro Guevara, *Duhovni Animator ADMA Valdocco* | Dear Friends of ADMA,  We are fully immersed in the Lenten season that prepares us for the celebration of the Christian Mystery centered on the passion, death and resurrection of our Lord Jesus Christ. To reach the light, it is necessary to pass through the cross.  Pope Francis in his message for Lent this year invites us to contemplate the experience of the Transfiguration where the voice that was heard from the cloud said, “Listen to him” (Mt. 17:5). Therefore, the first instruction is very clear: “listen to Jesus”. Lent is a time of grace in listening to the One who speaks to us. And how does He speak to us? First of all, in the Word of God which the Church offers us in the liturgy. Let us not let it fall on deaf ears. If we cannot always attend Mass, let us meditate on the daily Bible readings, even with the help of the Internet. Besides speaking to us in the Scriptures, the Lord does so through our brothers and sisters, especially in the faces and stories of those in need.  The same voice a little further on says, “Arise, do not be afraid.” When they lifted up their eyes, they saw no one but Jesus alone” (Mt 17:6-8). Here is the second indication for this Lent: ‘do not take refuge in a religiosity made up of extraordinary events, fascinating experiences, for fear of facing reality with its daily labors, difficulties and contradictions.’ The light Jesus shows the disciples is a foretaste of the Easter glory, and toward it we must go, following him ‘alone.’ Lent is oriented toward Easter. The ‘retreat’ is not an end in itself, but prepares us to live the passion and cross with faith, hope and love, leading to the resurrection.  It is not easy to face difficulties, to overcome obstacles, to live through the sufferings that daily life presents to us. That is why we contemplate Mary, the grieving mother. No one like her can understand our ‘sorrows.’ We know that in God’s saving plan (cf. Lk 2:34-35), they are associated with Christ crucified and the Virgin of Sorrows, just as they are in the liturgy and popular piety.  Just as Christ is the “man of sorrows” (Is. 53:3), and so took upon himself all the sorrows of the world, to “reconcile with himself all beings: those in heaven and those on earth, pacifying them by the blood of his cross” (Col. 1:20), so Mary is the ‘woman of sorrows,’ whom God wished to associate with His Son, as mother and sharer in his Passion.  We can affirm in a special way during this time of penance that Our Lady’s whole life, from the very beginning of Jesus’ earthly life, has been put on the line by participating in the rejection of her Son (cf. Lk 2:35). However, the piety of the Christian people has over time pointed to seven main episodes of the Mother’s sorrowful life and considered them as the ‘seven sorrows’ of the Virgin Mary.  Thus, following the model of the *Via Crucis*, the pious exercise of the *Via Matris dolorosae*, or simply *Via Matris*, approved by the Apostolic See, was born. From the 16th century, there are incipient forms of the *Via Matris*, but in its present form it is not earlier than the 19th century. The fundamental insight is to consider the entire life of Our Lady, beginning with the prophetic announcement of Simeon (cf. Lk. 2:34-35) and ending with the death and burial of her Son, as a journey of faith and sorrow: a journey articulated in seven ‘seasons,’ corresponding to the ‘seven sorrows’ of the Mother of the Lord.  The exercise of piety of the *Via Matris* harmonises well with some of the themes proper to the Lenten itinerary. Just as Our Lady’s sorrow has its cause in the rejection Christ suffered from men, the *Via Matris* constantly and necessarily refers back to the mystery of Christ, the suffering servant of the Lord (cf. Is 52:13-53:12), rejected by His own people (cf. Jn 1:11; Lk 2:1-7; 2:34-35; 4:28-29; Mt 26:47-56; Acts 12:1-5). It also refers to the mystery of the Church: the stations of the *Via Matris* are stages in the journey of faith and sorrow in which Our Lady preceded the Church. The *Via Matris* has ‘Pieta’ as its highest expression.  Dear friends, I invite you to pray together to Mary for so many suffering people in our world: *“O God, you willed that together with your Son, lifted up on the cross, His grieving Mother should be present: grant that, united with her in the passion of Christ, we may share in the glory of the resurrection.”*  Holy Lent to each one of you with Mary’s gaze.  Renato Valera, President, ADMA Valdocco.  Alejandro Guevara, Spiritual Animator, ADMA Valdocco. |
| **Sekcija 2** | Formativni put | Formation Section |
| **Naslov** | **MILOST PODRAZUMIJEVA NARAV: VJEŽBA VRLINA** | **GRACE SUPPOSES NATURE: THE EXERCISE OF THE VIRTUES** |
| **Tekst** | Uz borbu protiv najčešćih kušnji, pozvani smo krepostima poticati djelovanje Duha Svetoga. Posebno će nam pomoći poniznost i krotkost, crte Isusova karaktera: „Učite se od mene jer sam krotka i ponizna srca (Mt 11, 25-30)“.  Kao što kaže sveti Franjo Saleški: "Nježno podnosite male nepravde, male neugodnosti, gubitke male važnosti koji se događaju svaki dan. Ove male prilike proživljene s ljubavlju stvorit će vam Božje srce i učiniti ga vašim”.  Bolje ćemo razumjeti kako nam razvoj vrlina može pomoći rasti u miru i ljubavi: strpljivost, krotkost, poniznost, siromaštvo duha (čak i usred bogatstva), izbjegavanje ogovaranja i osuda.  Nastojat ćemo ne samo ljubiti druge, nego i učiniti da se drugi osjećaju voljenima, crpeći snagu iz velikog bogatstva salezijanske duhovnosti i don Bosca: dobrote, neumornog rada i salezijanske umjerenosti i optimizma. Sjetimo se tri riječi pape Franje: molim te, oprosti i hvala.  **1. Što je poniznost?**  Grčki izraz za izražavanje poniznosti korišten u Magnifikatu (gledao je na poniznost svoga sluge, Lk 1,48) i u kristološkom hvalospjevu svetog Pavla Filipljanima (ponizio se postavši poslušan do smrti, Fil 2,8) je imenica tapeinòs i glagol tapeinòo. Kad smo kao dijete čitali Mickeya Mousea, u pričama o ujaku Tvrdici bilo je epizoda o gubitku njegovog ogromnog bogatstva; svaki put kad bi se takva situacija dogodila, komentar ujaka Tvrdice bio je: "me tapino" (jadni ja!!). Odakle dolazi i koje je značenje izraza? U proučavanju grčkog jezika izraz tapeinòs ima pet značenja ovisno o kontekstu:  1. za mjesto, nizak; stasom, rastom nizak;  2. skromna osoba, ponižena, pokorna, skromna, sitna, malena, siromašna, slaba;  3. duhovno potišten, bezvoljan;  4. moralno podlo, kukavica, skroman, ponizan;  5. za stvari, skroman, rezigniran, siromašan.  Semantička referenca i za kontekst Magnifikata i za poslanicu Filipljanima je osoba. U slučaju Marije ponizna, niskog statusa, siromašna i slaba, u slučaju Isusa ponižena i podložna. Oba nam konteksta pomažu da duboko razumijemo značenje poniznosti, jedan je koristan za objašnjenje drugoga. Da bismo bili ponizni poput Marije i stoga pronašli Božje zadovoljstvo, trebamo biti ponizni i podložni, kao što je bio Isus u trenutku svoje smrti na križu, njegovog najekstremnijeg poniženja. Ukratko, ne može biti poniznosti bez poniženja, ove dvije stvarnosti izgledaju izravno proporcionalne. Ako je netko stvarno slab i siromašan ili se osjeća takvim, to je doista trenutak u kojem se može uzdići: "onaj koji se uzdigne bit će ponižen (tapeinòo), a onaj tko se ponizi (tapeinòo) bit će uzdignut" Lk 14,11. To je doista pohvala krhkosti, situacija u koju Bog može ući, razapeti svoj šator, sagraditi svoj dom i nastaniti se u njemu.  **2. Što znači odlomak "Učite od mene koji sam krotka i ponizna srca" (Mt 11,25-30)?**  Odlomak se nalazi na kraju 11. poglavlja, a prethodi mu Ivan Krstitelj koji šalje dva učenika Isusu da ga upitaju je li on doista Mesija. Ivan, koji je bio Isusov bratić, izabran da bude njegov glasnik, prepoznao ga je otkad je bio u utrobi svoje majke Elizabete, radujući se posjetu Isusa u Marijinoj utrobi, sada se pita je li to "Onaj koji treba doći, ili nam je čekati drugoga?" Isus odgovara karakteristikama Mesije koje spominje prorok Izaija: slijepi progledaju, hromi hodaju, siromasima se naviješta radosna vijest... U ovom pitanju Isus daje hvalu svome bratiću i potvrđuje njegovo poslanje kao prethodnika. Uistinu je velika suportnost između najave obraćenja koju propovjeda Ivana Krstitelj tj. neprihvaćanja njegove poruke i onoga što sam Isus naviješta. Uistinu gradovi na Galilejskom jezeru u kojima su se događala mnoga čuda nisu vjerovali u Kristovu moć.  Odmah nakon odlomka slijedi rasprava s farizejima o suboti i hramu. Isus, Gospodar subote, ponavlja "Milosrđe želim, a ne žrtvu".  Tekst o kojem je riječ nalazi se između ova dva odlomka. Prepoznati Isusa kao Mesiju, pristupiti njegovom sinovskom odnosu s Ocem, upoznati ga u dubine do te mjere da ga iskusimo: to nije plod ljudskog truda, nije povezano sa poznavanjem i obdržavanjem zakona, nije postignuto zahvaljujući zahtjevnoj askezi već nadilazi tvrdoću srca neprihvaćanja njegovih čuda. To je Očev besplatni dar (toliko mu se svidjelo) da mu Isus zahvaljuje javnom ispovijedi putem molitve kako bi ga svi mogli slušati: "Blagoslivljam te, Oče, Gospodaru neba i zemlje, jer to si sakrio mudrima i razumnima, a otkrio si malenima.” Samo maleni, siromašni, ponizni mogu pristupiti spoznaji Boga.  Tko je velik, bogat i ponosan, tko je pun sebe, tko se oslanja samo na svoju snagu, tko je sam sebi dovoljan, taj nikada neće moći upoznati širinu i dubinu Božje ljubavi. I evo Isusova iskoraka: „Sve mi je dao Otac moj, i nitko ne poznaje Sina osim Oca, nitko ne poznaje Oca osim Sina i onoga kome Sin hoće objaviti“. Odnos Otac Sin totalizirajući je odnos: sve je dano od Oca i Sina. A spoznaja koju Isus ima o Ocu je jedinstvena: On, Jedinorođenac od Oca, rođen ne stvoren, od iste tvari, u krilu Očevom od vječnosti i zauvijek je Onaj koji se utjelovljuje, postaje čovjekom, spušta se do smrti na križu, otkriva lice Očevo jer je jedno s Njim. Ocu se ne može pristupiti osim prolaskom kroz božansku osobu Utjelovljene Riječi.  A evo i poziva svim ljudima u njihovoj egzistencijalnoj krhkosti: „Dođite k meni svi koji ste izmoreni i opterećeni i ja ću vas odmoriti“. Umor i opterećenost dvije su životne situacije često prisutne u čovjeku, ne tiču ​​se samo tjelesne dimenzije, mnogo više moralne, egzistencijalne, duhovne. Ne možemo ne pomisliti na tjeskobu vremena pandemije, na apsurdnost ratova, ekonomske neizvjesnosti, na teškoće rasta, preuzimanja novih odgovornosti, bolesti i starosti. U ova dva pojma – umoru i opterećenosti mogu se pronaći muškaraci i žene diljem svijeta i kroz svo vrijeme. Pred surovom stvarnošću, surovom poviješću, nezadrživa je najava spasenja od Isusa, pitamo se: tko će nam priteći u pomoć? Tko će nas osloboditi? Isus s nježnošću odgovara: Ja ću vas odmoriti. Ja ću utažiti tvoju žeđ, dat ću ti onu vodu živu koja gasi tvoju žeđ za životom vječnim. Ja ću ti oprati noge i doći ću te poslužiti. Zar ne primjećuješ? Nova stvar niče upravo sada.  Uzmite jaram moj na sebe. Isus nam daje teret, to je njegov teret, on postaje teret za nas. Jaram je drveni alat za vođenje životinja u paru i za vožnju kola. Jaram je uvijek za dvoje: jedno je Isus, a drugo smo mi. Nikad nisi sam. Lijepo je biti u paru s Isusom, podijeliti teret. Zato na kraju kažemo da nam je jaram blag (sa Isusom je uparen) i lagana težina (jer on nosi najteži dio, on je taj koji za nas uzima križ). Pozvani smo biti Cirenci s njim, Cirenci njegova križa ali i njegove radosti.  Stih 29 uključuje didaktičku naznaku: "Učite od mene, jer sam krotka i ponizna (tapeinòs) srca i naći ćete pokoj dušama svojim". Gospodina možemo prepoznati ako se nađemo u njegovoj školi blagosti i poniznosti, ako smo pitomi i krotki poput Žrtvovanog Jaganjca, a osuđivani, ponižavani, maltretirani, vrijeđani poput Raspetoga. Cijena poniznosti je poniženje, plod je spasenje i radost.  **3. Što sveti Franjo Saleški kaže o poniznosti i blagosti?**  Prava poniznost je velikodušna. Zapravo, što nas više poniznost čini poniznima kroz spoznaju ništavnosti što smo sami za sebe, to nas više tjera da cijenimo dobra koja je Bog stavio u nas, osobito vjeru, nadu, ljubav i tu određenu sposobnost koju On ima i koju nam je dao da se sjedinimo s njim po milosti. Ovo uvažavanje Božjih darova koje čini poniznost, temelj je velikodušnosti duha. Poniznost nas uvjerava da ne možemo ništa učiniti sami jer nas tjera da prepoznamo svoju bijedu i svoju ograničenost. Velikodušnost nas pak navodi da kažemo sa svetim Pavlom: "Sve mogu u Onome koji mi daje snagu". Poniznost čini da ne vjerujemo sami sebi, velikodušnost čini da se pouzdajemo u Boga, te su dvije kreposti tako sjedinjene jedna s drugom da ne mogu postojati jedna bez druge niti se ikada mogu razdvojiti. Poniznost je zahvalna: nije prava poniznost ta koja nas sprječava da vidimo što je Bog stavio u nas. Zapravo, Božje darove treba prepoznati i cijeniti. Poznavati sebe znači, da, prepoznati svoju neznatnost, ali i veliko dostojanstvo koje nam je Bog dao stvorivši nas na svoju sliku i priliku, sposobne sjediniti se s njime i obdarene određenim instinktom koji nas tjera da tome težimo. Unija. Istinska poniznost je puna ljubavi i u službi ljubavi, toliko da se može reći da je milosrđe poniznost koja se penje, a poniznost je milosrđe koje silazi. Poniznost skriva i prekriva vrline kako bi ih sačuvala, dopušta da se vide kada to ljubav zahtijeva. Tako se on ne razmeće svojim darovima, nego kada milosrđe to zahtijeva, on zna bližnjemu s iskrenošću i blagošću dati ne samo ono što je njemu korisno, nego i ono što mu je drago. Stoga su svi oblici poniznosti koji štete milosrđu sigurno lažni.  Nadalje, istinska poniznost je slatka, jaka, spokojna i podatna: hodajući s jednostavnošću na ovom putu učinit ćemo sebe ugodnim Bogu jer je On zadovoljan poniznim srcima.  Zbog toga vas potičem da budete radosni i ponizni pred Bogom, ali i pred svijetom. Ne tražite vidljivu poniznost, ali nemojte je ni izbjegavati kad vam se ukaže prilika, prije svega uvijek je prihvatite s radošću. Međutim, pazi da tvoja vanjska poniznost uvijek bude pravi izraz tvog srca.  Njeguj svoju poniznost s ljubavlju jer Bog je gleda sa zadovoljstvom i kada ju pronađe u tvom srcu, ispuni ga milošću. Volite svoje siromaštvo, uživajte u praznini kako bi vas Gospodin ispunio svojim Kraljevstvom. Stoga nahranite svoju dušu duhom poniznog i srdačnog povjerenja u Boga i dok otkrivate da ste krhki i jadni, naučite mu se nadati s više hrabrosti. Tako ćete prakticirati veliku poniznost, velikodušnost i smirenost. Čuvat će vas u službi Božjoj, u sinovskoj slobodi ljubavi bez ogorčenja vašeg srca i održavat će u vama duh svete radosti. (Usp. Duhovne vježbe, V, 2-4; VIII, 14; III, 20. Uvod u pobožni život (Filotea) III, 5. Pisma od 11-1-1604; 1607; 8-1608).  „Učite od mene jer sam krotka i ponizna srca“, tako govori Gospodin Isus preporučujući nam ove dvije kreposti koje su posebno zasjale u njemu. Na taj način nam pokazuje da ga samo blagošću i poniznošću naša srca mogu nasljedovati i posvetiti se njegovoj službi. Jer sveta ljubav nikada nije odvojena od ovih dviju kreposti, kao što one nikada nisu bez svete ljubavi. Imajte uvijek na umu da je ovozemaljski život put k blagoslovljenom, pa se ne srdimo na tom putu jedni na druge, nego hodimo tiho i u miru sa svojom braćom i suputnicima. Ako je moguće, nemoj se uopće brinuti i nikada, ni zbog čega, ne otvaraj svoje srce srdžbi, jer čovjekov gnjev ne ispunjava Božju pravdu.  Bolje je naučiti živjeti bez ljutnje nego željeti koristiti ljutnju umjereno i uravnoteženo. A kada nas, zbog naše slabosti, ljutnja iznenadi, bolje ju je odmah odbaciti nego poželjeti s njom pregovarati jer za malo mjesta koje joj daš u srcu, odmah postaje njezin vlasnik. Kako kontrolirati ljutnju? S ozbiljnim angažmanom, ali smirenim angažmanom, bez nasilja i žurbe, jer uzrujano srce ne može samo sobom gospodariti. Također će vam pomoći da zazovete Božju pomoć, ali i ovu molbu morate činiti slatko i smireno, nikako nasilno. Ako se uhvatite da se ljutite na nekoga, odmah to popravite tako što ćete biti nježniji prema toj istoj osobi. A da biste naučili kako to učiniti, kada se nađete mirni i bez razloga za ljutnju, opskrbite se slatkoćom i ljubaznošću u svojim riječima kao i u svojim djelima. Pobrinite se da imate slatkoću ne samo na usnama, već i u dubini duše; ne samo prema strancima, već i prema članovima svoje obitelji i najbližima. Zato svako jutro pripremite svoje srce za blagost, krotkost i spokoj, a zatim ga tijekom dana s vremena na vrijeme pozovite natrag u svoju nutrinu.  Uvježbajte se u ovoj posebnoj vježbi slatkoće ne samo za izvanredne prilike, već i za male svakodnevne zgode i nezgode. I pripremite se za ovo s mirnim i spokojnim umom. Ako ti slučajno nedostaje krotkosti, nemoj se ljutiti, nego se ponizi i počni ispočetka u svom zalaganju. U svom poslu budite mirni i uravnoteženi; pokušaj nikad ni s kim prekinuti mir. Ono što vidite možete učiniti s ljubavlju, učinite to, ali ono što se ne može učiniti bez protivljenja ili nesloge, ostavite to na miru. U svakodnevnom životu može nam se dogoditi da imamo posla s ljudima koji nas iritiraju, ne slažu se s nama ili nas koče: ovo je pravi trenutak da pokažemo istinsku blagost, dobro znajući da se ljubav očituje u tome da uvijek i svakome činimo dobro, čak i ako ne osjetimo nikakav okus toga. (Usp. Uvod u pobožni život (Filotea) II, 8; Pisma od 10-26-1612; 2-1609; 11-10-1616; 12-16-1619).  **4. Čemu nas može podučiti mala i siromašna salezijanska suradnica Vera di Gesu (Istina o Isusu)?**  **Vera:**O moj Isuse, nemam ti što dati, ne nalazim ništa osim tvojih vlastitih darova i nudim ti ih, namjeravam ti ih ponuditi po Srcu tvoje i moje slatke Majke zajedno sa svojom siromašnom voljom. O Isuse, čini Ti, neka ti se ne opirem, učini me poniznim, uzmi cijelo moje srce: neka kuca samo za tebe i neka ti svakim otkucajem kaže da te voli, da mrzi grijeh. Isuse moj, daj da nemam drugog života osim tvoga, drugog uzdaha osim tvoga, drugog daha osim tvoga.  **Isus:**«U sveto ime poslušnosti slušajte moj Glas: to je Križ, to je Ljubav. Moja Ljubav i moj Križ nikada vas neće napustiti, kao ni MOJ GLAS. Prihvatite to iz poslušnosti, iz ljubavi i u duhu poniznosti i pokore. Gle, u tebi sam u ljubavi i boli, boli ljubavi. Ovaj Glas, moj Glas, bit će vatra koja će vas pročistiti. Želim da MOJ HRAM gori, gori, da se uništi za Mene. Hvala ti kćeri moja, što je ljubav mog Oca velika za tebe. Sutra ćete na svetoj misi donijeti darove, darove srca moje majke, i sjedinit ćete ih sa svojim bijedama, sa svojim ništavilom, sa svojim malenim srcem. Sve ću uzeti. Zapamtite: vino i voda. U ovom otajstvu postoji sjedinjenje, darivanje. Samo sa Mnom prinos ide Bogu Ocu. O moja kćeri, uroni u moju ljubav. Samo će vas moja milost održati. Pogledaj me na križu, ljubi me na križu, učvrsti se na križu. Čini sve u moje ime i za moju ljubav. Kad te umor savlada, zazovi me: pomoći ću ti!». (Povedi me sa sobom, 117).  «Dar Božji, Dar ljubavi. Moja ljubav nema granica, nema prepreka. Nisu vaše bijede ono što priječi moju milost u vama jer je moja milost LJUBAV. To su tvoje sumnje, tvoje neizvjesnosti, ograničenja koja postavljaš su napuštenosti u MENI. Kako si krhka, kćeri moja! Dođite k Meni: Ja sam SNAGA, vaša snaga. Razmislite o Tabernakulu. Vi vjerujete u MOJU PRISUTNOST u Svetohraništu. Vjerujte MI, vaš Isus vas ne vara. To sam Ja, Isus! Razgovarao bih sa svakim grešnikom kad bi imao vjere u Mene, kad bi vjerovao u Mene, u moju Ljubav. Pokazao bih mu se kao nekada, čak i u svom Svetom Čovječanstvu, ali on i dalje ne bi vjerovao jer nema Vjere. Ako je Vjera u tebi rasla, znaj da je to moj Dar! Vjerujte Mi dok vam govorim i ne pitajte se ništa drugo, ne objašnjavajte zašto: tako se svidjelo MOJEM OCU, tako se meni sviđa. Primate moj Glas u poniznosti i zahvalnosti. Vratite se Meni, prepustite se mojoj Ljubavi. Osjećaš li moj Križ, osjećaš li moj jaram?! Dopustite da vas Ja prodrem». (Povedi me sa sobom, 120).  **Vera:** O Isuse, daj da osjetim bol grijeha, čistu i svetu LJUBAV, daj mi dar poniznosti i poslušnosti. O Isuse daj mi "sve" jer nemam ništa. Hvala ti. (Povedi me sa sobom, 122).  **Isus:** "Sada me, kćeri moja, poslušaj: volja je Moga Oca da ostaneš sabrana, ponizna čekajući Me. Pozivam te da ispuniš poslanje. Ne boj se, imaš ljubav, snagu. Vodit ću te neravnim i krivudavim stazama, ali na kraju ćeš me prepoznati jer ću te čekati. Da, to je Isus Svetohraništa koji govori, koji poziva: "Ja sam". Ne smiješ učiniti ništa za sada, samo čekaj mene. Ja pripremam "svoje putove" kojima ćete ići vi i mnoge druge duše.  Želim te SAMO ZA SEBE, odvodim te od naklonosti svijeta. Stavite "sve i svakoga" u Moje Očinske Ruke, članovi vaših obitelji i Ja ćemo misliti na njih, ali vi mislite samo i uvijek na mene. Morat ćete "otići" s ovog svijeta, napustiti ga zbog Mene, odvojiti se zbog Mene. Zaručnica ne pripada mladoženji ako nije razapeta s njim. Privlačim vas u Križ.  Vidite, pripravljam vam "dar" mog bogatstva, mojih strasti: strasti ljubavi, boli; žrtve, prinosa, žrtvovanje moje Krvi.  Moja jadna kćeri, ti još uvijek ne vidiš ništa od svega ovoga! Ja, Isus, Put, Istina i Život, navijestit ću vam mnoge stvari u svoje vrijeme. Ostanite u poniznosti, u mojoj ljubavi, u mojoj milosti. S oproštenjem tvojih grijeha, Ja sam te otkupio, u pranju Moje Krvi, Ja sam te pročistio jučer, danas, uvijek.  Ovo krštenje krvlju trebaš svaki dan i to se događa samo u mojoj krvi. Spremi se, kćeri moja, uskoro ću ti doći. Tako se svidjelo mom Ocu, on još uvijek voli koristiti najjadnija i najneugodnija stvorenja, ali otkupljena mojom Krvlju, za svoju volju. Ti se bojiš. Rekao sam ti da ti govorim u mom Majčinskom Srcu, i kroz taj mač koji probada njeno Majčinsko Srce, moj Glas dopire do Tebe. Od "Majke" slušaj moj glas. Sada molite, molite se mom Ocu da bude zadovoljan odgovoriti na vaše molitve.  Kada stignu do prijestolja moga Oca, moraju imati miris tamjana. Zamolite Me za tamjan u svojim molitvama i zatim ih sjedinite s onima Crkve, Pape; odnesite ih ocu Gabrielu da ih on može ponuditi Meni. Zatražite Moje Kraljevstvo, Moju Volju, Moju Ljubav, Moju Milost, Moj Blagoslov za cijelo čovječanstvo. Pred večer silazim u svijet, među duše i gledam ih, tražim ih... Da, silazim sa Svojom Milošću u duše koje su Mi služile, u njihova srca ulijevam mir i spokoj: oni su "moje blago" na zemlji. Otac Gabriel će govoriti dušama kroz Moja usta, a Moj Glas će proći u srca. Poradi toga, tvoje srce mora patiti, mora krvariti. Pošaljite ga ocu Gabrielu da Mi ga ponudi u Srcu Moje Žalosne Majke. Napiši ovo tako da on zna moje želje. Drugim dušama ću reći svoju Ljubav, njima ću zagrliti sve.  Završite s ovim mojim posebnim Blagoslovom: Želim vas sve, želim vas spašene, želim vas u svom Kraljevstvu. Da, kćeri moja, ja sam tvoj ljubljeni Isus, da, da, da, to sam ja: Isus”. (Povedi me sa sobom, 128)  **Za osobnu molitvu i meditaciju**  Mogu li strpljivo i blago podnositi male nepravde ili male svakodnevne neočekivane događaje?  Slomim li se u teškoćama i ljutim li se na sebe dopuštajući da me svlada ponos ili se prepuštam Bogu i ponavljam si "Sve mogu u onome koji mi daje snagu"?  Kad sam umoran, zovem li Isusa u pomoć u molitvi, siguran da mogu surađivati s njim te da će on nositi moj teret?  **Mjesečna obveza**  Obvezujem se da se neću žaliti pred poteškoćama i neočekivanim događajima i da ću govoriti "Isuse, uzdam se u tebe" i „Mogu sve u Onome koji mi daje snagu". | Along with the struggle against the most common temptations, we are called to foster the action of the Holy Spirit through the virtues. They will help us in particular, Humility and Meekness, character traits of Jesus, "Learn from me who am meek and humble of heart (Mt 11:25-30)."  As St. Francis de Sales says, “Bear with gentleness the little injustices, the small inconveniences, the losses of little importance that happen every day. These small occasions lived with love will earn you God’s heart and make it all your own.”  We will better understand how the development of virtues can help us grow in peace and love: patience, meekness, humility, poverty of spirit (even in the midst of riches), avoiding backbiting and judgments.  We will seek not only to love others but to make others feel loved, drawing on the great wealth of Salesian spirituality and Don Bosco: loving-kindness, tireless work and Salesian temperance and optimism. Let us remember Pope Francis’ three words: please, sorry and thank you.  1. What is humility?  The Greek term for humility used in the Magnificat (he looked upon the humility of his servant, Luke 1:48) and in St. Paul’s Christological hymn to the Philippians (he humbled himself by becoming obedient unto death, Phil 2:8) is the noun *tapeinòs* and the verb *tapeinòo*. When reading Mickey Mouse as a child, there were episodes in the stories of Uncle Scrooge concerning the loss of his vast fortune; whenever such situations occurred, Uncle Scrooge’s comment was, *‘me tapino’*(me poor man!!). Where does it come from and what is the meaning of the expression? In the study of the Greek language, the term *tapeinòs* has five meanings depending on the context:  1. of places, low, depressed; of stature, short;  2. of lowly person, humbled, submissive and still lowly, humble, mean, small, poor, weak;  3. spiritually depressed, dejected;  4. morally mean, vile, modest, humble;  5. of things, modest, resigned, poor.  The semantic reference for both contexts of the Magnificat and the hymn to the Philippians is that of the person. In the case of Mary, humble, lowly handmaid, poor and weak; in the case of Jesus, humble and submissive. The two contexts both help us to understand in depth the meaning of being humble; one is helpful in explaining the other. To be humble like Mary and thus find God’s complacency, there is a need to be humble and submissive, as Jesus was at the moment of His death on the cross, His most extreme lowering. In short, there can be no humility without humiliation. These two realities seem directly proportional. If one is weak and poor in reality or feels so, it is really the moment when one can be lifted up: “He who is lifted up will be humbled (*tapeinòo*) and he who humbles himself (*tapeinòo*) will be lifted up” (Lk 14:11). It is really the praise of frailty, a situation in which God can enter, pitch his tent, build his dwelling place and inhabit it.  2. What is the significance of the passage of “learn from me that I am meek and humble of heart (Mt 11:25-30)”?  The passage is placed at the end of chapter 11 and is preceded by John the Baptist sending two disciples to Jesus to ask Him if He was indeed the Messiah. John, who was Jesus’ cousin, chosen to be His messenger, had recognized Him since He was in the womb of His mother Elizabeth exulting with joy at Jesus’ visitation in Mary’s womb, now wonders if He is “the One who is to come, or must we wait for another?” Jesus answers with the characteristics of the Messiah mentioned by the prophet Isaiah: “the blind recover their sight, the crippled walk, the poor are told the good news”... To this question Jesus adds praise toward His cousin and a confirmation of his mission as a forerunner. The contrast is really sharp between the Baptist’s demanding proclamation to conversion and the lack of reception of his message and what Jesus himself is proclaiming. Truly the cities by the Lake of Galilee in which many miracles took place did not believe in the power of Christ.  Immediately the passage is followed by the dispute with the Pharisees about the Sabbath and the temple. Jesus, Lord of the Sabbath, reiterates, “Mercy I want and not sacrifice.”  Between these two passages lies the present text. Recognizing Jesus as the Messiah, accessing His filial relationship with the Father, knowing Him in depth to the point of experiencing Him: it is not the result of human effort; it is not tied to knowledge and observance of the law; it is not achieved through demanding asceticism; it goes beyond the hardness of heart of not accepting His miracles. It is a free gift from the Father (it pleased Him). So much so that Jesus thanks Him with a public confession in the form of a prayer for all to hear: “Bless you, Father, Lord of heaven and earth, for you have hidden these things from the wise and the intelligent and revealed them to the little ones.” Only the little ones, the poor, the humble can access the knowledge of God.  Those who are big, rich and proud, full of themselves, relying only on their own strength, self-sufficient, can never know the breadth, width and depth of God’s love. And here is Jesus’ punch line, “Everything has been given to me by my Father, and no one knows the Son except the Father, and the one to whom the Son wishes to reveal him.” The Father-Son relationship is one and it is totalizing: everything is given by the Father and the Son. And Jesus’ knowledge of the Father is unique: He, the only begotten of the Father, begotten not created, of the same substance, in the bosom of the Father from eternity and forever is the One who becomes incarnate, becomes man, lowers Himself to death on a cross, reveals the face of the Father because He is one with Him. One cannot access the Father except by passing through the divine person of the incarnate Word.  And here is the invitation to everyone in their existential frailty: “Come to me all you who are weary and tired and I will give you rest.” Fatigue and weariness are two life situations often present in human beings; they affect not only the physical dimension, but much more the moral, existential and spiritual dimension. 1.  We cannot but think of the anguish of pandemic times, the absurdity of wars, the economic uncertainty, the difficulty of growing up, of taking on new responsibilities, of illness and old age. In these two fatigued and weary terms are the men and women of all categories and at all times. In the face of harsh reality, of adverse history, there is the bursting proclamation of relief from Jesus. We ask ourselves: Who will come to our rescue? Who will deliver us? Jesus answers tenderly: “I will give you freshness. I will quench your thirst. I will give you that living water that quenches your thirst for eternal life. I will wash your feet and serve you. Do you not notice? Right now a new thing is budding. Take my yoke upon you.”  Jesus gives us a burden. It is His burden. He becomes a burden for us. The yoke is a wooden plank for leading animals in pair and aiding the driving of the chariot. The yoke is always for two: one is Jesus and the other is us. You are never alone. It’s awesome, the image of being in pair with Jesus -- where the burdens are shared. That’s why it says at the end that His yoke is gentle (becasue He paired with me) and His burden light (because He bears the heaviest part. He is the one who carries the cross for me). We are called to be Cyrenees with Him, Cyrenees of His cross but also of His joy.  Verse 29 highlights a teaching statement, “Learn from me, for I am meek and humble (*tapeinòs*) in heart, and you will find rest for your souls.” We recognize the master and Lord if we put ourselves in his school of meekness and humility, if we are meek and meek like the Immolated Lamb, condemned, humiliated, abused, vilified like the Crucified One. The price of humility is humiliation, and the fruit, salvation and joy.  **3. What does St. Francis de Sales say about humility and meekness?**  True humility is generous. For, the more the humility brings us down to the knowledge of the nothingness that we are to ourselves, the more it makes us esteem the virtues that God has showered on us, especially faith, hope, love and that certain capacity that He has given us to unite ourselves with Him through grace. This appreciation that humility makes of God’s gifts is the foundation of generosity of spirit. Humility convinces us that we can do nothing by ourselves since it makes us recognize our wretchedness and limitation. Generosity, in turn, makes us say with St. Paul, “All things I can do in Him who gives me strength.” Humility makes us mistrust ourselves; generosity makes us trust in God. These two virtues are so united to each other that there cannot be one without the other nor can they ever be separated. Humility is grateful; That humility prevents us from seeing the good that God has put in us, is not true. In fact, God’s gifts must be recognized and esteemed.  To know oneself means to recognize not only one’s own nothingness but also the great dignity that God has placed in us by creating us in His image and likeness, capable of uniting us with Him and endowed with a certain instinct that makes us strive and aspire for this union. True humility is full of love and in the service of love, so much so that it can be said that charity is a rising humility and humility is a descending charity. Humility hides and covers virtues in order to preserve them; it lets them be seen when love demands it. Thus, it does not parade its gifts, but when charity demands, it knows how to give its neighbor with frankness and gentleness not only what is useful to the person but also what pleases him. So, all forms of humility that bring prejudice to charity are certainly false. Again, true humility is gentle, strong, serene and gracious. By walking with simplicity on this path, we will make ourselves pleasing to God because He is pleased with humble hearts.  Therefore, I urge you to be joyfully humble before God as well as before the world. Do not seek visible humility. Without avoiding it when the opportunity arises, embrace it joyfully. Take care, however, that your outward humility is always a true expression of your heart.  Guard your littleness with love because God looks upon it with complacency and fills it with grace. Love your poverty, rejoice in being empty that the Lord may fill you with His Kingdom. So, nourish your soul with a spirit of humble and hearty confidence in God. As you find yourself frail and miserable, learn to hope more boldly in Him. You will thus practice great humility, generous and quiet. In the service of God, it will preserve you in a filial and loving freedom without embittering your heart and will keep in you a spirit of holy joy. (Cf. Spiritual Retreats, V, 2-4; VIII, 14; III, 20. Introduction to the Devout Life (Philothea) III, 5. Letters of 1-11-1604; 1607; 8-1608).  4. What can a poor little Salesian Cooperator (Vera of Jesus) teach us?  Vera: O my Jesus, I have nothing to give You. I find nothing but your own gifts and I offer them to You. I intend to offer them through the Heart of your and my sweet Mother together with my poor will. O Jesus, do Thou, destroy me but may I not resist Thee, make me humble, take my whole heart: may it beat only for Thee and may I tell Thee in every beat that I love Thee, that I detest sin. My Life, let me have no other Life but Thine, no other sigh but Thine, no other breath but Thine.  Jesus: “In the holy name of obedience, listen to my Voice: it is Cross, it is Love. My Love and My Cross will never leave you, so will be MY VOICE. Accept it out of obedience, out of love and in a spirit of humility and penance. Behold, I AM in you in love and sorrow. This Voice, my voice, will be the fire that will purify you. I want MY TEMPLE to burn, to be consumed for me. Thank me, my child, that My Father’s love is great for you. Tomorrow, at Holy Mass, you will bring my gifts, the gifts of my mother’s heart, and you will unite them with your miseries, your nothingness, your very small heart. I will take everything. Remember: the wine and the water. In this mystery is the union, the giving. Only with me does the offering rise to God the Father. O my child, immerse yourself in my love. Only my grace will sustain you. Look at me in the Cross, love me in the Cross, fasten in the Cross: I draw you to me, Jesus. Do everything in my name and for my love. When weariness crushes you, invoke me: I will help you!” (Take me with you, 117).  Jesus: “Gift of God, Gift of Love. My Love has no boundaries, no barriers. It is not your miseries that prevent my Grace in you because my Grace is LOVE. It is your doubts, your uncertainties, the limits you place on abandonment in me: Jesus! How fragile you are, My child! Come to Me: I am the STRENGTH, your strength. Think of the Tabernacle. You believe in MY PRESENCE in the Tabernacle. Believe in ME, your Jesus does not deceive you. It is I, Jesus! I would speak to any sinner if he had faith in Me, if he believed in Me, in My Love. I would show Myself to him as I once did, even in My Holy Humanity, but he still would not believe because he has no Faith. If Faith has grown in you, know that it is My Gift! Believe Me speaking to you and ask no more, do not explain why: so, it pleased MY FATHER, so it pleases Me. You receive in humility and gratitude My Voice. Return to Me, surrender yourself to My Love. Feel My Cross, feel My Yoke! Let Me penetrate you.” (Take Me with you, 120).  Vera: O Jesus, give me the pain of sins, a pure and holy LOVE, give me the gift of humility and obedience. O Jesus give me ‘everything’ because I have nothing. Thank you. (Take me with you, 122).  Jesus: “Now, My child, listen to Me: it is My Father’s will that you be recollected, humble, waiting for Me. I call you to fulfill a mission. Fear not, you have the Love Force. I will lead you through rough and winding paths, but in the end, you will recognize Me because I will be there waiting for you. Yes, it is Jesus of the Tabernacle who speaks, who calls, “I am.” You have to do nothing, for now, but wait for Me. I prepare ‘My ways’ by which you and many other souls will set out.  I want you for ME ALONE, I remove you from the worldly affections. I put ‘everything and everyone’ in the Hands of my Father, your family members and I will think of them, but you think only and always of Me. You will have to ‘depart’ from this world, leave it for Me, detach yourself for Me. A Bride is not of the bridegroom if she is not crucified with the relationship. I draw you to the madness of the Cross.  See, I make you a ‘gift’ of My riches, of My passions: passion of Love, of Sorrow; sacrifice, offering, immolation of My Blood.  My poor daughter, you see nothing of all this yet! I, Jesus, Way, Truth, Life will announce many things to you in due time. Remain in humility, in my Love, in my Grace. With the forgiveness of your sins, I redeemed you, in the washing of My Blood, I purified you yesterday, today and will purify always.  You need every day this baptism of Blood and only in My Blood does this happen. Prepare yourself, My daughter, soon I will come to you. It pleased My Father. So, it still pleases Him to make use of the poorest and most unpleasant creatures, but redeemed by My Blood, for His will. You are ‘nothing’ and for this you fear. I have told you that I speak to you in the Heart of my Mother, and through that sword that pierces your Mother’s Heart, my Voice comes to You. From ‘Her’ hear me. Now pray, pray to My Father that He may be pleased to answer your prayers.  When they arrive at My Father’s Throne, they must have the fragrance of incense. Ask Me for incense in your prayers and then unite them with those of the Church, of the Pope; bring them to Father Gabriel so that he may offer them to Me. Ask for My Kingdom, My Will, My Love, My Grace, My Blessing on all humankind. Toward evening, I descend into the world, among souls and I look at them, I search them... Yes, I descend with My Grace into the souls who have served Me. I infuse peace and serenity into their hearts: They are ‘My treasure’ on earth. Fr. Gabriel will speak to souls by My mouth, and My Voice will pass into hearts. For this, your heart must suffer. It must bleed. Send it to Father Gabriel that he may offer it to Me in the Heart of My Mother of Sorrows. Write this so that he may know My Desires. To other souls, I will tell My Love; I will use them to embrace all.  Conclude with this particular Blessing of Mine: I want you all; I want you safe; I want you in My Kingdom. Yes, My child, I am your beloved Jesus yes, yes, yes, it is I, Jesus." (Take Me with You, 128)  **For personal prayer and meditation:**  Can I endure small injustices or daily setbacks with patience and gentleness?  In difficulties, do I break down and get angry with myself, letting pride overcome me, or do I surrender myself to God and tell myself, “All things I can do in him who gives me strength?”  When I am fatigued and tired, do I ask Jesus for help in prayer, certain that I can partner with Him and that He will bear my burdens?  **Monthly commitment**  I commit myself not to complain in the face of difficulties and setbacks and say “Jesus, I trust in you” and “I can do all things in Him who gives me strength.” |
| **Sekcija 3** | POZNAVATI SE | KNOWING OURSELVES |
| **Naziv** | Intervju sa don SAMSON ANTONY, animatorom grupe ADMA iz Surreya, BC - Kanada. | Interview with Fr. SAMSON ANTONY SDB, Animatore of ADMA group of Surrey, BC - Canada. |
| **Tekst** | Prije svega, željeli bismo da nam ukratko kažete nešto o sebi  Od kuda dolaziš?  Dolazim iz salezijanske župe u Indiji koja se zove Gospa Lurdska (utemeljena prije otprilike 90 godina) u Madrasu/Chennaiju. Budući da sam bio u salezijanskoj župi, susreo sam se sa salezijancima u ranom djetinjstvu. To je multikulturalna, višejezična župa i kad sam studirao u školi Don Bosco kateheta je pitao tko bi se želio pridružiti zajednici i ja sam rekao da želim. Tamo sam naučio voljeti našu Majku i brinuti se za siromašnu i napuštenu mladež.  Možete li nam ispričati nešto iz vaše prošlosti i vašeg iskustva života i vjere?  Nakon svećeničkog ređenja i kratkog boravka u Indiji, otišao sam u Tanzaniju kao misionar i kao učitelj filozofije u novicijatu Mushi. Onda sam se nakon dvije godine vratio u Indiju, a zatim sam otišao predavati filozofiju na Šri Lanku. Potom sam se vratio u Indiju i predavao u biskupijskom sjemeništu, a također i kod mnogih filozofa iz 11 salezijanskih provincija u Indiji.  Onda su me zamolili da dvije godine pomažem u katakombama San Callisto u Rimu. Nakon toga sam otišao u Škotsku studirati psihologiju, a zatim na UPS u Rimu završiti još neke tečajeve dok sam još bio u katakombama.  Zatim sam otišao u Palermo, grad pun imigranata, gdje su me zamolili da im pomognem i ostao sam 5 godina. Također sam imala priliku doktorirati psihologiju na UNIPA-i. Nakon 11 i pol godina u Italiji dobio sam priliku doći u Kanadu u Surrey 2017. godine i tu sam do danas.  A sad se okrenimo ADMA-i.....  Kako i gdje su se razvile udruge u vašoj pokrajini/regiji?  U Chennaiju postoji župa Don Bosco i župnik je bio oduševljen ADMA-om i tu sam stupio u kontakt s udrugom. Kasnije su mnoge župe u mojoj provinciji također osnivale svoju ADMA-u.  S druge strane, u Kanadi je ADMA bila malo shvaćena i poznata. U župi u kojoj sam sada bila je mala skupina bivših učenika. Njihove žene također su se htjele pridružiti molitvama i aktivnostima i tako su stvorile grupu koja je koristila naziv ADMA iako nije bilo službenog priznanja. Kad sam došao ovamo, pokušao sam im reći što ADMA zapravo znači i jest.  2021. godine dobili smo pismo o osnivanju ADMA grupe, a 2022. smo se dosta pripremali, ljudi su se prijavljivali i u župi je bilo mnogo interesa za ADMA grupu. Naposlijetku samo 22 kandidata je prošlo tečaj obuke koja je bila koncipirana sukladno indikacijama pruženih od strane ADMA Primaria i pojedinih američkih salezijanskih animatora. Moja ideja je bila da prva grupa treba imati solidan i prikladan trening/edukaciju. Na kraju, 24. svibnja 2022., zavjetovalo ih se 17, svi mlađi punoljetni, neki u braku (ima i parova).  Trenutno je 27 ljudi na obuci za članstvo u ADMA-i. Oni su također odrasli, iako bismo htjeli uključiti više mladih.  Provincija naše grupe je British Columbia.  Kako živite svoj odnos s ostalim skupinama Salezijanske obitelji?  Naša salezijanska župa ima mnoga udruženja koje pripadaju Salezijanskoj obitelji: suradnici, bivši polaznici, ADMA. Kćeri Marije Pomoćnice su blizu nas, imamo veliki centar za mlade: dvije osnovne škole i imamo područnu srednju školu. Kad imamo sastanak, dolaze svi: veliko okupljanje cijele salezijanske obitelji (kao što možete vidjeti na našoj web stranici olgcsurrey.ca). Na našim stranicama također možete dobiti ažurirane informacije o ADMA-i i o ostalim udruženjima u župi.  Sve salezijanske svetkovine slave se zajedno i organiziraju zajedno.  Razmišljajući o budućnosti, kakve ideje i planove imate za očuvanje vjere među ljudima i promicanje ljubavi prema Isusu u Euharistiji i povjeravanju Mariji?  U našoj župi imamo mnogo aktivnosti za promicanje vjere: idemo u posjet obiteljima, u bolnice, u staračke domove... Kroz službe ljudima uvijek donosimo Presveti oltarski sakrament; imamo i inicijativu evangelizacije koja se zove Putevi evanđelja. Imamo i puno aktivnosti za grupe mladih - župa je živa!  U našoj crkvi postoji kapelica za klanjanje koja radi 24 sata na dan, a župljani dobivaju šifru kako bi mogli ući u bilo koje vrijeme, čak i noću.  Tu su i mnogi volonteri koji pomažu svojim vremenom i novcem.  A za mlade?  Ima mnogo sadržaja za mlade, istaknuo bi udruženje Putevi Evanđelja. Profesori u školi su također vrlo mladi, tako da se mogu odnositi prema učenicima na blizak način. Imamo i zbor mladih. Ima mnogo ministranata. Djeca nisu izostavljena i sretna su što nisu samo gledatelji. | First of all, Tell us briefly about yourself.  Where do you come from?  I come from a Salesian parish in India called ‘Our Lady of Lourdes’ (founded about 90 years ago) in Madras/Chennai. Brought up in this Salesian parish, I got to know the Salesians early in my childhood. It is a multicultural and multilingual parish. When I was studying at Don Bosco School, the catechist asked who would like to join the congregation and I said ‘yes’. There, I learned to love Our Mother and care for the poor and abandoned youth.  Something about your history, experience of life and faith?  After my priestly ordination and a short time in India, I went to Tanzania as a missionary and was appointed a philosophy teacher in the Post-novitiate in Moshi. After two years, I returned to India. Then I went to teach philosophy in Sri Lanka. After that, I was back in India, teaching in diocesan seminaries and in many post-novitiates in the 11 Salesian provinces in India.  Later, I was asked to help out at the catacombs of San Callisto in Rome for two years. After that, I went to Scotland to study psychology and then for some courses in UPS in Rome while I was serving at the catacombs.  After that, I went to Palermo, a city full of immigrants, where I was asked to help them out for five years. During that period, I had the chance to do my doctorate in psychology in UNIPA. After 11 and a half years in Italy, I was given the opportunity to come to Canada to Surrey in 2017 and now I am serving this Salesian province.    And now let’s turn to the ADMA.....  How has the Association (ADMA) developed in your province/region?  In Chennai, in a Salesian parish, the pastor was enthusiastic about ADMA. That’s where I got in touch with the Association. Later, many parishes in my mother province started ADMA.  In Canada, however, ADMA was little known. In the parish where I am now, there was a small group of Alumni of Don Bosco. Their wives wanted to join in the prayers and activities and thus they formed a ADMA group though there was no official recognition. When I came here, I made them understand what ADMA really was.  In 2021, we received the letter of erection of the ADMA group, and in 2022, we made a lot of preparation. Though many people signed up, expressing their interest in the ADMA, during the training sessions only 22 people came for the programme and got the guidance from the ADMA Primary and a few Salesian animators from US. I was particular that the first aspirants have a solid training. Eventually, on the 24th May, 2022, 17 took the promise, all young adults among whom a few were married (there are also some couples). There are now 27 people going through the training to become ADMA members. They are all adults. We would like to involve more young people. The province of our group is British Columbia.  How do you experience your relationship with other groups in the Salesian Family?  Our Salesian Parish has many groups belonging to the Salesian Family: Cooperators, Alumni, ADMA. The FMA are there across the street. We have a big youth center, 2 schools (elementary and primary) and a regional high school. When we have a meeting, everyone comes. There is a big gathering of the Salesian Family (as you can see on our website olgcsurrey.ca). On our website, you can also get up-to-date information about ADMA and other groups in the parish.  All Salesian celebrations are organized and held together.  Thinking about the future, what ideas and plans do you have to preserve faith among people and to promote love for Eucharistic Jesus and for Mary?  We have many activities in our parish to promote faith: we visit families, the hospital, the homes for the elderly etc. During these visits, we always bring the Blessed Sacrament to people. We have an evangelization called ‘Gospel Roads’ and many activities for youth groups. It’s a vibrant parish!  There is a 24-hour Adoration chapel in our church. Parishioners are given a ‘code’ with which they can enter the church at any time, even at night.  There are also many volunteers who help with their time and money.  And for the youth?  There are many youth groups, particularly ‘Gospel Roads’. The teachers at the school too are very young who can relate to the students in a familiar way. We also have a youth choir. There are many altar boys. The children too are included and they are happy to be participants. |
| **Sekcija 4** | POVJERITE, VJERUJTE, NASMIJEŠITE SE | ENTRUST, TRUST, BE JOYFUL |
| **Naslov** | PISMO VRHOVNOG POGLAVRA DON ÁNGELA FERNÁNDEZA ARTIMEA | LETTER OF THE RECTOR MAJOR FR. ÁNGEL FERNÁNDEZ ARTIME |
| **Tekst** | POVJERITE, VJERUJTE, NASMIJEŠITE SE! Putovanje dugo 150 godina.  Salezijanski povjesničar Pietro Braido opisuje osnivanje ADMA-e od strane don Bosca: "Rođeni organizator don Bosco nije prepustio pobožnost prema Mariji Pomoćnici samo na spontanoj razini. Dao joj je stabilnost kroz Udrugu koja po njoj nosi ime. Neposredni svjedoci vidjeli su u ovoj ustanovi jednu od don Boscovih najdražih inicijativa, nakon dviju redovničkih kongregacija i udruge suradnika. [...] Posljednji dio spisa sadržavao je tekst statuta, dugi niz molitava i raznih pobožnosti s naznakom pripadajućih oprosta, kratku katehezu o oprostima općenito, dekret od 22. svibnja 1868., s kojim je Pio IX. udijelio potpuni oprost svima onima koji su pobožno pohodili crkvu u Torinu posvećenu Bezgrješnoj Djevici Mariji imena Marije Pomoćnice, na glavni blagdan iste crkve ili na jedan od prethodnih dana".  Nadbratovština Marije Pomoćnice, kako ju je Don Bosco nazvao (danas ADMA), od samog je početka dobila svjetsku dimenziju. Godine 1988., u stotoj obljetnici don Boscove smrti, rektor don Egidio Viganò izvršio je povijesno ponovno pokretanje udruženja.  Kongregacija i Salezijanska obitelj prošli su put sazrijevanja u pobožnosti prema Mariji Pomoćnici. Salezijanska duhovnost ne može se odvojiti od pobožnosti prema Mariji Pomoćnici.  Vrhovni poglavar odlučno potvrđuje: „Naša pobožnost Pomoćnici kršćana tijesno je povezana kako sa salezijanskim poslanjem tako i sa samim duhom salezijanske karizme koju smo primili od don Bosca kao dar Duha Svetoga“.  Godine 2003., dakle, Kongregacija za ustanove posvećenog života i družbe apostolskog života odobrila je novi Pravilnik ADMA-e.  Posljednjih godina ADMA je posebno obnovljena te je porasla brojčano i kvalitetno zahvaljujući angažmanu obitelji i raznim inicijativama, poput Međunarodnih kongresa Marije Pomoćnice.  Obnavljamo i ponovno pokrećemo osjećaj pripadnosti i zajedničke formacije među preko 800 mjesnih grupa prisutnih u svijetu kroz godišnje formacijsko putovanje, mjesečni spomendan Marije Pomoćnice, duhovne vježbe, brigu o publikacijama kao što su bilježnice sv. Marije Pomoćnice i društvenu komunikaciju.  Andrea i Maria Adele Damiani | ENTRUST, TRUST, SMILE!  A 150-year journey  Salesian historian Pietro Braido describes the foundation of ADMA by Don Bosco: “A born organizer Don Bosco did not leave the devotion to Mary Help of Christians just as spontaneous one. He gave it stability with an Association that took its name from Her. Direct witnesses saw in this institution one of the initiatives dearest to Don Bosco and of widest resonance after that of the two religious Congregations and the Association of the Cooperators. [...] The last part of the document contained the text of the statute, a long series of prayers and devout practices with an indication of the relevant indulgences, a brief catechesis on indulgences in general, and the decree of 22nd May 1868, by which Pope Pius IX granted plenary indulgence to all those who ‘religiously’ visited the church dedicated in Turin to Mary the Immaculate Virgin under the title of Mary Help of Christians, on the titular feast of the same church or on one of the preceding days.”  The Archconfraternity of Mary Help of Christians, so named by Don Bosco (today ADMA), acquired a worldwide dimension from the beginning. In 1988, the centenary year of the Saint’s death, a historic relaunch by Rector Major Fr. Egidio Viganò took place.  The Congregation and the Salesian Family have grown its devotion to Mary Help of Christians. Salesian spirituality cannot be separated from the devotion to Mary Help of Christians.  The Rector firmly states, “Our devotion to Mary Help of Christians is intimately connected both to the Salesian mission and to the proper spirit of the Salesian charism that we received from Don Bosco as a gift of the Holy Spirit.”  Then, in 2003, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life approved the Association’s new Regulations. In recent years ADMA has been particularly renewed and has grown in number and quality thanks to the involvement of families and various initiatives, such as the International Congresses of Mary Help of Christians.  We renew and re-launch the sense of belonging and shared formation among more than 800 local groups present in the world through the annual formative journey, the monthly commemoration of Mary Help of Christians, retreats and spiritual exercises, the care of publications such as the bulletins of Mary Help of Christians and social communication.  Andrea and Maria Adele Damiani |
| **Sekcija 5** | FORMACIJA ADMA KANDIDATA | FORMATION OF ADMA ASPIRANTS |
| **Naslov** | 3. MI SMO SALEZIJANSKA OBITELJ! | 3. WE ARE THE SALESIAN FAMILY! |
| **Tekst** | Treća točka formacije za kandidate ADMA-e predložena od strane ADMA Primarije iz Torina Valdocco odnosi se na članak 3. Pravilnika Udruženja koji govori o pripadnosti ADMA Salezijanskoj obitelji.  Ući u Udruženje znači pridružiti se velikom stablu Salezijanske obitelji, pokretu ljudi koje je promicao don Bosco, pod vodstvom Marije Pomoćnice, za mladenačku i pučku misiju: ​​„Moramo se sjediniti – napisao je 1878. – među nama i svi s Kongregacijom... ciljajući na isti cilj i koristeći ista sredstva... kao u jednoj obitelji s vezama bratske ljubavi koja nas potiče da pomažemo i podržavamo jedni druge u korist bližnjega».  Don Boscova obitelj je salezijanska jer se odnosi na svetog Franju Saleškog, kojeg je don Bosco izabrao kao našu inspiraciju i kao našeg zaštitnika. Salezijanski humanizam temelji se na nepokolebljivom povjerenju u dobrotu osobe i vrednuje sve ono pozitivno ukorijenjeno u stvorenim stvarnostima i povijesnim događajima, potičući dobro i odbijajući jadikovati nad zlom. To dovodi do mudre potrage za suradnjom, jer svatko ima darove koje treba otkriti, prepoznati i vrednovati. Pomaže nam vjerovanje u snagu obrazovanja koja podupire rast mladih i potiče ih da postanu pošteni građani i dob kršćani. To dovodi do toga da se uvijek oslanjamo na Božju providnost, uz pomoć Marije.    Salezijanska je obitelj karizmatična jer svoje najdublje korijene ima u Otajstvu Svetoga Trojstva, izvoru, uzoru i cilju svake obitelji. Ona stavlja Boga u središte vlastitog života, u jedinstvu s Isusom, prepoznatim kroz prisutnost u Euharistiji, u poslušnosti djelovanju Duha Svetoga, živjeti duhovnost svakodnevnog života u konkretnom predanju za dobro ljudi. Kod Don Bosca ta duhovnost postaje apostolska ljubav, s geslom "Da mihi animas, cetera tolle". To je duhovnost sjedinjenja s Bogom u svakodnevnom životu, pri čemu potrebe naše braće traže molitvu, a trajna molitva hrani velikodušan rad za dobro i spasenje naše braće. Molitva je, u salezijanskoj duhovnosti, pokret koji počinje od akcije kojoj je cilj doći do Boga, a koja potom vodi natrag od Boga do djelovanja pojedinca, jer su um i srce ispunjeni Njime. Djelovanje i molitva kod Don Bosca postali su jedno. Izvanredan posao koji ga je zaokupljao od jutra do večeri nije smetao njegovoj molitvi, naprotiv, pobuđivao ju je i usmjeravao; a molitva koju je njegovao u dubini njegova srca hranila je u njemu obnovljene energije milosrđa kako bi se cijelim sobom posvetio dobru svoje siromašne mladeži.  Izrazite značajke te duhovnosti koju smo naslijedili od don Bosca su:   * Salezijanska dobrota, odnosno sposobnost ljubiti i biti ljubljen; * Neumoran rad i umjerenost, u trošenju sebe za dobro mladih; * Salezijanski optimizam: povjerenje u pobjedu dobra, uvažavanje ljudskih vrijednosti i odgoj u svakodnevnim radostima.   Salezijanska je obitelj apostolska po tome što u njoj Duh Sveti stvara unutarnju dinamiku koji nas potiče na davanje i služenje za dobro duša. Članovi Salezijanske obitelji žive "misionarsko zajedništvo" koje promiče preventivni sustav, sažet iz don Boscove pedagoške mudrosti:  1. Razum, koji ističe vrijednosti kršćanskog humanizma (traženje smisla, rad, učenje, prijateljstvo, radost, pobožnost, sloboda neodvojena od odgovornosti, sklad između ljudske mudrosti i kršćanske mudrosti);  2. Vjera, što znači pripraviti mjesto milosti koja spašava, njegovati želju za Bogom, poticati na susret s Kristom Gospodinom;  3. Ljubaznost, koja izražava potrebu mladih ljudi ne samo da budu ljubljeni, već i da znaju da su ljubljeni kako bi započeli učinkovito obrazovanje; to je poseban stil odnosa i to je ljubav koja budi energiju mladenačkih srca i čini ih zrelima za darivanje i žrtvu.  Privilegirani primatelji ovog apostolskog zalaganja su mladi, Božji dar salezijanskoj obitelji i livada koje su Isus i Marija naznačili don Boscu, narodu i obitelji. U ovoj perspektivi prisjetimo se riječi svetog Pavla VI. u apostolskoj pobudnici Evangelii nuntiandi: «Pučka religioznost (…) ako je dobro usmjerena, prije svega kroz pedagogiju evangelizacije, bogata je vrijednostima. (...) ta pučka religioznost sve više može biti (...) istinski susret s Bogom u Isusu Kristu».  Salezijanska obitelj je marijanska, jer se sva njena duhovnost i brižnost nalazi u Mariji kao pravom primjeru darivanja i žrtve. Ljubav prema Mariji bila je – zajedno s onom prema Isusu u Euharistiji i prema Papi – jedna od triju ljubavi koje su obilježile don Boscov duhovni i apostolski život. Cijela salezijanska obitelj jest i osjeća se kao marijanska obitelj, nastala iz majčinske brižnosti Bezgrješne Pomoćnice kršćana. ADMA u Salezijanskoj obitelji ima zadaću naglašavati posebnu euharistijsku i marijansku pobožnost koju je živio i širio sveti Ivan Bosco, a koja izražava temeljni element salezijanske karizme. U toj perspektivi ADMA sudjeluje u mladenačkom poslanju salezijanske karizme, u zalaganju za čuvanje, rast i obranu vjere među Božjim narodom i vidi obitelj kao povlaštenog primatelja u ovom vremenu.  Kako nas podsjeća sveti Ivan Pavao II.: «Danas, kada je vjera na teškoj kušnji, a razni sinovi i kćeri naroda Božjega izloženi nevoljama zbog svoje vjernosti Gospodinu Isusu, kada čovječanstvo pokazuje ozbiljnu krizu duhovne vrijednosti, Crkva osjeća potrebu za Marijinim majčinskim dodirom: da prekali svoju privrženost jedinom Gospodinu i Spasitelju, da nastavi evangelizaciju svijeta svježinom i hrabrošću svoga kršćanskog podrijetla, da prosvijetli i vodi vjeru zajednica i pojedinaca, osobito da odgaja mlade za kršćanski smisao života, mlade kojima je don Bosco darovao cijeloga sebe“.  Zajednički otac i središte jedinstva cijele salezijanske obitelji je Rektor, nasljednik Don Bosca, koji je svojoj duhovnoj djeci poručio: "Vaš će se Duhovnik brinuti za vas i za vaše vječno spasenje".  Gian Luca i Mariangela Spesso | The third point of the formation proposed to aspirants by the Primary ADMA in Turin Valdocco refers to Article 3 of the Association’s Regulations, which deals with ADMA’s membership in the Salesian Family.  Joining the Association means becoming part of the great tree of the Salesian Family, a movement of people promoted by Don Bosco, under the guidance of Mary Help of Christians, for the mission of youth and the people: “We must unite,” he wrote in 1878, “among ourselves and with the Congregation... by aiming at the same goal and using the same means... as in one family with the bonds of fraternal charity that spurs us to help and support one another on behalf of our neighbor.”  The Family of Don Bosco is Salesian because it refers to St. Francis de Sales, chosen by Don Bosco as our inspiration and patron. Salesian Humanism is based on unshakeable trust in the goodness of the person and values everything positive rooted in created realities and the events of history, stimulating the good and refusing to mourn over evils. It leads to seeking cooperation wisely, as each person has gifts that must be discovered, recognized and valued. It helps to believe in the power of education that sustains the young person’s growth and encourages him to become an upright citizen and good Christian. It leads one to rely always and everywhere on God’s providence, with the help of Mary.  The Salesian Family is charismatic because it has its deepest roots in the Trinitarian Mystery, the source, model and goal of every human family. It places God at the center of its life, in union with Jesus, recognized present in the Eucharist, in docility to the action of the Holy Spirit, to live the spirituality of daily life in concrete dedication to the good of people. In Don Bosco, this spirituality becomes Apostolic Charity, with the motto *‘Da mihi animas, cetera tolle.’* It is the spirituality of Union with God in daily life, whereby the needs of the brethren invite prayer and constant prayer and one that nourishes generous work for the good and salvation of the brethren. Prayer, in Salesian spirituality, is a movement that starts from action to reach God, and from God leads back to action by bringing Him, because mind and heart are filled with Him. Action and prayer, in Don Bosco, became one: the extraordinary work that engaged him from morning to night did not disturb his prayer. Rather it aroused it and directed it. Don Bosco’s vertical dimension – prayer to God – inspired him towards horizontal dimension – his service to youth and people.  Distinctive traits of this spirituality that we have inherited from Don Bosco are:  - Salesian loving-kindness, that is, the ability to love and to be loved;  - tireless work and temperance, in spending oneself for the good of the young;  - Salesian optimism: confidence in the victory of the good, appreciation of human values and education in daily joys.  The Salesian Family is apostolic because in it, the Holy Spirit creates an inner dynamism that impels one to gift and service for the good of souls. Members of the Salesian Family live a ‘missionary communion’ that promotes the Preventive System, a condensation of Don Bosco’s pedagogical wisdom:  1. Reason, which emphasizes the values of Christian humanism (search for meaning, work, study, friendship, cheerfulness, piety, freedom not away from responsibility, harmony between human wisdom and Christian wisdom);  2. Religion, which means making room for saving Grace, cultivating a desire for God, fostering an encounter with Christ the Lord;  3. Lovingkindness, which expresses the need for young people not only to be loved, but to know that they are loved, in order to initiate an effective educational relationship; it is a particular style of relationships and it is a loving-kindness that awakens the energies of the youthful heart and matures them to the point of self-sacrifice.  Privileged recipients of this apostolic commitment are young people, God’s gift to the Salesian Family and the field indicated by the Lord and Mary to Don Bosco, the working class and the family. In this perspective, we recall the words of St. Paul VI in the Apostolic Exhortation, *Evangelii Nuntiandi*: “Popular religiosity (...) if it is well oriented, especially through a pedagogy of evangelization, is rich in values. (...) this popular religiosity can be more and more (...) a true encounter with God in Jesus Christ.”  The Salesian Family is Marian because all its spirituality and solicitude finds in Mary the shining example of self-giving. Love for Mary was - along with love for Jesus in the Eucharist and for the Pope - one of the three loves that marked Don Bosco’s spiritual and apostolic life. The whole Salesian Family is and feels like a Marian Family, born through the maternal solicitude of the Immaculate Help of Christians. The ADMA in the Salesian Family has the task of emphasizing the special Eucharistic and Marian devotion lived and spread by St. John Bosco, which expresses the founding element of the Salesian charism. In this perspective, ADMA participates in the youth and popular mission proper to the Salesian charism, in the commitment to safeguard, increase and defend the faith among the people of God and sees, in the present times, the family as the privileged recipient.  As St. John Paul II reminds us, “Today, when the faith is being severely tested, and various sons and daughters of the People of God are exposed to tribulations because of their fidelity to the Lord Jesus, when humanity ... shows a serious crisis of spiritual values, the Church feels the need for Mary’s maternal intervention: to restore its adherence to the one Lord and Savior, to carry forward with the freshness and courage of Christian origins the evangelization of the world, to enlighten and guide the faith of communities and individuals, especially to educate the young, to whom Don Bosco gave his whole self, to the Christian meaning of life.”  The common father and center of unity of the entire Salesian Family is the Rector Major, Don Bosco’s successor. Don Bosco indicated to his spiritual children, “Your Rector will take care of you and your eternal salvation.”  Gian Luca e Mariangela Spesso |
| **Sekcija 6** | Obiteljske kronike | Family Events |
| **Naslov** | **Adma u Kanadi, Toronto** | **Adma in Canada, Toronto** |
| **Tekst** | Naša ADMA u Torontu proživjela je još jednu godinu punu milosti i blagoslova pod vodstvom i zaštitom Marije, Pomoćnice kršćana.    24. siječnja zajedno smo slavili misu u čast sv. Franje Saleškog. Tijekom mise Angelina Bellio je dala svoje svečano obećanje, a zatim i ostali članovi koji su obnovili svoje svečano obećanje našoj Majci pod njezinim imenom Marija Pomoćnica. Otac Frank Kelly, SDB, naš duhovni ravnatelj, blagoslovio nas je prekrasnom propovijedi i uručio Angelini ADMA bedž. Nakon mise slikali smo se za uspomenu na ovaj dan, a zatim nastavili uz domjenak, radosno dijeleći vrijeme zajedno.  Nastavljamo se sastajati svaki mjesec i održavati tri duhovne obnove godišnje pod vodstvom Oca Kellyja. Ove godine nastavili smo svoj put produbljujući Božju ljubav i milosrđe. | Our ADMA group in Toronto experienced another year of grace and blessings under the guidance and protection of Mary, Help of Christians.  On 24th January, we celebrated the Eucharist together in honor of St. Francis de Sales. During the Mass, Angelina Bellio made her solemn promise, followed by the other members who renewed their solemn promise to our Blessed Mother, Mary Help of Christians. Fr. Frank Kelly, SDB, our Spiritual Director, inspired us with a wonderful homily and presented Angelina with the ADMA badge. After the Mass, we took photos to commemorate this day and then continued our day with spending time joyfully together.  We meet once a month and hold three retreats in a year under the direction of Fr. Kelly, SDB. This year, we continued our journey deepening God’s love and mercy. |
| **Naslov** | **IX međunarodni kongres Marije Pomoćnice** | **IX International Congress of Mary Help of Christians** |
| **Tekst** | U povodu nedavno održanih Dana duhovnosti Salezijanske obitelji, predstavljen je IX. međunarodni kongres Marije Pomoćnice koji organiziramo mi iz Udruženja Marije Pomoćnice (ADMA) i koji je upućen svim skupinama Salezijanske obitelji. Kongres će se održati u Fatimi od 29. kolovoza do 1. rujna 2024. godine.  Otac Antonio Marcelino, salezijanac iz Portugala i generalni koordinator Kongresa, i Giovanni Scavino, vijećnik ADMA-e, s oduševljenjem su pozvali cijelu Salezijansku obitelj da se odmah pripremi za ovaj snažan trenutak zahvale i povjeravanja Mariji.  Sljedeći kongres održat će se u kongresnoj dvorani "Pavao VI." svetišta u Fatimi, u Portugalu, izrazito marijanskom mjestu, gdje se Djevica Marija 1917. godine ukazala djeci kako bi pozvala cijeli svijet na molitvu i pokoru.  Odabrani naslov za ovaj događaj bit će "Dat ću ti učitelja", u spomen na don Boscov san kojeg je doživio s 9 godina, a čija će se 200. obljetnica slaviti 2024. godine. To je san koji se duboko utisnuo u don Boscovo srce i koji ga je vodio kroz cijeli život. Želja je da Marija Pomoćnica sve više bude učiteljica koja prati i vodi cijelu Salezijansku obitelj na putu prema Isusu i prema mladima u potrebi.  U sljedećim mjesecima, dodatne informacije bit će objavljene na web stranici posvećenoj Kongresu: https://mariaauxiliadora2024.pt  Pripravu i realizaciju ovog velikog događaja Salezijanske obitelji povjeravamo molitvi. | At the recent Days of Spirituality of the Salesian Family, the programme for the 9th International Congress of Mary Help of Christians was presented. It is organized by us, the Association of Mary Help of Christians (ADMA), and addressed to all the groups of the Salesian Family. It will be held in Fatima from 29th August to 1st September, 2024.  Fr. Antonio Marcelino SDB, a Salesian from Portugal and General Coordinator for the Congress, and Giovanni Scavino, ADMA’s World Councilor, have enthusiastically invited the whole Salesian Family to prepare for this special event of thanksgiving and entrustment to Mary.  The Congress will be held in the ‘Paul VI congress hall’ at the Shrine of Fatima, Portugal, an inspiring Marian Shrine, where the Virgin Mary appeared to three young shepherd children in 1917. It invites the whole world to prayer and penance.  The title chosen for this event is ‘I will give you the teacher,’ recalling Don Bosco’s dream at the age of 9, whose 200th anniversary will be celebrated in 2024. It is a dream that was deeply imprinted in Don Bosco’s heart and guided him throughout his life. The desire is to recognize in Mary Help of Christians, more and more, the Teacher who accompanies and guides the whole Salesian Family to Jesus and to the young people most in need.  In the coming months, more information will be posted on the website dedicated to the Congress: https://mariaauxiliadora2024.pt  We entrust in prayer, the preparation and realization of this great event. |