Maria invites us to become saints and to live a life of grace
Let us live the Year of Faith with Mary, Blessed because she believed.

Today more than ever before, we want Mary to guide us, our mother and our guide in the way of sanctity and grace, to fight the astuteness of the evil one who seduces hearts with sin, willing men’s perdition. Mary calls us to be apostles and bearers of the light of faith and love of God for those who live in the darkness and in the shadow of death. With Her we can see her Son, adore Him and live in love and peace.

“Through faith, Mary welcomed the word of the angel and she believe she could be the Mother of God, through Gabriel’s announcement in obedience to her dedication (Lk 1,38). Visiting Elisabetth she raised her song of praise to the Most High for the wonders He did to those who trust in Him (Lk 1,46-55). With joy and trepidation she gave to light her only Son, maintaining unsullied her virginity (Lk 2,6-7). Trusting in Joseph her spouse, she carried Jesus in Egypt to save him from Herod’s persecution (Mt 2,13-15). Through the same faith she followed the Lord in his preaching and remained with Him up to the Golgotha (Jn 19,25-27). Through faith Mary savoured the fruits of the resurrection of Jesus and, keeping every record in her heart (Lk 2,19.51), she transmitted it to the Twelve gathered with her in the Upper Room to receive the Holy Spirit (Acts 1,14; 2,1-4)” (Benedict XVI, Porta Fidei, 13).

Our Association of Mary Help of Christians, in this Year of Faith is closely concerned because of our identity, for don Bosco founded the Association aiming at deepening and spreading among God’s people the devotion to the Help of Christians.

Some suggestions to all our associated members and groups

Follow Pope Benedict XVI’s catechesis dedicated to that theme, every wednesday.

Care for the rosary prayer. With the rosary, in fact, we are guided by Mary, model of faith, in the meditation of the mysteries of Christ, and day after day she helps us to assimilate the Gospel, so that it might give form to the whole of our life. We pray personally the rosary, in family and in group, at Mary’s school who leads us to Christ, the living centre of our faith. We have to put a special
intention to pray for the gift of faith to the whole Church and in particular for those who live far from God and who do not believe in Him.

Have an hour of eucharistic adoration per month with the spirit of preparation, imploring the conversion of hearts and the sanctification of priests.

Every member, possibly, in agreement with the proper confessor or spiritual director, must identify a focal point to work out for a way of conversion, choosing a penitential gesture that helps to live out with faithfulness and perseverance, giving fruits of real conversion, as recorded by St Ambrose: “we must bear fruits of interiority, fruits of modesty, fruits of good harmony, fruits of charity and love, being contained in the unique womb of the mother Church, so that the wind might not damage us, the hail might not knock us down, the thirst for passion might not burn us, the tempest waters might not scatter us”.

“Mary’s figure orientates our way. In that way, as Benedict XVI says, she might open for us an itinerary in the wilderness; we know that we have to cover the way carrying with us the essential: the gift of the Holy Spirit, Jesus’ company, the truth in his word, the daily eucharistic bread that nourishes us, the fraternity of the ecclesial communion, the surge for charity. It is the water from the well that flourishes the desert. And, the same as in the desert night, stars are more luminous, thus our own way Mary’s light glitters with vigour, the New Evangelization star to which we are entrusted with confidence” (from the message on the Synod for the new Evangelization).

We express our trust with a most beautiful supplication of Saint Bernard to recite together during our Rosary in this year of faith:

_Regarde l’étoile, invoke Mary_

O thou in the unstable continuity of present life thou who notice to be thrown about the tempests without a secure point to lean on,
thou keep well you look on the brilliance of that star if you do not want to be swept away by the storm.
the winds of temptations rise up and bang against the the rock of tribulations,
look at the star, invoke Mary!
if the fruits of pride, ambition, calomny and envy press you here and there,
look at the star, invoke Mary!
If the anger, meanness, hedonism shatter the spaceship of your soul, turn your thought to Mary!
If disturbed by the the hugeness of your sins, confused by the the ugly things of your conscience,
frightened by the terrible thought of judgement, you are about to participate to the abyss of sadness,
and the abyss of desperation, think about Mary!
in dangers, anguishes, perplexity, think about Mary, invoke Mary!
May Mary always be on your mouth and in your heart.
And to obtain her intercession, follow her examples.
If you follow her don’t get lost, if you pray to her you’ll not lose hope, if you think about her you’ll not mistake. Sustained by her you’ll not fall, definded by her you’ll not fear, under her guidance you’ll not get tired,
through her benevolence you’ll reach your destination.
(St. Bernard)

_Sig. Lucca Tullio, President_
_Don Pierluigi Cameroni SDB, Spiritual Animator_
Faith is not extraneous from the world of religion and reason, but has the power in force of her being related to Jesus, Son of God and Truth of the World, to make of every human a religious and more reasonable person. In this third catechesis we shall discover that faith is not first of all an individual act but an essentially ecclesial act. We face the common sense that reduces faith to a mere subjective belief or a cultural conditioning but christian faith is founded on the reliability and the reasonableness of the Word of God and finds solid roots in the history of a people gathered by God to be the light for all nations.

Collecting the motives for which there is no faith outside the Church the first item is of a general order and concerns the way to be God’s and human’s. Since God is in Himself communion of love and man is created at His image and likeness, those to which we are entrusted from the beginning and those to which we trust from time to time. The way of perceiving a person, his pack of knowledge and feelings, the set of his desires and firm beliefs, of the professed values and of the things for which he could give his life, are first of all family, cultural, civil and religious patrimony. For us human to believe is natural, the contrary is not possible and most intimately are the things to which we trust more than what is asserted.

Since man never exists without others but always in order of the gift of faith – this is a second motive for which faith is never an “I believe” without being a “we believe” – christian theology has always taught that there are various modes of knowledge, all are as much legitimate. We know through empirical evidence (noticed facts) or through logical evidence (strictness of arguments), but especially in the most important things of life, those concerning the order of the heart, we also know through testimony, that is to say on the competent authority, competent and honest for others: as the Cardinal Newmann puts it, “in substance, to believe is to accept a truth that our reason cannot reach, on the basis of a testimony”. In that sense faith is not a form of weak knowledge but the more appropriate to what is really human.

It is so accurate – third motive that explains the social side of faith– that God’s revelation put as basis of faith has taken the form of a covenant with the people of God, and has been achieved in a history of salvation certified in the Holy Scripture, transmitted by Prophets and Apostles (Eph 2,20), rooted, mostly, in Jesus’ story, the «faithful and truthfull witness», absolutely authoritative for being God’s elected as principle of creation, First born from the dead and Lord of the history (Rev 1,5 and 3,14). In other words, God is God, mystery of love not accessible in itself, faith passes through many historical, personal and collective mediations of his Holiness. For that reason we recognize Abraham as «father for all believers» (Rm 4,11.18). Mary, having «believed in the fulfillment of the word of God» is declared «blessed» (Lk 1,45). If faith cannot be ecclesial, it is because the revelation in God is always an object of traditio, of live and personal transmission: it relies on the Apostle’s preaching, on the writting of the Gospels, on the interior testimony of the Spirit, on the authoritative care of the Magisterium (CCC 74-87). For this reason faith is never purely subjective, but always “testified” to the double sense of the word “put in a text” (Scripture) and “testified with life” (Tradition): «christian faith is not a religion from a Book. Christianism is the religion of the word of God, but not of a written and mute word, but of the incarnate and living Word» (CCC 108).

Benedict XVI has repeatedly said with conviction in a recent speach to the Cathechists, on the theme of the new evangelization – this is the fourth consideration on the impossibility of believing alone – faith is a set of personal and social act: «conversion is obviously a very personal act and a personalization. But a real personalization is always a new and profound personalization. The “I” opens newly deeply to a “YOU”, and then gives birth to a new
“WE”… we cannot evangelize only with words; the gospel creates life, creates community on the way; a purely individual conversion is not consistent». In fact the Catechism, immediately after the chapter on the «i believe», dedicates a full article on the «we believe» (CCC 166-175). It is clearly stated that faith, a free response of man to God’s initiative the revealer is definitely a personal act, «but is not isolated. None can believe alone the same as nobody can live alone. None has given faith to himself the same as nobody has given life to himself. The believer has received faith to others and others have to transmit it» (CCC 166). A real splendid passage: the analogy between the coming to faith and coming to existence renders perfect the idea of a generation of faith, a transmission of a new life, new knowledge, new love. Faith is a baptismal act that gives birth from God and at the same time makes us members of the Church.

From this derive a certain number of implications that help to interiorize the ecclesial character of faith and dissuades the youth from the temptation to solve faith in an arbitrary decision, from of momentaneous emotions or rushed reasonings and bad examples or conformism. The Pope rightly has made clear that «Church is the first object of faith». In the christian community’s faith everyone receives Baptism, efficient sign of the entry of the believers towards salvation» (Porta fidei, 10). In other words, what God has aroused in Christ is first of all the community of believers in the Church, in it everyone can believe, to have access to faith is therefore engage himself in the faith of the Church and to believe is a personal and not an individual act, free but not arbitrary, intimate but not private. If all this is accurate then the Church is not only a space for faith, but is also the Mother and Teacher of faith. Even here we have a splendid passage of the Catechism: «it is the Church that believes and then holds, nourishes and sustains my faith. The Church professes the Lord and through it and in it we too are dragged and called to confess … The salvation is from God alone; but as far as we receive life through Church, that is our Mother… and being our Mother it is also the Educator for our faith » (CCC 168.169). For our faith, what Cyprian expresses is valid when he says: «None can have God as Father unless he has the Church as Mother».

It is good, finally, to remind that the ecclesial aspect of faith does not hinder any reference to God, but it makes it possible and enriches it. It makes it possible because the act of faith, as far as it passes through the listening of the Word, the celebration of a sacrament or through the encounter of a witness, is always definitively turned to God and achieves a real experience of Him. It is very true and for that reason a classical assertion of Saint Thomas: «the act of a believer is not only expressed but attains the reality ». From the other hand, the ecclesial aspect of faith is a richness for the faith because the sanctity of the Church is the more splendid certified from what God does skillfully in the life of men and women who trust in Him.

How to live this month’s catechesis? We suggest some personal questions and communitarian indications. 1. Let everyone ask himself: what is faith for me, a solitarian conviction or a public profession? How do I live my faith: alone or as a member of a family, community, people? And how do I care for my faith: struggling still among so many doubts and objections? Am I superficial in the knowledge of the truth or do I neglect formation? How do I pray: in a spontaneous manner only or only in a formal way? Do I know how to pray as a Church? I turn to God lonely or with the help of Mary and the Saints, the brothers and the sisters? Am I able to do so in front of all those who pray and offer sacrifices for me? What about me, in my turn, do I pray and offer sacrifice for others? 2. In our communities the consciousness of faith as something nice, rich and deep is needed and that fundamentally it has to be celebrated and professed: it does not mature only in accumulating knowledges nor observing laws, but in supplying the mind and the heart through acts of praise and thanksgiving especially in liturgy and in witnessing it to others with the courage of speech and in a humble service.

The paper can be read at the following site:


and here: www.donbosco-torino.it/

For every comunication you can contact the following email adress: pcameroni@sdb.org
On 15th September 2012, the ADMA groups gathered for the District Congress of Pasay held in San Juan Nepomuceno in Malibay, Pasay City. Members of the following members of the following groups: San Juan Nepomuceno, Maria Consolatrice of the Afflicted, Sto. Nino and Maria Auxiladora, San Giuda, Auxilium, Santa Maria Mazzarello, Parrocchia di San Ildefonso, Immacolata Concezione, the members of the national Council and the spiritual animators: Sr Carina Chavez, new FMA animator and Fr. Nestor C. Impelido, SDB. After a brief and significative speech given by Fr. Impelido there was the presentation of the “nine years old dream” of Don Bosco read, deepened and meditated. A moment of sharing followed through a reflection on the aspects of that story which has to guide the ADMA members and their commitment as to how they could influence everyone’s life, their own plans in family and in relationships, since Don Bosco was guided by Mary in his efforts. The ADMA members must also be guided on their just and goodway. The encounter was particularly blessed for it was held on the feast day of Our Lady of Sorrows. The mass was celebrated by Fr. Impelido and eleven groups of Pasay became full members of the Association (Junifer).
TORINO - VALDOCCO XXII\textsuperscript{nd} MARIAN DAY

On Sunday 13\textsuperscript{th} October 2012, The Association of Mary Help of Christians, with the participation of more than 300 persons lived the XXII\textsuperscript{nd} Marian Day, in an atmosphere of communion, joy and felt presence of Mary, centered on the presentation, from the spiritual animator, don Pierluigi Camerani, of the Charter of charismatical identity of the Salesian Family. A tracking of testimonies and suggested experiences followed in a youthful and lively way: from the history of conversion and songs from the songwriter Roberto Bignoli, with a choreography from the girls of the Shalom Community, to the presentation of the ADMA Youth of Turin; from the presentation of the ADMA families at the world Congress of Families in Milan, to the presentation of the way for formation of the year of Faith done by don Roberto Carelli. The afternoon at the sanctuary of Mary help of Christians, after the recitation of the Holy Rosary, was made of a solemn eucharistic celebration presided by don Pietro Mellano, bursar of the Piemonte-Valle d’Aosta circonscription during which 42 persons of the ADMA Primaria, of Mornese, Ivrea, Nave (Brescia) and of the Palazzolo S/O (Brescia) Shalom community, became members of the Association. In that celebration the aim was to solemnly open as ADMA, the year of Faith, recalling to mind that don Bosco founded and promoted the Association of Mary Help of Christians with the intention of defending and developing faith in the people of God.
RUMIA (POLAND) – CROWNING OF THE PAINTING OF MARY HELP OF CHRISTIANS

On 12th October, Mgr. Sławoj Leszek Głódź, archbishop of Gdańsk, presided the ceremony of the crowning of the painting of Mary help of Christians of the Rumia church, object of profound devotion from the local population. The Salesians of the “Sant’Adalberto” province, the members of the Salesian Family and the devotees of Mary Help of Christians attend that moment since 12 years. The solemn ceremony was held on the occasion of the 75th anniversary of the arrival of Salesians in Rumia, in the region of Pomerania. The provincials don Marek Chmielewski, of Piła and don Sławomir Łubian, of Varsavia, some former parish priests of that church, the priests who were born and have grown as children of the parish, representatives of the communal authority, members of the Salesian Family and a great number of faithful and devotees of Mary, from the whole country Poland even from abroad. The mass was concelebrated by 116 priests. The crowns – similar to those depicted on the painting of Mary Help of Christians in Turin – were planned by a well-known artist of Gdańsk, Mariusz Drapikowski. They represented the ex voto with which the priests, the parishioners and the artist himself wanted to express their thanksgiving to Mary for so many graces received from her. The same painting of Mary Help of Christians constitutes an ex voto: it was ordered by the Salesians of Rumia to don Władysław Sulecki an artist from Jaroslaw, and was offered by the workers of a local tannery, miraculously escaped from the collapse of part of the building that was still in construction and in which they were gathered. The crowning ceremony was a manifestation as an honour from the faithful to that place where they pray continuously experiencing graces like healings, conversions, rediscovering of the proper vocation even the giving up of some addictions.

Potenza (Italy). New members joining on 31st May 2012 with the President Sig. Rocco Pecoraro and the parish priest don Italo Sammarro.

We welcome with joy the new groups of Pindamonhangaba (Brasil, San Paolo) with 70 associated members, erected on 24th September 2012 and of Comodoro Rivadavia (Argentine) erected on 5th August 2012.
Porto Novo Benin

Napoli Vomero - Don Alfonso Napolitano, Parish priest of the Sacred Heart of Jesus parish and the new spiritual animator of ADMA, succeeding don Mario Cipriani who, for ten years carried out passionately such a ministry.

FMA Province “Virgen del camino” (Spain) 80 associated members of ADMA in pilgrimage at Valverde del Camino to pray the Blessed Eusebia Palomino and to El Rocío.