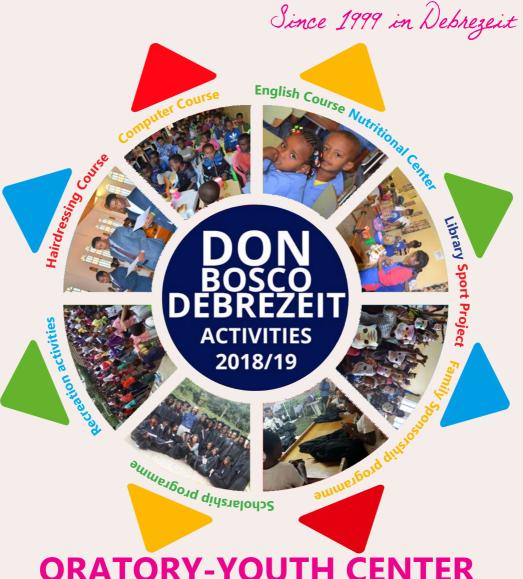


Becoming **Signs** and **Bearers** of God's Love to Young People



ORATORY-YOUTH CENTER BISHOFTU/DEBREZEIT

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DON BOSCO BULLETIN





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Dlassa Nota

Letters to the editor and articles on Spirituality, Self-help, Bible, Social Concern or even news items from various houses are most welcome. All material may be edited for the sake of space or clarity. Please keep a copy of whatever you send to the bulletin for publication. We regret we cannot return unsolicited articles and photographs.



"ONE AMONG YOU IS CHRIST"

Is I write the editorial to this new issue of the Don Bosco Bulletin, I find myself in our post-noviciate house, situated on the rocky hills of Gol'a, Adigrat. To write an editorial on 'Peace and Reconciliation', I don't think there could be a better place than Gol'a, a real oasis of peace and tranquility. Coincidentally, this happens to be the Easter Octave and the Gospel readings during the Mass continually speak about the encounter of Jesus to various groups of disciples. Obviously all of them were in a state of fear, anxiety and confusion before meeting Jesus. But at the moment of their encounter with the Lord there is a peace and tranquility that enters into their lives. They are no more the same persons. In fact, in all of the meetings the very first greeting of Jesus to them is: "Peace be with you" This immediately rang a bell in my ears. I was asking myself: "in our efforts of peace building and peace restoration,

where is the place of Jesus?" I think, it is only to the extent that we are able to recognise and welcome Jesus to our settings that authentic peace and reconciliation will ever be possible.

The Zen story will make the point little more clear. The age-old monastery was going through a time of crisis. Some of the monks had left the monastery; no new candidates joined them in years; and people were no longer coming for prayer and spiritual direction as they used to. The few monks that remained became old, depressed and bitter in their relationship with one another. No one could see eye to eye with each other. But the abbot heard about a holy man; a hermit living alone in the woods and decided to consult him. So the abbot set out on his journey to meet the old hermit. Upon arrival at the cottage of the hermit, he told the saintly man how bad things had become and that only seven old monks had remained in the monastery. There was no peace in the monastery as the monks were fighting with each other and that there was a situation of total disharmony and The hermit listened carefully to the abbot but never spoke a word. At the end as the abbot was about to leave the cottage, the hermit opened his mouth. He told the abbot: "When you reach back your community, just tell your monks: One among you is Christ, but He was living in such a way that no one could recognise Him". With this revelation the abbot returned to his monastery, and recounted what the holy hermit told him to the community. The ageing monks looked at each other in disbelief, trying to discern who among them could be the Christ. Could it be Brother Mark who prays all the time? But he has a holier-than-thou attitude towards others. Could it be Brother Joseph who is always ready to help? But he is always eating and cannot fast. The abbot reminded them that the Messiah had adopted some bad habits as a way of disguising His true identity. This only made them more confused and they could not figure out who was Christ among them. At the end of the meeting what each one knew for sure was that any of the monks, excepting himself, could be the Christ.

From that day the monks began to treat one another with greater respect and humility, knowing that the person they were speaking to could, in fact, be Christ. They began to show more love for one another, their common life became more brotherly and their common prayer more fervent. Soon there was an air of peace and harmony in the monastery. Slowly people began to take notice of the new spirit in the monastery and began coming back for retreats and spiritual direction. Word began to spread and, before you know it, candidates began to show up and the monastery began to grow again in number as the monks grew in zeal and holiness. All this because a man of God drew their attention to a simple truth: that Christ was living in their midst as one of them.

This issue of the Don Bosco Bulletin has been dedicated to the theme of "Peace and Reconciliation" as it is a current topic very much spoken of and discussed at length in our country at this very moment. We are more than happy that his eminence, our beloved Cardinal Berhane Yesus has been appointed to head the Peace Commission in the country. All the articles that have arrived for this issue of the bulletin speak at length of the need for becoming agents of peace and reconciliation in our own settings. Bishop_Varghese, quoting the prayer of St. Francis of Assisi makes it very clear that the saint was asking God to make him a channel of peace and not to give him a peaceful life. This prayer underlies the conviction that each one has a responsibility in working for, bringing about and in preserving peace. (Pg.19) This role of being agents of reconciliation becomes all the more a duty for priests and religious as they celebrate the sacraments daily, says Abba Odomaro in the Cover Feature. It would be indeed a tragedy if those who celebrate the sacraments daily, are the very people instigating division, hatred and conflict in their communities and the wider society. (pg.09)

Coming back to what I said in the beginning, all our efforts of peace building and reconciliation processes will remain totally futile if we leave out Christ, our True Peace. It is only by recognising His presence in our brothers and sisters that we can bring about peace and harmony. Only He can offer us the True Peace, because He is the King of Peace.

May the Risen Christ offer to each of us, our communities and to our country at large, His Easter Gifts, which is Peace and Joy.

Abba Lijo Vadakkan SDB



GUIDANCE

Abba Estifanos G/meskel SDB Provincial Superior

ear Friends, Peace and Joy in the Lord!

The quarterly issue for this monthis primarily to reflect on Peace and Reconciliation in our context. We are called to be part of the reconciliation process in our simple way of living and by building bridges among different peoples. It is undeniable that the Church has been an instrument of peace and reconciliation around the globe: therefore it is our main task as Christians to be bearers of peace through our own prayers and by being educators to peace.

The Easter message is a message of peace. Peace is not a discovery of the human person but a gift of God to human responsibility. "His peace will have no boundary" (Isaiah 9:6) and "It is My own Peace that I give you. I do not give it as the world does" (John 14:27). That is why there are no limits or boundaries to the peace that God gives, because it is beyond what the world can give.

As a "gift", peace is granted personally and received personally. "Peace be with you": this is not just a wish, but the actual peace promised to them when they were saddened by His departure (Jn 14:27; 2Thes 3:16; Rom 5:3), the messianic peace, the accomplishment of the promises made by God: freedom from all fear, victory over sin and death, reconciliation with God and humanity, fruit of his passion, free gift of God. This peace is recurred three times in this passage (20:19) and further on (20:26) in the exact same way. Our task as human persons is to safeguard this great gift. Peace and reconciliation are made secure through prayers to the Giver and through our effort for justice and love.

Our world is definitely a world of the assertion of the desire of dominance over the others, in all fields of human life: political, economical and social. This causes conflicts of inter-human, inter-ethnic and even inter-religious interests. This is the reality that we are experiencing in many countries around the world. In this last time we have experienced it in conflicts and displacements of people: a situation that invites us for a deeper reflection and action.

In the face of uncertainty and discord, we are called to fight against egoism, such as greed, wish of domination, anger and violence, through prayer and fasting, education and dialogue, reconciliation and cooperation in humanitarian and social actions, attitudes and actions that reinstate to men the consciousness of the value of being created in the image of the merciful, loving God.

Whatever house you enter, first say 'peace to this house" (Lk. 10:5). We, as a Church, are called to be signs and bearers of the Love of God to the others in bringing the peace of God to them. We are called to be model, educators of peace, and to bring people to unity by narrowing down the differences, through respect for diversity of ideas, in dialogue and with tolerance.

I, therefore, invite all of us to be an instrument of peace and reconciliation by borrowing the prayers of St. Francis of Assisi, an apostle of peace.

Lord, make me an instrument of your peace:
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console, to be understood as to understand, to be loved as to love.

For it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

Amen





Call to Reconciliation: A Christian Imperative

topic has attracted as much attention in recent times as reconciliation, given the rampant forms of armed violence, conflict, terrorism as well as inter and intra-state wars. However, this word means different things to different people, and it is more difficult to understand what the process of reconciliation means and entails. In this brief reflection, I will highlight the importance of reconciliation in the immediate context of Ethiopia's newly established Reconciliation and Peace Commission that hopes to bring about national healing and sustainable peace. Since reconciliation is also a Christian virtue and value, some insights from scripture and theology will be given, to further explain the deeper meaning of this important concept. Then on a more practical level, I will suggest some ways by which men and women religious, pastoral agents and lay people can be effective agents of reconciliation, and what conditions will make such a ministry of reconciliation effective and successful.

Urgency and Necessity of Reconciliation in Conflict-Prone and Divided Societies

The topic of reconciliation has become a subject of great discussion and writing. Some of the attractive writings about reconciliation that those who want to know more can look at include: Emmanuel Katongole, The Journey of Reconciliation: Groaning for a New Creation in Africa

(2017); John Lederach, Reconcile: Conflict Transformation for Ordinary Christians (2014): Brenda Salter McNeil. Roadmap to Reconciliation: Moving Communities into Unity, Wholeness and lustice (2016): Pope Benedict, Africae Munus: Post-synodal Exhortation on the Church in Africa in Service of to Reconciliation, Justice and Peace (2012); A. E. Orobator, (Ed), Reconciliation, Justice and Peace; The Second African Synod (2011); Leo W. Riegert, Jill Scott, and Jack Shuler, (Eds), Thinking and Practicing Reconciliation: Teaching and Learning Through Literary Responses to Conflict (2014); Erin Daly and Jeremy Reconciliation in Sarkin, Divided Societies: Finding Common Ground (2010); Benizir Bhutto, Reconciliation: Islam, Democracy, and the West (2008); Chris Rice, Reconciling All Things: A Christian Vision of Justice, Peace and Healing (2008); James Stromes, S.J. and Elias Opongo, S.J. et al (Eds), Transitional lustice in Post-Conflict Societies in Africa. From this sample of selected writings it is quite clear the issue of reconciliation has gained currency, and diverse approaches can be discerned: reconciliation as task of the church and society; relationship between reconciliation, justice and peace; peace, healing and unity as goals of reconciliation.

If there were no violent conflicts, divisions and hatred, there would be no need of reconciliation. But unfortunately, societies, communities, states and even religions are often times divided by all kinds of factors. Terrible crimes have been committed against certain groups because of their identity or beliefs. Recent examples prove this fact: Truth and Reconciliation Commission in Burundi following assassination of President Mechior Ndadaye and massacres between 1993 and 1995; Truth, Justice and Reconciliation (TJRC) in Kenya to

address human rights violations and the post election violence of 2007; Truth and Reconciliation Commission in 2005, following the departure of Charles Taylor of Liberia; after the 1991-2002 civil war in Siera Leone a Truth and Reconciliation Commission was set up in 1999; South Africa after the end of apartheid also set up a Truth and Reconciliation Commission. Ethiopia has also joined this long list of reconciliation initiatives by setting up a Reconciliation and Peace Commission.

The fundamental belief in the process of reconciliation is what Archbishop Desmond Tutu said: "No future without forgiveness." And the South African TRC's motto had it right: "Without truth, no healing; without forgiveness, no future." The option for reconciliation is the realization that cycles of violence and conflict cannot go on forever.

Meaning of Reconciliation

Reconciliation is first and foremost a Christian value deeply rooted in the scriptures. Theologians agree that reconciliation is in fact a gift from God and also an invitation for disciples to be agents of healing. St. Paul makes it explicit that Christians and Christ's Ambassadors who are to be reconciled to God (2 Cor. 5:16-20): "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And so he has committed us to the message of reconciliation." Not counting sins is what has inspired one of the steps in reconciliation—amnesty. Those who have committed crimes and openly come up, are granted amnesty. The task of reconciliation is a mandate from Christ who in the first place reconciled us to the Father. So the gift of reconciliation given through Christ requires that Christians reciprocate reconcile with one another in turn.

When St. Paul speaks of new creation, he is suggesting that reconciliation brings about newness. The old ways of violence, conflict, hatred, envy and jealousy, give way to mutual respect, concern, unity, love and forgiveness. But reconciliation requires first and foremost truth. Wrongs have to be acknowledged and named.

The word reconciliation can be looked at as an acronym: R-E-C-O-N-C-I-L-I-A-T-I-O-N. "R" stands for remembrance. Memory is very important in the process of reconciliation. People often use the phrase: "Forgive and forget." But the truth is: "Remember, forgive, and remember." Remembering is not meant keep the grudge but rather to remember so as not to repeat the crimes and offences that were committed. So this is the memory that heals. Denying past hurts will not being about healing. stands for encounter. Both the victim and the perpetrator needs to encounter each other. If the two parties do not meet there cannot be genuine reconciliation. It may be practically impossible if the distance between the two is too much, but some representatives can be mobilized to meet on behalf of those affected. "C" stands for compassion. Reconciliation without compassion is unthinkable. To feel with the victims of violence or injustice, to share their pain, is a precondition for reconciliation. "O" stands for ownership. All those who committed crimes and wrongs have to take up reconciliation and not blame others or situations. But also the process of reconciliation has to be owned by all actors. "N" stands for narratives. Stories of what happened need to be told however painful this might be. Stories empower and bring out the truth of what happened but they also fire up the moral imagination. "C" stands for commitment. Human and financial resources are needed to make the process of reconciliation successful, but there is also need for moral commitment. All those involved have to agree that there is need for reconciliation and do what it

takes to make reconciliation happen, even though this is a long process. "I" stands for initiative. Someone has to start and invite others. A process has to begin with the initial impulse that reconciliation is possible and desirable and put this into action. "L" stand for love. It is futile to engage in the process of reconciliation where hatred is still raging. Even the perpetrators has to be loved. The wisdom of "love the sinner but not the sin" is helpful here. "I" stand for innovation. No need to use the same formula as was applied in one context. Situations of reconciliation vary from country to country, so innovative solutions are called for. "A" stands for attentiveness or alertness. Those involved in the process of reconciliation need to be attentive to the needs of both victims and perpetrators. The process can easily come to a halt or be disrupted if the key actors are not attentive t the dynamics at work. For instance in the process of truth-telling witnesses get threats, then fear sets in. "T" stands for truth. This is the most crucial factor in reconciliation. What happened must be told in all honesty if a lasting solution is to be found. Recall Jesus' teaching that the truth shall set you free. No matter how shocking the truth might be, it needs to be told. "I" is for interest. All the actors must have an interest in the process of reconciliation. If you are not yet ready for the process of reconciliation do not begin--it will be a waste of time. "O" is for organization. Every process requires some serous organization. Structures have to be put in place: expertise at different levels; financial resources; space, time schedules; targets and goals; major land marks and celebrations. "N" stands for never again! To arrive at the stage of calling for reconciliation is to make a commitment that the large-scale injustices, and forms of violence should never be deliberately repeated. This is a moment of truth to bid farewell to impunity.

Being Agents of Reconciliation

Christ's ambassadors for reconciliation need to develop certain attitudes and values that will make them effective agents of healing and relationships. In mind I have clergy and religious men and women who have a special mandate to serve as prophetic witnesses of reconciliation. Religious and Clergy are uniquely positioned to be radical agents of reconciliation given their lifestyle that is shaped by the daily celebration of the Eucharist—where the reconciliation of God with humanity and creation is reenacted. Some of the Eucharistic prayers and indeed the entire mass invokes peace, unity, love and reconciliation. For instance the Third Eucharistic prayer: "May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of the world."

So the religious and clergy who celebrate Mass and administer the Sacrament of Reconciliation, are daily transformed by the mystery they celebrate to become agents of reconciliation. It would be indeed a tragedy if those who regularly celebrate the Sacraments, are the very people instigating division, hatred and conflict in their communities and the

wider society."

qualities do the agents of reconciliation, especially the clergy and religious need? First, they need to bear witness by their daily life, as reconcilers. Second, being genuinely rooted in Christ as their model of reconciliation. Third, humility to admit their own wrongs. You cannot give what you do not have, as the famous saying goes. Fourth, working together on common projects for reconciliation as concrete manifestation of promoting the common good and leading by example.

Conclusion

Reconciliation is at the heart of Christian life even as it has now become a catch word in post-conflict societies among activists. The increasing interest in the process of reconciliation even among secular institutions is an opportunity for Christians to bear unique witness in being agents of healing and building bridges. Reconciliation is a process not an event that is achieved once—it is an ongoing program. Now that Ethiopia has embarked on the process of reconciliation, clergy and religious have a good opportunity to bear witness as agents of reconciliation drawing on their special calling as ambassadors for Christ who came to reconcile humanity to God the Father. This process of reconciliation is a golden opportunity for the Catholic Church to serve as a salt of the earth and light of the world, putting to use the immense treasures of her Catholic social teaching and values, and life witness.





Abba Odomaro Mubangizi, S.J





There once lived a king who announced to prize the artist who would paint the best painting depicting peace. Many great painters sent the king several of their best art pieces. One of the pictures among the various master pieces was of a calm lake perfectly mirroring peacefully towering snow-capped mountains. Overheard was a blue clear sky with fluffy clouds. The picture was perfect. Most of the people who viewed the pictures of peace from various artist thought that it was the best among all.

But when the king announced the winner, everyone was shocked. The picture which won the prize had a mountain too but it was rugged and bare. The sky looked very angry,

there were lightning. This did not look peaceful at all. It looked like the artist has mistakenly submitted his painting depicting storm rather than peace. But if anyone looked closely at the painting, he could see a tiny bush growing in the cracks in the rock. In the bush a mother bird had built her nest. In the midst of the rush of angry weather, the bird sat on her nest with peace.

The peace does not mean to be in a place where there is no noise or trouble. Peace means to be in the midst of all the chaos and still be calm in the heart. The real peace is the state of mind, not the state of the surroundings. The mother bird at her her calm, despite her chaotic surrounding indeed was the best representation for peace.

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"ሰላም ከራሳችን ጋር፣ ሰላም ከሰዎች ጋር ሰላም

በተለይም "ሰላም" ሥራችን ነው በሚሉ የአንርና ስንመለከት እነዚህ ማራ የሚያጋቡና ኣሳዛኝ የሆኑ ማንዛቤዎች ይበልጥ *ጎ*ልተው *እናገ*ኛቸዋለን። ፍትሕ ለሕዝቦች የጋራ ጥቅም ነው። ፍትሕ ማለት በዓለማችን ያሉ የሰው ልጆችን በቀለም በጎሳ፣ በሀብት በሃይማኖት በዕውቀት ሳይመድቡ ትክክልና እኩልነትን መሠረት ያደረገ እና ፍትሐዊ የሆነ ውሳኔ መስጠት ነው። ሰላም በዓለም ላሉ ነንሮች በተለይም ለሰው ልጆች የተለየ ትርጉምና ጥቅም አለው። ሰላም ከሁካታና ከጫጫታ ከጦርነትና ከእኩይ ኢ-ሰበአዊ ድርጊቶች የጸዳች ናት፡

፡ በአንድ ሀገር ወይም አከባቢ ለሚኖሩ ሰዎችም ይሁን ለእንሰሶች ሰላም ውሳኝ ነገር ነው። ከዚህ የተነሳ አሁን ያለው ትውልድ ስለሰላም ጥቅም መረዳት አለበት። ማንኛውም ሰው ያለሰላም ምኖር እንደማይችል፣ሀ*ገር*ም ያለህዝቧ ሰላም ምንም ዓይነት እድባት እንደማታመጣ የሚታወቅ ነው። ወጣቱ ትውልድ ስለሰላም ጥቅም እና በአንሩም ሆነ በዓለም በሚኖረው ሰላም ምን <u>ያ</u>ህል ጥቅም እንደሚያንኝ ታላላቆች ከሕይወት ልምዳቸው ልጆቻቸውንና የኅብረተሰብን ወጣት ልጆች ስለሰላም ጥቅም በሚ*ባ*ባ ማስተማር አለባቸው። ቤተሰብ፣ ቤተክርስቲያን፣ ትምህርትቤትና የከፍተኛ ትምህርት ተቋሞች ስለሰላም፣ ስለፍትሕና ስለእርቅ ማስተማርና ምስበክ ምሠረታዊ ግዴታቸው ምሆኑ መታወቅ አለበት። ይህ ወጣት ትወልድ የሀንሩ የወደፊት ተስፋ መሆኑን አውቆ ከወላጆች ከአስተማሪዎቹ ጋር በምሆን ከአካባቢው ወጣቶች ጋር በሰላም ሞኖር ምን ያህል ጥቅም እንዳለው በሚ7ባ መ7ንዘብ አለበት።

ወጣቶች የሰላም፣ የፍትህ እና እርቅ መሰረትና ተስፋ ናቸው። ያለ ወጣቶች ተሳትፎ ሰላም፣ ፍትሕ እና ዕርቅ ወደ ቀጣይ

ስኬት ሊያመሩ አይችሉም።

በነዚህ ነጥቦች ላይ የወጣቶች ሚና ምንድን ነው? ከነዚህ ነገሮች ወጣቶች ምን ያገኛሉ? ሆኖም በማኅበረሰብ ውስጥ በሚነሱ ጥያቄዎች ምክንያት አፍላ ወጣቶች በሚያመጡ ችግሮች የወደፊት ሕይወታቸው የጨለሞ ይሞስላቸዋል። ነገር ግን ሰላምን በብዙ መንንድ መመልከት እንችላለን፡- ለምሳሌ መጀመሪያ የውስጥ ሰላማችንን መ*ገ*ንባት፣ ማለትም ከራሳችን ኃር ሰላም ሞፍጠር፣ ከፈጣሪና ከሌሎች ኃር በተጨማሪም በንነቡት የሰላም ልምድ ለሚከሰቱ ማኅበራዊ *ግ*ጭቶች እና ብጥብጦች ወጣቶች የራሳቸውን ቁልፍ የሆነ ሚና መጨወትና የመፍትሔ አካል መሆን ይችላሉ።

በሌላ በኩል በሰላምና በፍትሕ ማጣት ምክንያት በሚከሰቱ ችግሮች ተሳታፊና ሰለባ የሚሆኑት አብዛኛውን ጊዜ ወጣቶች ናቸው። ከተለያዩ የግጭት ቡድኖች *ጋ*ር በሚያደርንት ትብብር ምክንያት የተለያዩ ችግሮች ያጋጥጣቸዋል። በዚህ ምክንያት ሰላም ያጣሉ፣ ተስፋ

ችግር በዘላቂነት ለመፍታት መንቀሳቀስና መሥራት አለባቸው፡፡ ወጣቶች የሰላምና የፍትሕ ተጠቃሚ የንጹሕ አእምሮ ባለቤቶች እና የሀንራቸው የወደፊት ተስፋዎች አስፈላጊ ነው።

በማጠቃለያ የሀ<u>ገር</u> ተረካቢዎች፣ የትኩስ *ጉ*ልበትና የንጹሕ አእምሮ ባለቤት የሆኑት ውድ ወጣቶች የሰላም፣ የፍትሕና የዕርቅን አሰፈላጊነት ጠንቅቀው በመረዳት <u>እርስ በርሳቸው በመተባበር በፍቅር እና በመከባበር</u> ውድ የሆነ **2**ዜያቸውን በአማባቡ በምጠቀም ራሳቸውን፣



ይቆርጣሉ፣ ከትምህርት *ኀ*በታቸው ይፈናቀላሉ እና በማኅበረሰብ ዘንድ በጠላትነት ይታያሉ። የወጣቶች በሁሉም ዘርፍ መሳተፍ ትልቅ የስኬት ንዛ የፍትሕና የዕርቅ ዋና ቁልፍ በመሆናቸው ጊዜና ቦታ ሊሰጣቸው ይ*ገ*ባል።

ስለ ወጣቶች የሚናንሩ ብዙዎች ናቸው። ማን ከወጣቶች *ጋ*ር የሚ*ነጋገ*ሩ፣ ችግሮቻቸውን የሚሰሙና መፍትሔ የሚሰጧቸውሠ በጣም ጥቂቶች ናቸው። በማኅበረሰብ ውስጥ የተከሰቱ አሰከፊ ችግሮችን (ብጥብጥና የቡድን ግጭትን) ለመቅረፍ፤ ወጣቶች የተሻለ አመለካከት፣ አሳተሳሰብ እና እውቀት እንዲኖራቸው፣ ባለብሩህ አእምሮ እና የሀ<u>ገ</u>ር ተረካቢዎች *እ*ንዲሆኑ፣ ሰላም እንዲሰፍን፣ፍትሕ ሳይዛባ እንዲሰጥ እና በቡድኖች መካከል የተከሰተው ችግር ዳግም እንዳያገረሽና የከፋ ችግር እንዳያስከትል በቡድኖቹ ውስጥ ያለውን

ቤተሰቦቻቸውን እና ሀንራችውን ወደ ተሻለ ደረጃ እንዲያደርሱ ሀ*ገ*ር ተስፋ *ታ*ደር*ጋ*ለች። ወጣቶች ትላንትም፣ ዛሬም፣ *ነገም* የለውጥ ድ*ጋ*ፎች፣ በሞሆናችው ብቻ፣ ሞታንዝ፣ ሞሞከር፣ ሞበረታትና

ዛሬ በጣም የሚ*ገ*ርም አመለካከትና እውቀት ያላቸው ወጣቶችና ሕፃናት ከጊዜ ወደ ኔዜ ብቅ እያሉ ናቸው። ሆኖም የሚያ*ጋ*ጥማቸውን ች*ግሮ*ችና ተ*ግዳሮ*ቶች በሰከነና በተረ*ጋጋ* ሁኔታ ለመፍታት የሚያስችል የሥነልቦና እና የ<u>መንፈሳዊ ትም</u>ህርት (<u>ግብረ</u>ንብ) እጅግ በጣም ባለሥልጣኖች የከፍተኛ ትምሀርት ተቋጣትና ከወጣቶች *ጋ*ር የሚሠሩ ደርጅቶች *ኃ*ላፊዎች ለየት ያለ ቦታ ለወጣቶች



በሙስጠት የመማርና የማስተማር ሂደት እጅማ አሰፈላጊና ጊዜው መሆኑ መዘንጋት የለበትም፡፡ እንዲያውም ለወጣቶች የሚያስፈልጋቸው እኛ የፈለማነው ሳይሆን ወጣት ምን ይፈልጋል? ምን ይጠይቃል? የሚለው መመለስና ማወቅ ማድ ይለናል፡፡ ብዙ ጊዜ ከወጣቶች ጋር በምሠራበት ወቅት፣የቤተክርስቲያን መሪዎች፣ አስተማሪዎች፣ ወላጆች ወጣቱ የሚያስፈልንውን ነገር አለመረዳትና አለማወቅ እንደሚታይባቸው አስተውያለሁ፡፡ ስናወራቸውና ስናስተምራቸው የወጣትነት ሕይወትን በማይነካና በማይስብ ቋንቋን ስለምንጠቀም ሕይወታቸውን የሚለውጥና የሚያሳድባ ሆኖ አይገኝም የሚል የራሴ አመለካከት አለኝ፡፡ የወጣቶች ሚና እጅግ የላቀ በመሆኑ፣ ወጣቶች መደሙጥ ይፈልጋሉ፡፡

ወጣቶች የሰላም፣ የዕርቅና የፍትሕ ሞሣሪያ ናቸው ብለን ካሞንን ተሳታፊዎች ማድረግና፣ ቦታ ሞስጠት አለብን።

የዛሬ ወጣት የዛሬ መሪዎች ብቻ ሳይሆኑ፣ የነገም መሪዎች፣ ዳኞች፣ ዶክተሮች፣ መሐንዲሶች እና የሀገር መሪዎች ጭምር መሆናቸው መታወቅ አለበት። "ወጣቶች ሕልማችሁን አጥብቃችሁ ያዙ" የወጣቶች ሕልም ምን ይሆን? ወጣቶች ትልቅ ደረጃ ለመድረስ ፍላጎትና ጉጉት ያላቸው በትምህርት፣ በሥነምግባር የታነጹና የመፍትሔ አካል የሆኑ፣ የለውጥ ፈላጊዎች፣ የለውጥ መሪዎች፣ የአገር አፍቃሪዎች፣ የሰላም፣ የፍትሕና የይቅርታ መሣሪዎች ናቸው። ዛሬ ወጣቶች ደራሲያን፣ ሳይንቲስቶች፣ ፈላስፋዎች፣ አንባቢያን፣ አስተማሪዎች እየታዩ በመሆኑ እንደግፋቸው፣ ሰላም ፍትሕና ዕርቅ ከሌለ የሰው ልጅ የመኖር ትርጉም ዋ*ጋ* ሊኖረው አይቸልም። ስለዚህ ወጣቶች ሆይ፣ እነሆ ጊዜያችሁ፣ እነኋት አባራችሁ ኢትዮጵያ፣ እነሆ ሕልማችሁ፤ አጥብቃችሁ ያዟቸው።

ወጣት ቶማስ ኤዲሰን በወጣትነቱ ጊዜ ጎበዝ ተማሪ አልነበረም፤ ከትምህርት ቤት ሰነፍ ተማሪ ተብሎ የተባረረ ነበር። ሆኖም ተስፋ ባለሞቁረጡና ጥሩ ምክር ከቤተሰብ በማማኘቱ የኤሌክትሪክ አምፑል በመፍጠር ችሎታውን ለዓለም አሳይቷል። ቶማስ ኤዲሰን ከውደቀት ወደስኬት የጦጣ ወጣት በጦሆኑ ለብዙ ወጣቶች ምሳሌ ጦሆን ይንባዋል። እንዲሁም ሳይንቲስት አልበርት አንስታይን ሰነፍ ተማሪ ተብሎ ከትምህርት ቤት እንደተባረረ ይታወቃል።ሆኖም በሞጨረሻ ላይ ሳይንቲስት የሆነበትን አቅምና ችሎታ ለዓለም አሳይቷል። ስለዚህ ወጣቶች እንደነዚህ የመሰሉትን ሰዎች እንደ ሞዴል በጦውሰድ ለሕይወታችሁ ትርንም በመስጠት፣ በመፍራትና በመውደድ ከክፋትና ከኃጢአት መራቅ ይኖርባችሁዋል። በተጨማሪም የሰው ልጆችን በማክበር እና በማፍቀር የመልካም ስብእና ባለቤት ትሆናለችሁ የሚል ሙሉ ምኞትና ተስፋ አለኝ። በ19ኛው ክፍለዘመን ታዋቂ አባት፣ መምህርና ጓደኛ የነበረው ቅዱስ ዶን ቦስኮ ወጣቶች የቤተክርስቲያንና የአንር ተስፋ መሆናቸውን በማመን ሙሉ ጊዜውን እስከምጨረሻ እስትንፋሱ ለወጣቶች የሰጠ ቅዱስ ነበር፡ ፡ ዶን ቦስኮ ወጣቶችን በሚያስተምርበት ጊዜ ለዚህ ዓለም ብቻ ሳይሆን ለሚመጣውም የዘለዓለም ሕይወት *እንዲያገኙ* ጭምር፣በማሰብ ያስተምር ነበር። ስለዚህ ወጣቶች በመሆናችሁ ራሳችሁንና ሀንራችሁን ውደዱ፣ ደስተኞችና ቅዱሳን ሁኑ፣እግዚአብሔርን ፍሩ፣ እርስ በርሳችሁ ተዋደዱ። የሰላም፣የፍትሕና የዕርቅ ምሣሪያ

"ወጣቶች በ**ጦሆናችሁ ብቻ እወዳችኋለሁ**" ዶን ቦስኮ **እ**ማዚአብሔር ኢትዮጵያን ይባርክ።



አባ ሳሙኤል አብርሃ SDB



Eritrea - Efforts of the Salesians and VIS for young people in need



Asmara: The Salesians have been present in Eritrea since 1995, settling first in Dekemhare, a town 2060 meters above sea level, about 40 km south-east of the capital Asmara. In 1996 the Eritrean government donated land to the Spiritual Sons of Don Bosco, which, even in a desert territory, saw the birth of new plants, new buildings and new activities being added every year, all focused on a single goal: the reception of the poorest of youth and their education. Thus the technical school "Don Bosco Center" was established in Dekemhare which today forms about 400 pupils - for free - every year, to which, thanks also to the support of the government, food is also offered. It also provides recreational activities for children and school recovery courses. Furthermore, to improve the quality of teaching, since 2001, the Salesians - together with the NGO "International Voluntary Service for Development" (VIS) - organize refresher courses for teachers, both those of the Don Bosco Center and those of all the country's others technical schools. In 2017, the Salesians and the VIS then launched what is about to become the second Salesian technical school in Eritrea, currently simply called the "Skill Development Center", which is in Barent, towards Sudan, in an isolated area in need of development. As is typical

of the Salesian tradition, these educational proposals are primarily addressed to the neediest of young people, those who have abandoned their studies and who would. otherwise, risk remaining on the margins of social life. Through the eight formative disciplines of the center of Dekemhare and the two of the center of Barent, poor children have access to good education, enabling them to find a job. ANS

Italy - After seven years the church of Ferrara Salesians reopens



Ferrara: A Salesian center is such, above all, because of the environment it knows how to offer, as a home that welcomes, a parish that evangelises, a school that starts one to life and a courtyard or playground where people can meet, live and grow in joy. But structures are also necessary. Almost seven years after that May 2012, when several earthquakes shook the Emilia region, Saturday 6 April saw the inauguration and reopening of the Salesian parish in Ferrara. Years and years of work and patient waiting have elapsed, and it has now been a few days since the "San Benedetto Abate" parish of the Salesians of Ferrara has returned to its former glory. The celebration began in the early afternoon with the reception in the oratory; then, at the arrival of the city bishop, Msgr. Giancarlo Perego, they entered the church that is finally ready, and the Eucharist was celebrated. Finally, the day of celebration was completed with a moment of fraternal agape in the oratory. "After almost seven years we are finally back home. Because this is what we are talking about: a House where we can meet, and meet Him, as a community," commented Elena Mastellari, Ferrara's animator and member of the National Council of the Salesian Youth Movement (SYM). ANS

A woman State Councilor of Vatican City: Sr. Alessandra Smerilli, FMA



Vatican: The Holy Father has appointed Sr. Alessandra Smerilli, Councilor of the Vatican City State, of the Daughter of Mary Help of Christians (FMA), as Professor of Political Economy at the Pontifical Faculty of Educational Sciences Auxilium. It was at the press release of the Holy See, on Wednesday 17 April, to make public a decision of Pope Francis dated 5 March. "Her mandate, which is carried out collegially together with other councilors, reunited in the Pontifical Commission for the State of the Vatican City, is five years," explains a note from Auxilium, where Sister Smerilli teaches. "The State Councilor provides assistance in the elaboration of the Vatican Laws and in other matters of particular importance. "The Pontifical Commission for the Vatican City State, composed of a General Councilor and five State Councilors, is the body that exercises legislative power in the Vatican City State. It is the dicastery that holds the de facto administration of the Vatican City State, overseeing most public functions and representing the state on behalf of the Pope. Prof. Alessandra Smerilli was born in Vasto in 1974, and graduated in Economics. She then specialized in Political Economics

at the Sapienza University of Rome and at the School of Economics of the East Anglia University in Norwich. ANS

Italy - "Mamma Margherita's Recipes" for the rebirth of women victims of violence



Messina: On the occasion of the International Women's Day, "Salesiani per il Sociale", together with the "House of Women" of Messina, presents "The Recipes of Mamma Margherita", a recipe book created by four women victims of violence, reborn thanks to their passion for cooking. It is a book full of culinary proposals, recipes, which also presents the stories of its four authors. The recipe book - free download at https://www.salesianiperilsociale.it/menuis inspired by Margherita Occhiena, mother of Don Bosco and cook for many young people from Turin-Valdocco. "It is a tribute to her and to all mothers who take care of their children even by cooking a 'good meal'," says Fr Giovanni d'Andrea, President of 'Salesians for Social Affairs'. "And it is also a way to be in solidarity with the girls welcomed in the 'House of Women' of Messina, which we support in its activities aimed at (helping) victims of violence or with serious family difficulties. "It was, in fact, some of the very guests of the structure - Paola, Sabrina, Sara and Miriam - to write the recipes, expressing in its pages their desire to live and rise again, and also to share their painful experiences, which unfortunately are much too common still today. The center not only offers hospitality, but also vocational training and job placement: thanks to the donation of

an industrial kitchen, in recent years the women guests have also started a catering service, which allows them to be more economically autonomous. ANS

Bringing young people to the 7th Art: the Fifth Don Bosco Film Festival



Makati City: Last February 23, dozens of young people and film enthusiasts participated in the awards ceremony of the fifth edition of the Don Bosco Film Festival (DBFF) promoted by the Salesian Province "St John Bosco" of the North Philippines. The event took place at the Joy Center of the Don Bosco Technical Institute in Makati City. Emceed by Fr Juvelan Samia, SDB, and Deacon lerome Ouinto, SDB, both members of the FIN Province Commission for Social Communications, this year's edition saw the number of Salesian films increase even further with the first-time participation of the houses of Batulao, of the Salesian parish in Santa Rosa, Laguna, and of the "Don Bosco Academy" in Bacolor, Pampanga. The Filipino director Kip Oebanda, a past pupil of Don Bosco and member of the DBFF Board of Judges, was the keynote speaker. Mr.Oebanda urged the young Salesian students present to use their Godgiven talent and their passion for cinema to produce useful stories that can truly serve the good interest of society. "As a filmmaker," he said, "you have a great responsibility to use this tool to serve the genuine values of life."After the screening of a short video that retraced the previous editions of the DBFF, the awards ceremony began in the respective categories, which included both technical and artistic prizes in the sections: short advertisement, documentaries and short films.

Syria - New ground for new "Don Bosco Center": Salesian work in Damascus is growing



Damascus: After so much suffering and tribulation experienced at the side of the entire Syrian population, the Salesians of Damascus can now rejoice for some good news: thanks to the direct involvement of the Rector Major, Fr ÁngelFernándezArtime, it was possible to buy a new lot of land on the outskirts of the capital, where over time a new "Don Bosco Center" will be built and where it will therefore be possible to welcome, accompany and educate other young people. The choice of the place where the new center will rise is itself charged with meaning and is typically "Salesian": it is a land located near Jaramana, a suburb of the Syrian capital, where the local population is for the most part Christian; at the same time, the land is just one kilometer from Imbleha, a small satellite city totally destroyed by the war. The announcement of the purchase of this lot was given at the end of the Mass celebrated on Sunday, 3 February, at the church of the Salesian house in Damascus. The announcement of this important step forward for the development of the Salesian work immediately sparked the enthusiasm of all the friends and supporters of Don Bosco and his Salesians in Syria. In addition to the expressions of joy made by those present at Sunday Mass, in just a few hours many reactions and sharing have arrived on the Facebook page of the Salesians in Damascus: "courageous", "builders of peace", "true Sons of Don Bosco" - these are some of the most used comments, together with an infinity of "Thanks Don Bosco" and "Thanks Father Ángel." ANS



"MAKE ME A CHANNEL OF YOUR PEACE"

Excellency the Prime Minister of Ethiopia to His Eminence Cardinal Berhane Yesus Demerew Souraphiel CM, to head the peace commission in the country, the Catholic Church in Ethiopia is being called to play a prophetic role in peace building within the country. At this occasion, as entrusted to His Eminence, it is worthwhile

for us to reflect on the theme of peace building. Catholic Church following the mind of Christ sees peace building not just as an option but an obligatory mission. Pope Francis is a champion of peace building and he condemns every assault against innocent human persons Church has been always ready to play its positive role for peace building addressing it at the root of the problem. She addresses the root causes such as social injustice, discrimination and poverty as contributing factors to hatred and violence.

We know that our people here in Ethiopia are suffering now due to internal disputes and disturbances. There are now hundreds people in the country due to hatred and in educating our people towards mutual building has become the call of the hour. Besides praying for our country we need to look for ways and means of becoming hatred and violence.

St. Francis prayed and left us the beautiful prayer for peace, "Make me a channel of he prayed to make him an instrument of peace, and he did not pray to give him a peaceful life. This prayer underlies responsibility in working for, bringing about, and in preserving peace. Catholic teaching is that peace building is a process and an outcome of other aspects such as truth, justice and reconciliation. These are the pre-requisites for peace.

First of all everyone should have the and accept the truth. Very often discord, quarrel and fight break out from lack of the knowledge of truth. It spreads through wrong rumours and lies. The devil is the father of lies. He spreads lie to make humans to rebel and sin. This Adam as described in the book of genesis. wants to spread hatred and violence first spread lies and false rumours. When

persons do not have the readiness and patience to learn the truth, they start acting basing on the false rumours and hatred. Then violence takes the toll on the society. So the first thing is to search and find the truth. Today many wrong concepts are being spread to perpetrate hatred and violence. For example, many are being lead to believe that anything different from one is used to - such as persons, culture, language, food etc are to be objected, shunned and destroyed. It is necessary to inculcate into the minds of the youth the truth that difference is God's creation and it adds to variety and beauty. Differences should help us to appreciate and enriching and not to be resisted and fought with.

The second step in peace building is reconciliation through Once the truth is found, all - including the offender and the offended, need to acknowledge and accept the truth which Unless the first step of acknowledging the truth is done especially by the offender, forgiveness is difficult and reconciliation becomes impossible. Once the truth is accepted, it leads both the parties to seek and grant forgiveness.

This step should not remain on the ideal level. Once truth is acknowledged justice becomes an obligation. All should seek ways and means of restituting and repairing any damage done in a humanly possible way. If justice is not done the peace will remain only a remote possibility. Peace, Fraternity and collaboration will lead to prosperity and development.

Another important step in peace building

is to spend our energy, time and resources their time and energy for destructive and others and the nation which will generate more injustice and violence. Under the influence of the devil, people especially for the right purpose, the nation would progress and all would be able to live in peace and happiness.

Having said these let us understand that peace building through various positive steps is a duty of every person. The leaders role in this process. Catholic Church by its identity and call is bound to play key role in peace building within the society. Our efforts will become credible and fruitful only if we ourselves start practicing the steps towards it namely truth, justice,



forgiveness and reconciliation. We should practice and teach to accept every human person as a child of God and therefore our brothers and sisters. No person should be race, colour, belief, gender, or appearance. The social doctrine of the Church teaches that every person deserves the respect of being a child of God and that it is not what one has or one does that gives the person the basic dignity but what he/she this truth and live it.

My dear friends, at this golden opportunity and mission entrusted to the Catholic Church, let us look for ways and means brotherhood, fraternity, forgiveness, unity and peace in the society. Let us look to the champions energy and talents be used for the good of our society! May the true Peace brought by Christ the Prince of Peace reign in our hearts and through us permeate into the society we live in! Amen.



Abune Varghese Thottamkara CM Vicar Apostolic of Nekemte.





Congratulations Sisters of St. lucy filippini

"PEACE BEGINS WITH A SMILE"

(MOTHER THERESA)



STRAIGHT FROM THE HEART

የ"ማንነት" ንዳይ፣ኢትዮጵያ ውስጥ የቁጣ እና የውዝማብ መነሻ እየሆነ ባለበት ጊዜ፣ በአንሪቱ ውስጥ ሰላም እና ዕርቅን ለማራምድ እና የ"ማንነት"ን ጉዳይ ለ ለወረዳት የተወሰነ **ማንዛቤ ሊሰ**ጡ የሚያስቸሉ በዓለምአቀፍ ደረጃ የታወቁትን ምሁር እና የሰላም አራማጅ የፕሮፌሰር ሕዝቅያስ አሰፋን ሐሳቦች ልና*ጋ*ራችሁ አሰብን። ይህ ቅንጭብ ጽሑፍ የተወሰደው "የሰላምና ዕርቅ ትር*ጉ*ምና ማንፆዶች" ከሚለው በዶን ቦስኮ አታሚዎች ከታተመው መጽሐፍ ነው። (መጽሐፉ ንርጂ በአዲስ አበባ ካቶሊካዊት ሴክሪታሪያት ቢሮ ይንኛል።) ከጽሑፉ በኋላ፣ ሐሳቦቹን በውስጣቸው እንዲያዋሕዷቸው እና በግል ኦሮአቸው እና ግንኙነቶቻቸው እንዲጠቀሙባቸው የምጽሐፉ ደራሲ ለአንባቢዎች የ**ጋበ**ዙአቸውን ጥቂት ጥያቄዎች አካትተናል። ጽሑፉን ካነበቡ በኋላ በጥያቄዎቹ ላይ በጥልቅ እና በተመስጦ እንዲያስቡባቸው እና ሊያንኙ የሚችሏቸውን **ማንዛቤዎች ከ**ጓደኞች እና ከዘምዶች *ጋ*ር እንዲ*ጋ*ሩ አንባቢዎችን እን እንመክራለን።

የሰላም እና የዕርቅ ጽንሰሐሳቦችን ለመረዳት እና ጽንሰሐሳቦቹን ከፈጣሪ፣ ከራሳቸው፣ ከሌሎች ሰዎች እና ከተፈጥሮአዊው አካባቢ *ጋ*ር በሚኖራቸው **ማንኙነት ውስጥ ለ**መተርሳም ተጨማሪ <mark>ማ</mark>ንዛቤዎችን እንዲያ*ንኙ*



ፕሮፌሰር ትስለ ሰፂፋፐሐ



የግሪኩ ፈላስፋ ሶቅራጥስ ካስተማረው አንዱ ሲያዩት "እኔ" ማን ነኝ? "እኛ" ማን ነን? የሚሉትን ጥያቄዎች ለመመለስ ቀላል ቢመስልም የምንሰጠው ፡ ቁልፍ ሆኖ እናገኘዋለን። ምን ያህል ነው ራሳችንን የምናውቀው? በተለይ የ*ጋራ* ማንነታችንን ድንበር የምነወስነው እንዴት ነው? ከመልሳችን ምን የሀሉ ሐቀኛ ምን ያህሉስ ሐሳባችን የወለደው ፈጠራ ነው? ይሰጠናል?

የጋራ ማንነታችንን ስንወስን ብዙ 2ዜ በቀደምተኝነት የምንጠቀምባቸው እንደ ዘር፣ ቀለም፣ ባሕል፣ ቋንቋ፣ የትውልድ ቦታ፣ ታሪክ፣ የመሳሰሉ መለዮዎችን ነው። እነዚህን መለዮዎች የሚ*ጋራ*ኝ "የኔ"/"የኛ" ወንን ነው፤ ስለሆነም አ*ጋ*ሬ፣ ዘመዴ ነው፤ በተቃራኒው እንዚህን መለዮዎች የማይ*ኃራ*ኝ ባዕድ፣ "ሌላ"፣ ሲብስም ባላንጣዬ ነው የሚል አስተሳሰብ እንሞሠርታለን። በዚህ ዓይነት *መንገድ "እኛ" እና "እ*ነሱ" የሚሉ ክፍፍሎችን ፈጥረን ማንን ነው የማምነው፣ ከማን *ጋ*ር ነው የአንድነትና የዝምድና ማፈስ የምፈጥረው፣ *ማንን ነ*ው የምጠረጥረውና የምፈራው? *ማንን* ነው የማከብረው? ማንን ነው ዝቅ አድርጌ የምመለከተው? የሚሉ የጅምላ አስተያየቶችን እንቀርጻለን። በዚህ ላይም በ<u>መመ</u>ሥረት አንዳንድ 2ዜ ባዕድ ከምንለው ቡድን *ጋር ግ*ጭት ሲነሣ በወ1ናችን ስም ለመባደል ወይም ለመሞት በኩራት መንፈስ እንሰለፋለን፣ ወንናችን የምንለው ላይ የማንፈጽመውን ክፉ ድርጊት ባዕድ በምንለው ወንን ላይ ለመፈጸም ፈቃደኛ ሆነን እንቀርባለን። እንዚህ ከላይ የጠቀስናቸው *አንዱን* ወ*ንን* ከሌላው ለመለየት የምንጠቀምባቸው መስፈርቶች በአስተሳሰባችን ውስጥ ከፍ ያለ ቦታ ይዘው ከመንኘታቸውም በላይ ስሜታችንን የሚያነሳሱ ሊሆኑ ይችላሉ፤ ነገር ማን ጠለቅ አድርገን ስንመለከታቸው እነሱ ብቻ የኛን ማንነት በጠቅላላ እንደማይወስኑት ልን<u>ንነዘብ እን</u>ችላለን። የሰው ልጆች ከእነዚህ መለዮዎች ሁሉ የሚበልጡና ሰፊ የሆኑ ማንነቶች አሉን። [እኛ] የጠቅላላ ፍጥረትና ከዚያም የሁሉ ሕይወት ምንጭ የሆነው የፈጣሪ አካል ነን።

ከዚያም በላይ የእነዚህን ዘር፣ ባሕል፣ ቋንቋ፣ የትውልድ ቦታ፣ ታሪክ፣ ወዘተ. ብለን የጠቆምናቸውን የመለያያ መስፈርቶች በጠባቡ ወይም በሰፊው ልንመለከታቸው እና ልንተረንጣቸው እንችላለን። ለምሳሌ፣ ስለ ትውልዴ ሳወሳ ኢትዮጵያዊ፣ ወይም ምሥራቅ አፍሪካዊ፣ ወይም አፍሪካዊ፣ ወይም የደቡብ ክፍለ ዓለም ተወላጅ፣ ወዘተ, በማለት በጠባቡ ወይም በሰፊው ዘር፣ ታሪክ የመሳሰሉት በተመሳሳይ መንገድ በጠባቡ ወይም በሰፊው ሊታዩና ሊወሰኑ ይችላሉ። ከጠባቡና ከትንሹ የማንነታችን ትርጉም አልፈን ሰፋ አድማስ እየሰፋ ስለሚሄድ ማን ነው አጋሬ? ማን ነው ወዳጁ? ማን ነው ወንኔ? ማን ነው ማንነቴን የሚጋራኝ? ለሚሉት ጥያቄዎች የምንሰጠው መልስ እየሰፋና እየደን ይሄዳል። ስለዚህ በትንሹ የማንነታችን አመለካከት ባዕድ፣ ባላንጣ አድርገን ያየነው ሰው፣ በሰፊው የማንነታችን አመለካከት ወ<u>ገናችን፣ አ</u>ጋራችን፣ ዘመዳችን ሆኖ እናገኘዋለን፡ ፡ ለምሳሌ፣ በአንድ አንር ዜማነቴ የሌላ አንር ዜማነት ያለውን ሰው እንደ ባዕድ ልቆጥረው ስችል፣ እንደ የሰው ልጅ ዘር አባልነቴ ደግሞ፣ ያ ባዕድ ያልኩት ሰው ወንኔ ሆኖ ላንኘው እችላለሁ። እንማዲህ፣ እንዚህ ሁሉ ታላቅና ሰፊ ማንነቶች እያሉን ማንነታችንንና ራሳችንን በትንሹ መወሰን የሚስከትለው ውጤት ምንድን ነው?

አንደኛ፣ ራሳችንን በትንሹ ማንነት መወሰን በውስጣችን ያለውን ሙሉ ሰብአዊነት ሥራ ላይ ለማዋል፣ ፍሬያማ ለማድረግ ያለንን ዕድል (እምቅ ኃይል) ያጩናግፈዋል። ከዚህም በላይ [...] አንዱ የሥነልቦናና የመንፈስ ማደግ/ጉልምስና ምልክት ከትንሽ ማንነት እስከ ፈጣሪ ድረስ ሊያደርስ ወደሚችል ሰፊና የላቀ ማንነት ለመዳዝ ጥረት ጨቅላ ሆነን እንድንቀር [h]ሚያደር*ጉን ነገሮ*ች [...] አንዱ የሰው ልጆች ማንነታችንን ቆንጵለን፣ ራሳችንን በትንሹ ብቻ ማየታችን ነው።

የፃጭቶች ታላቅ *ሞንሥ*ኤ "እኔነት" (ego) ነው።

ሁለተኛ፣ [...] የፃጭትና የጥላቻ ታላቁ መንሥኤ "እኔ" እና "ሌላው" ወይም "እኛ" እና "እነሱ" <u>እያልን በሰዎች መካከል የምንፈጥረው ልዩነት፣</u> የምንተክለው አጥር ፣ የምንንነባው ማድማዳ እንዚህን የሚለያዩ አጥሮችና **ማድ**ማዳዎችን ማፍረስ [ነው]። ስለዚህ [...] ሰላምና ዕርቅ "እኔ" ወይም "እኛ" የምንለው ብቻ ሳይሆን "ሌላ" ያልነውንም በሞጨሞር ማንነታችን የሚሰፋበት፣ የሚያድባበት መንገዶች ናቸው ማለት ነው። የዕርቅ ዓላማው፣ ከራስ፣ ከሌሎች ሰዎች፣ ከጠቅላላ ፍጥረትና ከፈጣሪ ጋር አንድ የሆነ ማንነት ማፍራት ነው። ይህ አስተሳሰብ ራሳችን ላይ ከጫንነው ትንሽነት የምናድግበት **መው**ጨ መንገድ ነው።

በነገራችን ላይ ለምንድን ነው ሰላምና ዕርቅ እነዚህን ልዩነቶች፣ ወይም የሚለያዩ አጥሮች የሚንዱት? አንዱ ትልቁ ምክንያት እነዚህ "እኔ" እና "ሌላው" ወይም "እኛ" እና "እነሱ" እያልን የምንለያይባቸውና የምንጣላባቸው መለዮዎች ከተፈጥሯችን የመነጩ ሳይሆኑ ሰዎች ራሳችን የፈጠርናቸው ልዩነቶች ስለሆኑ ነው። በዕርቅ አማካይነት ከእውነተኛና ጥልቅ ተፈጥሯችን *ጋ*ር ፊት ለፊት ሲ*ገ*ናኙ አእምሯችንን የሸፈነው ያለማወቅ ጭጋግ ይገለጥና ሰዎች የተለያየን ነን የሚለው የሐሰት አስተያየት ተንርስሶ የአንድነት ፍጥረታችን ጉልህ ሆኖ ስለሚወጣ ነው። ግጭት ሲነሣና ባላንጣዎቹ በዕርቅ ሂደት ውስጥ በሚጓዙበት ጊዜ "ለካስ ሳላውቀው የጎዳሁት/ የንደልኩት ወንድሜን/እንቴን ኖሯል" የሚል ማወቅ ላይ ሲደርሱ ዕርቅ **ማቡን እንደ**ሞታ **እና**ውቃለን።

በተጨማሪም፣ እንደ ዘር፣ ቀለም፣ ባሕል፣ ቋንቋ፣ ታሪክ፣ የመሳሰሉትን መለዮዎች ስንመለከት በእነዚህ መለዮዎች የተከፋፈሉ ሰዎች ከነሱ ከሚለዩት ሰዎች *ጋ*ር ምንም ትስስር እንደሌላቸው አድ*ርገ*ን ነው የምናቀርባቸው። ነገር <u>ማን ይህ አስተሳሰብ ምን ያህል ከ</u>እውነት የራቀ <u>ምሆኑን ለ</u>ምረዳት ብዙ ምርምር አይጠይቅም፡ ፡ ንጹህ፣ ከሌላው ጋር ምንም ቅልቅል፣ ትስስር የሌለው ዘር፣ ባሕል ወይም ታሪክ የሚባል የለም፡ ፡ ሁሉም አንዱ ከአንዱ *ጋር ግንኙ*ነት ያላቸውና፣

በተለይም በቒዎግራፊ ጎረቤት ሲሆኑ፣ አንዱ ወደ ሌላው በጊዜ ሂደት ቀስ እያለ እየተሸ*ጋገረ* የሚሄድ አያስቸማርም። ስለዚህ እንደዚህ ያሉ የተያያዙ ማንነቴን የሚወስነው ይህ ዘር፣ ቀለም፣ ባሕል፣ ቋንቋ፣ ታሪክ ብቻ ነው ማለት ስሕተት ነው። ይህንን ተፈጥሯዊ ያልሆነ ንጹሕ/የጠራ ዘር፣ ባሕል፣ ቋንቋ፣ ታሪክ፣ ወዘተ. እንፈጥራለን በማለት እንደ ጀርሞት ሂትለር፣ የሰርቢያው ሚሎሶቪችና የርዋንዳው ሐቪያሪማና የምሰሉ ምሪዎች ስንት ሕይወት እንደጨረሱና ፍጅት (genocide) እንዳስከተሉ ታሪክ ምስክር ነው።

ከዚህም በላይ፣ የጣንነታችንን ድንበር የምንወስነው ከሌሎች በምንለይባቸው መለዮዎች ከሆነ ለማንነታችን ማነስና መጥበብ መቆሚያ የለውም፡ ፡ የሰው ልጅ ዘር ነኝ፣ ማን ከሌሎች የሰው ልጆች የሚለየኝ የተለየ ያገር ዜጋ ነኝ፣ ከሌሎች ያገሬ ዜጎች የሚለየኝ የተለየ የብሔር አባል ነኝ፣ ከሌሎች የብሔሬ አባሎች የሚለየኝ የተለየ ጎሳ አባል ነኝ፣ ከሌሎች የጎሳዬ አባሎች የሚለየኝ የተለየ ንኡስ ጎሳ አባል ነኝ፣ ከሌሎች ንኡስ ጎሳ አባሎች የሚለየኝ የተለየ ቤተሰብ አባል ነኝ፣ ከዚያም ቤተሰብ ውስጥ የሉ ወንድምና እኅቶች በሁሉም ረንድ ተመሳሳይ አይሆኑም። ከእነርሱም በብዙ መስፈርቶች መለየት ይቻላል። ራሴም ውስጥ አንዱ አካሌ (እጂ ወይም **እ**ማሬ) ሌላውን አይ**ጦስልም። ስለዚህ የ**እኔን <u>ማንነት የምለካው ከሌሎች እንዴት እንደምለይ</u> ፡ ብቻዬን እቀራለሁ። በተቃራኒ፣ የእኔን ማንነት የምለካው ከሌሎች እንዴት እንደምመሳሰል ከሆነ፣ ከሰው ልጆች ቀርቶ ከጠቅላላ ተፈጥሮ ጋር የምመሳሰልበት ብዙ መስፈርቶች አሉ። የእውነተኛ ውሕደት ስናደርማ ነው። እውነተኛ ዕርቅና ሰላም <u>እንዲሁም ደስታ የሚሰፍኑት በተፈጥሮአችን ውስጥ</u> ያለውን (ማን የተሳሳተ አስተሳሰባችን የሸፈነውን) ጥልቅ የሆነ የሰዎች፣ የፍጥረትና የፈጣሪ አንድነትን በሙሉ ስንረዳና ራሳችንን በሌላው ውስጥ ስናንኝ፣ በዚህ ታላቅ ማንነታችንም ትንሹ ራሳችን ሲዋጥ ::-םל

[...] ተጣልተን (ጠላት ሆነን)፣ ብዙ ንዳት ተፈጻጽሞን እንኳን ተለያየን ስንል [...] ራሳችንና ባላንጣችን በሥነልቦና ተሳስረን [እናንኘዋለን]። ስለዚህ፣ ምክንያት እየፈለማን ወንድማጣችነታችንንና እኅትማጣችነታችንን ነው የማ*ንገ*ነዘበው የሕይወት ምሥጢር። የሰብአዊ አንድነታችንን ልንቆራረሰው አንችልም፡ ፡ ከሁለተኛው የዓለም ጦርነት በኋላ የተከሰተው የጀርሙንና የፈረንሳዮች ሙተቃቀፍ ከነዚያ አሰቃቂ <u>ውርነቶች መተላለቅ በፊት ሊሆን አይችልም ነበርን?</u> አእምሮ ላለው ይቻል ነበር። እንዳይቻል ያደረጉት ምክንያቶች ነበሩ እንኳ ብንል፣ ከእነዚህ ሁለት [ኅ] ብረተሰቦች ስሕተት ለምን ትምሀርት አንቀስምም? ጠቢብ ሰው ከሌሎች ስሕተት ይማራል። ይ<u>ህ</u> የሰላም ትንተና ይህንን ምሳሌ ማሪያ እናድርንው ይላል።

፡ ይህ እኔነት በግል ደረጃ (personal ego) ወይም በቡድን ደረጃ (collective ego) ሊንለጽ ይችላል፡ ፡ ይህ "እኔነት" በሙሉ ልብ ወደ ሰፊው "እኛነት" ሲለወጥ በግል እና በማኅበራዊ ኑሮ ውስጥ ጥልቅ ሰፊው እኛነት የሚመጣው በማስንደድና በመንደድ ወይም በጭቆና ሳይሆን በውስጥ መብሰል፣ በሞንፈስ ማደማና ሞሳልሞስ ነው። ይህንን ስንል ትንሾቹ ጣንነ[ቶቻ]ችን ቦታ የላቸውም ማለታችን አይደለም። ትንሾቹም ሰፊዎቹም የጣንነታችን አካሎች ናቸው።ከዚህ ቀደም እንደንለጵነው፣ ባሕላችን፣ ቋንቋችን፣ ዘራችን፣ ብሔራችን፣ ዜግነታችን ሁሉ የእኛን ማንነት ይገልጻሉ። ሊካዱ አይችሉም፤ ሊካዱም አይንባቸውም። በእነዚህ እና በሌሎች መሥፈርቶች የተለያዩ መሆን ከተፈጥሮ የዳይቨርሲቲ (diversity) ሕግ *ጋ*ር አብሮ ይሄዳል። አንዱ የተፈጥሮ አስደናቂና ምሥጢራዊ ጥበብ የሕይወትን ዳይቨርሲቲ፣ ማለት በምድር ላይ ሕይወት እንዴት ራሷን በተለያየ መንገድ ሌላው አስደናቂና ምሥጢራዊ ጥበብ ደግሞ የዚህ የተለያየ የሚመስለው ሕይወት መተሳሰርና አንድነት ነው። ብዙ ጊዜ የሰው ልጆች የሚያስተሳስሩንን ከመመልት ይልቅ የሚለያዩን ላይ የማተኮር ዝንባሌ አለን። ከዚህ ትንተና የምናንኘው ማንዛቤ፣ እኛ የሰው ልጆች ብዙ *ገ*ጽ ያለው ማንነት እንዳለን መረዳትና የሚለያዩንን ማንነታችንን ብቻ አጥብቀን በሙያዝ ወደሚያስተሳስሩን ታላቅ ማንነት ለማደግ ያለንን ዕድልና ጥሪ አናጩናግፈው፤ ወንድምና *እኅ*ት የሚያደር*ጉጓ* ማንነቶች እያሉን የሚያለያዩን <u>ማንነቶች ላይ ብቻ በጦር*ጋ*ትና በ</u>ማተኮር አንጠላላ፣ አንንዳደል የሚል ነው። የሚለያዩን ያህል፣ የሚያገናችን ብዙ ነገሮች አሉ። የሚለያዩንን እንደምና ኃንነው ያህል ያሉንን ተመሳሳይነ[ቶቻ] ችንንም <u>እና</u>ሳልምስ። የዓለም ታሪክና የሥልጣኔ ንዞ በተደጋጋሚ የሚያመለክተው ምን ያህል ይህች ዓለም፣ ፍጥረቶቿ፣ የሰው ልጆችም የተሳሰሩና አንድ የሆኑ መሆናቸውን ነው። የሰላምና የሥልጣኔ ሙሉ ትርንጣቸው የሚሰማን ከትንሽ ማንነት ወደ ሰፊና ጥልቅ ማንነት ስንሸ*ጋገር ነ*ው።

"ጩለማው አልፎ ቀን መውጣቱን እንዴት ነው የምታወቁት?" የሚል አንድ ጥያቄ አቀረበላቸው ይበላል። ከተማሪዎቹ አንዱ ተነሥቶ፣ "አልጋዬ ላይ ሆኜ ዶሮዎቹ ሲጮሁና ወፎቹ ሲንጫጩ ስሰማ ብሎ መለሰለት። ሌላ ተማሪም ተነሥቶ፣ "ከሩቅ ዛፎችን ስንመለከት የትኛው ዝግባ፣ የትኛው ወይራ ምሆኑን ስንለይ ይሆን?" የሚል ምልስ ሰጠ። አሁንም ምህሩ ተማሪው ልክ እንዳልሆነ አስታወቀ። ተማሪዎቹም በብስጭት መልክ፣ "ታዲያ እንዴት ነው የምናውቀው?" ብለው መምሀሩን ስትመለከቱ ያ ሰው ወንድማችሁ ወይም እኅታችሁ <u> መሆናቸውን ማየት ስትችሉ ነው። ያንን ማየት</u> ካልቻላችሁ፣ 1ና ጩለማ ነው፤ ቀን አልወጣም" ብሎ መለሰላቸው ይባላል። ከዚህ በላይ ያቀረብነው የሰላምና ዕርቅ ፍልስፍናም

የሚነጣረን ይህንት ነው። የዕርቅ መልእክት

የቆመበት መሠረተ ሐሳብ እንዲህ የሚል ነው -

"ከዚህ በፊት አንድ ነበርን፣ በግጭትም ይሁን በንቃተ ኅሊና ማነስ ምክንያት ተለያየን። ዕርቅን ይኸው ነው። በብዙ ሃይማኖቶች አንጻር፣ ሁላችንም የአንድ አባትና እናት፣ የአዳምና የሔዋን ልጆች ነን፡ ፡ የአንድ የሰው ቤተሰብ አካሎች ከመሆናችንም በላይ ከፈጣሪ ጋር በአንድነት በንነት ውስጥ እንኖር ነበር። በግጭት ምክንያት ወንድም ከወንድም፣ እኅት ከእኅት ብቻ ሳይሆን ከፈጣሪም *ጋ*ር ተለያየን፡ ፡ የዕርቅ ጥሪ፣ ካንድ ቤተሰብ ከወጣነው ወንድምና *እኅ*ቶቻችን *ጋ*ር እንዲሁም ካስቀየምነው ፈጣሪ *ጋ*ር ዳጣም አንድ እንድንሆን ነው። እንግዲህ ሶቅራጥስ ራስህን እወቅ ሲል ይንን ማለቱ ነው። ከዚህ በላይ የተጠቀሰው ምሳሌ ሊያስረዳን እንደሞከረው፣ ሁላችንም ወንድምና እኅት መሆናችንን እስክንረዳ ድረስ ጨለማ ውስጥ ነን። ስለዚህ ሰላም እና ዕርቅ የዚህ የጋራ አንድነታችን ፀሐይ መፈንጠቅ አብሳሪ እምቢልታዎች ናቸው ማለት ይ*ቻ*ላል።

ከዚህ ቀጥሎ ለማል ተሞስጦ እና ለ*ጋራ* ውይይት መነሻ ሊሆኑ የሚችሉ ጥያቄዎች ቀርበዋል። አንባቢ ከላይ ከቀረበው ጽሑፍ እና ከሕይወት ተሞክሮ ተነስተው ከነፍሳቸው *ጋር* እንዲ**ሞክሩባቸው ወይም ከሌሎች** *ጋር እ***ንዲነ***ጋገ***ሩባቸው እን***ጋ*ብዛለን።



ከሌሎች ሰዎች *ጋር* የሚለዩን ወይም አንድ የሚያደር*ጉን ነገ*ሮች ምንድን



የርስዎን ማንነት የሚባልጹትን ሁሉ ዝርዝር አውጡ። የትኛው **ማንነትዎ ከሌሎች** *ጋ*ር ያቀራርብዎታል፣ ያፋቅርዎታል? የትኞቹስ ያጣሉዎታል፣ ያራርቁዎታል? ከነዚህ ሁሉ አጥብቀው የሚይዙት ማንነት የትኛውን ነው? ለምን



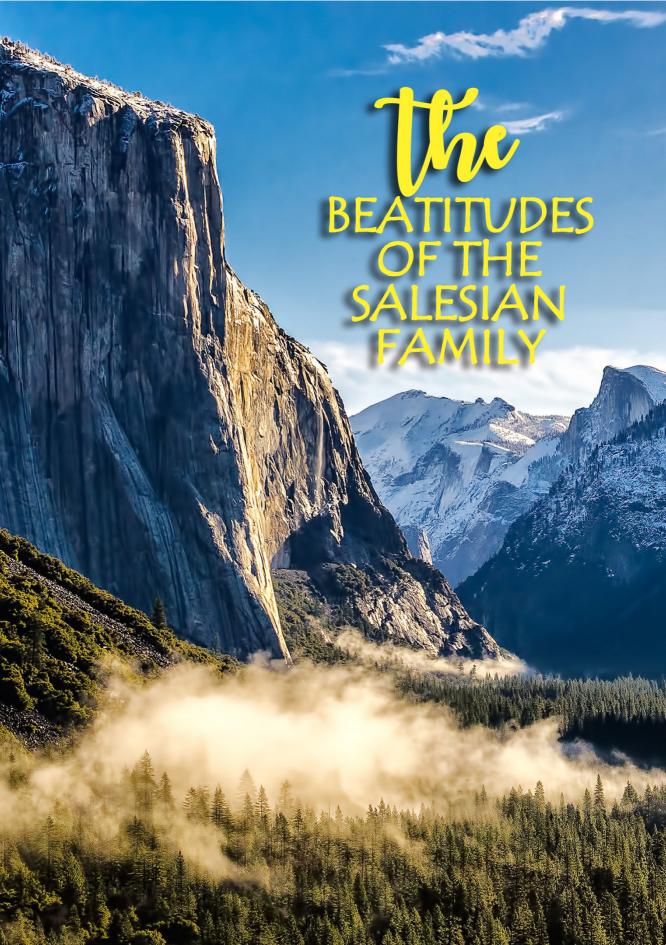
ኢትዮጵያ ውስጥ የሚያጣሉን ማንነቶች ምን ምን ናቸው? እነዚህን ማንነቶች ወደሚያቀራርቡና [ወደ]ሚያፋቅሩ ማንነቶቸ ለሞለወጥ ምን ማድረግ ይኖርብናል? የርስዎ ሚና ምን ሊሆን ይችላል? በኃራስ ምን ማድረግ እንችላለን?



ሃይማኖታዊ ማንነታችን በምን ዓይነት መንገድ ያጣላናል? እንዴት ወደሚያፋቅር ማንነት ልንለውጠው እንችላለን? በተናጠል ወይም በ*ጋራ ምን ለ*ማድረ*ግ እንችላለን? ይንን* ዓላማ ለማራምድ ምን ዓይነት እቅድ፣ ፕሮግራም ማውጣት እንችላለን? ከፈጣሪ *ጋ*ር ያለን የጋራ ማንነት ለዚህ ጥረት እንዴት ሊረዳን ይችላል?



ይመለከቱታል? ስለ ሕይወትዎ ምን ግንዛቤን ይሰጥዎታል? ይወያዩባቸው?





THE MESSAGE OF THE RECTOR MAJOR

THE BEATITUDES OF THE SALESIAN FAMILY

DON ÁNGEL FERNÁNDEZ ARTIME SDB



n January we celebrated the Salesian Family that have been held for the last 37 years; they

where everything speaks to us and reminds us of Don Bosco and the charism whichhe received from that same Spirit in behalf of the boys and girls, teenagers, and young adults of our world.

The topic covered is in full keeping with the call that Pope Francis launched to the entire Church in his apostolic exhortationGaudete sanctity that so many millions and millions of people live in an anonymous way - people who will never be raised to the heights of the altar (canonized) but will, nonetheless, still live beautiful Christian lives. Who knows whether

The fruits of the reflections shared during these days produced these "Beatitudes of the to you, dear readers, because, in my opinion, they are not just sentences plucked from Salesian life to which we are all called, whether as consecrated Salesian religious, Salesian

Here are the seven Beatitudes.

1. Blessed is the Salesian Family that finds marginalized youth – this is holiness!

Rector Major – 85nations to date – thateach day God continues to make true "life miracles" especially for the poorest and those most

young: person-to-person, with authenticity, young person and his or her situation -

2. Blessed is the Salesian Family that embodies the docility and love of the Good Shepherd. It thus welcomes and accompanies youths with and in welcoming diversity – thisis holiness!

How important it seems to me to educate those who are different. On one of my most recent visits in Europe, a teenager prayed aloud that we might be capable of "losing some of the civil authorities of our societies

those who suffer, and gives hope to those who feel hopeless, thus bringing the joy of the Risen Christ - this is holiness!

times, we cannot resolve others' problems, welcome and respect. We can help cure their wounds, for who is there who does not carry some wound or hurt in his or her soul and heart?Who is there who is not grateful for

pain of life's wounds?

4. Blessed is the Salesian Family that hungers youths on their mission to actualize their life

Everywhere in the world where I have been,I for their life - for someone who does not have these runs the risk of settling for "just reason, one of the most beautiful things that the Salesian mission does is to accompany the young, every young person, no matter his or her situation, to take up the journey, whether it be a life plan that is small or great, them anchor their lives to the pillars that aid

5. Blessed is the Salesian Family that has a living experience of mercy, opening its eyes and heart to active listening and forgiving. It thus becomes a home that welcomes others

of mercy, the prophets of doom hasten make any great or real progress in Christian life. That is not so with us, my friends. Our happens principally and primarily through an understanding, compassionate, and merciful gaze that exudes welcome and grounds itself in profound listening. We need this so much in our lives, don't we?

6. Blessed is the Salesian Family that seeks to be authentic, whole, and transparent while cultivating a loving gaze that goes beyond

God within each person – this is holiness!

This beatitude of ours is almost diametrically success, using tricks and lies, and the "black easier put on airs and to stand withsomeone who has "strength" or power or success than it is to stand by the truth and what is just. For this reason, weunite ourselves to people who andwho believe in authenticity, transparency, must choose: it is either one way or the other what gives them the greatest dignity, even if it is not always the easiest thing to do.

7. Blessed is the Salesian Family that draws from the truth of the Gospel and remains faithful to the charism of Don Bosco. It thus Kingdom of God – this is holiness!

charism, this gift from God for the Church and today's world would miss something great and necessary if the Salesian charism did not exist in the thousands of presences spread across the entire world in 134 countries and among millions of young people and their

And we continue to believe that – evenif we know for certain that a tree that falls makes silently. We want to be that forest (bosco) that sheltering them in its shade.



Indian court denies bail to Missionary of Charity accused of child trafficking



New Delhi, India: A religious sister with the Missionaries of Charity accused of cooperating in the sale of a child from a home for unwed mothers has been denied bail by India's Supreme Court, according to UĆANews. Sister Concelia (Konsalia) was arrested July 4, 2018 in connection with the reported sale of a child from the Nirmal Hriday home in Ranchi. Her plea for bail was rejected this week by the India Supreme Court, due to a lack of formally filed charges from the police on the case. While the court urged police to file charges soon, Sr. Concelia remains in custody in the eastern state of Jharkhand. It is the third time the sister has been denied bail, but the Supreme Court will allow her to apply again, UCANews reported Jan. 31. Anima Indwar, an employee of the NirmalHriday home since 2012, was arrested the day before Sr. Concelia, in connection to the reported sale of the child. Indwar had been entrusted with escorting unwed mothers, their babies, and their guardians to the hospital and to the Child Welfare Committee (CWC) office when the religious sisters were engaged with other duties. Police were tipped off to the possible sale when a couple complained to the CWC in Ranchi that they had paid for a baby boy who was then taken away from them. The couple reportedly paid Indwar 120,000 Indian rupees (\$1,760) for the child. They complained that Indwar took their money in exchange for the child, and that she later took the child back from them, without returning the money. In a video, Sister Concelia said she found out about the reported sale after being questioned about it by the CWC. She asked Indwar, who then allegedly admitted to having tried to sell the child. Sr. Concelia said she then alerted the authorities about the matter and said the baby should be brought back. A police source said at the time that Indwar provided to police a handwritten note from Sister Concelia asking Indwar to take the blame on herself, Matters India reported at the time. Some Catholic bishops of the country have guestioned whether Sister Concelia is actually guilty of collaborating with Indwar in the sale, or whether she is the victim of a coerced confession. "Nobody was allowed to meet Sister Konsalia in custody," Bishop Theodore Mascarenhas, Auxiliary Bishop of Ranchi, said at the time. There are now 5,167 Missionaries of Charity sisters in the world, both active and contemplative, around the world. The order has 244 houses in India. CNA

Questions from agnostic friend lead Spanish man to the priesthood



San Sebastian, Spain: Fr. Juan Pablo Aroztegi became the youngest priest in the diocese of San Sebastian, Spain, when he was ordained earlier this year by Bishop José Ignacio Munilla at Good Shepherd Cathedral. According to reports in various local media, Aroztegi, age 35, began to discern his vocation after an agnostic friend asked him why he was a Christian. Until then, he had not questioned why he was following Jesus Christ, nor what he wanted to do with his life. He was working as an industrial engineer at a software company in Pamplona at that time,

but after a profound reflection, he decided to join the seminary. He described the decision to enter the seminary as one of the "greatest moments of freedom" in his life. When he told the agnostic friend who had questioned him that he was becoming a seminarian, the friend replied that he has been expecting it."Your friends know you and can intuit your decisions. It's ironic that an agnostic friend made me guestion my Christian life and my vocation," Aroztegi said. While the majority of his friends are non-believers, the new priest said that they have respect for his faith and his decision. Some of them even attended his ordination Mass. CNA

Cuba's first church inauguration since the revolution



Pinar del Rio. Cuba: The first new Catholic church in Cuba since the the country's revolution 60 years ago was inaugurated in January. Sacred Heart of Jesus parish in Sandino, 45 miles southwest of Pinar del Rio, was inaugurated on Jan. 26. It is the first of three new parishes to be completed; the other two will be in Havana and Santiago. It was built on land granted by the state. "To see this finished is like coming out of the night into the day," said Father Cirilo Castro, who supervised the construction of the church, according to CNN. "We knew it would happen one day," he added. The church is a sign of the country's increase of religious freedom. Communist rule was established soon after the conclusion of the Cuban Revolution in 1959, which ousted the authoritarian ruler Fulgencio Batista. Under communism churches and schools were closed, and priests were exiled or assigned to

re-education camps. The Church was driven underground until religious tensions in the country began to ease in 1991. St. John Paul II then visited the island in 1998. Pope Francis played a role in the 2015 restoration of diplomatic relations between Cuba and the US.The construction of Sandino's new church building, which seats 200, was made possible by a \$95,000 donation from St. Lawrence parish in Tampa, Fla."From the day they put the first stone we have been watching it grow little by little. Patience has given us this church," said AleidaPadrónZabala, a Sadino resident who attended the church's inaugural Mass with her family. CNA

Pope Francis in Morocco: 'Let the culture of mercy grow'



Rabat, Morocco: Pope Francis celebrated Mass in the Prince Moulay Abdellah Stadium in Rabat Sunday, calling upon the Moroccan people to "let the culture of mercy grow.""May the Merciful and Compassionate One – as our Muslim brothers and sisters frequently invoke him - strengthen you and make your works of love ever more fruitful," Pope Francis said in his homily March 31. Much of the pope's weekend trip to Muslimmajority Morocco March 30-31 has focused on interreligious dialogue and outreach to migrants."The Father's desire [is] that all His sons and daughters should share in His joy," he said. "His heart wants all men and women to be saved and to come to the knowledge of the truth."Pope Francis urged the thousands gathered in the Moroccan stadium for Mass, "Keep close to the little ones and the poor, and to all those who are rejected, abandoned and ignored. Continue to be a sign of the Father's loving embrace."Love

and compassion are "the greatest legacy and wealth of a Christian," he said. The pope's homily centered on Sunday's Gospel narrative of the prodigal son, who is joyfully welcomed home by his merciful father, but judged by his older brother. CNA

Franciscan friar from Kenya wins \$1m **Global Teacher Prize**

Nairobi, Kenya: What happens when you



give a Franciscan \$1 million? He gives it away. At least that's what Brother Peter Tabichi, OFM, plans to do with the \$1 million prize he won March 23, which came alongside the 2019 Global Teacher Prize, which he received at a conference Saturday in Dubai. "This prize does not recognize me but recognizes this great continent's young people. I am only here because of what my students have achieved. This prize gives them a chance. It tells the world that they can do anything," Tabichisaid. The brother is a science teacher at a school in rural Kenya. Chosen from among 10,000 nominees, Tabichi will also become global ambassador for the Varkey Foundation, which established the award. The international organization, founded in 2010 by Indian businessman Sunny Varkey, looks to raise the standards of education for students across the developing world. In Kenya's Rift Valley, afflicted by drought, violence, and drug abuse, many students have either been orphaned or are being raised by only one parent. Tabichi teaches science and math at Keriko Mixed Day Secondary School in Pwani Village, Kenya. The school is in need of resources and equipment, and has a student-teacher ratio of 58:1. Tabichi often walks four miles to a cyber-cafe, to download educational material for his lessons. He also donates 80 percent of his income to aid poor students, and intends to donate his prize money to support the school. Under Tabichi's instruction, the school's students have had

success at national and international science. competitions. More students have also been able to attend college, and girls' tests scores have particularly seen an increase. Last year, his students won first place in the public school category at the Kenya Science and Engineering Fair 2018. The students submitted a device allowing blind and deaf people to measure objects. The team is preparing to participate in the INTEL International Science and Engineering Fair 2019 in Arizona. Over a video conference at the event, Kenyan President Uhuru Kenyatta congratulated the Franciscan brother."Peter - your story is the story of Africa, a young continent bursting with talent. Your students have shown that they can compete amongst the best in the world in science, technology and all fields of human endeavor." CNA

Pope Francis signs peace declaration on 'Human Fraternity' with Grand Imam **Abu Dhabi:** Catholics, Muslims and all who



believe in God must work together to build a culture of love, peace and human fraternity, Pope Francis said in a joint statement he signed with Ahmed el-Tayeb, Grand Imam of al-Azhar, during an interreligious meeting in Abu Dhabi. The document, entitled "A Document on Human Fraternity for World Peace and Living Together," invited "all persons who have faith in God and faith in human fraternity to unite and work together so that it may serve as a guide for future generations to advance a culture of mutual respect in the awareness of the great divine grace that makes all human beings brothers and sisters. "The signing took place Feb. 4 during Pope Francis' visit to Abu Dhabi, capital of the United Arab Emirates, a trip intended to promote interreligious dialogue and give support to the country's Christian minority. Francis is the first Pope ever to visit the Arabian peninsula. The document discussed the importance of religion in building a peaceful and free society and the challenges of an increasingly secular world. It condemned all practices and policies detrimental to human life and freedom. Within a paragraph about human freedom, the document states that religious plurality is willed by God. "The pluralism and the diversity of religions, colour, sex, race and language are willed by God in His wisdom, through which He created human beings," the document states."This divine wisdom is the source from which the right to freedom of belief and the freedom to be different derives. Therefore, the fact that people are forced to adhere to a certain religion or culture must be rejected, as too the imposition of a cultural way of life that others do not accept."This statement must be read in the proper context and perspective, said Dr. Chad Pecknold, associate professor of systematic theology at The Catholic University of America in Washington, D.C. "In sensitive inter-religious contexts, it is fitting for the Holy See to acknowledge that despite serious theological disagreements, Catholics and Muslims have much in common, such as a common belief that human beings are 'willed by God in his wisdom," Pecknold told CNA. "The idea that God wills the diversity of color, sex, race and language is easily understood, but some may find it puzzling to hear the Vicar of Christ talk about God willing the diversity of religions," he noted. CNA

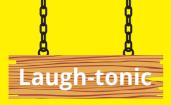
This unique chant brings Vietnamese Catholics deeper into Christ's Passion



Hanoi, Vietnam: While the Stations of the Cross are a worldwide Lenten devotion for Catholics, the faithful in Vietnam have an additional practice that blends ancient traditional chants with Catholic prayer and meditation on the Crucifixion. "The 'Ngam Nguyen' are...a unique Vietnamese Catholic

practice of intoning a series of meditations recounting the Passion of Christ," said Fr. Anthony Le Duc, national chaplain for the Vietnamese community in Thailand. Fr. Duc told CNA that the intoned meditative chants, called "Ngam," describe the suffering of Jesus. Designed to help people enter more deeply into the experience and emotions lived out by Christ during his Passion, they have been adapted from folk traditions integrated with prayers prepared by missionaries who came to Vietnam in the early 16 -17th century. There are a total of 15 Ngam meditations recounting the excruciating pain and suffering that Jesus underwent as he was arrested, put on trial, and crucified at Golgotha. These meditations differ from the traditional Stations of the Cross because they focus mainly on what occurs at the trial of Jesus before Pontius Pilate and on the Cross at Calvary, while the stations focus largely on what happens in between these two events. Beginning with Judas' betrayal of Jesus, and concluding with Jesus' side being pierced by a spear, the Ngam meditations seek to immerse participants into Christ's passion. The intoning is melodic, in accordance with the tonal nature of the Vietnamese language. Since the meditations recount the pain and suffering of Christ, the tone is extremely melancholy, which can well up emotions and often bring the listener to tears. When intoning the meditations, the reader must follow strict rules, depending on whether there is a comma, semicolon, period or other punctuation. If the reader comes upon the name of Jesus in the text, he must bow his head. The recitation of the Ngam meditations either in whole or as part of a series – takes place in many Vietnamese churches every day throughout the Lenten season, either as part of a post-Mass liturgy, or as a liturgical service on its own. The devotion starts with common prayers of the Church, followed by the meditations. Between meditations, an Our Father and 10 Hail Marys are recited. On Good Friday, the liturgy concludes with a Lamentation and other prayers. The entire liturgy can take over two hours to complete.

CNA



A parish priest told his congregation, "Next week I plan to preach about the sin of lying. To help you understand my sermon, I want you all to read Mark 17."

The following Sunday, as he prepared to deliver his sermon, the minister asked for a show of hands. He wanted to know how many had read Mark 17. Every hand went up. The minister smiled and said, "Mark has only sixteen chapters. I will now proceed with my sermon on the sin of lying."



A Sunday school teacher asked the children just before she dismissed them to go to church, "And why is it necessary to be quiet in church?" Little Johnny replied, "Because people are sleeping."



A preacher was completing a temperance sermon: with great expression he said, "If I had all the beer in the world, I'd take it and throw it into the river."

With even greater emphasis, he said, "And if I had all the wine in the world, I'd take it and throw it into the river."

And then, finally, he said, "And if I had all the whiskey in the world, I'd take it and throw it into the river." He sat down. The song leader then stood very cautiously and announced with a pleasant smile, "For our closing song, let us sing Hymn #365: 'Shall We Gather at the River."



A little girl was sitting on her grandfather's lap as he read her a bedtime story. From time to time, she would take her eyes off the book and reach up to touch his wrinkled cheek. She was alternately stroking her own cheek, then his again. Finally she spoke up, "Grandpa, did God make you?" "Yes, sweetheart," he answered, "God made me a long time ago."

"Oh," she paused, "Grandpa, did God make me too?" "Yes, indeed, honey," he said, "God made you just a little while ago."

Feeling their respective faces again, she observed, "God's getting better at it, isn't he?"



A teacher asked her Sunday School class to draw pictures of their favourite Bible stories. She was puzzled by a boy's picture which showed four people on an aircraft, so she asked him which story it was meant to represent. 'The flight to Egypt,' he replied.

'I see...And that must be Mary, Joseph, and Baby Jesus,' she said.

'But who's the fourth person?'

'Oh, that's Pontius - the Pilot!'



A priests asks the convicted murderer at the electric chair, "Do you have any last requests?" "Yes father" replies the murderer. "Can you please hold my hand while I die?"



A three-year old walks over to a pregnant lady while waiting with his mother in a doctor's surgery. "Why is your stomach so big?" - he asks.

"I'm having a baby." - she replies.

"Is the baby in your stomach?" - he asks, with his big eyes.

"Yes, it is." - she says.

"Is it a good baby?" - he asks, with a puzzled look.

"Oh, yes. A really good baby." - the lady replies.

Shocked and surprised, he asks: "Then why did you eat him?"

Collected by Cl. Mario Kebede SDB

SALESIAN W@RLD **LOCAL NEWS**

Don Bosco Ethiopia celebrates its 7th **Provincial Chapter in Addis**



Addis Abeba: The 7th Provincial Chapter of AET Vice-province was officially concluded on 9th February 2019 at Salesianum Addis Abeba. The one week long Provincial Chapter was begun on 3rd February Sunday afternoon with a moment of retreat preached by Fr. Chrys Saldhana SDB. The Chapter which had its theme as "What kind of Salesians for the youth of today" was already being prepared for the past 6 months. At the conclusion of the Chapter, the moderator Fr. Ignacio Laventure appeared to be happy and satisfied about the work that was done by all the 14 communities of the vice-province. There were altogether 29 members officially elected for the chapter and along with these participants other 6 persons were invited to the chapter as observers. Among these 6 participants there were two practical trainees, one Salesian cooperator, and three lay collaborators. Needless to say, the Chapter was a moment of great renewal for the entire province as it reflected on such an important theme as the type of 'Salesians for the Youth of Today's World.

Foundation stone laid for High School block in Don Bosco Soddo



Soddo: After many years of the felt need for a Don Bosco High School in Wolaita Soddo, with the legal approval of the government authorities and need assessment done by the school community, a project was designed and presented by PDO to donors and the construction was officially started on 26 March, 2019 in the presence of Fr. Estifanos Gebremeskel, Provincial of AET. Brother Cesare Bullo SDB, PDO Chief Executive Director and Procurator, Mrs. Meaza Tesfageorgis, from PDO and Dr. Antonio Rimondi, PDO consultant, and the Constructor of the High School Engr. Tsegaye Yosef. So far, upon completion of the 8th Grade, the students of Don Bosco Soddo Primary School were leaving for other schools to continue with their High Schooling. However, for the last two years, increasing enrolment had aggravated the shortage of educational facilities, which forced those schools to adopt double shifts and to have classes on a tight schedule. Therefore, with a view to improving the learning conditions in classrooms and provision of quality education, the community aims at finishing the construction by the next fiscal year 2012 EC, and High School teaching-learning to begin by September 2013 of the School Year.

Reported by Bro. Mehari Habte SDB Don Bosco students with generous hands for Gideo people



Mekanissa: As a gesture of solidarity, a friendly campaign was raised by a few teachers of Don Bosco Junior school to raise some funds to help the displaced people in Gideo region. The campaign received a hearty welcome by the students, especially the students of the elementary and junior section who went around collecting little offerings even from their friends, relatives and neighbours. At the end when the collected amount was gathered together it was not just a few coins. The collected amount was calculated to be more than 100,000 birr, a sum of money not too little for a school comprising of middle class and lower middle class parents of Addis Abeba. However, as it was already decided earlier, material goods were procured for the amount of money and were taken to the place of the camps in the Gideo region, accompanied by the coordinating team of the teachers and Abba Hailemariam the rector of the community of Mekanissa. The act of charity was definitely appreciated by all the people and the students too felt a great sense of solidarity with the suffering people.

Peace and Reconciliation Conference held at DB campus in Mekanissa



Mekanissa: In an attempt to promote "Peace and Reconciliation", the Arch-Diocese of Addis Abeba organised a one day conference on the same topic in the Don Bosco Compound of Mekanissa. The conference was held on Sunday 14th April. Even though the morning Mass was scheduled to be celebrated by his Eminence Cardinal Berhane Yesus, due to certain inconvenience he couldn't be present at the occasion. In his absence Abba Petros Berga celebrated the Eucharist in which a number of parish priests of the Arch-diocese participated. There was also a good participation of the faithful from the various parishes. After the Mass there was a lunch supplied for all the participants, after which began the conference. More than 300 people participated in the conference in which several speakers were invited to give inputs on the topic.

Don Bosco by Teresio Bosco translated into Tigrina

Addis Abeba: In an effort to spread the charism of Don Bosco far and wide there has been the initiative of translating the writings of the great veteran Salesian historian Teresio Bosco into Tigrina, the official language of Eritrea and the language spoken in the northern part of Ethiopia. The work was begun almost two years ago by Br. Berhane Teklemariam who took it up as a great challenge to

do the translation work and at the same time wanted to make this contribution to the Salesians of Eritrea which had been part of the Ethiopian Province in the beginning and had to be separated a few years ago due to various political reasons. However, the new initiative was very well welcomed by the confreres on both sides, in Ethiopia and Eritrea, and the editing, printing and publishing was fulfilled by the Don Bosco Printing Press at Addis Abeba in Ethiopia. The book, which has more than 400 pages, gives an almost literal translation of Teresio Bosco's work and will certainly help in spreading the Salesian charism in both the countries.

Graduation ceremony held Debrezeit



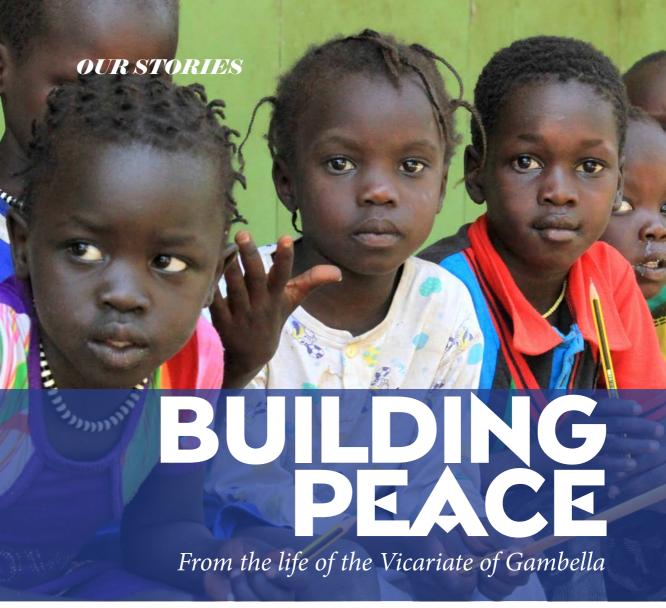
Debrezeit: Don Bosco Debrezeit has always served as the Novitiate house for the AET province of the Salesians of Don Bosco in Ethiopia. But for the past few years the house has opened itself for the locality around by empowering and educating the young people of the locality. The ways of doing it has been through the short-term trainings that have been conducted in the youth center of the house. There have been several courses conducted in various fields like computer basics, hair dressing, foot ball coaching etc. This year too, on 14 April has been a joyful occasion as the there has been the graduation of 34 young girls who have been graduated in hair-dressing course alone. The course

duration was 6 months. "This is indeed a great service that Don Bosco offers us: we are always grateful for what we are recieving because now we know that at least there is some one who thinks of us", remarked on of the fresh graduates who seemed to be so happy at her achievement.

The first annual retreat concludes in Adigrat



Adigrat: "What kind of salesians for the youth of today", this has been the question that the Salesians have been asking during this year, preparing themselves for the General Chapter next year. In keeping with the same topic the Provincial Chapter was held in the month of February at the Salesianum in Addis Abeba. Following the same line of thought three retreats have been organized in the province for the Salesians. The first of the series was held at Gol'a, Adigrat in the post-novitiate house from 29th April to 5th May. The retreat was preached by Fr. Felice Molino a veteran Salesian missionary from the East African province of AFE. Needless to say the retreat had been a great experience for the Salesians who took part in it. The second and the third will be held again at Adigrat and Dilla in the months of July and August respectively. The retreat will be preached by Fr. Joe Boenzi, the professor of Salesianity at the Salesian University in Rome and at the Salesian Study center at Berkeley.



or the Church In Gambella, to work for peace and reconciliation is not an option or the call of the hour, but a permanent vocation. In the last 5 years we also had specific programs and teachings about this topic, but we could say that it is not just one section of our pastoral service: it involves the entire identity of our communities. Since the starting of his presence in

this area, the Catholic Church has been working for a good coexistence, cooperation, sharing and relationship among the different ethnicities. Each one of them, in times of violence and reciprocal persecutions, has experienced our compounds as a place where to find security and help, starting almost 15 years ago with Bishop Angelo Moreschi up to

now: in these days while I am writing, some elderly people are temporarily sheltered in the house of the parish priest of Itang.

We held workshop on Peace and Reconciliation, involving the people of the Catholic Church, but also elders from different ethnicities, women from different Christian denominations, Muslims and followers of traditional religions. Catholic Church could do this because it has a good reputation: people respect us because of the practical attitude that shapes our activities. Our social work and the aid for emergencies, are supported by some pastoral choices, giving credibility and authority to our teaching. Some examples:

Despite the challenges of language, diversity of songs and sometimes security, we definitely keep the unity of our churches and we refuse to divide the communities living in the same area. Bishop Angelo was very strong on this, in the town of Gambella but also in other multiethnic areas (Abobo, Itang, Punyido). Also the South Sudan Catholics now resident in the refugee camps are invited to share as much as possible their strong faith experience with the neighboring local communities.

All our social and development

activities, from the water hand pumps up to the informal kindergartens and the Health Centers, are open to all the people of the territory and we encourage the minorities not to be afraid to be part of it. When necessary, we are ready to protect them.

Reconciliation with the cultural traditions

For long time the proclamation of the Gospel has simply ignored the specific traditions of each ethnicity or it has openly attacked some aspects, addressing at them as "evil", so burying them in the deep heart of the new converted people. Now we understand that the true reconciliation should start from the inside of each person, where the real encounter with Jesus can happen. For this reason, this year we are starting some workshops to help our people to reconsider their cultural traditions, recognize the good values and try to express them in the new context of their life. It is a big challenge: in the last 20 years, issues like marriage, family life, education of the young boys and girls, economy and financial management, have completely changed. The values of the Gospel can encourage and show to the people of good will, the way to find new answers without losing their identity.

Reconciliation among generations: youth with roots

We appreciated a lot the sixth chapter of the Post-synodal Message of Pope Francis "Christus vivit". It is true: in our society, a big gap is growing between the youth and the previous generations. The transmission of traditional values and identity has been interrupted by the modern way of life. We encourage and create opportunities for the young people and the elders to sit together and share their dreams and visions. We do not want to take away from the youth their freedom of looking for a new and better future, but to do that, they need the help and the encouragement coming from the stories and the dreams of the elders. No young person should

be ashamed of his grandfather or of the history of his family. The Word of God itself, gives a big value to the tradition and encourages us to read the different histories of our peoples as a part of the History of Salvation. The Spirit of God is there at work, and we are called to recognize the paths that he is preparing for us.



Fr. Matteo Pinotti
Parish Priest of Lare





"THESE KIDS ARE AMAZING!" DON BOSCO YOUTH CENTER - MEKANISSA

Selamnachu! Hello! Grüß Gott! Zdravo! Griaßeich! Salve! We are Debora and Marica, two volunteers from Austria. This school-year we have the privilege to teach in the kindergarten of the Don Bosco Youth Centre Mekanissa. Working with them since September, we discovered the high potentials of these bright children and we decided to plan some projects for the KG-kids.

First of all: Music

Fortunately Brother Donato Galleta SDB, the in-charge of the Don Bosco youth centre Mekanissa, came up with the idea to invite the parents of the KG-kids to a Christmas celebration in order to strengthen the relationship between the centre and the families of the KG-beneficiaries. Therefore he needed a special program. We took this opportunity and rehearsed a bilingual Amharic-English-Christmas-musical with

KG1, KG2, and KG3. The play was about shepherds and their sheep, searching the way to the crib with the help of angels. Additionally the kids created their costumes for their roles as sheep, shepherds and angels by themselves. With the help of the KG-teachers, the three to ten-year-olds were able to present successfully a 15-minute- performance. The atmosphere was unique and full of joy.

... and then comes: Science

Inspired by the solar panels in the Don Bosco Mekanissa compound, our ambition for a natural science-project was awoken. Highly motivated, we started to think about teaching strategies, which could awake the interest of the children for renewable energy. At the beginning of April 2019 the first science class was carried out. With an electricity-set for children, we showed them the basics of electricity and experimented with different switches, speakers, lamps and ventilators. The next steps would be to present the different renewable energies like solar-, water- and wind-energy to them. In the following science class the KG2- and KG3-students were working with mini-solar panels. Additional classes are planned. The aim of this project is not to make them understand how renewable-energy works, but to show them that renewable-energy works

Debora Zöchling & Marica Zvonarits

"EXCELLENCE AND QUALITY OF SERVICE" IS OUR MOTTO!



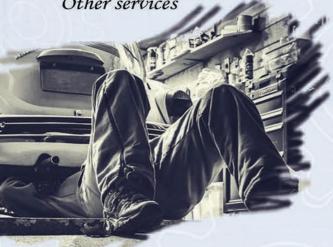
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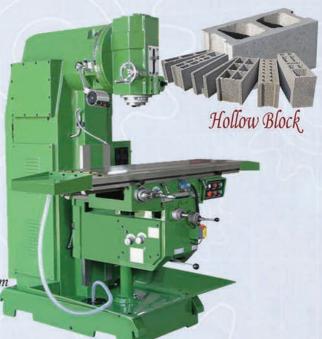
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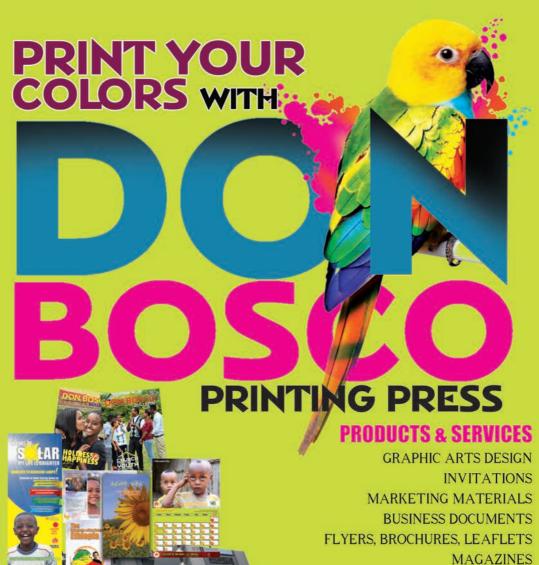


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