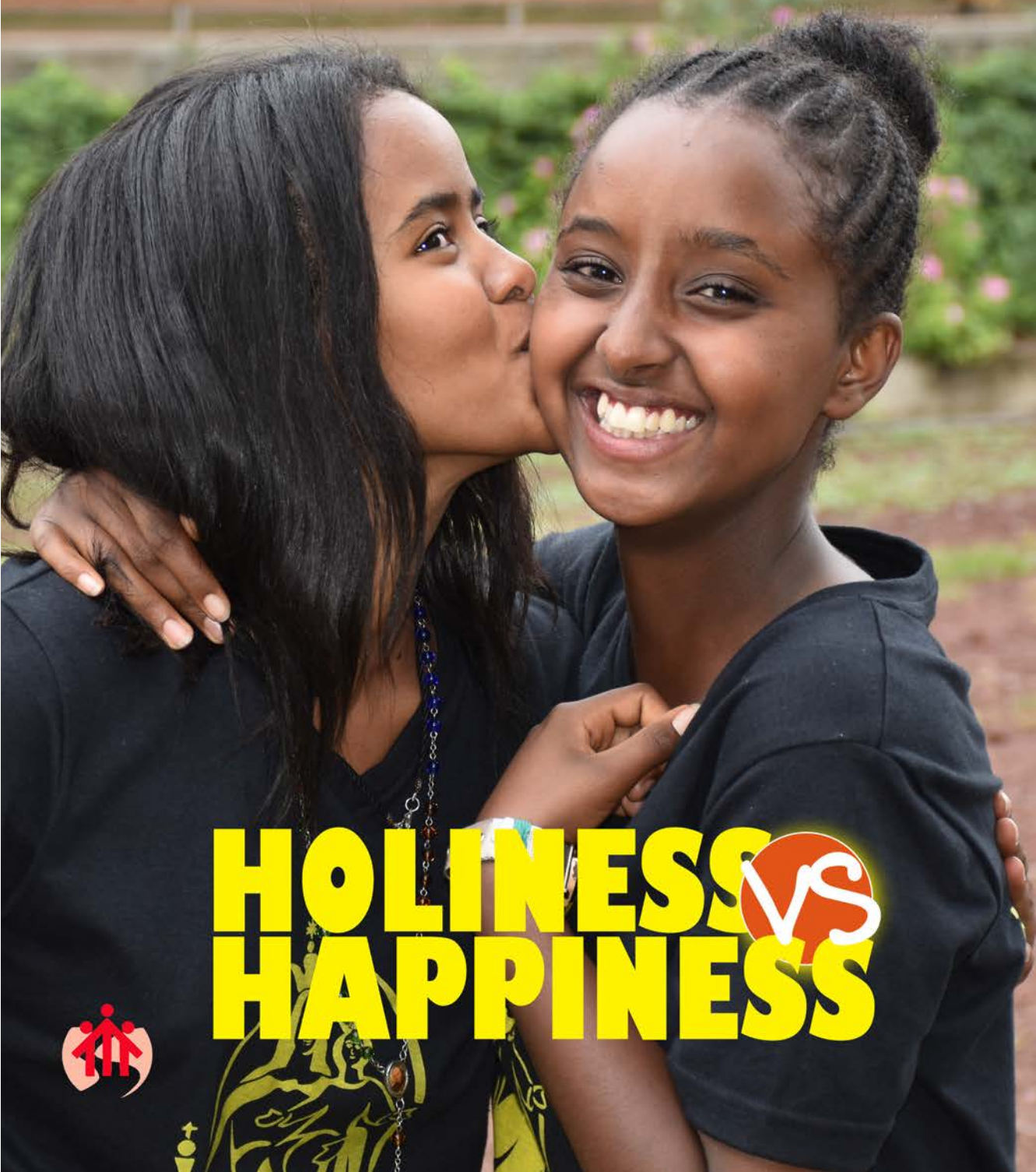


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DON BOSCO

A QUARTERLY PUBLICATION FROM AET

BULLETIN



HOLINESS vs HAPPINESS



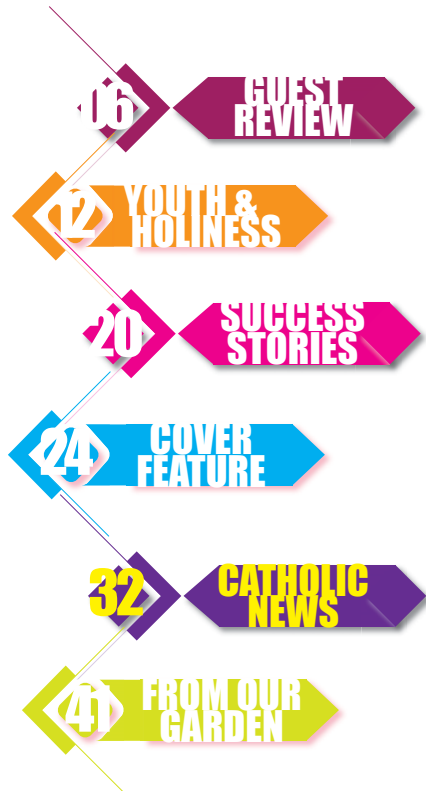


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DON BOSCO BULLETIN



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Editor : Abba Lijo Vadakkan SDB
Email : vadakkanvadas@gmail.com
Graphic Design : TEFAMICHAEL TSIGE
Email : colors971@gmail.com
Telephone : +251.931391199
P.O Box : 4640
Website : www.donboscoethiopia.org
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Please Note

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.



editorial

No Fake Holiness, Please!!

I

remember reading about a conversation between two cardinals, while they were listening to an audience of Pope Francis during a concelebration at Vatican. "Wow, he sounds so holy, he almost talks as if he were Jesus!" whispers one cardinal to the one that was standing close to him. The latter candidly responded: "Well, I thought that was precisely the job-description that we had given him on election."

Words like 'holiness', 'sanctity' etc. have nearly gone out of fashion

today. Very rarely do these words appear in our daily conversations. Even we religious, often speak to our boys and girls about being 'good' and 'nice' and not about becoming 'holy' or 'saints'. And yet we know as Don Bosco reminds us, "The only great tragedy in life is not to become a saint".

You might ask me, but why? Because to be anything less than holy is to remain unactualized. If it still sounds too philosophical, let me offer an illustration: Suppose you went out and bought a flower pot containing one daffodil bulb buried in rich soil. You take the pot, put it in a closet, and for the next two weeks feed the bulb nothing but Coca-Cola.

This is certainly a sad thought, but why is it sad? It is sad because the potential for this bulb to become a beautiful daffodil was not actualized? To put it less formally, that it didn't become what it could have become? So, too, with us. To pass from this earth without becoming a saint is to go unrealized in our lives.

But we are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer. We think that priests and religious alone are called to be holy. But that is not the case. There is no hierarchy in holiness. To be holy does not require to be a bishop, a priest or a religious. We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves. This is the thought of Pope Francis all through his Pontificate and has become all the more specific in his recently published Apostolic Exhortation “Gaudete et Exsultate” (Rejoice and be Glad (Mt 5:12). He writes: “Are you called to the consecrated life? Be holy by living out your commitment with joy. Are you married? Be holy by loving and caring for your husband or wife, as Christ does for the Church. Do you work for a living? Be holy laboring with integrity and skill in the service of your brothers and sisters. Are you a parent or grandparent? Be holy by patiently teaching the little ones how to follow Jesus. Are you in a position of authority? Be holy by working for the common good and renouncing personal gain”. All this could be easily summarized in the ‘recipe for sanctity’ of Don Bosco to Dominic Savio, “Do your ordinary things in an extra-ordinary way”, that’s all one needs to do in order to become a saint.

This edition of the Don Bosco Bulletin has been dedicated entirely to this theme of “Holiness”. The reasons for it are many. The Apostolic Exhortation “Gaudete et

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THE ONLY GREAT
TRAGEDY IN LIFE IS
NOT TO BECOME A
SAINT ”

Exsultate”, the upcoming Synod on young people, the preparations for the forthcoming Provincial chapter and then the General Chapter of SDBs are a few to be nominated.

While thanking all the contributors to this edition of the bulletin, let me conclude with one of the truest and most terrifying sentences I have read: “If we will look into our own hearts in complete honesty, we must admit that there is one and only one reason why we are not saints: we do not wholly want to be.” That insight is terrifying because it is an indictment. But it is also thrillingly hopeful because it is an offer, an open door. Each of us can become a saint. We really can. So, go ahead and be one. What else is there?

Abba Lijo Vadakkan SDB



GUIDANCE

Abba Estifanos G/meskel SDB
Provincial Superior

Dear Friends,

Peace and Joy in the Lord!

The theme of our quarterly publication this time will focus on Holiness. In our Salesian education the main aim is education to good citizenship and ultimately to inherit the kingdom of God. For Don Bosco Holiness was one of his favorite topics close to his heart and he would implant this desire for holiness even in his pupils. Therefore we can rightly say that Holiness is at the heart of the Salesian pedagogy.

Don Bosco giving us the Preventive System offered us the way to become holy. Pope Francis with his Apostolic Exhortation on Holiness, *Gaudete et Exultate*, says that "Each saint has a mission, planned by the Father, to reflect and embody, at a specific moment in history, a certain aspect of the Gospel." Holiness is experiencing the mysteries of Christ's life, "constantly dying and rising anew with Him", and reproducing aspects of His earthly life: His closeness to the outcast, His poverty, His self-sacrificing love: "I came not to be served, but to serve", He said to his disciples.

As Salesians following St. Francis de Sales' Spirituality, we believe that everyone has the necessary gift to achieve holiness. Four hundred years before the Second Vatican Council St. Francis had expressed that Holiness is for all paths of life: "Allow the Spirit to forge in you the personal mystery that can reflect Jesus Christ in today's world", in a mission to build the kingdom of love, justice and universal peace.

The Pope in the same document underlines five important conditions, for today's world, that are needed to collaborate with God in working for our holiness:

- Perseverance, patience and meekness
- Joy and sense of humour
- Boldness and passion
- Working in community
- Constant prayers.

Let us therefore, as Pope Francis said, make an effort for a holy life “by living our lives with love and bearing witness”, and turning to God every day.



Holiness is at the
heart of the
Salesian Pedagogy



José L. Bandrés M. Afr.

SANCTITY IN THE LIVING TRADITION OF THE ETHIOPIAN ORTHODOX TEWAHEDO CHURCH

Sanctity for all Christians, regardless their confessional differences, is objectively the same. Sanctity is the participation of the Christian people in the very life of the Trinity.

By his divine power, he has lavished on us all the things we need for life and for true devotion, through the knowledge of him who has called us by his own glory and goodness. Through these, the greatest and priceless promises have been lavished on us, that through them you should share the divine nature and escape the corruption in the world through disordered passion. (2 Pt1:3-4 NJB)

This process of divinization begins in the second birth from above in Baptism; grows through the life in the Spirit in this life, and finds its perfection in the coming life. "My dear friends, we are already God's children, but what we shall be in the future has not yet been revealed. We are well aware that when he appears we shall be like him, because we shall see him as he really is". (1Jh 3:2 NJB)

Sanctity is as well an order, a commandment of Jesus Christ to his

followers: You must therefore be perfect, just as your heavenly Father is perfect.' (Math 5:48 NJB); (Levit 19, 2). Sanctity for Mathew is perfection in the biblical sense of living in the presence of God listening to his word; for Luke it is to be merciful, compassionate:

'Be compassionate just as your Father is compassionate. (Lk 6:36 NJB). Only God is fully holy. According to the vision of Isaiah, chapter 6, God is three times i.e. fully, immensely Holy. This exclamation of Isaiah, in the Ethiopian Liturgy becomes the Trisagion addressed to our Saviour in his different salvation mysteries. It is recited by the clergy three times a day and always during Mass as a central praise of Jesus Christ. The holiness of God is manifested in the word through the mysteries of God's Son, Jesus Christ; his birth, baptism, crucifixion, death, resurrection, ascension into heavens, and second coming. Just as Isaiah was, the Ethiopian Christian is fully aware that holiness is exclusively a divine attribute and that human beings are naturally sinners, i.e., the opposite of holy. Thus, the first note of holiness in the conscience of an Orthodox Christian is the fact, obvious and clear like sunlight,



that sanctity in human beings is properly God's agency and that salvation as fruit of sanctity depends less on the inner state of the individual than on the cultivation of the correct habits, of soul and body, of individuals and community, of outer and inner purity in order to receive from above God's mercy that becomes manifest and operative in the lives of the individual and of the Christian community who enact the mysteries of the life of Jesus. This awareness of the need of constant mercy from above is expressed in the common short exclamation: "Lord have mercy on us O Christ" and in the various channels of divine intercession asked through the prayers addressed above all to Mary under the advocating title of "Covenant of mercy", the many prayers to the archangels Michael and Gabriel, and devotional supplications to the saints.

According to Mar Ishaq the two fundamental virtues of sanctity are penance and the fear of God. Penance is the boat. The fear of God is the pilot in charge of the boat. Love is the divine harbor. And the fear of God brings us into the boat of penance, and makes us remain in it. And leads us through the fetid sea of the world so as to reach the divine harbor which is love. And leads us to what those who thirst and are rich in faith see already, to the vision the just ones have of the Lord, of his Kingdom. When we find love we have reached the exalted

God with the treasure of love. And conclude our pilgrimage and reach the island of the world where live Father Son and Holy Spirit, glory to them. Let us pray to them so that we may be made worthy of the glory of their love through penance. Amen

The correct habits to be cultivated during the Christian pilgrimage to sanctity are embodied in the institutions, doctrine and rituals transmitted by the living tradition of the Church, traditions that become the channel of the divine for the Christian people. From a Western religious point of view, imbued as it might be by individualism and the secularization of Western culture, the following factors that are constitutive of the channels of the divine in the Ethiopian Orthodox Church might be described as idiosyncratic in Ethiopian Christian culture:

The structure of the Christian community. The religious and pastoral focus of the local church is the Christian community itself. The Christian community demands the building of a church for their worship as well as priests and deacons as many as necessary for the liturgical and pastoral service of the community and some chanters for the liturgy which is mostly sung are needed. The number of priests will depend on the number of Christian, laymen and laywomen. The reason being that each individual Orthodox Christian and each Christian family have the right to choose a

priest as their spiritual father, a central figure in the link between the individual and the families with the sacramental and liturgical life of the community. The service of the spiritual father (አባ ነፍሰ) makes the access to the divine channels of grace, (sacraments, blessings, confession, marriage and funerals) very human and effective.

Ritual and Fasting. If a foreigner declares to an Orthodox Ethiopian his Christian faith, the Orthodox Ethiopian will immediately ask him: do you fast? Fasting is indeed one of the most important assets of the individual and communitarian exercises of Orthodox communities by which they tend to define themselves as Orthodox Christians. Fasting creates social Christian identity, marks the liturgical periods of time, God's time. Thus, fasting links time and the lives of Christians to the different mysteries of redemption in the life of Christ. Fasting, as well subsequent periods of feasting, consecrates to God the lives, work and time of Christians, strengthens their social communitarian identity and consecrates their entire existence to God.

Sacraments, prayer, hierarchy. Prayer is divided into official i.e. liturgical and sacramental, and private. Private prayer is mostly vocal and bodily at the same time, comprised of prostrations, the recitation of Psalms and other important officially approved prayer books like the ውዳሴ ማርያም (the Praise of Mary), used most of the time by priests and monks who will add as well the recitation of Psalms and daily meditation of Scripture. Mature laymen as well recite the psalms and other devotional prayers. In the Christian community all members, from a prostitute to the Patriarch, all are equal through baptism, but there are many abodes in God's kingdom according to the situation of each faithful in front of God and of the community. We can distinguish three degrees: lay people, clergy and monks. The highest authority because of their radical testimony to the Gospel are the monks (male and female) who have left everything in the world in order to reach whole sanctity and pray for the salvation of the rest. They make only one vow, the vow of chastity, the only status in the Gospel that is not granted to every follower of Jesus. (Mt19, 11); poverty in the Gospels is for everybody, according to the Sermon on the Mount; and so is



obedience: all the followers of Christ must obey the word of God. Among the monks the hermits carry the crown of excellence; they live in caves, eat once a day some uncooked food and pray night and day. They are considered to be the soul of the Church. The fact that the spreading in depth of Christian faith in Ethiopia and Eritrea, and particularly its enculturation through the translation to the vernacular Ge'ez language of the Bible and liturgy was carried out by monks through the different monasteries they founded in the fifth century in Tigray and Eritrea and later, all over the country, has given to the Ethiopian Orthodox Christianity a strong monastic character noticeable in the liturgy, piety, spiritual authority of the monks and the thousands of monasteries scattered today throughout its geography.

As mentioned above the spiritual and pastoral role of the አባ ነፍሰ (spiritual father) is one of the pillars of Christian instruction and pastoral care of the faithful. The sacramental life of families is channeled through the authority and good discernment of the spiritual father. He is the one who baptizes a newborn in the family, organizes a Christian burial for the deceased, and takes care for the marriage ceremony according to the canonical situation of the future spouses. Through counseling, the sacrament of penance and the practice of fasting the spiritual father guides the Christian members of each family to receive Holy Communion which constitutes the summit of all graces, a divine commerce and participation in the death and resurrection of Christ. Thus, the

affiliation of the lay people with the clergy is a commitment to a relationship of trusting obedience based on the assurance that the ordained minister is a channel of God's grace.

The Orthodox priest greets the faithful by giving his hand-cross to be kissed. His hand is always ready to bless the faithful with the blessings coming from the cross of Christ.

Sanctity, its fullness, its degree or its absence, becomes the only sure criterion applicable to all Christians in their respective vocation – a role they are called to live in their Christian community. This is well stated and explained by Mar Ishaq: true sanctity precedes, accompanies and persists sound apostolic, Christian endeavours:

As Gregory the Theologian says: it is good to teach Theology to others. But it is more honorable for a person to purify himself in front of God. Glory to Him...There are some who after having returned through their preaching and guidance many sinners to God's grace, have fallen away themselves, causing scandal to the very ones they had saved.





"YOUR BIGGEST WEAKNESS
CAN BECOME YOUR BIGGEST STRENGTH"



WEAKNESS ^{OR}
Strength

S

ometimes your biggest weakness can become your biggest strength. Take, for example, the story of one 10-year-old boy who decided to study judo despite the fact that he had lost his left arm in a devastating car accident.

The boy began lessons with an old Japanese judo master. The boy was doing well, so he couldn't understand why, after three months of training the master had taught him only one move.

"Sensei," the boy finally said, "Shouldn't I be learning more moves?"

"This is the only move you know, but this is the only move you'll ever need to know," the sensei replied.

Not quite understanding, but believing in his teacher, the boy kept training.

Several months later, the sensei took the boy to his first tournament. Surprising himself, the boy easily won his first two matches. The third match proved to be more difficult, but after some time, his opponent became impatient and charged; the boy deftly used his one move to win the match. Still amazed by his success, the boy was now in the finals.

This time, his opponent was bigger, stronger, and more experienced. For a while, the boy appeared to be overmatched. Concerned that the boy might get hurt, the referee called a time-out. He was about to stop the match when the sensei intervened. "No," the sensei insisted, "Let him continue."

Soon after the match resumed, his opponent made a critical mistake: he dropped his guard. Instantly, the boy used his move to pin him. The boy had won the match and the tournament. He was the champion.

On the way home, the boy and sensei reviewed every move in each and every match. Then the boy summoned the courage to ask what was really on his mind.

"Sensei, how did I win the tournament with only one move?"

"You won for two reasons," the sensei answered. "First, you've almost mastered one of the most difficult throws in all of judo. And second, the only known defense for that move is for your opponent to grip your left arm."

THE BOY'S BIGGEST WEAKNESS HAD BECOME HIS BIGGEST STRENGTH.



ሲስተር ፍሬንሽ ኤልያስ FMA

ወጣትነትና ቅድስና



ማን ነው ቅዱስ መሆን የሚችል? የሚል ጥያቄ ቢነሣ ሁላችንም ለቅድስና ተጠርተናል። ሁላችንም ቅዱስ የመሆን አቅምና ችሎታ አለን፤ ለዚህም ፍላጎትና ቁርጥ ፍቃድ አድርጎ መጓዝን ይጠይቃል። ቅድስና ምንድን ነው? ብንል ትልቁ ቅድስና እግዚአብሔርን በሙሉ ልብ መወደድ ነው።

ስለ ቅድስና ስናወራ በሳሊዥያን ማኅበር የቅዱስ ዶን ቦስኮን መንፈሳዊነትንና አመራርን በመከተል ለቅድስናና ለብፅዕና ከደረሱት ብዙ ሰዎች ውስጥ ከሁሉም ወጣት ሆኖ ለቅድስና የደረሰና ለብዙዎችም የመንፈሳዊ ሕይወት ምሳሌ የሆነውን የዶሜኒክ ሳቪዮን ሕይወት እንመለከታለን። ይህም ጠቅላላ የሕይወት ታሪኩ ሳይሆን መንፈሳዊ ጉዞው ምን እንደሚመስል ይሆናል።

ዶሜኒክ ሳቪዮ ከጥሩና ክርስቲያን ከሆኑ ወላጆች የተወለደ ሲሆን ከቤተሰቡ ጋር ጥሩ ቅርብ የነበረው ልጅ ሆኖ ከትንሽ ዕድሜው ጀምሮ የቤተሰቡን ምክር የሚሰማ አብሮም ከእነርሱ ጋር መጸለይ የሚወድ ልጅ ነበር፤ እንዲሁም ታታሪና ለጋስ እንደነበረ ቡብዙ ስለእርሱ በተጻፉ ጽሁፎች ውስጥ እናገኛለን።

ዶሜኒክ ሳቪዮ በሰባት ዓመቱ ቅዱስ ቁርባንን ሲቀበል ቢቃላት ሊገለጽ የማይችል ደስታ ልቡን ሞላው። በእርሱ ዕድሜ ሊያደርግ የሚችለውን ዝግጅት አደረገ። እስከ ሰባት ዓመቱ ድረስ በማወቅ ወይም ባለማወቅ እናቱን ያሳዘነበት ነገር ካለ ይቅርታ ጠየቃት። እናቱም “ልጄ ሆይ ስለእኔና ስለ አባትህ ሁልጊዜ ጸልይልን ፤ አንተንም ክርስቶስ ሁልጊዜ የራሱ እንዲያደርግህ ጸልይ” አላችው።

ዶሜኒክ ሳቪዮ ለቅድስና ያለው ጉጉት ከትንሹኑ ጀምሮ ከክርስቶስ ጋር አንድ እንዲሆን ረድቶታል ። የሁልጊዜም ምኞቱ ከእርሱ ጋር መሆንና ክርስቶስንና ማርያምን ማስደሰት ነበር። እራሳችንን ከክርስቶስ ጋር ስናደርግ ሕይወታችን ይቀየራል። የእኛ ሕይወት ሲቀየር የሌሎችንም ሕይወት ለመቀየር ዕድልና አጋጣሚ ይኖረናል።

ዶሜኒክ ሳቪዮ ከክርስቶስ ጋር ያለው አንድነትና ፍቅር እንዳይለላ በመጀመሪያው ቅዱስ ቁርባን ጊዜ ለራሱ አራት ቁርጥ ፈቃዶችን አደረገ። በማስታወሻ ደብተር ጽፎም ሁልጊዜ በሚያስታውሰበትና በሚያነብበት ቦታ አስቀመጠው።

ቁርጥ ፈቃዶቹም የሚከተሉት ናቸው፡-

1. ሁልጊዜ ንስሐ እገባለሁ፤ በተፈቀደልኝ ጊዜ ሁሉ ቅዱስ ቁርባንን አቀበላለሁ።
2. እሁድንና ሌሎች ቅዱሳን በዓላትን ሙሉ በሙሉ ለእግዚአብሔር አውላለሁ።

“ቅድስና የምኞት ጉዳይ ብቻ ሳይሆን የፍላጎት ጉዳይ መሆኑን ነው።”



3. የልብ ዳደኞች ኢየሱስና ማርያም ይሆናሉ።

4. ኃጢአት ከመሥራት ሞትን እመርጣለሁ።

ቅዱስ ዶሜኒክ ሳቪዮ ለቅዱስ ዶን ቦስኮ፣ “እኔ ልብስ(ጨርቅ) ነኝ ፤ እርስዎ ደግሞ ልብስ ሰፊ ነዎት፤ ስለዚህ ለኢየሱስ የሚያስደስት አንዳች ነገር በኔ ላይ ይሠራሉ።” ይል ነበር። ይህም ዶሜኒክ ሳቪዮ ፍጹም ታዛዥነቱንና እምነቱን ሙሉ በሙሉ በዶን ቦስኮ ላይ መጣሉን ያመለክታል። ዶሜኒክ ልክ እንደተመኘው በዶን ቦስኮ መንፈሳዊ ትምህርት ቤት ሕይወቱን ሲያሳልፍ በየዕለቱ ሕይወቱ ማራኪና አስደሳች እየሆነ ይሄድ ነበር። በተለይም ወደ ቅድስና ደረጃ ከፍ እያለ ይሄድ ነበር።

ቅዱስ ዶሜኒክ ሳቪዮ ለአሁኑ ወጣት ምን መልእክት አለው? ቅዱሱ ለአሁኑ ወጣት ያለው መልእክት ቅድስና የምኞት ጉዳይ ብቻ ሳይሆን የፍላጎት ጉዳይ መሆኑን ነው። አንዳንድ ነገሮችን እንመኛለን፤ ግን ፍላጎት ስለሌለን አናገኛቸውም፤ ፍላጎት ሲኖረን ግን ብዙ ጥረት እናደርጋለን። ቅዱስ አጉስጢኖስ ሲናገር እንዲህ ይላል፣ “ያለ አንተ ፈቃድ ወደዚህ ምድር ያመጣህ አምላክ ያለአንተ ፈቃድ አያድንህም።” ስለዚህ ቅድስና የፍላጎት ጉዳይ ነው ስንል ከእግዚአብሔር የማዳን ሥራ ጋር መተባበርን ይጠይቃል።

ቅዱስ ዶሜኒክ ሳቪዮ ሁልጊዜ በሕይወቱ ከምድራዊ ነገሮች ይልቅ የእግዚአብሔርንና የመንግሥተ ሰማይን ነገር በማስበለጠ ሕይወቱ ለሌሎች የተስፋና የለውጥ ምክንያት ሆኗል። አንተስ የአሁኑ ወጣት ሆይ፤ በሕይወትህ የምታስቀድመው ምንድን ነው? የዚህን ዓለም ከንቱ ነገሮችን ወይስ ዘላለማዊ የሆነውን የእግዚአብሔርን ነገር ነው? ይህ ጥያቄ ሁላችንም ራሳችንን እንድንመረምር ይረዳናል።

የአሁኑ ወጣት የሚኖረው ዶሜኒክ ሳቪዮ ከኖረበት ዘመን በበለጠ ከመንፈሳዊ ሕይወት የሚያርቁ ወይም የሚሠርቁ ነገሮች በሞሉበት ዘመን ውስጥ ነው። የአሁኑ ወጣት በብዙ

ፈተና የተከበበ ነው። ስለዚህ ልክ ዶሜኒክ ሳቪዮ እንዳደረገው በየቀኑ ለመንፈሳዊ ሕይወቱ ቁርጥ ፈቃድ በማድረግ በዓይኑ ስለሚያየው በጀርድ ስለሚሰማው ነገር ጥንቃቄ አድርጎ እምነትንና ተስፋን ሰንቆ ወደ ፊት ካልተራመደ እና ሙሉ በሙሉ ሕይወቱንና ልቡን ለክርስቶስ ሰጥቶ መጓዝ ካልቻለ በብዙ አደጋና ፈተና ሊወድቅ ይችላል።

ስለዚህ የዶሜኒክ ሳቪዮን ምሳሌና መንፈሳዊነትን በመከተል ቀጥሎ ያለትን ነገሮች ካደረገ ሕይወቱና መንፈሳዊነቱ የሰመረለት ወጣት ይሆናል።

1. የጸሎት ሰው መሆን ያስፈልጋል፤ ምክንያቱም ወደ እግዚአብሔር የሚያቀርብንና ወደ ቅድስና የሚያደርስን ከጸሎት የበለጠ መንገድ ምንም የለም። የአቪላዋ ቅድስት ተሬዛ ስትናገር እንዲህ ትላለች፣ “ከእግዚአብሔር ጋር የሚያገናኝ ከጸሎት የበለጠ ሌላ መንገድ አለ ከተባልህ ተታለሄል ማለት ነው።”

2. ለምሥጢራት ትልቅ ትኩረት መስጠት፤ ማለትም ንስሐ ለመግባትና ቅዱስ ቁርባንን ለመቀበል ትልቅ ዝግጅት ማድረግ።

3. የማርያምና የኢየሱስ ትልቅ ዳደኛ መሆን እናም እነርሱን ከልብ መውደድና ማክበር።

4. በየዕለቱ ለመንግሥተ ሰማይ ትልቅ ዝግጅት ማድረግ፤ ምክንያቱም ሁላችንም በመጨረሻ ወደ እግዚአብሔር መቅረባችን አይቀርምና።

ልክ ቅዱስ ዶሜኒክ ሳቪዮ እንዳደረገው በየቀኑ እነዚህን ነገሮች ካደረግን ሕይወታችን እየተሻሻለ እንደሚሄድ ጥርጥር የለውም። ለዚህም ትልቅ ቁርጥ ፈቃድ ያስፈልጋል ። አንድ ጥሩ አባባል እንደሚለን “ትልቅ ድል ራስን ማሸነፍ ነውና።”



Salesian World **GLOBAL NEWS**

Democratic Republic of Congo - Music and sports for Masina children



Kinshasa - "Never allow young people to be idle during recreation" (MB XII, 17), said Don Bosco, and before him also St. Filippo Neri. These two great saints of the oratory had already understood centuries ago that youth can indeed develop in a healthy fashion when they receive valid proposals for work, formation and leisure. This is why today in Kinshasa, the spiritual Sons of Don Bosco are working to offer their students the means and opportunities to practice music and sports. Kinshasa, the capital of the Democratic Republic of the Congo, is today a huge mass of people: about 17 million inhabitants swarm through its streets and among them there are many children and young people in need, some because they belong to families already poor in themselves, others because they have embraced street life and are thus exposed to every sort of danger. Salesians work for all these young people with its six centers in the city. One of these is the "Michele Rua" oratory in Masina, a municipality in the capital of Kinshasa. The Salesian oratory in Masina now welcomes 800 minors, boys and girls, from 7

to 15 years. And yet, due to the difficulties the neighborhood is experiencing, more needy children are expected to turn to the Salesians. **Salesian Cardinal Charles Maung Bo, appointed delegate for the Synod**

Vatican City - In view of the Synod of Bishops on "Youth, faith and vocational discernment", scheduled from October 3 to 28, 2018, at the Vatican, the Holy Father has appointed four Delegate Presidents, among whom Burmese Cardinal Charles Maung Bo, Salesian, Archbishop of Yangon. The role of the Delegate President, whose office ceases with the dissolution of the meeting for which he is appointed, foresees:

- guiding the work of the Synod according to the faculties attributed in the delegation letter, according to the order of the work established;



- to attribute to some Members, when the opportunity arises, particular tasks so the assembly can work in a better way;

- sign the proceedings of the assembly.

The other appointed Delegate Presidents are: the new cardinals Louis Raphaël I Sako, Patriarch of Babylon of the Chaldeans, and Désiré Tsarahazana, archbishop of

Toamasina, in Madagascar; and the card. John Ribat, of the Missionaries of the Sacred Heart of Jesus, archbishop of Port Moresby, in Papua New Guinea. With the appointment of Card. Bo as Delegate President, the Salesian presence at the Youth Synod is enriched with yet another important piece, which already includes, among ascertained members, the Rector Major, Fr Ángel Fernández Artime, one of the chosen by the Union of Superiors General (USG)); and Fr Rossano Sala, as Special Secretary for this Synod.

UN - "Girls with no name": United Nations applaud Salesian work in favor of girls

New York- "Misiones Salesianas" - the Salesian Mission Office in Madrid - in collaboration with the "International Mary Help of Christians Institute" (IIMA), "VIDES International" and "Jugendhilfe Weltweit", organized at the United Nations in New York a side event of the 38th



session of the Human Rights Council taking place in Geneva. The goal was to give visibility to the most vulnerable minors who are forced to work as prostitutes to survive, a harsh reality presented in the documentary "Love". Thanks to the documentary "Love" and the testimony, narrated in a video-message, of a girl who left the streets of Freetown to learn a trade and become a protagonist of her life, the Salesians showed the good practices carried out to

steal the girls away from the streets, and the successes that education can offer in countries like Sierra Leone, Benin and India, where child prostitution is widespread. In addition to the young woman's testimony, at the event entitled "Girls with no name", experts of the IIMA and VIDES and of the Salesian missionary Fr Jorge Crisafulli, for years active for the most needy minors in Sierra Leone, spoke to the audience on the issue. Sponsored by the UN High Commissioner for Human Rights and more than a dozen countries, the event was attended by representatives of more than fifteen countries and delegations of the UN Council.

South Sudan - A project that will remain in history: 100 primary schools for the country

Juba - 74 elementary schools built, almost 15,000 children included in the educational cycle, countless families and communities benefiting: these are some of the numbers of the project launched in 2012 by the Salesian Missionary Office "Don Bosco Nanum", based in Seoul, South Korea, for the construction of 100 schools in the rural areas of the youngest country on the African continent: South Sudan. In the monthly newsletter of May sent to Don Bosco's benefactors, donors and friends, the Director of "Don Bosco Nanum" announced the closure of the project, due to the circumstances in which, unfortunately, today this country finds itself in, with millions of civilians fleeing from clashes and forced to take refuge in neighboring countries, such as Uganda, the Democratic Republic of the Congo and Ethiopia. Despite the closure of

the project to three quarters of the result



initially planned, it does not diminish the enormous importance of what has been done, which has succeeded in providing thousands of disadvantaged children with the most important resource for the future of the country: education.

Germany - International Voluntary Service: Don Bosco Volunteers sends 51 young people

Bonn - 51 young people between the ages of 18 and 28 in Germany will begin voluntary service in September as "Don Bosco Volunteer" in the homes of the Salesians of Don Bosco all over the world. For a year the volunteers were prepared with seminars at the "Aktionszentrum Benediktbeuern" and "Don Bosco Mission Bonn", for their destinations in Albania, Benin, Bolivia, Ghana, India, Colombia, Kosovo, Republic of Moldova, Montenegro, Rwanda, Zambia and Togo. Young volunteers from Germany will mainly help girls and boys do homework, take care of them during the



afternoon, assist them in class and organize leisure activities. Even sports and games, art and music, craft activities and educational

activities or the organization of parties and excursions fall within their field of activity.

Egypt - Salesian Institute offers unique and decisive opportunity for young lives of Alexandria

Alessandria - As part of the collaboration projects between the Circumscription of Central Italy (ICC) and the Province of the Middle East (MOR), during the summer several young Italian volunteers took turns at the Salesian school of Alexandria, in Egypt, to teach Italian language to youngsters aiming to enter the Salesian Vocational Training Institute. The volunteer teachers dealt mainly with questioning the students outside the classroom, evaluating their reading and conversation skills. Each of the 160 boys was evaluated once or twice a week during the month of intensive Italian course and this allowed the students to feel constantly followed and accompanied of the students put a lot of effort during the course because they were eager to learn the language and so to enter the Vocational Training Institute in September. "Here it seems to me that a great passion circulates, a strong drive towards redemption, as if the Salesian Institute represented a dream," said Chiara, one of the volunteer teachers.



HOLINESS CONSISTS IN BEING HAPPY



A SALESIAN PERSPECTIVE

Called to be a saint?

Can you have a sense of humour and still be a saint? Absolutely. According to St Francis de Sales “a sad saint is a sorry saint!” explaining that happiness is akin to holiness. The source of such happiness is the goodness of God who has created us out of love and created us to love. It is trust and confidence in the goodness of God’s love that is the source of the saint’s optimism. We receive this abundant love of God into our hearts and we are invited to share this love with others. God always offers us a chance to begin again. Every sinner is a potential saint; and every saint is a recovering sinner. Don’t lose heart at your failures and weaknesses. Instead, open up the soil of your heart with the plough of the Gospel, believing that God can bring good out of everything.

One of the main obstacles to holiness is the mistaken belief that I am not called to be holy. We think holiness is for others, especially for people who are exceptional. Often we believe that

holiness consists in doing extraordinary things. However, Salesian spirituality offers us a different point of view. Four hundred years, before the Second Vatican Council, St Francis de Sales preached on the universal call to holiness. It is this theme that is taken up by Pope Francis in his recent exhortation: *Gaudete et Exsultate* (Rejoice and Be Glad). Everyone is called to be a saint. “These witnesses (saints) may include our own mothers, grandmothers or loved ones (cf 2Tim 1:5). Their lives may not always have been perfect, yet even amid their faults and failings they kept moving forward and proved pleasing to the Lord.” (G.E.Par.3) Not only are we called to be a saint, but God makes it possible for each person to become a saint. Each person is called to be a saint in the home and in the workplace, in the church and in the playground. As St John Bosco counselled St Dominic Savio, “Here holiness consists in being happy.” Accordingly, we shall explore (1) the relationship between holiness and happiness; (2) Accompanying young people on the path to holiness; (3) practical steps to holiness.

Happiness and Holiness

If you talk about happiness, rather than holiness, you have a better chance of engaging people. Why is this? To put it simply, by virtue of being human we are on a journey where we are searching for purpose and meaning, and above all, happiness. The world offers many things, materialism, ambition, etc as a means to achieving happiness. However, these don't satisfy the human heart. We want more. The Gospel points us in a different direction where it is in losing our lives that we will find them. Happiness is not something we grasp, it is something we receive. It is in living a life of love of God and our neighbour that we receive the gift of happiness. The person who is holy loves readily, generously, and this always leads to joy. This is the gift of Gospel joy where, in imitation of Jesus, it is in losing our lives that we find them. Such a recipe for Gospel happiness, as enunciated in the Beatitudes, appears, at first glance, to bring anything but happiness: Happy are the gentle and meek, the world calls this weakness; Happy are those who mourn because they don't get tired of doing good, the world invites us to have a good time and forget about others; Happy are those who are merciful because they forgive others, the world tells us to take revenge put ourselves first ; Happy are the poor in spirit who are truly rich because they share the good things they have received with others; the world invites us to gather more and more for ourselves.

Accompanying Young People on the Path to Holiness

We look at appearances, God looks at the heart. Central to Salesian spirituality is the human heart, understood as the core of the person from which love emanates. We don't have two hearts one to love God and another to love our neighbour. We have only one heart. We learn to love God and our neighbour at the same time. Our love for God is expressed affectively through prayer and effectively through

service to our neighbour. Holiness consists in this double movement of love. On this journey of love God provides us with family, friends, colleagues, and others to support us. The community we build together helps to sustain us on this journey of love because we do not go to God alone, but always in the company of others. Through this sense of belonging in community we create an environment which allows the human heart to expand with love as we pray together and serve our neighbour.

There is a twofold difficulty, however, for the human heart on the path to holiness:

- 1) Being disconnected from this deepest heart centre
- 2) The tendency for the human heart to go astray.

When we are dis-connected with our deepest heart centre we try to live our lives from the outside in – we imitate others. "The important thing is that each believer discerns his or her own path, that they bring out the very best of themselves, the most personal gifts that God has placed in their hearts, rather than hopelessly trying to imitate something not meant for them" (G.E. par.11). Holiness demands that we connect with our heart centre to hear the voice of God in the depths of our being. It is important that when accompanying the young person they are helped to discern the voices coming from outside as opposed to God's voice coming from within. In this way they discover their vocation, which comes from 'vocare' meaning to call. Vocation is not a goal I pursue, it is a voice that I hear and respond to. God speaks personally to my heart and in listening to this call "I can become perfectly whom God called me to be... Don't sow your crops of good intentions in your neighbour's garden, cultivate your own. (St Francis de Sales). Certain lifestyles can prevent us from hearing this deeper voice. "The presence of constantly new gadgets, the excitement of travel and an endless array of consumer

goods at times leave no room for God's voice to be heard" (G.E par.29).

Holiness demands that we face

"...by virtue of being human we are on a journey where we are searching for purpose and meaning, and above all, happiness. The world offers many things, materialism, ambition, etc as a means to achieving happiness. However, these don't satisfy the human heart."

the truth about ourselves, recognizing the gifts we have received, but also the ways in which we choose what appears to be good rather than what is truly good. We have to learn from our mistakes, repent of the wrong we have done, so that we can get our lives back on track when we have sinned. We must never doubt the mercy of God who calls us back to the Father's love. However, Holiness does challenge us to live in the light of the truth, to transcend ourselves for the good of others and "commit yourself, body and soul, to giving your best to this endeavour" (G.E. Par.25)

Practical steps to holiness from St Francis de Sales

1. Trust in the goodness of God – this confidence in the goodness of God is like an anchor in the midst of the storms and trials of life. It doesn't remove difficulties but it helps us to be optimistic that God can bring good out of everything.
2. Be humble in the sight of God and others. When we recognize our limits we are compassionate towards others in their weaknesses and we become non-judgmental; when we realize we cannot do it, we recognize that God can do it with us and through us.
3. Be gentle and patient with yourself and others – don't excuse your faults, but learn from them and understand that we are constantly growing on the path to holiness. In the spiritual life we are either

moving forwards or backwards, we are never at a standstill.

4. Big opportunities to prove our love of God and neighbour don't often come our way, but don't miss out on the daily opportunities where "we can offer little things with great love."

5. Nourish your own spiritual life with prayer so that you will have the energy to sustain you in loving God and neighbour as you are challenged daily to transcend yourself for the good of others.

6. Strive for balance. Avoid extremes. "Salt and sugar are both excellent things, but too much of either spoils the dish.

7. Finally remember the path to happiness and holiness is never walked alone. We go to God together. Therefore, cultivate spiritual friendships where we can support one another because the world is a slippery place and certain persons are given to us to prevent us from falling or to help us up again if we have fallen.

Let us conclude with an exhortation from St Mother Teresa of Calcutta quoted by Pope Francis:

'Yes, I have many human faults and failures... But God bends down and uses us, you and me, to be his love and compassion in the world; he bears our sins, our troubles and our faults. He depends on us to love the world and show how much he loves it. If we are too concerned with ourselves, we will have no time left for others.' (G.E. par.107) Live Jesus.



Abba Eunan McDonnell SDB

**SUCCESS
STORIES**

**DID
YOU
KNOW
?**



**DR RUTH
KATHERINA**

Inspiring Story of **MOTHER TERESA** of PAKISTAN

Dr. Ruth Pfau, was born in Germany on 9 September 1929. At the age of 31, she decided to dedicate the rest of her life to the people of Pakistan and their battle against leprosy. She spent half a century taking care of some of the country's sickest and poorest people.

Due to her continued efforts, in 1996, the World Health Organization declared Pakistan one of the first countries in Asia to have controlled leprosy. She lived her life for over fifty years for Pakistan and adopted it as her homeland. Though she was born in Germany, her heart was always in Pakistan.

It was after the World War II she decided to dedicate her life to serve humanity for which she decided to become a doctor and joined a religious order named 'Daughters of the Heart of Mary' order. "Not all of us can prevent a war; but most of us can help ease sufferings of the body and the soul," said Pfau. She was indeed an ambassador of humanity.

She breathed her last at the age of 87 on 10 August 2017. For the first time in the history of Pakistan, a Christian was honored with a state funeral. She was honored by the state with the country's two highest civilian awards, the Hilal-e-Imtiaz and the Hilal-e-Pakistan. She believed that the biggest religion is humanity.



መልካም አዲስ
ዓመት

እን
ቋርቋ
ሰላም

2011

Happy
New Year

WE NEED SAINTS

WITHOUT CASSOCKS, WITHOUT VAILS
WE NEED SAINTS
WITH JEANS AND TENNIS SHOES
WE NEED SAINTS THAT GO TO THE MOVIES
THAT LISTEN TO MUSIC,
THAT HANG OUT WITH THEIR FRIENDS!!

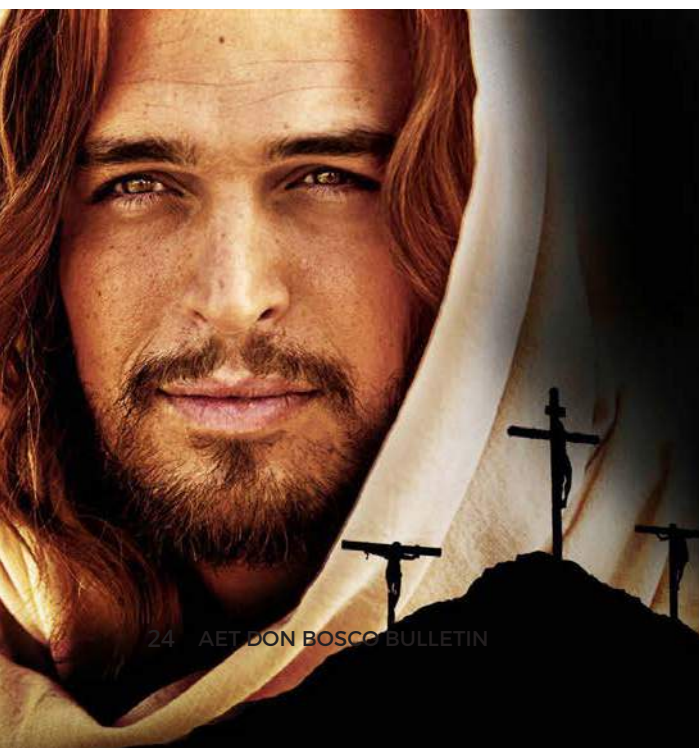
WE NEED SAINTS.....





እኔ ቅዱስ ነኝና ቅዱሳን ሁኑ

(1ኛ ጴጥሮስ 1:16)



“ቅድስና ማለት እግዚአብሔር ያቀደልንን ዓላማ ለማሳካት መጣር ነው”

እግዚአብሔር አምላካችን የእስራኤል ሕዝብ ቅዱሳን እንዲሆኑ ጋብዞአል። ይህ ግብዣ ዛሬም እኛን ይመለከተናል። ቅዱስ አባታችን ርእሰ ሊቃነ ጳጳሳት ፍራንቼስኮስ በቅርብ ጊዜ በጻፉት “ደስ ይበላችሁ፤ ሐሢትንም አድርጉ” በሚል መልእክታቸው ሁላችንንም ለቅድስና እንደተጠራንና በዚህ መንገድ መጓዝ እንደሚገባን ያስታውሱናል። የርእሰ ሊቃነ ጳጳሳት የመልእክታቸው ርእስ ቅድስና እና ደስታ ግንኙነት እንዳላቸው ያመለክታል። ስለዚህ ሁላችን ወደ ቅድስና መጠራታችን ለራሳችን ደስታን እንድናገኝ ነው።

1. እግዚአብሔር የፈጠረን በዓላማ ነው

በትምህርተ ክርስቶስ ማን ፈጠረን? ለምን ፈጠረን? የሚሉ ጥያቄዎች ነበሩን። እነዚህ ጥያቄዎችና መልሶቻቸው እኛ እንደ ሰው ከየት መጣን? ለምን መጣን? የት እንሂዳለን? የሚሉትን ጥያቄዎች ይመልሳሉ። ማን ፈጠረን? ለሚለው ጥያቄ እግዚአብሔር ብለን እንመልሳለን። ስለዚህ ራሳችን ሳንሆን እዚህ የተገኘው - አንዳንድ የሥነ አመክንዮ ሰዎች እንደሚሉት - እዚህ ያመጣን የሆነ አካል አለ። እሱም እግዚአብሔር ብለን የምንጠራው አምላካችን ነው። ስለዚህ የኛ ሕይወት በኢጋጣሚ የመጣ አይደለም፤ የሆነ ኃይል ከኃላው አለው። ለምን ፈጠረን? የሚለው ጥያቄ፤ ደግሞ እዚህ ምድር ላይ ምን ማድረግ እንዳለብን ያስታውሰናል። ለጥያቄው መልስ፡ እንድናውቀው፤ እንድንወደው፤ ትእዛዙን በመፈጸም የዘለዓለም ሕይወት እንድናገኝ ይላል።

ስለዚህ ወደ ቅድስና የምናደርገው ጉዞ መጀመሪያው የፈጠረንን፤ ሕይወት የሰጠንን አምላካችንን ለማወቅ ጥረት ማድረግ ነው። እግዚአብሔር የሚታወቅባቸው መንገዶች ተፈጥሮ፤ መጽሐፍ፤ ቅዱስ፤ የሰው ልጆች፤ ወዘተ. ናቸው። የተፈጥሮን ውበት፤ ስምምነት፤ ሥርዓት፤ ወዘተ. መመልከቱ በራሱ የሆነ ኃይል ከኃላቸው እንዳለ ያሳውቃል። በመጽሐፍ ቅዱስ የምናገኘው የድኅነት ታሪክ የሚያሳየንም የእግዚአብሔርን ማንነት እና ከሕዝቡ ጋር ያለውን ግንኙነት ነው። ስለዚህ ቃለ እግዚአብሔርን ማንበብ፤ ማጥናት፤ እና ማሰላሰል እግዚአብሔርን እንድናውቅ ከሚያስፈልጉን መንገዶች አንዱ ነው። በዙሪያችን

ያሉት ሰዎችም በእግዚአብሔር አምሳልና መልክ የተፈጠሩ ናቸውና በእነርሱ ውስጥ እግዚአብሔርን እናገኛለን።

ያወቅነውን እግዚአብሔርን መውደድ ደግሞ የሚቀጥለው ደረጃ ነው። የሐንስ በመልእክቱ “ወንድሞቻችን ሆይ፤ እርስ በርሳችን እንፋቀር፤ ፍቅር ከእግዚአብሔር ነውና፤ የሚያፈቅርም ሁሉ እርሱ ከእግዚአብሔር ተወለደ፤ እግዚአብሔርንም ያውቀዋል፡፡ ወንድሙን የማያፈቅር እግዚአብሔርን አያውቅም፤ እግዚአብሔር ፍቅር ነውና” (1ኛ የሐንስ 4፡7-8) ይለናል። እውቀት የሚያስፈልገው ወደ ተግባር እንዲለወጥ ነውና እግዚአብሔርን ማወቅ ደግሞ ወደ መውደድ ሊመራን ይገባል። እግዚአብሔር መጀመሪያ ራሱ ነው የወደደን፤ ፍቅር ምን መሆኑን እና ምን መምሰል እንዳለበት ገልጿልን፡- “በእርሱ የሚያምን ሁሉ የዘለዓለም ሕይወትን እንዲያገኝ እንጂ እንዳይጠፋ እግዚአብሔር አንድያ ልጁን ቢዛ አድርጎ እስኪሰጥ ድረስ ዓለሙን እንዲህ ወድዶታል” (የሐንስ 3፡16) ።

መውደድ ደግሞ ወደ መታዘዝ ይመራናል። እግዚአብሔር አስቀድሞ ወደደን፡- “በዚህም የእግዚአብሔር ፍቅር በእኛ ላይ ታወቀ፤ በእርሱ በሕይወት እንኖር ዘንድ አንድ ልጁን ወደ ዓለም ልከታልና። የእግዚአብሔርም ፍቅር ይህ ነው፤ እርሱ ወደደን እንጂ የወደድነው እኛ አይደለንም”(1ኛ የሐንስ 4፡9-10)። እንድንወደው ደግሞ ያዘናል፡ እንደምንወደው ምልክቱ ደግሞ ትእዛዙን መጠበቅ ነው፡- “አብ እንደ ወደደኝ እንዲሁ ወደድኋችሁ፤ በፍቅሬም ኑሩ። የምትወዱኝ ብትሆኑ ትእዛዜን ጠብቁ፤ እኔ የአባቴን ትእዛዝ እንደ ጠበቅሁ፤ በፍቅርም እንደምኖር እናንተም ትእዛዜን ብትጠብቁ በፍቅር ትኖራላችሁ። ደስታዬ በእናንተ ይኖር ዘንድ፤ ደስታችሁም ፍጹም ይሆን ዘንድ ይህን ነገርኋችሁ” (የሐንስ 15፡9-11)። የቅድስና ጉዞ ደግሞ ይህ ነው - እግዚአብሔርን ለማወቅ መጣር፤ እርሱን መውደድና ትእዛዜን ለመፈጸም ጥረት ማድረግ፤ “እኔ እንደ ወደድኋችሁ እርስ በርሳችሁ እንድትዋደዱ የእኔ ትእዛዝ ይህች ናት” (የሐንስ 15፡12) ።

2. ቅድስና ማለት እግዚአብሔር ያቀደልንን ዓላማ ለማሳካት መጣር ነው

እግዚአብሔርን ለማወቅ በምናደርገው ጥረት ራሳችንን የበለጠ እያወቅን እንዲሳለን። እኛ የተፈጠርነው በእርሱ መልክና አምሳል ስለሆነ፤ “እግዚአብሔርም ሰውን በእግዚአብሔር አምሳል ፈጠረው። ወንድና ሴት አድርጎ ፈጠራቸው” (ኦሪት ዘፍጥረት 1:27) ይላልና፤ ይህ መልክና አምሳል በእኛ ሕይወት ውስጥ ሕያው ሆኖ ሊታይ የሚችለው በየትኛው መንገድ ስንጓዝ ነው ብለን ከፈጠረን አምላካችን ጋር ማውራት፤ መነጋገር ያስፈልገናል። ከመጀመሪያው ሲፈጥረን ለዓለማችን ስለሆነ ያንን ዓላማ ስናሳካ ብቻ ነው የእግዚአብሔር መልክና አምሳል ነን ለማለት የምንችለው። ስለዚህ የእኛ የሕይወት ጉዞ ይህን እግዚአብሔር ያቀደለን ነገር - በሌላ አነጋገር ጥሪአችንን - በማወቅ በዚህ መንገድ መራመድ ነው ቅድስና ማለት።

3. የቅድስና ምሳሌዎች

አቤል፡- ተራ እረኛ ሆኖ ፈጣሪውን በማስታወስ ካለው ላይ ለፈጣሪው መስጠት የሚያቀርብ ወጣት ነበር። እርሱ በዕድሜውና በጊዜው ማድረግ የሚችለውን በታማኝነት መፈጸም ይጠበቅበት ነበርና ያንን አደረገ። “አቤልም ደግሞ ከቦታቸው መጀመሪያ የተወለደውንና ከሰቡት [መስጠት] አቀረበ። እግዚአብሔርም ወደ አቤልና ወደ መስጠት ተመለከተ” (ኦሪት ዘፍጥረት 4:4)።

ኖህ፡- የእግዚአብሔርን ምክር በመስማት እግዚአብሔር አድርግ ያለውን አደረገ። በዚህም ለራሱና ለተከተሉት የሕይወታቸው አዳኝ ሆነ፡ “እግዚአብሔር አምላክም ኖህን አለው፡- . . . ባለ ኦሪት መዓዘን የዕንጨት መርከብን ለአንተ ሥራ፤ . . . ቃል ኪዳኔንም ከአንተ ጋር አጸናለሁ፤ ወደ መርከብም አንተ ልጆችህንና ሚስትህን፤ የልጆችህንም ሚስቶች ይዘህ ትገባለህ። ከእንስሳ ሁሉ ከተንቀሳቃሽ አራዊትም ሁሉ፤ ሥጋ ካለው ሁሉ ከአንተ ጋር ትመግባቸው ዘንድ ከሁሉም ሁለት ሁለት ወደ መርከብ ታገባለህ፤ ተባትና አንስት ይሁን። . . . ኖህም እግዚአብሔር አምላክ ያዘዘውን ሁሉ አደረገ፤ እንዲሁ አደረገ” (ኦሪት ዘፍጥረት 6:13-22)። ከጥፋት ውሃም ለመዳን ቻለ፤ እርሱ ብቻ ሳይሆን የሰሙትና የተከተሉትም ጭምር ዳኑ።

አብርሃም፡- እግዚአብሔር አምላክ ያዘዘው እንደሚሆን በማመን፤ በሰው አስተሳሰብ መቀበል እንኳን የማይቻል ነገሮችን ያለ ምንም ማቅማማት በመቀበል፤ በእምነት ሕይወቱን ሙሉ ተጉዞአል። አገርህን፤ ሕዝብህን፤ ቤተሰቦችህን ትተህ ሂደ ሲባል ጓዙን ጠቅልሎ ወደማያውቀው አገርና ሕዝብ ሄደ። ልጅ ሳይኖረው ብዙ ሕዝብ ትሆናለህ ሲባል በእምነት ተቀበለ። በማይታሰብ እድሜው ልጅ ትወልዳለህ ሲባልም አመነ፤ የተወለደውን ልጅ መስጠት አድርገህ አቅርብልኝ ሲባልም መስጠት አድርጎ ለማቅረብ ወደ ተባለው ቦታ ሄዶ ተዘጋጀ (ኦሪት

ዘፍጥረት 12-23 እይ)። ለዚህም ነው ቅዱስ ጳውሎስ “አብርሃም ዘርህ እንዲሁ ይሆናል ብሎ እግዚአብሔር ተስፋ እንደሰጠው ተስፋ ባልነበረ ጊዜ የብዙዎች አሕዛብ አባት እንደሚሆን አመነ። አብርሃም . . . በእምነት አልተጠራጠረም። እግዚአብሔር [የገባለትን] ተስፋ ይቀራል ብሎ አልተጠራጠረም፤ በእምነት ጸና እንጂ፤ ለእግዚአብሔርም ክብርን ሰጠ። እግዚአብሔርም የሰጠውን ተስፋ ሊያደርግለት እንደሚችል በፍጹም ልቡ አመነ። ስለዚህም ጽድቅ ሆኖ ተቈጠረለት” (ሮሜ 4: 18-22) ይለናል።

ሌሎችንም ብዙ መጥቀስ ይቻላል። ነገር ግን ቃለ እግዚአብሔርን በማንበብ እግዚአብሔርን ለማወቅ፤ ለመውደድ፤ ለመታዘዝና ቅዱሳን ለመሆን መንገድ እንዲሆን ነውና አብረን እናንብብው።

የቅድስና መንገድ ያቀደለንና የጠራን እግዚአብሔር አምላካችን ራሱ በመንፈሱ አድርጎ ወደ እርሱ አቅርቦን ትልቅና የሚገባውን ክብር እንድንሰጠውና ወደ እህቶቻችንና ወደ ወንድሞቻችን በመቅረብ ደግሞ በፍቅር ከእነርሱ ጋር ለመጓዝ ያስችለን። አሜን።



Abba Hailemariam SDB







THE MESSAGE OF THE RECTOR MAJOR



DON ÁNGEL FERNÁNDEZ ARTIME SDB



I believe that this is what we have most at heart, dear readers – to feel that we are living a life that is full. It seems that this is a very human aspiration. It is with this thought that I must tell you that I have come to know in my life many persons who live and have lived full lives. I propose to follow this path myself.

I will begin by recounting two life events that seem to be significant on account of the age of the persons involved and, therefore, deserving of attention. Following the precious feast of Mary Help of Christians in Valdocco (Turin), I began my travels this May with a visit to the Salesian presences in Croatia. The solid faith of those Croatian Christian communities and of those young people hit me directly in my heart. The hundreds of young people whom I met – who are the youths of today, so modern, so up-to-date, so much in the digital world, just like all the young people around the world who have access to that world – still are solid in living their Christian faith. This made a great impact on me, so I took advantage of this message to tell you about that now before diving into the focus of this writing.

We arrived at one of our Salesian presences at 10:00 p.m. On entering the patio of the Salesian house, we heard the music of typical Croatian folk dances and saw a group of about 150

little children, teenagers, young adults, and some parents awaiting us there and, of course, the Salesian community. Great was my astonishment and emotion at seeing among them one of our Salesian confreres (I will omit his name lest he feel embarrassed at knowing he was mentioned by name) who, at 92 years of age, dressed in his old cassock – it seemed to be from Don Bosco's times – and with a smile and a most peaceful face was dancing with the young while waiting to welcome us.

On the following day, at distinct moments of the different celebrations, this nonagenarian confrere of ours was acclaimed by the young, who clapped for and called out to him, and he smiled and gave in to the many things that the young said and did. I thought to myself: Here is a Salesian who has had and still has a full life. He did not have an easy life (including having survived hunger and the struggles of World War II – which I came to know when he told me), but it was still a life filled with meaning and with happiness in what was essential.

“Next year in Paradise”

A few days earlier, during the celebrations at Valdocco, there was another Salesian there with us – this one was 94 years old. To celebrate the feast of Mary Help of Christians in Valdocco is always a great gift to him. Even though he always jokes that “next year” he will celebrate in Paradise, still this year, we had the gift of celebrating

together this wonderful day. Again, I was astonished to see how, at 94 years of age, he still offered himself at various time to accompany some people from Argentina – Salesians and laity – to acquaint them with some of the more meaningful sites of Turin, such as the Shrine of Our Lady of Consolation (La Consolata). They returned tired out – he, especially – and yet, for several days he shared his joy at being in Don Bosco's house with those people and helped them understand all that that means.

I kept asking myself: Whence comes this strength, this motivation? Who knows how many of you are already giving me the response to that question.

I will add one last testimony that I think has an impact on the entire world. Pope Francis will celebrate his 82nd birthday in December, Deo volente. He touches everyone's conscience because of his choice to live a simple life, one filled with the Gospel. In the field of morality, everyone recognizes him as the most influential man in our world at the present time. His messages are replete with simplicity and the search for authenticity as he invites anyone who wishes to allow himself or herself to be touched by Jesus' power.

Here is where the source of the fullness of these lives and the lives of many others can be found.

When love is your strength

We are speaking of lives which seek to live in service, in self-giving, and in love. This is true of millions and millions of moms, dads, granddads, and grand moms who feel fulfilled in living this life of self-giving. When love fills one's life, all difficulties and efforts, all sacrifices and tiredness – whether dancing with the young in the middle of the night or even going on tiring outings in the city instead of going to rest – don't matter, don't mean anything.

There is a story which I once read that touched me deeply. It speaks of much that has to do with love and with annoyance at having to make sacrifices. Once upon a time a "very Western" tourist arrived in an African village dressed in his safari outfit and carrying his cameras; he caught sight of a little girl about ten years old carrying her two-year-old little brother on her shoulders. The boy was a bit tall and chunky in comparison with his sister's little body. So the tourist said to the girl: "Little one, are you bothered by carrying such a weight on your shoulders?" The little girl, with a great and simple sincerity and a heart full of love, answered: "NO, sir, he is not heavy; he is my brother."

This is the key to a full life – whatever one may be ours: living our life for love and with love. Let us hope that ours will be such. My most cordial greetings to all.

Paraguayan Blessed as model for young people



Pope Francis has pointed to a new Blessed in Paraguay as a model for all young people to live their lives with generosity, gentleness and joy. Pope Francis on 24 June spoke of the beatification of Paraguayan Carmelite nun Maria Felicia de Jesus Sacramentado, saying that "her witness is an invitation to all young people, especially those from Paraguay, to live their lives with generosity, gentleness and joy."

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Lay Italian Journalist to head Vatican Communications



Pope Francis has named a lay Italian journalist with decades of experience in print, radio and television broadcasting to head the Vatican's Secretariat for Communication. Paolo Ruffini, 61 who headed the Italian Conference of Catholic bishops' TV and radio network, was

named prefect of the dicastery on 5 July making him the first lay person to head such a high level Vatican dicastery. - **CNS**

Instrumentum Laboris for Synod on Young People

The working instrument of the 3-28 October 2018 XVth Ordinary General Assembly



of the Synod of Bishops, on the theme "Young people, faith and vocational discernment," was published on 19 June 18, in Italian. Cardinal Lorenzo Baldisseri, Secretary General of the Synod of Bishops, confirmed that the Vatican's official English translation, along with the other languages, will be made available in the days to come. The instrumentum Laboris, the Cardinal highlighted, will serve as a guiding thread for the three weeks of the next synod, so as to "find ways of pastoral and missionary conversion." The document, dated 8 May 2018, is composed of three parts which altogether contain 13 Chapters, introduction and conclusion. - **ZENIT**

Prayer necessary for consecrated life: Pope Francis

Prayer, poverty, and patience are essential to living religious life. Pope Francis was speaking to a gathering of consecrated men and

women. The Pope set aside his prepared remarks and spoke extemporaneously at the Vatican's Paul VI Hall to some 700 participants in a conference organized by the Congregation for institutes of Consecrated Life and Societies of Apostolic Life. He was reflecting on discernment and how to avoid losing oneself among worldliness and provocations.

Romero and Pope Paul VI to be canonized

Following a meeting between the Council of Cardinals and Pope Francis in May, the



Vatican announced that Bl. Pope Paul VI and Bl. Oscar Romero will be canonized together on 14 Oct 2018. During an ordinary consistory on 19 May, Francis decreed that the two blessed will be canonized alongside four others: Bl Francesco Spinelli; Bl Vincenzo Romano; Bl Maria Caterina Kasper, a German nun; and Nazaria Ignazia of Saint Teresa of Jesus. The canonizations will take place during the 2018 Synod of Bishops which is set to take place on 3-28 Oct 2018.

Message for World Mission Day 2018

On the solemnity of Pentecost the message for World Mission Sunday 2018, to be held on 21 Oct 2018 was released, on the theme: "Together with young people, let us bring the Gospel to all." This was announced by Pope Francis himself, during the Regina Coeli on 20 May, also recalling the 175 years of the

Pontifical Missionary Childhood Association.
-Fides News

19th-century Italian teen to be canonized during youth Synod

Bl. Nunzio Sulprizio, who died at the age of 19 from bone cancer, will be declared a saint Oct. 14 during the Synod of Bishops on young people, faith, and vocational discernment, Pope Francis announced. The pope announced the date of the young Italian's canonization during an ordinary public consistory at the Vatican July 19. The canonization will take place alongside six others, including that of Bl. Oscar Romero and Bl. Pope Paul VI, who presided over Sulprizio's beatification. At the beatification Dec. 1, 1963, Paul VI said that Bl. Nunzio Sulprizio teaches us that "the period of youth should not be considered the age of free passions, of inevitable falls, of invincible crises, of decadent pessimism, of harmful selfishness. Rather, he will tell you how being young is a grace..." "He will tell you that no other age than yours, young people, is as suitable for great ideals, for generous heroism, for the



coherent demands of thought and action," the pope continued. "He will teach you how you, young people, can regenerate the world in which Providence has called you to live,

and how it is up to you first to consecrate yourselves for the salvation of a society that needs strong and fearless souls.” Sulprizio said it was “God’s Providence” that cared for him during his short life, and would say, “Jesus endured so much for us and by his merits Eternal Life awaits us. If we suffer a little bit, we will taste the joy of paradise” and “Jesus suffered a lot for me. Why should I not suffer for him?” Born in the Italian region of Abruzzo in 1817, Sulprizio learned the faith from a priest at the local school he attended and from his maternal grandmother.

Venerable Carlo Acutis: A patron of computer programmers?

Carlo Acutis, who died of leukemia at the age of 15, offering his suffering for the pope and for the Church, was among four laypeople whose heroic virtues were recognized by the Congregation for the Causes of Saints. Pope Francis authorized the congregation to



promulgate the decree July 5, which advances Acutis’ cause and names him Venerable. Acutis was born in London May 3, 1991, to Italian parents who soon returned to Milan. He was a pious child, attending daily Mass, frequently praying the rosary, and making weekly confessions. Exceptionally gifted in working with computers, Acutis developed a website which catalogued Eucharistic miracles. This website was the genesis of

The Eucharistic Miracles of the World, an international exhibition which highlights such occurrences. Acutis died of leukemia in Monza, near Milan, Oct. 12, 2006. Acutis stated that “To always be close to Jesus, that’s my life plan. I’m happy to die because I’ve lived my life without wasting even a minute of it doing things that wouldn’t have pleased God.” He also said that “our aim has to be the infinite and not the finite. The Infinite is our homeland. We have always been expected in Heaven,” and he called the Eucharist “my highway to heaven.” **ZENIT**

World Youth Day contest welcomes Catholic filmmakers

A Catholic film ministry has opened a contest for the 2019 World Youth Day to encourage young cinematographers to create short movies promoting truth, beauty, and goodness. “We’re looking for any opportunity to nurture the next generation of young



movie makers, video artists, and those looking to showcase their story through the powerful medium of film,” said Suzanne Haugh, founder and director of Goodness Reigns. The name of the contest is “Share the Story,” and includes four categories – top film for teens 18 and under, top film for adults over 18, best video with original music, and best profile of a current charity or missionary. The winner of each category will

receive \$1,000. The contest is officially part of the World Youth Day 2019 in Panama City, Panama. Selected films will be shown at the youth event on January 22-27. The films can be up to 7 minutes long, and submissions for all categories are due by midnight October 15. The topics may include teachings of the Church, the lives of the saints, and stories from the bible. The films may also portray the sacraments, social justice concerns, and missionary outreach. **ZENIT**

Once hidden, the history of Japanese Christianity gains UN recognition

Places of major importance for Japanese Christianity, including the Nagasaki basilica commemorating 26 Catholic martyrs, have been selected as UNESCO World Heritage sites. "These sites bear unique testimony to a cultural tradition nurtured by hidden Christians in the Nagasaki region who secretly



transmitted their faith during the period of prohibition from the 17th to the 19th century," said the June 30 announcement from the U.N. Educational, Scientific and Cultural Organization. "Together they reflect the earliest activities of Christian missionaries and settlers in Japan – the phase of encounter, followed by times of prohibition and persecution of the Christian

faith and the final phase of the revitalization of Christian communities after the lifting of prohibition in 1873." All the sites are in the northwest part of the Japanese island of Kyushu. Nagasaki's Basilica of the Twenty-Six Holy Martyrs of Japan, also known as Oura Church, commemorates the 20 Japanese and six foreign-born Christians martyred for their faith in 1597 after Japanese leaders became increasingly suspicious of missionaries. Among the martyrs of 1597 were seminarian Saint Paul Miki and his companions.

Australian priests 'willing to go to jail' rather than break confessional seal

As Australian states and territories pass and consider laws requiring priests to break the seal of confession to report cases of child sex abuse, Catholic priests are saying they would go to jail rather than violate the seal. "The state will be requiring us as Catholic priests to commit as what we regard as the most serious crime and I'm not willing to do that," said Fr. Michael Whelan, a parish priest at St. Patrick's Church in Sydney, according to local news. Fr. Whelan added that he, along with other priests, would be "willing to go to jail" rather than break the seal of confession. When asked if the Church was above the law, Whelan said "absolutely not" and remarked he would only be protecting religious freedom. "...when the state tries to intervene on our religious freedom, undermine the essence of what it means to be a Catholic, we will resist," he said. **ZENIT**

Laugh- tonic

THE SAINTS WERE, YES, funny

We think of saints to be pious persons of serious character who never laughed on silly things. But there were also some who were hilarious:

In the third century, **St. Lawrence**, who was burned to death on a grill, over hot coals, called out to his executioners, "This side is done. Turn me over and have a bite."

In the fourth century, **St. Augustine of Hippo**, playfully prayed, "Lord, give me chastity ... but not yet."

St. Philip Neri, a 16th-century Italian priest, was called "The Humorous Saint." Much of St. Philip Neri's humor was a way of keeping him humble, as he engaged in what could only be called acts of public silliness, like wearing a cushion on his head like a turban and wearing a foxtail coat in the middle of the summer. When a young priest asked Philip what prayer would be the most appropriate to say for a couple after a wedding Mass, Philip said, "A prayer for peace."

St. Francis de Sales, the 17th-century bishop of Geneva and renowned spiritual master, espoused a sensible, cheerful and gentle spirituality. He was, a great friend of St. Jane Frances de Chantal, a French noblewoman, and together, in 1610, they founded a religious order for women, the Visitation sisters. After Jane had initially decided to follow a strict religious life and

remain unmarried after being widowed, she continued to wear low-cut dresses showing off her neck. On the night of their first meeting, Francis de Sales took a look at her dress and remarked, "Madame, those who do not mean to entertain guests should take down their signboard."

In recent times we have **Pope St. John XXIII**, who served as Pope from 1958 to 1963. Someone once asked John about the Italian habit of closing offices in the afternoon. "Your Holiness, we understand that the Vatican is closed in the afternoon, and people don't work then." "Ah no!" said the pope. "The offices are closed in the afternoon. People don't work in the morning!"

Shortly after his election as pope, John was walking in the streets of Rome when a woman passed him and said to her friend, "My God, he's so fat!" Overhearing her remark, he turned around and replied, "Madame, I trust you understand that the Papal Conclave is not exactly a beauty contest."

In the 1940s, when John was still an archbishop and the Papal nuncio, in Paris, he was at an elegant dinner party, seated across from a woman wearing a low-cut dress that exposed a good deal of neck. Someone turned to him and said, "Your Eminence, what a scandal! Aren't you embarrassed that everyone is looking at that woman?" And he said, "Oh no, everyone is looking at me, to see if I'm looking at her."

Once he was placed in a Roman hospital called the 'Hospital of the Holy Spirit'. Shortly after entering, he was introduced to the sister who ran the hospital.

"Holy Father," she exclaimed, "I am the superior of the Holy Spirit." "Well, I must say, you're lucky," said the Pope, delighted. "I'm only the Vicar of Christ!"

SALESIAN WORLD

LOCAL NEWS

Mary Help of Christians celebrated at Mekanissa



Mekanissa: It was a public witness of the devotion of hundreds of people as they gathered together at the Shrine of Mary Help of Christians to celebrate the Feast of MHOC on 24th May, Thursday. Even though it was a week day, there wasn't any lessening of the number of faithful that came to celebrate the feast at the Shrine. The Mass was scheduled for 7.30 am presided over by the Cardinal, his eminence Berhane Yesus Surafel. By the time the Solemn Eucharistic began, the church was overfilled with the faithful that had gathered from the near and far away parishes. It was a beautiful testimony of faith of the lay people. The parishners of the Shrine too had tried their very best to create a welcome atmosphere in the parish to accommodate all the faithful. In the homily, the Cardinal was also highly appreciative of all the service that the Salesians were doing inside the country, both the fathers and the sisters. After the Mass there was sumptuous lunch prepared for all the people that had gathered.

Ten years of "Bosco Children Project" in Addis Abeba

Bosco Children-Addis Abeba: "Bosco Children Project" in Addis Abeba

celebrated 10 years of its existence. The Bosco Children project has been giving a concrete and efficient answer to the street children problem that has remarkably increased in the last fifteen years in Ethiopia, especially in the capital city Addis Abeba. The socio-economical situation, broken families, different ethnic conflicts and the spreading of HIV are the most plausible causes of this phenomenon. In tackling this growing situation, the Salesians of Don Bosco, together with lay volunteers and other collaborators, are



striving to give an adequate answer by trying to achieve: rehabilitation of street children through education and technical schools, reintegration into the family and society, wherever possible; daily sharing in a general counselling service. The entire process followed at the Bosco Children center is through a process of three steps.

1st step: Meeting on the street -

The street is the setting where the first contact takes place in an informal way that creates a relationship between the social worker and the children.

2nd step: Orientation program

- Bearing in mind and respecting their personal choices, children have opportunities for safe accommodation

with daily meals, orientation, counselling, health care, literacy program and skills training offered to them.

3rd step: Institutional care program

- One-to-one follow up and counselling, skills training courses (bamboo, automotive, leather, metal work, wood work, food preparation), personal rehabilitative program for each child, academic programs, guidance and follow-up for social integration etc. Needless to say, the presence of Bosco Children project in Addis Abeba is very much appreciated by the locals as well as the government officials. The presence of hundreds of officials and well-wishers on the day of graduation, which took place on 23 June 2018, was a visible sign of this appreciation from their part.

Don Bosco and the peaceful life between Christians and Muslims in Gambella

Gambella: In the Gambella region, on the border with South Sudan, is burdened by many problems - poverty, strong ethnic tensions, lack of industries and infrastructure - but not by the relationships between Christians and Muslims. "Here religion is not a reason for division. The cohabitation among the faithful is serene. I will say more: it is natural, in the sense that it is not the object of reflection: it simply happens. And we are very happy about it," says Fr Aristide Marcandalli, a 53-year-old Salesian priest, of which 25 lived in Ethiopia. there are 350 thousand inhabitants, including 25 thousand Muslims. "We Salesian missionaries," Father Aristide continues, "are committed both to supporting and encouraging good ties between Christians and Muslims, and to fostering serene relations between different ethnic groups. The school plays an irreplaceable role in this work." In Gambella Fr Marcandalli is parish priest of the cathedral and,

together with two fellow brothers, he coordinates the Don Bosco Technical Institute, a vocational training center



with 150 students, and another school that teaches 720 children and teenagers aged 7 to 17 years. The oratory, which also offers a very popular football school, over the years has become a reference point for over 1,500 young people.

SYM Meeting of Ethiopia Vice Province

Mekanissa: Over 300 young people took part in the gathering of the Salesian Youth Movement (SYM) of the Africa Ethiopia



Vice Province (AET) at the "Bosco Children" center from 4 to 6 July. Addressed to the animators of the various oratories, the event meant to bring young people together, share the good practices of their oratories and plan future initiatives. Also present were the Daughters of Mary Help of Christians with their young members. Several programs were organized for the participants, including formation sessions, quizzes, tournaments and moments of prayer. For the occasion, a new song about Don Bosco in the Amharic language was composed, and each oratory created a choreography. In addition, all the young

participants prepared a recital on the theme of the Rector Major's Strenna 2018: "Lord, give me this water". The AET Vice Province began its activities in 1975 and currently has 14 houses to the benefit of thousands of young people.

19th AMECEA Plenary Assembly held in Don Bosco Campus in Addis Abeba

Addis Abeba: Catholic Bishops from the AMECEA (Association of Member Episcopal Conferences in Eastern Africa) Region converged in Addis Ababa, for the



19th AMECEA plenary which began on Friday, 13th July, 2018. The 19th AMECEA plenary brought together about 100 bishops from the AMECEA region, and ended on Monday, 23rd July, 2018. It was held under the theme, "Vibrant Diversity, Equal Dignity, Peaceful Unity in God in the AMECEA Region". The grand opening ceremony of the AMECEA Plenary was scheduled to be held in the Millennium Hall in Addis Abeba on Sunday, 15 July 2018. But due to the sudden change of events, the Millennium Hall could not be accessed for hosting the event. Immediately the Ethiopian Catholic Bishops' Conference approached the Salesians to ask if such an event could have the Don Bosco Campus as its venue. The Salesians, even though a little apprehensive in the beginning, later gave their consent to host the event. Needless to say, the event was a grand success in which more than 8000 people from over 13 vicariates participated. The Closing ceremony for the Plenary

was held on Sunday 22nd July 2018 under the sub-theme: Celebrating Our Oneness. This is the first time Ethiopia hosts the AMECEA Plenary. Meanwhile, delegates from different Church institutions are also taking part in the 10-day plenary including: delegates from the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM), Missio AACHEN, Roman Curia, United States Conference of Catholic Bishop (USCCB), SIGNIS, Catholic Relief Services (CRS) and CAMECO. Others include: Church in Need, International Missionary Society, Association of Consecrated Women in Eastern and Central Africa (ACWECA), International Young Christian Society African Coordination Team, International Young Christian Workers Coordination Team, CAFOD, and others.

Salesian Chapel of Sacred Heart of Jesus open to public in Hawassa

Hawassa: After almost a year of Salesian presence in the vicariate of Hawassa, the Salesian chapel dedicated to the Sacred Heart of Jesus was opened for the public



of Hawassa on 11th August, 2018. The compound of the Salesians in Hawassa, comprising of the Chapel, Salesian residence, multipurpose hall and class rooms had been a gift from the previous bishop of Hawassa Vicariate. At the sudden demise of the previous Apostolic Vicar, Abuna Giovanni Miglioratti, the vicariate, which is the biggest vicariate of Ethiopia, was entrusted to the Salesians with Abuna Roberto Bergamaschi SDB as

it's newly elected Bishop. As soon as the Vicariate was entrusted to the Salesians, the Salesian Province of AET also made its move to assist its confreres by opening up the Salesian presence in the vicariate. The Salesian presence in the vicariate is aimed specifically at assisting the university students, study facilities for young SDB confreres and offering chaplaincy services to the nearby religious institutions. The opening ceremony which took place in the presence of many religious and priests and hundreds of laity gathered from the various parishes of the vicariate was indeed a welcome gesture from the part of the people of the locality. Hawassa town which is situated on the shores of Lake Awasa in the Great Rift Valley, is located 273 km south of Addis Ababa the capital city of Ethiopia. The town is also home to one of the biggest universities in Ethiopia which is also certainly the focus for the Salesian presence in this growing city. During his homily, Abuna Roberto SDB expressed his great satisfaction in having his Salesian community in the vicariate and expressed his hope that it would really boost up the pastoral activities in the vicariate. The ceremony concluded with a shared meal for all the people gathered.

AET rejoices at the first profession of its only novice



Debrezeit: 26th August was a joyful day for the province of AET as Novice Dereje Jarra, the only novice in the province made his first commitment to the Lord. Even though the year was begun with three novices, during the year two of them

left the novitiate leaving Dereje alone to complete the year. The ceremony of the First Profession was held at the Debrezeit novitiate chapel in the presence of the Provincial, abba Estifanos Gebremeskel, Vicar and many other friends and well-wishers. During his thanksgiving speech the newly professed thanked the Almighty for the gift of his vocation and at the same time asked the community to support him in his vocational journey with prayers.

Jubilee celebrations at the Salesianum in Addis Abeba



Addis Abeba: On 29th August was held at the Salesianum the Jubilee celebrations of four confreres of AET province. Abba Gabriel Larreta who celebrated 75 years of Profession, Brother Cesare Bullo 60 years of Profession, Abba Mario Robustellini 50 years of Profession and Abba Tesfaye Kidane 25 years of Profession. The celebration was initiated with the Eucharist presided over by the Nuncio Apostolic Mons. Luigi Biaco. After the Mass there was a sumptuous dinner for all the invited guests and well-wishers. The Cardinal His Eminence Berhane Yesus Surafel too joined for the dinner. During the felicitation speech, Abba Alfred Roca enumerated the great qualities of the four jubilarians and reminded the community about the providential way in which these confreres had come into the congregation. We thank the Almighty for the gift of these confreres and we raise our prayers for their good health and cheer.

FROM OUR GARDEN

**A Life
lived out totally
in service to
God and to His
people!!**



Brother Cesare Bullo SDB

▶ **60**
Years of
Religious
Life

43 ◀
Years in
Ethiopia

▼
15
Years in
Vietnam

A Stalwart with the **heart** of Don Bosco

1. Dear brother, being a pioneer of Salesian presence in this country, can you say something about the first coming of Salesians into this country?

The coming of Salesians in Ethiopia has been preceded by a long dialogue and exchange of correspondence from the beginning of twentieth century. In 1909, Father Rua received the first official request by the Italian Governor in Eritrea to give the Salesians the responsibility of the technical schools and of an orphanage in the country.

After repeated requests for the coming of the Salesians in Ethiopia, finally in the year between 1960-1970 a providential event happened: three Ethiopian priests from the Diocese of Adigrat became Salesians. One of them, Sebat-LeabWorku became Bishop of Adigrat in 1972 and eventually he was able to get the Salesians in his Diocese in 1975/1976 to start a technical school in Makalle, at that time the only technical school in the entire Tigray region. So it was through the instrumentality of Bishop Sebat-LeabWorku, the Salesian Bishop of Adigrat



that the first Salesians, Fr. Patrick Morrin SDB a priest from Ireland, Br. Joseph Reza SDB a coadjutor from Los Angeles U.S.A and me returning from Vietnam, reached Ethiopia in 1975 with the idea of starting a technical school in Makalle in the Tigray region.

2. How do you see the growth of the Salesian presence in Ethiopia over these past 43 years?

For me, these 43 years have been years of grace. When I look at the growth of the Salesian presence in Ethiopia, I have only words of gratitude towards God for the marvelous growth here. Certainly it brings me great joy too, being one of the pioneer missionaries in this country. I have seen the slow but steady growth of Salesian charism in this country which has a strong Orthodox tradition. But in spite of the comparatively less percentage of Catholics, the Salesian charism has been rather well accepted

throughout the country. The appreciation from the part of the local authorities and the constant invitation of the Bishops from various dioceses are clear proofs of the significance of the Salesian mission in this country. More than 80 local Salesians (Ethiopia-Eritrea) within a span of 43 years is certainly a factor of great importance and we have a reason to rejoice and celebrate.

3. Can you narrate for us an unforgettable event in the past 43 years of your missionary life in Ethiopia?

I arrived in Ethiopia on 19th March 1976. It was after my 13 years of missionary life in Vietnam. As we were the first Salesians to come here, we had to start everything from the scratch. In the beginning I was working among children and young people. It was then that I really experienced again the joy of being a missionary.

But unfortunately I couldn't

continue with that experience as I had to deal soon with the great human tragedy that hit Ethiopia in 1984/85: the drought. It was a huge disaster that shocked the world. It has been one of the most important times of my life and I still remember it very clearly. All TV news would broadcast images of skinny and dying children. In my position of director of technical school, I took up also the responsibility for the coordination of all Caritas' aid. As Salesians we decided to help all people in need and opposed the trend of helping only those that had more chances of surviving. We wanted to save as many people as we could. The West's shock was powerful enough to bring huge amounts of aid to the Horn of Africa. Every day huge planes of food and medicines would land in Ethiopia. The whole world was mobilized for the emergency as never happened before. Many came to see what was happening and among them there was Bob Geldorf (the organizer of the Live Aid concert), Audrey Hepburn (UNICEF's goodwill Ambassador), the American senator Ted Kennedy. Mother Theresa came all the way from Calcutta, and I took the chance to ask her to send some of her sisters to Adwa to help (which she promptly did). Then huge number of journalists came and they were determined to find their lives' scoop. I can't forget one of them wanting to film the inside of a just earthed coffin... shamelessly asking to unearth it for his own sake. I was about to snatch that camera out of his hands!

4. What do you consider as your great achievement in your missionary life in Ethiopia?

Well, to speak of achievement would be purely a corporate terminology. As Mother Theresa would say, not so much success but faithfulness that counts. Even though we have all the reasons to be proud

of from a human point of view, having already 14 presences in a span of 43 years, around 8 academic schools and 6 technical schools, 5 parishes, an actively working PDO office, a couple of long standing requests from various bishops in the country, all these are certainly remarkable facts.

But what I consider the real achievement is the growth of local vocations in this country. The real treasure of our congregation is not buildings or infrastructure but our confreres. I am happy that God has blessed us with lot of good local vocations up to this moment. I really hope and pray that this continues even in the future.

5. What advice do you have for the young Salesians of our province?

As I already mentioned, to see so many local Salesians is a great consolation and something that brings great joy to me. But I would earnestly urge our Salesians, young and old: "Let us understand our Vocation better and let us not be afraid to be **generous**. Being generous does not mean only in terms of financially aiding people. But generosity in terms of our availability to the young and the people entrusted to our care. Let us not close ourselves up in our self-centeredness. Closing oneself up means stagnation and stagnation always implies death - death of our vocation and eventually a death in ourselves. I am sure that a great future is awaiting us if only we can be generous with our self-donation. One more thing that I would like to insist so much to the young Salesians is to have a sense of belonging. Show in your words and deeds that you belong to the Congregation and that the Congregation means something to you. A strong sense of belonging is the best test of authenticity of one's vocation.

FMM

ፍራንሲስካውያን የማርያም ልዑካን
Franciscan Missionaries of Mary



IS GOD CALLING YOU??

Eucharistic Adoration is the "seal" of our vocation as FMM

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*We are called and we are sent for evangelization of
people*

ለወንጌል እንጠራለን፣ እንላካለን።

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to universal mission.*

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develop a just and loving relationship with everyone.*

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*Live in the fundamental attitude of Mary; Ecce and Fiat
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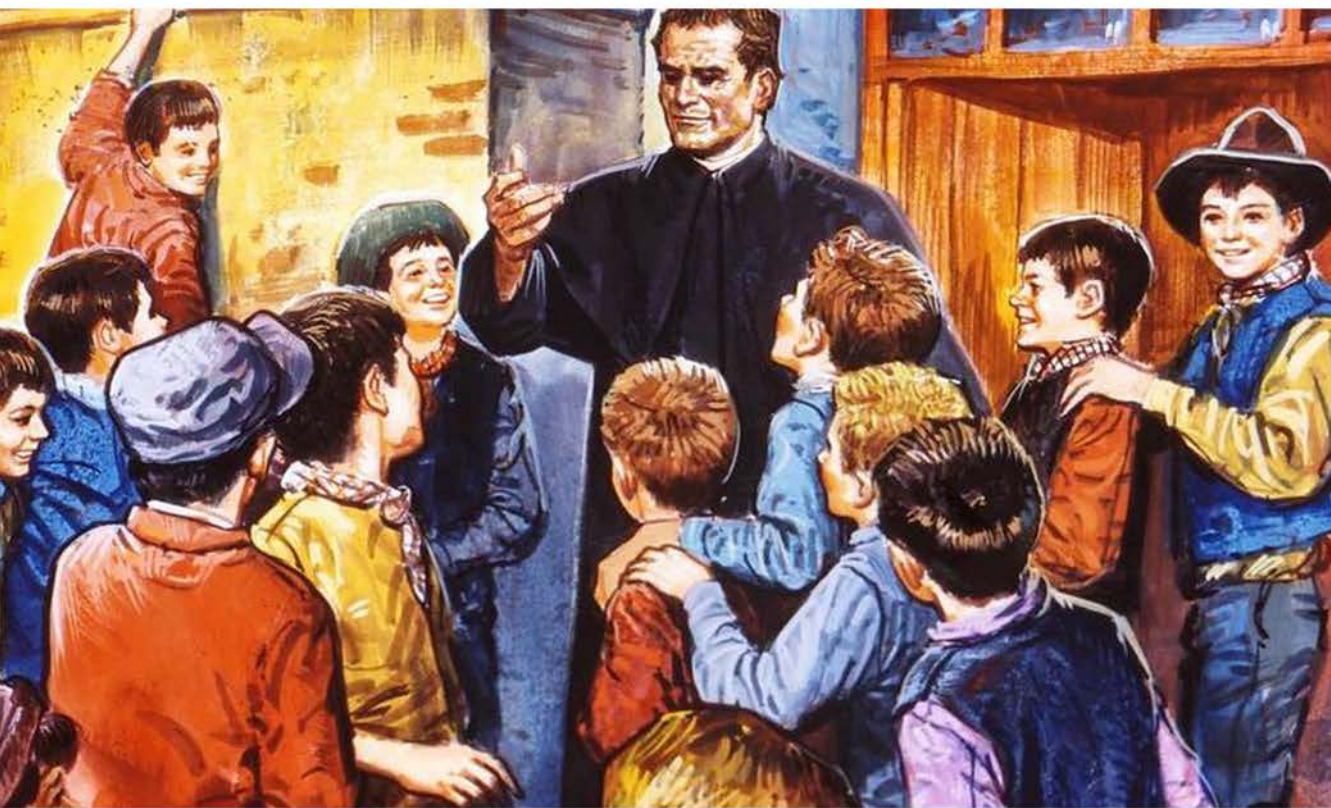


Please Contact:

Email: nyinawandeithi@gmail.com

Tel: 0946421561

P.O Box: 63046



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 **Adwa**
Don Bosco Technical College
P.O.Box: 38
Tel. +251.34.771.20.26
Email: boscoadwa@yahoo.com

 **Mekelle**
Don Bosco Poly Technic College
P.O.Box: 8
Tel. +251.34.441.07.62
Email: sdb38bp@gmail.com

 **Soddo**
Don Bosco Catholic School
P.O.Box: 462
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