

Salesian Newslink



Provincial Events:

Provincial Council
Hwange - Youth Festival

AMARE ET
SERVIRE



2011 Graduation Ceremony - Kazembe



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A Year of GRACE

2012

The year we have just begun seems to be quite promising, especially in the area of faith journey. The scheduled visit of Don Bosco's relics is making communities, young people and adults around them get ready for the big event. It looks as if the reports from the visit of Don Bosco's relics to other countries is challenging each person in the province to make of this visit a special moment of grace. The commission for the visit of Don Bosco's relics has come up with the final draft of the journey of Don Bosco in our vice-province and it is now the moment for each community to prepare the programme of the celebrations. The entire Salesian Family in ZMB is already fully involved in the preparations, Salesians of Don Bosco, Salesian Cooperators, Daughters of Mary Help of Christians as well as some Past Pupils are all taking full ownership of the visit of Don Bosco to Zimbabwe, Zambia and Malawi. It is quite unfortunate that Namibia will not be part of the journey of Don Bosco's relics; distance and some other questionable situations are making it impossible.

The visit of Don Bosco's relics will involve lots of coordination between the communities and the provincial commission, and between the provincial commission and the Mission Procure of Turin, most especially with Fr Pier-Luigi Zuffetti and his collaborators. Within each country there will be lots of movements of people and most especially deals with government offices: Customs and immigration; yet all of it is heading towards making this journey of Don Bosco a successful event.

Certainly Don Bosco never thought of physically travelling to the various African countries; although he had the desire to go to Sudan with Daniel Comboni. Nevertheless, he dreamt of a line crossing Africa; a line that went all the way from Valparaiso (Chile) to Beijing (China). This time his remains will travel long distances in Africa. In ZMB alone, the remains of Don Bosco will cover a distance of nearly 6,000 km, blessing on its way all those who will come close to him. To have Don Bosco visiting ZMB will cost us a fortune but big things do not come cheap. The visit of Don Bosco is quite a dramatic event because most people believe Africa to be a continent of need, yet the celebrations will not spare even the little money people can

offer to have among them the Friend and Father of Youth. Surely lots of good works could be done with the money that will be spent, yet the spiritual benefit of this visit is definitely priceless.

This is a unique opportunity for young people of Africa to come close to Don Bosco; and since not everyone can afford travelling to Turin to visit the Basilica of Mary Help of Christians and thus see Don Bosco; it is now the same Don Bosco coming to meet the people of Africa, all of them young and old.

Besides the financial challenges it poses, there is also another point to consider: the African Culture. In some places, there is a strong feeling that the presence of Don Bosco's relics may not be fully accepted. Yet the communities are accepting the challenge to explain to people the religious nature of this visit.

Let's therefore make efforts to pave the way to Don Bosco's visit by encouraging young people and adults alike to deepen their knowledge of Don Bosco as well as the Catholic doctrine on the veneration of relics which is the key to this wondrous event; making of Don Bosco's visit to ZMB in this year 2012 a year of Grace. ☺



Fr Pascual Chavez SDB
RECTOR MAJOR

The importance of the circumstances of life and of the people in the formation of the young Don Bosco

One thing only do I remember, and it's my earliest memory. We were all going out from the room where he had died, and I insisted on staying behind.

«My grieving mother addressed me, 'Come John, come with me.'»

«If papa's not coming, I don't want to come,' I answered.»

«My poor son,» my mother replied, «come with me; you no longer have a father.»

Having said this, she broke down and started crying as she took me by the hand and led me away. I began crying because she was crying.»

Don Bosco's first memory is his mother's hand. When he gets to know the boys in the Turin prisons he will say: «If they find a helping hand and someone to take care of them ... they set themselves to live a good life, they forget the past, and become good Christians and upright citizens. This is the origin of our Oratory.»

Reflecting on his boyhood experiences and the process that led to him setting up his Work, Don Bosco, in the Memoirs of the Oratory, highlighted the determining role of the educators and of the surroundings in which his formation took place: his family, the Morialdo parish community, the school at Chieri, the Seminary, the Turin Ecclesiastical College (Convitto); the caring attention of Mamma Margaret and of Don Calosso, the support of his teachers at Chieri, the



A home, a Family, a Father

rector major



welcoming approach and the advice of his confessor, his good friends, the stimulating example of Luigi Comollo, the disciplined structure provided by the Superiors in the seminary, the pastoral and spiritual example and the teaching of Don Cafasso and Don Guala.

The roots of his strength

Also the circumstances of poverty and the hard peasant's life in which he grew up played an important role in encouraging in him attitudes of trust in God, a spirit of hard work and determination, of sober living and of creativity. The conflict with Anthony was not entirely negative, since it increased his desire and stimulated his inventiveness in finding, in not very favourable circumstances, possibilities, alternative means for turning the dream into reality. So too, the problems encountered in the first years of the Oratory arising from the Prefect of the City, the parish priests, the Marchioness of Barolo, or even the lack of economic resources, of space, of collaborators were not only obstacles but challenges which stimulated his creative charity and led him to formulate a strategy for action that was all his own. He developed a proactive adaptation mentality in doing good, a trusting attitude which came from his confidence in God and led him to do whatever could be done, while waiting for the opening up of further opportunities in the future; an openness to change or to quick adaptation when faced by the unexpected or by obstacles which he knew how to get around with cheerfulness and intelligence. He also developed a style, based on relationships and communication aimed at keeping people informed and aware of what was happening, and involving them, which was to be decisive in the future.

The people who loved him

Above all, the people who had formed him, their educational dedication, their care, assistance and accompaniment, their example and encouragement, were for him a important resource. In fact they shaped his process of formation, and at the same time they

became a point of reference and a model of spirituality, of the choice of life, of paternal relationships, of care and of assistance, of dedication... which gave him an effective model on which to base his preventive system and his way of working. Years later, looking back at these people and their approach, Don Bosco drew out important consequences for his own system.

The surroundings in which he was formed

The circumstances of life in which his education took place were also very influential in the drawing up of his model of formation: a poor and hard-working family, the supportive peasant community at Morialdo, the atmosphere of the school in Chieri (where "religion was a fundamental part of the education"), the serious spirit of discipline and spiritual atmosphere of the Seminary, the fervent climate at the Turin Ecclesiastical College (Convitto). All these experiences made a real contribution to forming in him an idea and the practical realisation of an educational community,



of a religious community, of human relationships, of the various educational roles, a sense of belonging and of collaboration.

A network for growing up

In the thought and practice of Don Bosco there can be no education unless it takes place within a well-organised/regulated and hard working community, peaceful and friendly, and within a close network of human relationships established by affectionate and attentive educators, who are present with the young in an active and stimulating way which is capable of opening up horizons, appreciating talents and putting them to good use, shaping characters and leading them along the paths of the interior life, with reason, religion and loving kindness. ☺

Conformity to GOD'S WILL

From Christ's Prayer in Gethsemane



POPE SHARES VISION OF A BETTER EARTH

Pope BENEDICT XVI

Source <http://www.zenit.org/article-34227?l=english>

VATICAN CITY, FEB. 1, 2012 (Zenit.org).-

Benedict XVI says that earth can become a place of love, goodness, truth and beauty if the will of God is done here, as it is in heaven.

The Pope made this reflection as he spoke today at the general audience about Christ's prayer in Gethsemane, saying that "nowhere else in sacred Scripture do we gain so deep an insight into the inner mystery of Jesus as in the prayer on the Mount of Olives."

"In Jesus' prayer to the Father on that terrible and wondrous night of Gethsemane, 'earth' became 'heaven'; the 'earth' of his human will, shaken by fear and anguish, was assumed by the divine will, so that the will of God might be accomplished on earth," the Holy Father said.

He added that this is "important for our prayer as well."

"We must learn to entrust ourselves more and more to divine Providence, to ask God to conform our wills to his," the Pontiff stated. "It is a prayer that we must make daily, because it is not always easy to entrust ourselves to God's will, to repeat the 'yes' of Jesus, the 'yes' of Mary."

True man

The Holy Father explained the stages of Christ's prayer in the garden, noting how "Jesus 'alone' turns to the Father."

"The Evangelist Mark tells us that, 'going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him' (14: 35). Jesus falls face to the ground: It is the prayer posture that expresses obedience to the Father's will -- a total, trusting abandonment to him. [...]"

"Jesus continues by asking the Father that, if it were possible, this hour might pass from him. This is not only the fear and anguish of a man faced with death; it is the inner turmoil of the Son of God, who sees the terrible flood of evil that he must take upon himself in order to overcome it, to deprive it of its power."

Benedict XVI said this is a lesson for our prayer: "[W]e too must be capable of bringing before God our struggles, the suffering of certain situations, of certain days, the daily undertaking of following him, of being Christians, and also the weight of evil that we see within ourselves and around

us, so that he may give us hope, that he may make us feel his closeness and give us a little light on the path of life."

The Holy Father reflected on Jesus' own struggle, as he -- unlike Adam and Eve -- "draws the human will back to its full 'yes' to God. [...] His human will is drawn into the 'I' of the Son, who abandons himself totally to the Father."

"Thus," the Pope said, "Jesus tells us that it is only in conforming one's own will to the divine will that the human being attains his true greatness, that he becomes 'divine'; it is only by going out of himself -- only in his 'yes' to God -- that the desire of Adam and of us all is fulfilled -- that of being completely free. This is what Jesus accomplishes in Gethsemane: by placing the human will within the divine will the true man is born, and we are redeemed." ☺

By Kathleen Naab





Fr George Chalissery SDB
PROVINCIAL OF ZMB

My Dear Friends,

Our minds are fresh with the marvellous feat of the Zambian Football team that they accomplished in Gabon, by winning the African Cup of Nations for the first time in history. The *Chipolopolo* did Zambia proud. They played with a determination and enthusiasm that could not be equalled. In their way to the cup, they demolished football giants like Senegal, Ghana and Ivory Coast. It is also important to remember that they dedicated this game to the memory of the 18 members of the Zambian Football Team that was wiped out due to an air crash in Gabon 19 years ago. This win has brought Zambia together. Everyone is rejoicing. Congratulations to them and to all Zambians.

In December 2011, we were all so happy at the Episcopal Consecration of our Salesian, Fr Clement Mulenga. He was appointed by the Holy Father, Pope Benedict XVI, as the first Bishop of Kabwe. This was a blessing from the Lord, as now the Salesian Charism is going to be spread all over Kabwe diocese. Bishop Clement is a deeply committed Salesian and I am sure that the diocese of Kabwe will be a youth-oriented diocese.

Bishop Clement is a very simple and humble person without any air of superiority about him. I had the opportunity to come to know him several years ago in Nairobi. Again, we worked in the same community, at Don Bosco Seminary, Moshi, Tanzania. He was always very joyful and was very regular taking part in sports with the Brothers, especially in playing Volleyball. In the evening, after supper, it was a game of *dominos*!! Before his appointment as bishop, he was working as Youth Coordinator in the Archdiocese of Lusaka. Hearty Congratulations to Bishop Clement Mulenga and to the Priests, Religious and Faithful of Kabwe diocese, as they are blessed with a very good shepherd.

The New Year 2012 is slipping by. Our Rector Major, in a message to young people on the occasion of the feast of Don Bosco, challenged

2012: Hopes & CHALLENGES



the young to be dreamers, like Don Bosco. Don Bosco did not stay with his dreams, he worked very hard to make his dreams come to reality. The Rector Major put the words into the mouth of Don Bosco Himself – as if Don Bosco is writing to the young, from heaven.

Don Bosco is challenging youngsters to live their faith to the full carrying out God's plan for their lives, making their lives a life of sacrifice for others and thus to be announcers of the Gospel message to their peers – “*young saving the young*”. This is the secret of true happiness. This can be a reality if only young people work with determination and passion spurred on by a noble ideal – to bring the love of God they have experienced in their lives (through the moments of contact with God in prayer, meditation, reading of the Word of God, reception of the Sacraments especially the Eucharist and experiencing the compassionate love of God through the Sacrament of Reconciliation), to their fellow companions who may be indifferent, or pre-occupied to waste their lives running after hungers and thirsts that do not satisfy the human heart at depth and make one feel empty and deceived, chasing after them. In this, the *Chipolopolo* Boys give us a good example of how to succeed in reaching our goals, however difficult they might be. They had a single aim and they gave their all to attain it.

Don Bosco helped thousands of youngsters while he was alive on this earth. After his death he continues to help millions of youngsters all over the world. He is interested in us, loves us very much and prays to the Lord for us constantly. Let us stay close to him and I am sure we will experience his loving concern and care for us and will help us to transform ourselves into *new prophets*, apostles for our companions. May God bless you all abundantly!

Fr George Chalissery SDB
Provincial - ZMB

Tell the story of JESUS

By Fr Javier A. Barrientos SDB



Hwange (Zimbabwe) 29/12/2011 – 02/01/2012.- The Salesian community of Hwange has conducted a 5-day youth festival to reflect on the Strenna of the Rector Major: “Tell the Story of Jesus” which the young people received with joy and enthusiasm. The youngsters who took part in the festival came from places as far away as Bulawayo (320km from Hwange). The programme was held at the premises of Don Bosco Technical College along Bulawayo Road in Hwange (Zimbabwe). The festival began with the registration of the various delegations that came from Victoria Falls, Hwange and Bulawayo.



Fr Eustace Siame gave the words of welcome to all delegations and the festival started with the opening prayer and the explanation of the timetable and the way the activities would run.

On the first day, the youngsters listened to the first talk that was given by Sister Consolata who spoke on the vocation experience that tells of the Jesus' Story. After the talk, all youngsters went into group work and in the afternoon, after lunch, they returned to give the feedback of their reflection.

In The evening programme all the youngsters gathered for a second

conference and party games. The following day, the group went to Victoria Falls for a short visit and a picnic. In the evening, the youth held a penitential service and a thanksgiving mass for the year 2011; this was followed by a music fest which continued 'till late at night.'

On Sunday, the youth programme contemplated the youth mass of the Solemnity of Mary Mother of God that was presided by Fr. Treshpord Chota. In the afternoon, the groups held some sports competitions which involved everyone and helped the youngsters



On Monday, the last full day of activities, the youngsters went on a pilgrimage to a Marian Shrine, 10km away from Hwange. The procession was well organised but unfortunately it was delayed because the police escort came late. By the time they arrived, the temperature was quite high.



from various groups to come together and to get to know each other better.



Nevertheless the young people walked praying and singing in honour of Mary. Some of the youngsters took turns in carrying the statue of Mary Help of Christians, others carried the Don Bosco flags and banner. During the pilgrimage, Fr Philani and a religious sister shared their vocation stories with the youth, while taking a little rest from the heat. Upon arrival, the parish priest and the youth executives of the Marian Shrine welcomed the youth groups and mass was later on celebrated. All participants returned to Don Bosco Centre by truck. The social evening celebrated after mass, officially concluded the event. ☺



Clement Mulenga SDB

AMARE
ET SERVIRE



NEW
Salesian
BISHOP

A Bishop for the YOUNG A young Bishop

Rome, Vatican City. 29/10/2011.-

NEW SALESIAN BISHOP.

His holiness Pope Benedict XVI has appointed Fr Clement MULENGA SDB bishop of the new diocese of Kabwe (Zambia). Fr Clement Mulenga SDB, age 47, at moment of his appointment as bishop was a member of the salesian community of Bauleni and Archdiocesan coordinator for Youth Ministry in Lusaka Archdiocese. He is the first Salesian priest from Zambia. Fr. Clement made his first vows on the Solemnity of St John Bosco on 31 January 1991. Fr Mulenga born in Kasama on 15 August 1965, joined the Congregation in Lusaka (Zambia) and completed his initial formation in South Africa and Kenya. In the year 2002 he went to Rome to the Pontifical Salesian University (UPS) to study Catechetics and Youth Ministry, which he completed in 2004. After completing his studies at UPS, Fr Clement joined the Salesian Theologate in Nairobi (Kenya) as staff member. After two years of service in Nairobi he was appointed Rector of the Salesian Community of Chingola and a year later made councillor of ZMB Vice Province. In the year 2007 Fr Clement was transferred to Moshi joining the Salesian Community of Formation (Post-Novitiate) there he worked for three years and in 2010 he returned to Zambia as Youth Coordinator for the Archdiocese of Lusaka where the appointment as bishop came to him. Kabwe until now part of the Archdiocese of Lusaka is being made a diocese with Fr Clement as its first bishop. ☺



BISHOP CLEMENT MULENGA SDB
First Bishop of Kabwe

Love
and
Serve

A NEW DIOCESE WITH A NEW BISHOP

Kabwe (Zambia) 17/12/2011.- Episcopal Ordination of Bishop Clement Mulenga SDB – Archbishop of Lusaka Telesphord George Mpunde has ordained Fr Clement Mulenga to the Order of Bishops. In a ceremony that took place at Kabwe Warriors' Stadium, a decree from the Holy See was read in which Kabwe was created as Diocese, including some regions of Lusaka and Mpika Dioceses. After the reading of the Bull from the Holy See, Consecrating Bishop George Mpundu invited Bishop Mulenga to profess the Creed and take up the commitment as a bishop in the presence of all the priests, religious and faithful congregated for the occasion.

To this big event, other bishops from Zambia Episcopal Conference were present as well as some emeritus bishops and bishops from other dioceses outside Zambia. The outgoing Papal Nuncio to Zambia, Mgrs. Nicola Girasoli was also present and addressed all the participants in works of thanksgiving and encouragement; during this speech the nuncio encouraged Bishop Clement Mulenga to take care of the clergy. Archbishop Nicola also thanked the Salesians for the generosity in giving one of their members to the church.

The homily was given by Card. Medardo Mazombe who spoke on the history of Kabwe (also called Broken Hill) as a prominent place of the Catholic Church especially for the quality of vocations and its important role in the history of the Catholic Church in Zambia. Card Mazombe, reminded Bishop Clement of his duties as pastor of souls and head of the local church, who must be ready to give his life for this sheep, after the example of Jesus the Good Shepherd. During the homily the Cardinal addressing Bishop Clement encouraged him to look after the laity, priests and religious of his diocese, who are the three pillars of the local church. After the homily, Archbishop Mpundu invited all present to recollect themselves in prayer and recite the Litany of the Saints imploring God's Spirit upon Bishop Clement Mulenga.

The Eucharistic celebration proceeded after the rite of consecration and it ended with the speeches of the President of the Episcopal Conference Bishop Lungu, of Archbishop Telesphord Mpundu, Archbishop Nicola Girasoli and the Minister of Agriculture who represented the President of Zambia, Michael Chilufya Sata. The Minister offered Bishop Clement full cooperation with the local church, especially in the development of programmes to benefit the community.

Before the final blessing, during his address as bishop of the local church, Bishop Clement, explained the reason of his motto: "amare et servire". He said that he chose that motto because he feels the need to be Christ-like in his ministry, who came to love and to serve. Bishop Clement said that his programme of his pastoral ministry in Kabwe will be youth oriented. The total of participants nearly reached 10,000 people, a record in the history of Kabwe; priests present were above 140 and the sisters were twice as many.

Kabwe deanery has now become a Diocese and the first Zambian Salesian Priest has become its first bishop!

Laus Deo!

Becoming like

DON BOSCO

By Mercy Chisanga



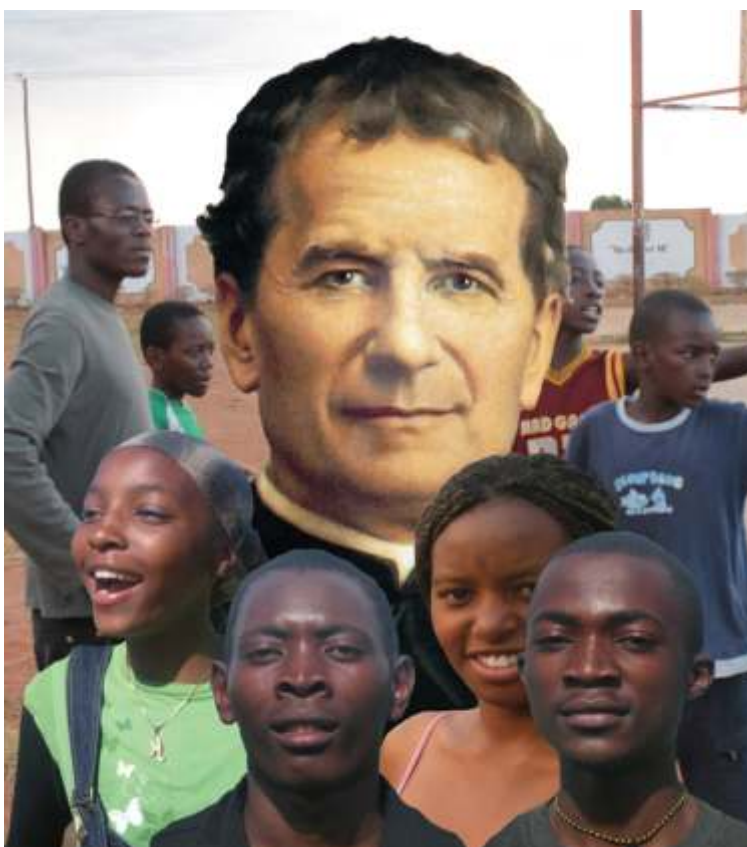
How I wish we could be like friendly Dolphins. Dolphins are friendly animals. They live in groups called pods. They make some kinds of sounds like; squawks, whistles, moans, grunts and clicks and use these sounds to talk to each other. If only we could be friendlier to each other like Dolphins, we could win more souls of the young people. God is using you and me to bring our fellow youths closer to him. He knows that we could be the best instruments he can use. For that matter he wants you and I to take his request and be friends of many. Don Bosco the great achiever, as he lived a humble life he had great

dreams for the young people. He used only his head, heart, legs, and hands to put all his dreams to reality. It was not easy and neither did it happen in a blink of an eye. It took him all his life to understand his dream at 9. With God beside him he managed to do it in his life and today we remember him through the congregation called Salesians of Don Bosco. This congregation works mostly with and for the young.

Don Bosco was a man who loved the young people such that he died for them. This aim was to bring them closer to God. The love that he had for the young people is called “Predilection for Youth”, meaning special love for the youth.

Don Bosco lived for the young people because at that time young people were exploited. Don Bosco well understood the right of the young people. It really touched his heart to see how they suffered and how they were treated. His aim was to make them happy, to put a smile on their faces and to bring harmony, love and peace among them. So that he could eradicate cruelty and violence among them. He well understood that they were lacking basic needs e.g. food, shelter, protection, love, attention, clothing, spiritual guidance, entertainment, education, but all this that they were lacking were given to them by Don Bosco. He lived for them, played, worked and prayed with them and also he loved each one of them.

Don Bosco was a hero, Teacher, a leader, a Guide and icon. A father and friend of youth who won many souls and was a friend of many. Don Bosco was such a Dolphin, one that lived a friendlier life to the youth of his time. Therefore, like Don Bosco let us be Dolphins to each other; in short let us be Don Bosco to each other, a friend and sister/brother to our fellow youths. ☺





Relics & Catholic Church

A Biblical, Theological and Historical Foundation of the Veneration of the Relics of the Saints in the Catholic Church written by Doctor Christopher Owczarek, Salesian of Don Bosco from AFE Province on occasion of the visit of the relics of Don Bosco to his province.

What are the relics?

Relics are the material remains of the saints which are venerated as signs of their continued presence in the world. The word relic comes from the Latin *reliquiae*, meaning "remains" or "something left behind". They may be the physical remains of a saint (a bone, a hair, skull, a limb, etc.), an item that the saint wore (a shirt, a glove, etc.) or an item that the saint owned or frequently used (a crucifix, rosary, a prayer book etc.) or even a piece of cloth that touched remains of a particular saint.

Is the Veneration of the Relics peculiar to the Catholic Church?

The veneration of relics is to some extent a primitive instinct, and it is associated with many other religious systems besides Christianity. At ancient Athens the supposed remains of ancient heroes, Oedipus and Theseus enjoyed an honour which is very difficult to distinguish from a religious cult. Miracles and healing were only rarely attributed to them; their presence protected the city, as the tomb of Oedipus was said to protect Athens. The tomb of Theseus, instead, became a sanctuary and a place of refuge for runaway slaves and all men of low estate who were afraid of men in power.

As for the Far East, the famous story of the distribution of the relics of Buddha, an incident which is believed to have taken place immediately after his death, seems to have found remarkable confirmation in certain modern archaeological discoveries. In any case the extreme development of relic-worship amongst the Buddhists of every sect is a fact beyond dispute.

Has then the Catholic Church "baptized" and theologically justified those pagan or, we can say, purely human practices and even developed them? Or, as Reformer Martin Luther maintained, was the worship of relics a money-making invention of the worldly Church that deserved and deserves a condemnation?

We need to state this right away: *the Church has not invented the veneration of relics, as she has not invented the Incarnation of Christ nor his Resurrection*. As in the case of the Incarnation and Resurrection of Jesus, those who came to believe in him did so because of the overwhelming evidence of his supernatural power and presence even after his death. Similarly, in case of relics, i.e., the material remains of saints, believers simply witnessed some extraordinary events associated with them.

Regarding Christ's Incarnation and Resurrection we read in 1 John 1:1-3:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life — the life was made manifest, and we saw it, and testify to it, and

God fittingly does honour to such relics by performing miracles in their presence

proclaim to you the eternal life which was with the Father and was made manifest to us — that which we have seen and heard we proclaim also to you..."

John clearly stresses the materiality of his experience of Christ.

What the early Christians proclaimed was not a fruit of their imagination, reflection or prolonged studies but of an

experience that could be verified by the senses.

Already during his ministry on earth, Jesus displayed his divine power through his word and deeds. The clothes he wore when approached with faith could transmit his healing power. We read in the Gospel according to Luke 8:43-48: 43

“And a woman who had had a flow of blood for twelve years and could not be healed by anyone, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased.

What happened to that woman was not just an isolated event, for as the Gospel according to Mark (6:56) tells us:

“...wherever he came, in villages, cities, or country, they laid the sick in the market places, and besought him that they might touch even the fringe of his garment; and as many as touched it were made well.”

Jesus promised his disciples that those who believe in him would do the works he was doing and even greater

Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.”

Then in 19:11-12:

“And God did extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were carried away from his body to the sick, and diseases left them and the evil spirits came out of them”.

If just a shadow cast by Peter's body or a handkerchief that touched the body of Paul were bringing healing, this was a clear indication that their bodies were the dwelling place of the Holy Spirit and the divine power emanated from them. (Cf. 1 Cor 6:19). Christians expected that even after their death, the time would come when their bodies would rise to everlasting life, transformed and glorified but still their bodies (cf. 1 Cor 15:35-57); that is why, right from the

we took up his bones,
which are more valuable than precious stones
and finer than refined gold,
and laid them in a suitable place,
where the Lord will permit us to gather ourselves together,
as we are able, in gladness and joy,
and to celebrate the birthday of his martyrdom

then these (John 14:12). This prophecy came true after the ascension of Jesus. In the New Testament we find the description of such great works in the life of the apostles Peter and Paul. We read in Acts 5:14-16

“... they even carried out the sick into the streets, and laid them on beds and pallets, that as

In this regard, a really touching story is the letter written by the inhabitants of Smyrna, about 156 A.D., describing the martyrdom of St. Polycarp, their bishop. After he had been burnt at the stake, as the Smyrnaeans say, “we took up his bones, which are more valuable than precious stones and finer than



*We are part of your dream;
We are waiting for you!*

refined gold, and laid them in a suitable place, where the Lord will permit us to gather ourselves together, as we are able, in gladness and joy, and to celebrate the birthday of his martyrdom.” This is the keynote which is echoed in a multitude of similar passages found a little later in the Christian writers of both East and West. Other accounts attest that the faithful visited the burial places of the saints and miracles occurred. After the legalisation of Christianity in 313, the tombs of saints were opened and the actual relics were venerated by the faithful. A bone or other bodily part was placed in a reliquary — a box, locket, and later a glass case — for veneration. Wherever the relics of great saints were known to exist, Christians confidently expected miracles to take place. In 415 AD the disinterred body of St Stephen wrought miraculous cures and pilgrims flocked to his shrine in Jerusalem.

St. Ambrose (ca. 337-397), bishop of

Milan in northern Italy, and St. Augustine (354-430), bishop of Hippo in northern Africa, declared in their writings that they had not merely heard and read about the marvels witnessed at the tombs of the martyrs, where “the blind and cripples are restored to health, the dead recalled to life, and devils expelled from the bodies of men”; they did not only hear about such miracles as many did but saw them with their own eyes.

The early Fathers often quoted the event linked to Elisha's bones in order to demonstrate the efficacy of the relics. We read in 2 Kings 13:20-21.20

“So Elisha died, and they buried him. Now bands of Moabites used to invade the land in the spring of the year. And as a man was being buried, lo, a marauding band was seen and the man was cast into the grave of Elisha; and as soon as the man touched the bones of Elisha, he revived, and stood on his feet”.

St. Cyril, bishop of Jerusalem (313-386), after referring to the miracle worked by the body of Elisha, declares that the restoration to life of the corpse with which it was in contact took place: “shows that even though the soul is not present a virtue resides in the body of the saints, because of the righteous soul which has for so many years inhabited it and used it as its minister”. And he adds, “Let us not be foolishly incredulous as though the thing had not happened, for if handkerchiefs and aprons which are from without, touching the body of the diseased, have raised up the sick, how much more should the body itself of the Prophet raise the dead?”

Later on in the Middle Ages, after various barbarian invasions, the conquests of the Crusades, the lack of means for verifying all relics, and less than reputable individuals who in their greed preyed on the ignorant and superstitious, abuses did occur. Eventually, these abuses prompted the Protestant leaders to attack the idea of relics totally. Many a times their reaction was grossly exaggerated. For example, since pieces of the True Cross of Christ were one of the most highly sought after relics; many churches claimed to possess a piece of it, so many that John Calvin famously remarked that there were enough pieces of the True Cross to build a ship from. However, a study carried out in 1870 found that put together the claimed relics weighed less than 1.7 kg.

What is the Catholic doctrine regarding the veneration of relics of the saints?

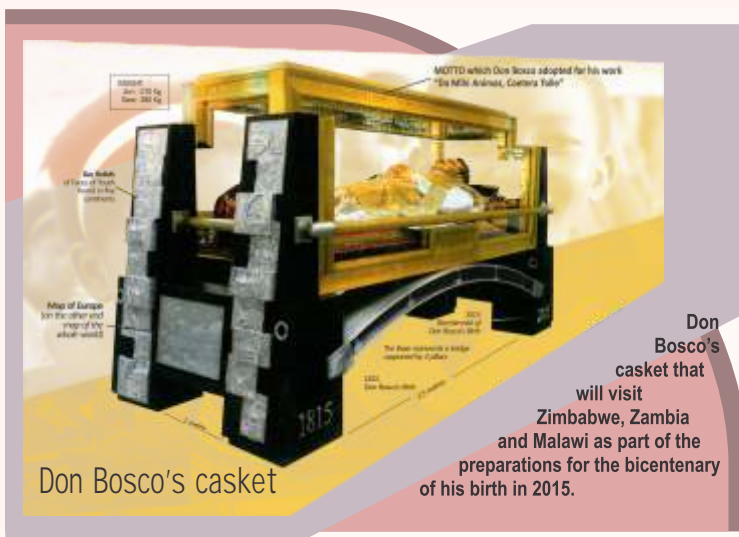
In fact, right from the beginning the Church strived to keep the use of relics in perspective. In his Letter to Riparius, St. Jerome (d. 420) wrote: “We do not worship, we do not adore, for fear that we should bow down to the creature

rather than to the Creator, but we venerate the relics of the martyrs in order the better to adore Him whose martyrs they are.” St. Cyril of Alexandria (376-444) added: “We by no means consider the holy martyrs to be gods, nor are we wont to bow down before them adoringly, but only relatively and reverentially”.

The great medieval theologian, St. Thomas, had this to say regarding the relics: “Those who have an affection to any person hold in honour all that was intimately connected with him. Hence, while we love and venerate the saints who were so dear to God, we also venerate all that belonged to them, and particularly their bodies, which were once the temples of the Holy Spirit, and which are some day to be conformed to the glorious body of Jesus Christ. Whence also”, adds St. Thomas, “God fittingly does honour to such relics by performing miracles in their presence”.

The teaching of the Catholic Church with regard to the veneration of relics is summed up in a decree of the Council of Trent, which enjoins on bishops and other pastors to instruct their flocks that “the holy bodies of holy martyrs and of others now living with Christ—which bodies were the living members of Christ and ‘the temple of the Holy Spirit’ (1 Cor 6:19) and which are by Him to be raised to eternal life and to be glorified are to be venerated by the faithful, for through these [bodies] many benefits are bestowed by God on men [...]”.

As we can see, the argument in favour of the veneration of the relics is not a fruit of some complicated theological doctrine but it is based on the facts on the ground, namely, the miracles occurring when the relics of saints are approached with faith. In this way, the Incarnation aspect of Christian faith is manifested, that is, God continues to manifest his power through the agency of the material body. ⑤





1. Rome, Italy - (ANS – Rome) (ANS)

The General Council has approved the creation of a new Province in India. From the division of the Guwahati Province dedicated to “Mary Help of Christians”, that of Silchar has come into existence and will begin officially on 24 May. In the new Province of Silchar there will be 210 Salesians, of whom 24 are students of Theology, 32 postnovices and students, 9 outside the Province and 11 novices. There will be 26 canonically erected communities and 8 foundations non-erected. For initial formation there will be the prenovitiate, the novitiate and the theologate.



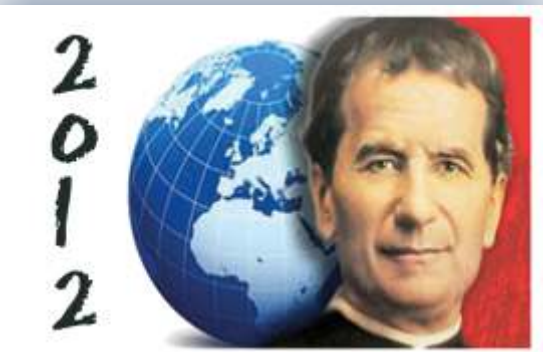
2. Rome (Italy) - 24 February 2011 (ANS)

The Rector Major has approved a new group in the Salesian Family: the “Visitation Sisters of Don Bosco” (VSDB). The official approval of the VSDB was given on 24 January, feast of Saint Francis of Sales. The Institute of the “Visitation Sisters Of Don Bosco” is a Religious Congregation of diocesan right, founded on 31 May 1983 by Archbishop Hubert D’Rosario SDB. On the day of the Foundation, there were 8 Sisters: at present the Congregation has 106 professed, 16 novices and 9 aspirants and 18 houses in the north east of India.



3. Ho Chi Minh, Vietnam - 28 January 2012 (ANS)

The Vicar of the Rector Major, Fr Adriano Bregolin, is visiting Vietnam just now. With his secretary Fr Saimy Ezhanikatt, Fr Bregolin arrived on Saturday evening, 28 January at the “Tan Son Nhat” airport in Ho Chi Minh City. Awaiting them were several Salesians, led by the Provincial Fr Giuseppe Tran Hoa Hung, Sr Teresa Uong Thi Doan Trang, Provincial of the Daughters of Mary Help of Christians and some Salesians- Cooperators and past pupils.



4. RMG Salesian numbers the statistics for 2010 (ANS)

The Salesians in the world number 15,560. The total is made up of 15,439 professed, to which are added 414 novices and 123 Bishops. Among the perpetually professed there are 1609 Salesian Brothers and 10,433 Salesian priests, while the temporary professed number 3397.

There are 1823 canonically erected Salesian houses in the world, to which can be added a further 142 non-erected foundations. Countries in which the Sons of Don Bosco are now 131 in 2011.

Clement Mutamba SDB

The need for an 'Even Mind' for a

better LIVING

Walking the

TALK



In my experiences of teaching Mathematics, I discovered that many students are at home with calculations involving even numbers in contrast to calculations involving other types of numbers. This may sound weird but I think there is some logic on it. The human situation reveals to us that reality is bipolar. Many things are conceived of as “either or”, we talk of reality being in two dimensions. Reality portrays either: male or female, positive or negative, good or bad, virtue or vice etc. And the human mind is well attuned to this “either or”- this bipolar mode of being does influence our thinking. I think that even numbers assume such a mode since the number ‘2’ is their baseline; there is neither middle term nor the so called ‘remainder’. In such a reality, decision making is highly facilitated: indifference is absurd. People become more reflective. As such, their thoughts become more resolute when presented with a reality of “either or” because it carries the nuances of either life or death. I therefore then summon the Even Mind to reign in our world that is highly assailed by doubts, confusion and disbelief. Nevertheless, we should not replace the Even Mind with a Reflex Mind. The latter proposes the reflex actions; I press the switch and I get power on, the “press and get” mentality where things seem automatic. The former rejects such a robotic life and proposes contemplation, going beyond the expected with the purpose of achieving integrity which could be construed in Mathematics as a whole number.

This year, the month of January had given me a wakeup call. Having listened to people’s petitions in churches, the talks



and plans of youth in their various youth groups, the exhortations and pronouncements of our political leaders one striking and common element is that all want to be better whatever the case. There are a lot of good talks. At face value the world seems amicable. People seem resolute and peaceful. However, I tend to think that the beginnings of the past years in the past decade had similar sentiments. The question to ask now is; where have things gone wrong? Have we diluted the spirit of goodness? This is because there is an undeniable retrogression in life. Many young people wander on the streets with hardly any accommodation; there is little access to quality education due to lack of funds or scarcity of places in colleges/universities. Many youth have ended up losing their sense of God and Church thereby trailing the life of loose morals for convenience sake!

This retrogression I attribute to: the failure to walk the Talk, failure to translate our love for Even Numbers into life, and failure to live with an Even Mind. We have preferred to talk the Talk than

Continues on P.22

Availability for SERVICE

at the heart of the Christian vocation

Fr. Tony Goeghegan, SJ



We make ourselves available for service in response to God calling us to this service as the boy Samuel responded, as prophet Elijah responded, and as the Apostles and disciples of Jesus responded.

Being called to service is a great grace; and it is only by grace that human being can respond to that call to availability for service. It is the love of Christ that urges us on, to use the expression of St. Paul (2Co 5:14) – it is the Lord who gives us the spirit of Love to dedicate our lives to the service of the people.

But what does availability mean? I am available, if and only if I am present. Availability means being present. But that is not enough. It means also being ready to serve; availability then means being present and ready to serve. It is possible, as we know, to be physically present, but not ready to serve.

Jesus our model

Our model of availability is Jesus himself. There are two incidents in his public life that should help us to understand what availability for service is, and what availability for service is not. The first gospel passage is from Mark (6:30-44): “When Jesus saw the large crowd, he took pity on them because they were like sheep without a shepherd”. In verse 34, we

hear that the apostles wanted to send the great crowd away. But Jesus’ decision was to do the opposite – he let the crowd stay. He even fed them with five loaves and two fish. He made himself available to them.

The second gospel passage is also from Mark (1:35-38). We hear that in the morning, long before dawn, Jesus got up and left the house and went off to a lonely place and prayed there. Simon and his friends set off in search of him, and when they found him they said: “Everybody is looking for you”. Jesus answered: “Let us go elsewhere to the neighbouring country towns so that I can preach there too, because that is why I came”. Jesus’ decision was to do the exact opposite of what his disciples requested. He wanted to make his message available to everybody and not just to a few.

The Father’s Will

Jesus’ availability for the service of others was always regulated by his Father’s will. He came to do his Father’s will, and that was his criterion for discernment. Every single action and activity of Jesus was the result of his discerning what the Father wanted him to do in every particular circumstance. “I have come from heaven not do my own will, but to do the will of the one who sent me”. (John 6:38). All our availability, like that of Jesus, must be regulated by the same criterion, namely, the Father’s will. Hence, we should pray, not only for the grace to be generous in making ourselves available for the service of God and His holy people, but also for the spirit of wisdom and discernment so that all our activities are regulated, not by our own wills, but by conforming our wills to the will of God.

Limits to availability

There are some lessons we learn through very painful experience. One of these lessons is that there are limits to availability. These limits arise from our real situation as human beings. Sometimes it may be God’s will that we say a polite but firm ‘no’ to requests for our services. Each of us is limited in our talents, our abilities, our strengths and our skills. We need the

humility to admit and accept this truth about ourselves. Our availability is limited by the humbling fact that we are not gifted in every way, but only in some ways. We have all different gifts.

Another limitation on our availability is the God-willed priorities in our life programme. Each one of us has been given a task to do. A mother's task is to look after her children. That is her priority task. That is the task she must do first. A doctor's task is to heal patients. A priest's task is to minister to God's people. If they neglect their God-given tasks and instead spend their time on other activities, they are not doing God's will.

A further limitation on our availability is the time factor. We cannot be available to everyone at the same time. Human beings cannot give full attention to more than one thing or person at the same time. Individuals deserve our full attention such as, for example, Jesus gave to Zacchaeus, to the Samaritan woman, to the penitent thief, and to Peter. By that very fact of making ourselves available to one particular person, we are making ourselves unavailable to all other at that particular time.

We have to accept with humility the truth that we human beings are effective for only a limited number of hours every day. Human beings spend at least one third of their lives asleep, that is, in a state where they are simply unavailable to others. Some tasks can be so fatiguing that we are left completely tired after a usual day's work. Beyond that point, we are not really available. Our energy and stamina have a limit. However, we are consoled by the fact that Jesus himself needed sleep when he was tired out – and Jesus was also sensitive to the fact that the disciples also needed rest: "The apostles rejoined Jesus and told him all they had done and taught. Then he said to them: 'You must come aside to some lonely place all by yourselves and rest for a while'." ☺

Signs of our TIME

*H*ello thinking people!

I missed the last issue of news link because I was too busy thinking about my examinations. It's another new year and we need to think about new things.

2011 was a very good year for ZMB vice province; it began with a new provincial and ended with a new vice provincial and a new Salesian bishop of the new Kabwe diocese. While the provincial was unexpectedly from outside the ZMB territory, the bishop was supposed to be a farmer in Lufubu as speculated by some but emerged from an apostolate that was supposed to be stopped two years ago.

Think – they are signs of ZMB times.

I am sure the freshness of the past year will carry on and thing will keep happening in 2012 but I think we are well balanced as the vice provincial comes from our short tradition scenario. I am sure that with the three highest hierarchy positions now under one roof, the planning and animation of the Vice Province will be better and more effective.

I have just returned from Lilongwe - my first visit since I left last year. I was very impressed by the way the Salesians are working and the many projects and programmes going on. I hear the same from Hwange and Lufubu; I believe it is the same in all our presences.

What lessons have we learnt from 2011? What signs will we leave in 2012? What changes and development could we implement?

It would be good to think more positively about our own vice province, to be more daring in our undertakings, to believe in our personal abilities and appreciate the contribution of others.

To lessens the discord among us; within our communities!

That's the point. ☺

Don Bosco Agricultural College - LUFUBU

2011 Graduation CEREMONY



for SALESIANS only...!

Technical Education offers young people the possibility of acquiring skills needed to open up new roads in their lives, but it also gives them the sense of purpose in life, especially in a society that marginalises people without necessary qualifications and technical knowledge needed in the world of work. Education and Evangelisation ought to work hand in hand to offer young people the tools to construct a better society, but also a better society with God.

Lufubu (Zambia) 14/12/2011.- The Salesian Agricultural Training College 'Don Bosco' in Lufubu has celebrated the 2011 Graduation Ceremony for the second year students of Craft Certificate in Agriculture. The ceremony was well attended by parents of the graduates and especially Fr. Michael Merizzi, Apostolic Administrator of Mansa Diocese who was the guest of honour.

Fr Czeslaw Lenczuk, Rector and Principal of the Technical College thanked all those present for their support and constant help in making the event a success. The graduation ceremony started with the Eucharistic celebration that was presided by Fr Michael Merizzi, apostolic administrator of Mansa. In his homily, Fr Michael reminded the graduates of the importance of setting up their goals in life and most especially of putting all their trust in God who never lets down anyone who trust in him.

After the eucharistic celebration all participants moved to the graduation hall where the graduates entered in a solemn procession dressed with their colourful green gowns. The guest of honour addressed those present and after him, the authorities of Lufubu and Kazembe town also greeted those present and most especially the graduates for their efforts in reaching this particular moment.



After the speeches the graduates were presented with their certificates that bore the logo of TEVETA, a government institution that recognises the studies done at Don Bosco Lufubu.

Towards the end of the ceremony, a group of students of the first year performed a sketch in which they showed the importance of moving from fishing to farming, especially in a context like Luapula province where the fishing industry has slowly declined.

A representative of the graduates also expressed his thanksgiving to the Salesian Community, and most especially to Fr Czeslaw who made possible the TEVETA certification. The students also thanked all teachers and staff member for their efforts in educating them to become Good Christians and Honest Citizens as was Don Bosco's desire. ☺





Bauleni-Lusaka (Zambia) 28/01/12. Celebration of the Solemnity of St John Bosco at Bauleni.- Young people of Bauleni anticipated the feast day of St John Bosco to the 28 January. The day was filled with jubilations marked by a variety of activities. A multitude of youngsters from Bauleni community turned up for the event. The program began at 7:00 hrs with Mass presided by the Rector of the community, Fr. Chisanga and ended at 19:00 hrs with Football Finals. Other activities included were: Don Bosco Quiz, Netball and a variety of social games. Viva Don Bosco!

Bauleni-Lusaka (Zambia) 29/01/12. New Salesian Cooperators – On the day of the Thanksgiving mass of Bishop Clement Mulenga sdb, the salesian Family of ZMB grew in numbers by 6. Five women and one man made their promises as Salesian Cooperators before Fr. George Chalissery, provincial of ZMB. The new Salesian Cooperators are adding zeal to the already existing nucleus of Cooperators at Bauleni.



Chingola (Zambia) 23/12/2011.- Salesian Employees Celebrate Christmas. - Employees of Don Bosco Youth Centre Chingola gathered at the community premises to celebrate the Nativity of our Lord. The whole event began at 12:00 hrs with some Christmas Carols and a



Christmas reflection which was animated by Fr Mariusz Skowron and Fr. Slawek Bartodziej respectively. After the reflection, everyone was invited to dine which included a Tombola game and a lucky pick competition which was animated by Br. David Njolo. In this way, the community celebrated the Festivities of the Nativity of the Lord Jesus in a family atmosphere.

Kitwe (Zambia) 21/12/2011. Tri-monthly Recollection in Kitwe.- All confreres from the Salesian community of Chingola participated in the tri-monthly recollection organized by the rector of the community and guided by Fr. John Lesa, a Franciscan Friar, Guardian of the Franciscan Community in Kitwe. In his Reflections Fr. Lesa highlighted the 'Kenosis' (Self emptying) of a religious in trying to do the will of God. He encouraged each Salesian confrere present to embrace the spirit of humility and acceptance of God's will so as to create a genuine loving and fraternal community. The recollection ended with a short outing in Kitwe which summarized all the Community's major spiritual exercises in the year 2011.

Chingola (Zambia) 20/12/2011. Evaluation and Planning for the year 2012. - Chingola staff members spent a full day at the school premises to evaluate and plan school activities for the 2012 school academic year. The staff meeting was chaired by Fr. Mariusz Skowron, the school

principal. The participants of the meeting were the Head of Departments, namely Mr. Mbaio, Mr. Musa, Mr. Chinkonkolo, Mr. Chanda, Mr. Mutale, and the Salesian community members.

Mansa (Zambia) 10/12/2011. Rector of the Community, a Karate Master.- Fr Oswald Mulenga SDB, rector of the Salesian Community of Mansa spending time with the young people of the Karate Club. Kids from the neighbouring townships of Mansa gather at Don Bosco Youth Centre to learn the Martial Arts with Fr Oswald who also takes the occasion to talk to them about God and this love for humanity.



Mansa (Zambia) 08/12/2011. Chinese celebrated in style the birth of the Oratory.- Young people of the Oratory enjoyed a day of celebrations on occasion of the foundation of the Oratory of Valdocco. The day started with the eucharist and ended with a prize giving ceremony. The joyful atmosphere kept everyone on their toes racing towards the prize. The day of the Immaculate Conception lighted the hearts of many with the joys that can be found only in a heart that loves God.



walking the Talk. We have opted for an 'Odd Mind' instead of an 'Even Mind'. We have chosen to live irresolutely. We have shunned away from asking ourselves the 'why' questions. We are inclined to 'what is in it for me?' - A reflex mind which I compare to the so called pay-as-you-earn. The year 2012, should begin to bring some positive differences in our lives.

Thank God, 2012 is an even number, mind you I don't mean to say that before there were no years that were even as numbers. The opposite is true and yet the difference lies in the fact that we did not live with an 'Even Mind'; mentality, a mentality that seeks and works towards wholeness. It is a great privilege that 2012 is also a leap year making it meaningful for friends born on 29th February.

The year 2012 for us Salesians and all members of the Salesian Family invites us to renewal. In the 2012 Strenna, Fr. Pascal Chavez - Rector Major invites us to re-ask ourselves the 'why' question that perhaps Don Bosco asked himself all through his life. *Why being Salesian?* In the 2012 Strenna: "LET US MAKE THE YOUNG OUR LIFE'S MISSION: BY COMING TO KNOW AND IMITATE DON BOSCO". The Rector Major has put before us the core of our vocation and Salesian spirituality. If you mark his words well, the Rector Major does not ask us to talk about Don Bosco instead he asks us to know and to imitate him as prerequisites for making the young our mission. We need to renew the zeal and resoluteness, to be that Shepherd we promised God to be to the youth. To live with a contemplative mind, a mind that brings a smile even in the midst of the greatest pain ever possible. Walking the Talk is a clear indication of living with an Even Mind, a mind that does not offer 'remainders'. It is a mind that propels integrity and happiness. All these can be and will be found in the mind of Don Bosco, who throughout his life was wholly occupied by the young. This then is not only limited to SDBs and FMAs but to all members of the Salesian Family. It could be in your home as a lay Cooperator or on the playground as a youth. We are all invited to seek and work for personal wholeness as well as that of the youth who are the beneficiaries of our love. ☺



FR LESZEK AKSAMIT SDB New Vice-Provincial of ZMB

Lusaka (Zambia) 07/12/2011.- New Vice-Provincial. The Rector Major of the Salesian Congregation, Fr Pascual Chavez, has appointed Fr. Leszek Aksamit as the new Vice-Provincial of ZMB. Fr Leszek A. takes over the office from Fr. Czeslaw Lenczuk who served as Vice-Provincial for a period of three years.

Fr Leszek is at the moment the Rector of the Salesian Community of Chawama, the provincial house of ZMB, and he hold the post of Director of the Development Office. The new appointment of Fr Leszek will now imply a re-shuffle in the province and someone will eventually have to take over his office as he will now dedicate most of his time to the confreres of initial formation.

Fr. Leszek made his profession of faith and then he was welcomed as the new Vice-Provincial of ZMB. Salesians from communities in Lusaka, Salesian Sisters and Cooperators joined together to celebrate the eve of the Feast of Mary Immaculate, which was the occasion the provincial of ZMB took to announce the news of this recent appointment. ☺



Easter Camp 2012

Live the Mysteries of Holy Week in a youthful way with the Easter Camp 'Christ Lives'. Young people from various corners of Zimbabwe, Zambia, Namibia and Malawi will gather at the Salesian Novitiate in Makeni from 5-9 April 2012. All communities are invited. Don't miss it out!

For more information contact us:
International +260 963 752 104
Zambia 0963 752 104

A Family Visit to the FMA

**Thorn Park – Lusaka (Zambia)
2/12/2011.-**

Novices from ZMB and AFM Provinces visited the FMA Community of Thorn Park on occasion of a get together as Salesian Family. Fr Christopher Rychcik, Br Sylvester Makumba and the 8 novices of ZMB and AFM (Flavious, Luciano, Solomon, Boniface, Don, Faith, Diwani and Moses) visited the Salesian Sister of Thorn Park on Saturday 2 December 2011. The gathering fostered the family spirit and the sharing of experiences of Salesian Spirit. The Sisters welcomed the novices and their Master in a very friendly manner, making them feel at home. The celebration began with a moment of prayer that was followed by some singing and outdoor activities, some dancing and exchanging of gifts. The novices performed some traditional dances to the delight of the sisters who in turn also sang and danced for the novices. They all joined together for lunch and towards the end of the celebrations, novices and sisters helped with the dishes. The traditional Well of Mother Mazzerello was the occasion to a group photo and thus the novices said goodbye to the sisters and returned to the novitiate. ☺



Kazembe (Zambia) 08/12/2011. 2011 Graduation Ceremony- Fr Eugene Wnek poses together with twelve of the students of Don Bosco Carpentry School in Kazembe who graduated with flying colours on the Feast of Mary Immaculate.

The graduation ceremony had Fr Waldemar Molenda as the guest of honour. All graduates after the eucharistic celebration expressed their joy and gratitude to the Salesian Community for having helped them to reach such an important goal in their lives. Some of them will return to their villages to help the development of their communities while others will remain in town. ☺



ZMB PHOTO - Issue No 21

1. **Hwange:** Group photo of the Provincial Council during the first PC of the year 2012.
2. **Bauleni:** Fr George Chalissery welcomes the new Salesian Cooperators into the Salesian Family.
3. **Chawama:** Fr Leszek Aksamit makes the profession of faith as he takes up the office of Vice-Provincial.
4. **Chawama:** ZMB Band during a performance on occasion of the Feast of St John Bosco.
5. **Harare:** Fr Pontiano together with John Musonda SDB and Willem Mukuve SDB in front of the Cathedral during a community outing..
6. **Harare:** Youth animators of Harare Oratory during a session of evaluation and planning. .
7. **Makeni:** Girls of City of Hope during a

- performance of Christmas Day.
8. **Kabwe:** Fr Javier A. Barrientos greeting children after the 9:00 am mass in Makululu.
9. **Lusaka:** Novice Moses Chilambe together with children of Kalemba Hall.
10. **Kazembe:** Fr Piotr Malec together with young people from the Carpentry School on a relaxation day at the Falls.
11. **Hwange:** Fr Tresphord Chota during the moment of catechesis at the Youth Festival.
12. **Kabwe:** Youngsters from the youth group prepare themselves for the performance of a Christmas play.
13. **Bauleni:** Bp Clement Mulenga during the thanksgiving mass offered at Bauleni. During mass a group of 5 new Cooperators made their promises.