



## Renew the Dream

You have asked me to share with you some reflections on the theme you have chosen for this important Provincial Congress, “Renew the Dream”, a very interesting, provocative theme, which I suppose you have also incorporated it through the Provincial Council as a basis for the deepening of these days, and that in one way or another, it will be taken up and reflected on through various themes and moments.

I would briefly like to frame this topic within the context of the Association at a global level. As you know very well, we are heading towards an important date for our Association, the celebration of the 150th anniversary of its canonical approval. Speaking of 150 years is not of little consequence, it means that the insight of Don Bosco, illuminated by the Holy Spirit, is still valid today. That it is the same Holy Spirit who has guided us to also grow and evolve just as the Church has done, to respond to the needs of the world in relation to its Creator, especially those of the young people. The need for an encounter with Christ, the need for eternal life, also the personal needs for our daily lives, because it is a fundamental part of the life we have received from God.

And in this preparation, last year we focused on remembering, with which we will have deepened and reflected on our vocational call, on my life as a baptized Christian, as a Salesian Cooperator; and with it also my story in relation to the other Salesian Cooperators brothers and sisters, and the Association that is present in the Local Center where I share community life, an apostolate, formation, my vocation. We were invited to remember the dream, that which God has for us, that of Don Bosco for us and the dream that we hold within ourselves. A dream that connects us to the same dream of little Johnny Bosco 200 years ago.

And this is how, after remembering the many rich elements in which God has been present in my life, I want to renew the “Yes” that, at some point, on a specific day, I gave in making my Promise, in response to a formative path we take together, as a mature, free, mindful and personal response to a divine call to holiness within the Salesian spirituality and my reality as a lay person.

Thus, it is through continuing on this journey, we find ourselves here today, with the spirit and objective of continuing to respond to the voice of God, to continue working for his Kingdom, to continue growing in holiness by living the Project of Apostolic Life that I have promised to live, responding to the call of a holy apostolic project built by God for me. The project is God's, and I have included myself in it, I have wanted to respond “Yes” to his plan of love and salvation that he has prepared in a special way for my life. Let us be clear about this, the Project of Apostolic Life is not our Project, but the one that God has dreamed of, built, developed and presented to us, his children, as an invitation to be saints, to work in the mission of the salvation of young people, and in our own salvation, and to which we have responded yes.

And we came here today to renew a dream. To clarify, we are not saying that we will define a dream, build a dream, identify the dream; no, we are saying we will RENEW the dream, that is, the dream that already exists, that is present, it does not have to be defined, it does not have to be built (at least not from scratch), it does not have to be identified, it is already there, and that is why it is about renewing, that is, to encounter again what already exists, to give it a new strength, to rediscover what already exists; It is not about starting from scratch, as I said, but about taking what we have, and making it last over time with a new energy. It's like renovating a house. I told you at the beginning of this second year of preparation in a message that I shared with the Region on May 9th: *“Like a house, at some point it was built and is new, strong, attractive, cozy, warm; but it is necessary to periodically give it proper and timely maintenance so that it remains strong; Otherwise, with time and neglect it*



*will weaken, ruin and fall. Renovating a house is not throwing everything away and building it again, but rather it is taking what is functional, that which is in good condition, that continues to fulfill its purpose; but also identifying that which is no longer there, that has lost its strength, its purpose, to change it and give it continuity so that it fulfills the purpose for which it was built, and continues forward for many more years.*

*If we have this care for a house, with much more reason we must have it with ourselves, since we are houses, temples of the living God, who lives in us, and with this we must keep ourselves in the best spiritual conditions so that we continue to do that which God has called us to through our baptismal mission."*

I don't mean to throw away what we have received from God, which is holy, enduring, good, suitable for us; but to give it strength and continuity, new vitality to what, perhaps, over time, we have been leaving aside, forgetting, weakening.

So if we talk about renewing the dream, it is because the dream already exists, it is already defined, we only have to take ownership again, give it new energy, but this implies something fundamental and basic, that we cannot ignore or overlook, and that we have to make very clear. To renew the dream, aha, but what dream?

I mentioned a moment ago *"the Project of Apostolic Life is not our Project, but the one that God has dreamed of."* God's dream? We who have been made in the image and likeness of God, have dreams, and if we come from the likeness of God, I would like to imagine that we have inherited this capacity from our Father the creator, who has given us the ability to do so, and in this way seek what is best for my life, and in this, achieve the salvation that he has given us as a Gift, through his Son Jesus Christ. Just like this, I want to understand it in this way, from this human perspective, that of dreaming, and to imagine that God also dreams, dreams of me.

But then, what is dreaming? Reflecting a little on it, I would like you to take a moment and write on a piece of paper, what does it mean to dream, or what is a dream to you?

For my part, I have wanted to define a dream as what I long for and want to achieve in my life, to achieve the happiness that God wants for me. This happiness achieved through the fulfillment of these dreams, is not the same happiness that I will achieve when encountering God in heaven (which is also a dream), but are moments in which I also encounter God by achieving that which He has placed in my heart, and that has led me to Him. To achieve then, these dreams that I long for, that I dedicate time to, energy to, make goals for, plan tasks for, look for resources, and also involve others who I think could help me to achieve the dream. My dream can only be made possible with the participation of others, just as I am part of the dreams of others, and I help them achieve theirs.

In this way, in this own definition, I have included different participants: God, others and, of course, myself. Who are the participants in your definition of what a dream is? Identify them.

And with this definition of a dream with three actors (God, others, ourselves), I would like to expand a little on the scope of each of them to define the importance and transcendental role they have in achieving my own dreams.



## God's Dream

I mentioned that, in realizing our own dreams, we involve time, energy, we plan, we include others, etc. This is the same thing that God has done: he developed an entire plan of salvation that continues today, and he has made his Son participate in it, first, but also many others, including us, not only as recipients, but as cooperators of this plan of salvation.

Regarding this, we could take many biblical references that show us this dream of God that has been transformed into an entire plan to be carried out. I would like to refer to two passages, not because they are more important than others, but because of how recently they were incorporated in the Sunday readings, and start from there for a small reflection and connection with other passages.

Precisely this past Sunday, July 14th, the second reading told us, taken from the letter to the Ephesians 1:3-14 (I will not refer to the entire passage, you can do this later, I am only referring to a few verses):

*“ He [God] chose us in Christ, before creating the world, so that we would be holy and blameless in his eyes, through love, and determined, because he wanted it that way, that, through Jesus Christ, we would be his children, so May we praise and glorify the grace with which he has favored us through his beloved Son.*

*This is the plan that he had planned to carry out through Christ, when the fullness of time arrived: to make all things, those in heaven and those on earth, have Christ as their head. ”*

This passage is good to help us reflect on this dream of God, his planning, effort, and involvement of others to achieve it. I don't want to expand too much because time is limited.

What is God's dream according to this passage? That all men be saved, that is, that we are holy and blameless in his eyes, through love.

And to do so, he devised an entire plan, in which he involved his Son, a plan that he prepared throughout the entire history of salvation that is narrated to us in the Bible, so that, at a given and opportune moment, according to this plan, *“when the fullness of time had come, God sent his Son, born of a woman, born under the Law, to rescue those who were under the Law, and that we might receive adoption as children”* (Galatians 4:4-5)

God the Father in his love, and through love, dreamed of our salvation, and how he would do it. With divine creativity and with the participation of his Son and the Holy Spirit, he decides to send his Son, make him man to show us the way to salvation, through him; to show us the Father and bring us to Him, through incorporating us into His body through baptism. In this way his plan of salvation is a plan of communion, Jesus in us, and we in Him. *“May they all be one, as you, Father, are in me and I in you. May they also be one in us, so that the world may believe that you have sent me ”* (John 17:21)

And not only is it enough for God in his dream to save us by making us adopted children through his only Son, through baptism, but to preserve that union, to strengthen it because he knows our weakness, he decides that the physical presence of Jesus Christ remains with us, until the world's end (Matthew 28:20), through the Eucharist, the living presence of Jesus in his body, blood, soul and divinity. In this way, united to Jesus Christ, we join our brothers and sisters in this same sacrament, and in its partaking, we meet at minimum Sunday after



Sunday in the Eucharist, so that, through that union with Jesus, and he in us, the world will also believe that Jesus Christ is the savior sent by the Father.

We find in these verses a transcendental and fundamental truth that perhaps on many occasions we tend to forget, and it is the importance and foundation of Christian life in a community. It is in the ecclesial community where we feed on the body of Christ, and we unite in a common way through it, making in it a common union. Where we meet Christ in his Word, but where we also meet Christ in our neighbor, the friend and the stranger, through whom we create a reciprocal relationship of love, God towards us, us towards God; but also between ourselves. Among us, members of the same Church, we show the world the living and eternal presence of God and, united in love, we bear witness to a life longed-for by all. We all want to be loved, we all want to be accepted, we all want to be happy, we all want to share it with a loved one, we all want to receive and give, we all want to relate, because we are people, made in the image of God in communion with the Trinity, and we will only achieve our vocation in sharing our life with others.

This brings us to the second passage that I wanted to reference, and precisely from this Sunday, the gospel (Mark 6:7-13) which says: *“At that time, Jesus called the Twelve, and sent them out two by two, and gave them power over unclean spirits”*

Why two by two? Why not individually? Precisely because of what was indicated previously, we live a Christian life in community, we share the love of God with others, we bear witness to the love of God to the world, in love and in sharing with our neighbor. In an individualistic world, we should not be the source of that individualism, but rather show the world the beauty of living as brothers and sisters in the same faith and love of Christ for all. Jesus tells us that precisely *“By this everyone will recognize that you are my disciples: in the love you have for one another”* (John 13:34-35). It will be in love, in sharing life, in community life, that the world will recognize us as disciples of God.

So, to conclude this first part, we summarize that God's dream is for us to be holy, to save ourselves through the union with his Son Jesus Christ, and the experience of love, with all that it entails in relation to God and our neighbor.

### **Don Bosco's Dream**

I mentioned that, to make a dream come true, we include others. God has included his Son, and the Holy Spirit, but also others. In this way He has called many others, saints of the Church today, who give us testimony of their response to God, and among them Don Bosco.

We could also talk about Don Bosco, and his participation in this dream of God, but we will do so in reference to ourselves, as Salesian Cooperators, and to what Don Bosco dreamed of. I am not referring to his dreams while asleep, but to those dreams, desires, projects that he had while wide awake. I will not refer to the dream of 9 years old either, which can be expanded on quite a bit with this year's strenna: *“The dream that makes you dream. A heart that transforms 'wolves' into 'lamb's”*

Why did Don Bosco create the Salesian Cooperators? I am going to refer to what Don Bosco wrote in the regulations written by him for us.



The first chapter of said regulation is called “**It is necessary that all Christians unite to practice charity,**” and Don Bosco indicates:

“Good [Christians] have at all times seen the necessity of uniting in order to help one another in doing good and in avoiding evil. This is the example that the faithful of the early Church left us. Faced with impending dangers every day, they did not give up. United as one heart and one soul, they encouraged one another to be steadfast in the faith and to stand ready to overcome the assaults that relentlessly threatened them. This is also what the Lord taught us when he said: “Feeble forces that unite become strong. A single strand may be easily broken, but a three-ply cord is hard to break.” *Vis unita fortior; funiculus triplex difficile rumpitur*. This is exactly what secular people do to further their temporal interests. Should then the children of light be less farsighted than the children of darkness? Certainly not! We who live as Christians in these turbulent times must likewise unite in a spirit of prayer, charity and zeal, using all possible means that our religion makes available to us. We must strive to stamp out, or at least diminish, the evil that puts at risk the moral life, without which civil society itself collapses.”<sup>1</sup>

Don Bosco is very clear, it is necessary for 'good people' to unite, to counteract the evil that exists in the world and stop everything that goes against, especially, the salvation of youth. A tremendous and divine task. It is a task that is in total harmony with God's dream, of which Don Bosco is a participant because God desired it that way by calling him to bring his Love to all, especially to young people; and in this way achieves his dream: our salvation and that of the youth.

This intention of Don Bosco, which is ultimately that of God himself acting through him, is the same one that remains after almost 150 years of existence of our Association. In a world that unites strongly against everything that represents directly or indirectly a call to the Truth, to God, to his plan of salvation, to his commandments, to the life of grace and true happiness in freedom, outside of slavery to sin, and that acts with ideologies, disrespect for the life of the unborn, and the elderly, but also for many who are considered simply an instrument to achieve the selfish desires of big economies. In a world in which the family is attacked, and what goes against divine right is disguised as human rights, seeking to make us equal to God in his power of creation and as giver of life. In a world that discards the smallest one, the poor, the suffering. In a world of misunderstood freedoms, which seeks and proclaims the crude, selfish and murderous individualism of everything that goes against the supremacy of the Self. In a world that boasts of distancing God from our lives, of going against what divine means, the way of salvation, truth and eternal life. It is in this world that we are called to unite, to be strong as a cord in relation to its individual threads.

The strength of the cord will depend on the strong union between the threads. We cannot imagine a cord exercising its function of solidity and support, with dispersed or poorly arranged threads, poorly braided. No, it must be a union of threads with order and after a manufacturing process that guarantees the quality of the threads, to also guarantee the quality, robustness and correct function of the cord. Bad threads, a bad manufacturing process, incorrect braiding of threads, will result in a bad cord that will not be able to maintain its strength when it is required. We must be those well-formed threads, united in a harmonious way, tied together closely, who form that cord that resists the forces of this world, and that in turn, leads young people to Christ.

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<sup>1</sup>RDB I



Don Bosco also writes in his regulations referring to the Association: *“its main purpose is to work for the good of youth, on which the good or bad of future society depends.”*<sup>2</sup>, and even a whole section specifically called **“End of the Salesian Cooperators”** which indicates *“The fundamental purpose of the Cooperators is to attend to their own perfection through a tenor of life that resembles, as much as possible, that of community.”*<sup>3</sup>

We know well our personal and associative mission as Salesian Cooperators, that of the salvation of youth; but also the mission of achieving our own perfection, that is, achieving holiness, with a lifestyle similar to that of the religious community; that is, in the relationships between ourselves in life, being holy *“mainly with an active life in the exercise of charity towards our neighbors and especially towards youth in danger.”*<sup>4</sup>

Therefore, Don Bosco's dream, transferred to us, is the same as God's, our salvation and that of the young people whom God calls us to bring to Him, living closely in community against the evils of the world.

And how do we translate this to us as Salesian Cooperators and to our Association today? Everything indicated is completely related to our Project of Apostolic Life (PAL) since, as I mentioned at the beginning, this is God's Project, not ours, and therefore all its content refers to the experience of a holy life to which God has called us to. God's dream for us, through Don Bosco, is that we become saints by living the commitments assumed in the Promise.

Despite this great scope, I would like to mention only a few articles of the Statute:

**Art. 21. Brothers and Sisters in Don Bosco**

The common apostolic vocation and membership in the same Association make the Salesian Cooperators spiritual brothers and sisters. United with one heart and one soul,<sup>5</sup> they live, in fact, fraternal communion with the characteristic bonds of the spirit of Don Bosco.

They participate with joy in the family life of the Association to get to know each other, grow together, exchange experiences of faith and develop apostolic projects.

They promote associative life, welcoming each other<sup>6</sup>.

**Art. 28. Value of Belonging**

**§1.** The Salesian Cooperators are aware that membership in the Association nourishes the experience of faith and ecclesial communion. It is, furthermore, a vital element for the basis of one's own apostolic vocation.

<sup>2</sup>RDB II

<sup>3</sup>RDB III

<sup>4</sup> Idem

<sup>5</sup>RDB I

<sup>6</sup> RDB V, 7; RDB VII 4-5.



**§2.** Membership requires concrete signs that are expressed both in active participation in the life of the Association and in the presence appropriate to the reality of life and in the professional commitment of the member.

**Art. 36. The Local Level**

**§1.** The fundamental nucleus of the associative reality is the Local Center.

**Art. 41. A Way to Holiness**

The Salesian Cooperators choose to share the Gospel way outlined in the present Project of Apostolic Life.

They commit themselves responsibly on this path that leads to holiness: *The Association of Cooperators has been established to shake many Christians from the lethargy in which they lie and spread the energy of charity*<sup>7</sup>.

The Statute is insistent on the community life that must be had in our vocational experience as Salesian Cooperators. It is in community that we achieve holiness, we carry out our mission, we complement each other, we show the world the love of God, we form ourselves, we bring God to the world, we come together to go against the evil of this world.

I cannot imagine the formation of a strong community without the physical presence of its members. Let's not get used to continuing some practices that had to be carried out due to the pandemic, such as virtual meetings. This served to give some continuity to the solidity of a formed community, but it will not serve to form a deeply rooted community. Virtuality may be an occasional convenience, but the formation and durability of a true community requires the effort of its members to meet, to strengthen relationships, get to know each other, exchange ideas, and share. Formation as Salesian Cooperators is far beyond what can be learned in a virtual training session. Do we perhaps interpret that being a Salesian Cooperator is only a matter of knowing information? Never, we would be leaving the value and richness of a life shared, united, complemented, understood, supportive, experienced and loved in relationship with God and neighbor.

Let us not fall into the deception of the world that wants us to be separated, individualistic, contrary to Trinitarian life, to the ecclesial community. It is easier to defeat the individual than to defeat the community; it is easier to break the thread than the cord. The accuser, the devil, knows this very well, which is why he wants us separated. We can experience it in our daily lives, virtual distance does not create solid, lasting relationships; virtual distance does not put us in tune with our brother. From a very human and practical point of view, I give the example of the daily teleworking that many companies had to implement as a result of the pandemic. The work continued, but relationships were lost; the product of our work effort remained, even with the collaboration of others, but the friendship, the encounter is not the same, and if it is maintained it is because a pre-existing relationship already existed.

The Commentary on the Project of Apostolic Life tells us, at the beginning of Chapter IV “Salesian Cooperator and Salesian Cooperator in Communion and Collaboration”:

<sup>7</sup>DB July 15, 1886, MBe XVIII,146.



*“The individualist is a person who rejects everything that does not serve him or her, that does not please him. He doesn't worry about anything or anyone. Rejects dependencies and the aversion to them becomes an allergy when it comes to commitments chosen by the center. He finds it difficult to share projects, he wants to be the protagonist on his own, he defends himself, he defends his own project, he decides without anyone's help.*

*The individualism of people is the origin of divisions in communities and between people. We cannot call ourselves Christians if we do not return to a Christianity with a strong community value. For some time now the virus of individualism has threatened to aridize Christianity and also the life of the Association.*

*A freedom understood in this way does not allow itself to be wrapped up in a common project; it is difficult for him to commit himself for the good of others; It is tempted to establish relationships based on a utilitarian logic, focused on its own benefit. Individualism breeds loneliness.”*

Belonging to the Association, not only for the Salesian Cooperators, but also for the aspirants in formation, requires concrete signs of commitment and union with a single heart and soul; of active apostolic and supportive life, fraternal and sacramental experience of faith and the sense of Church.

It is for this reason that the formation of the aspirants, and that of the Salesian Cooperators, is based on four pillars, which, as I said, are not only themed subjects. We must form ourselves in our knowledge, our skills, our identity and our capacity for relationships. It is what we refer to as to know, to know how to do, to know how to be and to know how to live in communion.

Here is the meaning or particular objective of each of these pillars of training <sup>8</sup>:

- *To Know refers to the knowledge that is necessary to acquire, in relation to the growth of a specific identity; In this context it will be a question of always having as a horizon the identity of the Salesian Cooperator;*
- *To Know **How to Do** refers to a series of skills and competencies required to face the various situations in which the Salesian Cooperator has to live and express this specific identity;*
- *To Know **How to Be**, in which the two preceding pillars converge and from which they receive meaning, refers to the values, attitudes and motivations that determine, at the personal and deeper level, the being, that is, the individual's own identity as a Salesian Cooperator;*
- *To Know **How to Live in Communion**, in short, refers to the development of an understanding of others and the appreciation of the relational and communion aspect.*

That is why the Association, in its various levels of governance: local, provincial, regional and global, “provides for moments of “family life”: encounters, retreats, celebrations, weeks of study or catching up, moments of spirituality, etc.

All this aims to:

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<sup>8</sup>Orientations and indications for the formation of Salesian Cooperators, Rome, 2015





- *Getting to know each other: mutual knowledge, in a climate of serene and joyful Salesian closeness, face to face, or in groups and assemblies, is a first step to create communion and fraternize;*
- *Exchange experiences and apostolic projects: The exchange can be accompanied by communication and approval, suggestions and animation, security of support, help and consolation; It serves to discover the creative possibilities present in each person, young or adult, in every sector of apostolate, small or committed, it stimulates imitation and emulation;*
- *Grow together: the better mutual knowledge, the exchange of experiences and projects inevitably produces a process of individual and collective growth, a process of maturation of people, of a more enlightened and ardent Salesian apostolate, of more solid links between those who belong to the Association at various levels.”<sup>9</sup>*

I invite you to reflect more deeply on the community life to which our Salesian vocation calls us to live, sharing personal, family, work, student, Salesian life; that is, our integral life. We are brothers and sisters, and we share our entire lives in this, not just the moments of occasional formation.

### **Our Own Dream**

In light of the above, and returning to the theme of this provincial congress and this topic, we finally arrive at our own way of being, to renew the dream, the personal dream. We are integral people, and precisely for this reason within our formative processes we must consider three dimensions: the human, the Christian and the Salesian. It is not only meant to form us as Salesians, nor only as Christians, but as integral human beings, with a life ahead of us, with a personal and family history, with a specific life in its different experiences and cultures, with a job, with an experience formed of studies, of moments, of failures, and of successes. A human life, unique, simple or complex, with tears and joys, with efforts, losses and gains. Our life is a treasure, a wealth of great immensity. And in the midst of all this, complementing it, qualifying it, dignifying it, giving meaning to it, is our Christian life, our relationship with God, our vocation and baptismal mission that develops in the midst and within a Church, the city of God, with who I live and I develop my relationship with my brothers and sisters in community. And within this, and specifically, our spiritual and charismatic experience of the Salesian spirit.

So in the midst of this diverse and unique life, we are also presented with dreams, those desires that we want to develop, those goals that we want to achieve, to be happy, to love and be loved, to grow, to serve and live my life in the light of the grace that God gives me with his presence.

Saint Augustine said: You made us for You and our hearts are restless until they rest in You!

It is my opinion that one of the vocations of the human being is happiness. God calls us to be happy, He wants us happy, He sent his Son so that we can be happy, and that with Him we can achieve eternal happiness. He wants us happy, because he loves us. And to be happy, God gives us the necessary means to be happy. In this seed and call to happiness that God makes for us, we discover that true happiness is only in Him, it is there where we will achieve it fully, that is why every effort and concern that we have in our hearts to achieve happiness will only find its rest in the hands of God. Every desire, dream, goal will only find its fulfillment in God.

So with this sense that only in God will we find peace, quiet, and happiness, it is worth asking ourselves, what are my dreams? Where do they take me? We are made for eternity, and therefore our greatest dreams must

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<sup>9</sup>Commentary on the Project of Apostolic Life, article 21.



aspire towards it, towards heaven, towards life in God that we experience here in this life that he has given us to encounter Him, and experiencing it, living it, loving it, we wish to be in his presence, as saints, doing his will in the midst of this world to which he has destined us to be his missionaries in all those surroundings in which we develop: family, work, study, church, friends, leisure, in solitude and in relationships with others.

So again, what are my dreams? Are they aligned with what we have reflected on as God's dream? Are my dreams on track with the vocational and apostolic proposals contained in the Project of Apostolic Life? The fact is that the experience of the Project of Apostolic Life is not an element that is only experienced in the occasional encounter with brothers and sisters of my Local Center, it is not only an experience developed in the monthly formation, in the annual retreats, in Salesian family gatherings. The Project of Life is precisely that, a project that lasts a lifetime, and as such fills everything that I know, am, do and live with others. It is not foreign to my daily life, to my work, to my family, to my friends, to my studies, to my world; but rather it enriches it, gives it meaning, gives it a transcendental, divine value, making God a participant in my everyday life.

May the experience of the Project of Apostolic Life be a means, source, origin and destination of God's dream in my life, that is why it is a way (it is not ended, but keeps moving forward) in which to reach the presence of God.

To conclude, I invite you to a profound reflection of the dreams you have in your lives, in light of God's dream, and in light of the Project of Apostolic Life that Don Bosco has given us as heirs of his spiritual relationship with the Father and his mission with the youth. Let's renew the dream, our own, but also the community's, that dream that as a local center and province you have. Let us renew, leaving aside what does not pertain to our Salesian vocation, leaving what has spoiled because it has distanced itself from Jesus Christ, who makes all things new<sup>10</sup>. We will not be able to do it individually, we need God and our brothers, with whom we share our life, our charism and mission, with those that God has placed on our path to help each other on the path of salvation.

May God grant us the grace to remain faithful, persevering to his voice, in the midst of a world that needs credible, present, flesh and blood witnesses; in person, not virtual; and that in this way God's dream for the world is achieved, God's dream in me, in associative and fraternal life in the midst of my local center. And may Mary Help of Christians, our Mother and Teacher, teach us, as she did with Don Bosco, to respond and continue with courage, effort, commitment and listening, to our Salesian vocation.

Happy, blessed and prosperous Provincial Congress.

**Martín Calderón Vargas**  
World Councillor  
Inter-American Region  
07/19/2024

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<sup>10</sup>Revelations 21:5