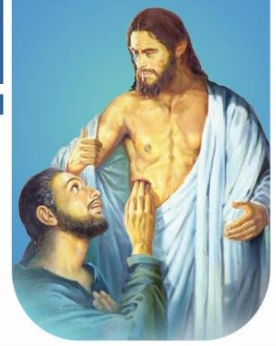




# Provincial Circular

## SALESIAN PROVINCE OF CHENNAI (INM)



INM-DBL-CIR 70/05-2026

MAY 2026

### My Son! Embrace Wounds, Bring Healing and Build Communion

Dear Confreres,

Warm greetings in the Risen Lord. Let us continue to gaze at the Risen Lord who carries the mark of wounds suffered on the Cross and learn from Him that wounds can become sources and channels of healing, as he accompanies his fragile and wounded apostles. As we prayerfully journey with Risen Christ during this Easter season and find strength in His wounds for our own wounds, we are invited to contemplate more deeply on the mystery of our own wounds: those we receive, those we cause, and those that silently shape our lives and relationships. In religious communities, wounds exist in visible and hidden forms: some arise from words spoken without care, others arise from actions that are misunderstood and still others come from personal vulnerabilities that become sources of suffering when they are exposed or judged. Many who carry such wounds desire to move forward and begin anew. Yet, they often experience resistance from others, who continue to define them by their past. In some of the most painful situations, individuals feel unwelcomed within our communities. They experience exclusion instead of belonging, silence instead of dialogue, indifference instead of care, distance instead of fraternity, rejection instead of acceptance, loneliness instead of communion, and judgment instead of understanding. In the light of Easter, may I invite all of us to reflect on these realities in our communities with honesty and hope. Let us allow the Risen Lord to walk into our communities and our lives to guide us toward healing and renewal.

#### **Jesus and His Wounds**

Let us continue to reflect on Jesus Himself, who chose not to avoid wounds but to accept them fully. His suffering was not limited to physical pain. It reached the deepest dimensions of human relationships. He experienced betrayal from Judas. He faced denial from Peter. He endured abandonment by the disciples who had walked closely with Him. He was rejected in public by religious authorities. He was condemned in public by the crowd. Yet in the face of these wounds, Jesus did not respond with anger or rejection. From the Cross, He revealed a different way of being. He prayed for forgiveness for those who crucified Him. He entrusted His life entirely to His Heavenly Father. His response should transform our understanding of wounds and weaknesses. It shows that wounds need not lead to bitterness. They can become a path to healing and redemption.

#### **Risen Christ in Search of the Wounded**

Jesus, after His Resurrection, takes the initiative to seek out those who are wounded and those who have wounded Him. He does not wait for them to return on their own, but goes in search of them with patience and love. Peter, after denying Jesus, withdraws into shame and confusion, yet the Risen Lord meets him by the sea and restores him through a gentle dialogue

of love. Judas Iscariot represents a more tragic and complex reality. His betrayal wounds the heart of Jesus deeply, and Judas' despair prevents him from remaining within the circle of mercy. Yet, Pope Francis invited the Church to contemplate a striking medieval sculpture found on top of a column at the Basilica of Saint Mary Magdalene in Vézelay, France, built between 1120-1150. In the sculpture on the column, Risen Christ is shown carrying Judas on His shoulders like the Good Shepherd carrying the lost sheep. The face of Judas is turned toward Christ, half-smiling, while Christ carries him with tenderness on his shoulders, with a half-smile. When you put together the two half-smiling faces of Jesus and Judas, you would get a perfect joyful face. The Redeemer and the betrayer who is redeemed merge to form a single joyful face. The holy and the sinner delivered come together, that is the greatness of the mercy of God and complexity of redemption. There is no sin greater than the mercy of God. God's love, mercy and redemption gets completed when the sinner is liberated from the fallen state. Judas is a lost coin, so Jesus like the woman in the parable has to take all the responsibility of finding the lost coin. The Lost coin cannot do anything on its own when compared to the lost Son, who can come back to the Father or the lost Sheep fallen into a well or pit can at least bleat. The Pope used the sculpture of Jesus carrying Judas on his shoulders, not to deny the seriousness of betrayal, but to highlight the unfathomable depth of divine mercy that continues to seek the sinner even in the darkest moment. It is an invitation to hope in a mercy that surpasses human judgment and refuses to abandon the worst of sinners. In this light, we are led to recognize that no wound, whether inflicted or received, places a person beyond the reach of Christ, who searches and restores not by force but by love.

The experience of the disciples themselves reflects the reality of wounds within a religious community. During their time with Jesus, they struggled with rivalry and misunderstanding. They sought positions of importance. They failed to understand the mission of their Master. After His death, fear led them to withdraw and scatter. Yet the Resurrection and the gift of the Holy Spirit at Pentecost brought transformation. They learned to forgive one another. They learned to trust again. They grew into unity despite their past failures. Their journey shows that wounds within a community do not have the final word. When individuals open themselves to grace, a fractured group can become a united witness to the Gospel.

### **How did the Biblical Patriarchs and Their Sons Handle Personal Wounds?**

The experience of wounding and healing is often woven into the fabric of human relationships, where misunderstanding, betrayal, or neglect can fracture communion. Even among the patriarchs, we see this pattern unfold: Isaac endured conflict and exclusion at the hands of Abimelech, facing suspicion and displacement; yet when they met again, he chose peace and entered into a covenant that restored their relationship (Gen. 26,26-31). Jacob, too, lived through years of tension and mutual deception with Laban, marked by rivalry and mistrust; yet in the end, they chose to part through an agreement that prevented further harm and opened a path toward peace (Gen. 31,43-54). Likewise, Isaac and Ishmael, long separated by family division and pain, came together at Abraham's burial, setting aside their differences in a moment of shared dignity and reconciliation (Gen. 25,9). These examples show that wounds in human relationships can be transformed through deliberate choices for peace and reconciliation. In this way, communion is patiently rebuilt through forgiveness, trust, and the willingness to move beyond past hurt.

### **How did the Early Christian Community Address the Wounds of New Believers?**

In the early Church, wounds became especially visible during times of persecution. Some believers, out of fear of suffering or death, denied their faith. This led to deep pain within the Christian community. A serious division arose over how to respond to those who had fallen. One group insisted that those who had betrayed their faith should not be re-admitted into the Church. They believed that such a failure had permanently broken communion. They argued that allowing them back would weaken the witness and purity of the Christian community. Another group, however, recognized the human weakness behind such actions and called for a path of repentance and reconciliation. This disagreement created tension and fragmentation within the Church. It was not merely a disciplinary issue but a question about the very nature of the Church. The Fathers of the Church reflected deeply on this crisis. Many of them chose the path of mercy without compromising the seriousness of the failure. They insisted on sincere repentance and appropriate penance. At the same time, they affirmed that no sin was beyond the reach of God's forgiveness. They worked to heal divisions and restore unity. By welcoming the fallen back into communion, they revealed that the Church is not a society of the perfect but a community sustained by grace, forgiveness, and the constant possibility of new beginnings.

### **How did the Monastic Tradition Address the Wounds of Individuals and Community?**

Monastic and religious life consistently treated conflict not as a disruption to community life but as something to be actively healed through structured practices of humility, correction, and reconciliation. In the Western monastic tradition shaped by the Rule of Saint Benedict, conflict is assumed to arise in daily life, and the Rule insists that it must be resolved quickly. Benedict explicitly warns against allowing anger to persist beyond a day, echoing Ephesians 4,26. The underlying principle is that unresolved emotion leads to communal fracture, and so reconciliation is made immediate rather than postponed.

This principle becomes concrete in Benedict's disciplinary system, especially in Chapter 44 of the Rule, where a monk who has offended another is required to publicly acknowledge the fault and ask forgiveness before the community. The act is not only symbolic but procedural. The monk physically humbles himself, the community responds with forgiveness, and reintegration follows. The structure ensures that wounds are not hidden in private resentment but openly acknowledged and ritually closed within the community.

A similar dynamic appears in the Desert tradition recorded in the Sayings of the Desert Fathers. In one well-known episode, attributed to Abba Moses the Black, monks gathered to judge a brother who had fallen into sin. Moses arrived carrying a torn sack of sand that spilled behind him. When questioned, he said that his sins ran out behind him unseen, yet he was preparing to judge another. The assembled monks, confronted with this embodied humility, abandoned judgment and instead extended mercy. The conflict that could have become exclusion is transformed into collective repentance.

In the Cenobitic monasticism of St. Pachomius, as described in the Life of Pachomius, conflicts were managed primarily through institutional containment. Monks lived under a shared rule, and disputes were not permitted to circulate informally among the community members or spread them to others outside the community. Instead, the conflicts were brought directly to

the appointed superiors, who mediated the resolution. Importantly, reconciliation was required before full return to communal worship. This ensured that personal grievances did not evolve into factions and that unity was preserved through authority-guided correction. When authority intervened at different levels to mend the broken relationships or resolve conflicts among the brothers, no member of the congregation took offence at him or attacked him clandestinely or interpreted the action of the superior with motives of malevolence.

In the Franciscan tradition, Saint Francis of Assisi emphasized interior humility as the primary remedy for interpersonal conflict. In the Admonitions of Saint Francis, he teaches that a friar should not be troubled when corrected, even unjustly, but should receive correction as a grace that purifies pride. In narrative traditions such as the Little Flowers of St. Francis, conflicts among friars are repeatedly defused through Francis' refusal to retaliate or assign blame, instead redirecting attention toward humility, patience, and self-examination. The emphasis is less on determining fault and more on preserving charity within the fraternity. A more theological model appears in Saint Dorotheus of Gaza, who in his discourses uses the image of a circle with God at the center. As preserved in the discourses and sayings of Dorotheus of Gaza, he explains that as individuals move closer to God, they also move closer to one another. Conflict, therefore, is interpreted as a symptom of spiritual distance rather than merely interpersonal failure, and reconciliation is achieved by reorienting oneself toward the divine center.

#### **How did St. John Bosco Address the Wounds?**

A later but equally influential example appears in the educational and pastoral approach of our Father and founder St. John Bosco within our tradition. In his own writings, especially the Memoirs of the Oratory, he explains that conflicts among the young in his Oratory were addressed not primarily through punishment but through what he called the preventive system. This method required the constant presence of the educator among the young, allowing early signs of disorder to be corrected through conversation, trust, and moral persuasion rather than coercion. He observed that punishments often hardened resentment, whereas timely and personal intervention prevented from forming deeper wounds. For this reason, he insisted that the educator must be at once a Father, Teacher, and Friend, so that correction arises within a relationship of loving care and not as an external imposition. This closeness created an atmosphere in which discipline was accepted and interiorized, making reconciliation both natural and lasting.

#### **How does the Salesian Tradition Address the Wounds?**

Within the Salesian tradition that developed from his spirit, this approach became a model for community life and fraternal relationships. St. John Bosco himself faced misunderstanding and opposition, yet he refused to allow such experiences to turn into resentment, instead transformed them into compassion in his dealings with others. He corrected his Salesians with patience and kindness, always avoiding humiliation, and fostered environments where individuals could rediscover dignity and purpose. This vision is reflected in the Salesian Constitutions, which call for communities rooted in fraternal charity, where each member is respected, supported, and never made to feel excluded. The Constitutions emphasize the need for ongoing conversion, attentiveness in speech and action, and the practice of forgiveness and fraternal correction. In continuity with the broader teaching of the Church, our spiritual tradition highlights mercy and accompaniment, urging communities to move

beyond judgment and to create spaces where even those who carry wounds can experience acceptance, belonging, and healing.

Across the traditions we have seen so far, from Benedict's structured reconciliation to Moses' humility, Pachomius' institutional discipline, Francis' radical gentleness, Dorotheus' theological framing, and St. John Bosco's preventive relational method, the pattern remains consistent. Conflict and wounds are not treated as failure of the system but as material to be transformed. Wounds that appear between individuals are addressed through immediacy, humility, authority or relationship, always with the aim of restoring communion rather than assigning the blame to others.

### **How did the Different Religious Traditions Address the Wound of Mishandling Money?**

When early monastic communities faced a brother, who mismanaged money or communal goods, the response combined correction, restitution, and restoration rather than simple punishment. In the Rule of Saint Benedict, material mismanagement such as negligence with tools or resources is treated seriously because the goods of the monastery are to be regarded as sacred vessels of the altar. Benedict directs that a monk who causes loss or damage through fault must acknowledge it openly and accept correction, after which he is reintegrated into the community. The aim is not exclusion but the healing of trust through truth and accountability.

This same pattern appears in the Pachomian tradition. In the Life of Pachomius and the associated rules, monks entrusted with provisions or financial responsibility were required to give careful accounts. When a brother failed in this duty through negligence or dishonesty, he was relieved of his responsibility and assigned humbler work while undergoing correction. Over time, if he demonstrated reliability and obedience, trust could be restored. The wound caused by mismanagement was therefore addressed through removal from office, personal reform, and gradual reintegration into responsibility.

A similar emphasis is found in the teaching of Saint Basil the Great in his ascetical writings, especially the Longer Rules. Basil insists that anyone handling community resources must do so in obedience and transparency, recognizing that such goods belong to the poor and to God. When a brother failed in this responsibility, he was corrected under authority and guided back to a spirit of detachment. The correction was meant to restore interior discipline as much as external order.

### **How does the Salesian Tradition Address Mismanagement of Money?**

In the tradition of Saint John Bosco, the approach takes on a more relational and preventive tone. In the Memoirs of the Oratory and in early Salesian practice, financial responsibility was entrusted carefully, often to those already formed in trust. When mistakes occurred, St. John Bosco preferred personal correction over public reprimand. He would speak privately with the individual, clarify the fault, and appeal to conscience and responsibility rather than impose harsh penalties. In some cases, a young assistant or young Salesian or member who mishandled funds were corrected and asked to make amends where possible. In some cases, they were removed from responsibility. They were guided and followed up more closely and then re-assigned to those roles when they proved trustworthy again.

Within the Salesian congregation that developed from St. John Bosco's method, this approach became part of a broader system of accompaniment and accountability. Financial roles are given with supervision, accounts are regularly reviewed, and errors are addressed early through dialogue. For example, if a confrere in a house were to misuse community funds, the superior would normally meet him personally, review the situation, and require clarity and restitution where possible. If needed, the confrere would be relieved of financial duties and accompanied more closely in formation. The goal remains consistent with earlier monastic practice, which is to correct the fault, heal the breach of trust, and restore the person to responsible participation in the community.

### **Is Fraternal Correction Appreciated and Welcomed by Us, Today?**

At this juncture, I feel that there is also a need to reflect on how fraternal correction is experienced within our communities. At times, correction is perceived as a wound. It is taken personally and carried in silence. It is brooded upon over time. It begins to grow and to affect relationships. What could have been a moment of growth becomes a source of distance. In some cases, the wound festers to such an extent that the person withdraws from the community or from the superior. The possibility of reconciliation becomes more difficult. Ego often blocks this process. It resists dialogue. It avoids humility. It prefers self-justification. True fraternal life requires the courage to receive correction with openness. It also requires the humility to seek reconciliation. Without this, wounds deepen and relationships weaken.

### **Are Our Communities Open to Welcome and Accept Any Confrere During the Transfer?**

A sensitive area in our religious life is that of transfers and community composition. At times, communities expect to receive confreres who are ideal or appear ideal. There is a tendency among the confreres to prefer those without visible weaknesses or difficult histories. Rectors and confreres at times express a desire to have the best individuals in their houses. If they have a peaceful community, they would not want to lose it or sacrifice it for the sake of province. This attitude can unconsciously create subtle forms of exclusion and division. It can prevent openness to those who come with struggles and such an approach does not reflect the Gospel and the Constitutions of our Society. Jesus formed a community that included apostles with weakness and failure. He knew the limitations of Judas and he knew the impulsiveness of Peter, yet, He did not exclude them. He gathered them and loved them unconditionally. A confrere who understands his total offering of oneself to the Lord on his profession day receives obedience or transfer (be it his own or of other confreres) in faith. He makes effort to understand it as God's will and God's plan. Consequently, he receives every confrere coming to the community as his brother and takes care of them. He does not judge any of the confreres by past labels or prejudices received and remains open to God's will. Openness to another confrere is a sign of fidelity to Christ and certainly it builds communion.

### **How Can We Build a Salesian Community that Embraces Wounds and Heals Them?**

Being careful not to hurt others requires a conscious effort in daily community life. Every confrere is called to speak with respect, listen attentively, and address misunderstandings early rather than allowing them to grow. It also means being careful not to hurt or wound others and resisting the tendency to label others so as to recognise the dignity of each person. Respecting the dignity of another person means that we are ready to embrace their wounds and help them towards healing them. At the same time, every confrere should attend to his own wounds by acknowledging them honestly, seeking guidance when needed through

spiritual direction or counseling, and remaining rooted in prayer and reflection. Learning to forgive oneself and others is essential, because only a healed heart can relate well within the community. Therefore, our Salesian communities are called to be places of healing, where those who feel wounded find acceptance, support, and a true sense of belonging. This calls for trust, openness, and a sincere effort to ensure that each member feels valued and encouraged to grow. To realize all that we are discussing now, the role of the Rector is crucial, as he is called to foster unity and trust, remain attentive to each confrere, address conflicts with fairness, and work patiently toward reconciliation, reflecting in his leadership the care and compassion of Christ.

### **Month of May Proposes to Us the Path of Healing Wounds and Building Communion**

The month of May offers a grace-filled path to reflect on the call to embrace wounds and bring healing so as to build communion on the Paschal path. Beginning with the memory of Saint Joseph the Worker on May 1, we see a quiet strength that carries burdens without complaint and transforms daily toil into an offering of love. In Saint Dominic Savio on May 6, we encounter a young heart that chose holiness through joy, resolving conflicts among companions and fostering peace in simple yet profound ways. The remembrance on May 9 of the approval of the Association of Salesian Cooperators in 1876, whose 150<sup>th</sup> anniversary we celebrate, reminds us that communion is built not alone but through shared vocation, where each member contributes to healing divisions in family and society through charity and collaboration.

This journey deepens with the witness of Saint Mary Mazzarello on May 13, who embraced the limitations of illness and transformed them into a mission of accompaniment and care, especially for the young. The Ascension of the Lord, celebrated this year on May 21, reveals Christ entrusting His mission to disciples who were still fragile and wounded, yet called to build unity in His name. This same promise reaches fulfillment in the Pentecost on June 1, when the Spirit descends to heal fear, overcome division, and form a community rooted in courage and mutual understanding. These celebrations show that wounds, when united with Christ, become places where grace acts powerfully for the growth of communion.

The feast of Mary Help of Christians on May 24 gathers the Salesian Family around a Mother who accompanies, sustains, and heals. She is also the Mother who remained with the wounded and fearful disciples in the Upper Room, praying with them and strengthening their hope as they awaited the coming of the Spirit, gently guiding them from fear to courage and from isolation to communion. On this same day, the first profession, perpetual profession, and renewal of vows in Chennai province become living signs of men who offer their lives despite their fragility, trusting that God builds communion through their fidelity. Finally, the memory of the Visitation of the Blessed Virgin Mary on May 31 presents a beautiful image of healing presence, as Mary goes out to Elizabeth, bringing Christ and restoring joy. Together, these celebrations form a coherent path, inviting every confrere not to hide wounds but to embrace them with faith, allowing them to become channels of healing and deeper communion in the Paschal mystery.

### **Conclusion**

To close the reflection, we began on embracing wounds, bringing healing and building communion, dear Confreres, the Risen Lord still bears His wounds and they are signs of glory.

This is our hope. Our wounds can be transformed when we place them in His hands and seek the help of our brother Salesians in the community. Let us not allow our wounds to divide us. Let them become pathways to communion and mission. May our communities reflect and experience the power of the Resurrection. May every wound be met with compassion. May every person be welcomed with dignity. May every life be opened to new beginnings.

## **News from the Province**

### **Annual Retreat 7**

The final retreat for the confreres, excluding Rectors and leaders, is scheduled from **4th to 9th May 2026** at **Mount Don Bosco, Kotagiri**. The retreat will be preached by **Fr. Edison Fernandes, SDB**, Assistant Programme Director of the Don Bosco Animation Centre, Benaulim, Goa, of the Salesian Province of Panjim (INP). All participants are kindly requested to arrive on the previous evening for the orientation talk. The retreat contribution is ₹5,000 (Rupees Five Thousand only).

Owing to certain long-pending medical check-ups, I have delegated Fr. John Alexander, Vice Provincial, with the responsibility of overseeing the retreat. I humbly request you to spend time in prayer and silence and may this experience lead us closer to our first love, Jesus Christ.

### **Admission Drive for Our Institutions and Boardings/Hostels**

As the results of the 10th and 12th standards are awaited, the confreres in charge, together with their communities, are encouraged to actively promote admissions to our schools, higher education institutions, and boardings/hostels, with particular attention to reaching out to Catholic families. Parents and children are warmly invited to become part of the Don Bosco family, where young people are accompanied, guided and empowered to grow into responsible and faith-filled citizens. It is meaningful to reflect on the inspiring insights shared by Most Rev. Bishop Ambrose of Vellore Diocese during the ordination: that teachers are especially needed for students who struggle and have various limitations. In line with our tradition, we consciously welcome those who may not be academically strong and commit ourselves to accompanying them with patience and care. Through dedicated attention and encouragement, we strive to help them grow in confidence and become achievers.

### **Community Collaboration**

As we commence the new academic year on 24th May, it is recommended that all community members dedicate time before the Blessed Sacrament in prayerful preparation. This should be followed by the formulation of the Salesian Community Plan of Life, a realistic budget, and the convening of the Educational Pastoral Council at the earliest. May the Lord bless all our efforts for the people and students entrusted to our care, through the loving intercession of Mary Help of Christians and the fatherly guidance of St. John Bosco.

### **Requests for Messages from the Rector Major**

A communication from the Social Communication Sector, regarding the coordination and submission of requests for messages from the Rector Major, is attached to this circular. The letter introduces a set of guidelines intended to support better organisation, clarity, and timely processing of such requests, especially for significant provincial and interprovincial

events. I kindly invite you to review both the letter and the accompanying document, which outlines the procedures and criteria to be followed.

### **Colle Global Community**

The Rector Major has announced a major global initiative to establish a Centre of Advanced Formation in Salesian spirituality and youth ministry. The initiative is being coordinated by the Salesian Pontifical University along with the Colle Don Bosco team. It aims to provide formation in the Preventive System, spirituality, and pastoral work for both religious and laity worldwide. For further information, please find the letter of the Rector Major attached in this regard.

### **Suggestion for the Next Month Circular (Health & Well-being Initiative)**

In view of the rising incidence of Diabetes Mellitus among confreres, a renewed focus on healthy living and preventive care for all confreres, disciplined lifestyle practices are required. Confreres are urged to take personal responsibility by maintaining routine physical activity, mindful eating, and periodic health check-ups. In this regard, the next month's circular will be on this concern. Therefore, you are welcome to suggest actual plans for the province, community and confreres.

### **Congratulations SMA**

The Sisters of Maria Auxiliatrix (SMA), who are part of our Salesian family, are celebrating the Golden Jubilee of the founding of the SMA Congregation and the Birth centenary of Fr. M. C Antony SDB, the founder of the SMA sisters. We congratulate them and pray for them as they celebrate these twin jubilees on the 13<sup>th</sup> May 2026. We request you to kindly take part in the Eucharistic Celebration at 4.00 p.m. and show our solidarity towards our sisters. Let us thank the Lord for the great service our sisters have been rendering to the poor and abandoned women and girl children for the past fifty years. May God bless them all and guide them in their noble ministry.

### **Religious Professions 2026**

God has abundantly blessed us with many brothers who are generously offering themselves to the Lord through their first profession, final profession, and the renewal of their vows.

### **Perpetual Profession**

The perpetual profession for this year will be held at Don Bosco, Tirupattur, on 24th May 2026 at 10:00 a.m. In preparation for this sacred and significant moment, a formation programme along with a spiritual retreat will be organised by the INT Province from 11th to 22nd May at The Retreat, Yercaud. A recollection service will also be conducted on the evening of 23rd May at 5:15 p.m. at Don Bosco, Tirupattur. Let us thank the Lord, our Blessed Mother, and St. John Bosco for these seven scholastics who will be making their perpetual commitment to the Lord.

The following scholastics are admitted to the Perpetual Profession:

**S Andrews Selvaraj**

**S Deepak Roshan D**

**S Giragori Gnana Selvam**

**S Hamlin Britto David**

**S Mariaprithivirajan Mariyadass**

**S Stephen Raj. M**  
**S Thomas Tamilkudimahan Christopher**

### **First Profession**

The novices will make their first profession in Idaya Deepam Novitiate, Yelagiri Hills, on 24<sup>th</sup> May 2026 at 07.00 a.m. Fr. Doss Kennedy, the Provincial of INT, will receive the First Profession. 20 Novices from Chennai, Trichy and Hyderabad Provinces will be professing for our Congregation. Among them, 9 Novices will profess for the Province of Chennai. They are:

- 1. N Francis Xavier Anish Antony**
- 2. N Jesu Antony**
- 3. N Arockiaraj Astin**
- 4. N Barnabas Henry Vilbred**
- 5. N Giragori Jaison Joshuva**
- 6. N Philipraj Pirai Sudan**
- 7. N Antony John Peter Rock Valentine**
- 8. N Selvaraj Suryaprakasham**
- 9. N Sundarraj Ugin Vishal**

### **Renewal of Vows**

Renewal of vows for our brothers will be during the Solemn Eucharist celebration at Sacred Heart College, Tirupattur, on 24<sup>th</sup> May 2026 at 07.00 a.m. To prepare them spiritually, a recollection will be organised on 23<sup>rd</sup> May 2026 at 05.30 p.m. at Sacred Heart College, Tirupattur.

As we thank our Blessed Mother for these young Salesians who offer themselves willingly for the service of the young, it is our duty to remember them in our prayer moments for their fidelity and perseverance.

Thanks to Fr. Bellarmine Fernando SDB, Rector and Director of Novices and the community of Idaya Deepam for following the novices and imparting the Salesian spirit in them to be the signs and bearers of God's Love to the young. I am indebted to Fr. Albert Johnson SDB - INT, who will be preaching the final treat for the novices.

### **New Novices for 2026-2027**

On the evening of 23<sup>rd</sup> May 2026, sixteen pre-novices will be inducted to the Novitiate for our province. They are:

1. Alexander Ravind
2. Alwin Chris Antonyswamy
3. Ando Sushwanth Kumar Agastin
4. Anish Antony Prabakar
5. Aswath Devasagayam
6. Dinesh Damian Stanislaus
7. Edwin Rosariyo Antonyraj
8. Jaswanth Rajesh
9. Jebastin Anthonisamy
10. Jeniferraj Sagayaraj
11. Paul Martin Arockiaraj

12. Roshan Anto Anthonyraj
13. Roshan Prabhakar
14. Simon Peter Arunkumar
15. Tamizhselvan Anthony
16. Yovel Antoni Jacob

We wish them a fruitful and spiritual journey under the guidance of the Novice Master and other formators.

### **Glorious Moment for INM**

The province rejoices as its young people secured a remarkable victory in the All-India Football Match among the South Asia Salesian provinces, bringing great pride to Province. Heartfelt gratitude is extended to Fr. John Christy, Youth Ministry Delegate and Br. Arunraj Selladurai, the Rinaldi Youth Director, for their dedicated guidance and support, along with lay coaches. Don Bosco, Perambur played a vital role in nurturing and encouraging the players, with students from various communities participating, making this achievement a true sign of unity and collective effort.

### **News bites**

1. The foundation stone for a Rehabilitation Centre for Tribal Youth and Families (De-addiction) will be laid on 24<sup>th</sup> May at Don Bosco, Jawadhi Hills.
2. The meetings for the clerics will be held on 25<sup>th</sup> and 26<sup>th</sup> May at Sacred Heart College, Tirupattur, while the meeting for the students of theology will take place at DBYAC, Ennore, on 30<sup>th</sup> and 31<sup>st</sup> May. All are kindly reminded to be present and participate without fail.

### **Thanks!**

We express our sincere gratitude to the Rectors and community members of Becchi, Kavaraipettai, DBYAC Ennore, Mount Don Bosco, Kotagiri, Don Bosco Centre, Yellagiri, The Retreat, Yercaud for their generous and dedicated support extended to our confreres during the annual retreats in April 2026.

We express our sincere appreciation to Fr. Anto John Jagadish, Vocation Promoter, along with the team of brothers and volunteers, for their dedicated efforts in organizing the ongoing vocation camp in collaboration with the community of Don Bosco, Tirupattur. Confreres are kindly encouraged to visit the boys at their convenience and inspire them through simple, friendly interactions and personal sharing.

Our heartfelt thanks to the Rector and community of Don Bosco Orphanage, Gandhi Nagar, Vellore and St. Joseph's, Katpadi, for the excellent organisation of the province ordination, marked by careful planning and efficient execution. Our gratitude also to the Don Bosco College, Yelagiri, for hosting the retreat for the deacons and Fr. Dominic Sagayaraj for preaching the retreat. The celebration was truly memorable for the newly ordained priests, the confreres, religious, family members and the faithful. We also gratefully acknowledge the dedicated coordination and planning of Fr. John Alexander, in collaboration with the Rectors and other Salesians.

### Rest in Peace!

**Fr. Kallarackal Job SDB**, belonging to the Province of Dimapur, passed away on 11<sup>th</sup> April 2026 and **Fr. Maippan Paul SDB** of the same province, who entered heaven on 19<sup>th</sup> April 2026. We express our heartfelt condolences to the Provincial and confreres of Dimapur Province.

**Mr. Gregory**, the loving Father of Fr. Theophil Anand (Additional Principal – Sacred Heart College, Tirupattur), left for his reward in heaven on the 16<sup>th</sup> of April 2026.

We continue to remember the deceased and pray for the bereaved family members!

### Important dates and events in May 2026

Date	Events
1 – 17	Vocation Camp @ Don Bosco, Tirupattur
4-9	Annual Retreat 7 @ Mount DB, Kotagiri
11-16	Perpetual Profession Preparation @ The Retreat, Yercaud
17-22	Retreat for the Perpetual Candidates @ The Retreat, Yercaud
24	First Profession @ Idayadeepam, Yelagiri, Renewals @ SHC, Tirupattur, / Perpetual Profession @ Don Bosco, Tirupattur / Joint Provincial Council Meeting with the Former and Present Provincial Councillors
25-26	Clerics Meet @ Sacred Heart College, Tirupattur
30-31	Meeting for Students of Theology @ DBYAC, Ennore

Yours affectionately,



**Fr. Don Bosco SDB**  
INM Provincial



Date: 01.05.2026

Place: Chennai