



Provincial Circular

SALESIAN PROVINCE OF CHENNAI (INM)



INM-DBL-CIR 83/09-2026

SEPTEMBER 2026

UNITED FOR PEACE, COMMITTED TO HUMANITY

Crossing Boundaries with Jesus: Formation for a Humanity Committed to Peace

Human society is characterized by diversity. Religious congregations differ in their histories, founders, charisms, ministries, and pastoral priorities. Religious men and women serve in a wide variety of apostolates, including education, parish ministry, youth ministry, social action, formation, academic research, healthcare, and care for the poor. Although these differences enrich the Church, they also present an important question: How can unity be fostered amid diversity, and what does it mean to remain genuinely committed to humanity? The theme **United for Peace, Committed to Humanity** invites reflection on these questions. While the first part of the theme naturally emphasizes unity and peace, the second part requires deeper examination. Commitment to humanity cannot be reduced merely to the performance of institutional responsibilities or pastoral activities. Running schools, administering institutions, preaching retreats, engaging in charitable works, and serving the poor are all indispensable dimensions of religious life. Nevertheless, authentic commitment to humanity extends beyond external activities. It requires a disposition that continually transcends personal, social, cultural, and institutional boundaries in order to encounter the human person with openness, compassion, and love. In other words, the commitment to humanity calls us not simply to remain within the boundaries of what is familiar and comfortable, but to cross those boundaries whenever love, compassion, and human dignity demand it. This idea of crossing boundaries can be illuminated by a simple but striking analogy from the world of sport.

Crossing the Boundary: The Cricket Analogy

Sport occupies a significant place in human culture. It evokes passion, commitment, discipline, and a sense of belonging. Every sport possesses its own rules, strategies, and understanding of success. Yet cricket presents a unique symbolic insight that offers a profound lesson for human and religious life. In most sports, the boundary line represents the limit of play. When the ball crosses that line, play stops or possession changes. Crossing the boundary generally signifies the end of an action. Cricket, however, reverses this logic. When the ball crosses the boundary, its value increases dramatically. Instead of ending the achievement, crossing the boundary becomes the very measure of success. Just as crossing the boundary in cricket brings greater reward, crossing the appropriate boundaries in life opens the possibility of greater service, deeper communion, and authentic human flourishing. Indeed, history consistently honours those who have possessed the courage to cross such boundaries.

Crossing Boundaries in Human History

Throughout history, individuals who transformed society did so not because they remained within conventional limits but because they transcended them. Their greatness

lay not merely in extraordinary achievements but in their willingness to challenge accepted patterns for the sake of human dignity. For instance, Mahatma Gandhi crossed one of history's most significant moral boundaries by replacing violence with non-violence as the primary means of resisting injustice. At a time when violent resistance appeared to be the only effective response to oppression, Gandhi demonstrated that truth, patience, and moral courage possessed transformative power. His philosophy of ahimsa became a global symbol of peaceful resistance and inspired numerous movements for justice throughout the twentieth century.

Another remarkable example of a person who crossed the boundaries imposed by society is **Dr. B. R. Ambedkar**. Born into a community subjected to severe caste discrimination, Ambedkar challenged one of the most deeply rooted social structures of his time. At a time when caste hierarchy was widely accepted, **Ambedkar challenged the boundaries of caste and inequality**, insisting on dignity, education, equality, and justice for all. Through education, social reform, and his decisive role in framing the Constitution of India, he demonstrated that unjust social structures can be transformed. His life remains a powerful testament to the essential role of crossing boundaries in building a just and humane society.

Yet, while human history offers us inspiring examples of people who crossed boundaries for the sake of justice and human dignity, **for Christians there is a boundary-crosser who stands above all others: Jesus Christ.**

1. JESUS: THE BOUNDARY-CROSSER PAR EXCELLENCE

The ministry of Jesus Christ may be understood as a continuous movement of crossing boundaries. Throughout the Gospels, He repeatedly transcended the social, religious, cultural, moral, and political divisions that separated people from one another and from God. His mission was not defined by the preservation of boundaries but by their transformation through compassion, reconciliation, and life-giving love.

Jesus first crossed social boundaries. In first-century Jewish society, tax collectors and sinners were marginalized and regarded as morally compromised. Respectable members of society avoided association with them. Jesus, however, deliberately entered into fellowship with those who had been rejected, sharing meals with them and restoring their dignity. His actions revealed that no person is beyond the reach of divine mercy, a truth expressed in His own words: "I have come to call not the righteous but sinners" (Mk 2:17). By crossing social boundaries, Jesus affirmed the worth of those whom society had excluded.

Jesus also crossed religious boundaries. Lepers were considered ritually unclean and were often viewed as objects of divine punishment. Social and religious norms prohibited physical contact with them. Yet Jesus touched lepers and healed them. Rather than becoming defiled, He communicated healing and restoration. His actions demonstrated that compassion is greater than fear and that holiness is expressed not through separation from the suffering but through solidarity with them.

Jesus crossed cultural boundaries in His encounter with the Samaritan woman (Jn 4:1–42). The longstanding hostility between Jews and Samaritans had created deep ethnic and

religious divisions. By initiating conversation with a Samaritan woman and offering her the gift of living water, Jesus broke through centuries of prejudice and exclusion. His encounter transformed not only an individual life but also an entire community, revealing that the Kingdom of God transcends ethnic and cultural divisions.

He crossed moral boundaries in His treatment of those condemned by society. When a woman caught in adultery was brought before Him (Jn 8:1–11), Jesus neither denied the reality of sin nor accepted the logic of condemnation. Instead, He offered forgiveness and the possibility of a new beginning. His response revealed that mercy is stronger than judgment and that God's justice is inseparable from His compassion. Jesus further crossed the boundary of love for enemies. The prevailing understanding of justice often permitted hostility toward one's enemies, yet Jesus proclaimed a radically different ethic: "Love your enemies and pray for those who persecute you" (Mt 5:44). This teaching reached its highest expression on the Cross, where He prayed for those responsible for His crucifixion: "Father, forgive them" (Lk 23:34). In Christ, forgiveness became the definitive response to violence. He crossed the boundary of power and authority. On the night before His Passion, Jesus washed the feet of His disciples (Jn 13:1–15), reversing conventional expectations of leadership. The Master became the servant, and authority was redefined as self-giving service. In doing so, He established a model of leadership grounded in humility rather than domination. This way of seeing authority and relating to others leads us to another essential dimension of Jesus' boundary-crossing: the way He saw and valued the human person. If Jesus could cross the boundaries of power and status by becoming the servant, He also invites us to cross the boundaries created by the labels through which we so often define one another.

2. SEEING AS JESUS SAW

From Labels to Persons: A Christological Vision of Human Dignity: One of the most significant challenges confronting contemporary society is the tendency to reduce persons to social, political, cultural, or religious categories. Individuals are frequently identified primarily by their caste, religion, language, ethnicity, nationality, political affiliation, economic status, or ideological position. While such categories may describe aspects of personal identity, they become problematic when they obscure the intrinsic dignity of the human person. This phenomenon reflects a deeper anthropological crisis. Human beings increasingly relate to one another through labels rather than through genuine personal encounters. Once individuals are reduced to categories, they cease to be perceived as people possessing unique dignity and become objects of prejudice, exclusion, or ideological judgment. Such reductionism inevitably undermines the possibility of authentic dialogue, reconciliation, and peace.

The ministry of Jesus, however, presents a radically different vision of human relationships. Throughout the Gospels, Christ consistently encountered persons before categories. Zacchaeus was not merely a tax collector but a man longing for conversion and communion. The woman caught in adultery was not defined by her sin but recognized as a person capable of receiving mercy and beginning anew. The leper was not reduced to illness or ritual impurity but restored to dignity through compassionate encounter. The Samaritan woman was not approached as a member of a despised community but as a daughter of God invited to receive the living water of eternal life. The remarkable capacity of Jesus to

cross social, religious, ethnic, and moral boundaries originated in His way of seeing others. Before He transformed relationships, He transformed perception. He consistently recognized the image of God where society perceived only labels. Consequently, His ministry was characterized by inclusion rather than exclusion, reconciliation rather than division, and mercy rather than condemnation. This Christological vision offers an indispensable foundation for religious leadership today. The first boundary that religious leaders must cross is not geographical, institutional, or cultural, but interior. It is the movement from perceiving categories to encountering persons. Such a conversion enables leaders to recognize every individual as created in the image and likeness of God and therefore deserving of unconditional dignity and respect. Religious leadership consequently demands a continual movement from labels to persons, from enemies to brothers and sisters, from abstract categories to concrete human lives, and from division to communion.

This interior transformation, however, does not happen automatically. It requires a sustained process of formation. If religious leaders are called to see others as Christ sees them, they must themselves undergo a formative journey in which their perceptions, attitudes, relationships, and patterns of judgment are progressively transformed according to the mind and heart of Christ. In this sense, formation is itself a journey across boundaries: it enables the person to move beyond the inner attitudes and structures that prevent genuine communion and prepares him or her to participate more fully in Christ's mission of reconciliation, peace, and service. It is therefore necessary to ask how the Church forms religious leaders for this vocation of crossing boundaries.

3. JESUS, THE PERFECT FORMATOR: THE LESSON OF THE APOSTLES

The four dimensions of formation—spiritual, human, intellectual, and pastoral—ultimately serve one fundamental purpose: **to help the person cross the boundaries that prevent fuller conformity to Christ.** Spiritual formation enables the movement from self-centeredness to communion with God; human formation from immaturity to integration; intellectual formation from ignorance to truth and wisdom; and pastoral formation from ministry as function to ministry as encounter. Formation, therefore, cannot be measured merely by the number of years spent in a seminary or formation house, the qualifications acquired, or the programmes completed. The deeper question is whether these years of formation actually help us to cross our inner boundaries and become more like Christ.

This leads to an important question: **If we have so many structures, programmes, and years of formation today, how were the apostles formed?** The Twelve had no seminaries, theological faculties, psychological training, or structured formation programmes in the modern sense. Peter was a fisherman; Matthew a tax collector; Thomas struggled with doubt; James and John were marked by ambition; and Simon the Zealot came from a radically different political background. Yet Jesus deliberately chose these ordinary and imperfect men. **He did not choose them because they were already formed; He chose them because He intended to form them.**

What, then, was the heart of their formation? **They had Jesus.** He was their teacher, companion, formator, and model. Their formation was profoundly relational. They learned not merely through instruction but through living with Him, observing His actions, listening to His teaching, participating in His mission, confronting their failures, receiving corrections,

and experiencing His forgiveness. Jesus formed them spiritually by leading them into communion with the Father; humanly by teaching humility, forgiveness, fraternity, and service; intellectually by opening their minds to the Scriptures and the mysteries of the Kingdom; and pastorally by sending them to proclaim, heal, accompany, and serve. In this way, **Jesus did not simply teach them about mission; He formed them for mission.**

The apostles therefore remind us that **the heart of formation is not a programme but a Person.** Contemporary formation structures, academic studies, pastoral experiences, and qualified formators are necessary and valuable. But all of them must ultimately lead to a deeper encounter with Jesus, the Perfect Formator. The essential question is therefore not simply, *“How many years have I spent in formation?”* but **“How deeply have I allowed Jesus to form me?”** If Jesus was the formator of the apostles, He must remain the center and formator of our formation today.

4. UNITED IN CHRIST, SENT FOR HUMANITY

Religious Leadership, Public Responsibility, and the Common Good

Jesus did not form the apostles simply to remain together; **He formed them in communion and sent them on mission.** Their unity was therefore not an end in itself but a preparation for going beyond themselves and crossing the boundaries that separated people. The same principle applies to religious leadership today. **We are formed together not merely for our own community, but to be sent into the world for humanity.**

Crossing boundaries, therefore, cannot stop at personal relationships or community life. Religious leaders are also called to cross the boundaries that separate the Church from the concrete social, cultural, economic, and political realities in which people live. Human beings do not exist in isolation. Decisions concerning education, employment, healthcare, justice, the environment, and human rights profoundly affect their dignity and well-being. Concern for the human person therefore necessarily includes concern for the society in which that person lives.

Such engagement, however, does not mean that the Church becomes a political party or identifies itself uncritically with particular ideologies. **The Church must be close to society without becoming captive to partisan interests.** Its primary allegiance is to Jesus Christ, the dignity of every human person, and the common good. Consequently, when human dignity is threatened by injustice, discrimination, violence, exclusion, or exploitation, religious leaders cannot simply remain silent. **Crossing the boundary from the safety of silence to the courage of prophetic witness is itself an essential dimension of Christian leadership.**

This responsibility becomes particularly important in contexts such as Tamil Nadu, where society continues to face caste discrimination, religious tensions, economic inequality, misinformation, youth addiction, and increasing social polarization. These realities may appear political or social on the surface, but behind them are always concrete human lives. The religious leader therefore must learn to look beyond labels—caste, religion, political affiliation, ideology, or social status—and ask the Gospel question: **Who is suffering, and what can I do to restore that person's dignity?**

The Parable of the Good Samaritan illustrates this Gospel way of crossing boundaries. The Samaritan did not first ask about the wounded man's ethnicity, religion, or political allegiance. **He saw a person before he saw a category.** He crossed the boundary of hostility, stopped before suffering, and allowed compassion to determine his response. His action reveals a form of public responsibility grounded not in the pursuit of power but in solidarity, justice, and human dignity.

This may be called **the politics of the Gospel**. It is not partisan politics but a commitment to truth, justice, reconciliation, peace, and the common good. As St. John Bosco expressed it, the purpose of education is to form **"good Christians and honest citizens."** Religious leaders today are therefore called to cross the boundaries of partisanship and polarization, promoting dialogue rather than division, truth rather than misinformation, reconciliation rather than hostility, and solidarity rather than exclusion.

5. CONCLUSION

The journey we have followed leads to a simple but profound conclusion: **Jesus forms us so that He can send us.** Formation is not an end in itself. We are formed by Christ so that we may become instruments of His mission, crossing the boundaries that divide people and building relationships marked by dignity, compassion, justice, and peace.

Jesus Himself is the model of this boundary-crossing life. He crossed social, religious, ethnic, moral, and cultural boundaries to encounter people whom society had excluded or labelled. He saw persons where others saw categories, restored dignity where others-imposed exclusion, and created communion where others-built walls. **To be formed by Jesus, therefore, is to learn to see as Jesus sees and to love as Jesus loves.**

This has concrete consequences for religious leadership today. Five movements are particularly important.

First, from self to God. Religious leaders must continually move beyond self-centeredness towards prayer, discernment, and obedience to God's will. Every authentic mission begins with communion with Christ.

Second, from fear to love. We are called to encounter others not as strangers or threats but as brothers and sisters. Love enables us to cross boundaries created by fear and suspicion.

Third, from prejudice to acceptance. We must learn to see the person before the label—to recognize the image of God before noticing differences of caste, religion, language, ethnicity, ideology, nationality, or social status. **Where labels end, genuine encounter begins.**

Fourth, from indifference to responsibility. The Gospel does not permit us simply to observe suffering from a distance. Like the Good Samaritan, we are called to cross the road, draw near, accompany the wounded, defend human dignity, and transform compassion into concrete action.

Fifth, from division to communion. Religious leaders are called to become bridgebuilders in communities and societies fragmented by conflict, suspicion, and polarization. We are to create spaces for dialogue, reconciliation, and fraternity.

These five movements summaries what it means to be formed by Jesus and committed to humanity. They are not merely ideals but a continuing path of conversion. **Every day we are invited to ask: Which boundary is Jesus asking me to cross?**

This is particularly important in a world where people are increasingly reduced to labels—caste, religion, language, ethnicity, nationality, political affiliation, economic status, or ideology. Such labels may describe aspects of identity, but they must never become more important than the person. The Christian vision begins elsewhere: **before every label stands a human person created in the image and likeness of God.**

Jesus teaches us precisely this way of seeing. Zacchaeus was more than a tax collector; the Samaritan woman was more than a member of a despised community; the leper was more than his illness; the woman caught in adultery was more than her sin. **Jesus encountered persons before categories.** If we are truly formed by Him, we must learn to do the same.

Therefore, to be **United for Peace** is not simply to stand together. It is to allow Christ to form us into people who cross boundaries, build bridges, and create communion. To be **Committed to Humanity** is to imitate Jesus by moving towards those who are excluded, wounded, forgotten, or divided from us.

News from the Province

Congratulations Fr Joseph Jeyaraj!

We rejoice with Fr. Joseph Jeyaraj Swaminathan SDB, who has been appointed by Pope Leo XIV on the 13th of August 2026 as *Consultor to the Dicastery for Promoting Integral Human Development* for a five-year term (2026–2031). This appointment is a great recognition of his dedication, expertise and service to the Church and the Congregation. He will continue his teaching ministry at UPS, Rome, alongside this new responsibility. We congratulate Fr. Joseph Jeyaraj and wish him every blessing in this important mission.

Well Done, Dr Daniel Ambrose SDB!

Heartfelt congratulations to Fr Daniel Ambrose SDB for successfully defending his thesis on *“A Study on the Employability Skills of Undergraduate Students in Dharmapuri, Krishnagiri and Vellore Districts of Tamil Nadu, India”* on the 25th of August 2026 at Loyola College, Chennai. Years of hard work have finally concluded and may his contribution help our youngsters to reach and grow from strength to strength, leaving behind socio-economic status. We wish him all the best as he continues to teach at Sacred Heart College, Tirupattur.

Initial Meeting for the Vellore Diocese Centenary Celebration

A good number of Salesians participated in the initial meeting, headed by the Vice Provincial, for the centenary celebration of our presence in the Diocese of Vellore, together with Bp. Ambrose and a few clergy of the diocese. As of now, 17 Salesian houses are in the

Vellore Diocese, which was established by many veteran Salesians in the past. It is fitting that we remember the Salesians and, at present, collaborate with the Bishop and the diocese to uplift the poor and to focus more on enhancing our service to young people. This initial meeting will certainly be helpful for having a meaningful celebration. A joint core committee is formed to prepare a working document focusing on the pastoral and spiritual renewal of the Salesian presences and ministries in the Diocese of Vellore and the nature of collaboration between the Diocese of Vellore and INM Province. We have our veteran Most Rev. Dr A. M. Chinnappa, with whom we shall have a discussion to gain a deeper understanding of the people.

Sick In-charge!

I would like to remind you of the Provincial personnel arrangements for the care of sick and ageing confreres. I request all Rectors and Leaders to inform, at once, Br. Arunraj Selladurai (+91 97883 21057), Province Secretary and Sick In-charge of the Province, whenever a confrere is advised to be admitted to a hospital. When a sick confrere is shifted to the Citadel or needs to consult any of the doctors in the city, Fr. Mark Vellanganny (+91 90805 90970) will assist in coordinating and taking care of the necessary arrangements. However, a male attendant, either a layperson or a confrere from the respective community, must accompany the sick confrere during the hospital stay and medical consultations. I kindly request the cooperation of all Rectors and Leaders in ensuring that our sick and ageing confreres receive timely and appropriate care and support.

First Trimonthly Recollection of the Year

I would like to gently remind the Rectors and Leaders of our communities to organize the trimonthly recollection for September. For the first trimonthly recollection, we are called to focus on the theme of poverty (*Scrutinium Paupertatis*). Together with this document, the provincial circular for August, *"To Walk with the Poor, to Become Poor with Christ: A Salesian Call to Renew Our Preferential Option for the Poorest,"* will also serve as a tool for examining ourselves considering the theme of poverty. Please note that the regular monthly recollection will be suspended in September to accommodate this quarterly observance.

LAF 2026: Forming Youth Leaders for the AI Age

Leaders and Animators' Formation (LAF) 2026 of the Southern Regions of South Asia, INM, INK and INT, was held on 22–23 August at Don Bosco Youth Animation Centre, Ennore, Chennai, with the theme ***"Beyond Technology: Human Dignity and Youth Leadership in the AI Age."*** Around 60 young people and 10 priests from different parishes, youth centres and institutions participated, including both Catholic and non-Catholic youth. Along with sessions, the participants had a visit to the Observation Home in Chennai, beach meditation at Ennore and many other activities. We thank Fr. Stalin Dhanaraj and the team for arranging resource persons, organisers, and communities that generously supported the meeting.

RATIO Dissemination-Cum-Training Programme Held in Shillong

The *Ratio* Dissemination-cum-Training Programme for the South Asia Region was held at Don Bosco Provincial House, Shillong, from 9 to 13 August 2026. The programme brought together Salesian formators from South Asia to deepen their understanding of the *Ratio Fundamental Institutionis et Studiorum* in the presence of Rev. Fr Silvio Roggia, SDB, the

General Councillor for Formation. Fr. John Alexander, Fr. Emmanuel Maddhichetty and Fr. Ravi Aruldass participated in this meeting from our province. This meeting explored the five dimensions of formation, lifelong formation, learning by experience and discernment. All the provinces of the SPCSA are expected to invite all the confreres to study reflect and assimilate the contents of the RATIO in various forums.

For our province the study and dissemination of the RATIO will take place as follows:

INM RATIO STUDY & DISSEMINATION PLAN

Category	Date	Venue
Students of Theology	17 Sept. 2026	DBTC, Kavarapettai
Formation Guides & Formation Commission Members	24 Sept. 2026	The Citadel, Chennai
Rectors/ Leaders & Provincial Council Members	26-27 October 2026	The Citadel, Chennai
Novices	Oct – Dec 2026	Novitiate, Yelagiri
Quinquennium	5-7 November 2026	Mount Don Bosco, Kotagiri
Chennai Region 1	November / December	Citadel, Chennai
Chennai Region 2	November / December	Don Bosco, Egmore
Vellore Region & Tirupattur Region	November / December	Sacred Heart College, Tirupattur
Pondy Region	November / December	Holy Spirit Church, Tagore Nagar

SPCSA Council Meet

For the first time, the SPCSA Council meeting is planned with the Rector Major, together with the present and former provincials and regionals, to analyze the situation in the South Asia region and to discern the way forward at all levels in the coming years. This event is scheduled for 6th to 11th September 2026. Whisper a short prayer for the success of the meeting.

Midterm Provincials Course

The midterm provincial course will be held in Turin from 11 to 23 September, after which meetings with the agencies that support our missions are arranged to clarify and propose new initiatives in the province. During this time, confreres can reach out to Fr. John Alexander, the Vice Provincial for ordinary governance. Please remember the upcoming course and agency meetings in your prayers.

Permanent Transfers

We are happy to share that **Br. Naveen Sekar** and **Br. Paul Silvester** from our Province have been incardinated into the **Salesian Vice Province of Malta (MLT)** this year. We assure them of our prayers and wish them God's choicest blessings as they continue their missionary service overseas, faithfully responding to the Lord's call to serve His people.

At the same time, we are delighted to welcome **Fr. Pinto Hubert** to our Province permanently. After having served as a missionary for nearly three decades in the **Salesian**

Province of East Africa (AFE), he now joins us with a wealth of missionary experience and dedication. We warmly welcome him and look forward to his continued contributions to the mission and ministry of our Province at DBYAC in Ennore.

SAVE Foundation

In view of the Centenary Celebration of our Salesian presence in the Vellore region, extensive discussions and consultations regarding the SAVE Foundation's proposed project for VIA Polur, have been conducted over the past two years. We are pleased to announce that the project has now been approved for implementation over the coming four years. We gratefully acknowledge and sincerely appreciate the constant support, commitment, and dedicated efforts of the Founder and Foundress of the SAVE Foundation, Mr. Jochim and Mrs. Neena, together with Fr. Francis Sagaya Pinto and Fr. Lourdu Antony Raj, the Rector and Administrator of Polur Parish, whose commitment and collaboration have been instrumental in bringing this project to reality.

Visit to Ireland

The few days spent in the Ireland Province were truly fruitful and enriching. It was a special opportunity to express our gratitude to the Salesians who served as missionaries in India and to acknowledge their continued support for our mission through the BRAVE and BEST projects. The proposal for establishing de-addiction centres at Jawadhi and Kattupadi was also discussed with the Provincial and the concerned agencies.

It was a joyful experience to witness the warm community life of the Salesians, especially in their accompaniment of young people and missionaries. The confreres are carrying out their mission with a genuine missionary spirit, marked by simplicity, frugality in their meals, and a modest lifestyle. This year, we have sent a few confreres to serve in the Ireland Province, and some others have also expressed their willingness to offer themselves for the Irish mission. We are grateful for their generosity and missionary availability and assure them of our prayers as they continue to serve and accompany the young people, particularly those most in need, in Ireland.

Provincial Visitation

The provincial visitation for the year 2026 – 27 will commence in October 2026. The Provincial Secretary will coordinate with the Rectors and Leaders. Kindly ensure that all statutory documents, registers, records, and reports pertaining to the community and its ministries are updated and kept ready well in advance of the visitation. The duly completed statistical forms are to be sent from the Rector's or Leader's official email address at least one week prior to the scheduled visit. Your timely cooperation will enable the visitation to be conducted smoothly and fruitfully.

Rest in Peace!

Rev. Sr Muniswamy Dolores FMA INM (84) passed away on the 12th of August 2026 at Auxilium College, Katpadi. Heartfelt condolences to the Sister Provincial and the sisters of FMA Chennai Province.

Mr Rohit Tirkey (34), the Elder Brother of Br. Adeep Ranjan Tirkey (INN) passed away on 13th August 2026 at Ranchi. We offer our prayerful condolences to the grieved family.

Rev. Bro. Anthony Tigga, SDB (80), a confrere of the Salesian Province of New Delhi, entered his eternal abode on 19th August 2026. We offer our prayerful condolences to the provincial and the confreres of the Province of New Delhi.

The Salesian Province of Shillong deeply mourns the passing of **Rev. Br. Carmel Muscat** on 29th August 2026. We offer the soul of Br. Carmel Muscat to the Lord and offer our heartfelt condolences to the Province of Shillong.

As we offer our prayers to the departed, we also pray for the bereaved family members of our confreres.

Important Dates and Events in September

DATE	EVENTS
	Trimonthly Recollection
01	IUS South Asia Meet @ DBCC, Chennai
04	Provincial Council in Vellore
06 - 11	SPCSA Council with the Rector Major in New Delhi
11 - 23	Midterm Provincials Course in Turin
17	RATIO Dissemination @ DBTC, Kavaraipettai
23	Assessments of the Confreres in the Initial formation to be sent to the Provincial Office
24	RATIO Dissemination for Formation Guides and Formation Commission Members

Provincial Programme for October 2026

DATE	DAY	PROVINCIAL
01	Thu	Visiting Agencies
02	Fri	Visiting Agencies
03	Sat	Visiting Agencies
04	Sun	
05	Mon	Mount Don Bosco, Kotagiri
06	Tue	Don Bosco Thalavadi & Kadambur
07	Wed	
08	Thu	Provincial Council
09	Fri	DBRITE Cuddalore, Holy Spirit Church & DB Kalvisolai, Pondy
10	Sat	Don Bosco Boys' Home Jeevandhapuram, DB Gedilam & Maranodai
11	Sun	
12	Mon	St. Mary's – George Town, DBYAC, Ennore
13	Tue	DB Ayanavaram & Egmore, Rinaldi Juniorate – Kilpauk
14	Wed	Don Bosco Pannur & Sagayathottam
15	Thu	St. Francis Xavier's Church & Our Lady of Refuge Broadway
16	Fri	Preparation for the Visitation
17	Sat	PV: Sacred Heart Church, Polur

18	Sun	PV: Sacred Heart Church, Polur / PV: Don Bosco Agro Tech, Polur
19	Mon	PV: Don Bosco Agro Tech, Polur
20	Tue	FMA Provincial Chapter Inauguration in Kodampakkam
21	Wed	PV: Don Bosco, Red Hills
22	Thu	PV: ANAT Farm
23	Fri	PV: Don Bosco Anbu Illam, Park Town
24	Sat	
25	Sun	
26	Mon	Rectors & Leaders Meet & RATIO Dissemination
27	Tue	Rectors & Leaders Meet & RATIO Dissemination
28	Wed	
29	Thu	PV: Our Lady of Refuge, Broadway
30	Fri	PV: Pope John's Garden, Madhavaram
31	Sat	Principals & Headmasters Meet

Yours in Don Bosco!



Fr. Don Bosco SDB
INM Provincial



Date: 01.09.2026

Place: Chennai - 10