Dear Salesian Sisters and Brothers,

Last Saturday I was honored and blessed to have attended a simple but well prepared dinner and reception for Cardinal Joseph Zen, a Salesian, from Hong Kong. Cardinal Zen, the former Bishop of Hong Kong, has been an outspoken critic of the present Communist government. The Cardinal has also advised Pope Francis not to visit China for he would be manipulated by the Communists. Cardinal Zen, now 85, mentioned that this might be his last visit to many of the places and people he has called friends. And, he wanted to say, “good-bye and thank you.”

The Chinese Parish of St. Bridget’s in Los Angeles, organized the dinner at a Chinese restaurant in Monterey Park. The private room made available to us was filled with around 150 people, mostly from St. Bridget’s. Cardinal Zen had already given two conferences at the parish and said some brief words at the meal and blessed the food. I was struck by Cardinal Zen’s very simple and approachable style. It was obvious that he was a Salesian. While at dinner Cardinal Zen spoke of his time as provincial in Hong Kong and some of his challenges with the Chinese government. Following some of his past activities, I have been impressed by his courage to stand up against the Government and promote values of freedom and respect. Despite his titles, experiences and degrees, I found the Cardinal down to earth and humble. It was a blessing to have been at the dinner and to have had the opportunity to chat with him during the meal. Cardinal Zen will be traveling to Canada and the Eastern part of the United States before returning to Hong Kong. Many thanks to Fr. John Lam and the Chinese community of St. Bridget’s. Also, a special thanks to the Salesian cooperators who helped organize the event. It was a very family-like gathering which ended with the singing of some Salesian songs in Chinese.

On Tuesday, August 22nd, I was happy to have attended the blessing of the newly remodeled wing at Salesian High School, Los Angeles. Monsignor Sal Pilato from

August 27, 2017

USA West Province Newsletter • San Francisco, California

AUGUST BIRTHDAYS

- Fr. John Lam
- Br. Ernie Martinez
- Br. Gustavo Ramirez
- Fr. Paul Tran
- No. Quang D. Ho
- Fr. Joseph Paradayil
- Fr. James Nieblas
- Fr. Andrew Ng
- Fr. Tuan Nguyen
- Fr. Jerry Wertz
- Fr. Adrien Mendoza
- Fr. Ramon Zarate
- Fr. John Roche

PLEASE PRAY FOR OUR SICK

- Fr. Lucian Lomello, SDB
- Br. Jerry Weirich, SDB
- Br. Tony Matse, SDB
- Fr. Armand Oliveri, SDB
- Fr. Mario Rosso, SDB
- Fr. Avelino Lorenzo, SDB
- Fr. Arthur Lenti, SDB
- Fr. Larry Lorenzoni

REST IN PEACE

- Mr. Peter Tuat Nguyen, father of Frs. Chinh, SDB & Chuyen, SDB
  August 6, 2017
- Fr. John O’Brien, SDB
  July 6, 2017
the diocese of Los Angeles was the main celebrant at the Mass celebrated in the new School chapel. With the generous donations of the Shea Family, the Daniel Murphy Foundation, the Archdiocese of Los Angeles and others, the school was able to remodel some old rooms and unused spaces into a Learning Common (Library), new offices for the principal and other administrators and a new chapel with a capacity of 30 people. The Chapel was moved from the third to the first floor and opens out into the playground and lunch area. The intention was to have the chapel and Learning Common accessible to the students during their lunch sessions and breaks. As I participated in the blessing of the new facilities I could not help but reflect on how this intentional arrangement was so Salesian. We Salesians often say, “To the chapel through the playground.” In the Frame of Reference for Salesian Youth Ministry we read the following:

“The Preventive System is so tied to the Salesian style that it constitutes its most characteristic and expressive embodiment. The Preventive System as a concrete method of education not only facilitates educational and pastoral action, but is also the content of what we try to teach. Its most significant aspects have been identified as home, parish, school and playground. These are images that do not indicate determined environments, spaces and places, but rather a series of experiences that are offered to the young.” (Pages 136-137).

All of our Salesian Schools and Parishes know that for us to be Salesian we must create these environments and experiences: a home, where all feel they belong and are welcomed; a parish, where one learns to pray, to find God and meaning in life and celebrate significant spiritual moments; a school, where one learns about life and how to make a valuable contribution to society and the world; a playground, where one meets new friends, is refreshed and strengthens the ability to create a culture of dialogue.

In reflecting on the arrangement of the new facilities at Salesian High, South, this aspect of the four images of the Preventive System, whether intentionally or not, were very much present. While these images are not necessarily environments or spaces but experiences, the facilities help promote the Salesian experience. I wish to thank all of our do-
nors and, in a special way, Mr. Alex Chacon, Principal and his staff, for their contribution to the Salesian educational system and for Mr. Chacon’s leadership these years at Salesian High. Although, Salesian High School belongs to the Archdiocese of Los Angeles, we are proud and very happy to be an integral part of the Boyle Heights neighborhood. I am amazed how the school is always identified as “Salesian.” The chapel had the statues of Don Bosco, St. Dominic Savio and Mary Help of Christians. May God continue to bless the beautiful work being accomplished in that area of Los Angeles and may we Salesians continue to strongly influence the educational methods and ministry in the area.

I will be in Los Angeles all of this week and will drive up north on Labor Day. The Provincial Council meets again September 3-7. The following week, September 14th, I leave for Turin and Rome. The Rector Major has asked that all the provincials finishing their third year as provincial, attend a spiritual retreat in Turin where he will be present. This will be a time of reflection, renewal and checking in on how we are doing. There will be fifteen provincials plus the team which consists of the Rector Major, Angel Fernandez Artimo, Francisco Cereda, the Vicar of the Congregation, Saimy Ezhani-Katt, who works with Fr. Cereda and Nestor Impelido, a translator for those who do not speak Italian or Spanish. Different Salesians and Sisters will give the conferences as we visit the different Salesian sites around Turin and Mornese. Many years ago I participated in a similar retreat but we resided in the Count Kaiser House outside of Turin. It was a very memorable and moving retreat as we reflected on the influences that made Don Bosco who he was. His upbringing, the experiences of his family, the kindness of those around him and the challenges and struggles all contributed to form Don Bosco as the apostle of the young. I am looking forward to another powerful spiritual experience and greater insight into my ministry as provincial. I will return at the end of September, after having visited with Fr. Joe Nguyen and Peter Le. Let keep each other in prayer.

With warm regards and gratitude,

Fr. Ted Montemayor, SDB


**Province Calendar**

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<td>23</td>
<td>WE</td>
<td>Conference of Provincials w/ LA Archbishop</td>
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<tr>
<td>25</td>
<td>FR</td>
<td>Blessed Maria Troncatti</td>
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<tr>
<td>26</td>
<td>SA</td>
<td>Blessed Zeffirino Namuncurá</td>
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<tr>
<td>28</td>
<td>MO</td>
<td>Fr. John Itzaina leaves for Hesburgh program.</td>
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**September, 2017**

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<th>Date</th>
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<td>4</td>
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<td>5-7</td>
<td>TU-TH</td>
<td>Provincial Council Meeting, Don Bosco Hall, Berkeley</td>
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<td>10-16</td>
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<td>WE</td>
<td>Province Finance Advisory Meeting</td>
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<tr>
<td>14-28</td>
<td>TH-TH</td>
<td>Retreat for Provincials, Turin, Italy</td>
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<tr>
<td>22</td>
<td>FR</td>
<td>Bl. Joseph Calasanz-Marquès and Bl. Henry Sáiz Aparicio, Priests and 93 Companions, Martyrs</td>
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Lord, I thank you for the gifts You have given me, especially for life, love, family and friends.

Help me to know myself better and to know my talents, as I pray, study and decide on my life’s work.

Help me to see and understand the path You open for me.
Help me choose a life’s work that will be in response to my potential and your love for me.

If I am being invited to follow you as a Salesian,
give me a generous heart to respond to your challenging call and the strength to follow you wherever you lead me.
Amen.
Salesian Provincial Office in San Francisco is seeking an experienced Administrative Assistant for their Development Department. Expertise and knowledge in data base management, Raise’s Edge and MS Office (required). Knowledgeable of Vietnamese and Spanish would be beneficial.

Full-time position includes processing mail, data entry, and other clerical duties.

Send resume with compensation requirements to Greg Cattalini: gcattalini@Salesiansf.org. Questions can be directed to Mr. Catalini at (415) 441-7144, x217 or Father Tho Bui, x221. For more information on the Salesians, please visit www.donboscowest.org.
Celebration of Fatima

Celebrating our Holy Mother all day at Our Lady Help of Christians Catholic Church in Watsonville.

Masses in Portuguese, Spanish and English. We had the gift of having one of the two original Fatima statues here today. The other original Fatima statue is in Portugal”.

(Pictures from Roger Serpa in Watsonville parish)
Part III of the Preparatory Document (PD), Pastoral Activity, could be an easy victim of a purely operational interpretation of the ongoing process towards the Synod Young People, the Faith and Vocation Discernment. Such a summary conclusion is not complete; it is just superficial. Seen in its entirety, Part III of the PD presupposes and builds on the first two parts. Being convinced that pastoral action cannot be thought of as if it were a thing to do, we ask ourselves how can this part help us strengthen the pastoral work as an answer within the overall pastoral journey?

Part III lays open before us several specific challenges that must be read and discussed in the light of the broader journey of the Church. I offer some thoughts around 4 points that help us capture well this Part III and take advantage of the proposals it contains. I propose that we read Part III in the light of 4 perspectives that correspond to sub-titles it contains.

1. Empathy

The first point carries the theme; ‘Walking with Young People’. It is crucial to see the subject in light of the EG (Evangelii Gaudium). The three verbs used – going out, seeing, calling – are the synthesis of EG. And it is precisely in the light of the EG that the journey of youth ministry should be thought and lived.

And here we have a first challenge: the urgent need for us to keep EG as our compass. The importance of studying it well so that it remains a light that guides our pastoral steps: “going beyond a preconceived framework, encountering young people where they are, adapting to their times and pace of life and taking them seriously” is a result of pastoral empathy choice.

Pastoral empathy that shows up in the “willingness to spend time with them, to listen to the story of their lives and to be attentive to their joys, hopes, sadness and anxieties; all in an effort to share them. This leads to the enculturation of the Gospel and for the Gospel to enter every culture, even among young people.”

Going out, seeing, and calling as a pastoral attitude that becomes both a method and a journey. A life’s choice that is the result of the courage to get out of outdated and rigid patterns, the usual “we have always done so.” A choice that joyfully realizes the aspirations and hopes of the young, but also a choice that allows one to be challenged by the suffering and disappointments that they, the young people are paying too high a price.

Only when we prophetically go out and with humility we encounter the story of our young people, then we can be credible. Our words, our proposals have already been listened to and evaluated by young people before they are even spoken or heard. They are experts in judging whether our presence among them is the result of real empathy or just a barren and dry physical one. Walking with the young is beautiful but also demanding. They ask us
to accompany them to the truth, but with charity. Our journey with young people is the expression of the journeying Church, the bride of Christ. It is like Christ that we as a Church journey with the young.

These two points, patient and empathic listening, and the journey of the Church, are well summarized in the EG:

As adults, we find it hard to listen patiently to them, to appreciate their concerns and demands, and to speak to them in a language they can understand. For the same reason, our efforts in the field of education do not produce the results expected. The rise and growth of associations and movements mostly made up of young people can be seen as the work of the Holy Spirit, who blazes new trails to meet their expectations and their search for a deep spirituality and a more real sense of belonging. There remains a need, however, to ensure that these associations actively participate in the Church’s overall pastoral efforts (EG n.105).

2. Communion and pastoral leadership

Real youth ministry does not imagine or perceive young people as patients needing care! In the pastoral journey of the Church young people are at the same time objects and subjects of ministry, like the Church itself, which evangelized by Christ while and evangelizing Christ!

First, we must look to the young, especially the poorest and those most in need, even the most wretched among them, with the certainty that in the heart of each one there is an accessible point of goodness. It is the duty of each educator and evangelizer to discover this space of goodness, this sensitive cord of the heart and make it vibrate, because even in the most unfortunate cases, the most rebellious and difficult young people, there are strings can vibrate life.

Second, it is important that we are guided by the conviction that bringing the good news is not a privilege of a few, but the invitation offered to all. In Evangelii Gaudium, Pope Francis acknowledges that “even if it is not always easy to approach young people, progress has been made in two areas: the awareness that the entire community is called to evangelize and educate the young, and the urgent need for the young to exercise greater leadership” (106). With this conviction, today more than ever, we can never give up the goal that sees young people as apostles of other youth.

One of the features that is deeply felt in the youth charismatic experiences is the growth within the hearts of young people not only of
the joy of faith in Jesus Christ, but more so the desire that the faith received is also shared, from evangelized to evangelizing. It is a consoling duty to offer young people this high standard of ordinary Christian living as commented by Saint John Paul II at the end of the Holy Year in Novo Millennio Ineunte (NMI)

“The time has come to re-propose wholeheartedly to everyone this high standard of ordinary Christian living: the whole life of the Christian community and of Christian families must lead in this direction. It is also clear however that the paths to holiness are personal and call for a genuine “training in holiness”, adapted to people’s needs. This training must integrate the resources offered to everyone with both the traditional forms of individual and group assistance, as well as the more recent forms of support offered in associations and movements recognized by the Church” (NMI n.31).

3. Processes

A youth ministry that leaves its mark in the lives of young people is a youth that is definitely based on processes in the various places where it happens. We know that we always run the risk of limiting our youth ministry proposal built only around events. It is a constant temptation. A valuable youth ministry is inspired and guided by the belief that the constant and systematic group experience is one that ultimately leaves an imprint on the ordinary life of the young. The group experience favours an environment that educates, a community that accompanies, a proposal that supports and strengthens those small choices that every day we are called to make.

The idea of the journey, the group experience, the feeling of being identified with other young people, creates an environment in which convergence between the Gospel and culture is born. In Evangelii Nuntiandi Blessed Paul VI has identified here the central challenge, that between the Gospel and everyday life, between the Gospel and culture, defining it as “the tragedy of our time” (EN 20).

Consequently, when we talk about processes we are referring to all those places, spaces and opportunities where the group experience has the potential to gradually generate a culture of a living faith, joyful, beautiful. One way of being able to gradually interpret history in the light of the Gospel.

It is within these seemingly small processes, in a very silent manner, where the seeds of a frame of mind and belief are sown, that later find in great gatherings, like the World Youth Days, a visibility that strengthens those small moments of everyday ministry. In addition,
this daily routine should be strengthened by the backbone of generosity to the poor, by the experiences of volunteering, among which we find the experience of missionary volunteering.

Let us not be misled by the false fear that can convince us that our young people are not ready to respond to demanding and solid pastoral and spiritual proposals. Rather, we must have the courage to ask ourselves if sometimes it is not us adults who project on our young people those fears that we do not recognize, let alone deal with.

Here we need to encounter the challenge of the digital world. It is prophetic how more that 40 years ago Blessed Paul VI in EN commented the issue of adaptation and fidelity of language:

Evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addresses, if it does not use their language, their signs and symbols, if it does not answer the questions they ask, and if it does not have an impact on their concrete life (EN n. 63).

4. Courage

Taking up this last point – the means of expression in pastoral work, educative care and the path of evangelization, silence, contemplation and prayer – here we have a challenge that Pope Francis deals with in EG:

Youth ministry, as traditionally organized, has also suffered the impact of social changes. Young people often fail to find responses to their concerns, needs, problems and hurts in the usual structures. As adults, we find it hard to listen patiently to them, to appreciate their concerns and demands, and to speak to them in a language they can understand. For the same reason, our efforts in the field of education do not produce the results expected (EG 105).

With this reflection, we close the circle that we started commenting on the first point: walking with young people. Being part of the journey of the young means understanding their language which is much more than pure vocabulary. The language of ministry on the one hand demands from us to inhabit and get in tune with the world of young people, but even more so it asks us also to tune with their searching hearts. If we are called to understand the language of young people, we must first be able to understand and decipher their silence, their loneliness, the sense of their research. To live with the humility of the pilgrim and the patience of being a true companion is the greatest and the most appreciated gift young people are looking for.

From this humble incarnation in their world that we propose paths of evangelization that
can educate towards the sense of the sacred, an evangelization which offers a pedagogy that leads to the discovery of the divine. The sacred and the transcendent are rooted in the hearts of young people. It is up to us educators to promote the right conditions for this desire not to be overtaken by shallowness, suffocated by banality or betrayed by proposals that are only seemingly spiritual.

In a dialogue with young people during his apostolic visit to the United Kingdom, in 2010, Pope Benedetto XVI comments how the hearts of young people are already predisposed towards the goodness and beauty:

Not only does God love us with a depth and an intensity that we can scarcely begin to comprehend, but he invites us to respond to that love. You all know what it is like when you meet someone interesting and attractive, and you want to be that person’s friend. You always hope they will find you interesting and attractive, and want to be your friend. God wants your friendship. And once you enter into friendship with God, everything in your life begins to change. As you come to know him better, you find you want to reflect something of his infinite goodness in your own life. You are attracted to the practice of virtue (17th September 2010).

In this sense, and with this in mind, we must reflect on the following challenge: how to propose to young people, gradually and with respect to their rhythms, experiences of silence and contemplation, prayer and adoration? It would be helpful for us to ask ourselves where do fear and resistance, that sometimes we encounter at this stage, originate from?

Conclusion

I conclude with the same invitation that leaves us the Blessed Paul VI at the end of EN with a very simple and direct language:

May the world of our time, trying, sometimes with anguish, sometimes with hope, to receive the Good News not from evangelizers who are dejected, discouraged, impatient or anxious, but from ministers of the Gospel whose lives glow with fervour, who have first received in the joy of Christ, and who are willing to stake their lives so that the kingdom may be proclaimed and the Church established in the heart of the world.

May the world of our time, which is searching, sometimes with anguish, sometimes with hope, be enabled to receive the Good News not from evangelizers who are dejected, discouraged, impatient or anxious, but from ministers of the Gospel whose lives glow with fervour, who have first received the joy of Christ, and who are willing to risk their lives so that the kingdom may be proclaimed and the Church established in the midst of the world (EN n.80).
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A WORD OF ADVICE FROM SAINT JOHN BOSCO

"Fly from bad companions as from the bite of a poisonous snake. If you keep good companions, I can assure you that you will one day rejoice with the Blessed Mother in Heaven; whereas if you keep with those who are bad, you will become bad yourself, and you will be in danger of losing your soul."

Saint John Bosco
Nocturnal Leg Cramps and Cramps in Senior

By Sheila Kun, Cooperator

Last week we have explored a little bit the general reasons for having cramps. But what really prompted me to write on the subject of cramps is rather personal. More and more Louis and I are having episodes of cramps in the middle of the night; sometimes it is in the calf; other times, it is localized to the toes. For Louis, when he cooks for a huge meal, say for the kids at our retreat center, he has cramps in his fingers. Sometimes after driving for a long time, he gets cramps in the legs too. Hence, I decided to look up what causes cramping at night, and why seniors get more cramps as we age. Here is what I found:

The cause of nocturnal leg cramps is often unknown, according to Cleveland Clinic. Neuromuscular disorders that may cause nocturnal leg cramps include motor neuron disease, myopathy and neuropathy. Possible medication causes of these cramps are beta-agonists (examples of beta-agonists are medications to treat cardiac arrhythmia and hypertension), diuretics (medication to reduce extra water in your body) and statins (medication to reduce your cholesterol). Endocrine disorders that can cause nocturnal cramps include hypothyroidism and diabetes.

Additional possible causes of leg cramps at night are pregnancy, exercise, exposure to cold temperatures, prolonged standing on a hard surface and abnormal leg positions while sleeping, according to WebMD. These cramps may also be caused by kidney disease, multiple sclerosis, peripheral arterial disease and lack of minerals in the blood.

From Senior Health:

But if you’re 60 or older, you might already know that muscle cramps are no joke. Athletes, and anyone else, for that matter, can suffer cramps at any age. But for some people, cramps become more frequent in the senior years. They can also become more painful. This is because our nerve pathways and muscles degenerate as we get older, making it harder to fight off, or tolerate, these painful spasms.
I am approaching the subject of weight gingerly. Why? I don’t want people to think that I am critical of you just because you might be on the “heavy” side. I want to have a deeper understanding of weight and how that affects your health. For the coming weeks, we will unravel how our weight could change our health and more importantly what can we do about it. I dare not offend you by making broad statements about weight or obesity. Hence I was extremely happy to come across this website “Weight Matters” in their introductory statement about why weight matters. It begins with an opening statement which reflects my belief and my motivation to begin our conversation on weight.

The issue of weight matters to people in many different ways. It evokes many different emotions and can often be difficult to talk about with your healthcare provider, spouse, friend, loved one or others.

The most important reason why weight matters is because of your health.

There are many health implications that accompany excess weight, such as diabetes, hypertension, sleep apnea and others. Sometimes weight can even affect emotional health as well. It is not uncommon for someone dealing with weight issues to be affected by depression or a lack of self-confidence.

Gaining excess weight and realizing the health implications is not always the easiest thing to recognize. In fact, most Americans do not realize that they are affected by excess weight or obesity, or even at risk for weight-related conditions. This is why it is so important for you to realize that YOUR WEIGHT DOES MATTER!

Let me begin by going into the physiological component of a fat cell this week. From Wikipedia in its definition of Adipocyte: Adipocytes, also known as lipocytes and fat cells, are the cells that primarily compose adipose tissue, specialized in storing energy as fat.

What Causes Cramps?

Researchers aren’t sure what causes cramps, although they have several theories. Skeletal muscle overload and fatigue frequently causes cramping during vigorous exercise. The neuromuscular systems embedded in the muscles, which control muscle contractions, are adversely affected, leading to painful contractions that make the muscles rock hard, squeezing the nerve endings to cause intense pain.

Cramps may also be caused – and this was probably what happened to LeBron when the air conditioning systems broke at the AT&T Center – by a decreased level of electrolytes due to intense sweating.

**Understanding Cramps in Seniors**

In seniors, cramps may occur for other reasons, even when a person isn’t exercising. Cramps may even wake you from a deep sleep.

Dr. Robert Miller, a neurologist at the California Pacific Medical Center in San Francisco, explained in an NPR article, “As we age… Muscles get more weak and small. And nerves undergo some decay, with the tissue becoming thin. And when that happens, the connections that the nerves make to the muscle become less secure.”

This can cause signals from the brain that are supposed to tell muscles to move to instead go haywire, resulting in cramping.

Next week we will discuss possible solutions and treatments for cramping. Stay tuned.

Your homework assignment from the Care Ministry this week: If you have experienced cramps, review the discussion above and see what might be the possible reason for your cramps.

*The Care Ministry welcomes your comments/suggestions: kunlouis@gmail.com*