

ADMA on line

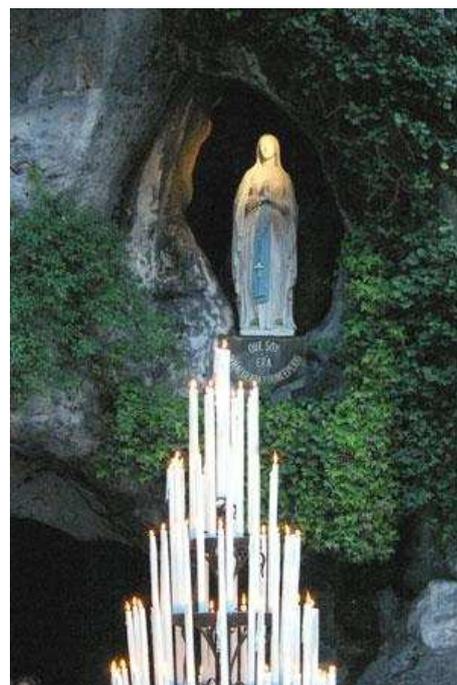
ASSOCIAZIONE DI MARIA AUSILIATRICE
PRIMARIA - TORINO VALDOCCO

24th February 2011

Monthly message

Mary helps us to live the grace of baptism

Mary is constantly at our side, helping us to experience the beauty of a Christian life, its freedom and novelty, which are the fruit of our baptism and faith in Jesus, which fully grafts us in Him, and through Him in the Trinitarian life. “ It is truly the Messiah, the Son of the Almighty, who, by getting out of the waters of the river Jordan establishes our regeneration through the Spirit and opens up for anyone who might wish so, the possibility of becoming God’s children. As a matter of fact, it is not a coincidence that anyone who is baptised becomes a son first of all in virtue of his *Christian name*, the unmistakable sign that the Holy Spirit gives birth “anew” to the man from the womb of the Church... Our baptism is the beginning of our spiritual life, which finds its fullness through the Church. During the sacrament of Baptism, while the whole community prays and entrusts a new son to God, the child’s parents and god fathers commit to welcoming the newly baptised child by supporting him in his formation and Christian education. This is a great responsibility which stems from a great gift! Therefore, I wish to encourage all the faithfuls to **rediscover the beauty of being baptised and of thereby belonging to God’s great family**, and to joyously give testimony of one’s faith, so that such a faith may generate the fruits of good and harmony. **We ask this through the intercession of the Blessed Virgin Mary Help of Christians**, to whom we entrust the parents who are preparing for their children’s Baptism, as well as their catechists. May the whole community joyfully take part in the re-birth from water and from the Holy Spirit! (Benedict XVI Angelus 9th January 2011).



By becoming one person with Christ, we share in the Spirit and all his fruits, above all, we share in the fact that we are God’s children. Under the guidance of the Spirit and with Mary’s help, every day we face “the good fight of the faith”, in order to reject all inclinations to evil, and to live according to the faith professed during our Baptism. In order for the Holy Spirit to act he needs our cooperation, above all what is the duty of all of Christ’s followers, namely denying oneself, fighting selfishness in its various forms. But it is precisely this death to ourselves that produces life, so that every cut, every pruning, every “no” to our selfishness is the source of new light, peace, joy, love, freedom and inner peace; it opens up the door to the Spirit. By allowing the Spirit to act in our heart, he will be able to grant us more abundantly his gifts, and will be able to guide us along our path in life.

Under Mary’s protection and with her blessing, we become witnesses of hope and we bring joy, becoming the gems of a new humanity. Therefore, even though the world is enveloped in the darkness of evil and sin which is ever present, because there are many people who have answered “yes” to God’s call, many have responded to God’s love and many have made Mary part of their life, so this is God’s method: many are saved by a few; it is always the small flock which operates for the benefit of all. Because there are many who have said “yes” and have opened up to God’s Love, joy will reign in the world. And then of course, as is always the case with paths towards conversion, there is Grace and our cooperation to Grace, there is the work of the Holy Spirit and our freedom which cooperates. Therefore, those of us who have said “yes”, must keep our hearts open so that the Holy Spirit may transform us in to ardent flames of love and light, and may turn us into yeast and salt.

*Fr Pierluigi Cameroni SDB
Promoter of Spiritual Activities*

Towards Czestochowa

5. Mary is the reliable Mother (don Roberto Carelli)

Mary does not only generate and educate us with true love, she protects and helps us with the power of her love, and is also our guide and role model with her loving example “**she is the admirable creature among all admirable things**”(Aelredo di Rivaulx). Entrusting ourselves to her without appreciating her qualities as a Mother or the resolution to imitate her would only be opportunistic and superficial. Of course, Mary will not refuse us favours relating to our earthly needs, but what she cares about above all is our spiritual good.

*It is not enough to hand oneself over to Mary once and for all like a slave; it is not even enough to do it once a month or once a week; such a devotion would only be very superficial, and it would not elevate our soul to the perfection it is capable of reaching. It is not hard to join a confraternity, to embrace this devotion and say specific prayers every day as the confraternity demands. **The great difficulty is sharing in the spirit of this devotion, which consists in making our soul rely on the Virgin Mary (and Jesus through her), as only a slave would.** This is why tradition (along with Montfort), points to **the consecration to Mary as the easiest, quickest, safest and most perfect way to reach Christian perfection: we can progress faster after a short time of submission to Mary than after years of relying upon our own will and putting trust in ourselves, as a man obedient and submitted to divine Mary, will overwhelmingly win against all his enemies.***

1. ADMIRING MARY

Entrusting oneself to Mary as her children means first of all mirroring ourselves in and identifying ourselves with Mary, in order to let the Son's features shine through us, for whom we have been created and destined. **Entrusting ourselves to Mary means admiring her as a person, admiring her virtues and wishing to be like her.** It means contemplating her as the most beautiful, the kindest, the truest, the most merciful, most glorious creature and wishing to take on her own features. It means acknowledging her uniqueness, and for this reason, worthy of our admiration. What happens with our biological mother must also happen with our supernatural mother. Fr Bertetto's words in this respect are beautiful and very clear: “ **At the moment when a child reaches the age of discretion, and thinks about his relationship with the woman who gave birth to him, he starts to acknowledge, respect and encourage such a bond, in order to behave like a real son. In the same way, by acknowledging that Mary is associated to Christ with regards to our salvation, (which begins with our consecration during baptism), we need to entrust ourselves to her, which means acknowledging her contribution to our salvation, encouraging it and experiencing it... In this perspective, the act of entrusting ourselves to Mary expands and is deepened, and from an act of devotion it becomes a conscious adherence to the Christian mystery of our salvation.**

Pointing out Mary's merits during our contemplation and encouraging us to imitate her virtues is what the Church has been recommending since the very beginning of Christianity.

The reason is that Mary is the purest mirror of the Gospel: she is the personal illustration of evangelical life and how it is to be put into practice to perfection. Among the most beautiful lists present in the teaching of the Church is the *Marialis Cultus: the Virgin's exemplary holiness drives the faithfuls lift their eyes up to Mary, which shines as a role model of virtues for the whole community of believers. Her virtues are very solid and they are typically evangelical: her faith and humble acceptance of God's Word (Luke 1,26-38; 1,45; 11,27-28; John 2,5);her generous obedience (Luke 1,38); her straightforward humility (Luke 1,48); her prompt care and attention (Luke 1,39-56);her quiet wisdom, (Luke 1,29-34; 2,19.33.51); her piety towards God, the prompt fulfilment of her religious duties (Luke 2,21. 22-40. 41), her grateful acceptance of gifts she received (Luke 1,46-49), making her offerings at the temple (Luke 1,22-24), praying among the apostolic community (Acts 1,12-14); her strength during exile (Matthew,13-23), in pain (Luke 2,34-35.49; John 19,25); her dignified poverty and her trust in God (Luke 1,48; 2,24); her attentive care for her Son, from the humiliation in the cradle to the shame of the cross (Luke 2,1-7; John 19,25-27), her far sighted gentleness (John 2,1-11); her virginal purity (Matthew 1,18-25;Luke 1,26-38); her strong and chaste love for her spouse. The children will be honoured because of all of the Mother's virtues.(Mark 57).*

Mary's example stands before us but not in the way a statue would: while we move towards her she moves towards us! **It is not a static example but a mobile one because it is maternal, therefore sensitive and caring towards all our heart's needs.** Because it is clear that growing and maturing as her Son's children is not a linear process but it is like giving birth: we are constantly faced with hard work and obstacles, temptations and falls, illusions and delusions, discouragement and forms of flattery. If the first steps are sometimes so difficult even for a child, how will it not be the same for Christians? How will we not need special help, particularly when we are exposed to the fight between Christ and Satan? This fight is ongoing both in human history and within our soul. It is not a coincidence that Christ

should have offered us his Mother as our Mother: he did it to protect and accompany us, to facilitate our journey towards identification with Him and to make it safer: *Mary is filled with graces and she constantly hears the angels singing, but she rejoices when men serve her, because in this way God's glory spreads out for the salvation of many. She is moved by the tears of the poor, she feels for our suffering, she comes to the rescue of those who are put to the test and grants the prayers of the devotees. If we address her with trust and humility by invoking her glorious and sweet name we will not leave empty handed.*

2. IMITATING MARY

We have already mentioned it: it is not enough to admire: we need to imitate. **Admiration must lead to imitation.** It is important to admire but the real test is in living. A life without the fascination of beauty is dull and boring, but fascination without the commitment of one's life is sterile and inconclusive. One cannot hear without obeying, and cannot listen to the Word without putting it into practice: it would be like building "a house on the sand" (Mt 7,26) and "fooling oneself" (Gc 1,22).

È bello pensare che ciò che Gesù ha insegnato rispecchia perfettamente quello che dalla vita della Madre ha imparato: ossia l'unità di contemplazione e di azione, di preghiera e amore. Stare ai piedi di Gesù e lavare i piedi ai fratelli è l'ideale e il cuore della vita cristiana, e di questo ideale Maria, che è Vergine e Madre, con il suo ascolto e la sua sollecitudine è realizzazione esemplare (cf. Lc 1,38.39). **Maria ci porta al cuore della fede: chi si affida a Maria viene educato ad osservare il primato della Parola e la pratica dell'Amore**, a non perdere l'unica cosa necessaria, senza trascurare il resto. Maria è la dottrina di Gesù fatta carne: a lei possono essere riferiti tutti gli insegnamenti e le esortazioni di Gesù: *Una donna alzò la voce di mezzo alla folla e disse: «Beato il ventre che ti ha portato e il seno da cui hai preso il latte!». Ma egli disse: «Beati piuttosto coloro che ascoltano la parola di Dio e la osservano! (Lc 11,27-28).*

It is clear then that **contemplating and imitating Mary bring us to contemplating and imitating Our Lord**, which is the focus of a Christian life, without which, love, which is exposed to too many imperfect human considerations, justifies completely different and contradicting ideas and actions. Speaking about our devotion to Mary, Thomas from Kempis explains that devotion means imitation, just like in life a mother's words and example for her child gradually mould the child's behaviour and thoughts, and he slowly moves from imitation to a deeper personal appropriation of such a behaviour: "Dear brothers, if you want to be eternally happy in Heaven, you must be Jesus' faithful servants and devoted children for his Holy Mother, the Virgin Mary. You will be cherished by God and by his Blessed Mother if you remain chaste in body and humble at heart, modest when talking, prudent, to fear God, if you won't give anyone the chance for complaints or create scandal for anyone. It is very useful for your salvation, for God's honour and for the blessed Virgin's worship for you to be devout in prayer, committed to your studies or to your job, accept rebukes with humility, to be sober in your eating habits, modest in your looks and proper in your whole behaviour. Therefore, if you wish to worthily worship God and adequately praise the Blessed Virgin, behave like children of God: with simplicity, without malice, without evil intentions, lies or wrath, with brotherly love, humility and patience, thereby imitating the saints, for your own peace and for your neighbours example, but above all to share in the Holy Trinity's glory.

Fr Livio Fanzaga's practical advice is excellent, and aims to help us live our daily life according the logic of entrustment. He invites us to entrust each new day to Mary, as "**our day is the evangelical measurement of time**": *we must not consider a new day with human eyes, because the problems and trials that await us would discourage us, and the seductions with which the enemy tries to attract us, would make us his pray. On the other hand, look at the new day with the eyes of faith, and think about all the graces God is preparing for you, and all the chances he gives you to serve Him and to give your love to others . Our Lady knows the art of sanctification in the present moment, and by letting yourself by guided by Her, she will turn your life into a precious piece of embroidery for the glory of God. You will be hard working and you will surprise yourself of the results... Along the demanding journey of entrustment, faith is put to the test. Our Lady is a mother but also a teacher. She makes our crosses sweeter but she does not remove them; she supports us during trials to strengthen us for the fight but she does not spoil us with excessive pampering... Frequently, Our Holy Lady inspires those who entrust their heart to her to do great work for the glory of God and for our brothers' benefit. As the two thousand year old history of the Church shows, our Lady often chooses her servants among those who are despised and disregarded, in order to fulfil her amazing plans. She guides them in humility, in despising themselves, in patience and perseverance. She fills their hearts with knowledge and courage. She makes them tireless in carrying out her wishes in the midst of adversity.*

3. HANDING ONESELF OVER TO MARY

It is important to understand that a life of grace does not mean developing innate qualities: it is actually a free and

extremely valuable gift. Christian life means the appropriation of the work of Redemption and Mary, the Aurora of Redemption and Mother of the Redeemer, is the first and the best co-operator along our life journey. For these reasons, considering **Mary as irrelevant, makes our faith abstract**, it means removing her from her natural context: the ecclesial one.

Let us now illustrate the **requirements and the characteristics of the act of entrustment**, which correspond to the main characteristics of Christian *conversion*:

- **Opening up one's heart** is the decision to entrust oneself to Mary despite one's sins, passions and weaknesses which still rule our soul. Our soul feels unworthy but it opens up to Mary, is freed from the oppression of the heart and is helped to lift oneself up. When the sinner turns his eyes to Mary, this marks the beginning of his salvation.

- **The purification of one's heart** is Mary's work, Virgin and pure Mother, in the soul of all those who hand themselves over to Her: she helps us to detach ourselves from evil and in our fight against the bad inclinations which still dominate and fill our soul. With Mary our inclinations change: from carnal they become more and more spiritual.

- **The act of leaving one's heart** marks the real beginning of the act of entrustment, and allows Mary to coat and adorn the soul with her holiness. By belonging only to Mary, our soul belongs only to Jesus.

As we enter Mary's heart, these are **the concrete characteristics of the act of entrustment**, which all point to the decision to hand our whole self over. Monfort illustrates them with clarity and simplicity: **The consecration to Mary consists in completely handing oneself to the holy Virgin in order to belong, through her, entirely to Jesus Christ.** *We must give her: 1. our body, with all its senses and its limbs; 2. our soul with all its faculties; 3. our earthly belongings, present and future; 4. our spiritual belongings, meaning our merits, our virtues and our good works, past, present and future... this devotion demands we unconditionally give Jesus and Mary all our thoughts, words, actions, sufferings and every moment of our life.*

The first consequence of the act of entrustment is that **Mary maternally contributes to purifying and transforming our thoughts, feelings and work, to make them pleasing to Jesus** and making them available for that spiritual fruitfulness which God expects from us: *through this devotion we can offer all our good works to Our Lord through the hands of his holy Mother. So this loving Mistress purifies, embellishes, presents and makes them acceptable to her Son. 1. She purifies them from every trace of selfishness and from the unnoticeable attachments which we all have for other creatures, even with the best of intentions; 2. She embellishes them, adorning them with her own merits and virtues; 3. She presents them to Jesus Christ. Of what is offered to her, Mary does not keep anything for herself, but rather she faithfully transmits everything to Jesus; 4. Mary makes these good works acceptable to Jesus, no matter how insignificant or poor the gift offered to Him may be.*

From the act of entrustment stem **some unmistakable ways of living one's life**:

- **Everything through Mary** means acting according to the Mother's spirit, thereby giving up one's pride, one's way of thinking and one's desires.

- **Everything with Mary** means acting imitating the Mother, thereby trying to do God's will with humility and obedience, readiness and courage.

- **Everything in Mary** means acting in deep union with the Mother and her presence, referring to her and frequently invoking her at the time of trial and when in need.

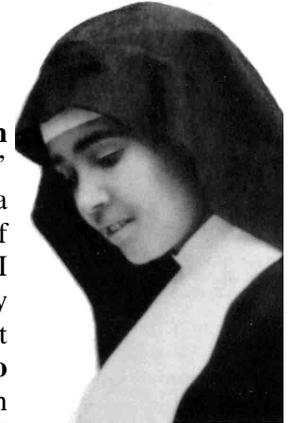
- **Everything for Mary** means being at Mary's service with a child's obedient and grateful attitude towards his Mother, and with the deferential attitude of a servant towards his Queen.

FOR LIFE AND FOR PRAYER

I pause and pray in order to contemplate the Mother's face. I focus on Mary's trait which I admire the most, on one of Mary's virtues which I wish to imitate, I entrust myself to her care, I ask for her help in the face of my weakness. I contemplate, imitate and entrust myself to Mary in order to contemplate, imitate and entrust myself to Jesus. 1. How do I live the primacy of the Word? Am I able to stand at Jesus feet daily, lovingly and caringly? Is my soul still preoccupied with and engaged by many things? 2. How do I translate love into practice? Do I love God and my neighbour as myself in the way Jesus loved me? How am I growing in humbleness, selflessness and mercy? How am I committing to welcoming and serving, thanking and saying sorry? Do I let myself be loved? 3. What stops prayer and is an obstacle for love? What is it in me that I still haven't entrusted to the Lord of myself? What do I needlessly keep for myself?

Let us pray for conversions, so that through Mary the Spirit may touch the hearts of those who are further away, the ones who are most lost, hurt, hardened and discouraged, and may grant us the grace of finding or going back to God and to the Church. For this we prepare with special care our act of entrustment to Mary, by putting everything we are and everything we have at her disposal.

The beatitudes of the little ones
Blessed Eusebia Palomino (1899-1935)



It was Mary Help of Christians herself who determined the course of Eusebia's vocation right from the first meeting. She recalls: "One Sunday, as we were leaving the Jesuits' church, (the famous church of the Clerencia in Salamanca), where we had gone to listen to a sermon along with many other girls, I saw a procession passing by and I asked what kind of procession was it. I was told it was Mary Help of Christians leaving the Salesian home. I therefore stopped to see her passing by. When she got to the spot where I was standing, they placed her in front of me, and as **I saw Mary Help of Christians I felt drawn to her.** I knelt down and filled with fervour I said: "**You know my dear Mother, that all I want is to please you, to be forever yours and to become a saint.**" And I uttered those words with such intensity that tears were rolling down my cheeks. "You know my dear Mother that if I could and if I had enough money **I would choose to become a nun,** in order to serve you better, but I am a poor (pobrecita) and I have nothing." Yet, in my heart I felt something great: the consolation and happiness I was feeling made me shed many tears. Less than two weeks later, I was visiting the Salesian nuns and as I entered the concierge's lodge, the porter Sister Concepción Asencio, accompanied us to the chapel. As soon as I entered I found myself face to face with Mary Help of Christians and it was amazing to see her, something I cannot explain! I fell on my knees at her feet. Then I felt a voice in my heart saying: "**This is where I want you to be.**" **Eusebia's secret wish, to totally consecrate herself to the Lord,** made all her prayers and actions more powerful. She said: "If I perform my tasks diligently, I will make the Virgin Mary happy and one day I will manage to become one of her daughters here in the Institute." She did not dare to ask for this, because she was poor and had no education, she did not consider herself worthy of such a vocation. "It is such a great congregation" she thought. The visiting Mother Superior to whom she confided this, welcomed her with maternal kindness and reassured her: "Don't you worry about anything." And on behalf of the general Mother, she decided to allow her to join the order.

She was assigned to the house of **Valverde del Camino**, a small city which at the time numbered 9.000 people, in the South West of Spain. The young girls from the school and the parish youth club were disappointed on their first meeting: the new arrival looked quite insignificant, short and pale, not beautiful, with big hands and what is more, an ugly name. And yet she enjoyed "**being in the house of the Lord for every day of her life.**" This was how her spirit, inhabited by the highest form of love, felt. However, the little girls who attended the youth club were soon thrilled with her stories about missionaries, saints, episodes of either Mary or Don Bosco's life, which she remembered thanks to her great memory and her simple faith, which brought every story alive. Gradually, the little girls were joined by the more lively teenagers, the ones who were more critical, and yet they felt an inexplicable fascination for that little nun, they felt holiness irradiating from her, transporting them into an unknown world. People started to talk explicitly about holiness, even outside the parish youth club. In the yard, the parents of the school girls, adults and seminarians in search of advice stopped and listened with interest. A few years later, many of those girls will be among the postulants in Barcelona-Sarrià

When the Inspector Mother Covi, surprised by the number of vocations wondered: "What's happening in Valverde?" she was told of a cook suffering from asthma who told the girls beautiful stories. Later on there would also be priests who would ask for the help of this humble nun, not very knowledgeable in theological doctrine but with a heart overflowing with God's wisdom. Soon, Valverde was filled with stories and anecdotes from word of mouth. **Seminarians, nuns, priests and young girls went to discuss their future with sister Eusebia,** while she was hanging the washing in the garden or peeling potatoes in the kitchen. And she quietly advised, predicted the future, encouraged a sincere vocation and discouraged a fake one. And when she was asked how she knew all those things she answered quoting what Don Bosco had said many times: "I have had a dream." **Everything in sister Eusebia reflected God's love, and her strong desire to help other people to love Him: Jesus' holy Wounds** was the booklet sister Eusebia read every day, and which inspired her through a simple "chaplet" she recommended to all. In her letters she became the apostle of the devotion to the merciful Love according to Jesus' revelations to Saint Faustina Kowalska. The other central characteristic of sister Eusebia's piety and teachings was the "real Marian devotion" taught by Saint Louis M. Grignon de Montfort. When at the beginning of the 1930s Spain was becoming involved in a revolution caused by the anger of non believers set on the destruction of religion, sister Eusebia would not hesitate to carry her principle of "availability" to its extreme consequences, literally ready to deprive herself of everything. She offered herself as a victim for the salvation of her country, for the freedom of religion. God accepted her as a victim.



IMPORTANT NOTICE: Registrations for the Congress will close in February. Anyone who wishes to take part in the Congress should register as soon as possible: the website is www.kongresadma.pl. For any specific information please write to pcameroni@sdb.org.

ROME – DAYS DEVOTED TO THE SPIRITUALITY OF THE SALESIAN FAMILY– “ It was our first time taking part to the Days devoted to the Spirituality of the Salesian Family and it was a truly enriching experience. The theme was very inspiring and of great topical interest, both for young people who are trying to discern what their vocation is, as well as for those who have already found their vocation, but wish to live it more fully, giving witness every day to the greatness of Mary’s YES to God’s will. **“Come and see. It was 4 o’clock in the afternoon.”** These are very direct words: they mention a specific place and time...We recall in particular a beautiful testimony by Fr Erino Leoni, from the vocational pastoral in Lombardy:



“ There isn’t a shortage of vocations...there is rather a shortage of credible and joyous witnesses of their own vocation... young people are looking for such witnesses”. We felt such a statement was very true on all levels: priests and nuns, as well as mothers and fathers, husbands and wives... We need to go deeper into the themes tackled by the Senior Rector dealing with a **vocational culture**: the search for meaning, the elaboration of an “ethical culture” and solidarity. Another very touching testimony was the musical about **Nino Baglieri**. His story was characterised by suffering and at the same time by great courage: every day he communicated the strength God gave him to all those around him. And every day he tangibly gave his testimony, which focused on the fact that every life can and must be lived to the last, in order to fulfil the vocation which God has written for us.” (Rosanna and Daniele from Turin).



TURIN-VALDOCCO: On Saturday 5th February 2011, over 300 people from the various groups of the Salesian Family from Piedmont and Valle d’ Aosta met in Valdocco, for the **“Return of the Days of Spirituality.”** The Day was characterised by a great spirit of communion, which started with a moment of prayer inspired by the theme of the message from the Senior Rector, followed by the video which introduced such a message, a presentation on “Valdocco as a vocational work shop”, and the inspiring testimonies of some of the participants to the Days of Spirituality in Rome, who talked about their personal experience. The day ended with the celebration of the Eucharist in the Basilica of Mary Help of Christians, during which we all asked for the grace of a renewed impetus both as groups and as Salesian Family, in particular with regards to our work related to vocations.



TURIN-VALDOCCO YOUTH ADMA: On Sunday 6th February 2011 around twenty members of the Youth ADMA spent a day of retreat studying the message of the Senior Rector which he gave on Don Bosco's feast. We listened to the description of moments of Don Bosco's life, we talked, prayed, had our lunch together, played outside and gave our personal testimonies. The atmosphere was characterised by joy and fraternal communion and all our hearts were touched: with Mary's help we experienced Jesus' presence among us. We welcomed in

particular the message concerning the fact we must be like precious pearls, a metaphor for a life filled with meaning and passion, typical of young people, who do not just make do and refuse to simply "live and let live."



MONTREAL AND TORONTO'S (CANADA) We would like to recall the Day of the Salesian Family celebrated on the 24th May 2010. The following groups took part: Co-operators from our area, the ADMA group, one of Don Bosco's volunteers, Fr Richard Authier, head of the Salesians in Canada, Fr Dominique Britchu, ADMA's spiritual director, our Inspector and some Salesian Nuns. (Sr. Roberta Johnson)





Our ADMA group Caracas-Sarria (Venezuela) celebrates Don Bosco, father and teacher for our young people, apostle of Mary Help of Christians and our beloved founder.

SAN BENIGNO CANAVESE (TURIN) —
On Sunday 30th January 2011, during the solemn celebration of the feast of Fr John Bosco, the ADMA group from S. Benigno Canavese celebrated **the joining to the Primary ADMA in Turin Valdocco**. In the spectacular Fruttuaria Abbey, which was built in the 1700 on the remains of a Church which dated back to the year 100, the groups of the Salesian Family gathered with all the young people and all the parishioners. The abbot Fr Cesare Gallo displayed the precious relics of St John Bosco and later, during his sermon **Fr Pietro Mellano, director of the Salesians**, reminded us all of how all good seeds in God's field can produce abundant fruit. We must not be afraid of hard work and we must have faith in the One for whom nothing is impossible. We must have the patience to seed and till the land and then be persistent while we wait for the harvest, but in the end we will all share in the joy of the harvest! The diploma was handed out from the Primary ADMA's president **Tullio Lucca** to the **president of the new ADMA group Mr Sergio Luigi Rocca**.



The paper can be read at the following site:

Italian:	www.admadonbosco.org/index.php?lang=it
French:	www.admadonbosco.org/index.php?lang=fr
Spanish:	www.admadonbosco.org/index.php?lang=es
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