

ATTILIO BERIA

**BLESSED
FOUNDER
DON LUIGI
GUANELLA**
*Spirit and charisma
Living synthesis*

Rome 2014

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DON LUIGI GUANELLA**
Spirit and charisma - living synthesis
(1969)

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Edited by
Guanellian Study Center

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Opera Don Guanella
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PRESENTATION

On October 9, 1969, Don Attilio Beria presented to the members of the XI General Chapter of the Servants of Charity a relation entitled Blessed Founder Don Luigi Guanella. Spiritual and charisma - living synthesis.

The work of the General Chapter had begun with who days before, October 6th, at the Congress Center of Villa Cagnola in Gazzada (Varese), where they had gathered 35 Guanellian religious from the various communities of the congregation, present mainly in Italy, but also in other nations, especially in Latin America.

This was an extraordinary (or special, like was defined) because it did not have the usual purpose of giving to the Guanellians a Superior General and a General Council, but he was summoned to draft a new text of the Constitutionni, that is of the fundamental law according to which they live and yes they govern religious congregations in the Catholic Church.

Until that time the Servants of Charity followed the Constitutions approved by the Holy See in 1935, which were formulated on the basis of the 1917 Code of Canon Law and according to the theology of religious life of that era. But the Vatican Council II, with the decree Perfectae caritatis del October 28, 1965, in order to promote a renewal of the religious life, had invited all institutions to rediscover "Their own physiognomy and their own function. Therefore let the spirit and faith be known and observed founders' own goals, as well as healthy traditions, since all this constitutes the patrimony of each institute » (PC 2). Paul VI had followed the guidelines conciliated re with a motu proprio issued on 6 August 1966, which

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prescribed religious institutes to convoke a Chapter general extraordinary with «the power to modify, by way of experiment, certain prescriptions of the Constitutions [...] provided that the purpose, nature and character of the institution are respected » (Ecclesiae sanctae, 6).

The pontifical proposal to amend the Constitutions e, even more, the conciliar indication of knowing and following the spirit of the founders had induced the congregation to Guanellian organization to reformulate the constitutional text in force. Don Attilio Beria was given the important thing commission to prepare a report to help the capitulars to learn more about the spirit of Don Guanella.

The figure of Don Attilio Beria

Don Attilio Beria, or simply Don Beria like him he introduced himself and as he was familiarly called, in 1969 he was 50 and was in full human maturity and priesthood such ("in the age where every day is gathering", as he had should be written about the fifty years of St. Paul, in a long article dedicated to the Letter to the Romans appeared on "Humanitas" in 1958).

His biographical journey, begun in Pavia on June 22nd 1919, he turned to the Opera Don Guanella with the novitiate in 1936 and with the priestly ordination received on May 26, 1945. After some years of activity in the works Guanellian, he had been entrusted with pastoral care since 1949 of the tiny "catholic station" of Promontogno, in the Val Bregaglia Swiss, Protestant and borderland. Here between passed 21 years, a period that raises many questions a who wants to know the life of Don Beria. The "little flock" of Promontogno allowed his pastor a long time free, which he dedicated to intense and tenacious study. "They were intense years for study and research; in contact with friends, masters of culture and spirituality or between books that go goes gathering with sacrifice "; so wrote his friend and confr-

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by Don Piero Pellegrini, another prominent Guanellian, since 1957 teacher and then superior in the theological seminary of the congregation in nearby Chiavenna (Sondrio).

During the time spent in Promontogno, Don Beria he became an appreciated lecturer, organizer of meetings cultural, study groups, conferences. Its preparation cultural led him to collaboration with the publishing house Coines, together with don Virgilio Levi, then from 1973 to work in the editorial staff of "L'Osservatore Romano", assigned to the

tory weekly editorial reviews Observatory Librio and further to the cultural page of the newspaper vaticano. At the same time, Paul VI wanted him to be his private librarian, a position he held until his death of the pontiff in 1978.

In the midst of so many cultural interests and long hours of study, Don Beria also dedicated himself to studying the knowledge of Don Luigi Guanella, the founder of the institute to whom he belonged. He approached him with a storico, especially deepening its spirituality. Fruit An example of this is the Pa-spiritual gine and prayers , published in 1957, which offers a small but excellent anthology of Guanellian writings ed is introduced by a masterly preface by Don Beria, pa-rich in psychological and spiritual penetration, capable of admirably illuminate the inner figure of the Founder. The anthology (just republished by the Centro Studi Guanelliani) went out for the Editrice Morcelliana of Brescia and it was included in the Fuochi series directed by don Giuseppe De Luca, demonstrating Don Beria's closeness to the news a priest and a man of culture, but also a witness of the high level of preparation of Don Beria himself.

The composition of Spiritual Pages and Prayers and above all the esteem of a serious and profound scholar that Don Beria he had known how to deserve himself among the most attentive confreres, black the very important task of preparing and presenting the text published here, fundamental for the XI General Chapter (hereinafter referred to as the Report).

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Content of the Report

The large text is divided into two parts, preceded by an introduction and closed with a brief and meaningful understanding lo titled Living synthesis . The two fundamental parts are molded on the two periods in which the author divides the life of don Guanella.

The first period goes from 1842, the year of the birth of don Guanella, to 1886, the year in which his first foundation begins in Como, the Divine Providence House. They are 44 years of life. tensa by faith, generous for apostolic dedication, restless for the search for one's own path, troubled by the oppositions of many inside and outside the Church. The title of this first part is the preparation , and within it is further subdivided

in three sub-periods, which respectively develop the form Luigi Guanella up to priestly ordination in 1866, the first pastoral experience in Savogno until 1875, finally, the Salesian triennium, which came into contact with St. Giovanni Bosco in Turin until 1878, in a more determined search of one's vocation. Then follows a fourth period, which spans the years from 1878 to 1886, when Don Guanella, after leaving the Salesians, he tries a foundation in Traona (Sondrio), but suffers the hostility of the civil authorities, lives a moment of persecution and almost discouraging person- le, relegated to the mountain peak of Olmo (Sondrio), to then receive the assignment of the parish of Pianello del Lario (Co- mo), from where he unexpectedly begins his journey of founder with the first nucleus of what will become the female religious organization.

This abundant forty years is full of events you, of journeys, of failed and successful attempts. But the Report la- skiing in the background the plot of facts and dates, as it goes to the search for what we could call the "biography interior "by Luigi Guanella, that is, of how much in the mind and in the his heart is worked by charity, the divine force which gives and manifests itself in so many gifts of God that embody it go time in human reality "(p. 23).

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In this first period of the interior biography of the Fon- giver, Don Beria is looking for inspirations that begins- not to emerge in him and that soon become vis- sute, then experienced and communicated spirituality. The research yes centers on that complex of writings that are known as "Operette", the numerous brochures published by Don Guanella in those years, which contain meditations to accompany the liturgical year and nourish the traditional Christian devotions it flourished in the nineteenth century, but also biographies of saints, special mind of the Valtellina, or even of exemplar Christians mind. These writings manifest with great freshness and spontaneity the spiritual physiognomy of the Founder, who comes to take shape with determination and that reaches its maturity rity, because later, according to Don Beria, they will not come to to add to it substantial newness of doctrine.

Don Beria shows a penetrating ability to read these texts, from which he knows how to explain Don Guanella's thought, which has its center in the "paternity of God", a dominant idea

*that emerges in his mind and in his heart as a gift
ve, but also as an impetuous vein that could not be there.
neither in the current mentality of the Church, marked by
a certain spiritual rigor, neither from the adverse circumstances nor
persecutors that were unleashed against him.*

*The second part of the Report is entitled La
fullness and embraces the life of Don Guanella from 1886 to
death in 1915. These are the years of its foundations, from Como
in Milan and Rome, with a significant presence in the
Switzerland and with the start of American works in Chicago in
1913. These are the years in which Don Guanella is in feverish activity
to arouse and keep the works, ever more numerous and
demanding, and to give impetus to the two congregations.*

*Also in this part all the work and the effort of the Fon-
employer remain in the background. Don Beria at this time
he scrutinizes the numerous texts written by Don Guanella to animate
the spirit and regulate the life of its religious and its relatives
right, highlighting the ideal plot of his spirit and the
purposes given to congregations. As for the spirit*

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*tuality, the author finds confirmation of the doctrine he already had
highlighted in the first part: the "paternity of God" gives to-
no to the Guanellian approach to religious life
proposal to his followers, to the service of mercy
dioso towards the crowds of poor who come to populate the houses.*

*Here, too, Don Beria proves himself an attentive and persecuting reader
effective of the pages of the Constitutions and Regulations of don
Guanella. From the "heart" of Guanellian spirituality exposed
in the first part, he explains in these writings the proper points of
a religious founder. Explains how it comes about in
mind of Don Guanella, on an ongoing basis even though
confused, the purpose attributed to his congregations, with
a progressive clarification of the categories of persons from acco-
help and assist. It highlights the lines of general pedagogy
and special to be practiced in the educational work that Don Guanella
considers it essential to perform in favor of the poor, not having to
to limit its religious to a pure work of assistance. He sees
charismatically emerge in Don Guanella founder - in
means to the needs and also to the injunctions of the authority and
clesiastica that takes care of regulating the congregations
according to the lines of Canon Law - that element which costs
creates the glue of unity for its religious, the "bond of
charity". Finally, with a wealth of texts appropriately selected*

born, Don Beria highlights the idea (not just mental idea, but also an active daily presence ...) that spouts from the "paternity of God", that of the "divine videnza », the definitive deadline for works to help many were poor with very little economic means.

In conclusion, Don Beria lays out some pages for riasumere, in a vigorous "living synthesis", his long research ca. Briefly takes up the intuitions and experiences of don Guanella in the relationship with God, confirming the pressures to a contemplative spirituality in action, a tension predominantly affective in prayer; to overcome every fear and rigor, confirming the confidence and aban on Providence of God. to the poor, the affective spiritual tension flourishes in

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cordial and generous action towards the most needy brothers, who they have progressively identified themselves in the three areas of gazzi, mentally and physically disabled, sick elderly people. In-end as regards his founding leadership, Don Be-emphasizes the reached maturity and balance between contemplation and action, between grace and nature, between ascetic and attention to the person, who make don Guanella a mae-and a wise legislator for his religious families.

With one last stroke, Don Beria shows how the extreme synthesis of the long inner and outer path of Don Guanella is to be recognized in charity, an urgency from which he started all his way. Charity that finds expression surprising in some of the most significant words of the Founder in spontaneous consonance with the pages of the cra Scripture, especially with the hymn of Saint Paul in the Priest but letter to the Corinthians (chapter 13) and with the story of the jury final dizio in Matthew chapter 25.

Right here is "the summary of a whole man before to the Lord "(p. 144).

Editorial form of the Report

From the point of view of the "literary" draft of the Rela-we find ourselves in front of a schematic composition, reduced to the essential with regard to the written text, made in the form of a note, graphically arranged for an almost "visual" reading of the thought contained.

Don Beria composed the Report in view of a richer and more complete verbal exposition, in which he - according to the testimonies of those who knew him - he was a true master. The reader is then in front of one scheme, with the merits and limitations of such a text. From one part of this "form" can make it difficult to read the I am, but on the other it stimulates the reader to complete himself, with its own reflection, the schematic sentences of the Relatione- neither. Interspersed with the lines laid out by Don Beria, they are found

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numerous texts by Don Guanella that come to be arranged as a reasoned anthology; here too the reader will often discover suggestions that capture, in a single line, sometimes in one the word of the Founder, the richness of a thought or mention of a doctrine that may even escape one less careful reading.

In the first part of the Report don Beria inserts a margin of the text some indications of "heading", almost punctual It fil rouge that serve to recognize the progressive delineating the thought and choices of Fr. Guanella. I am indications such as: "dominant of the action", "theme", "direction", and then «deepening of a direction» or «light on the Minante. " They are arranged as warning signs, suitable for re- cordage and to read in filigree the thought of Don Guanella, which at first seems uncertain and even confused and then calls progressively. These margin headings are pre- feel only in the first part of the Report, from the moment that the second highlights not the research, but the results and the clarity of the Founder's spirit and action.

Finally, for a reasoned understanding they are great importance the summary diagrams that precede and follow the Report, prepared by Don Beria, as well as the index of present volume. They are guidelines that offer one synthesis of the complex matter and help to embrace in one glance all the ideal path of Don Guanella, from the beginning to the end of life.

To complement the Report, Fr. Beria elaborated that the anthology of writings of the blessed founder Don Luigi Guanella for its congregations , text that was distributed to the participants in the XI General Chapter. This work announces published since November 1966 in the «Charitas», official bulletin of the Servants of Charity, offers a broad overview of

from the writings of Don Guanella, some unpublished and others almost impossible to find at the time of the 11th General Chapter.

In the intention of Don Beria the anthology completes the discussion contained in the Report. The value of this collection, as well to the offer of documentation texts, is in the accurate

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analytical index, which is of great help for research and study. god of thought of the Founder.

The novelty of the Report

The reception given to the Report was characterized from surprise, almost from mistrust, first in the context of the tolo general, but then also in the congregation. The reason for this reaction can be better understood by looking briefly the situation of the studies or, more modestly, the knowledge that the Guanellian religious had of their Founder.

The transmission of the knowledge of Don Guanella in the congregations he founded had been a merit, but also a "prerogative" of Don Leonardo Mazzucchi (1883-1964), the one we can call "beloved disciple" of Don Guanella. Don Mazzucchi had led the Servants of Charity as Superior General for over twenty years, from 1924 to 1946, fundamental years for consolidation and development of the congregation. He was also the author of the monumental biography entitled The life, spirit and works of Don Luigi Guanella, published in Como in 1920. To the confreres don Mazzucchi had continually recalled the figure and the spirituality of the Founder through the pages of the "Charitas", bulletin that he had started in 1922 and faithfully published- it goes quarterly, taking care of its preparation up to 1958, well beyond his mandate as Superior General.

What Don Mazzucchi transmitted from Don Guanella remains fundamental and acquires value from custom, from the intimacy of life and affection that tied him to the Fonda regularly. Cohabitation with him intensified from 1906, the year of the entrance of Mazzucchi among the Guanellians, coming from diocesan clergy of Como, until the death of Don Guanella in 1915. He later became the careful custodian, almost geloso, of the Guanellian archive and the tenacious researcher of each document, also in view of the canonization process of the Founder, of which he was the tireless promoter.

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However, it is also necessary to outline the limits and shortcomings of this "Guanellian school" signed by Don Mazzucchi. Que-he has designed the figure of Don Guanella through his own personal reading, marked by the peculiarities of his spirit and his character. Of the thought of the Founder Don Mazzucchi almost exclusively the ascetic aspect, with references to keep on practicing piety, sacrifice, obedience. Scar-sa is the penetration of spiritual doctrine, of "theology" by don Guanella. On the mission side, Don Mazzucchi does not shed enough light on the pedagogical insights of Founder, who are also abundant. Finally he expresses the his Guanellian vision through a classical language gigante, often very obscure and convoluted, so much so that reading of its pages sometimes presents difficulties in understanding.

The result of all this was certainly a poor transmission of the thought of Don Guanella to a user, that of Guanellians, who were already absorbed by so many assisting activities-them and practices, which left little room for reflection cultural.

Therefore the presentation of Don Guanella made by don Beria in the Report suffered the repercussion of the novelty. Up at that time, the lines of Guanellian spirituality were fixed on devotion to the Sacred Heart of Jesus, on abandonment to the Divine Providence, on piety centered in Eucharistic adoration ristic, on the asceticism of religious vows, especially of the ob-obedience. They were all authentic lines, but also partial, poor in front of the richness of the spiritual thought of Don Guanella. The Report had the dazzling effect of a flash, which for many Guanellians illuminated a panorama, that of the figure e spirituality of the Founder, little known and little assimilated.

Reactions to the Report in the XI General Chapter

It is useful to give a brief account also of the reactions of the members of the 11th General Chapter, the first who came to knowledge of the Report and to which it was presented

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Don Beria, doing so and perhaps for the only time the its function of schematic writing in support of a pre-oral hearing, for which she had been prepared. It is true that i capitular confreres almost all approved the action: the conclusive motion of approval in fact seized 31 placets , 2 non placet and 2 abstentions. But from reading of the verbalized interventions, dissonant voices are obtained, which demonstrate the uncertainty and discomfort that such an approach stirred up among the listeners.

These interventions communicate above all distinctions about the central thesis of the Report, the one that does consist of the spirit of Don Guanella in perception and in communion with God, contemplated as a "mystery of paternal ty ". Around this fundant «dominant», to use a term of Don Beria, he had drawn all the dot-Fr. Guanella's spiritual triune, from which the tax was derived asceticism, the drive for mission, its own intuitions-pedagogical-assistance,. Right on this point yes concentrated the doubts of the capitulars. It was proposed, in alternative, the doctrine of the Sacred Heart of Jesus, or the vision of God as Providence. An idea, proposed in the sembla capitolare, was to distinguish between "private spirit" of Don Guanella, who could well have been the one identified in Relationship, and the "public spirit" of the Founder, what he had actually transmitted to the congregation e that the most authoritative capitulars identified in the two alternatives native mentioned above. But these reactions maybe were not other than the impact caused by the novelty of the layout and the sign of the difficulty in admitting that the Guanellians had they had little knowledge, and even less study, of spirit of the Founder.

In the end the urgency was imposed in the General Chapter. to give a new constitutional text to the Servants of the Charity and the fear that the prolongation of discussions on Guanellian "spirit" would probably have lengthened the work calendar. To get out of the impasse the was accepted proposal to precede the new constitutional text by

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*a premise that expresses «the spirit of the blessed Founde-
re », freezing the discussion as it was in that
pending further investigation. This Introduction
it would not have been codified as a text of the Constitutions,
formed instead on the common doctrine of religious life e
of Canon Law, more general themes and therefore more con-
divided. The proposal was accepted and the Introduction , with which
new Constitutions (published in the following 1972) opened
vain ("Solomonic" solution that avoided the blocking of the works
capitulars), despite its brevity, accepted the ideas proposed
from Don Beria in the Report.*

Posthumous evaluation of the Report

*The new constitutional text was published 1972 and was in
vigor ad experimentum until 1986, when from a new one
General Chapter and then by the approval of the Holy See was
a final legislative text was promulgated.*

*Meanwhile, the ideas launched by Don Beria had left
an indelible mark among the Guanellians and, when the
to definitively approve the many constitutions
confreres realized that those of 1972 did not receive them
adequately the luminous intuitions of the Report.*

*Meanwhile Don Beria had continued his activity
at the L'Osservatore Romano and the hidden service,
but highly qualified, as private librarian of Paul VI,
then confirmed in the light-pontificate of John Paul I and
finally with John Paul II. Towards the end of 1982
in him the symptoms of a very serious illness appeared
led to his death on August 23, 1983.*

*A new special General Chapter, the XIV of history
of the Servants of Charity, he had been summoned to Barza d'Ispra
(Varese) 12 November 1984. A commission prepared ex
novo a constitutional text, which was examined thoroughly
during the long period of work and was approved in the
semblea of May 2, 1985. They are the current Constitutions of the*

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*Servants of Charity, who have obtained approval from
Holy See March 22, 1986.*

*This constitutional text, especially in the ispi-
rative, is the result of the Report of Don Beria, especially in the*

chapters I and II (articles 1-16) of Part One, entitled re-Spectatively Charisma of the Institute and the Guanellian Spirit . THE sixteen articles are pervaded by the themes of the divine eternity, of trust in divine Providence as a result of meaning of God's fatherly love, of the vision of Christ - Sacred Heart, son and witness of the divine paternity and major tile. The Guanellian religious life is substantial ta from the bond of charity, warmed by an affectionate prayer very intense, driven by a severe asceticism it expresses above all in the tireless work, illuminated by healthy and balanced humanism. The mission is inspired by fatherly tenderness, from family spirit, from attention to poor in their needs but also in their riches and their talents. All these issues are largely borrowed from the Report and then developed later with subsequent enrichments and reflections.

It can thus be said that the fruit of the relationship pre-heard by Don Beria in 1969 it reached maturity after the his death, in the Constitutions of 1986: authentic seed and fruit condo that bears fruit beyond time and reticence human.

Conclusion

At the end of this presentation we can outline some that idea of synthesis and suggest development perspectives.

First of all, the Report offered a novelty - tell them in the interpretation of the spirit of Luigi Guanella. Fi-until then the reading of this spirit, determined by the visio-of Don Leonardo Mazzucchi, he had the merit of resting on a direct and prolonged knowledge of the Founder, but to a careful and critical examination, and following knowledge

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direct of the Guanellian documents, it presented limits, partiality and even some misunderstanding. Don Beria is the first scholar who, with "intellect of love" of spiritual son, but also through careful study of documents and in one solid frame of spiritual theology, interprets with precision the figure and thought of Don Guanella.

It can also be added that, after more than years after the Report, the Guanellians did not offer

~~a different "reading" of the Founder and therefore the proposed one from Don Beria it remains unsurpassed. We could even~~
 that the study of Don Beria is well founded on the documents and based on historical and theological penetration authentic, to be considered definitive; Don Beria struck in the sign when he gave his interpretation of the spirit authentic by don Guanella.

What needs to be further investigated and that can enrich the still valid contribution of the Relatione, is the historical study of the sources of Guanellian thought. If the fision were to be placed with more precision my spiritual of the Founder in the frame of his time - ecclesial, theological, spiritual time - and if they were sought and the contributions made to Fr. Guanella were studied his youth studies, his readings, his meetings, we would know better grasp its spiritual novelty and recognize with precision in him the work of wise digger in the mine of his era. This task remains largely to be done, but it is today facilitated by the fact that the writings of Don Guanella are av-neighbors in the collection of his published and unpublished Works, the whose publication, advocated by Don Beria and then started in 1988, almost came to an end.

Finally, the Report stimulates critical attention greater and to a greater historical and philological rigor in the reflections on the spirit of Don Guanella. Don Beria has an effective example of how to read directly Guanellian documents, interpret them authentically and duly grasp the riches hidden under a robe modest, but always taking care not to overlap

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spirit of don Guanella visions and problems that are his alien.

For all these reasons, in conclusion, I greet with gratitude this accurate and dignified publication of the Report of Don Beria; also in this way the Servants of the authorities perform a duty of gratitude towards this great brother.

B RUNO C APPARONI

Edition note

A copy of this Report is kept in the Archives of the Centro Studi Guanelliani, Rome, bound in the proceedings of the XI Special General Chapter. It occupies the front of 70 sheets (32.5 × 21.5 cm) bearing headings and indications in lime for the presentation of documents during the works Chapter members.

Later, presumably in the theological seminary Guanellian of Chiavenna, an edition was created of the Report, which through photo procedure static took only the text from the forms of the documents understood reducing the page format (22.5 × 17.5 cm).

This was the only and humble edition in the form of *pro manuscripto*, therefore lacking any indication bibliografica, with which the Report was published, allocating the internal use of the Servants of Charity.

The sources used by Don Attilio Beria were the of pastoral pamphlets published between 1916 and 1944 in the "Library of ascetic-moral operettas of Don Luigi Guanella", edited by Don Leonardo Mazzucchi, ei normative texts, published living the author or later-reprinted. Instead, this edition follows to the "Published and unpublished works of Luigi Guanella".

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TABLE OF ABBREVIATIONS

IS	= Epistolario of Luigi Guanella
FSC	= Sons of the Sacred Heart
FSMP	= Daughters of Saint Mary of Providence
LDP	= "La Provvidenza" (December 1892 - October 1895); "The Divine Providence" (November 1895 - May 1899); "The Divine Providence" (June 1899 - ...)
LG	= CONCILIO VATICANO II, Dogmatic Constitution <i>Lumen gentium</i> , November 21, 1964
PC	= CONCILIO VATICANO II, Decree <i>Perfectae caritatis</i> , October 28, 1965
SAL	= LUIGI GUANELLA, Published <i>and unpublished works</i> , I, <i>Writings for the liturgical year</i> , Rome, Centro Studi Guaneliani - New Frontiers, 1992

- SdC = Servants of Charity
- SIP = L U I G I G U A N E L L A , Published *and unpublished works* , VI, *Writings unpublished and posthumous* , Rome, Centro Studi Guanelliani - New Frontiers, 2014
- SMC = L U I G I G U A N E L L A , Published *and unpublished works* , III, *Writings moral and catechetical* , Rome, Centro Studi Guanelliani - New Frontiers, 1999.
- SpC = L U I G I G U A N E L L A , Published *and unpublished works* , IV, *Writings for the congregations* , Rome, Centro Studi Guanelliani - Nuove Frontiere, 1988.
- VSO = L E O N A R D O M A Z Z U C C H I , *Life, spirit and works by don Luigi Guanella* , Como, Tip school Home Divine Providence, 1920 (rest. Anast .: Rome, New Frontiers, 1999)

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1. THE WRITERS OF THE FOUNDER
 (the arrangement given in the "specimen" of Antologia is partial but sufficient to give an idea)
 - both for texts
 - both for connection work and arrangement of documents
 - minds reproduced:
 - the general premise
 - the introductory pages to the various groups of writings
 - the bibliographical note for each person.
2. Don L. Mazzucchi: "LIFE, THE SPIRIT AND THE OPENS - KING OF DON LUIGI GUANELLA "- Como 1920.
 (for speed we will quote this work only "Biography").
3. Don L. Mazzucchi: "TEST OF REGULATION SCIPLINARE, in the spirit and in the written quotations of the holy Founder "- Barza, 1957.

* Reproduced respecting the graphic peculiarities of the original and only for integrity of the published document.

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STATEMENT OF MATTER *

Introduction

Spirit and charisma - living synthesis, the person
Religious life - Religious institutes

Part one. PREPARATION 1842-1886

First period: 1842-1866

Second period: 1866-1875

Third period: 1875-1878

Fourth period: 1878-1886

- The great confusion
- The great summer
 - Summer of spiritual life
 - Summer of spiritual doctrine

Summary at the end of the preparation

Second part. LA PIENEZZA 1886-1915

Doctrine and spiritual life

The work

- The congregation
 - He wanted to found a congregation
 - Spirit

- The action

Conclusion. LIVING SYNTHESIS

* Prepared subdivision of the Author. The title is editorial.

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INTRODUCTION

SPIRITO AND CHARISMA - LIVING INTENTION : THE PERSON

1. Perfection is in love ¹, but charity radiates and it manifests itself in so many gifts of God that embody it long time in human reality.

2. These gifts are all graces of every kind, with which God cultivates every single person and his Church, for the design of salvation that carries on in history.

Each person, as a result

- of gifts of nature
- and of grace,
- of the educational work,
- of the influences suffered by time and situations of his life,

has a particular **spirit** that is his way of life, the his attitude-behavior before God, ai men, to himself, in every event and in continuity of his life.

3. In the endowment of each person also enter the **charisms** that are graces destined primarily for the good common, to the building of the Mystical Body of the Church, that each receives for the sanctification of the other ².

¹ Cf. Rm 13, 9-10; Gal 5, 14; 1Cor 13.

² *Summa Theologiae*, I-II, q. 111, a. 1-4.

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The charism therefore implies a mission: «You who aspire to have spiritual charisms, procure that the possessions to give them in abundance and to build them for the assembly " ³ .

4. The Church grows under the influence of the charisms that it is Holy Spirit infuses during its development.

5. The charismatic gift, however, returns well for the subject that comes with it. The soul under action of the Holy Spirit feels an inner thrust that

- helps determine the whole orientation of life e to give her an inner unity around an idea that becomes dominant;
- characterizes the whole activity, with particular forms in the to live charity (multiform and infinite for itself: "God is charity » ⁴) and specifies the forms of the the charitable action that the Spirit urges to accomplish.

6. The **living synthesis** of each gift is the person who

- merges each grace (received for oneself or in view of the Church and of the mission that God entrusts to her) in unity of a life governed by a coordinating center
- and expresses and manifests it
 - in his inner way of life,
 - in his oral and written teachings,
 - in the ascetic method with which it increases by through the exercise the gifts that God gave her in special purposes he assigns to his business.

V RELIGIOUS ITA - **THE** RELIGIOUS STITUTES

1. Religious life is a charisma, eminent among the al- tri s , that the Holy Spirit arouses in different forms:

³ 1Cor 14, 12.

⁴ 1 Jn 4, 8.

⁵ PC 1.

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- to express the multiform aspects of the mystery of Christ;
- to serve in different ways to build the Body of Christ ⁶ .

2. The charismatic gift, with life and in action, becomes testimony.

In the case of a founder, his testimony has a particular power of attraction to which it corresponds, in he, the need to gather those who are around him attracted by his testimony.

If the group assumes structure and stable form it becomes a society that takes on meaning, purpose and physiognomy from that that the founder is and does.

3. This charism-mission is a gift of God to one sona.

But it is up to the Church to recognize the presence of a charisma e

- to judge of its authenticity in Christ,
- recognize an ecclesial task.

4. After that, the Church respects the charismatic inspiration ca and the particular orientation, accepting it as cop- rator in his task for the "ministry works" ⁷ .

5. If the Church validates the charism and the reunited society around the founder, there is a religious institute that is an institutionalized ecclesial charism that can act in the Church in a continuous and effective manner ⁸ .

6. Primarily it is up to the members of the institute and then to the hierarchy to keep watch so that it is not lost or not break the original inspiration of that charisma.

⁶Eph 4, 12.

⁷Eph 4, 12.

⁸LG 43; PC 1.

7. The raison d'être of the variety of religious institutions it is in the same substance as religious life.

- The configuration to Christ on the ontological plane

he comes in Baptism. But in the germ,
He must then grow, imitating Jesus Christ, up to
perfect stature ⁹ .

Growth implies that it translates to the plan

- supernatural

- moral

- psychological

the germinal ontological reality.

It is in this growth that differentiation takes place

because, since Jesus Christ is an exemplary

fact and inexhaustible in every perfection, every indivi-

duo, limited reality, can focus on one of the

aspects of the mystery of Christ. Same thing happens to

an institution ¹⁰ .

- The growth dimensions of the Kingdom of God are
immense.

Charisms of religious life God also gives them a relationship
to the needs of the times and places.

Thus the individual institutes, according to their vocation,

give a differentiated contribution to the life of the

Church ¹¹ .

Every charism that initiates a religious institute is

of its nature, an element of renewal, of propulsion

sion, it is ferment in various ministries ¹² .

⁹ Eph 4, 13.

¹⁰ LG 46.

¹¹ PC 2.

¹² LG 46.

Part one

PREPARATION 1842-1886

Progressively they are configured, they grow, they specify-
no the characteristics, themes, dominants of his person
spirituality and the directions of his charitable activity.

FIRST PERIOD: 1842-1866

Items from the family.

- The living faith of the family stock.

- The figure of the father, of character
authoritarian and that of the authority had and
inculcated in their children a strong feeling of
respect.

a component

- The sweet figure of the mother, dedi-
to uninterrupted prayer.

a theme

- The severe practice of culinary duties
in the family. Reading the Bible.

- The numerous figures of priests,
relatives or close to the family.

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**a component;
a theme**

- The situation of poverty at home and
the need for hard work already for the
gazzi.

**the dominant
action**

The grace of particular **sensitivity**
for the poor and needy in any
sense.

- The various omens and the meaning therein
don Guanella attributed to his voca-
tion ¹³ .

- a direction** - Volunteer nurse, in high school, of a sick comrade of disease counts geous.
- other direction** - Care for the elderly and the sick during high school and theology holidays.
- other direction** - Inclination and success in the ax resistance to children: in the Gallio College e during theology holidays.
- light on dominant** The providential provision of po ter get to know **Cottolengo e of Don Bosco** , in the last years of theo logy. Don Guanella himself, talking about it, used the expression *The Lord dispose* ¹⁴ , re- veiling awareness of the importance importance of these meetings for his voca- particular case.

¹³ See p. 106.

¹⁴ *The streets of Providence* , SIP 722.

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The natural propensity of Don Gua- in considering the mystery of Jesus above all, love found the right form in **devotion to the Sacred Heart** , favored from the occasions that precisely over the years of his spiritual growth they brought in close up this devotion and worship:

- In 1842 (the year of his birth) the chapter on devotion to the Sacred Heart was introduced in the manuals scholastic theology. (The first was that- the one of the Jesuit Father Giovanni Perrone).

- In 1856 Pius IX abandoned the expectation and reserve of the his predecessors and switched to a visio- open and welcoming; August 23, su request of the French episcopate, extended

a theme

the feast of the Sacred Heart to the Church universal.

- After this intervention, it turned on great fervor of study around the triune. Don Guanella got in the way of formed during the years of theology (1860-1866); later he will say he has felt inspired since its youth a cultivate devotion not yet widespread sa of the Sacred Heart of Jesus ¹⁵ .

The events of 1854 and 1858 they put the figure of the Immaculate as the eminent aspect of his devotion to the **Madonna** in the fervent years of mation.

other theme

¹⁵ *Fragmenta vitae et dictorum sacerdotis Aloysii Guanella* , SIP 999.

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other theme

Knowledge of the situation of struggle in which **the Church** was located and of the quality of the forces opposing the papacy and Christian action:

- already as a teenager, student in the Collegio Gallio, when the Indigenous wars slope also touched Como;

- in a more conscious way when, in theology (1864-1866), lived the drama but of anticlerical persecution against Monsignor Frascolla by him targeted and loved and who was the bishop of his priestly ordination.

a component

The character of **intense passion** with the which entered the priesthood and dreamed the his apostolic action:

I want to be sword of fire in the ministro santo ¹⁶ .

SECOND PERIOD: 1866-1875

Young priest in care of souls,
he devoted his best attention:

a theme

- catechesis and dissemination of
sacraments - **Confession and Eucharists** -
stand - to the Christian people;

deepening
of a direction

- **to boys and young people** : he took care of it
religious training, he sacrificed himself for the

¹⁶ Letter to Francesco Adamini, 23 April 1866, E 1.

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their education (night schools in Prosto;
elementary school teacher in Savogno);

- to the situation of poverty of the
workers : attempt to establish in Chia-
a mutual aid company;

other direction

- to the assiduous care of the workers who
from his parish and from all over the world
near thorium they had to **emigrate** in
work in Switzerland and the Americas
riche;

other direction

- to the extreme situation
gift in which **the old** were left
sick and **subnormal** , numerous in the
areas of his ministry.

other directions

Even priestly **vocations** e
the religious ones. Tante addressed it from
Savogno and from the Valchiavenna to the semi-
and the religious institutes of the Cotto
lengo and of don Bosco.

a job

For ecclesiastical vocations he sought
to do something also in the area.

Religious vocations and hospitalization of subnormal were the occasion (but God led him by the hand) say the knowledge of **Cotto 's work lengo** .

return of light
on the dominant
operational

The trips to Turin were also the casione (but the opportunities are the sign -

idem

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street letica on the streets of God)
better understand **Don Bosco and his work** .

clarification
of her
mission

The project of a **foundation** is looming **charity** on the Cottolengo type but with attention also to the needs of the which answered most don Bosco.

deepening
of a theme

In this decade the struggle intensified **against the Church** , its institutions and its tives. Don Guanella clashed with the two particular anti-clericalism forces of the time: liberalism and Freemasonry.

The volume *Essay by* is dated 1872 *family warnings* .

THIRD PERIOD: 1875-1878

Three years that deserve attention to part: at Don Bosco, Don Guanella he tried himself in two dimensions within which the following will be established his life.

FOURTH PERIOD: 1878-1886

L GREAT CONFUSION

The diocese was no longer a land of life and I work for him.

- Traona: homeless. Gravesend:
homeless. Elm tree.

- Confusion in relations with the author
religious authority.

- Confusion in relations with the author
political authority.

In the darkness of all human hope:

the dominant
operational

- maintained firm the certainty of
his **vocation for the works of miserable
cordia** .

*He kept his poverty hidden from everyone and
[...] he returned to Traona to lay the groundwork
of those foundations that would have been
in the will of God* ¹⁷ .

"Don Guanella always bowed to
open some shelter in imitation
of Cottolengo, finding it very much needed
gnosa la Valtellina » ¹⁸ (we are at the
squa of 1880).

In the summer of 1881, in Olmo, scorag-
paid for the difficulties he faces -
in vain, he returned to the project of returning with
Don Bosco: he *was convinced that Don Bosco*

¹⁷ *The ways of Providence* , SIP 740; cfr. VSO 47.

¹⁸ VSO 50.

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would have accepted him again, but deeper - he was still convinced that the voice of the heart would have resisted the inv friendly of that saint ¹⁹.

Three pages later, Don Mazzuc- who explains: « It is easy to imagine the bitter anguish of the soul of Don Lui- already, torn between the attraction really seductive of the Salesian invitation with the difficulty or impossibility to implement in diocese its ideas, and "the voice of the heart" that from time to time admonished him to don't forget the mission vatagli from Providence » ²⁰.

Shortly after (12 November 1881) spouses negatively to don Bosco "because he" felt "that in Turin he would not have remained » ²¹.

He did not want to be in Pianello dressed in the parish benefit. With- his will came from Ro- but the appointment. But Don Guanella wrote to the bishop's chancellor:

«I will serve the parish, but as simple- c administrator "and said to himself:" Per be more prompt to shake the wings just na flies the hour of mercy » ²² .

And to the bishop, on 17 April of that 1882:

I remind you that here I reside in experi- mentum up to that time that will be believed appropriate to see if God by means of the

¹⁹ *The ways of Providence* , SIP 744; cfr. VSO 56.

²⁰ VSO 59.

²¹ VSO 62; cfr. letter to Giovanni Cagliero, 12 November 1881, E 784.

²² *The ways of Providence* , SIP 745; cfr. VSO 65.

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*superior deigns to guide me in the cam-
of an institution at least any* ²³ .

*What I want is this: or an institution
although minimal, according to the spirit
of Don Bosco or Cottolengo, [...] o
let the return to Don Bosco be better* ²⁴ .

return of
a direction

- attempted to open an **institution for
boys** in Traona.

L GREAT SUMMER

This same period of great consensus
it was also the great summer for him.

He said: "After fulfilling mine
duties, I spent time in the teo studies
logical, in solitude and in prayer " ²⁵ .

Summer of spiritual life

virtue
of the religious

Virtue of **obedience**

- the order to return to Don Bosco
in the diocese
- obedience to the bishop

Virtue of **poverty** up to heroism

- in Traona, in Olmo, in Pianello

Exercise of **charity**

- poor too, he always found
to give to the poor; his house was
always open

²³ Letter to Pietro Carsana, 17 April 1882, E 905; cfr. VSO 65.

²⁴ Letter to Carlo Dell'Oro, 10 June 1882, E 1062; cfr. VSO 76.

²⁵ VSO 56.

- ready to rush to Naples when
there was cholera

Heroic mortification

- the choice of the young priest
- extraordinary mortifications in food
- ridicule and contempt for the litho
- humiliations by the authorities siastica and the political one
- the proof of the "dark night" in the discouragement

His daily **schedule** , **exemplary** of a religious day.

the day
of the religious

Master in the ministry of **preaching** and **catechesis** to the people.

a direction

- orally
- with the writings:
 - catechesis writings (*Let's go to Paradise , Come with me*)
 - homiletical writings (*Il pane dell'ani-but*)
 - religious conferences (*O Father! O Mother! , Wake up*)
 - for prayers, triduums, pilgrims Naggi
 - for the peasant **people** and for the **emigrants** (*The mountaineer*)
 - of apologetics and controversy in fesa of the **Church** and the **papacy** (*The glories of the pontificate , A pa-of doctrine and history ... , One look at the militant Church , Da Adam to Pius IX*)

return of
a direction

return of
a theme

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Summer of spiritual doctrine

• *Ascetic operettas*

All the works are from this period. ascetic, catechetical, homiletic lines that. In them we have the first block

of the doctrinal body left to us by the employer; block that acts as a background and pre-put on the second, consisting of the you for the two congregations.

It is the fruit of special graces, of experience (the experience of inner life outlined above) and meditation la conquest and joyful possession of one dominant mother idea; the development of some other ideas immediately nerate from that; the clarification of the supportive topic.

This is clarified and consolidated doctrinal we will indicate the main sources piles; in fact all the writings are useful for each theme, since it is from the assembly that what the Founder does not have emerges given in an organic work; but it is possible possible to indicate, for the ideas and themes giori, some written as the first in which the doctrine emerges or the principal for a collection of pages on it.

• *God is Father*

the dominant
doctrinal

The revelation of the **paternity of God** .

If taken into account
- severe absorbed piety
you in the family,

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- of ecclesiastical formation e
doctrinal resentful gianse-
nistici,
- of the external tribulation period -
re ("the great confusion") and trial
interior (up to the thresholds of the flood
the sense of the end: "the night
dark "),

we seem to have to talk about revelation
of miracle before the statement
that at this time, in fact,

his way of feeling reaches maturity
 he and prove the Lord as Father.

In 1880 the work *Let's go to the Father* ,
 that of the doctrine on the paternity of God
 it's a great text.

Doctrine that grew in the other work
Let's go to the mountain of happiness , that is
 the following year, and that in later years
 sivi will be resumed in conferences at
 nuns of Pianello (conferences that have
 no given material to compose *The founded
 training*).

° *Theology of paternity of God*

You are far from your Lord and you mean
 that you must return to him.

*If those yours are like the tears of the
 servant who weeps because of the evil that is in him
 came for his disorders, you are next
 I'll get the forgiveness of your graves
 debts. Indeed, if you add to these tears
 a drop of those tears and that saint
 then Jesus scattered on the Cross, then
 you are forgiven omai. What if yours are already*

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*as the tears of the desolate son the
 which one frowns with sorrow som-
 that he gave to his father, then already the
 Heavenly God is willing to forgive your people
 excesses and to receive you back at home,
 because the Lord immediately loves those who
 love it ²⁶ .*

In fact, as soon as you mention
 pull yourself up and suffer thinking of him,
*the Lord, your Father, meanwhile numbers
 sighs of your heart ²⁷ .*

Listen therefore to the voice of the Father
 calling you.

*Try to move your hearts away from your heart.
 he died of the world and then came alive*

*will be the word of your God
 of the beloved Father , who will soon be from the
 hugging a dear son ²⁸ .*

Reflect remembering

*when shepherds watched the flock; to the-
 your thought was running fast in the
 dre and the home [...] the heart
 he accumulated his affections and tears ir-
 they broke like two sources from the eyes.
 To stagnate you shouted: "The father is in."
 home ... I'll see the parent again soon
 beloved »[...] The tenderness you cherish
 for your earthly father they owe you
 to multiply in you love towards*

²⁶ Let's go to the Father , SMC 149.

²⁷ Let's go to the mountain of happiness , SMC 216.

²⁸ In the month of flowers , SAL 918.

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*to the heavenly Father. Amid the pains of the
 life thinks all the time: « My
 dre and Signore is in the sky, soon I will see again
 up there the Father » ²⁹ .*

Back to the Lord, think:

*Right now I taste all the joy.
 the one who experiences **the child** who is returning
 in the **paternal arms** ³⁰ .*

*Be aware, however, that two are the mountains of the
 ge of your Lord. Has Mount Sinai, on
 vertex of which God published to his ser-
 vi, the Jews, a law that makes one prosperous
 man as the **master's command**
 which makes the faithful servant prosperous. Ha of
 plus the mountain of evangelical beatitudes.
 From the top of this the Lord manifested
 teachings that give not only happiness
 but intimate enjoyment, like the **wishes of**
a great father who cheers the heart
 of a **beloved son** ³¹ .*

To these commands of the Lord Father,
a child can respond in different ways.

*Now imagine three children of the same
parent who executes the same vo-
paternal deaths. You look at the first and you see
which only obeys not being
castigated, look at the second and see that
obeys only to receive pre-
mine, the third then obeys for lust
Burning that pleasure all over the **PA-
give pleasure** and to give him consolation.*

²⁹ *Let's go to the Father* , SMC 113.

³⁰ *Let's go to the Father* , SMC 173.

³¹ *Let's go to the mountain of happiness* , SMC 185-186.

*This last **son** is certainly more
commendable [...] In fact, you feel here that one
same beloved son can obey in
two different ways. A child obeys
to his father to please him and he does not think of
tro. The other son likewise obeys for
to satisfy the paternal heart and in the same
time considers the orders received, there
admire and admire them; then how much
can study the sentences of the parent and pe-
netra into the affections of the soul of
he, because he would like the good son
think like the father, **talk** like the
father, **wish** only what also
wishes the beloved parent ³² .*

If you climb very high in the grades of
this love for the Father,
*if you vent to God with love of **fi**
he gave him tender and **imitated** the virtues of
he, you will see how the **Lord will console himself**
with you ³³ .*

The summit of this still remains
relationship of son to the Father.
*Your heavenly Father **desires him more***

to give you his gifts that you care about ask them , and then he fills you with his favors at every moment, and why not believe that you benefit because you are grateful, he often states that you do not no you notice the greater graces that you bestows ³⁴ .

³² *Let's go to the Father* , SMC 138-139.

³³ *Let's go to the Father* , SMC 119.

³⁴ *Let's go to the Father* , SMC 111.

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*When the child copies the virtues of father, **one of the two forms a single thought and a single wish** . When then conversano, they do it with cordial familiarity but, because they know they are united in the love. So if you feel with real affection the Pater you join highly in love of the Lord ³⁵ .*

***It is enough for his son's heart to be between the arms of the father.** And to you how much it will be the consolation of seeing you **in the bosom to Heavenly Father?** ³⁶ .*

• **Divine Providence**

In the doctrine and devotion of the eternity, took root the sense and the doctrine na of **Divine Providence** .

a theme

- God, who is Father, does everything for i his children.

- The greatest gift of paternity is was to send us his Son, his Love, because, as a mediator, he brought us back to him.

- But with that first gift, all in us and us and around us is the work of Father, his Providence.

The same writings (*Let's go to the Father* , *Let's go to the mountain of happiness*)

many for the doctrine on paternity,
no even texts for the doctrine on the hook
providential king of God, Father and Son.

³⁵ *Let's go to the Father* , SMC 115-116.

³⁶ *Let's go to the mountain of happiness* , SMC 210.

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They are also rich for this theme i
small volumes of apologetics (*From Adam to
Pius IX* , *The Glories of the Pontificate* , *One
look at the militant Church*) in which
the thought that God will provide is constant
tooth rules the world and guides his
Church.

• *Jesus Christ*

themes

From the doctrine of provincial paternity
in the place that **Jesus Christ has** in the middle
of Christian life, and the way
of Don Guanella to hear e
think and live Jesus Christ.

In the same operetta dominated by
idea of God's fatherhood, *Let's go to the
Father* , and then in the other *In the month of
vore* , which is four years later (1884),
we have the texts of this doctrine on
Jesus Christ Father of the same paternity
of God the Father:

- mediator to the Father
- revealer of love (Sacro Cuo-
king) of the Father.

His mediation mission Jesus
Christ accomplished it with the incarnation
and the passion continues in the Eucharist
is. These are the mysteries of Christ who
in fact, they predominate in meditation
and in the prayer of Don Guanella.

And to express in one vision
all this mystery of love incarnates-

to, crucified, eucharistic, Don Guanella
he found the doctrine on the Sacred Heart excellent

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and the form of the cult of the Heart of is good Jesus; thus renewed in these years, and with quite another depth, his devotion to Sacred Heart that had already been one of the strengths of the training years ³⁷ .

◦ *Jesus the Father*

In the mysteries of his life, from the incarnation to death:

*In man and in the Christian the noble part it is the soul. When the good qualities of a son resemble the excellent the soul of the Father, then it is formed between the two a conjunction of affection vivissimo . **Jesus, Father of men** , leverage to unite the affections and his person to the affected and to the person of his children. For this he imagined to this effect what neither human mind or angel intelligence never could have thought ³⁸ .*

*The shepherds and the Magi when they arrived at the Bethlehem hut they greeted Jesus saying: " **Behold our Father!** ». Joseph and Mary at the rising of the light of every day in Nazareth they bowed to Ge saying with full affection: « **Here is the Our father!** ». The apostles, when Ge-up came them soft springs of the south preaching and now wet with blood of sufferings, they exclaimed with tenderness of children: « **Here is our Father!** », And ab-they held [...] up to him until they were consumed*

³⁷ See p. 29.

³⁸ *In the month of fervor* , SAL 1218.

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*from a flame of desire, even they
like Jesus on the hill of Zion they took the
flight to heaven [...] The Father then
more than other times he turned to those of-
cendo: «I am a father and you are me
the. Now I will comfort you " ³⁹ .*

The heart of Jesus is the heart of a Father . Jesus
he lives thirty years in the house of Nazareth
and from there with ineffable joy he speaks the family
liarly with the eternal Father ⁴⁰ .

*Come to the Cenacle where is Jesus Christ for
last time with his apostles. At the
tomorrow Jesus will die on the cross at Cal
varied. A father who leaves far from his children
I felt my heart split in two. If then
must now start from this to the other life,
then it is an unspeakable tenderness. [...] Ge-
in the same situation he told his
disciples: «Behold, my disciples, that which
you have seen me make myself in this
do it yourself until the end of
world because **I am a Father and you are me
you are children** . It does not hold the heart of a father
to stay away from his children. I now
I push to die and then I will resurrect the third
say and I will ascend to heaven; but not for
this I will leave to be with you, because
the father cannot be far from his children.
I will be with you until the consummation
of the centuries » ⁴¹ .*

***Now represent your father Jesus in the
the Garden of Olives*** , figure yourself present

³⁹ *Let's go to the Father* , SMC 121.

⁴⁰ *In the month of fervor* , SAL 1186.

⁴¹ *In the month of fervor* , SAL 1277-1278.

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*you to Jesus who is dying on the cross. Do-
send him the reason for so many pains and you
he will spit with pitiful groans: "I had children
that I have fed and exalted, and they have
no unpolished ... ». What do you add to him? ...
Ah, if you are so unfortunate son, na-
your face in confusion before
but that the earth opens up into chasms of in-
goiarti ⁴² .*

*Consider what a **good Father's heart is
that of Jesus the Savior and your Lord** .
He shouts continuously: "I came to
cherish the souls of the children who perished »,
and meanwhile he struggles to find them. And
if they are embraced by the breast with
very high god ⁴³ .*

*This talk is all about **your Jesus
Father** . That he cared about him a
unjust damn, a tormenting journey
and a cruder death on Calvary in
cross? ⁴⁴*

*"We do not glory in anything other than
cross of our Lord Jesus Christ, in
which is life, health and resurrection
our organization ». Proceeding with a yes heart
generous, the apostles rejoiced so high
mind the heart of Jesus, that every time
they, like these beloved children, exclaimed to him:
"Father! Father! ... », he replied in the
heart: «**You are my children and you are the
my beds** » ⁴⁵ .*

⁴²Let's go to the Father , SMC 119.

⁴³In the month of fervor , SAL 1204-1205.

⁴⁴In the month of fervor , SAL 1278.

⁴⁵Let's go to the Father , SMC 120.

*A father's heart is a heart full of you
blackness, because wanting to do good in
he gave it **the weight of fatigue
to the forces** of his little body. In the meantime,
while the father to the city or to the government
moves health companies even universal
salt, from the son no other requires if not
who dwell in the meantime at home, be it
docile to the master's voice. He wants it to be
attentive to the insinuations of the mother, who
dwell as much as you can for the little ones
family services. **The Heart of Jesus is
the heart of that excellent father** ⁴⁶.*

***Jesus with the heart of a true father** invites you
yes: "Come, **my yoke is sweet**". The
the yoke is that of his commandments.
Imagine that a father tells his son:
«Honor me, do not curse me badly, come
I give the party of my name day
some sign of affection, respect the mother
yours and the brothers, and not to smear in the lotus the
your person. Never do to others what
you don't want for yourself [...] **Here it is
Jesus your Father**, who to the gentle yoke
of his commandments adds weight
light of his Councils ⁴⁷.*

In the Eucharist:

*Consider that thou the Lord from heaven
this discourse continues towards you
admirable. On this earth Jesus in Santis-*

⁴⁶In the month of fervor , SAL 1190.

⁴⁷In the month of fervor , SAL 1201.

*simul Sacrament exclaims with love
no: " **I am a Father and you are my children** ...
I'm here to save everyone ... Get close,
or children, that I may embrace you. " Which answers
you give yourself here to Jesus and what you mean
tell him again of present? ... if you don't know of
better replies: « **Father! Father! Father!** ».*

*He whispers this beloved name with the fancy
continuity of the loving child and this will make you
highly please God the Father* ⁴⁸ .

*You are my doctor and the savior
of my soul, in you I trust. You me
make them feel the loving invitation: « **I will
I am a Father and you are my son**, yours
heavenly friend I am myself and you are the
my beloved. **Lord and my Father** , I will
I adore and glorify you " ⁴⁹ .*

*The Body of Jesus Christ **Lord and Father
my guard me for eternal life!*** ⁵⁰ .

*You know how to please God and you are sure that the
Lord will always take care of you. **The
little son is at peace when he is collected
in his father's arms** ; or how is it?
It is possible that you do not enjoy tranquility
when you are in the arms of **Jesus
your father?*** ⁵¹ .

◦ *Jesus mediator*

*High God since eternity considered
the merits of his only-begotten Jesus Christ .*

⁴⁸ *Let's go to the Father* , SMC 120.

⁴⁹ *Let's go to the Father* , SMC 174.

⁵⁰ *Let's go to the Father* , SMC 175.

⁵¹ *In the month of fervor* , SAL 1219.

*Over time he then said: "These I want them
apply to a creature that will be called
Maria. Then she will be Ver-mother's mother.
bo incarnato »* ⁵² .

*The carnal parent because he loves you sem -
bra that can't stay without you.
What if one day you ran away from home,
the father sends the first to track you down
his son and your greater brother, why
it soon brings you back to paternal embraces.
The firstborn of the heavenly Father is the*

*eternal bo, which in the fullness of
times took human flesh from Mary,
rella yours though immaculate. Then the
Incarnate Word who is Jesus Christ **di-
he became your true brother** [...] he was sent
from the same Eternal **to find you again** , the
which was worse than the prodigal son
fled far from the house of
Father⁵³ .*

*This is why Jesus has therefore reached you
in the desert of this land. The Son of
the Eternal finding himself told in excess
of his joy: «**Let us go to the Father! an-
let us give to the Father! I accompany you** » . In-
so he prayed from his heart this way: "Our Father,
that you are in the heavens ... »and he is sure that pre-
I will reach the Lord's embrace e
Father. What are you saying? ... **Lean on
Jesus' right and shouts: "Father! Father!"**
like the little swallow. Like the dove
send: "Bread! Bread!". Meanwhile haul*

⁵²In the month of flowers , SAL 921.

⁵³Let's go to the Father , SMC 108-109.

*the wings of affection fast toward the sky,
that God the Father will move to meet
trarti⁵⁴ .*

*Jesus is there in the meantime. He is your Father and he is
pitiful here like the pelican with the
blood of his heart feeds his births.
Brother, if you want to please so much father
juxtaposed there and as a son lick with
loving pity those most holy drops
of blood coming down from the cross.
Ah, it's **possible that you don't even mind
look at Jesus while he dies for
save you?**⁵⁵ .*

*What the Lord desires so much is the
your heart. To enter the house of the heart*

*yours, has come down from heaven to earth and
 stro dressed in human flesh in Bethlehem
 me, in Nazareth, in Jerusalem, affret
 always wearing sweats of travel
 until, finding yourself again, he went up the
 Calvary. Up there he groaned with needle-sighs
 to call you, and to show her
 great love opened his sacred cost e
 he gave you to see his divine heart.
 When you kneel at his feet
 dasti: «Enter, O Lord, that house
 of my heart is your home », then the Si-
 Gentleman came and sat down joyfully in men
 know with you. You gave him the heart and Jesus
 he enriched that heart and seemed to do with you
 as he did with Mary Most Holy. The Si-
 lord enriched the heart with immense virtue*

⁵⁴Let's go to the Father , SMC 109.

⁵⁵In the month of fervor , SAL 1246.

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*of the Virgin to be a worthy dwelling
 of God, **the Lord himself enriched**
he asks your heart for multiple gifts
 because you yourself become a chosen home
 of the Lord ⁵⁶ .*

*Your Lord Jesus Christ has come to say
 ti: "Let us go to the Father!" You have
 arrived at once: "Let's go, Andia-
 mo, because the heavenly Father is the Most High.
 Let's go - you repeated - and all the brothers of the
 world follow us, because it is right that
 all glorify the heavenly Father and that
 perform his saints perfectly
 wishes. " Now that God will not do for you?
 Stay safe. Just that you want
 and then God will fill you with wisdom and
 of holiness the soul is at the same time
 will give you what is also necessary to
 body. **The pledge that God does not want you**
missing is that Jesus Christ himself*

has taught you to pray: «Give us, o
Father, our daily bredd ». You

you need bread for the soul and you
we need a bread for the body. Take care
so be careful and you will see that excellent canteen
the Lord disposes you for the soul.
You will see that an abundant canteen prepares you
also for the body ⁵⁷ .

**Whenever you pray to God, you must turn
look at Jesus and beg him that you
accompany the Father. When you open yourself
stand to the right of Jesus, you will ascend fast**

⁵⁶Let's go to the Father , SMC 134.

⁵⁷Let's go to the Father , SMC 143-144.

and arrived at sight of the Most High you will be
with joy received from the Eternal. Then
with the confidence of a beloved child you can
talk to God and get what is good
for your soul, you will get all those divine
aid that is necessary to bring back
to the Eternal also the wandering brothers ⁵⁸ .

The prayer of the Pater is like **the right
of Jesus that accompanies you and that you
corrects** . What late then you? Rely
therefore to this blessed support e
then go up until you have come in sight of
God the Father in blissful paradise ⁵⁹ .

◦ *The Sacred Heart of Jesus*

I offer you excitations in this booklet
to **honor the Most Holy Heart of
Redeemer**. I invite you with thirty fervorini,
that is, with a brief speech,
in each day of the month that is dedi -
dedicated to the Sacred Heart of Jesus.
moncino will take place a maxim of
Writing Santa to show tene-
reigns of that divine heart. **Conside -**

*then we will order the Heart of Jesus by order
in the mysteries of the incarnation, of the
scita, of life, of passion and mor-
you of the Savior, not of his glo-
riosa resurrection and ascension to the
heaven* ⁶⁰ .

⁵⁸Let's go to the Father , SMC 124.

⁵⁹Let's go to the Father , SMC 116.

⁶⁰In the month of fervor , SAL 1151.

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*The Lord continues to show you the treasures
of his mercy [...] Finally
not knowing what to do anymore, of **Jesus**
showed the same incarnate Heart . The
heart is the seat of love. The heart is the
center of life. The life of the heart of
man is the life of the whole man. Jesus
in front of him throws his Cuo-
re why concerning that you
commuova. **Jesus opens his side to you**
because entering the living heart of his
his life and you learn to save yourself and others.
Souls are saved with charity. Loves
you your Salvator and greet him affectionately-
mind with telling him: «Sweet Heart of mine
Jesus, let me love you more and more » ⁶¹ .*

*You look in that most sacred Heart.
Oh how much Jesus loves you! In an excess
of love has created you, in an excess of
love redeems you, in an excess of love
keep staying with you in Santis-
similar Sacramento. So from the Lord
who loves you with so much prodigy of dedicatio-
ne, you can well wait for any help,
for you will finally have it ⁶² .*

*In my day a companion had to make
re-announce the sermon of the Sacred Heart to Novate e
he asked me, embarrassed, how to do it.
I replied: «It **speaks of the Holy Sacred** -*

⁶¹ *In the month of fervor* , SAL 1154.

⁶² *In the month of flowers* , SAL 992.

⁶³ *Fragmenta vitae et dictorum sacerdotis Aloysii Guanella* , SIP 999; cfr. VSO 433.

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• *The reasons of the heart*

God the Father, Jesus Christ, love of Father in the suggestive image of the Heart, the security of being always, in every moment and situation, loved by terno love, they dissolved all that they of in him there was a hard inheritance, for a time peramento, for received education e they released that **affective component** that there was very strong but compressed.

He always disciplined himself with men; so that this component did not have much freedom beyond the tone of simple kindness, friendliness, openness, familiarity that were characteristic of his behavior happy life and gifts during the years of ministry.

But with God he allowed himself to be conquered by this primacy of the heart, without restraint.

We don't have much, but enough no some pages of *Andiamo al Padre* e de *The foundation* to reveal the way of his relationship with God, the tone affectionate of his piety and prayer; Yes they glimpse hours of contemplation, of abandonment in pure love, of intimacy with God up to communication, to the mystical experience.

To the collection of texts from *Il fondamento* ⁶⁴ add these others on the way affective of his prayer and meditation action, in action; on the emotional relationship with Jesus crucified and Eucharist, up to the grace of pure love.

maturity of one
component:
a vision
of life

⁶⁴ See Appendix, pp. 151-155.

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◦ *Affective prayer*

*Only let **your prayer be cordial** the. You see it well, a mean man that you he presents himself to ask you a favor. The well you see how well he knows - tarsiers. He begins to greet you with affetto and then exposes his needs. In - so much that speaks gladly enhances the goodness of your heart. And then he adds that it will be of your glory if you listen to it, because you give it sends that it is necessary to the tutee to. At the same time wishes you from God the hundredfold blessing and then tends that you without any more hints of it listened to ⁶⁵ .*

Affective tone meditation:

*Here is a safe invitation: Let's go to the dre . I exhort you alive in fourteen short speeches that I get from the the explanation of the seven questions of the Pater noster . **Come on, we'll talk with friend's loyalty and affection of brother** . We will talk as it is in use among confidants, with the clarity of the pious and with the strength of the parable. Follow- Thus speaking, I recommend the recommendation. of the human philosopher and we will imitate also the example of Jesus Christ the teacher divine, who always began i his speeches to the mobs by means of rabole and continued with the examples ⁶⁶ .*

⁶⁵ *In the month of flowers* , SAL 938.

⁶⁶ *Let's go to the Father* , SMC 107.

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In action:

*So in your practical case you don't have that to reflect with the same: " **In this circumstance as we would bring Jesus, and in talking with this person what kind of speech would he use? " After listening to so the voice of the heart, you can well follow with confidence, because you don't will result in error** ⁶⁷ .*

***Or Jesus, speak to my heart** . Make me understand the truth of your words:
«My yoke is sweet and my weight is light » ⁶⁸ .*

To Jesus crucified:

*Consider your Jesus here who ascends to the Calvary and from Calvary to the cross, **and the wake to be pining if you can** ⁶⁹ .*

*Angels who witnessed the agonies of Jesus, excite those feelings in my heart that **are worth making me cry like a desolate son** ⁷⁰ .*

*Jesus is there in the meantime. He is your Father and he is as pitiful as the pelican who with the gush of his heart feeds his births. Between-tello, if you want to please so much father You have been there **and like a son, you pity with pity loving those most holy drops of blood coming down from the cross** .
Ah, it's possible that you don't even mind*

⁶⁷*In the month of flowers* , SAL 976.

⁶⁸*In the month of fervor* , SAL 1203.

⁶⁹*In the month of fervor* , SAL 1245.

⁷⁰*Let's go to the Father* , SMC 177.

*look at Jesus while he dies for
save you? ⁷¹ .*

*When your father's delight in the
but he raised his right to bless you and then
who turned his head and died, you then cor -
stay to put your face near the
cheeks of the parent. You vented in
hideous tears, and almost seemed to you
that the warmth of your face is lukewarmness
tears were enough to keep on
face of the dearest father for a while
still life, you dwelled there, until i
brothers with sweet violence call you back
Marono. But I still know that you were sorry.
cendo: "They put me down, at least I could
die now beside my father! "
Ah, if you **with equal strength of affection you
ostrich before the cross of Jesus who
now he died for you** , I am sure that
the angels of peace and sadness
will keep company, and collecting
one of your tears will present
no to the throne of the Most High for you to be
blessed ⁷² .*

*O Jesus, bless me again. I de-
I look, I desire you. Heart of my
up, I want to enter your heart and not
never detach me more. Cover with blood
of your Heart my soul and make it
monda to appear before the saint
paradise. O my paradise, oh my God, me
to no other sigh than to you. O sweet*

⁷¹ *In the month of fervor* , SAL 1246.

⁷² *In the month of fervor* , SAL 1252-1253.

more and more ⁷³ .

Towards Jesus the Eucharist:

*This blessed life begins
this land. Who approaches the canteen
of the Lord receives as a gift the fruit of ca
authority. With charity God lives in the heart
of man, the Christian lives in the heart of
Jesus. What a great consolation it is to be able
say: «My affections are similar to
those of Jesus and my spirit give me back
the spirit of Jesus, my Savior! "
This joy puts a heart in your heart.
very high. You know how to please God and you are
sure that the Lord will always take
Care of yourself. The little son is at peace when
is gathered in the arms of the father; or
how is it possible that he does not enjoy the
quill you when you find yourself under the arms
cia of Jesus your Father? ⁷⁴ .*

*Meanwhile, if you are a friend of time
in time, converse with Jesus you will have at
lightness to the heart. What a pleasure it is
of the friend who holds his right hand in love
co! But if you **stop your room with more
Jesus and who reside to live with him
almost son with his father, then in
the soul experiments not only joy,
but joy alive.** Then more proper-
you feel that joy in you that is so alive
when the child pours in the heart of the father
all the affections he feels in his soul.*

⁷³ *In the month of fervor* , SAL 1280.

⁷⁴ *In the month of fervor* , SAL 1219.

*Jesus will begin to stare into your soul
a high peace. He will fix that peace that he is
of the son who in everything and with security
resignation abandons itself to the
backhoe. This peace is so good that it already is
for itself it is superior to every enjoyment of the*

sense. In this state the child works with assiduousness in the field of the father and not yes tired. Suda and does not see the fate ca. So, while his is passing happily life, performs considerable gains in the parent's home. The Christian regards lives with Jesus, acquires even more mind and does not realize that he is struggling. The work ro not regret when performing with true love. Your luck, therefore, that if you wish you can without much suffering gathering treasures of paradise ⁷⁵ .

*The same Savior abides for all the coli in the Blessed Sacrament and from there it waits for you to come and greet it. or how do you greet him? **A friend comes e talk with you a few moments later he leaves. A child is still I know, he talks to you and then he stops to work with you, to eat with you and sleep with you.** The cohabitation of the certain son is that more it pleases you that the conversation of a friend. So it can happen that you as a friend come and greet Jesus in the morning in the church, when a hostess is offered on the altar propitiation for all. You will return to vi - sit it in the evening, when from the altar of the*

⁷⁵In the month of fervor , SAL 1187.

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Blessed Sacrament blesses his devotees. If you do this, imitate your friend who converses with his friend. But if more than that during the day you unload in love died with Jesus and expounded to him fetti of your soul like son to the father; then you imitate that dear child who so much he enjoys living with his father his, and so return to Jesus doubly dear ⁷⁶ .

◦ *The grace of pure love*

To the texts collected by *Il fondamento* ⁷⁷
let's add these others.

*If you think rightly like God, yours
mind becomes heavenly. If you love santa
mind the good as God, your heart
it becomes divine and so you come to learn
renting you with the august Trinity* ⁷⁸ .

*Put in mind an ineffable beauty that
it is in the heart and for it in the person of
Maria. The heart beats alive alive in the pet
to the Virgin and whispers softly
accent: "Love, love!" Maria to that
time he replies: «Yes I want to love, me
it is as necessary to love as I am
the breath is indispensable »* ⁷⁹ .

*Try to converse with Jesus, try
to live with him and you'll see . It is not
me with men. These, though they are*

⁷⁶*In the month of fervor* , SAL 1186.

⁷⁷See Appendix, pp. 155-158.

⁷⁸*In the month of fervor* , SAL 1182.

⁷⁹*In the month of flowers* , SAL 950.

*virtuous, they are never without many defects
you, and so conversing with them is not
never without some bitterness and convi
true without any boredom. But otherwise it is
with God. The Spirit of the Lord is more
sweet than honey. Blessed are you if you deserve
enjoy for a while the sweetness caris-
sima of the Heart of Jesus. You will stay there
like a bee on its flower to suck one
sweet nectar* ⁸⁰ .

*Ah, why don't I die of tenderness?
your feet? I groan in my soul:
alas !, that my home down here is
already too long, this prison
of my body when it opens? And the ani*

*but mine when, o Lord, he will see you in
heaven when?* ⁸¹ .

*O Jesus, call me also to you. He de-
I look, I want it. **It is better to die for
come and stay with you who live on
this land with the danger of getting lost.
Call me, call me. It melts the
my heart for you, may I die for
the desire to possess you, O my Jesus!*** ⁸² .

*Or Jesus, lead me in solitude. I
already I want to detach myself from earthly things
and only I wait for you to call me. Parlate-
me of me and my eternal health. Par-
send me to you and your holy love
mo. **How the fish darts in his
waters and like the nozzle in his air,***

⁸⁰ *In the month of fervor* , SAL 1186-1187.

⁸¹ *Let's go to the Father* , SMC 176.

⁸² *In the month of fervor* , SAL 1172.

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*so I want to live conversing with
you who are the element of my life,
the pure air of my breathing* ⁸³ .

• *Pessimistic conception*

For and within the illumination of God
Father and Christ the love-mediator,
goes balance, and therefore resolution e
peace, the vivid contrast, torturing
between **the pessimism with which he sees and
speaks of natural and fallen man e
the optimism** with which he manages to heal
give the man after the Father for me
zo of Jesus Christ has found it again,
led to the house, washed with his own
grace, readmitted in his love, vici-
no to his heart.

Texts for the optimism brought by

maturity
of another theme:
a vision
of life

grace are in Appendix ⁸⁴ .

Texts for the vision on humans
given in sin they are found:

- in some homilies of the volumes *The of the soul* (1883-1884),
- in the meditations of the severe libret to *In Sacred Time* (1884),
- in some pages and some expropriations fearful sermons in the catechism for his own religious *The foundation* (1885).

To these are added these others
texts.

⁸³ *In the month of fervor* , SAL 1198.

⁸⁴ See Appendix, pp. 149-151.

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- On the man

*Son of fallen parents, you have but held by God in holy Baptism the gift of the very serious debt contracted in because of the rebellion of your father Adam but then, instead of being at least faithful forever, you have accumulated a mount of debts because **you have** against God **manufactured a mountain of iniquity. Hate and horrify*** ⁸⁵ .

*The man in this world is **a miserable still in his bed of pain** . Inside of himself it has a warmth of Mongibello, which is fire of his passions. Around around then he has the ice of a raw Verno, which is the cold dementia of the surrounding men. Under the bed the earth wobbles, because the fury Satanic excites a whirlwind of temptation that threatens to sink his entire He knows. Wretched now, what of you? In this juncture if you look for human shelter I know the teaching of a teacher *umana* - na, the philosophy of Socrates or Plato, you you will not arrive at good health* ⁸⁶ .

*Wonder if you don't learn now too
above all to love holy humility! But
what do you have to do to convince yourself that **you are not
more than a miserable one? You don't have that a
look within you, because the humiliation
it is not in your midst. Do-
send it to your heart: who were you? Who
are you present? What will you be later?***

⁸⁵ *Let's go to the Father* , SMC 147.

⁸⁶ *Let's go to the mountain of happiness* , SMC 191 .

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*As for the past, if you have so little from
brag, as you have nothing the son of
a rebel, of a failure, of a prevarica
superb tore! What were you newborn?
Very true that God saved you in the saint
Baptism, but if it freed you, it was not
for all his grace, rather than yours
any merit? In present then you are one
mobile barrel that lets itself be fooled by
every wind. Who knows what you'll be about to be
in the future? Perhaps a sinner more
serabile. Who assures you that you will go
rightly saved from the infernal abyss?
So that you humiliated and feared⁸⁷ .*

*But precisely your wonder must here
grow to the top. God is the highest, ep-
also love you that you are such a poor creature.
What great good may God have in you
to love you? You with all the men of the world
do not go up one degree
the substantial bliss of God. One
tallow candle that lights up adds
perhaps a degree of light and heat in the sun
which shines at full speed? Very me-
you are not worth it, if you are just with the divine face.
**That if you are a sinner, you are a leprosy -
I know fetid, a trembling paralytic, one
filth that makes you sick** . And yet God
love if you are right, pity you because you*

*repent if you are a sinner, and so in every
so he makes his loving voice be heard: "I.
I love men; I love them all because they are
invoice of my hands »⁸⁸ .*

⁸⁷*In the month of flowers* , SAL 942-943.

⁸⁸*In the month of fervor* , SAL 1157.

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- On the world

*After an unfortunate journey **around the world
of vanity** , here I am at the foot of yours
Calvary, or Jesus my⁸⁹ .*

***The world just heals when you have it
founded hope to do some good**
for the soul of others and yours. Silence is useful
like the little oven door, which doesn't
let out the heat needed to cook
re the bread of your day. Be a park in
talk about how accurate you are in guarding the
heat in the paint in your room
home. **Let the world leave the world
leave it and content yourself most often with
pray heartily for him to end that yes
ravveda⁹⁰ .***

• *On the virtues of religious life*

maturity of
ascetic practice:
growth of themes

With the *foundation* don Guanella us
He also gave his pen
serum on **religious life** . Sure still
incomplete, immature in 1885.

The booklet puts in order, a little
the matter of the conferences
rituals he held in the group of animals
consecrated me to the Pianello hospice.

Of the whole doctrine of the Founder,
logically, this will be the part that
the more it will grow in the writings for the two con-
Congregations. But already here

⁸⁹ *Let's go to the Father* , SMC 177.

⁹⁰ *In the month of flowers* , SAL 1003.

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- we are sure, very clear that the center of religious life is **charity** ;
 - we see that, of the three votes, the **objection bedience** will be the most explained and insisted;
 - it is clear that the virtue of **po truth** is understood in a rigid way, and the sura in the practice of it is very severa. In fact his life of poverty was result.

• *The Immaculate and the saints*

For the Madonna, they make faith of his growth in devotion these texts:

- *In the month of flowers* (1884),
- meditations on the mysteries of the ta of the Virgin in *O Father! O Mother!* (1884),
- *Greetings to the Immaculate of Lourdes* (1887).

In all the mystery of the Madonna, the great love of Don Guanella was the '**Im-milled** , from the happy occasions of gods his formative years ⁹¹ .

In seeking help for his ma- Don Guanella also met **some saints** , whom he felt, by affinity, as masters.

St. Francis de Sales seems to have - attracted him by the spirit of sweetness conquered, the admirable balance of

deepening
of a theme

deepening
of a theme

⁹¹ See p. 29.

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master of inner life, the doctrine on the benevolent fatherhood of God.

In addition to the introduction to spirituality of the saint he had to have in the years of Salesian religious life, he held between the main works of the saint e he took away thoughts of meditation; a collection of maxims and reflections la published as *strenna* for 1889 ⁹² .

Saint Teresa of Avila . We do not know the origin of knowledge and love of Don Guanella for the saint. Such as trace of research we hazard the hypothesis which could have been introduced by St. Francis de Sales; certain is the slope of these from the school carmelitana ⁹³ , and is frequent in the studios of spirituality the affirmation that whoever against St. Francis de Sales comes from he led to St. Teresa.

Of the great Carmelite Fr Gua- in the years he read with lena e passion for autobiography and some of the works.

There remain, testimonies of this elective scholarship, four notebooks written and unpublished in which he summarized e he commented on his reading ⁹⁴ . IS a collection of maxims published in 1886 with a beautiful present page tion ⁹⁵ .

⁹² *Greetings to the new year 1889* , SMC 1135-1168.

⁹³ See *Dictionnaire de spiritualité* , II, Paris 1953, 2038.

⁹⁴ *The works of Saint Teresa. Study-summary* , SIP 1-133.

⁹⁵ *Memory of the Holy Year 1886* , SMC 1077-1083.

Saint Francis of Assisi, of which must have attracted love to the poor ty ⁹⁶, the spirit of freedom ⁹⁷, and more anco- ra, love for embodied Love and crosses fixed.

They remain, documents of his duty registration, registration in the third order the publication at his own expense of a manual of devotional practices of the tertiaries, the volume *A poor man of Christ* (1882) and, shining, a great one page on holiness according to the spirit of the saint.

The rule in ascending the harshness of a upstream is therefore to start walking step. Look at the example of this Francis himself of Assisi who also went up so eminent place. He began in ras- mark the care of earthly things and enjoy re to see himself cast out of the same house father. In poor man walking for streets of the city, he endured the tricks of gods worldly and thus acquired meekness mood. At this point one thing it hurt him, and it was the thought of having another once offended God. With crying his faults he obtained a great longing to ascend to greater holiness. God therefore pleaded to give him the eagle look to fix eyes in the face of the sun of justice Christ Jesus, and he obtained it with being mon do heartily. From this height of perfection demanded peace for itself, order

enrichment
of experience
of its themes
doctrinal

⁹⁶ See p. 67.

⁹⁷ See pp. 94-97.

for others, and he had it up to that high

*measure to see a people of followers
 who went on to follow him for having
 cor tranquility of conscience. A
 only thing remained to be desired by
 Francesco, and this was the resemblance
 with Jesus. Then Francis went up further
 high and there he found an angel who held
 certain sharp bolts planted them in the limbs
 of him, so that Francis as the divine
 Salvatore was stabbed with stings
 of the nails of the crucifix Lord. According
 in that state, Francis looked at
 heaven and to God and consoled in the
 mo of his heart. Now here is full joy
 that floods the heart of Francis. Fran-
 cesco poor and humble enter rich and glo-
 I rest in the sky. Consider part a part the
 bliss that touched him. The poor man of
 Assisi renounced the earthly riches and was
 rewarded with a kingdom. In this realm
 he is no longer an opponent of any sort, because
 meekness has subjugated his passions.
 He then enjoys very high consolation, because
 he has already wiped himself out with tears
 every new fault. It is full of go-up
 forget because God Himself, in pre-
 mine of that lust he kept for the
 justice, he himself works at beatifi-
 Carlo. And for that mercy he used
 to others, now receives the applause of the
 souls who saved and God assures it
 that for ever he will be a pitiful father. In-
 so much for that rubbish of heart that
 he kept, Francesco turns his eyes
 in the face of the majesty of the Almighty e
 it remains radiant with heavenly beatitudis-*

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*ne, far more than Moses when he found himself at
 the presence of the Lord. More for that
 peace that Francis kept in himself and with
 others, like a beloved child immersed
 in the tenderness of God the Father, and for that*

*resemblance which he obtained with suffering
for the Lord, now Francis screams
in the ecstasy of pure joy: "My God
it is the whole of my soul ", and to say it is in
surrounded by the bliss of the Most High
more than the fish from the abyss of its
that the glue from the rays of the
le full time. Or see it yourself
if it is not fitting to go up with much fervor
up to the summit of the holy mountain ⁹⁸ .*

Sant'Alfonso de 'Liguori . We refer to it
mo here not so much to the author of morals,
but to the great master of spiritual theology
and the preacher, spiritual father
of the people, of the humble, with his writings
very simple, profound, ascetic ways of
all affective tone.

These saints-masters came to take
place next to others that already, for
different reasons, they were dear to him, like san
Filippo Neri.

Note: saints of love, holy saints
just, saints of sweetness and equilibrium
brio; they are all indications of support
for the knowledge of the Founder.

⁹⁸ *Let's go to the mountain of happiness* , SMC 220-222 .

SYNTHESIS AT THE END OF THE PREPARATION

Don Guanella will still grow in spiritual fullness:
the deepening and enrichment of the themes already studied,
the experience of work in its mission, the generation
of the two congregations will finish maturing it (as per
a man begins a second life, fullness, with the
nity).

But big news won't be introduced in the structure.

of his life and spirituality.

1. Some members of his person are established
ality:

- There remains a fund of authoritarianism; but conflicts which arise from this are resolved on the side of the heart.
- He still has a background of pessimism on man and a challenge trust in society and in the world. It has moments and manifest-still difficult for and with men in authority and with those who want to be blind to God's designs.
- The out-of-ordinary and infallible worker is consolidated walker.
- The fund of pugnacious temperament and not ducible when it comes to conflicts of conscience, capable of patience without measure in waiting to resume his walk and pass where they had barred his way.

2. His interior life is serene in God:

- In the shadow of God's fatherhood.
- Unswervingly rooted in the certainty that God provides at all times.
- Lost in the exchange of life and heart with Jesus Christ (one of his loves is the Pauline text: «I am no more I who live, but it is Christ who lives in me »⁹⁹ . See one

⁹⁹ Gal 2, 20.

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disconcerting meditation in this direction in *Il fonda chin*¹⁰⁰).

- With the gift of contemplation that absorbs it affections in the love of the Heart of God¹⁰¹ .
- Driven to charity with victorious optimism on each reticence opposed by his nature; burned every tituban in the conviction that God is the Father of all.

3. The charism given to it to fulfill a mission, in the essential it has no possibility of confusion. Waits, patiently and lovingly before God, tenacemen- you in front of men, may the Lord indicate the times and the ways of spiritual fatherhood on the two congregations at which will give life and end, which were in his heart: spirit and Charisma.

¹⁰⁰ See SMC 935-938 .

¹⁰¹ See Appendix, pp. 151-158.

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Second part
LA PIENEZZA 1886-1915

I POSITION OF THIS PERIOD

Fullness of doctrine and spiritual life

Let's go back to the fundamental themes: divine paternity, Gen on Christ mediator and Sacred Heart, affectivity, prayer, mortification, Madonna, etc ..., to the point where we have them left in the antecedent period, to see them completed, when to God gave him grace, in the writings of these years.

One observation: they are doctrinally stronger, fundamentally fundamental for knowledge, the first texts of statutes, norms, regulations, conferences, etc. ... data for the two (in the years 1889-1894) than the subsequent ones.

In the early years there is a fervor, the result of long meditations of Pianello, who then did the great job of growing up two congregations and due to the expansion of the works, removed them time to cultivate.

Don Guanella himself wrote:

Your superior, already occupied as you know in the foundation and in the development of the congregation of the Daughters of St. Mary of Providence, had no time or opportunity to educating to the spirit of the works of the House of Divine Providence without priests and lay people as well, that the goodness of the Lord gradually he sent the same works to help ¹⁰² .

¹⁰² Circular VII SdC, 25 February 1911, SpC 1386.

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A great success will be that, suddenly, over the years 1910-1911, he had a grace period and wrote the two rules complaints for the Servants of Charity and for the Daughters of Saint Mary of Providence; are two gifts that are difficult to explain and that, it seems to us, have something exceptional, like we tried to say in the *Anthology* ¹⁰³ .

¹⁰³ Undoubtedly we have in this regulation [*SdC Regulation* , 1910] the major text of the Founder-Father-Master, by inspiration charismatic, for the depth of spiritual doctrine, wisdom of of - rection. But to explain how this text was given to us is not easy. It is evident that among all the editorial offices prior to teeth of regulations and this is a very big leap: how to set station, conception, exposition of matter and style; for the tension towards the sanctity and the anxiety to communicate the fervor, for the gait loose from schemes, intolerant of titles, subtitles and paragraphs, free in fluent speech, this text is closer, if anything, to some ascetic operettas, to the earliest writings for the nascent work. Why, how did this happen? The application is charged further by content, which at the same time becomes complex, if we add that also applies to the last regulation of the sisters, which is the year of po, 1911: the same observations on the maturity of the text, style, momentum, doctrine. Which therefore took place between the 1907 and 1910? Look for an answer in the external events of his life in those years it does not help: great activity for the development of the works, endless journeys, tribulations without intervals, bitternesses for misunderstandings and enmities above and below; usual. show, even less helps a lot to search among the writings just before: the last of commitment was the *Regulations of the Servants of Charity* of 1905: but it does not introduce much in the discourse; they are more useful if anything circular: that of August 31, 1905 [SpC 1371-1374], that of December 23, 1909 [SpC 1378-1379] and the other of October 20, 1910 [SpC 1380-1385]; but they are occasional, fragmentary things. It remains a mi-

stero, one of the most exciting questions in the knowledge of the Founder. Some lighting could have come from Don Mazzucchi to come; but when he asked for help, he told us twice: "It's difficult explain: in recent years Don Luigi had changed; he spoke less, but it was more thought; even in praying he was more absorbed; it was now detached, he felt the sky ». Twice he told us this, from a distance three years with expression and words (which we immediately noted mind) surprisingly equal [*Anthology of writings of the blessed don Luigi Guanella for his congregations* , edited by Attilio Beria, 1969, intr. sect. i, *Regulation 1910* ; text which in the original yes find the reference].

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Fullness of the work

The paternity of the congregations: paternity of life, eternity of the Spirit.

The authorship of the works: the works of mercy, the spirit with which to await you.

I. DOCTRINE AND SPIRITUAL LIFE

D I A M P A D R E

Great text of the doctrine on the **paternity of God** and on Christ the exemplary-mediator to the Father, is the tenth chapter on obedience in the *Regulations of the Servants of Charity* of the 1910 ¹⁰⁴ .

Of virtue and the vow of obedience

• *What the virtue of obedience consists of*

A son and his Father excellent, good, wise, holy.
 - The child wants to know, love, execute the wishes and also the desires of the Father.
 - So he makes the Father happy and finds peace and happiness - for himself.

We poor children (repeated twice: finding of our condition of natural misery):
 - redeemed by the Blood of Jesus Christ: Christ the Redeemer mediator;

to love; above all we must love Jesus Christ: first,

¹⁰⁴ SpC 1284-87.

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- and we must conform our hearts: with love
compliance;

- to conform our heart to the desires of the Heart of
Jesus: Jesus-love. He said: "From this we will know if
love me if you do the will of the Father ": Jesus for the Father.

• *Merit of obedience*

The merit of obedience lies in the way a child
establishes the relationship with the Father for himself and for his things.

The Christian who seeks perfection must establish with
the Father a relationship according to the exemplar-mediator
which is the eternal Word, who became man to accomplish
the will of the Father.

• *Degrees of the virtue of obedience*

The degrees of obedience are explained considering the
depths that a child can reach in the
I carry with the Father.

- A child who obeys for fear. He does not
look at the exemplar Jesus, he does not care to know the in-
timate desires of the holy Heart of Jesus Christ.

- The child who reaches the most perfect degree is the one who
commits himself completely to know the will of God. He wants
penetrate even into the most minute details the wishes of
Heart of Jesus Christ. This grade is perfect submission
of its own to the will of God, the heavenly Father.

• *The vow of obedience*

For the aspect of the vote of obedience and of the eventual
transgression, the speech takes place, has a summit.

- Relationship between Father and son who is upset

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- Such a son does not satisfy the Heart of God
 - How does the Father behave towards this child? The ties in the back, he sighs, groans, waits to the extreme (he feels, below, the parable of the prodigal son in which precisely Jesus spoke of the Father).

In this paragraph Jesus Christ does not appear, because such a son does not look at the Exemplary of the Father's love.

G ESTO C RISTO

To highlight the importance of this text of doctrine on paternity and on Jesus Christ, keep in mind:

- that for Fr Guanella the crux of religious life is obedience:

The vow of obedience constitutes the perfect religious man, because to give the intellect and the heart to God through the su- it is giving more and better ¹⁰⁵.

It is important that when dealing with obedience this page was born on the fundamental theme of his spirituality;

- that it is not a similitude, an imitation for educational purposes, but Father-Son is the terminology which truly expresses the fundamentals of how he feels and way in which he wants to express the relationship with the Lord. And here it cultivates the concept for eight pages ¹⁰⁶ ;

- the conformity of inspiration between the text of *Andiamo al Father* we mentioned on pp. 41-42 ¹⁰⁷ , the other we have quoted on pp. 39-40 ¹⁰⁸ , and that of *Andiamo al monte della feli -*

¹⁰⁵ *Regulation SdC* , 1905, SpC 1190.

¹⁰⁶ Reference to the first edition of the *SdC Regulation* , 1910, in such as Chapter X, *Of virtue and the vow of obedience* (see note 104) occupies the pp. 104-111 [Editor's note].

¹⁰⁷ *Let's go to the Father* , SMC 138-139.

¹⁰⁸ *Let's go to the Father* , SMC 149.

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the towns we have mentioned on p. 41 ¹⁰⁹, and the third paragraph of this chapter: the three children; the degrees of love for the Father. After thirty years, the same doctrine, brought to maturity of expression.

For the theme of faith in **Providence**, we postpone to when we will say of the way in which it entrusted, indeed it abandoned to the will of God, waiting patiently when the Lord did not understand what he wanted, but ready to work, without delay, as soon as God did nod ¹¹⁰.

The doctrine on **Jesus Christ** is deepened in the direction of the years of preparation: global vision on Jesus' love:

- that out of love becomes a mediator between us and the Father,
- that remains, continuity of love in the Eucharist.

For the doctrine and devotion of Don Guanella to the **Eucharist**, we refer to the pages of the biography of don Mazzucchi; in particular: on the Eucharistic piety ¹¹¹, on the Holy Mass ¹¹², on Holy Communion and on the Association of the Priests worshipers ¹¹³.

Sacred Heart

The Sacred Heart revelation of the love of the Father, I love Father of the Father who made himself visible to us, Don Guanella had it elected as the great means to reach fullness of his oblation to the Father; he had begged him to be the master between his heart and the Father's Heart, the mediator that would make all his work pleasing to the Father.

¹⁰⁹ *Let's go to the mountain of happiness*, SMC 185-186.

¹¹⁰ See pp. 98-100; 126.

¹¹¹ VSO 427; 432; 434-435.

¹¹² VSO 330.

¹¹³ VSO 431-432.

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Therefore building the first house, that of Como, vol-
put it under the protection of the Sacred Heart:

*The Little House could never be better than that
within the Most Holy Heart of the Savior* ¹¹⁴ .

The sanctuary, which was to be the center of the House of
As for the whole work, he wanted it dedicated to him:

*Thus at the altar of the Sacred Heart, in our church, is the
divine hearth of life and the center from which rays of
Celestial Contented* ¹¹⁵ .

The two congregations dedicated them to the Sacred Heart, up
in the name: "Sons of the Sacred Heart" he first called his own
priests and "Daughters of the Sacred Heart" his sisters.

And not only in the name, we mean, but *the adoration e
love for this divine Heart must appear as from the name,
so from the words and works* ¹¹⁶ of the congregates.

When in 1899 Leo XIII published the encyclical *An-
num sacrum* (the first encyclical on the Sacred Heart), Fr Gua-
in the video confirmed his piety and his teaching.

The forms of devotion that the pontiff himself tests
I give confirmation of the doctrine on the level of prayer (re-
proposed the consecration to the Sacred Heart already desired by Pio
IX; approved the litanies of the Sacred Heart; validated the practice
of the first Friday of the month), they gave so much joy to don
Guanella, and he manifested it particularly in articles
on "Divine Providence".

Then always, repeating it to every auspicious occasion, the
Founder warned never to forget that

*all and individual works of the House of Divine Providence
we tried to start with faith under the auspices of
Sweet heart of Jesus Christ* ¹¹⁷ .

¹¹⁴ *Maxims of spirit and method of action* , 1888-89, SpC 35.

¹¹⁵ VSO 435 .

¹¹⁶ *FSC Rules of Procedure* , 1899, SpC 1021.

¹¹⁷ Circular XII SdC, May 1912, SpC 1395.

*May they be made very much alive thanks to the Sacred Heart of Jesus for the pro-
of assistance and blessing, of which he made and is the object
our dear institution. Our works flowed from the Cuo-
most august king of God, who fertilized them and supported them* ¹¹⁸ .

Even when he sends the first sisters to America, he will give thanks to the Sacred Heart for the birth of the new mo vital:

We are likewise grateful to the pity of the Divine Heart who has the foundation of our works in Chicago ¹¹⁹ .

Ombudsman

The theological solidity of his vision of Jesus Christ it is in the globality with which it sees and penetrates the mystery of Word: Love of the Father, one thing with him and, therefore, he too Father. **Specimen and mediator** of all life, fi- even of every sigh that wants to rise to God.

So it was in the doctrine of the years of waiting and training ne, and thus confirm the pages of maturity.

- Before calling himself "Daughters of the Sacred Heart", her kings called themselves "Victims of Divine Love": victims, therefore participants in the mediating work of Christ-love ¹²⁰ .

- Christ still mediator in one of the last writings (article for Easter 1915):

Oh, the holy Heart of Jesus Christ, which in recent years received the supplications of the pontifical saints Pius IX, Leo XIII, Pius X, Benedict XV; this divine Heart, goodness for being za, mercy by essence, will be offered in the holy sacrifice of the Mass at the Eternal Father ¹²¹ .

¹¹⁸ Circular XIV SdC, June 1912, SpC 1397.

¹¹⁹ Circular XXIII SdC, 11 November 1913, SpC 1413.

¹²⁰ *Statute of the Victims of Divine Love* , 1893, SpC 57-62.

¹²¹ *The Holy Easter* , LDP, April 1915, 50.

Eucharist

And, even in the **Eucharistic mystery** , the essential is love.

We usually write at the entrance to our oratory where the Blessed Sacrament is preserved these words: The no- St paradise on earth [...] Paradise all the more beloved, because in this church, as in an even holier place, we come mo to gather around the Divine Heart [...] Our chie- sa is our heaven on earth; and the Heart of Jesus that in

*church is worshiped is the delight of our poor hearts [...] The no-
the altar of the Sacred Heart is the emporium of divine charity
[...] There is really and substantially the Eucharistic Heart and
with the Heart the Blood, the Face, the adorable person of the
mune Redeemer and our Lord Jesus Christ* ¹²² .

With the previous one, this other text seems to us
concluding:

*The Sons of the Sacred Heart [...] approach the Eucharist augur
very strong with faith and fear, thinking of the majesty of the
Most High. But they give special vent to love and confidence
za, because the Eucharist is the common father, the good Sacred One
Heart of Jesus Christ. But they are in his presence affection
like children before the father, to find you and
to be holy saints* ¹²³ .

L ' affection EL ' MYSTICAL EXPERIENCE

This doctrine and practice of inner life (way of in-
to tend and to love God, Father and Jesus) confirms and illumi-
na in abundance in the personality of the Founder
psychological value of **affectivity** .

¹²² VSO 434-435.

¹²³ FSC Rules of Procedure , 1899, SpC 1013.

Consequently, in these years of maturity, yes
accentuates the mystical tendency.

He feels and experiences the relationship inwardly
with God much more than investigating it with intelligence.

*The Lord is such a generous Father that he gives his heart to
poor creatures that their hearts, however poor, I give them -
nano* ¹²⁴ .

Eleven years later, in the *Regulation of the Servants of the
Authority* 1910 resume:

«Give it to me your heart - says God - and my heart will
no to you and with this you will become the one I want, great
of my greatness, mighty of my virtue » ¹²⁵ .

It's still:
The Lord says: «Come, I have special drawings above you of benevolence. You do not feel it significantly in my heart voice? Come to my Heart, that of mine and of your heart if it is will do as one and you, rich in my virtue and invested with my authority, you will become the master of the hearts of so many of yours - telli » ¹²⁶ .

Also the place that occupies the devotion to the Sacred Heart re is a sign of this mystical character; in fact from the theses of two medieval mystics, Saint Gertrude and Saint Matilde, originates the devotion to the Sacred Heart of Jesus.

Along this line we would also put the interpretation of the denominations of the two congregations to which he wanted to convey his spirit.

The female congregation was later called: Victims of the divine Love, Crocine, Zealots of the Sacred Heart, Apostles of the Sacred Heart, Daughters of the Sacred Heart,

¹²⁴ *FSC Rules of Procedure* , 1899, SpC 968.

¹²⁵ *Regulation SdC* , 1910, SpC 1271.

¹²⁶ *CC Regulation* , 1910, SpC 1351.

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Daughters of Providence, Daughters of Saint Mary of the Prov-security scheme.

The male congregation: Sons of the Sacred Heart, Servi of Charity.

Not one of these denominations leaves the line we are following.

Also the investigation of two traits of his personality confirmation in this knowledge.

- Absence of philosophical and theological mentality (of theology - already systematic), mystical-practical vision.

- From charity, faith-contemplation of God, arises immediately the need for charity under the other aspect , that of action. And in "doing" the works of mercy all his practical, savvy intelligence is employed but, calculating, daring.

- The Guanellian mysticism is not primarily "nuziate"; the intuition of the relationship between soul and God does not find the his central intuition in the bond between groom and bride, like

it is for many mystics of temperament and formation know from don Guanello. For him the intuition of God appears on the rhythm of family, paternal love, at the same time you-black and austere.

The first consequence of this feature is that the his love for God does not surround himself with solitude, no fold in the accentuation of individualism (as it happens predominantly for the mystics whose central insight is of a spousal nature) but, on the contrary, alongside God as a Father immediately there are the children: the neighbor of the telli, the Church, the whole world in which to participate own eternity in the likeness of God.

PESSIMISTIC CONCEPTION

He never completely escaped the **decisive bad-stica** on nature:

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- of the fallen man

We are miserable little worms of the earth, yet having to take a long way in the world, and then get to the eternal dwelling, paradise, we miserable little worms let's moan like the dove's newborn, let's hear from shout like the swallow, and so call around us all the blessed in heaven and all the righteous of the earth to do a little good for our soul and to benefit the brothers equally petty that surround it ¹²⁷ .

Who can say that in everything and perfectly his own where king? The works of the just man are also read in the Gospel, before the Lord are mixed up with repulsive defects such as the disgusts of a menstruated cloth. We are fragile and weak all; let us humble ourselves in the abyss of our miseries. Confidiamo in the immeasurable depth of goodness and mercy cordiality of Jesus Christ, that everyone can and everything wants what serves for our sanctification. Jesus Christ is a doctor like that wise that it also uses our miseries to make us to grate, as the doctor uses arsenic, a powerful poison, to cure many bodily diseases ¹²⁸ .

- and the world

The world gets worse and worse, so much so that we regret the

life ¹²⁹ .

The bishop monsignor Frascolla foresaw regretting that the society would have continued for half a century fall into the abyss of its decadence, rejoicing of in the hope that, humiliated and ruined by having followed lusts of life, he would finally scream from the bottom of the soul: "Save us, O Lord, because we all perish". We arise, we rise and we go to the Father whom we have left

¹²⁷ *Oremus et laboremus* , LDP, October 1895, 297.

¹²⁸ *Regulation of the SdC* , 1910, SpC 1351-1352 .

¹²⁹ Circular XIX SdC, 23 March 1913, SpC 1406.

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to [...] Let's take a look at what happened from 1860 to the present day, and in the face of so many catastrophes remote, of wars, of many other public and private accidents, up to the latter of the European war and the earthquake Abruzzese, let's raise our frightened gaze from the earth to the cie-I, thinking that the Lord's punishments and threats are accenti di mercy and compassionate voices of the Father who calls the prodigal century to repentance ¹³⁰ .

P REGHIERA

For prayer we believe that we should not do a speech distinct from what we have stated on paternal of God and Jesus Christ and on the affective character.

Form, content, continuity, style are consequential.

A son with his father can talk about everything and everything is marked by their being father-son.

In this light the pages of the biography of Don Mazzucchi on the spirit of prayer of Don Luigi ¹³¹ , e those in the style of this prayer ¹³² .

It happened to us that those pages took on color and unsuspected splendor, as happens in the mountains when do, suddenly, the sun floods a piece of the world: it was in the shadows, dull and shining.

Same thing for another page in which don Mazzucchi with essential quotations says of the character contem-

plural of the prayer of Fr. Guanella: full of things
 kidney that he told the Lord, because to the Father
 things must be said; but detached from the earth, world, things
 and men, and anxious for heaven ¹³³ .

¹³⁰ *The Holy Easter* , LDP, April 1915, 50.

¹³¹ VSO 424-427.

¹³² VSO 427-428.

¹³³ VSO 392.

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One thing we would like to highlight. Don Guanella gave great importance to the communion of saints in the prayer.

*The soul is much more than the body, and the souls that see
 our eyes die from the lack of spiritual food
 These are so many and so many in our lives [...] Ah, why an incense
 god of holy charity does not ignite our hearts! [...] Oh, if
 we were at least all of us excellent spiritual beggars!
 The company would be saved* ¹³⁴ .

We note it because together with all of Don's activities Guanella also a splendid initiative (the Holy Crocitate of prayers for the dying) find its foundation, his reason in the doctrine, in the soul of Don Guanella.

VIRTU OF MORTIFICATION

On mortification, since it is a question of fundamentally verifiable as to the practice, and since Naturally the Founder wrote on purpose, we have here one of the points where you can admire growth the most at maturity, progressively, until the last few years.

Certainly his way of considering the virtue of penance e the need for inner and outer mortification re - always, until the end, of a severe character, consequently his vision of the fallen nature of man and of the world. However, what a wonderful balance it achieved between severity and prudence for external mortifications, including need to dominate nature and freedom of spirit.

The two main texts of this doctrine are the chapters who dedicated you in the *Regulations of the Servants of Charity* ,

which is of 1910, and in that for the Daughters of St. Mary of Providence, the following year.

¹³⁴ *Fifty souvenirs of the holy missions* , SMC 1114-1115.

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In the *Regulations of the Servants of Charity* chapter ¹³⁵ has this trend:

- Global opening thinking, marked by a lot of rity, but so true, so wise, that it is difficult to do so avoiding suggestion: faith and reason impose the mortification, on pain of uselessness.

- Doctrine on inner mortification: excellent.

- The pages on mortification are admirable for the balance external ¹³⁶ .

- Grand Master is the Founder in paragraph 4: the Ser- of Charity, observe everything accurately and with conviction what is established in the common mortification laws a all Christians, then on to personal freedom-generosity; everyone interrogates himself, advises himself, by not presuming re, but also not to betray the call if God invited with special thanks to greater severity ¹³⁷ . Anyway, the the privileged field of penance and mortification is the work of ro, its own task.

- The conclusion, in the last period of the paragraph, adds something extraordinary: let's consider not only the need for mortification in general, but how much necessary both today. And what strength does it have of you? Christian witness.

Put next to this text, the corresponding one you in the *Rules of the Daughters of Saint Mary of the Prov - veneration* ¹³⁸ .

If we give a bit of order to the text, we will find the same concepts, all reiterated, but in a tone of greater softness, with greater insistence ¹³⁷ on the duty of counsel.

¹³⁵ *Regulation SdC* , 1910, SpC 1297-1300.

¹³⁶ *SdC Regulation* , 1910, SpC 1298-1299.

¹³⁷ *SdC Regulation* , 1910, SpC 1299-1300.

¹³⁸ *Regulation FSMP* , 1911, SpC 626-634 .

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L A M ADONNA OF THE P ROVVIDENCE AND THE SAINTS OF CHARITY

To pray and honor the Madonna, next to the title of Immaculate that her great love will always remain, comes to ask that of **Mother of Divine Providence** .

Even taking into account that immediate suggestion she may have come to him from Don Bosco who invoked her "Ausiliatrice », the title is so perfectly suited to the whole trina exposed above on paternity and Providence, yes thus inserts exactly illuminating the assembly and remains done in turn enlightened, which must be considered his, his inspiration, rising from deep, distant roots in him.

Indeed already in the operetta *In the month of flowers* , which is of the 1884, he had written:

You, to be more certainly listened to, interpose the mediation of Mary. Pray for your most holy heart that you have compassion of the wretched. Greet her several times in this day with tell her: «Sweet Heart of Mary, be you my salvation» ¹³⁹ .

Where they are clear: the concept of mediation, the theme of the heart, the theme of poverty and need in man.

When you come to beg the Most High, begin with to recommend you to Mary blessed ¹⁴⁰ .

The need to have and feel next to the authorship of God the motherhood of the Virgin; next to mediation e to the love of Jesus, the Mother of provident love.

But we want to suppose that Don Guanella proposed I am to myself, and so insistently to his own, to repeat that tolo lightly or much consumed by the habit since not realize the mystery?

Why: Mother, properly, Our Lady is of Jesus Christ. So?

¹³⁹ *In the month of flowers* , SAL 919-920.

¹⁴⁰ *In the month of flowers* , SAL 927.

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Mother of the provident love that is of the Father and of the Son together?

Don Guanella's theology is very daring. do, contemplating the Madonna of Providence in this dro to us usual, he wrote, putting on the mouth of the Madonna these words:

«I embrace the divine Providence, which uses me, humble handmaid, to provide food and assistance to this lest Infante, which is the divine incarnation of Providence » ¹⁴¹ .

If the mediation work to provide food and assistance had it been referred to us men, the text would have been transient quillo, discounted; but the work of Providence is accomplished here for Jesus, and Jesus is divine Providence.

We feel immersed in the mystery that has enveloped us when we gathered Don Guanella's texts on Jesus Christ love, Heart of the Father, Jesus Christ the Father.

Regarding the saints, a simple annotation. To the saints of his particular devotion because he had been guided and masters in the growth of spiritual life ¹⁴² , others are added not in his piety and will suggest them as patrons and masters ai his; those saints who in the mission of mercy could- they appear to him as specimens: St. Joseph Benedict Cottolengo and Giovanni Bosco, San Vincenzo de 'Paoli and Camillo de 'Lellis, san Gerolamo Emiliani and Gaetano da Thiene, etc ...

WITH A FEATURE OF PERSONALITY

To all this theme of spiritual and doctrinal life we need to add the **knowledge data of man** .

¹⁴¹ *The Divine Providence* , LDP, November 1895, 307.

¹⁴² See pp. 67-71.

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How was the person who lived this way his inner life, which revealed this spiritual way of dedication-not to God?

In his behavior, in his daily actions, I how it was, how it treated, what feelings it revealed and which solicited first; which way the pros was approached simo and different people?

But this is not a matter of research with study; it is well dangerous to want to induce this knowledge from texts, too if we are fortunate that his writings are immediate, of first jet.

Nothing can replace direct knowledge, luck of the custom with the living person. For this reason there is not we feel we are building nothing and we refer to the biography of Don Mazzucchi, who had this luck practically from birth.

From the biography we find:

- Don Guanella was always a priest; first of all pre-you, to bring God everywhere.
 - He presented himself as a good, sweet, lovable priest.
 - Always succeeded in the ways of the heart.
 - Modest, without showing off virtue.
 - He did not neglect the delicacies of urban life
- ple.
- He took care of the wisdom of the minute acts.
 - His preferences and tenderness were for the little ones suffering.
 - To the rich and the great revealed a sweet need for piety, humility: the obligation of Christian charity ¹⁴³ .

For two themes in particular, because they are more beautiful and characteristic, we add to the pages of the biography some text.

¹⁴³ VSO 397-398.

ninety two

The virtue of simplicity

The virtue that in itself contains all the others is simplicity. The little boy who is the most naive of all, therefore he likes them

of the house, like those of the town, everyone likes it [...] Well this admirable virtue of simplicity is all in the famous

Pater noster question ¹⁴⁴.

Imitate, if you like, the pleading of a naive child.

His father shows him a colorful poma, and the boy lifts them up little hands there, and runs with his little person, and climbs up for the knees of the parent, and then question, and then rattling even, until you see the fruit yielded in your hands.

scope. I do not know at what other time the mind and the heart or the infant's imagination is happier than in this one get his intent. Blessed Mary who has always preserved The simplicity of the naive child was pure, offered precisely to God with such affection his precepts ¹⁴⁵.

(Simplicity against the evils of the century is simplicity). simplicity, another dowry. Endless century and a liar. Out of duplicity, compliments artifacts. Easy way to think and do ...

«It is, it is; it is not, it is not ». Current danger of making pity. Bundled hearts, as boring. Simplicity comes from ca - authority. Christians and priests are a complex of charity and sacrifice ¹⁴⁶.

These texts are the introduction to a beautiful page of don Mazzucchi in the biography on the simplicity of the heart and the importance of demanding from God a great simplicity of heart, in the thought and practice of Don Luigi ¹⁴⁷.

¹⁴⁴ *Let's go to the Father*, SMC 115.

¹⁴⁵ *In the month of flowers*, SAL 938.

¹⁴⁶ *The Week with God*, SIP 343; cfr. VSO 485.

¹⁴⁷ VSO 448.

The spirit of joy

Joy is another way of curing the century. After the world he gave himself to the greed [...] Melancholy, suicides, heartache happy. Spiritual melancholy, quiet and peaceful, youth le [...] It is better done with joy than with melancholy [...] with gladness hearts are drawn ¹⁴⁸.

Introduction to what Don Mazzucchi collects in an

between the page of the biography on the duty of joy, to remove impediments to contentment, to resort to God who is the source of joy ¹⁴⁹ .

Spirit of joy. 1. Towards God: because finally we are his creatures, redeemed, called to his life. God is the source of joy. 2. Regarding the next: we must look for the way to console him and please him in everything. He enjoys so much a cheerful face; enjoys the supreme in every act of virtue. Good people and al-woodwinds draw many people to themselves. Example of Don Bosco and the tri. 3. Regarding oneself: the content of conscience must be guarded e the peace that is enjoyed. It is worth reflecting on the consecration that the soul has done to God, to the promises of the Lord and abide by it to the good spirit ¹⁵⁰ .

With these maxims in mind and heart, all members of the House must be happy in their hearts and must know it to make everyone understand that as children of divine Providence they enjoy and thank the goodness of the Lord ¹⁵¹ .

Freedom of spirit

We want to highlight another component - of the Founder.

¹⁴⁸ *The Week with God* , SIP 343; cfr. VSO 485.

¹⁴⁹ VSO 391.

¹⁵⁰ *Maxims of spirit and method of action* , 1888-89, SpC 43.

¹⁵¹ *FSC Rules of Procedure* , 1899, SpC 968.

Or as it is written that omnis spiritus laudet Dominum and that the spirits, even the guides of the Lord, are varied and multiple there, so are the spirits that guide each and multiple individual person and in particular each body of pious union and religious congregation. The Lord by degree and by degree every family home of the Little House will manifest its spirit and will imprint it in the hearts ¹⁵² .

Follow the spirit of grace that is in you: some of you they will have the spirit of expansion and value to insinuate into many the truth. Others will have the spirit of silence and union with God and value Him praying to God with heartfelt support past and the external actions of the sisters that I feel so no. And so it will happen to you that every spirit and every form of ap-

stolato will cooperate in the glory of God and the health of souls ¹⁵³ .
According to the nature of the congregation it is desirable that the confessors and religious also adopt the first condition to confess well: Confessio brevis . But it is well understood that confessor and penitent if they understand each other and with God beramente. The august pontiff Pius X grants indulgence plenary also to those who attend the sacrament each fifteen days and this and reasonable convenience induces to persuade consciences that they are not materially attached to the given day, when particular circumstances vary of person, place, office clearly make it clear to be better applied to a certain width and freedom of spirit. They are among the spiritual people easily consciences that would like to be brought to the weight of holiness e they are not fully satisfied, they talk and that out of confessors and confessions and this does not agree. Do you think that a good confessor is above all God, good and wise. Consider also that the confessor is for absolution, is for the conferral of the sacrament, which the spirit director can sometimes only with an accent

¹⁵² *Maxims of spirit and method of action* , 1888-89, SpC 26.

¹⁵³ *Come with me for the American missionary sisters ...* , 1913, SpC 782-783.

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to spare a soul, that this master of spirit can be man or woman, a book, a dear and holy inspiration. God is it not in the heart and mind of pious souls? Believe in the Lord, let them all believe in it also ¹⁵⁴ .

In reading the regulation, keep in mind: each one reads it according to the grace that he has from the Lord; each for his own account try to be as perfect as possible, but perfection is not required of all; take care of observance, not however, to the detriment of peace, unless it concerns serious matters ¹⁵⁵ .

The religious are bound by chains, but they are chains of gold and of precious gems; they are chains of which the religious are embellished as daughters who go to meet the heavenly Spouse. No need that the disciplinary rules in the convent weigh like one lead hood on the people and hearts of them. The Lord he wants a lot from the souls to whom he gives many thanks, but he wants them to restore their affections and virtues spontaneously. Yes

*he also knows that the Lord, to bind souls more tightly
 in itself, it allows them to fall into certain defects that are said to
 melancholy or joy that borders on the sm- ways
 data. The character makes the gloomy, touchy, angry and souls away
 saying, but it is good that there are many different characters, why
 from the complex of these it comes more meritorious exercise of
 humility, patience, charity and the like. However, the known
 virtue of a person, do not pay too much attention to defects
 character. These characters endured with charity lead
 no to holiness; these characters treated abruptly can
 lead to many dangers of soul and body. But of it
 the consequent maximum practice comes: the one who is pious pray;
 she who is prudent commands [...] The superiors are therefore
 happy to regulate a congregation of sisters, such as
 God has put them together, and give glory to the Lord for that*

¹⁵⁴ *Words of comfort to the Superior Council FSMP*, 1913, SpC 854.

¹⁵⁵ Conference at the FSMP, 1911, allograph notes, Archivio Storico Guaneliano, Como.

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*so good that each sister face talents that
 the Lord gave to each one* ¹⁵⁶ .

*In this case the obligation [of the Rule] up to which point
 shore? Certainly everyone is absolutely obliged to os-
 serve the Rule punctually, according to the degree of knowledge
 knowledge that he learns, according to the degree of virtue he can
 to possess and, more than everything, according to the degree of grace that
 one can get from God. Therefore every religious has to do it
 understand with your conscience and with God. In judging
 then of the value of every single religious, one must have much
 ingenuity criterion, a lot of charity and prudence, for
 to distinguish degrees of virtue and to know with justice to apply
 the weights. In this topic it is also useful to remember that who
 judges it is the Lord, that as for the man it must not be fa-
 difficult to judge and to condemn for not being judged or
 condemned. There is also the presumption that each religious
 perform his office in good conscience and therefore also in the
 doubt no one should presume bad. Better is to use
 mercy that justice. This is about an individual
 that is known of right conscience and of a community that to the
 better preserve the proper discipline* ¹⁵⁷ .

And the chapter on the *Obligation of the Rule* ends like this:

*Well wishing that in everything and always what happens
Augustine says: "In the things necessary to believe and to become
Many may be as one, because this is of necessity;
in doubtful things, everyone also thinks and works like the conscience
dictates it; as long as charity is observed in everything and with everyone »¹⁵⁸.*

These lines are also the end of the whole *Rule -
of the Servants of Charity* of 1910, our book mae-
of spiritual life.

It's big!

¹⁵⁶ *Words of comfort to the Superior Council FSMP*, 1913, SpC 849-850.

¹⁵⁷ *CC Regulation*, 1910, SpC 1352-1353.

¹⁵⁸ *Regulation SdC*, 1910, SpC 1353.

II. The OPERA

A PROVISION IN THE WILL OF D IO

«God's Providence had made him known of
have special designs on him to help misfortunes
human beings in vast institutions of charity; his duty to make known
sacrifice of every convenience and of life itself to make oneself, al
above every obstacle of men and things, worthy tools
divine Providence. Hence in him not to do
step, nor move hand, without feeling and declaring
to serve this Providence »¹⁵⁹.

Certainly: "It was not always a clear vision: it was revealed instead
as an irresistible impulse to leave the common ways, to act
to come for some special work, so as not to find peace
as long as those institutions were started »¹⁶⁰.

"Don Luigi followed the norm of cooperating in action
of divine Providence, without forcing it [...] Fidelity that
Don Luigi kept his designs despite the oppositions
for others it was [...] a duty to pay respect to his will
of God: when the will of superiors crossed at
his aims, he waited, but he did not give up. He was visible in him
a double concern, not to rush Provv's
to which he left confident the task of intervening in the
appropriate time; to promptly accept the calls
mate of Providence, which was his study to seek and

to distinguish, with fear that they would escape his fault » ¹⁶¹.

After this synthesis, all with words of Don Mazzuc-
who, this is from the direct word of the Founder, as true
he was in this disposition before God:

¹⁵⁹ VSO 125.

¹⁶⁰ VSO 376.

¹⁶¹ VSO 377.

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*How then could he know the divine wills? God's will
it is that everyone should proceed with right intention and with heart
good, and then the Lord makes himself understood sufficiently* ¹⁶².

He wrote to his bishop when he returned from the experience.
Salesian community, sought its way in dark moments:

*The voice of my heart and the advice of pious people appeared
advise me to return to the diocese to see that I perform there
the work of some institution [...] I beg the EV to remember
re that he who has been writing for more than six years begs to be relieved
from the care of souls to dedicate oneself to other works to which one is
believes with foundation called* ¹⁶³.

He was convinced that:

*Providence should deserve it: by believing in her
mely; with waiting for the times and ways of it; with iscan-
will be the anxieties; with hard work at a good pace* ¹⁶⁴.

And he kept himself at the disposal of Providence:

*Blessed Virgin, look at you, because in every undertaking of
glory of God, do not exceed by overwhelming ardor; not backward
already out of fear* ¹⁶⁵.

He had little staff but decided to open a new
Go Home, and wrote:

*The circumstances reported by authoritative people were repeated
give him: «If you do not listen to the voice of the divine Provv-
denza, this will do without you, and you will remain with it
simple human providence "[...] Meanwhile we thank the
divine Providence that tells us and helps us and guides us* ¹⁶⁶.

He went on and kept asking the Lord of
make it clear: "If in the ends of the Almighty it is written that

¹⁶² *The ways of Providence* , SIP 783; cfr. VSO 178.

¹⁶³ Letter to Pietro Carsana, 20 May 1878, E 879.

¹⁶⁴ *Maxims of spirit and method of action* , 1888-89, SpC 56.

¹⁶⁵ *In the month of flowers* , SAL 936 .

¹⁶⁶ *How our Houses are born* , LDP, November 1901, 87.

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ste houses multiply and extend, give grace to those who directs and to those who live there not to become a stumbling block, but to accomplish everything and always for the glory of God and for the salvation of souls » ¹⁶⁷.

When the time came to start his works also in America, at the thought of the great need there was of works of charity, he reproached himself for not having decided before but; but then he calmed down reminding his heart:

First of all there is the call ¹⁶⁸.

And in the act of finally detaching the first group of Sisters and send them to America, he wrote:

It is very important to recommend ourselves to divine Providence, to guide the small and trusting squad across the ocean towards the new lands and extending them and making the work of them fruitful Christian civilization for the benefit of Italian emigrants ¹⁶⁹.

To us in the last great text:

However, always keep the Servants of Charity in mind our work was born and raised with the visible help of Providence , which will never be missing, as long as it does not trampoline from the purpose prefixed to them ¹⁷⁰.

Such was the will to be definitely anchored to God and what He wanted, that one day, already a lot ahead in the development of its foundations, he had to say with frank voice, these big words:

If I thought that this institution of mine is not a work wanted by the Lord, I would be the first to give her the fire and to overturn it ¹⁷¹.

¹⁶⁷ *Greetings and votes* , LDP, December 1902, 93.

¹⁶⁸ *Fragmenta vitae et dictorum sacerdotis Aloysii Guanella* , SIP 970.

¹⁶⁹ Circular XX SdC, 29 April 1913, SpC 1408.

¹⁷⁰ *Regulation of the SdC* , 1910, SpC 1280.

¹⁷¹ VSO 125.

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The A CONGREGATION

The will to found a congregation

Documents that attest to his will from the beginning of to found a true congregation, according to the juridical concept I say, they can be considered chronologically:

- the dedication of *The Foundation* to the group of sisters who they lived in community in the Pianello hospice in 1886 ¹⁷² ;
- the *organic Statute of the Sons of the Sacred Heart* of 1894, first of the statutes and printed rules that speak of the association as a true congregation of sa-
Cerdoti and laity with vows and common life ¹⁷³ ;
- the autobiographical premise placed before the *Statute of the Sons of the Sacred Heart* of 1898 ¹⁷⁴ ;
- the *Statute of the Sons of the Sacred Heart* of 1898 ¹⁷⁵.

With 1899 we have more mature documents ¹⁷⁶. The Co-

¹⁷² *The foundation* , SMC 863 .

¹⁷³ *Organic Statute FSC* , 1894, SpC 169-175.

¹⁷⁴ of the *FSC Statute* , 1898, SpC 913-914.

¹⁷⁵ *Statute FSC* , 1898, SpC 914-940.

¹⁷⁶ 1899 was very important for the setting of the two congregations and of the work. The constitutions are from that year, both for the sisters [*Constitutions of the FSMP institute in Como* , SpC 219-241] which for sacerdoti [*FSC Constitutions* , SpC 941-963]; the regulations, both for the sa mother of Santa Maria di Lora [*House rules of Santa Maria della Provvidenza in Como* , SpC 243-316], both for the House mother in Como [*FSC Rules of Procedure in the Divine House Provvidenza* , SpC 965-1106]. It is clear that both these regulations were given for the two parent companies by way of example throughout the work and which were to be taken as basic regulations for all the other houses. And these two regulations clearly depart from each other. amplitude of doctrine, norms, activities taken into consideration in comparison with the various drafting of previous regulations. In the particular one for the male work is without comparison due to station and amplitude: it is a point of arrival as reality and clarification of what [don Guanella] had realized until then and project wide for the future. The subsequent *Regulation* of 1905 perfected

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The institutions of the Sons of the Sacred Heart this year are one legally already very set text ¹⁷⁷ .

In 1900 Don Guanella presented in Rome an application for approval of the two institutions, female and male, such as congregations.

From Rome they answered him praising the two institutions, but asking that the constitutional documents be more elaborate rati and, above all, that they conformed to *Norma* ¹⁷⁸ for the compilation of the constitutions of new congregations which, at that very moment, were emanating.

But in the years between 1900 and 1905 Don Guanella had a period of perplexity about the form to be given to his ac- of priests and lay people dedicated to the ministries of charity.

It is a moment of history of the origins of the congregation - still unknown. We don't know if a search for archive will shed light, and how much.

Don Mazzucchi in the biography mentions in an extreme way very cautious and brief at that difficult time.

Reconstructing the history of the female congregation, it merely reports the Founder's document which accents na to the question: in 1907 Don Guanella presented in Rome again the request for approval for the two congregations and wrote that, after the suspensive response to the application presented in 1900, expected for seven years to pre-

this without substantially detaching itself from the structure, the material the vision, the norms for the activity. And that of 1905 sa- will be the last text of this kind, which is a whole set of rules spiritual, disciplinary regulation, activity directory. Then the will come *Regulation* of 1910 which will be specified as a spiritual regulation and above all it will be distanced as a quality of doctrine and writing ascetic [*Anthology of writings of the blessed founder Don Luigi Guanella for its congregations* , cit., intr. sect. f, *Constitutions - Regulations* ; text to which the reference is found in the original].

¹⁷⁷ *FSC Constitutions* , 1899, SpC 941-963.

¹⁷⁸ *Normae secundum quas S. Congr. Episcoporum et Regularium procedere solet in approbandis novis Institutis votorum simplicium* , Rome 1901.

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to hear a new question, to study the new text well e conform it to the new laws, but also because

persuaded in this by the council of eminentist characters mi, that in the religious persecution of the sister nation [France] feared a danger even among us ¹⁷⁹ .

Not much more, but much more interesting, don Mazzucchi says on the question by reconstructing the history of male congregation: «There was a moment, not saprem-let us specify which, in which, it is in order to escape from rich in fiscal and political persecutions, both to prevent them the supreme approval, by binding the initiative, could contradict the spirit and the address, and above all to the his own character of trust and abandonment in the security without the overwhelming concerns and limitations of human prudence, and therefore stifle development of the work, he thought that it was worthwhile to tighten between them associates of his institute, in imitation of some other religious society, with the only bond of charity » ¹⁸⁰ . Three very serious, that we will resume speaking of the spirit and of the poverty character of the congregation.

"His hesitation was overcome by the fading of fears politicians, from the council of authoritative people, from the benevolent trust in the esteem and protection of Pius X [...] from the bearing of the undisputed, very precious spiritual advantages and morals resulting from the approval; and don Luigi riabbrac- this the old idea, turned its sights and its steps to Ro- but » ¹⁸¹ and presented the application for approval.

From 1905 no doubt that Don Guanella wanted, without more hesitations, to reach the constitution of two congregations religious institutions, legally understood, according to the law and clesiastica.

¹⁷⁹ VSO 149-150.

¹⁸⁰ VSO 181-182.

¹⁸¹ VSO 182.

Chronologically:
- the religious profession of the first confratelli, March 24, 1908 in Como and March 28 following a

Milan.
*Dear dear Servants of Charity, the dear return
 benefit that the Lord has made us rejoin in pious
 union, to provide for our sanctification and for the good
 of the next* » ¹⁸² ;

- the great spiritual formation text is the *Re-
 regulation of the Servants of Charity* of 1910.

*I urge you to recognize the great good more and better.
 that the Lord has made us together in the shape of a
 religious congregation. I urge you to correspond more and more
 to the abundance of this grace by diligently observing
 the rules of our institution* ¹⁸³ .

The spirit of the congregation

- ***Like Cottolengo, but also like Don Bosco***

*What I want is this: either an institution, though a mini-
 but according to the spirit of Don Bosco or Cottolengo, that is
 foreign missions, or rather the return to Don Bosco* ¹⁸⁴ .

"Don Luigi always bowed to open a few
 true in imitation of the Cottolengo, finding it very much needed
 gnosa la Valtellina . The letter of the witness bears witness to this.
 endorsed by Giovanni Maria Teloni who from Locarno, on Saturday
 holy 1880 answered to Don Guanella: "[...] sebude praise-
 I fly its division and respond to the needs of the
 province, however it seems very difficult to me to succeed

¹⁸² Circular IV SdC, December 23, 1909, SpC 1378.

¹⁸³ Circular XIX SdC, March 23, 1913, SpC 1406.

¹⁸⁴ Letter to Carlo Dell'Oro, 10 June 1882, E 1062; cfr. VSO 76.

for the part that would like to apply to you for adults, second
 the spirit of the Little House of Providence. La Valtelli-
 It seems to me that I can never normally give them
 resources that exist in Turin and in the province of Turin. For
 which, according to the light of prudence, I would stick to the
 the education of the poor's children and the college for
 those who dedicate themselves to studies, as she began,
 following Don Bosco's plan "" ¹⁸⁵ .

An important text to know his thoughts to beginnings, it is the praise of Cottolengo's work that he wrote in *Let us give to the mountain of happiness* ¹⁸⁶ which is the following year to the aforementioned document: 1881.

His heart is more on the Cottolengo side. I am signs:

- several religious families in the Activity House different, coordinated with each other;
- many activities, which support each other, in the to tend to ministries of works of mercy;
- spiritual and corporal works of mercy. Certainly Divine Providence House of Como, at the beginning and for several years, resembled, in small, more to the work of Cottolengo than to any other; there was everything, articulated, approximately, as was possible, in numerous sectors (in the first statutes of 1893 and 1894, Don Luigi himself enumerates at least fifteen sectors of activity, between women's and men's departments).

There is his own word: in the *main Norms* for the good internal performance of the House, in 1894 he wrote:

The purpose [of the Little House] is therefore, in imitation of the Cottolengo, to come to the aid of that greater number of bi- I dream of it being possible, of every age, class or sex, second the help and direction of divine Providence ¹⁸⁷ .

¹⁸⁵ VSO 50 .

¹⁸⁶ *Let's go to the mountain of happiness* , SMC 205.

¹⁸⁷ *Main rules for an internal regulation in the Small House of the Divine Providence in Como* , 1894, SpC 111.

Contemplation and action are in a more explicit relationship I quote, more dense in Cottolengo's works than in that Don Bosco's.

Think of the clear will, repeated for many years, of wanting continuous worship at home (in the first *Statute of the Victims of the Divine Love* of 1893 ¹⁸⁸ ; in the *main rules for an internal regulation in the Piccola Casa della divina Providence in Como* of 1894 ¹⁸⁹) . Perpetual adoration from part of the sisters in shifts and making you participate also assisted, boys and old.

Then Don Luigi reluctantly abandoned his insistence on this idea of his; but still in *the Servite Regulations of Charity* of 1910 wrote:

Pio costume is to provide a kind of adored-perpetual daytime care is attended ¹⁹⁰ .

And in the Casa di Como, for many years, the of worship on Thursday. The idea repaired ratrice: reconstruction of the Calvary in the sanctuary of Como, e it is known that Don Luigi planned to reconstruct also the setting of the mystery of Bethlehem.

The suffrage prayer crusade established in Como, germ of what will later be the Holy Crusade for i dying, with a center in Rome.

Certainly both examples, by Cottolengo and by Don Bosco influenced him.

Since the years of youth: in the last two years of the seminar

the Lord arranged - "so he in a language that reveals the awareness of his particular vocation »- *that he did knowledge with Don Bosco [...] and with Cottolengo, institutions that he admired and loved as much as he could*

¹⁸⁸ SpC 61

¹⁸⁹ SpC 116.

¹⁹⁰ SpC 1244.

study them, so that perhaps the former cannot be conjectured steps to the vocation of Guanella began here , «traente made food for the flame that ignited and forms me- they are determined by the vague drawings that were agitated his soul » ¹⁹¹ .

If instinctively and preferably he thought of something more like the work of Cottolengo, he felt that the Don Bosco's work was better answered by other urgently needed.

And something half resulted, between one and the other: *This is a grave warning to the Servants of Charity* (which the Cottolengo must follow his spirit, and Don Bosco his own) , *which, as far as we can see, will have to be subdued and humility continue your journey in the middle way between one and the other of the two indicated methods* ¹⁹² .

• *A spirit of its own*

Or as it is written that omnis spiritus laudet Dominum and that the spirits, even the guides of the Lord, are varied and multiple there, so are the spirits that guide each and multiple individual person and in particular each body of pious union and religious congregation. The Lord by degree and by degree every family home of the Little House will manifest its spirit and will impress it in the hearts [...] It matters more than not first of all, the ability to adjust according to the spirit appears of its own institution, because without it it would be dangerous the institution itself ¹⁹³ .

Here, chronologically, other texts that follow the first above mentioned.

¹⁹¹ *The streets of Providence* , SIP 722; VSO 28.

¹⁹² *Regulation SdC* , 1910, SpC 1280.

¹⁹³ *Maxims of spirit and method of action* , 1888-89, SpC 26.

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Let it be said here in passing that the voice of God is known for mouth of immediate superiors. The Crocine keep sentiment minds of deep gratitude to all those with good will procure their spiritual and temporal well-being, but pay attention to following those ways that are second the spirit of your institution. This suggestion is from much importance to achieve peace of heart and good success of his labors ¹⁹⁴ .

Priests accept and hope that they are of a natural nature. forms to the spirit of the Little House. If this is not the case they could not, in any way, ever be able to return to the House itself. They should, however, submit to a reasonable experiment and, finding them safe, they rely on them several admissions offices ¹⁹⁵ .

Priests must feel especially called to offices of the various works of mercy that are in the Little House to exercise ¹⁹⁶ .

Every religious family has a particular spirit, suggested from the grace of the Lord and from the quality of the times and circles constants of place, and this character or imprint is that which distinguishes an institute from other congeners ¹⁹⁷ .

How much Don Guanella had one spirit in mind and be jealous that no one, for whatever reason, is also with the best intentions, intrude on making them love we saw it clear (and serious) in the fact that we already have collected from the testimony of Don Mazzucchi: to a certain extent moment had justified fear that to obtain from Ro- but the approval of the constitutions of its two institutes, his initiative imposed binding conditions on him

¹⁹⁴ *Short statute of the Daughters of the Sacred Heart called Crocine in Como* , 1893, SpC 83.

¹⁹⁵ *Main rules for an internal regulation in the Small House of the Divine Providence in Como* , 1894, SpC 142.

¹⁹⁶ *Statute organic FSC* , 1894, SpC 171.

¹⁹⁷ *SdC Regulation* , 1910, SpC 1300 .

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and that they could contradict the spirit and address his ¹⁹⁸ . Well, he was ready to give up setting up the two institutions in congregation legally intended, to find another form that allowed him to transmit his spirit rather than altering it.

- To meet current needs.

The nature of these Daughters of Saint Mary is to do good simply by adopting the spirit of those people for themselves they shine in holiness and they know best with the exercise of charity to meet the needs of the present times ¹⁹⁹ .

The institute thus aroused must believe that the Lord is it want the spirit of the times, to bring society back from separation to the true love of God and to the next ²⁰⁰ .

The "bond of charity"

Before the group of people who followed don Guanella at the beginning took on the figure and consistency of ace- and it was still far from the configu- to become a congregation, was held together by the *bond of charity* .

The expression is from Don Guanella. It means and it is all gether:

- the conviction of being united in the name of the charity

of Christ: the conviction of the primacy of charity, love of God and of neighbor, in the Christian life in general and for the their particular vocation;

- the figure and the enthralling example of Don Guanella: they had before them, embodied, the exemplification of a

¹⁹⁸ VSO 181-182.

¹⁹⁹ *Constitutions of the FSMP institute in Como* , 1899, SpC 221 .

²⁰⁰ *Regulation SdC* , 1905, SpC 1148.

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life totally, and to the last practical consequences, based on the two truth principles described above;

- the factual situation: nothing else tied them and made them a "home and family".

This was the generating idea of everything else in the context. rally of Don Guanella that, in continuity, almost daily dianamente, speaking to the community, in small groups, tor-nava on this idea and drew everything from it.

The first paper of a certain consistency is full that we have left of the Founder after the beginnings of isti - and the community in Como ²⁰¹ : charity, bond of love among all; if there is this there is nothing that we do not we can do.

The Lord, who is charity by essence, draws hearts to himself. We we must let ourselves be drawn by the love of Jesus the Savior. The Lord draws souls to himself with the virtue of purity, but cationally keeps them united with the bond of Christian charity [...] Caritas Christi urget nos . The charity that binds hearts [...] Charity is a bond that makes nobles and great hearts; is strong co-

²⁰¹ The manuscript [*Maxims of spirit and method of action* , 1888-89, SpC 15-56] is very important. From the historical point of view, first of all: the manuscripts of the ascetic operettas being completely lost that, this is the first important autograph of ascetic pages and the first paper we have for the congregations. From the point of it is doctrinal: they are invitations to the contemplation of particular mysteries of Jesus, ascetic suggestions, indications of practices of piety, exhort actions to devotion to the Madonna and particular saints, exhortations to the zeal of charity, norms for the good progress of home, addresses on the special purpose of his charitable action, suggestions for the method of education. All this without order, in chapters

unequal in commitment and breadth; the themes follow one another according to primacy of taking on the heart. The dominant theme of his dotrina is already very clear in this text that serves as a passage between the ascetic operettas written for the people and the texts that will follow for the two congregations [*Anthology of writings of the blessed founder don Luigi Guanella for his congregations* , cit., Section b, p. 2; text in the original is the reference].

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*martyrdom, like death: it perseveres because it is a fire
[...] The members of the Little House must have a lot of charity
in thinking and wanting only what you know to be of pleasure
God [...] And they must wait for this spirit to learn to
heart of all the congregates in the family, so that everyone
as one and of the affections of each one is constituted, co-
me of ground wheat grains, mixed, kneaded, a
only bread that is then offered to the common table [...] The talk
little by men and the most assiduous conferring with God is beneficial
to revive the bond of charity [...] The members of the Piccola
House coexist among themselves in the likeness of the sacred Fami-
daughter of Jesus, of Mary, of Joseph. They love each other
re and treat each other with a very sweet heart* ²⁰² .

We have taken the citations from the manuscript.
But already Don Mazzucchi has taken all this up in the bio
script ²⁰³ .

Charity is a bond. If it is authentic it is more constraint
strong of any adversity and of death itself.

As in the house of Nazareth: nothing else held them together
three people, but that was all for making it authentic
religious home-family.

For many years this was the only link he made of
they who had followed the Founder a family and one
power. But in Don Guanella's mind this was always
I'm the fundamental constraint even later: even when
the group organized itself, even when the vows were made
temporary only for devotion, also, finally, when yes
formed congregations.

Here are some texts that continue to reaffirm that
love is charity: love of Christ, one for the other; For-
cohesion of the institution is, before the votes, the bond of
charity.

²⁰² *Maxims of spirit and method of action* , 1888-89, SpC 22-23; 28-29.

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Love is the foundation of everything.

The first bond of union is that charity, for which God said up Christ who who loves God must also love his neighbor, who he is likewise a child of God, and that love for which Jesus Christ he prayed that all his disciples were one thinking and one just wanting, like Jesus Christ, was one with the eternal Father. The consequence of this constraint is a religious with respect to the who lead in the name of God, and a filial love I know of these, because they are in charge of our souls with to the Sir. Another consequence is a true love, disinterest sate, spiritual, among the sisters who have to look at each other from the dangerous inclinations of criticizing whatever it is or of to murmur, or to refer others to defects without reason of the sisters or of the neighbor in general ²⁰⁴ .

The union between the superiors consists in the bond of that charity which makes men cor unum et anima a and for which Jesus Christ prayed to her: "Make, O Father, that my disciples are only one like you and me "[...] Now, yes made union of charity is possible because it is commanded and desired by the Gospel of Jesus Christ. In this, on the contrary, consists the principle, progress and perfection in the Sons of the Sacred Heart, among whom we must continually to repeat the holy precept of charity and therefore of the union between terna [...] Many brothers joined together constitute one impenetrable fortress to the enemies, to those who are of the world, of the flesh and the devil [...] And the means are the practices, the substance and the ways of the Rule [...] Animated by these derations [...] the Sons of the Sacred Heart will be composed in that the union of charity and in the unity of direction, which they prepare so good for time and eternity ²⁰⁵ .

The strength of the institution lies in this constraint.

Each family [were divided into three families] of the Victims of Divine Love is the family of the Little House and the daughters there

²⁰⁴ *Organic statute of the congregation FSMP in Como* , 1899, SpC 213 .

²⁰⁵ *FSC internal regulation* , 1899, SpC 973-74; 977.

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they belong are religious, joined by the bond of charity and from that of the annual vows of poverty, chastity and obedience ²⁰⁶ .

The daughters so congregated remain especially united from the bond of charity and from the bond together of the three votes of sternity, poverty and obedience. By allowing the superior, they are also obliged to assist the sick in cases of epidemia ²⁰⁷ .

Of the bonds of union - The Sons of the Sacred Heart are joined from the bond of charity and the bond of simple vows of poverty of chastity, of obedience [...] Of the bond of charity - Le qualities of the Divine Heart of Jesus Christ well practiced form the means most suited to the sanctification of oneself and of one's neighbor ²⁰⁸ .

The institute must indicate what it is, an association tary, concorde of priests and lay people, to promote the re- of Jesus Christ within himself and in the hearts of his brothers, mini in general ²⁰⁹ .

The members also joined together to establish the institution to find support in the mutual help of virtue, a bond of brotherly love, a strength of virtue of charity, to have not only the material bread of the ta, but to make sure what is the fraternal love of truth affection ²¹⁰ .

To this end we must, I repeat, understand the grace of to find ourselves joined as brothers, to make sanctification ours and the souls. Let us study gracefully and gracefully the virtue of religious vows, with which we are in a special way the consecrated to the divine service ²¹¹ .

²⁰⁶ Statute of the Victims of Divine Love , 1893, SpC 61 .

²⁰⁷ Brief statute of the Daughters of the Sacred Heart ... , 1893, SpC 82 .

²⁰⁸ Statute FSC , 1898, SpC 916.

²⁰⁹ SdC Regulation , 1905, SpC 1147-1148.

²¹⁰ Regulation of the SdC , 1910, SpC 1305.

²¹¹ Circular VI SdC, 20 October 1910, SpC 1381.

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Now I feel obliged to recommend that you want, in the time your provisions, add fervor of prayers e strength of application to better understand the grapevine aunt that God makes them join us in holy brotherhood of faith and of charity and the multiple good that the goodness of the Lord, in multiple form of people, works, places, will help to accomplish at all times that we will know how to live by faith and by confidence in the heavenly aids ²¹².

• **Common life and family life**

If this is the foundation, we can think of the life and family life together, like Don Guanella he conceived the life together of the confreres.

Let us all be like one and the affections of everyone constitutes, like ground wheat grains, mixed, kneaded, a loaf of bread which is then offered to the common table to revive, with the body, even the heart of the diners [...] The communities of today, especially the religious ones and then even in the religious, they argue above all supported by the game of charity (think of the anticipatory intelligence of this affirmation in relations with the doctrine on life community as it is renewing today!) and with this simple and noble bond of love sanctifies itself and builds no others. It is great to be able to say: "I am in this place come to you with great desire and here induced me not induced by another bond that from my will, that I want united all to the most holy will of the Lord my God ²¹³.

The Rule is a way of living in a religious community, however of which souls unite as grains of farina wet, to form a mass of dough; within you yes

²¹² Circular X SdC, 6 January 1912, SpC 1391.

²¹³ *Maxims of spirit and method of action*, 1888-89, SpC 22-23.

meddles a fistful of ferment, a bit of divine which prepares the dough to bake in bread, distributes it then on the table and of the adults and the little ones, to all of them

men of the earth. (Consider how this text of the 1910 resumes the one mentioned above which is from 1889!) How much dear is the religious life to all those who understand the merit; how admirable is the bond of charity which thus brings about souls come! ²¹⁴.

What does it [community life] consist of? Consists in to accomplish together the good works that concern the body, the mind and the heart. So eating together, sleeping under the same roof, communicating to each other the treasures of science and wisdom, above all to be joined in faith and charity in meditation, in spiritual reading, in the Cevimento of the Holy Sacraments and in other practices of the Rule ²¹⁵.

Living together is a grace.

Perfection and holiness is all in love for God and for the future. Fraternality is always a deposit of happiness - time eternal and eternal ²¹⁶.

The workers are not enough for so much work; let's try to grow in intensive virtue, how few we are in number. To this I look forward to urging you to consider more and more better than the grace that the Lord has done by gathering us in community to do each other a little good, a lot more in times of so much opportunity also to come to help of the souls ²¹⁷.

By living together, in a bond of true charity, one is created communion of goods that communion brings about among the brothers of the saints.

²¹⁴ *SdC Regulation*, 1910, SpC 1349.

²¹⁵ *Regulation SdC*, 1910, SpC 1352.

²¹⁶ *Regulation SdC*, 1905, SpC 1186.

²¹⁷ *Circular VI SdC*, 20 October 1910, SpC 1381.

The safest and shortest way to temporal happiness and eternal is in the path of the evangelical counsels. Much more quando on the journey frater adiuvatur a fratre [...] in the institute that the weak, as long as they are of good will, can be helped and almost carried by the charity of the confreres ²¹⁸.

Yes, yes, believe, hope, love the little communion of saints in your congregation, all for one and for all, live

and death, all for one and for all in the earth and in the sky ²¹⁹ .

The bond of charity has a privileged moment to manifest themselves in the relationship between superior and employees.

The union between the superiors consists in the bond of that charity which makes men cor unum et anima [...] a Tale union is useful to the individual [...] to all superiors [...] for all members of the congregation [...] Many brothers together relatives constitute an impenetrable fortress to the enemies there, to those who are of the world, of the flesh, of the devil [...] You are in the religious house very well, because therein periere, almost father, guides and directs the steps at every moment of the inexperienced son ²²⁰ .

It must always be granted to the confreres, of any age and office that is, to expose, by voice or in writing, their way of thinking, because often, on the lips of the simple, it manifests more clearly the divine will and why it revives and consolidates itself that feeling of familiarity and solidarity that must tighten to act in a single will and in a single understanding all the miles ²²¹ .

Vow of obedience [...] Superiors must sacrifice themselves for i own employees. These then have to obey to make me- the burden of those in charge of the institute is not heavy ²²² .

²¹⁸ Regulation of the SdC , 1905, SpC 1151; 1152.

²¹⁹ Come with me for the American missionary sisters ... , 1913, SpC 799.

²²⁰ FSC Rules of Procedure , 1899, SpC 973; 974; 976.

²²¹ FSC Regulation , 1897, SpC 893.

²²² Statute FSC , 1898, SpC 918.

The bond of charity ensures that the good life together is also a nice living together.

Among them the mediated superior brothers must love each other from good brothers [...] to each other treat each other confidently and no lovers of the moral virtue that is said eutrapelia, but not it would be worthwhile to disregard or lose time in a long conversation [...] they can fruitfully admonish each other of their own fetti [...] show that they love their employees and people and the things they belong to; never do not favor races with comparisons of country and politics ²²³ .

In the regulation of moral goods for study and experience, cia- each is part of the brother with the enjoyment of the soul,

as between friends it happens, which put every good in common both body and mind. « Circulus et calamus fecerunt me doctum », writes St. Augustine; the Servants of Charity will be made healthier in the body, more knowledgeable in the mind and above all healthy in the heart, if they can become close to each other and communicate your ideas with simplicity and affection ²²⁴.

The characteristic poverty

Together with the bond of charity, the foundation on which everything rests, the other element that characterizes the spirit of congregation is the measure and the way of poverty.

Don Guanella wanted his congregations severely poor and as to the way he wanted them to trust in Providence small and daily; that trust which belongs to a family which, without capital, goes on with the fruit of labor everyone's tidiano.

We take up the very serious fact of meaning and value of the perplexities that Don Guanella had around 1900-1905 to establish its associations in the congregation.

²²³ *FSC Rules of Procedure*, 1899, SpC 981.

²²⁴ Circular VI SdC, 20 October 1910, SpC 1382.

The third reason given by Don Mazzucchi is the timore that the ecclesiastical legal formulation could contradict "above all to his own trustworthy character and of abandonment in Providence without the overwhelming pre-occupations and limitations of human prudence, and therefore stifling the development of the work » ²²⁵.

• The middle way between Cottolengo and Don Bosco

To delve into the thought of the Founder it is necessary to re-take, for this particular aspect, the speech of the his initial dependence on Cottolengo and Don Bosco e then the choice of a medium one; the more we have the luck of his direct word:

It is known that Don Guanella for several years took lessons from Don Bosco and the Cottolengo. Or which of the two took away special-

mind to follow? I am asked a difficult question, why who can propose to follow one or the other or both those two sums together? It is known that Cottolengo is a miracle the continued and growing, which with the word and with the fact follows the invitation of Jesus Christ: "Seek first the kingdom of God and the perfection which is God himself, and then all that abides you dream for your person it will be given to you as a gift".

To pray and then trust in God and nothing more to ask [...] Il Don Bosco then, with the invitation of Jesus who says: «Learn from me who am meek and humble of heart », sounded trumpets and tamburi. Earn hearts of its own and wander around the world everything, and with another miracle of apostolic zeal draws the hearts of men and says: «You also do charity to the poor of Jesus Christ, and Jesus Christ will be your friend and protector ». The spirit of the venerable Cottolengo and the spirit of the venerable Don Bosco are both admirable and prodigious. follows each the own spirit which is the divine breath, which

²²⁵ VSO 181-182.

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as he wishes and to those who want the charisms of his divine aunt [...] And don Guanella which spirit do you follow? Would be presumption to pronounce. The cardinal Andrea Carlo Ferrari comparing two institutes in Milan with closed: "I like Don Guanella because he receives simple what they give him ". The spirit therefore of Don Guanella has no sublime of the Cottolengo or of the prodigious of Don Bosco. The minimum works of the Casa della Divine Providence creep like worms, earth and earth I give those two sublime eagle flights and follow tapinelle the I walk right under the guidance of Divine Providence ²²⁶ .

So its a measure; not absolute like that of Cottolengo, but severe.

The House of Divine Providence was implanted to imitate of the Little House of the venerable Cottolengo, without funds, without human means of providence ²²⁷ .

The year was 1895 and the most reverend provost of San Joachim, Don Paolo Biraghi jokingly said: «Don Luigi wants to buy the house of Sant'Ambrogio ad Nemas: but the money? " And Don Luigi replied: "The money is property

earth, and the earth we always trample on it " ²²⁸.

• **Individual poverty**

The vow of poverty imports a total void of things and things outward persons from one's heart, to give place to that provision of divine grace which the Lord intends in his mercy. The Crocine therefore do not consider at self money of sorts, out of consent of superiors, or object any of value. I am master of the frugal food of which one is

²²⁶ *The ways of Providence* , SIP 784-785; cfr. VSO 137-138.

²²⁷ VSO 89.

²²⁸ *Obituary* , LDP, October 1900, 79.

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they feed in every day and of the modest and poor dress that healthy. Each Crocina has only two sets of clothes and a very strong lingerie kit. Does not take attack on his bed, to the living room, for any object of its use. For other the Crocine can inherit and are owners of the dowries that carry, that is of the patrimony of family, although not may dispose of the use without the consent of the superiors. Superiors can tune a Crocina that is undressed well from the above property, to get back with more confidence in the arms of divine Providence ²²⁹.

One admires the strength and foresight of the idea expressed in the last paragraph.

Live in great poverty and rely completely on the divine Providence is a virtue of high perfection. But nobody has to believe to be called to such high virtue without the special help of the divine grace and without diligent cooperation on the part of ere. The help of divine grace will be evident in person of superiors and in the address of the Rule in that that it is possible for human frailty. Human cooperation it will be more easily seen in the practice of poverty and in the indigeneral address to it of the members of the institute. He would do too much bad who, feeling called to the strict observance of the poverty, did not trust in everything and fully in the divine Providence. But he would equally harm the one who, re-falsely called to practice virtues so high, pre-

summed to entrust the task to the divine Providence and of always receive appropriate measures at his convenience ²³⁰ .

I wish your companion the sister of St. Francis of Assisi, the poverty around which he rejoiced exclaiming: "My poverty is my wealth, my sister". And it's true, because to those who renounce everything for love of God, the Lord does not miss anything. Nevertheless and

²²⁹ *Brief statute of the Daughters of the Sacred Heart ...* , 1893, SpC 86.

²³⁰ *Regulation SdC* , 1910, SpC 1297.

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unfortunately not many possess the gift of so much faith in the Christian and religious poverty; and then they also provide for this which is strictly necessary for life and study the economy and the provident industry, but do not let themselves be missed necessary or find too many needs to satisfy ²³¹ .

• **Poverty of the congregation**

God provides.

In the administration of the assets of the congregation [the consular ralle] target prudence and Providence, but more reasons of divine Providence that the reasons for prudence human ²³² .

The Lord will have no trouble making us have the necessary means to make houses and churches for his poor and for the salvation of souls: money is earth and the world is full of earth. Have faith ²³³ .

Also avoid the two wrongs that are done at Providence, both by making unnecessary and unnecessary expenses with harm as well of the religious spirit, both by not allowing oneself the necessary to the food, clothing, health, because Providence, ours benign mother, we must have faith that you never leave us missing what is required by our needs ²³⁴ .

We are administrators: what we touch is gods poor.

The poor are the darlings of Providence, the true gentlemen and masters, because the works are set up not so much for those who sends as much for those who obey and the benefactors offer the their support in aid of the miserable derelicts ²³⁵ .

²³¹ *Come with me for the American missionary sisters ...* , 1913, SpC 777.

²³² *Constitutions of the FSMP institute in Como* , 1899, SpC 225.

²³³ *Scattered thoughts and memories of Don Luigi Guanella (1895-1915)*, notes allografì, Guanellian Historical Archive, Como; cfr. VSO 381.

²³⁴ *Norms to be practiced in the Casa SdC ...* , 1915, SpC 1366.

²³⁵ *Regulation SdC* , 1910, SpC 1244.

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*[To Providence] You are not wrong, although small,
never and do not put at the last place of home who should stay at
first, the poorest, the most abject and abandoned person,
because of the protégés and the abandoned custodian is the Lord* ²³⁶ .

*Persons in charge of the very delicate office of administering the patri-
the poor, in accordance with the profession of poverty
of our Houses, a well-understood spirit of economy is inculcated
mine, for example by setting a limit in the use of express e
of telegrams* ²³⁷ .

*Take care of the economy, both for the duty to make good use of the
room of the poor, to that pact given to us by Providen-
at the hands of benefactors, and for the obligation to observe the
vote, worthy of study and application, and the virtue of po
religious truth* ²³⁸ .

The characteristic of the daily drizzle .

*The House of Divine Providence was implanted to imitate
of the Little House of the venerable Cottolengo, without
funds, without human means of providence. In fact one
more or less heavy charity drizzle, depending on the
dreams and circumstances, it was raining over the work* ²³⁹ .

*It is not advisable to show anxiety about pious bequests or aid seen
yes, thus running the risk of anxiety and less esteem for
the minute offering of the poor man who is especially good from God
said* ²⁴⁰ .

Trust in Providence for development.

*Consider that the poorest and most abandoned will be
the opening of a new house, the more we will have the subject of
divine protection* ²⁴¹ .

²³⁶ *Come with me for the American missionary sisters ...* , 1913, SpC 976.

²³⁷ *Circular XXI SdC*, 15 August 1913, SpC 1410.

²³⁸ *Rules to be practiced in the Casa SdC ...* , 1915, SpC 1366.

²³⁹ VSO 89.

²⁴⁰ *Brief statute of the Daughters of the Sacred Heart ...* , 1893, SpC 104.

²⁴¹ *Brief statute of the Daughters of the Sacred Heart ...* , 1893, SpC 104.

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But always keep in mind the Servants of Charity who work it out. Our company was born and raised with the visible help of the Providence, which will never be missing, as long as they are not by the purpose intended for them. Remember that God, that dresses the lilies of the dress field which never wore Salomone, it will never be to miss anything a who works solely for him and for the greater glory of the his name ²⁴² .

Don't raise capital.

The pious congregation of the Crocine cannot accumulate sums, but as soon as received they must use them to help me-Schinelli. Nor can it preserve real estate of some extent sion, but must convert them into food for the poor. Faith in God's Providence and an incessant prayer will ensure that the Crocine means the meaning of the promises of the divine Saviour: "Seek first the kingdom of God and holiness and the rest of earthly things necessary for life, it will be given to you almost for come » ²⁴³ .

The Como parent company and the employees do not own of capital or real estate, but convert the value into various works of charity ²⁴⁴ .

Economic hardships are proofs. It is God who experiences our faith.

When then the Providence wants to try with the distresses e the sufferings of scarcity, then no one becomes disaffected or yes complaints and everyone thinks that one can and must be a martyr, me of other virtues, so of holy poverty ²⁴⁵ .

In the economic districts it is necessary to limit oneself on the one hand in spending and observing a strict economy, which is then necessary duty of poverty; but we must not deny ourselves the

²⁴² *SdC Regulation* , 1910, SpC 1280.

²⁴³ *Brief statute of the Daughters of the Sacred Heart ...* , 1893, SpC 86 .

²⁴⁴ *Statute of the Victims of Divine Love* , 1893, SpC 62.

²⁴⁵ *Norms to be practiced in the Casa SdC ...* , 1915, SpC 1366.

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*necessary, because doubting would be to wrong Providence that from it the necessary let us miss it; and always yes have confidence in the Lord, trust supported by our pre-
ring and our fervor. We must also take care of everyone honest human devices and we are therefore very diligent and caring to form and keep ourselves benefactors, as well as with good example to us, with the appropriate means of gifts, visits, wishes, invitations, means that is also a sincere manifestation of our gratitude to them ²⁴⁶.*

The *misfortune* that the congregation becomes rich.

One must be vigilant sentinels; you know the fate touched to the prudent virgins and to the foolish virgins. I am to visit often the houses and the people, because in them they do not infiltrate, to a pretext of virtue, the evil temptations of the comforts of life. I especially want to allude to the property that is claimed in homes and in the uses of religious houses. As long as these they are poor poor, they will have the fervor of Bethlehem and zaret, from the cave of Gethsemane, from Calvary and from the Holy polcro. But we must preserve a perfect model of those places saints. It would no longer be worth much if you cover with plates those blessed monuments of gold or of precious pearls; worse then if, with the intention of embellishing them, you would have transformed them the construction. The happiest and most prosperous days of the congregation delegation, if you look carefully, were those of the beginnings of the congregation itself, when polenta foods were used, the thin oil light, living spaces and buildings to be said more cottages than houses and these too owed more sometimes transfer from place to place. Also in this it is to be asked be careful, because you do not touch the misfortune of a decadent any fervor and holy practice ²⁴⁷.

Don't you see a contradiction? The nuns open the lo heart and analyze their affections and desires. PROTECTION

²⁴⁶ Circular XXVII SdC, 11 December 1914, SpC 1421.

²⁴⁷ *Words of comfort to the Superior Council FSMP*, 1913, SpC 851-852.

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they are about to be poor, but, if they get a large benefit they celebrate it and say: "This is to reinforce the lungs of the poor congregation ", and deposit their sums there. The poor nuns have a certain propensity to poverty; but, if they have some sums of debt, they don't they would like to hear the trouble of the poor creditors and to do good figure always. But, blessed daughters, believe this does it constitute the sanctity of the beatitude of the poor in spirit? Profess yourself poor when nothing is missing and to the sound of doorbell you have the comforts of living and sleeping, this does not makes you perfect in virtue. What will you do then? Live by faith and how much you have given it to the poor, so says Jesus Christ, and you you will be perfect. I remember that the venerable Don Bosco insists nuava: "We must go on like the steamers, doing puf, puf ". And you haven't done a hundred practical experiments that when you rent one or a few rooms from nothing, then grow and multiply? But when in the foundations there human measures and the help of the human arm come then it seems that the hand of Divine Providence is assembled and says: «I am not the only one, the holy Providence, who works; together there is a human hand that spreads some gold dust and this brings me to the eye and it annoys me ». You will object: "Is it not also in this contradiction? Rejecting the tools the minds of Providence? " And I answer you that good is good - lersi with right purpose of the people and their capitals. But it is much better to draw foundations from little or nothing, confident- I do especially in God. In the practical case, obey the ways of Providence and entrust yourself to these, but beware that it is dangerous work otherwise. You could gradually fall under the weight of the Lord's threats, which says: "Curse the man which he trusts in man ". We repeated it to iosa: if you want the congregation to tingle, let it become rich. The major or minor wealth and wealth, yes they crave like dust from the snake, they supply poison that gets sick. Far be it from you to die. propose thus: poor nuns and poor congregation; this there will avoid tax or jealous governments. Poor nuns

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of poorer congregation, you will sing the psalms: « Blessed immaculati in via ... beati pauperes spiritu ... » because it is written-

that the kingdom of heaven is prepared for them ²⁴⁸.

L ' ACTION

The far preparation

The Lord had long prepared the Founder to his work.

Don Guanella was well aware of it and attributed it much importance to all the signs with which, slowly, God had oriented it, and to all the experiences of activity that had clarified his mission.

Events, experiences, signs, which in the first part of this study we have ordered chronologically, now appear as clear premises.

• *The omens*

Whatever their value, it is certain that Don Guanella he considered them signs and omens of what the Lord would have him asked ²⁴⁹.

We know:

- the vision of the old in Campodolcino,
- the vision of the day of the first Communion a Gualdera,
- the omen for the work in via Tomaso Grossi in Como, when he was a young student at Gallio,
- the omen for the opera in Pian di Spagna,
- the omen for his mission in Pianello.

²⁴⁸ *Come with me for the American missionary sisters ...*, 1913, SpC 785-786.

²⁴⁹ VSO 376-377.

All signs addressed to the works of mercy which then, of done, the Lord would entrust him.

The directions in which the circumstances prepared by God conducted his experiences.

- In the first period:
- care for the sick
 - care of the old

- assistance to children

In the second period: - care of children

- concern for the works
rai, in particular for emi-
granti
- care for the sick
- assistance to *good children*

In the third period:

- still care for the boys
- assistance to young people in an
deeper experience, orga-
nized in Salesian institutes
- the first thought of America
and to the missionary vocation
- care of vocations and the idea
of the Cooperators (Salesians)

In the fourth period: - child care

- great passion for the poor
- care of the people
- concern over emigrants
granti
- moreover, again, care of the vo-
cations
- preaching experiences e
catechesis.

All experiences oriented towards charitable ministries, plus especially to the exercise of the works of mercy.

Another indicator element: Don Guanella was under treatment of souls, but he never wanted to be a parish priest, bound by the

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parish situation: not in Prosto (1866), not in Sa -
vogno (1867-1875), not in Traona (1880), not in Pianello
(1881-1886).

When in Pianello he was urged in every way to accept
give the parish investiture, gave an explanation of the
his reluctance: he didn't want to be bound

*to be more prompt to shake the wings as soon as the hour strikes
of mercy* ²⁵⁰ .

What Providence wants

When the time came, sure that his mission was that of charity in works of mercy, out of ardor of charity in Christ, Fr Guanella wanted to provide for everyone, to be like the love of the Father.

But he knew well that it is not possible for a poor man, mo, with limited means; that it was necessary to force heart and arms to do something completely.

However he did not establish binding choices: he left open to all directions, to all the activities already experimented in years of preparation and which were part of his charisma.

So many things began; certainly too much. In the elen-who of activities started in the Casa di Como, at the beginning all the needs that Don Guanella could have met Concentrate. He let God lead, through circumstances, people, work, to tighten and delimit the work.

He was ready in this state of mind:

To do some good, follow these rules. Get on with right intention, to trust more in God than in man, to live of humility and to do for day what comes to hand [...] not to boast of a reformer, to avoid any fanaticism for one part and for the other, save the substantial and let go of the accidents [...] apply to minute things with intensity, not

²⁵⁰ *The ways of Providence* , SIP 745; cfr. VSO 65.

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seek the help of others if the force has not been exhausted first, the help of others to wait for him to come and not to ask him or arrange for others to wish to come [... The works] they multiply with prayer and study ²⁵¹.

Fixed was that he had to dedicate his life to ministries of charity, in the specific direction of the works of mercy. His heart was open to great needs, where the misery was greater.

Mission for the most needy

His purpose [of the Little House] is therefore, in imitation del Cottolengo, to come to the aid of that greater number of needy that it is possible, of every age, class and sex, according to I give the help and direction of divine Providence ²⁵² .

Any Christian then cannot be content with thinking and providing for himself alone, but he must also think and provide for good of one's brothers and, among these, to those most in need of help corporal and spiritual; because, if this is the precept of the Lord for all without distinction the followers of the divine Savior, it is pre-more expensive and much more recommended for children re, the true darlings of our Lord, who are all those i which embrace the doctrine and practice of Evangelical Councils lic. Hence it follows that the Servants of Charity must to live the duty alive, the common desire to come to the aid of body and spirit even of one's neighbors, brothers their own, common children in the family of the heavenly Father ²⁵³ .

The address of the Institute of Servants of Charity is limited to nature of institution-hospitalization ²⁵⁴ .

²⁵¹ *The Week with God* , SIP 323-324; cfr. VSO 480-481.

²⁵² *Main rules for an internal regulation in the Piccola Casa della Divine Providence in Como* , 1894, SpC 111.

²⁵³ *SdC Regulation* , 1910, SpC 1232.

²⁵⁴ *SdC Regulation* , 1910, SpC 1240.

It is written divine: "That man is great and he is blessed who he knows the poor and indigent Jesus Christ, who is in the person of the desolate needy; he is blessed because on the day of danger, the end of days, the Lord will deliver him " ²⁵⁵ .

The poorest and most abandoned are preferred, but that at the same time I trust that they will adapt no to the nature of the institute, which will profit from the spirit of House in pro for the soul, which will probably not be peri-to the institute, it is well understood of physical or moral danger ²⁵⁶ .

In receiving inspiration, let us be inspired by the principles of high faith: the most petty-body and mind must be the first and the darlings of Providence ²⁵⁷ .

Recognize it in all your big and small actions; recognoscetela in every wise thought of the mind, in every good affection of the heart. Recognize it in every act of the person yours, because you are daughters of the great mother, the divine Providence. Do not do her the slightest wrong ever. Greet queen in your home and not introduce a person to you be not satisfied, nor close the door to anyone who you know how dear to the divine Providence, queen and mother.

You are not wrong, although small, and never put at the last place of home those who must stay at the first, the most poor ro, the most abject and abandoned person, because of protégés and the abandoned guardian is the Lord. And fear not joy or poverty, because the invitation, indeed the command to prefer i more abandoned comes from God, who expressly intimates: «Receive this derelict and feed him for me, that I will give you the wages ». Do not wrong the divine Providence and not prefer the person offered by the powerful and rich man. Not there must overcome the claims of men over the will of God ²⁵⁸ .

²⁵⁵ *Come with me for the American missionary sisters ...* , 1913, SpC 796.

²⁵⁶ *SdC Regulation* , 1910, SpC 1235 .

²⁵⁷ Circular XXII SdC, 20 October 1913, SpC 1411.

²⁵⁸ *Come with me for the American missionary sisters ...* , 1913, SpC 795-796.

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Servants of Charity

Thus the name of the congregation also came invested by don Guanella of ammonitive value: in fact if it is it is true that the occasion suggested to him by the name *Servi della Carità* was wholly incidental, it remains that the assumption is per-consonantly suited to the *Normae* dates in 1901 for the new ones congregations; for the denomination they said: «The title of a new congregation can be inferred or from an buto of God, or from the mysteries of our holy religion, or from the feasts of the Lord or of the most blessed Virgin Mary, or come on saints or the special purpose of the same institute " ²⁵⁹ .

In our case the name is inspired by the special purpose. Indeed the choice of the name dates back to 1904, and the following year, presenting the new regulation, Don Luigi wrote in the preface:

We are Servants of Charity, because the charity of Jesus Christ there has traits. We fervently exercise the works of mercy of our institute [...] The peace and charity that Jesus Christ brought from heaven to earth it becomes ever more abundant in the hearts and in the our pious society ²⁶⁰ .

The work directions

Several documents (statutes, constitutions, regulations)

they carry a list of the activities that the Founder already had started or thought about.

In chronological order:

Statute of the Victims of Divine Love , 1893 ²⁶¹

- old priests
- students and clerics for the priesthood

²⁵⁹ *Normae secundum quas ...* , cit., 39.

²⁶⁰ *Regulation SdC* , 1905, SpC 1147.

²⁶¹ SpC 59-60.

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- festive oratories and schools for the poor children of the people
- orphans who are educated in the arts
- abandoned children, from years two to nine
- chronic derelict old men

"The Providence", December 1892 ²⁶²

- priests
- nuns and maidens aspiring to religious life
- old derelicts and chronic
- old women suffering from mild mental illnesses
- young girls and adults waiting to go to service
- women and girls involved in the Home factories
- old sick, blind, deaf-mute, etc.
- poor students, children and children trained in some trade

Main rules for an internal regulation ... , 1894 ²⁶³

- old priests
- poor children who study
- craftsmen
- children from three to ten years
- deaf-mutes
- old invalids

Regulation of the Sons of the Sacred Heart , 1897 ²⁶⁴

- abandoned children
- orphans
- fools
- blind
- old men falling by age
- infirm

- derelicts of any kind

²⁶² *Origins of the Little House of Divine Providence* , LDP, December 1892, 2.

²⁶³ SpC 114.

²⁶⁴ SpC 891.

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Still in the same *Rules of the Sons of the Sacred Heart* , 1897 ²⁶⁵

- old priests
- old lay people
- infirm
- fools
- orphans

Autobiographical note «Historical notes of the Institute of the Sons of the Sacred Heart ", premise to the *Statute of the Sons of the Sacred Heart* , 1898 ²⁶⁶

- minor derelicts
- orphan crafts
- poor students
- old disabled people
- chronic of any age

Statute of the Sons of the Sacred Heart , 1898 ²⁶⁷

- orphans
- fools
- chronic
- old
- infirm

Constitutions of the Sons of the Sacred Heart , 1899 ²⁶⁸

Works of mercy

- derelict children
- old abandoned people
- chronic
- orphans
- idiots

Secondary works

- youth education
- education of youth in schools and oratories

²⁶⁵ SpC 901.

²⁶⁶ SpC 913-914.
²⁶⁷ SpC 915.
²⁶⁸ SpC 943.

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Regulation of the Servants of Charity , 1905 ²⁶⁹

- old
- chronic
- deficient
- powerless

In the same *Regulation of the Servants of Charity* , 1905 ²⁷⁰

- derelict children
- old
- chronic
- deficient
- emigrants
- arts and crafts schools
- agricultural colonies

Still in the same, a little further on ²⁷¹

- orphans
- old
- chronic

Regulation of the Servants of Charity , 1910

- The institution has the status of hospitalization ²⁷² .
- It is a service of charity in the works of mercy
 poral and spiritual ²⁷³ .
- For the poor children of the people, the poor old people of the
 pole ²⁷⁴ and the exercise of apostolic life ²⁷⁵ .
- Among the poor children: prefer the children to the old ²⁷⁶ , or-
 fani of the parents ²⁷⁷ , students and artisans ²⁷⁸ .

²⁶⁹ SpC 1150.

²⁷⁰ SpC 1150-1151.

²⁷¹ SpC 1158.

²⁷² SpC 1240.

²⁷³ SpC 1232.

²⁷⁴ SpC 1232, 1236-1237; 1255.

²⁷⁵ SpC 1233.

²⁷⁶ SpC 1235.

²⁷⁷ SpC 1237.

²⁷⁸ SpC 1240.

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- Among the adults: poor of mind, of physical strengths, of salute corporale, of ability to provide itself with the bread quoti - give ²⁷⁹ .
- Hospitalized for every condition and age ²⁸⁰ .
- Apostolic life: it is also the purpose ²⁸¹ ; on mission ²⁸² ; for some priests can be taken preferably ²⁸³ ; Man-parish ²⁸⁴ .

In support of this argument, we give some facts of various weight, for reflection.

- In the *Statute of the Sons of the Sacred Heart* of 1896, ai three common votes Don Guanella added a fourth: *Pub-assistance to contagion patients* ²⁸⁵ . Even if then the idea has fallen, the fact remains as an indication of the to which his wishes and desires went.
- provisions, since the fourth vote, when there is a gregation (they have, for example, the Camillians, i Passionisti, the fatebenefratelli, the Rosminiani) points out the specific purpose of an institution and expresses a fundamental theme such as his mission. We don't know if this idea is fall for other reasons or only for the directive that Rome gave in the *Normae* of 1901, in which it is written: «Non a fourth vow is admitted in the new institutes » ²⁸⁶ .
- How the situation was for the various jobs in the know Divine Providence in 1897, how many people and how they were divided, see in biography ²⁸⁷ .
- In 1912 the visitor monsignor Balconi, by order of Rome, insisted with Don Guanella to limit i

²⁷⁹ SpC 1241.

²⁸⁰ SpC 1259.

²⁸¹ SpC 1232-1234.

²⁸² SpC 1252.

²⁸³ SpC 1260.

²⁸⁴ SpC 1229.

²⁸⁵ *Statute FSC* , 1896, SpC 877.

²⁸⁶ *Normae secundum quas* ..., cit., 102.

²⁸⁷ VSO 92.

special purposes, the work directions of his institute. In particular he insisted that he exclude assistance to the old.

Don Guanella, who agreed to limit the acts of his life, absolutely did not want to give up the assistance of the old and put out a letter and had it signed by the whole institute on July 25, 1915, in which he says:

The admission of the old was always the main purpose and reason of ours, highlighted in its unity of concept with the shelter of abandoned childhood ²⁸⁸ .

The thing settled down because the Holy Father advocated himself the question and agreed to the idea of the Founder.

Of many directions of work, after the examination was completed naturally by time, and the voluntary abandonment of alms, at the end of the Founder's life, the following remained:

- old sick or abandoned ²⁸⁹
- boarders ²⁹⁰
- *good children* ²⁹¹
- agricultural colonies ²⁹²
- boys (compulsory school) and artisans ²⁹³
- Catholic missions ²⁹⁴
- America ²⁹⁵ and emigrants ²⁹⁶
- ministry and parishes ²⁹⁷ ; in particular for the parish of St. Joseph in Rome ²⁹⁸ .

²⁸⁸ Letter to Francesco Balconi, 25 July 1915, E 3372.

²⁸⁹ VSO 247-249.

²⁹⁰ VSO 250.

²⁹¹ VSO 249-250.

²⁹² VSO 250.

²⁹³ VSO 235-247.

²⁹⁴ VSO 252-253; 319-323; 326-330.

²⁹⁵ VSO 253.

²⁹⁶ VSO 301-302.

²⁹⁷ VSO 253-254.

²⁹⁸ VSO 350-352.

- Decisive supernatural orientation: « *Propter nimiam caritatem* »²⁹⁹ .
- Balance and fusion between contemplation and action.
- The primacy of concern for the education of relatives moral and moral.
- Style of familiarity (with all the features required following of benevolence, long-suffering, simplicity ...) in the Homes.
- The choice of the "preventive method" should be placed here.
- Tireless industriousness: from the page with which begins the first important paper we have from Fon - employer³⁰⁰ , up to the *Regulations of the Servants of Charity* of the 1910³⁰¹ . Keep in mind the life of the Founder; all Italy repeatedly, Switzerland, England, Germany, Lourdes, Palestine, Ame rica.
- Clairvoyance and penetration into the content of concrete situations. His realism in front of people in authorities (civil and political, bishops, cardinals ...) or with which had to be negotiated economically.
- His realistic way of seeing the clients; eviden- you when you collect behavioral and behavioral notes education he suggested for dealing with the old, i good kids, kids.
- Open to acceptance and experiment of each means that civilization and technology can put at their disposal sition, at the service of the best exercise of the ministries of charity. Think of the importance it has always given to printing.
- Spirit of extreme evangelical courage to try everything where the need requires it.

²⁹⁹ Eph 2, 4.

³⁰⁰ *Maximum of spirit and method of action* , 1888-89, SpC 17.

³⁰¹ *CC Regulation* , 1910, SpC 1299.

- Courage for the breaking action where it was urgent to break through- king. The courage and skill with which he opened the way in Graubunden Protestant valleys.
- Clairvoyance and tirelessness in soliciting the collaboration of the laity in his mission. Cooperators e friends, benefactors: he was very good at cultivating them.

- Friendly openness to collaborate with the initiatives at
true and generosity in helping them concretely.

- Anchored in "being with the Church" (in the ways
of time, of course: the historical position of the catto-
in front of the Italian Risorgimento; anti-secular position
It is ...).

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Conclusion
LIVING SYNTHESIS

A GLOBAL FERMENTATION

The start is from a vivid sense of **paternal goodness** of God and an extraordinary evangelical sensitivity for the most humble, in imitation of **Jesus Christ**.

Through a series of gifts, situations and events minds, which link together in a providential design it did not appear with evidence from the beginning, but it is evident in the later overview of his life, the Lord in him he cultivated the growth of the **virtue of charity**, with the characteristic quality of **filial love** for God, of **love terno** towards the needy.

C ON D IO

The tone of affection that characterized all of his harbor with God, piety and prayer, vision of life in the assembly and in the minute details, it is the demonstration, the resonance outward appearance of the dominant of love in the personality spiritual.

Traits of a spirit dominated by affectivity are:

- the need for union,
- the interior disposition to abandonment.

Total abandonment, unconditional to **Providence**

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of the paternity of God, says how in him love alimentas-if faith.

C ON THE NEEDED BROTHERS

Above all other means, the sign-revelation that the Lord is Father is certainly the heart of a man through which transpires a love in imitation of that the Father's.

Precisely because a **heart**, even human, was a sign e through this revelation, **Jesus Christ** became man.

In Don Guanella the love for the poor, the abandoned, the weak, for the **unhappy of all sorts**, was marked by the characteristics of paternal love.

In imitation of the Heart of Christ, model and manifest-
 perfect union of God's love of fatherhood, he was
 patient, benevolent and smiling, generous and disinterested.

This paternal love became active in the commitment
 educational for those who put poverty and abandonment
 situation of discomfort and inferiority.

Educational commitment that was specified differently

- for children and young people,
- for *good children*,
- for the old and the sick.

But in all areas it was:

- audacious because it operated contemplating goodness
 tern of God;
- optimistic because full of virtues of hope;
- at the forefront in the setting and use of
 means, adequately to the times;
- forward-looking on the developments of each of those sets-
 action players.

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N THE EXISTENTIAL SITUATIONS

Linked to his being both material and
 spiritual, natural and supernatural, human and divine, in
 antinomies and conflicts arise for every man, such as:

- contemplation / action
- asceticism / personalism
- grace / nature
- rights of God / human rights

For Don Guanella there are no unresolved antinomies:
 they are resolved in favor of the part of God.

Three pages, more than thirty years apart, lead back
 cone all to unity around the essential nucleus.

1. The praise of charity in *Andiamo al monte della felicity*.

The occasion of the page is an inspired moment of
 contemplation of charity as he saw it vividly
 in the Cottolengo; but it is so rich that it is also valid

cated from the particular moment, even in absolute terms.

*Giuseppe Benedetto Cottolengo, canon in the Church of To-
he asked God for the grace to use great mercy
and he got it. He therefore built a house which he called Pic-
cola House of Divine Providence and there in its own person
and of the companions he called to himself, waited to complete the works
most chosen of mercy. Giuseppe Benedetto Cottolengo was
called to paradise in 1842 and already Pope Pius IX.
clarified deserving of the honor of the altars. The same angelic
Pius in looking at the Little House of Divine Providence
he said: "Here is the small city of the saints, here are the men of the
mercy". The first mercy that is used in that
Home is to Jesus who bloody goes to Calvary, is in Ge
up that sacrifices itself on the altar of humiliation and love in
Holy Sacrament. Angelic people for costume
love the seraphs to pity the pains of Jesus and*

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*to worship his infinite love. Other kind of compassion-
it is what is used for the souls of the brothers who are found
in purgatory, not for the souls of the brothers who, being
still on the ground, they are about to leave. The latter are found in
that terrible moment on which eternity and the first depends
they find themselves surrounded by the ardor of atonement and fire
flames of thirst for God. Who can see there and not
verses? And here are squads of holy virgins and saints of the Signo-
re that all day and all night they interpose themselves to
mere and to plead. The mercy that is used ai happens
bodies and this is very copious. It is not a sickness so plague-
neither poverty nor petty so that it is not helped there. The CA-
sa is great because it contains at least three thousand people, yet
it is ordered so that you already seem to find yourself in an antechamber of
paradise. Abandoned children, derelict youths, the
deaf and dumb men, epileptics, the chronically ill, the lunatics are
stoditi in as many families. Meanwhile on the walls of the
House is written: "The love of Christ compels us" and in the heart
of Giuseppe Benedetto Cottolengo's followers
visibly display a flame of affection and pity for you
he says: «Here is a spark of the charity of Jesus Christ that one is
transfused in the heart of his faithful servants ». The Little House of
the divine Providence is a talking monument of the piety
Cristiana. No one can approach and not start improved; is
impossible to look in there and not wait for mercy for*

self, pity for the entire Christian family ³⁰² .

This is the theme:

- primacy of God;
- it is necessary to ask God for charity, because it is a grace;
- action is generated from contemplation;
- charity for Christ;
- the order of charity, material and spiritual;
- charity as a Christian witness.

³⁰² *Let's go to the mountain of happiness* , SMC 205-206.

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2. Some of these themes are taken up in " *Come with me*" for the American missionary sisters ... , of 1913 .

Place the queen sovereign on high throne in the middle charity. And virtue charity will make you prostrate before charity in the august Eucharist, love of essence. To charity you do placed in the depths of your heart and will not bother you the most humble offices of charity, indeed in those offices, for the Such painful world people, you will find relief and comfort I try. And how not? Faith does not reassure you that charity he is God and he who lives in love lives with God and God with him, the son of charity? ³⁰³ .

- Charity of the Father and of Jesus Christ
- Love of the Father in our midst in the Eucharist
- Spiritual and material charity
- The fruits of charity
- Intimacy with God

3. The hymn to charity and to the Servant of Charity, which is in the *Regulation of the Servants of Charity* of 1910 .

But he will say Jesus Christ to the dead on the day of the final judgment: «I was hungry, thirsty, I was badly dressed and without accommodation and you you have provided everything ... now, my riches are rich your own, my paradise is your paradise ". And the good guys Servants of Charity, who for many years and for so many years sometimes in every day they have faithfully helped the poor, these good Servants of Charity, whom they did not yet say alive never enough in the works of charity and sacrifice, these good ones Servants will come up with Jesus Christ on high and will possess that

kingdom, which the Lord in their infinite goodness has prepared for them since the beginning of Creation. What a people!
 What a triumph! The world of the deceived and the deceived
 re, who claim to be masters of the bodies and masters of the spirit
 of men, these deceived and deceivers

³⁰³ Come with me for the American missionary sisters ... , 1913, SpC 794-795.

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they will pass before them armies of servants and servants of the charity and they will wonder in amazement: «Who are they and from where do they ascend? " Oh, open your eyes; they are the innocents of the stuff of others, are the worlds of heart, innocents and worlds that they always abhor falsehoods and lies ... these are fill the Lord's blessings and get full mis-remember from God the Savior! And if this is the triumphal passage of all the men and women religious who deal with glory of God and of the health of the people, this same passage will be even more singularly pronounced in the person of those Servants of Charity who did not use words but followed deeds the example of one who has traced the path of doing well with precede first of all with the example of charity and then with making follow the word of holy doctrine. In this sense the institution of the Servants of Charity is greeted with joy by the Christians faithful; in this sense the same institution can be providential in our times. Oh come on fire holy the fire of divine charity! Send the Lord the spirit of his divine charity and the world will be renewed! ³⁰⁴ .

It is the transcription, for us, of the hymn of St. Paul alla charity in 1Cor 13.

A parallel could be attempted between the two texts and The attributes listed by are attributed to the Servant of Charity Saint Paul regarding charity.

It is the extreme page, summarizing everything:
 - like the text of Matthew (25, 31-45) from which the page he takes inspiration is the summary of the whole Gospel;
 - like the examination on the love with which God closes the life of each.

It is the summary of a whole man before the Lord.

³⁰⁴ *SdC Regulation* , 1910, SpC 1233-1234.

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(anastatic reproduction, 1969)

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APPENDIX *

From *The Foundation* (1885)

**DIO FOR LOVE REDEEM L ' MAN BY THE STATE OF MISERY
BROUGHT BY SIN**

The primacy of grace and the need for response on the part
man.

Being a Christian is like Christ. But you need to
work around your nature to look like him
fettivamente. Grace is given in Baptism and then
ously. But how do we respond?

*Philothea, make this speech your own: «I am a Christian, but like
I resemble Jesus Christ? ... ». And finding that you have many in you
defects to correct, resolve to punish yourself, and in the body and in the
the mind, every affection that is not for God.
Because Jesus bore more with baptismal water
that the snow your soul. With the rain then the holy isps
rations continuously the Lord tends to perfect the same
your spirit, but how do you correspond?*

(SMC 864)

*Philothea, always remember this: the Lord has chosen you among a thousand for
insert the bridal ring of the divine Savior into it. He put you in the head
a crown of honor and surrounded you around with a hoard of*

* Here are some passages included in the *Anthology of writings
of the blessed founder Don Luigi Guanella for his congregations*, edited
by Attilio Beria, 1969, section m, *The foundation. Catechism for souls
who aspire to perfection*, pp. 81-87, to which reference is made in the
(see notes 64 on p. 55, 77 on p. 61, 84 on p. 63, 101 on p. 73).

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*virtue. Now, it will be possible for you to be like any other creature.
Do you break God's precepts?
Very true is that you are a clay mixture and that in front you bear
the plague of original sin, but God prevented you with many
thank you and Jesus Christ comforts you with so many Sacraments au -
gustissimi. Is it possible that you return to sin every day?*

(SMC 880-881)

*The greatest sympathy down here is to have offended a lot or a lot.
with the Lord. But it comforts you that if you cry from the heart and you*

confess sincerely, immediately return to God even more dear and you are also happier.

Because you weep from the heart, Jesus the Savior comes before you with the cross on his shoulders, with the crown of thorns on his head, in the his lovely person approaches bloodied. Soul of- read, keep your Savior behind, and use all that is in you to know yourself and to grieve and to accuse you and to propose amend and make healthy penance.

(SMC 882)

We are miserable for our malice, but for your sum pious we are also great in a heavenly size. Good God! you have created immortals in the soul and given us a body that is in the likeness of the Most Holy Body of the Savior. At the source baptismal then turning to the right you have embraced us in adopted children. What goodness, Father!

(SMC 909-910)

Meschinelli, we are so small that we have nothing but God and the will and the power. But if we pray heartily, God makes us he will be powerful in good works, more powerful in the good want.

(SMC 910)

In your heart, Philothea, let one of the two spirits dominate, or this of rejoicing that drives away every troublesome thought or linconic, or that other recollection that covers you

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ta and arrange for you to converse with God. You can also in some hours of the day abandon yourself to the spirit of recollection and in another to a spirit of holy exultation, according to the circumstances.

(SMC 927-928)

P rhymed DELL ' affection

Jesus as a lost lover runs in search of hearts human .

(SMC 942)

In the way of perfection then, as much as one with pure love

the teacher is given to God, plus the Lord with special affection.
(SMC 934)

Affective piety

Christian maturity, which is the fruit of the sacrament of Confirmation means reaching intimate friendship with God.

Faithful soul, it is easy to set out on the path of good, but reaching intimate friendship with God is more daring enterprise. Nevertheless, as with the Confirmation, the faithful baptism is strengthened Thus the faithful soul is perfected with the grace of God.

(SMC 933)

Faithful soul, because you are not so perfect and exemplary come who bears an ineffable treasure, intimate friendship with God?

(SMC 937)

God loves the creature he is loved by. But if you, Filotea, do you come down here like a desolate Magdalene in search of the Bridegroom, already with this you try to love God above all thing. That is, you only grieve like a grieving servant

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of the evil committed, but above all because of sin he deserved punishment.

(SMC 946)

Our heart is similar to the heart of Jesus. With the heart the devout lotea can immensely love, immensely lersi. Praise God with your heart so much and know how to value tene. At the point of death that is that saves us? A moan of pain, a sigh of love.

(SMC 950)

Your luck! You've confessed, or Philothea. I seem to hear him on your heart and hear it. It murmurs glad groans or gives in gasps of pure joy. You heard the voice of the Lord tell you: "I have forgiven you ... you are dear to me, or Philothea. Yours is mine paradise..."

(SMC 957)

The faithful soul is surprised by the miracle with which the Lord wanted to stay among us in the Eucharist.

So it is a moment, either in the period of life or in the course of many days, in which grace comes to you, you receive it and between you and God become dearest union as with two souls who, when I'm eating in common canteen, they pay each other fetti of the heart and the substances of life. What do you mean, Philothea, if God is omnipotent and very good?

(SMC 936)

Love, faithful soul. Love, that your Lord loves you.

(SMC 944)

So much to look at God continuously and go up with the wings of hope, and with the gift of charity he lays near the Heart of Jesus Christ and let loose in tenderness of affection with a faith soul the angels who want to resemble his blessed companions of paradise.

(SMC 918-919)

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The angels of heaven pride themselves in songs of praise to the Most High. You, Philothea, give vent here below to instruct you before Jesus .

(SMC 940)

With the gift of mercy you, almost with an innocent infant's heart, you hurry to your Lord with all the faculties of the soul, with all the powers of the body.

(SMC 969)

Enjoy in your heart, Philothea. With such gifts you can choose varti to converse family with God!

(SMC 969)

Faithful soul, banish all fear from your heart. Love and be you blessed.

(SMC 971)

Not only this in the course of a day, but several times in an hour of the same day you must smile to the Lord almost your child - bed in the face of the beloved parent. How many affects in the little heart of an innocent infant! Turn with saying to God always: «I love you, oh Lord ... Jesus, mercy!». You can do little, faithful soul, striving for God! At least take advantage of them affections of the heart, because with desire one can crave immense

samente.
(SMC 982)

The theme of the "heart"

*That if you still forget a fault without fault
he trusts that God has better hearts than men. Id-
god forgives.*
(SMC 951)

*Philothea, here it is your path, here is the house and the temple
or the sanctuary of your heart. But take care, instruct*

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*the mind, corroborates the heart, went in happy gait in
body. You are the Lord's habitation .*
(SMC 971)

*Often, O Philothea, you ask yourself: "Do you love the Signo-
king?". And the heart answers you: «I love it when with my mind
I think above all of God, when I place my heart with my heart
aunts in loving God, when I wait with the senses of my body
mainly to the glory of God ».*
(SMC 966)

The heart: place of last consultation, of decision; seat
action.

*In the labors of service to the Lord, you must look to the
your heart and not the fervor of your imagination. Propor -
Select your skill and attitude to that act you are for
fulfill.*
(SMC 961)

*An elect of chaste souls looks to the sky: like live doves
no in solitude with God, they sigh like pelicans for edu-
cherish the hearts that they are entrusted to.*
(SMC 903)

Philothea, calls heartily: « Abba! Father, Father! "And you will see.
(SMC 907)

Philothea, when you come to pray put together chained in faculties of the soul, in the same senses as the body [...] were humified le confidante and groan with sighing affection.

(SMC 908)

Pray well to those who think of God with their minds, those who love with their hearts the Sir.

(SMC 940)

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Pray to Jesus to go down into your chest, because your heart is more strongly fight with the divine Heart.

(SMC 941)

To the heart of those who pray, God makes pure love feel.

Pray with all your heart: if in your mind a drop of that the pure love that God makes to the heart of those who pray, I do not I doubt that you by no means leave the earth to give yourself all in the sky.

(SMC 899)

But you [...] when you can offer yourself from the heart of those who do they haunt you? The latter alone is an excellent degree of heart.

(SMC 904)

L ' MYSTICAL EXPERIENCE

Philothea, what do you feel in the affections of your heart? Try that God do you enjoy conversing with you? Well it silences all the creatures in I come back and hear the voice of your beloved. It is the Lord who speaks to you-co. Poor you if you don't pay attention to him alive! You are with God: live and breathe for God.

(SMC 962)

Because your life is not a continuous discourse of bliss with your Lord?

(SMC 940)

A chosen soul whom God called to talk in conversation friendly.

(SMC 971)

*Enjoy in your heart, Philothea. With such gifts you can choose
varti to converse family with God!*

(SMC 969)

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*The son settles behind his father, the pupil on the right
of the master. You, faithful soul, lay like John the chief
yours near the side of Jesus Christ, and comfort yourself with life
of God.*

(SMC 907)

*You Filotea, sovereign among the creatures, you are drinking in the Trini-
very august.*

(SMC 865)

*Faithful soul, banish all fear from your heart. Love and be
you blessed.*

(SMC 971)

*My heart, repeat it at every hour of the day: "I love you, my God", and
in saying so he longs to pour you quietly, like the oil of
that lamp that melts before the tabernacle of yours
sacrament Lord.*

(SMC 879)

*Your heart, Philothea, rejoices with joy in thinking of the Lord
Your God. God is for you what water is for fish,
the air for the bird.*

(SMC 880)

You are with God: live and breathe for God.

(SMC 962)

*The grace of the Lord moves and directs the same movements as the
to see, to speak, to feel, so that you are in God and God is
really in you. It is not already you who live, but it is the Lord who
lives in you.*

(SMC 899)

*There are ten Commandments of the Lord. Good God hands them
he celebrated from Mount Sinai and then from Calvary. Filotea, you listen*

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*take the voice of your delight both as Mary and as John,
that of immense tenderness you feel your heart melt.*

(SMC 879)

*It is fitting that you, a faithful soul, study with great fervor in the
mysteries of the holy faith, and that from this meditation it
come down in your heart a torrent of holy pleasure and a river
of divine virtue.*

(SMC 891)

*What is certain is that God will never fail you. Think of it you
He knows. He created you, and then to converse with you, he came down to earth and went up
up to the summit of Calvary. Pull over there yourself and you'll see.*

(SMC 965)

Philothea, calls heartily: « Abba! Father, Father! "And you will see.

(SMC 907)

*Philothea, enter the sanctuary of your heart and converse with God
and rest sweetly in him. In awakening you turn the look at
the universe: you will see it very beautifully. You then in ecstasy of
jubilation says: "Great God!"
to derive what God has done in you and you out of goodness
pria del Altissimo.*

(SMC 889)

*In the Pater noster you find the way to enter the heart of santis-
of Jesus Christ, to live in that and to aspire and sigh
the only one that is of very high pleasure to God.*

(SMC 907)

*Philothea, in going to the church for the holy Mass, makes to have
the wings of fervor at the feet, and entered the holy place put down
nocchione and remaining from the beginning to the end in the form of affection
in tears of compunction. Stattas like in a Calvary
holy and as in the antechamber of the blessed paradise.*

(SMC 886)

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Philothea, you feel so happy when you feel the Lord in receiving the august sacraments. Ah, the Lord who with tenderness he stirs in your heart when you welcome him, he knows how he will rejoice you one day in the sky. There he embraces will look to you and you to him.

(SMC 906)

Pray well to those who think of God with their minds, those who love with their hearts the Sir. Because your life is not a continuous discourse of bliss with your Lord?

(SMC 940)

And how the mystery of holy love has been accomplished [after the munione] you close your eyes at every thought of earth. Pre-ga Jesus descends into your chest, because your heart is more vattate among the Divine Heart, and then be like a creature who was suddenly called down here by of paradise.

(SMC 941)

You who are called to religious life, you are predict by God born because until the last you drink with Jesus on the cross bitter lice [...] Don't back away, my soul. Shout with faith: «I want to live confessed on the cross of my Salvator for fall asleep dead within my husband's open rib Jesus".

(SMC 955)

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