

Charitas n. 227

RESERVED TO THE SERVANTS OF CHARITY

YEAR LXXXIX - APRIL 2011

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LETTER FROM THE SUPERIOR GENERAL

THE GUANELLIAN BROTHER

Dear Confreres,

The data concerning the decrease of religious vocations among many Congregations, especially among Sisters and Brothers, are already well known. To be aware of our own situation, I would like to compare present data of our own Congregation with the data presented in June 30, 1964, at the X General Chapter.

More or less we are still in the same situation, the same number shown 45 years ago. There is a noteworthy difference regarding the average age of the perpetual confreres that I do not want to mention here in order not to be put ourselves into a situation of discouragement...

On June 30, 1964 the professed confreres are 509:

<i>Perpetually professed clerics</i>	<i>333</i>
<i>Temporary professed clerics</i>	<i>106</i>
<i>Perpetually professed Brothers</i>	<i>63</i>
<i>Temporary professed Brothers</i>	<i>7</i>

On December 31, 2010 the professed confreres are 498:

<i>Perpetually professed clerics</i>	<i>326</i>
<i>Temporary professed clerics</i>	<i>133</i>
<i>Perpetually professed Brothers</i>	<i>34</i>
<i>Temporary professed Brothers</i>	<i>4</i>

In 1964 the proportion among Clerics and Brothers was 86% and 14% respectively.

On December 31, 2010 the proportion is respectively 92% and 8%.

The data gives me the opportunity to share with you some thoughts that could better illumine our common charismatic identity. I begin from some facts. The first one shows a positive connotation.

Vatican II says in "Perfectae Caritatis, n. 10: "Lay religious life, for men and for women, is a state for the profession of the evangelical counsels which is complete in itself. The holy synod holds it in high esteem, for it is useful to the Church in the exercise of its pastoral duty..." It seems that the Church goes beyond the common mentality by which a Brother (especially within a Clerical Institute) is considered practically a second-class religious.

There is still, unfortunately, a long way to go before the vocation to Brotherhood may gain due consideration and be carried out according to the Council. "Lumen Gentium" says in n. 43: "Religious life...is not as though it were a kind of middle way between the clerical and lay conditions of life. Rather it should be seen as a form of life to which some Christians, both clerical and lay, are called by God so that they may enjoy a special gift of grace in the life of the Church and may contribute, each in his own way, to the saving mission of the Church." The significance of this text lays in the affirmation that a religious vocation is a "special gift", explicitly unique and complete in itself in a way that in those religious who are priests, such gift should not be obscured or underplayed by their priestly status.

Why then do we have a hard time to perceive in the vocation to be a Brother the fullness of that gift? Maybe, it is because religious life had lost its attraction among Catholics. Maybe, it is because the validity of a vocation had shifted more toward the importance or prestige of the ministry involved rather than to bearing witness to Christ through a life of consecration. The re-vitalization of the vocation to Brotherhood will bring to those who are priests a better understanding of their religious vocation... As a matter of fact, the choice of living the gospel in a more radical way is more evident and clearer in the Brother. His choice reflects a choice of life rather than being a way or a requirement to carry out a specific ministry.

Recently, the Church had given a strong impulse to a better understanding of the identity of the Catholic priesthood. The Year for the Priests, recently celebrated, had been a true effusion of grace upon us. Because of the principle of complementarity present in the Mystical Body, it is necessary that each member of the Body may strengthen and live with grater enthusiasm their own specific identity.

It is particularly valid also for our Congregation. It would be enough to recall the words of the Founder. It is not all!... It should be also the history of our Institute the cause of re-vitalizing the vocation to Brotherhood. How many saintly Brothers had enriched our Congregation from the the time of the Founder until now!

The Founder in his writings shows his deep appreciation to this kind of vocation, and he describes the beneficial effects of its complementarity within the Institute.

«(The priests) are very close to the Brothers because of their priestly ministry. That closeness is beneficial to priests and Brothers alike. To the priests because, being in contact with the Brothers, they will encrease their zeal in failing not even in the least of their priestly duties. To the Brothers because they can more easily probe into the priestly virtues, follow their good example, and benefit from the grace of their holy ministry of sanctification. It is necessary that the heart of the big brothers (the priests) and the heart of the younger ones (the Brothers) be inspired by faith and charity so that virtue may be strenghtened and the joy, proper to those who follow the Lord, may increase. For this reason, it is required that the priestly status and the Brother status may never foment division among their members, or jealousy, or worse insubordination. The danger of such great evil will be avoided as long as priests and Brothers are united by faith and enkindled by charity. Only in that way they can form a family one in heart and soul.” [...] “Small strengths, once united, become a strong power. Likewise, the union of many brothers is capable of building a tower that cannot be overcome by any attack from the enemy.”

When talking about the Brothers, the Founder in the Regulations exalts their vocation and urges them to seek holiness.

«The Brothers must understand the nature of their call for it is truly great. It is the Lord who owns the heart of man. Therefore, in the large family of his Church, He has the power to entrust to each faithful the duties He pleases more. Great is their vocation, because they are members of a body destined by the Lord to shower abundant blessings upon the earth... Specifically, the duties of the Brothers are those of Martha and Mary, the same of those carried out by Jesus Christ and his apostles. There is nothing more perfect nor more fitting for nourishing with zeal the spirit of religious life.”

“Through the practice of pious exercises, that should be done frequently every day, Brothers should grow spiritually by learning from the Saints' example, and enjoy conversing with the blessed in heaven. Once they keep themselves at that spiritual height level, the Lord will grant them the grace of appreciating the value and practice of humility and the sacrifice of Jesus Christ. Then, no duty will be so lowly that the good Brother, Servant of Charity, would refuse to carry out.”

“It should be common to a Servant of Charity to proceed by stages before discharging higher duties in the family of the House. He should not aspire to higher positions for mere human reasons, but only to be able to fulfill in a more perfect way the duties entrusted to him for the greater glory of God.”

Father Guanella echoes the mentality of the time and entrusts to Brothers mostly manual and practical duties. At the same time, he envisions a larger field of apostolate that a Brother can carry out at the side of priests, the opportunity to reach more directly the heart of people, even those who are far away from the faith.

“Brothers must especially attend to practical duties and provide for the material needs of the House. It is very much desired that Brothers may be the ones in charge of purchasing what is needed to the House and be its treasurer. Under the guidance of their own superior, they may discharge also very important financial duties within the Institute itself... To Brothers, another field opens up, the vast field of action in the moral order. It is my warm desire that Brothers too may be entrusted duties regarding the moral and disciplinary order. Brothers can carry out acts of fervent zeal by exhorting the residents to attend frequently devout practices, and to cultivate a spirit of belonging and love to the House. In these and similar areas, Brothers can accomplish more than priests themselves. Thus, they would fulfill the same duties of those disciples of Jesus Christ who were sent two by two to prepare the way in the hearts of people for the coming of their Divine Master.”

Since the beginning of our Congregation, the direct presence of religious priests or Brothers among the residents of our Houses had been a major characteristic of our apostolate among the poor. Father Guanella described this kind of ministry as “carita' di persona”, that could be translated into “work of mercy done personally”!

I take the opportunity to express our thanks to the Founder who, keeping in mind the Guanellian Brothers, had given to the poor the assurance that Christ is truly present among them and close to them, to their daily life, their frailty, their want of love and companionship, their desire to put their trust in a person that loves them, because a Religious had renounced to form his own family for the sake of Christ and the poor.

The Founder always envisioned this same kind of presence for his priests too; a constant familiar presence in their ministry of charity as their charismatic characteristic. It is true that, because of lack of religious vocations and the required specialization in our services, that direct presence in our Houses is more and more less possible. Now we are insisting more on the ministry of animating charity, on the involvement and cooperation of lay people to our mission... There is the risk, however, that our direct presence may grow weaker and weaker when it is still the best way to animate and give good example to our collaborators and staff... The direct proclamation of God's Word becomes less credible when it is not accompanied by a good testimony of life. Pope Paul VI said that "the world today needs more testimonies than teachers. Teachers will be credible when they are testimonies as well."

In regard to the cooperation with lay people, our Brothers could be the link that makes more visible the non-clerical form of carrying out the charism.

Vita Consecrata says: "We may say that in the Church a new chapter, rich in hope, has begun in the history of relations between consecrated persons and laity..." "Moved by the examples of holiness of the consecrated members, lay men and women will experience at first hand the spirit of the evangelical counsels, and will thus be encouraged to live and bear witness to the spirit of the beatitudes, in order to transform the world according to God's design."

Since the times of the Founder, many things had changed in society and Church. Some changes may have caused the decline in social prestige of the religious Brother, especially within certain cultures where Priesthood is considered a privilege and a step higher in people's consideration. For instance:

- The promotion of the laity in the Church had without doubt brought more sensitivity among the people of God in feeling responsible toward the common mission of evangelization.*
- State and civil organizations are now more involved in social*

- services. That could obscure the existence of Brothers in the exercise of their ministry that is part of their religious identity.*
- *The crisis of priestly vocations especially in the Western world. Even Bishops, when facing parishes without a pastor, ask religious to take over. There is the danger that religious involved in parish ministry may make less visible the charism of religious life that they have embraced as a specific choice of living their life...*

For sure those changes are positive; however, they should strengthen the different vocations in the Church, not oppose each other.

Different vocations in the Church are a great resource for a richer apostolate and spirituality, even within the same charism. The different perspective to carry out the same Guanellian vocation is certainly a great resource. It is necessary that each one, through their own vocation, become more responsible for the progress of the Congregation as a whole.

Many benefits would come if we work together for the different expressions of our charism:

- *We would understand better the special gift of religious life itself, that is different from any other ministries (priestly or others) that we carry out in the Church.*
- *We would avoid the danger of the clericalization of religious life, as we hear from many sectors.*
- *The people of God would esteem much more religious life and would feel religious closer to their life.*

One of the aspects that religious life today challenges us is that religious should be closer to the people. Religious should actively participate to their hopes, worries and ideals. We should approach people in the “materiality” of their daily life and suffering. The Guanellian Brother possesses this opportunity better than a priest because he is not a cleric, but a lay person. The simplicity of his vocation can help to understand and relieve the spiritual suffering of people. Being directly in contact with the laity, a Brother can show the effectiveness of our charism, and transmit to them the true reasons that bring some sense into human life.

It is up to all faithful to appreciate fully the vocation to religious life and to see it that a religious Brother is not a second-class religious at all. To reach that appreciation we need to believe first in the value of that vocation to Brotherhood. We should also recuperate our identity that has to be built on our state of life and consecration to the Lord rather than on doing and ministry.

I close by greeting all the Guanellian Brothers asking them and all religious to conform our life to the life of the Lord Jesus who had come not to be served but to serve, and to be close to each human being, his brother and sister. “By living in a special way their being lay people and their consecration, religious Brothers are an effective reminder to religious priests themselves of the fundamental dimension of brotherhood in Christ...” (VC 60)

In the year of the Canonization of the Founder, we should recall his example and the example of many of our deceased Brothers. With us still here on earth, they are rejoicing in heaven for his glorification. Let us learn from them. Let them help us to live in a saintly way our vocation at the service of Charity.

Father Alfonso Crippa, SdC
superior general

Rome, 2 February 2011
Presentation of the Lord

MESSAGES FROM THE HOLY FATHER

DIALOGUE OF THE HOLY FATHER BENEDICT XVI WITH PRIESTS

**St Peter's Square
Thursday, 10 June 2010**

America

Q. Holy Father, I am Don José Eduardo Oliveira y Silva and I come from America, namely Brazil. Most of us here are committed to the parish apostolate, and not to just one community. Sometimes we pastors are in charge of several parishes or else of particularly large communities. We try our best to meet the needs of a society that has changed much, it is no longer entirely Christian, and we come to realize that our "doing" is not enough. How should we proceed, your Holiness? What direction should we take?

A. Dear friends, first of all I would like to express my great joy because gathered here are priests from all parts of the world, in the joy of our vocation and in our willingness to serve with all our strength the Lord in our time. As regards to the question, I am well aware that today it is very difficult to be a parish priest, also and above all in the countries of ancient Christianity. Parishes have become more extensive pastoral units... and it is impossible to know everyone, it is impossible to do all the work we would expect of a parish priest. So really, we are wondering how to proceed, as you said. But I would first like to say: I know there are many parish priests in the world who really give all their strength for evangelization, for the Lord's presence and for his sacraments. And to these faithful parish priests who work with all the strength of their lives, with our being passionate for Christ, I want to say a big "thank you" at this moment. I said that it is not possible to do all we would like to do, that perhaps we should do, because our strength is

limited and there are difficult situations in an increasingly diversified, more complicated society. I think that, above all, it is important that the faithful can see that the priest does not just perform a "job" with working hours, and then is free and lives only for himself, but that he is a passionate man of Christ who carries in himself the fire of Christ's love. If the faithful see that he is full of the joy of the Lord and understand also that he cannot do everything, they can accept limits and help the parish priest. This seems to me the most important point: that we can see and feel that the parish priest really feels his call from the Lord, that he is full of love for the Lord and for his faithful. If there is this, you understand and you can also see the impossibility of doing everything. So, being full of the joy of the Gospel with our whole being is the first condition. Then they must make choices, have priorities, to see what is possible and what is impossible. I would say that we know the three fundamental priorities: they are the three pillars of our being priests. First, the Eucharist, the Sacraments. The Eucharist: to make possible and present the Eucharist, above all on Sundays, for as many as possible, for everyone, and to celebrate it so that it becomes really the visible act of the Lord's love for us. Then, the Proclamation of the Word in all its dimensions: from the personal dialogue to the homily. The third point is *caritas*, the love of Christ: to be present for the suffering, for the little ones, for the children, for people in difficulty, for the marginalized; to make really present the love of the Good Shepherd. And then, a very high priority is also the personal relationship with Christ. In the Breviary, on 4 November, we read a beautiful text by St Charles Borromeo, a great shepherd, who truly gave all of himself, and says to us, to all priests, "Do not neglect your own soul. If your soul is neglected, even to others you can not give what you should give. Thus, even for yourself, for your soul, you must have time". Or, in other words, the personal colloquy with Christ, the personal dialogue with Christ is a fundamental pastoral priority in our work for the others! And prayer is not a marginal thing: it is the "occupation" of the priest to pray, as representative of the people who do not know how to pray or do not find time to pray. The personal prayer, especially the *Prayer of the Hours*, is fundamental nourishment for our soul, for all our actions. Finally, to recognize our limitations, to open ourselves up even to this humility. Recall a scene from Mark, chapter 6, where the disciples are "stressed out", they want to do everything, and the Lord says: "Come away by yourselves to a lonely place, and rest a while" (Mk 6: 31). Even this is work I would say pastoral work: to find and to have the humility, the courage to rest. So, I think, that passion for the Lord, love for the Lord shows us the priorities, the choices, helps us to find the road. The Lord will help us. Thank you all!

Africa

Q. Your Holiness, I am Mathias Agnero and I come from Africa, from Côte d'Ivoire. You are a Pope-theologian, while we, when we can, just read some books on theology for formation. However, it seems to us that a rift has been created between theology and doctrine, and even more between theology and spirituality. One feels the need that studies should not all be academic but nourish our spirituality. We feel the need in the same pastoral ministry. At times theology does not seem to have God and Jesus Christ at the centre as the first "theological place", but it instead has diffused tastes and trends. The consequence is the proliferation of subjective opinions permitting the introduction, even in the Church, of non-Catholic thought. How can we stay focused in our lives and in our ministry, when it is the world judging faith and not vice versa? We feel "off-centre"!

A. Thank you. You touched upon a very difficult and painful problem. There is actually a theology that wants above all to be academic, to appear scientific and forgets the vital reality, the presence of God, his presence among us, his talking today not just in the past. Even St Bonaventure distinguished two forms of theology in his time and said: "There is a theology that comes from the arrogance of reason, that wants to dominate everything, God passes from being the subject to the object of our study, while he should be the subject who speaks and guides us". There is really this abuse of theology, which is the arrogance of reason and does not nurture faith but overshadows God's presence in the world. Then, there is a theology that wants to know more out of love for the beloved, it is stirred by love and guided by love. It wants to know the beloved more. And this is the true theology that comes from love of God, of Christ, and it wants to enter more deeply into communion with Christ. In reality, temptations today are great. Above all, it imposes the so-called "modern vision of the world" (Bultmann, *modernes Weltbild*), which becomes the criterion of what would be possible or impossible. And so, because of this very criterion that everything is as usual, that all historical events are of the same type, the newness of the Gospel is excluded, the irruption of God is excluded, the real news that is the joy of our faith. What should we do? I would say first to all theologians: have courage. And I would like to say a big "thank you" to the many theologians who do a good job. There are abuses, we know, but in all parts of the world there are many theologians who truly live the Word of God. They are nourished by meditation, are living the faith of the Church and want to help so that faith is present in our today. To these theologians I would like to say a big "thank you". And I would say to theologians in general: "Do not be afraid of this ghost of science!" I have been following theology

since 1946. I began to study theology in January '46 and, therefore, I have seen about three generations of theologians, and I can say that the hypotheses that in that time, and then in the 1960s and 1980s, were the newest, absolutely scientific, absolutely *almost* dogmatic, have since aged and are no longer valid! Many of them seem almost ridiculous. So, have the courage to resist the apparently scientific approach, do not submit to all the hypotheses of the moment, but really start thinking from the great faith of the Church, which is present in all times and opens for us access to the truth. Above all, do not think that positivistic thinking, which excludes the transcendent that is inaccessible is true reason! This weak reasoning, which only considers things that can be experienced, is really an insufficient reasoning. We theologians must use a broader reason which is open to the greatness of God. We must have the courage to go beyond positivism to the question about the roots of being. This seems to me of great importance. Therefore, we must have the courage to use the great, broader reason and we must have the humility not to submit to all the hypotheses of the moment and to live by the great faith of the Church of all times. There is no majority against the majority of the Saints. Saints are the true majority in the Church and we must orient ourselves by the Saints! Then, to the seminarians and priests I say the same. Do not think that Sacred Scripture is an isolated Book; it is living in the living community of the Church, which is the same subject in all ages and guarantees the presence of the Word of God. The Lord has given us the Church as a live subject with the structure of the Bishops in communion with the Pope. This great reality of the Bishops of the world in communion with the Pope guarantees to us the testimony of permanent truth. We trust this permanent Magisterium of the communion of the Bishops with the Pope, which represents to us the presence of the Word. Besides, we also trust in the life of the Church while, above all, exercising critical thought. Certainly theological formation - I would like to tell seminarians - is very important. In our time, we must know Sacred Scripture well, in order to combat the attacks of the sects. We must really be friends of the Word. We must also know the currents of our time to respond reasonably in order to give - as St Peter says - "reason for our faith". Formation is very important. But we must also be critical. The criterion of faith is the criterion with which to see also theologians and theologies. Pope John Paul II gave us an absolutely sure criterion in the *Catechism of the Catholic Church*. Here we see the synthesis of our faith, and this Catechism is truly the criterion by which we can judge whether a given theology is acceptable or not. So, I recommend the reading, the study, of this text, so we can go forward with a critical theology in the positive sense. That is critical of the trends of fashion and openness to the true

news, the inexhaustible depths of the Word of God, which reveals itself anew in all times, even in our time.

Europe

Q. *Holy Father, my name is Fr Karol Miklosko and I come from Europe, from Slovakia, and I am a missionary in Russia. When I am celebrating Mass, I find myself and I understand that there I meet my identity as well as the root and energy of my ministry. The Sacrifice of the Cross reveals to me the Good Shepherd who gives all of himself for the flock, for each sheep. And when I say: "This is my body ... this is my blood" given and poured out as a sacrifice for you, then I understand the beauty of celibacy and obedience, which I promised freely at the moment of my ordination. Despite the natural difficulties, celibacy seems obvious to me, looking at Christ. But I am stunned to read so much worldly criticism of this gift. I ask humbly, Holy Father, to enlighten us about the depth and the true meaning of ecclesiastical celibacy.*

A. Thank you for the two parts of your question. The first, which shows the permanent and vital foundation of our celibacy. The second, which shows all the difficulties in which we find ourselves in our times. The first part is important, i.e. the centre of our life must really be the daily celebration of the Holy Eucharist. Central here are the words of consecration: "This is my Body, this is my Blood", which means that we speak "*in persona Christi*". Christ allows us to use his "I", we speak in the "I" of Christ. Christ is "drawing us into himself" and allows us to be united. He unites us to his "I". So, through this action, the fact that he "draws" us to himself so that our "I" becomes united to his, he realizes the permanence, the uniqueness of his Priesthood. Therefore, he is at all times the unique Priest. Yet, he is very present to the world because he "draws" us to himself and so renders present his priestly mission. This means that we are "drawn" to the God of Christ. It is this union with his "I" which is realized in the words of the consecration. Also in the "I absolve you" because none of us could absolve from sins it is the "I" of Christ, of God, who alone can absolve. This unification of his "I" with ours implies that we are "drawn" also into the reality of his Resurrection; we are going forth towards the full life of resurrection. Jesus speaks of it to the Sadducees in Matthew, chapter 22. It is a "new" life in which we are already beyond marriage (cf. Mt 22: 23-32). It is important that we always allow this identification of the "I" of Christ with us, this being "drawn" towards the world of resurrection. In this sense, celibacy is anticipation. We transcend this time and move on. By doing so, we "draw" ourselves and our time towards the world of the resurrection, towards

the newness of Christ, towards a new and true life. Therefore, celibacy is an anticipation, a foretaste, made possible by the grace of the Lord, who draws us to himself, towards the world of the resurrection. It invites us always anew to transcend ourselves and the present time, to the true presence of the future that becomes present today. And here we come to a very important point. One great problem of Christianity in today's world is that it does not think anymore of the future of God. The present of this world alone seems sufficient. We want to have only this world, to live only in this world. So we close the doors to the true greatness of our existence. The meaning of celibacy as an anticipation of the future is to open these doors, to make the world greater, to show the reality of the future that should be lived by us already as present. Living, then, as a testimony of faith: we truly believe that God exists, that God enters into my life, and that I can found my life on Christ, on the future life. And now we know the worldly criticism of which you spoke. It is true that for the agnostic world, the world in which God does not enter, celibacy is a great scandal, because it shows exactly that God is considered and experienced as reality. With the eschatological dimension of celibacy, the future world of God enters into the reality of our time. And should this disappear!?! In a certain sense, this continuous criticism against celibacy may surprise in a time when it is becoming increasingly fashionable not to get married. But this not-getting married is something totally, fundamentally different from celibacy. The avoidance of marriage is based on a will to live only for oneself, of not accepting any definitive tie, to have the life of every moment in full autonomy, to decide at any time what to do, what to take from life; and therefore a "no" to the bond, a "no" to definitiveness, to have life for oneself alone. While celibacy is just the opposite: it is a definitive "yes". It is to let oneself be taken in the hand of God, to give oneself into the hands of the Lord, into his "I". And therefore, it is an act of loyalty and trust, an act that also implies the fidelity of marriage. It is the opposite of this "no", of this autonomy that accepts no obligations, which will not enter into a bond. It is the definitive "yes" that supposes, confirms the definitive "yes" of marriage. And this marriage is the biblical form, a natural way of being man and woman, the foundation of the great Christian culture, of great cultures around the world. And if that disappears, the root of our culture will be destroyed. So celibacy confirms the "yes" of marriage with its "yes" to the future world. So, we want to go ahead and make present this scandal of a faith that bases all existence on God. We know that besides this great scandal that the world does not want to recognize, there are also the secondary scandals of our shortcomings, our sins, which obscure the true and great scandal and make people think: "They are not really living on the foundation of God". But

there is also so much loyalty! Celibacy - as its adverse criticism shows - is a great sign of faith, of the presence of God in the world. We pray to the Lord to help us, to set us free from the secondary scandals in order to make relevant the great scandal of our faith: the confidence, the strength of our life, which is founded in God and in Jesus Christ!

Asia

Q. Holy Father, I am Fr Atsushi Yamashita and I come from Asia, from Japan. The priestly model that Your Holiness has given us this Year, the Curé of Ars, sees at the centre of our life and ministry, the Eucharist, the Sacrament of Penance and personal repentance; and love for worship, worthily celebrated. I see before me signs of the rigorous poverty of St John Vianney and his passion for everything connected to worship. How can we live these fundamental aspects of our priestly life, without falling into clericalism or an estrangement from reality that the world today does not permit us?

A. Thank you. So the question is how to live the centrality of the Eucharist without conducting a purely cultic life, as a stranger to the everyday life of other people. We know that clericalism is a temptation for priests in all ages, today as well. And it is even more important to find the true way to live the Eucharist, which is not closure to the world, but openness to the world's needs. We must keep in mind that in the Eucharist is realized this great drama of God who goes out of himself, leaves as said in the Letter to the Philippians his own glory, goes out and lowers himself to be one of us, even unto death on the Cross (cf. Phil 2). This is the adventure of God's love, which leaves, abandons himself to be with us - and this becomes present in the Eucharist. The great act, the great adventure of God's love is the humility of God who gives himself to us. In this sense, the Eucharist is to be considered as entering into this path of God. St Augustine says in *De Civitate Dei*, Book X: "*Hoc est sacrificium Christianorum: multi unum corpus in Christ*", i.e. the sacrifice of Christians is being united by love of Christ in the unity of the one body of Christ. The sacrifice consists precisely in going out of ourselves, in allowing entrance into the communion of the one bread, of the one Body and, therefore, to enter into the great adventure of God's love. So, we must celebrate, live and meditate always on the Eucharist, as the school of liberation from my "I": to enter into the one bread, which is the Bread of all that unites us in the one Body of Christ. Therefore, the Eucharist is, in itself, an act of love and it obliges us to this reality of love

for others: that the sacrifice of Christ is the communion of all in his Body. So, this is how we must learn the Eucharist, which then is the opposite of clericalism, of closure in oneself. We think also of Mother Teresa, truly the great example in this century, at this time. A love that leaves itself, which leaves every type of clericalism, of estrangement from the world, and goes to the most marginalized, to the poorest, to those nearing death and totally gives herself up to love of the poor, the marginalized. But Mother Teresa who gave us this example and the community that follows in her steps, supposed always as the first condition of one foundation, the presence of a tabernacle. Without the presence of the love of God who gives himself, it would not have been possible to realize that apostolate. It would not have been possible to live in that abandonment to self. Only by inserting their self-abandonment in God, in this adventure of God, this humility of God, they could and can perform today this great act of love, this openness to all. In this sense, I would say that living the Eucharist in its original sense, in its true depth, is a school of life. It is the surest protection against the temptation of clericalism.

Oceania

Q. *Most Holy Father, I am Fr Anthony Denton and I come from Oceania, from Australia. Here tonight are many priests. But we know that our seminaries are not full and that in the future, in various parts of the world, we expect a decline, even sharp. What can we do to encourage new vocations? How can we propose our way of living, all that is great and beautiful in it, to a young man of our time?*

A. Thank you. You too have touched upon a great and painful problem of our time: the lack of vocations, because of which local Churches are in danger of perishing, for lack of the Word of life, missing the presence of the Eucharist and other Sacraments. What's to be done? The temptation to take things into our own hands is great, the temptation to transform the priesthood - the Sacrament of Christ, to be chosen by him - into a normal profession, a "job" with specific working hours, and for the rest one belongs only to oneself. If we do so, we make it just like any other vocation; we make it accessible and easy. But this is a temptation that does not solve the problem. It reminds me of the story of Saul, the King of Israel, who before the battle against the Philistines waits for Samuel for the necessary sacrifice to God. When Samuel does not arrive at the expected time, Saul himself makes the sacrifice, although not a priest (cf. 1 Sam 13). He thought to

resolve the problem, which of course he does not, because if one tries to take in hand what he cannot do, he makes himself God, or nearly so, then one cannot expect that things really go in the way of God. If we too only perform a profession like any other, giving up the sacred, the novelty, the diversity of the sacrament which only God can give, that can only come from his calling and not from our "doing", we would not solve anything. The more we should - as the Lord invites us - pray to God, knock on his door, at the heart of God, to give us vocations, to pray with great insistence, with great determination, even with great conviction. For God does not close himself to a persistent, permanent, confident prayer, even when he makes us wait, like Saul, beyond the time we expected. This seems to me the first point: to encourage the faithful to have this humility, this confidence, this courage to pray insistently for vocations, to knock at the heart of God to give us priests. In addition to this I would like to make some three points. The first: each of us should strive to live his priesthood in such a way as to be convincing. In such a manner that young people might say this is a true calling, one can live in this way, in this way one can do essential things for the world. I think that none of us would have become a priest if we had not met convincing priests who were on fire with the love of Christ. So this is the first point: Let us strive to be convincing priests. The second point is that we must invite, as I said before, people to join in prayer, to have this humility, this trust to speak to God forcefully, decisively. The third point: have the courage to talk with young people about whether God is calling them, because often a human word is required to open one to hear to the divine call. Talk with young people and especially help them find a vital context in which they can live. Today's world is such that the maturation of a priestly vocation seems to be ruled out. Young people need environments in which to live their faith, in which to experience the beauty of faith, in which to feel that this is a way of life, "the" way of life. And help them find movements, or the parish the community in the parish or elsewhere, where they really are surrounded by faith, by God's love, and can therefore become open so that the call of God may arrive and help them. Moreover, we thank the Lord for all the seminarians of our time, for the young priests, and we pray. The Lord will help us! Thank you all!

COMMUNICATIONS

A) CONFRERES

a) Members at the end of December 2010

	<i>Vescovi</i>	<i>Sacerdoti</i>	<i>Chierici</i>	<i>Fratelli</i>	<i>Totale</i>
Perpetui	1	318	8	34	361
Temporanei	-	-	133	4	137
Novizi	-	-	-	-	32
Totale	1	318	141	38	530

b) Geography of the Congregation

Nazione	Comunità	Professi perpetui				Temporanei		Novizi	Totali
		Vescovi	Sacerdoti	chierici	fratelli	chierici	fratelli		
Argentina	8	-	17	-	3	6	-	6	32
Brasile	12	1	31	-	6	2	-	-	40
Cile	4	-	9	-	5	2	-	-	16
Colombia	1	-	3	-	-	1	-	-	4
Colombia (C.G.)	1	-	1	-	-	-	-	-	1
Filippine	2	10	-	-	-	-	-	1	11
Ghana	1	-	3	-	-	2	-	-	5
Guatemala	1	-	3	-	-	-	-	-	3
India	7	-	30	7	-	46	-	12	95
Israele	1	-	2	-	1	-	-	-	3
Italia (S. Cuore)	17	-	88	-	11	6	1	-	106
Italia (Romana)	16	-	59	-	1	1	-	2	63
Italia (Curia)	2	-	10	-	-	21	-	-	31
Messico	2	-	6	1	1	1	-	-	9
Nigeria	2	-	7	-	2	37	-	11	57
Paraguay	3	-	8	-	2	-	-	-	10
Polonia	1	-	2	-	-	-	-	-	2
R.D. Congo	2	-	5	-	1	6	3	-	15
Spagna	2	-	6	-	1	1	-	-	8
Spagna(C.G.)	1	-	2	-	-	-	-	-	2
Svizzera	1	-	5	-	-	-	-	-	5
U.S.A.	2	-	10	-	-	1	-	-	11
Vietnam	1	-	1	-	-	-	-	-	1
Total	90	1	318	8	34	133	4	32	530

c) 2011 Joyful Events

Novanta e oltre		Anni
Romanò don Luigi	09-03-1916	95
Bredice don Armando	22-08-1917	94
Cantoni don Giuseppe	16-07-1920	91
Nervi Fratel Battista	29-06-1920	»
 Ultra-ottantenni		
Credaro don Tito	11-02-1922	89
Vaccari don Danilo	01-12-1922	»
Invernizzi don Antonio	06-12-1922	»
Altieri don Vincenzo	11-12-1922	»
Belotti don Francesco	06-02-1923	88
Di Ruscio don Romano	24-04-1923	»
Frangi don Luigi	30-03-1924	87
Barindelli don Carlo	05-04-1924	»
Fogliamanzillo Fr. Salvatore	05-04-1924	»
Moroni don Angelo	25-09-1924	»
Altieri don Marcello	27-12-1924	»
Ottaviano don Antonio	27-12-1924	»
Rizziero don Giuliano	29-12-1924	»
Castelnuovo don Mario	23-08-1925	86
Matteazzi don Matteo	15-12-1925	»
Maglia Don Carlo	21-07-1926	85
Liborio don Battista	05-09-1926	»
Della Morte don Loreto	26-01-1927	84
Maniero don Pietro	18-05-1927	»
Pasquali don Pietro	09-10-1927	»
Nastro don Antonio	17-11-1927	»
Gandossini don Anselmo	22-07-1928	83
Gridelli don Tonino	13-12-1928	»
Scano don Pietro	15-06-1929	82
Tamburini don Antonio	23-10-1929	»
Mattiuozzo don Celio	31-01-1930	81
Saginario don Domenico	07-02-1930	»
Casali don Tarcisio	10-02-1930	»
Cornaggia don Franco	11-12-1930	»

Ottantesimo compleanno

Sala don Mario	08-01-1931
Gambutì don Mario	18-05-1931
Gasparoli don Mario	08-06-1931
Zanella don Settimo	10-06-1931
Merlin don Giuseppe	22-09-1931
Brulletti don Pietro	24-09-1931
Bini don Giuseppe	04-10-1931

Cinquantesimo compleanno

Lorenzetti don Fabio	27-02-1961
Dominguez don Jorge Alberto	25-03-1961
Frasson don Agostino	05-07-1961
De Bonis don Gustavo	19-12-1961

Cinquantesimo di professione

Anghebem don Alirio	19-03-1961
Feldkircher don Selso	19-03-1961
Alfano don Luigi	24-09-1961
Balzarolo don Dante	24-09-1961
Mazzola don Attilio	24-09-1961
Pozzi don Ernesto	24-09-1961
Rigamonti don Lorenzo	24-09-1961

Venticinquesimo di professione

Vogt don Mauro	11-02-1986
Adorno don Eladio	01-03-1986
De Bonis don Gustavo	01-03-1986
Olivares Fr. Manuel	01-03-1986
Rojas don Sergio	01-03-1986
Colafemina don Enrico	08-09-1986
Maesani don Marco	08-09-1986

Cinquantesimo di ordinazione

Zanella don Settimo	18-03-1961
Brulletti don Pietro	25-06-1961
Chierigato don Alberto	25-06-1961
Sala don Mario	25-06-1961

Sgroi don Carmelo	25-06-1961
Tremante don Gino	13-08-1961
Fumagalli don Abbondio	23-12-1961
Viganò don Giampiero	23-12-1961

Venticinquesimo di ordinazione

Tussi don Daniele	25-05-1986
Costantino don Salvatore	28-06-1986
Ascari don Gerardo	07-12-1986
Dominguez don Jorge Alberto	19-12-1986
Villani don Irani José	20-12-1986

B) EVENTS OF CONSECRATION

a) Novices

1. Bangalore (Divine Providence Province)

Antony Selvakani
 Chinnappan Jesudoss
 Christopher Paul Dhinakaran
 Gorrepati Sureshababu
 Kummari Sudhakar
 Pesanaganti Devanandam
 Rayappan Solomon Raja
 Samanathan Periyanyagam (Kumar)
 Selvam Raja Arun
 Selvaraj Gnana Vijay Sworna Paul
 Velpula Rambabu
 Vincent Johnson

2. Quezon City (Manila) (Divine Providence Province)

Estiller Vega Cesar

3. Bari (Provincia Romana S. Giuseppe)

Czarnecki Mateusz
Saluzzi Rocco

4. Lujan (Provincia Cruz del Sur)

Canete Espindola Teodolino
Marquez Abad Agustin
Orlandi Rudinei
Ortigoza Ramirez Sebastian
Pabon Rodriguez Jorge Manuel

5. Nnebukwu (Delegazione N. S. della Speranza)

Adebayo Olakunle Michael
Akumani Prosper Toyi
Akwuobi Martin Emmanuel
Ekezie Charles Nnamdi
Fukimuasi Venite Venite
Vazquez Delgado Juan Man
Kabitini Abupa Fabrice
Kulonga Kapay Toussaint
Musolo Belawaku Achille
Ngandu Luboma Simon Pater
Ojeka Thomas Thompson Ayakana
Sombu Isaac Terkula

b) First Religious Profession

Antony Samy Antont Arockia Vanathaiyan	<i>(Divine Providence Province)</i>
Arockia Samy Michael Durai Samy	<i>(Divine Providence Province)</i>
Augustine Joseph Abraham Amala Selvam	<i>(Divine Providence Province)</i>
Badugu Christuraju	<i>(Divine Providence Province)</i>
Jesudoss Arockia Doss	<i>(Divine Providence Province)</i>
Joseph Xavier Robert	<i>(Divine Providence Province)</i>
Yohan Jonnalagadda	<i>(Divine Providence Province)</i>
Maria John Joseph Periyamayagam	<i>(Divine Providence Province)</i>
Pascas Leobin Regith Kumar	<i>(Divine Providence Province)</i>

Peddarappu Joseph	(Divine Providence Province)
Ratna Pandi Antony Xaviour	(Divine Providence Province)
Sammanasu Nathan Joseph Fernandez	(Divine Providence Province)
Thumma Maria Dileep Joseph Reddy	(Divine Providence Province)
Vissampalli Maria Bala Yesu	(Divine Providence Province)
Xavier Thambusamy	(Divine Providence Province)
Barraza Diaz Alexis André	(Cruz del Sur)
Sosa Gimenez Pedro	(Cruz del Sur)
Franco Martinez Javier	(Cruz del Sur)
Mardones Rojas Edurado Antonio	(Cruz del Sur)
Niemeyer Robert Francis	(Divine Providence Province)
Apeh Sunday	(Delegazione N. S. della Speranza)
Bampembe Ndomba Alex	(Delegazione N. S. della Speranza)
Bokafo Betoko Jean Pierre	(Delegazione N. S. della Speranza)
Eke Donald Chibuike	(Delegazione N. S. della Speranza)
Ibrahim Ali Moses	(Delegazione N. S. della Speranza)
Nwobi Francis Chukwuemeka	(Delegazione N. S. della Speranza)
Lukumu Ladzus Philèmon	(Delegazione N. S. della Speranza)
Mata Mbunga Arnold	(Delegazione N. S. della Speranza)
Nkiere Mbo Deudonné	(Delegazione N. S. della Speranza)
Nlemvo Diasolua Matthieu	(Delegazione N. S. della Speranza)
Onwukwe Bonaventure D.	(Delegazione N. S. della Speranza)
Sieta Mbalanda Sylvain	(Delegazione N. S. della Speranza)

c) Perpetual Religious Profession

Borges Vanio (Brasile) a Serranopolis do Iguaçú 09-05-2010

d) Perpetual Vows and e Diaconate

Boufleur Tiago (Italia)	a Roma Sem. Teol.	10-04-2010	11-04-2010
De Masi Antonino (Italia)	a Roma Sem. Teol.	10-04-2010	11-04-2010
Sanchez Sanchez (Italia)	a Roma Sem. Teol.	10-04-2010	11-04-2010
Pillem Peter Joseph (India)	a Vatloru	11-08-2010	12-08-2010
Anala Louis Baskar (India)	a Poonamallee	08-12-2010	09-12-2010
Antonysamy			
Periyamayagasamy (India)	a Poonamallee	08-12-2010	09-12-2010

Celestine

John Paul Britto	(India)	a Poonamallee	08-12-2010	09-12-2010
Joseph David	(India)	a Poonamallee	08-12-2010	09-12-2010
Joseph Stanly Babu	(India)	a Poonamallee	08-12-2010	09-12-2010
Maria Arul				
Pragasam Praveen J.	(India)	a Poonamallee	08-12-2010	09-12-2010

e) Priestly Ordination

Antony Francis Assisi	(India)	a Cuddalore	19-06-2010
Antony Irudayaraj Jerin Prasenna	(India)	a Cuddalore	19-06-2010
Chinnappan Lourduraj	(India)	a Cuddalore	19-06-2010
Irudayaraj Constantain	(India)	a Cuddalore	19-06-2010
Irudayasamy George Vensula	(India)	a Cuddalore	19-06-2011
Kaspar Raj Maria Paul Raj	(India)	a Cuddalore	19-06-2010
Mathew John Paul	(India)	a Cuddalore	19-06-2011
Rosario Lawrence Thambusamy	(India)	a Cuddalore	19-06-2010
Savarirayar John Kennedy	(India)	a Cuddalore	19-06-2010
Selvaraj Francis	(India)	a Cuddalore	19-06-2010
Xavier Sahaya Rajesh	(India)	a Cuddalore	19-06-2010
Kingo Magbata	(R.D.Congo)	a Kinshasa	25-07-2010
Boufleur Tiago	(Brasile)	a Cerro Largo	04-09-2010
De Masi	(Italia)	a S. Ferdianando	18-09-2010

C) SIGNIFICANT EVENTS

1. Introduction

The year 2010 is a year of a long wait. Once the Medical Committee, on November 12, 2009, approved the miracle by, the road to the Canonization had opened up. Already on January 30, 2010 we had the joy to announce the favorable opinion of the Theological Committee. It is unnecessary to mention the enthusiasm that the news had generated. A time of waiting had begun; a joyful and prayerful waiting for all Guanellians, priests and Brothers, Sisters and lay people. The next steps came one after another following a precise pattern. On May 30, 2011, the General Congregation of Cardinals and Bishops expressed its positive opinion. Everything was then brought to the attention of the Holy Father who, on July 1, 2010, gave permission to make public the Decree that recognizes the miracle happened through the intercession of Father Guanella. During the Concistory on February 21, 2011 the Holy Father established the date of the Canonization: October 23, 2011, the date of our choice.

Joy and emotion

The Central Committee for the Canonization was at work since May 2010, passionately committed to give the right honor and due interest to this wonderful event as you can read later on in this issue of *Charitas*.

Around the great event of the Canonization of the Founder, there are other events common to every year

Nine confreres had left this earth to reach the heavenly homeland, and among them even some still relatively young. The list of the confreres over eighty is getting longer and longer. It is a consolation that 32 young men had made their first profession, increasing a little the total number of confreres: on 31 December 2010, the Servants of Charity were 530, included the 32 novices.

The reports of the Superior General on the local communities that he is visiting show that confreres are committed in carrying out their Guanellian mission. There is, however, weariness in those communities formed by a few confreres or by confreres venerable in age but still working... Religious life and community life are not perfect; yet, in general, they are coming

along fairly well as Superiors of Provinces and Delegation had pointed out at their yearly meeting in January. The canonization of the Founder offers a good opportunity to be more courageous, faithful and committed to the life that we have freely chosen as religious.

The School of the Charism had begun in October without fanfare yet in a serious way. There are only 4 confreres who are attending: two from India, one from Nigeria, one from Mexico. Days are full of constant study and research. The confreres are under the close supervision of their Tutor, Fr. Umberto Brugnoli.

The courses of charismatic formation, directed toward new staff of our Houses, had gathered a good number of lay people who had shown interest on a subject that would help them in their life and work. We were expecting some more, however...

The different realities of the Guanellian Lay Movement (GLM) in the world are now going through the Identity Document and the Acts of the Italian National Convention that was held in Rome on January 23-24, 2010. People say that the Movement is moving too slowly. It is not our impression.

Another sign of vitality is represented by the Assemblies held in all Provinces and Delegation. Almost the totality of confreres had participated, and Provincial Superiors are pleased that the meetings had become an opportunity to spend time in fraternity, open discussion and planning, though Assemblies do not have any decisional power. In the Philippines, the United States, Cruz del Sur Province, Santa Cruz Province those Assemblies brought new fresh air to the communities.

During this year, the Congregation had the courage to look ahead in the future and to open a new House even though religious personnel are still scarce. We had opened the "Posada del Buen Samaritano Casa de acogida vocacional" in Arca (Spain), 20 Km from the famous Shrine dedicated to St. James in Santiago de Compostela. The two confreres are taking care of three small parishes close to each other, plus the spiritual care of pilgrims who are passing by directed to the Shrine. It is an interesting ministry that could have good implications regarding vocations.

Another opening, that was planned time ago, is the new Latin-American Theological Seminary in Bogota', Colombia. At present, there are only 4 students and two formators. Next year their number will increase, and the confreres from South America will have the opportunity to finish their preparation to the priesthood in their cultural context.

Don Piero Lippoli
(15.02.2011)

2. Meeting with Superiors of Provinces and Delegation

(Rome, 10-15 January 2011)

It was certainly a week of fraternity and hard work. The Provincial Superiors of the six Provinces and the Superior of the African Delegation attended the meeting with the General Council.

The first day, Monday morning, opened with time spent in recollection. Fr. Massimo Pampaloni, SJ offered a meditation on sanctity. On Wednesday afternoon, we had another very intriguing lecture delivered by Prof. Andrew Riccardi (the founder of the Lay Community of St. Egidio) on the world today and its situation. He underlined the urgency of giving prophetic answers to a world in need of hope through evangelical charity. Prof. Riccardi exhorted us in a strong way to be among our poor not as mere caregivers but as their family members. During the six-day meeting, the following are the main points that were discussed:

1. Preparation for the Canonization of the Founder.

a) Frs. Bogoni and Brugnoli informed us about the Canonization of the Founder, citing some suggestions regarding Spiritual Retreats for the Guanellian Family, Week of Guanellian Spirituality, Weeks of formation in the Guanellian spirit and charism to be offered to lay staff. They gave guidelines for welcoming pilgrims to Rome and a draft of a program regarding the few days preceding the Canonization. We also prepared a first draft of a plan regarding a Pilgrimage to Como after the Canonization. We will be more specific at a later date.

b) Fr. Pino Venerito, invited for the occasion, presented the document “PORTRAYAL OF A SAINT ON THE FRONTIERS OF EVANGELIZATION”, prepared by the first subcommittee of the Central Committee. Unfortunately, there was no time for more discussion. Superiors had suggested that the document should be spread among the different Houses and groups of the Congregation and be adapted to different cultures. It will be published once the Holy Father announces the date of the Canonization so that the general public will have the opportunity to be informed about the new Saint. Another suggestion regards sending articles about the Founder to Catholic newspapers and magazines.

c) Regarding the Canonization, Fr. Umberto talked about “**dress**ing

anew the Sacred Heart Shrine in Como in order to welcome the new Saint”. The plan is to first check the physical structure of the church, followed by the installation of new windows and the working of new paintings in the main nave's walls of the shrine. In a combined effort, each Province of the two Congregations will sponsor a painting. That will be our concrete contribution in preparing the Shrine for the canonization. The last painting, the glory of the new saint, should be sponsored by the Guanellian Movement, while the new windows will be sponsored by those friends, benefactors...who would like to pay for them. Those who would like to participate, please, contact Fr. Umberto.

d) Because of traveling and expenses, we had confirmed that **the Week of Formation for Superiors** should be connected to the Canonization's event, as we had already mentioned last year.

2. Vocation Ministry, First formation and Permanent formation.

With pleasure we noticed that each Province values and gives proper attention to these issues. We have once again insisted on the necessity of preparing good formators and assembling formation teams both for the first and permanent formation.

Superiors have asked the General Council to sponsor an annual meeting for formators, especially for Master of Novices and Rectors of Theological Seminaries. We have stressed the necessity for a better coordination among the Houses of Formation.

3. Our Religious Life.

Though the meeting had not taken into consideration this specific topic, many times we had the occasion to express our opinions on the quality of our religious life. All in all, we think that our religious life shows a positive tone. There are still some shadows caused especially by individualism and a poor sense of belonging that leads confreres to follow their own projects rather than those of the Congregation.

We considered once again how to better intervene in rectifying the negative aspects among us. We have concluded that superiors, local, provincial, general, should use their moral authority and safeguard mercy and justice.

4. Preparation for the 19th General Chapter.

We are only outlining some general details while waiting the letter of proclamation that will be sent out in May 2011.

a) The main issue of the General Chapter will address **the Provincial Project**. Each Province will prepare itself for the Chapter by drafting its Provincial Project with an eye to the future challenges that the local culture may present. We cannot disregard the fact that both our religious life and commitment to evangelization have to face globalization and a culture that is becoming more and more materialistic and individualist. At the same time, it is necessary to be aware of how each Province is carrying out its mission in regards to means and environment.

b) The main focus of the Chapter then appears to be the challenge of mission in today world's context and in the many new Areopagus (*the highest political assembly of Athens where St. Paul announced the Gospel without much success*). Later on, we will thoroughly explain the theme and its sections.

c) Regarding other more procedural aspects of the Chapter, we have made the following decisions:

- Date of the Chapter: July 2012 at the Don Guanella House in Barza d'Ispra (Italy).
- The Provincial Chapters should be celebrated before February 2012.
- Because the General Council has to suggest the method of election and establish the number of delegates participating in the General Chapter, we decided:
 - a) The ratio of delegates that each Province will elect to the general chapter will be 1/20 of the sum of the perpetual professed plus 50% of the temporary professed.
 - b) Our Lady of Hope Delegation: notwithstanding the provisions in force, the delegates to the general chapter will be elected at the Delegation Assembly.
 - c) Regarding the participation of the African Delegation confreres to their Delegation Assembly, they should follow the norms that will be established by the Sacred Heart Province.

5. Financial and administrative aspects.

With the General Treasurer we have discussed the following topics:

- a) Presentation and explanation of the funds sent to the Provinces during 2007-2010 period.
- b) Notes on book-keeping and finances of Provinces and Houses.
- c) Presentation of the service “video-conference”
- d) Presence of the Provincial Treasurers in the Provincial Meetings and their collaboration with the Houses.
- e) Notes on financial and administrative topics: Treasurer Manual, lay treasurer...

We had invited the ASCI President, Mr. Eduardo Fasano, to present the promotion, revision and organization of their Projects and Sponsorships.

6. Communications:

a. *Associates*: we approved the Statute of Associates, and welcomed the one in Portuguese that recognizes the opportunity for any Associate to spend some time as a Cooperator first.

b. *School of the Charism*: Fr. Umberto is responsible for this school. He reported on its proceedings and expressed satisfaction in the commitment of the 4 confreres. He also informed on the program of the next seven months. Provincial superiors manifest their desire to continue this experience in the years to come.

c. *Interchange of confreres*: all agree in favor of it according to their possibilities. We point out the most urgent requests, and we confirm the necessity to facilitate the insertion of young confreres into different cultures.

d. *The International Theological Seminary in Rome*: Our duty now should be to continue what the last Chapter had decided. However, all agree that, starting next year, we should also offer the License. Once the basic theological school is over, some of the seminarian confreres should be sent to Rome for their two year License. This will imply that we have to postpone their Perpetual Profession, Diaconate and Priestly Ordination to the fifth year of theology. A Decree from the Superior General will take care of these formative and canonical details.

e. *Centro Studi*: Once again we have talked about the creation of a Centro Studi where none exists. The Centro Studi in Rome is ready and available to give its advice and support to the Centro Studi of the Provinces.

f. *Houses of Formation* in common for Africa and South America. The new Theological Seminary for South America has just opened in Bogota' (Colombia) with 4 confreres. While we are satisfied with the common novitiate in Lujan (Argentina), the Provincials are interested in opening a Philosophy Seminary in Porto Alegre (Brazil) for all of South America.

New dates for confreres in formation:

- Entrance at Luján for preparation to Novitiate: October 24.
- Entrance into Novitiate: December 19.
- Entrance into Philosophy at Porto Alegre: March 1.
- Entrance into Theology at Bogotá: January 10.

3. Toward Canonization

The Holy Father, Benedict XVI, recognizes the miracle

On July 1, 2010, Pope Benedict XVI granted an audience to H.E. Archbishop Angelo Amato, SDB, Prefect of the Congregations for the Causes of Saints. The Holy Father gave his authorization to promulgate the *Decree regarding the miracle attributed to the intercession of Father Louis Guanella*. It means that the process toward the canonization of the Founder is completed. The Holy Father will make public the date of the ceremony on February 2011 during the Public Concistory at the Vatican.

Press Release - 21 February 2011

At the official news of the canonization of the Founder, Fr Alfonso Crippa, Superior General, from the Philippines where he is visiting the local communities, had released a press statement: "It is a great joy, shared for a renewed common commitment. In a time of emergency in education, widespread poverty and the ever increasing globalization, the proposal of significant persons by the Church, who were able to bear the fragility of people and embody the practical responses to these challenges, is to respond to a crisis of confidence on the life itself and the questions that people ask Jesus. Through the baptized, especially the saints, capable of being in tune with the breath of God, Jesus responds to people with the compassion of the Father. The saint is not a statue to be placed in a niche, but he is a divine

energy who spreads through the streets of men."

Sister Serena Ciserani, Mother General of the Daughters of St. Mary of Providence, adds, "The recognition of the holiness of Father Louis is a gift of hope that is offered to the "little ones" in the world because they know they can find in him an intercessor in Heaven for consolation and comfort of their heart. It urges each of us to walk more quickly on the shining path of Guanellian charity in order not to leave alone the sick who seek health, the broken-hearted who want to be comforted, the sorrowful in need of tenderness, the weak to be supported on their walk, and those who weep and thirst for a smile.

"Father of the Poor, passionate educator and citizen of the world, Father Guanella was a champion of faith who left as a patrimony to his followers, priests, nuns and lay people to take care of the weakest people, accompanying them in the most delicate moments of life, from birth to the natural transit" highlights Father Mario Carrera, General Postulator. "The event of the canonization of our Founder should accelerate our commitment towards holiness and to adhere more resolutely to the voice of God, hidden in the cry of the poor. Holiness is extending one's hand and searching for other hands; it is a fast step to heal the fragility of many people: from the poverty of bread to lack of hope."

Step by step toward the happiest day

It's hard to write down in a few words the unique period of history of our Guanellian Family of which I had participated as a member of the central Committee for the Canonization of the Founder. An extraordinary step of that history, like an anticipation of the day of the canonization, had happened on February 21 when a delegation of the Guanellian family had attended the Public Ordinary Consistory during which Pope Benedict XVI had announced the official date of the canonization, 23 October 2011. I too was present among the few members of the Committee.

Inside a splendid hall filled with golden decorations and beautiful frescos, behind Cardinals and Bishops, facing the Holy Father there was a small delegation of the Guanellian family, thrilled and exited of being present at such solemn occasion. With those present we had prayed and gave thanks to the Lord for the grace of being witnesses of a great event.

My mind wandered up to Fraciscio, to Pizzo Stella, to the Rabbiosa torrent, to Gualdera, to the little church dedicated to St. Rocco. I was

wandering what Father Guanella in heaven was thinking about all that, being he a man from the mountain, averse to any pomp, used to frequent other places, happy to stay among the humble and the marginalized! What had he felt when his name was called in that magnificent Vatican Hall?

I can see him: a bright smile appears on his fatherly face. From his lips I hear once again those simple and bold words: “It is God who does everything! I have done nothing. Divine Providence had done everything.”

How true it is a greeting that in 1886 he sent to the *mountaineers*! On that February 21, 2011, the mountaineer a man of upright life, hard working and firm faith was he, Father Louis.

What he wrote can be applied easily to his life: “*Rejoice, mountaineer! I see goodness in your eyes, and the cheering contentment that envelops your appearance. I ask you: Who had imprinted on you this mark of joyful goodness and who is the one who preserves it in you? ... Your face blushes and you remain silent. Yet I love to tell you this: It is the Spirit of the Lord who at all times has taken from the solitude of mountains and valleys some of the most loved children of his, and has blessed them!*” (The Mountaineer, p. 4)

I would like to share with you, within this work of Providence, the different steps and the most relevant decision that the Central Committee for the Canonization had taken until now. I prefer to call them “Notes” because they are taken from the Minutes of its meetings. The full Minutes could be found at the General Secretary Office of the Servants of Charity Institute in Rome in three separate files: the Minutes of the Central Committee for the Canonization, the Minutes of the Interprovincial Committee Northern-Italy and Switzerland (Sacred Heart Province, Blessed Louis and Clare Province, Cooperators, GLM, Diocese of Como), and Press Survey.

Step one: 24 may 2010

The first meeting was held at the General House of the Servants of Charity, Vicolo Clementi, Rome.

The Committee is formed by members of the two Guanellian Institutes: Sr. Rosa Presutto, Sr. Franca Vendramin, Fr. Umberto Brugnoli, Fr. Wladimiro Bogoni, Fr. Remigio Oprandi, and Fr. Pino Venerito. Its president is the Postulator, Fr. Mario Carrera.

We singled out three main points of reference that will be constantly with us in our process.

1. The necessary spiritual preparation to the event: “*new wine put into new wineskins*”. It is necessary to plan spiritual activities common to the

whole Guanellian Family in order that the Canonization of the Founder may become a new Pentecost to all. The activities should be able to stir up a *longing for holiness!*

2. It is relevant, for the event, the use of all the available means of communications in order to spread the figure and spirituality of the Founder.

3. It is necessary to build up an efficient organization for a smooth proceeding of the event: preparation of the program, pilgrims welcome, planning the future celebrations in different locations, printing matters, religious objects...

Besides all that, the Committee President exposes a dream: *Will we be able, in this providential occasion, to open, as Guanellian Family, a new center of charity or to share together another significant charitable project?*

The subject will be discussed several times in future meetings; unfortunately, nothing definite has come out. Is it a dream? I prefer to call it a project still in the making.

Step two: 1 july 2010

The second meeting was held once again at the General House of the Servants of Charity in Rome. Significant issues were discussed.

- a. Lay people should be invited and join the Committee. New members of the Committee: representatives of the Cooperators, one from the provincial council of Northern-Italy/Switzerland and one from the provincial council Central-Southern Italy; a representative of the GLM Italian Council.
- b. The Diocese of Como (the diocese of Father Guanella) should be invited and join the Committee. Bishop Diego Coletti will appoint a representative of the diocesan clergy. Discussed was also the subject to be proposed to the Guanellian family in preparation to the canonization. Unanimously we choose the theme “holiness”.
- c) Suggested spiritual activities: Retreats for the Guanellian family; monthly prayer meetings (possibly done in different religious communities of the two Congregations present in the same area).
- d) Possible pilgrimage to Lourdes (France), as an act of thanksgiving for the Canonization, in 2012 with UNITALSI. A pilgrimage of thanksgiving could be carried out also by Guanellian communities present in other nations by visiting a local Marian Shrine.

- e) We welcome the idea of publications and literature on the Founder under the supervision of the Centro Studi Guanelliani: biographies, *pen driver* containing the writings of the Founder, Letters of the Founders, and the Volumes of “*La Divina Provvidenza*”...
- f) Possible convocation of the Worldwide Assembly of the GLM. The Canonization would be the concluding event of the six years activities. It will be published soon a text on the Beatitudes for formation of the Guanellian laity, common to all countries.
- g) Presentation of the Project “*On the footsteps of Father Guanella, meaning of a journey. Origin of an idea that had become reality.*” It regards advertising the Guanellian places and Guanellian museums present in the Diocese of Como that could be visited by appropriate itineraries to be done by either cars or walking. It has been the result of a long planning done by the Committee that had set up the *New Museum of Father Guanella* in Como (February 2006).

We take into consideration also the first suggestions regarding the welcome of Italian and foreign pilgrims and related activities: vigil, day of canonization, day of thanksgiving. Unexpected news arrived once the meeting was over and the members of the Committee were returning home. On the same morning we were at the meeting, Archbishop Amato was received by the Holy Father who signed the Decree for the Canonization of the Founder. No one expected such move so soon!

More joy and more encouragement reached everyone in the journey toward the canonization.

Step Three: 6 september 2010

The third meeting was held at St. Joseph Basilica al Trionfale in Rome. Present: Most Rev. Diego Coletti, Bishop of Como, Fr. Mario Carrera, president, the two general Superiors, Mother Giustina Valicenti and Fr. Alfonso Crippa; the general councilors Sr. Rosa Presutto, Sr. Franca Vendramin, Fr. Umberto Brugnani, Fr. Wladimiro Bogoni; the provincial Superiors Sr. Anna Studioso, Sr. Gabriella Sala, Fr. Remigio Oprandi, the members representing the Diocese of Como, Fr. Attilio Mazzola, Fr. Giovanni Illia; representatives of the DSMP Provinces, Sr. Anna Fortino, Sr. Michela Carrozzino; representatives of the GLM, prof. Vittore Mariani, Mr. Paolo Cattaneo, Mr. Pietro Ozimo.

Bishop Coletti addressed us on “*The Diocesan Church together with the*

Guanellian Family: dreams and suggestions". The address was followed by precise indications that were useful to the Committee.

He concluded by saying that "What we plan and do for the celebration of the canonization of Father Guanella should not be a "cathedral in the desert", but an occasion for conversion that leaves back lasting traces among the faithful. Regarding the activities that we would like to suggest, we will go toward the right direction if everything is done in union with the local Church, something that lasts and not just exterior activities, something that should go deep into the heart and be transformed into a process that affects the life of people."

We agree that we have to work on and take care of three areas: *Mass Media* (Sr. Michela Carrozzino and Fr. Wladimiro Bogoni), *Spirituality* (Sr. Franca Vendramin and Fr. Pino Venerito), and *Organization* (Sr. Rosa Presutto and Fr. Umberto Brugnoni).

The sub-committees gather together in that same day and suggest activities that, in the Committee, generate valid programs, some of which are already underway.

The main programs could be thus summarized:

a) The Spirituality sub-committee is in charge to elaborate a *document* in which are listed the topics that the Guanellian family and the people of God need in preparation for the canonization. The text should help them to meditate on the *holiness* of Father Guanella with reference to his times and our own time. The originality of the Founder's holiness should be stressed.

b) Planning of animation *ad extra* and *ad intra*.

Ad extra means the people of God outside the Guanellian family and those not practicing their faith:

- Activities carried out locally and inspired by the *document* we had mentioned above;
- Scholarly meetings;
- Involvement of local universities;
- National seminar on educational matters to be held preferably after the canonization (2012?).

Ad intra means the Guanellian family:

- re-organization of the School of formation to the Guanellian charism dedicated to the religious and lay people on themes common to the four Italian Provinces. We urge in particular to involve the staff of our Houses; to open the School to other Congregations present in the area or in the diocese which carry out a ministry of charity or education...
- Weeks or week-ends dedicated to the knowledge of the figure and

charism of Father Guanella from his birth to his early priestly ministry. These courses should be directed to those who are working in our Houses in Italy, especially those who are holding administrative roles.

- Weeks on spirituality dedicated to families.
- Retreats dedicated to the Guanellian Family on particular characteristics: a course on Franciscan/Guanellian spirituality in Assisi or La Verna; a course on Carmelite/Guanellian spirituality in Rome; a course on Guanellian spirituality in Guanellian places; one or two courses in Gualdera.

We urge that the theme for the Guanellian Family should be on “holiness” and be summarized into the saying of the Founder: “*Holiness will save the world*”.

Other significant suggestions:

- a) The event of the canonization should be the right time for the **Cooperator Association** to receive finally the civil recognition;
- b) We should look at means and times to favor a greater coordination among Cooperators at a national, continental (South America) and worldwide level in order to have only one organism representing the third branch of the Guanellian Family. This should lead to the formation of the *Worldwide Council of Cooperators*.
- c) Some projects for the **Guanellian Lay Movement** are confirmed.
 - *Formation*: publication of three pamphlets, the Acts of the Italian GLM Assembly (Rome, January 2010), formation aids for cooperators and Lay people on the Beatitudes (to be later on translated into different languages), Acts of the School of the charism carried out in the North-Italy Provinces (2009-2010), the Fifth Volume of the series “Dynamism of Charity”.
 - *Organization*. Convocation of the Worldwide Assembly of the GLM.

During this meeting we have to put on record the significant contribution of the two General Superiors regarding structure and functions of the Committee. In particular:

- a) The Committee is the creature of the will of the two General Councils; ergo, it enjoys a delegated authority.
- b) The two religious responsible of the sub-committees form, with the

President, Fr. Carrera, the Central Committee that numbers seven members.

- c) The Postulator presides over the Committee as its President; he is also the one that keeps the contacts “with” the institutional Church and “with” him the Church deals regarding the canonization.
- d) The activities that the individual sub-committees would like to carry out should be agreed upon by the Committee. Regarding particular suggestions that the same Committee thinks are very significant, it is necessary that they be brought to the attention and approval of the two General Councils.
- e) The Committee should coordinate and take care of those activities that sub-committees cannot organize (especially regarding Organization and Communication). The principle of subsidiarity should animate the Committee. Though the Committee has to have the last word, the sub-committees can form other sub-groups regarding specific significant areas, like liturgy or cultural issues. Each sub-group should elect a member who will be in constant contact with the Central Committee and be invited when it is seemed necessary to participate to the said Committee.
- f) Each Area needs for sure more collaborators and the help of experts. It is its responsibility and competence to involve them in its work.

We agree to establish an *Orientation Committee* or *Board of Directors* and a *Committee* opened to those representing Provinces, Diocese, and Lay people.

This group should be the point of reference: it chooses the contents; it gives directions to what kind of themes should be taken into consideration; it plans the celebrations surrounding the canonization; it gives suggestions to carry out after-canonization activities.

We put on record that in Northern Italy, the two Provincial Superiors, Sr. Anna Studioso and Fr. Remigio Oprandi, thought it was necessary to form an *Interprovincial Committee*: SdC, DSMP, Diocese of Como, Cooperators, and GLM in order to run “in loco” the suggestions coming from the Central Committee and to propose some other activities.

Step four: 19 october 2010

The Board of Directors of the Committee gathered at the General House

of the Daughters of St. Mary of Providence, 9 St. Pancrazio Square, Rome. It took into consideration the following topics.

Frame of References. It has to be shared with the two Congregations, Cooperators, GLM, and people of God in general, in preparation to the Canonization. It should be prepared as soon as possible and sent to the Provincial Superiors who in turn will send it to the communities and make provisions that the activities would be carry out according to the local social-cultural environment.

Sr. Franca and Fr. Pino are asked to write down the list of contents. They could seek help from other people. The Document should be exhaustive yet short. It should underline the way by which Father Guanella had incarnated holiness. It should accentuate more the “holiness of the man” rather than holiness in an abstract way.

Magna Charta of Communion. Encouraged by the appreciation expressed by Bishop Coletti (who had called it “meaningful”), the Committee decides that the Charta is not a new Normative Document, a Statute. It should (1) collect and describe the main elements expressing unity among DSMP, SdC, Cooperators, GLM, elements taken from the mind and heart of the Founder; (2) it should present the apostolic areas and significant activities of collaboration within the Guanellian family in its past and present history; (3) it should suggest something concrete and prophetic for the future after the canonization. The project should become a tangible and permanent remembrance of the canonization. The Committee plans to inform the two General Councils to see if there is some possibility to carry out the plan. If the answer is positive, the Spirituality Sub-committee should be in charge of working upon it.

School of formation on the Guanellian charism directed to religious and lay people. The themes should be taken from the GEP and from the List of Contents.

Seminars. The Committee decides to hold three seminars, open to all, in Rome, in our Houses or outside them. Fr. Venerito, Fr. Brugnioni and Sr. Presutto will be in charge. We urge the organizers to include and involve dioceses and surrounding territories hosting the activity. The Communication Sub-committee will prepare the dioceses, especially those that the Founder was personally in contact with during his life and apostolate.

Weeks or weekends dedicated to know the figure and charism of Father Guanella and done at the place where he was born and exercised the first period of his priestly ministry. These activities should be carried out both before and after the canonization. Suggestions: the activities should last no less than a week; should be held preferably in June and September so that lay people can spend their vacations with their family, and have the opportunity to keep free the Houses of Fraciscio and Gualdera.

Retreats for the Guanellian family on the Guanellian spirituality. The courses are already approved by the Committee and the organization is carried out by the Spirituality Sub-committee.

Monthly Prayer for Vocations. It was well accepted the program prepared by Mons. Bacciarini Major Seminary in Rome for 2010-2011. The Prayer will be held in different Houses in Rome.

Summer weeks of spirituality for families. We encourage those confreres involved to continue what they are already doing for years. We suggest them to add to their team a Sister. Fr. Bogoni is their coordinator.

During this meeting we discuss the suggestion made by Fr. Carrera on the *tangible and permanent sign* that the Guanellian family wants to establish in remembrance of the canonization. Three ideas are accepted:

- 1) Use of some quarters of St. Joseph House in Via Aurelia Antica in Rome (a) to welcome elderly priests from dioceses or (b) consecrated persons in difficulty. Fr. Pino and Fr. Umberto are in charge to check if that is possible.
- 2) Welcome of newborn handicapped babies abandoned by their parents. The plan foresees a future custody to a family. The proposal had been presented by Sr. Michela and Sr. Rosa who will be in charge of the project.
- 3) Project in a mission territory: Holy Land (Nazareth), Africa. Sr. Franca presented the idea.

Besides those ideas, Fr. Carrera presents other suggestions: (a) every country that hosts Guanellian Houses should open a national Pious Union of St. Joseph; (b) it should be desirable to have a Sister among the staff of the Pious Union in Rome to welcome and entertain the pilgrims.

We discuss also topics regarding the Communication Sub-committee. The coordinators, Sr. Michela and Fr. Wladimiro, will study the feasibility of

offering grants for degree thesis on either Guanellian theological-spiritual papers; or Guanellian educational method papers; or finances and administration in a Guanellian way. The coordinators, through the Centro Comunicazioni of the SdC, will send to all religious communities and Guanellian groups a newsletter so that everyone in the Guanellian world may be aware of what is planned for the canonization.

More discussion on the organization aspect of the event: welcoming and lodging the pilgrims; budget for religious items; official invitations to civil and ecclesiastical authorities; activities favoring the participation of as many people as possible.

The President offers the *2011 Agenda*: “*It should accompany our daily work through short readings of Father Guanella and his spiritual messages.*”

Step five: 17 december 2010

Meetings at the SdC General House in Rome.

The *Frame of References* is presented. It was prepared by Sr. Franca, Fr. Pino, Fr. Gabriele Cantaluppi, Fr. Nico Rutigliano, Fr. Cesare Perego, and Dr. Antonio Valentini. The first draft was sent to forty some people who sent back their observations. The draft was read and approved by the Committee. The coordinators of the Spirituality Sub-committee explained the formative and spiritual activities in the light of the suggestions they had previously received. They are approved by the Committee. A pamphlet, summarizing those activities, will be soon published for the Guanellian family.

Fr. Domenico Scibetta, president of the Interprovincial Committee of North-Italy/Switzerland, presents to the Committee the main suggestions of his Committee:

- a) **Beautification of the Sacred Heart Shrine in Como** (*in Italian: Vestire a festa il Santuario*).

The project is to beautify the front nave of the Shrine with frescos on the walls. The frescos will portray the spiritual and corporal works of mercy, and the job was assigned to the artist, Mr. Bogani, the same artist who had painted the fresco behind the altar of Father Guanella and Sr. Bosatta. Another project deals with artistic stained-glass windows that should be installed in the windows of the front nave of the church. We suggest that the entire Guanellian family may be involved in paying the expenses. The reasons of so expensive suggestions reside in the fact (1) that the Shrine is the Mother church of the Guanellian Family, and (2) that we have already advanced the request to the Holy See to grant to the Shrine the title of *Minor Basilica*.

- b) **Formation School for Lay people.** Our goal is to reach as many lay people as possible. The school is open to everyone in and around our Houses. So it will be held not only in Como but also in Milan, Nuova Olonio, and Padua...
- c) **Sacred Oratorio.** The idea was already around for a while (2-3 years). The main inspiration of the sacred musical, proposed to the Maestro, Msgr. Frisina, is the virtue of *charity*. We have suggested the title: *In Charitate Christi*, the last words that Father Guanella pronounced before dying. The Oratorio will be performed after the canonization in the Cathedral of Como, if possible.

Step six: 31 January 2011

On the Liturgical Memory of St. John Bosco, the Committee gathers at the General House of the DSMP.

Fr. Carrera informs us about a meeting he had with the Postulators of the two Blessed that will be declared Saints with Father Guanella: Bishop Guido Maria Conforti and Mother Bonifacia Rodriguez Castro. They decided to carry out common activities: Prayer Vigil and introduction of the newly declared saints on October 22, 2011 at Paul VI Hall in the Vatican; Canonization Ceremony that could be followed in Skype. The three Congregations involved will make a formal request to have the master from which they can produce DVD of the whole ceremony.

The Spirituality Sub-committee is in charge of preparing the Prayer Vigil together with the two other religious Congregations.

The Communication Sub-committee is in charge of the presentation of the figure of Father Guanella during the Prayer Vigil. We suggest the projection of "*Father Louis Guanella, a mountain man and father of charity*" and the use of the time left to offer the Guanellian message as more exhaustive as possible. The same Sub-committee organizes the music show with the participation of singers from religious of the two Guanellian Congregations and lay people planned on October 21, 2011, at the St. Joseph Basilica al Trionfale in Rome.

Sr. Michela introduces the new website made possible with the collaboration of the young people "Oasi Federico". Each Sub-committee will find room in it for their plans and activities.

We approve the official logo of the canonization, "*Holiness saves the world*". We have changed "*society*" (the real word used by the Founder) into

“*world*” in order to make things easy to those who are translating it into other languages.

We got the list of Dioceses that are hosting the Guanellian ministry and the list of those in which we are no more present. The purpose is to have all them involved in the event of the canonization.

The Committee bestows on its President the duty to write a letter to the Bishops (once the date of the canonization will be made public) in which, besides giving the good news, it will ask the question, “*As local shepherd, what do you plan of doing for a better knowledge of St. Louis Guanella in your diocese?*” Previously, a letter will be sent to each Guanellian community present in those dioceses.

We choose the official photo of the Founder to be displayed on the day of his canonization.

We discuss also about the tapestry, portraying the Founder that should be hung outside St. Peter's Basilica. We go through different options.

We think important to make provision that a group of confreres and Sisters, once the date of the canonization is made public, may gather together to write down a short profile of St. Louis Guanella around particular topics that would be published in scientific/pastoral/historical magazines.

We receive the reviewed draft of the Frame of References on the main traits of holiness of the Founder. Its title will be, “*Father Louis Guanella, the mountain priest father of the poor. Portrait of a Saint*”. Fr. Pino informs that the text, after the approval from the Committee on December 17, 2010, had been presented to the Provincial Superiors of the Servants of Charity in their yearly meeting in Rome in January 2011.

The final draft adds the *Introduction* written by Bishop Coletti and the *Foreword* of Fr. Carrera. The booklet will be completed by photos with captions taken from the writings of the Founder. We plan to publish it on some periodicals like “*Il Settimanale*” of the Diocese of Como and “*La Famiglia Cristiana*” the most read Catholic weekly magazine in Italy.

The **pamphlet**, offering information regarding “*Formative and Spiritual Experiences*” according to the directives given in previous meetings, was presented to the Committee.

We discuss about the Formation Courses for the staff of our Houses. From many suggestions, we think that it is more opportune to organize only a Course in June without discharging a possible one in September, if required.

Seminars. We have decided to hold two of them in Rome:

1) *Father Guanella: citizen of the world*, Thursday, 26 May 2011, by Prof. Andrea Riccardi (Comunità S. Egidio).

2) *Father Guanella: an impassioned educator*, Thursday, 29 September 2011, by Bishop Cesare Nosiglia, Archbishop of Turin.

After each lecture, we suggest the presentation of some life-experiences. The coordinators are Fr. Brugnoli, Sr. Presutto, and Fr. Venerito.

Liturgy Committee. The Central Committee charges Fr. Venerito and Sr. Vendramin to form a Liturgy Committee that should help the Spirituality Sub-committee as we have talked about in October.

Permanent and visible sign remembering the canonization. Regarding the three projects we had taken into consideration (see above), we realize that we need more study and fraternal dialogue in order to determine the instruments and modalities necessary to carry them out.

The members of the Committee are invited by the coordinators of the Organization Sub-committee to view the work they had done in preparing items and budget of the pilgrim kit. They are invited also to give more study on the program *pre* and *post* canonization.

We will make public the program regarding the date of the canonization, of the prayer vigil, and of the day of thanksgiving because at present we do not know exactly the real dates.

We are grateful for what it has been done until now, all united by the same love toward the Founder who should be more and more known and loved.

We consider also the plans referring to the decoration of the Sacred Heart Shrine in Como. We agree that this unique place, so dear to the Guanellian family, requires the collaboration of all. We approve the budget and promise our help to carry it out.

We appreciate the Formation Program for the year 2011 for the Guanellian Provinces of Northern Italy and Switzerland. We appreciate also the great sensitivity that the Diocese of Como is showing in regards to the life and message of Father Guanella and its desire to closely collaborate with the Guanellian Congregations. We had meetings with different officials of the Curia, especially with the School, Youth, and Missions departments, who showed desire to hold activities in common.

At the closing of the meeting, we receive the “Compendium” on the figure of the Founder that was distributed to the Cardinals in view of the February 21 Consistory.

Before ending these notes, I would like to mention some words of Father Guanella who thus described the mountaineer welcoming the feast day: “Do not deny that the feast day is the most beautiful day for us mountaineers. We long for it anxiously. And as soon it breaks through, we greet it as a magnificent day for us. For on that day we find ourselves to be more affectionate brothers. God and the Blessed Mother and the Saints look upon us with a more loving gaze, while we look to them with a more confident look... The feast day for us is the happiest of days. (*DLG, The Mountaineer, English Edition, Vol. 4, p. 25*)

Step by step, the Committee and the whole Guanellian family are joyfully walking together toward the “most beautiful day” of this 2011: October 23.

Suor Franca Vendramin, fsm

4. Guanellian Lay Movement

a) IN GENERAL

- **Colombia: National Convention for the formation of the National Coordination Group of the GLM (Bogotá 4 July 2010)**

On Sunday, July 4, 2010, we gathered together in Bogota', St. Mary House, run by the Daughters of St. Mary of Providence. Though the weather was cold and the sky not particularly benevolent, the mood was festive and fraternal. The Guanellian spirit was clearly present in all the activities that were carried out during the day. Friendly greetings and smiles were contagious among the participants. Though exhausted after a long trip and no sleep, participants were showing genuine enthusiasm and joy to be together. After an abundant breakfast, we had the opening meeting. Present were all the GLM delegations from Colombia: Bogota', Bucaramanga, Florencia, and Oceana. The number of Daughters of St. Mary of Providence was significantly high. For the Servants of Charity, there was only Fr. Cosme because on Sunday the confreres were committed to their parishes. Sr. Roxana introduced us into prayer by reading the Word of God and asking us to share our reflection. A beautiful climate ensued. For that we thank Sister. The Document, “Making Charity the Heart of the World”, was once

again presented, but this time in Spanish. Fr. Cosme underlined the passages that we should study and better understand the Colombian culture, the indications coming from the Document itself, and the suggestions offered by the VI General Consultation of the Servant of Charity on the Guanellian Lay people. A discussion followed that brought up new ideas and suggestions from all delegations. It was an interesting discussion that scattered away and clarified doubts, that strengthened the sense of local and national belonging to the GLM, and, above all, to follow the new directives by acculturating them into our Colombian reality. After an intermission, we proceeded to elect the members of the National Coordination Group: Lina Santander (coordinator), Carlos Scioto (deputy coordinator), Juan Carlos Lopez (secretary), Fabian Fabric Arianne (councilor), Maria Elena Abita (councilor), Sr. Roxana Jimenez Fonseca (DSMP delegate), Fr. Come Padang (SdC delegate).

After our congratulations and applause, we gave thanks to the Lord by celebrating the Holy Eucharist. The future canonization of the Founder had accompanied during the whole day. Joyful and filled with renewed hope for a faithful Guanellian future of the Colombian GLM, we left for a common meal. The afternoon was dedicated to more meetings among the individual delegations, while Fr. Cosme and the Sisters planned a possible national convention on the occasion of the canonization of the Founder. A joyful Happy Birthday to Sr. Roxana and Sr. Jaqueline closed this great family day.

- **Proposal regarding the organization of the Colombian GLM**

1. This idea was presented and discussed at the July 4 Assembly which showed interest to put it into practice by the different groups. Even the Guanellian Sisters had welcomed the proposal. Let us now work with trust and sense of belonging. History will tell us...

A) **Local community.** After recalling the GLM Document “Making Charity the Heart of the World”, the Document of the VI Consultation of the SdC, and some experiences of life among our Colombian Groups, we present the proposal that in Colombia might be created more collaboration and organization among the GLM and Cooperators, a collaboration that should respect their own identity, the directives of the Congregation and, at the same time, it should be open to true active cooperation, animation and formation.

- a) Each local religious community should clearly choose to accept and share what the GLM Document, “Making Charity the Heart of the World”, envisions; a document that has been given by the two Guanellian Congregations.
- b) Each local religious community should be informed about “The Guanellian Lay Person” as stated by the “Exhortation to the Confreres after the celebration of the VI General Consultation”.
- c) Each local Guanellian center has to be a magnet that attracts many people of good will, who, drawn by the Guanellian spirituality, may take up whole-heartedly the situation of the poor and charitable works towards them in society.
- d) Each Guanellian center should become the common *home* to all those in need so that our centers may be “Institutions of the future”. “By respecting each one's vocation and by sharing our talents, we will be able to participate more actively to our mission and be more responsible in carrying out activities and organizations through which we can enlarge the tent of charity” (Consulta).
- e) It presupposes first that the members of the local religious communities and their superiors be enthusiasts regarding their Guanellian charism and spirituality. They should clearly endorse the belief that the Church is a “Mystery of Communion”, a Church of ministries. They should be an example of fraternity and bear witness to it, collaboration, service, working together, respect and appreciation of the baptismal vocation of the laity and their (the laity) being protagonist in evangelization and human promotion.
- f) According to the circumstances, people will probably group in different ways. We should put to good use the invitations from religious, professional staff and friends of our centers to give a hand in carrying out activities either within the Center or in some Guanellian project outside the Center.
- g) It is important that each group of lay people should have someone in charge and keep communications open to the Congregations. Their task is to care about the organization, animation and formation of their group.
- h) Among those in charge we suggest the presence of one or two Guanellian cooperators and the constant presence of a Guanellian religious. This guarantees a true Guanellian flavor. There will be differences among the groups of a local Guanellian center regarding

- mission, number of members, time of formative meetings, degrees of collaboration with the Guanellian center itself. That should not lessen the family spirit, the authenticity of the charisma, and proper guidance.
- i) In that way, the GLM of each Center would have a number of local coordinators committed to guarantee the necessary unity among the laity and local groups with the Provincial or National Coordination Group.
 - j) The presence of one or two cooperators in each group will make easier formation and coordination of the local GLM, because the Guanellian cooperators have a local Council connected to a national one. The cooperators too should be made aware that they are the heart and the engine of the GLM.
 - k) The Document of the VI General Consultation recommends that cooperators should hold that function in relation to the GLM: “We have to strengthen the GLM around each religious community and give them, as a guide, a religious who represents not himself but the community. We should involve in that endeavor the cooperators who should become “animating core” of the GLM.
 - l) The local Coordination Group should be formed by the coordinators of every group present in the Guanellian center. Among them, they should choose the Coordinator, the deputy Coordinator, and the Secretary.

B) A National Level. The Provincial and National Coordination Group is formed by lay people elected by the National Assembly, from a minimum of five to a maximum of seven members (always odd numbers because of voting). The members of this Group should be elected for six years. Those elected will choose among themselves the Coordinator, the Deputy Coordinator, and the Secretary. To guarantee fidelity to the Guanellian charisma, the Governments of the two Guanellian Congregations and Cooperators will appoint their own reference person. Only baptized Catholic people must be chosen to form the Coordination Group, and their election must be ratified by the Provincial Councils of the two Guanellian Congregations.

Duties of a given Coordination Group. It is the propelling force of the GLM vitality in its local, provincial, national community. It plans ideas, suggestions and activities whose purpose is to strengthen among the members the sense of belonging and Guanellian identity according to the

GLM Document. It works in communion with the Governments of the two Guanellian Institutes and Cooperators and approved Guanellian Associations. It represents the GLM before Church and civil institutions present in its area.

- **Spain: Fourth Meeting of the GLM (Madrid, 1 April 2010)**

The Fourth Meeting of the Guanellian lay people in Spain was held at St. Joachim Parish in Madrid on April 1, 2010. The theme of the day was “Making Charity the Heart of the World”, the title of the Document that was recently approved for the Guanellian lay people of the world. At the beginning there was a short presentation of the activities carried out in Madrid and Palencia. Afterwards, the new president of the Spanish GLM took the podium. The general Councilor, Fr. Carlos Blanchoud, clarified identity and purpose of the GLM by giving a talk about “History, development, and value of the GLM Statute, 'Making Charity the Heart of the World'. Later on, the participants, divided into small groups, discussed the talk and what has been done until now; suggestions for activities to be carried out during the year and for the canonization of Father Guanella. The whole meeting was surrounded by family spirit, unity and joy.

- **Sacred Heart Province: School of the Charism for religious and lay people - 2010-2011 Program (Interprovincial meeting of the SdC and DSMP Provinces, Cooperators, GLM)**

Present: Fr. Remigio Oprandi, provincial superior; Sr. Anna Studioso, provincial superior; Fr. Wladimiro Bogoni, general Councilor, GLM delegate; Sr. Franca Vendramin, general Councilor, GLM delegate; Mrs. Carla Sacchetti, President Northern- Italia/Switzerland Cooperators; Prof. Vittore Mariani, GLM President.

The meeting was held on July 6, 2010 at 10:00 am.

The first point of our meeting was to give an evaluation all in all positive of the 2010 School of the Charism. We all agree to support the initiative proposed in Rome by the Canonization Committee to hold between February and May 2011 four meetings of the School of the Charism both in Rome and in Como on common topics still to be chosen.

After we had reached a general agreement, we propose to the Committee the idea to call for a half day meeting (possibly a Saturday morning here in Como in order to give our staff the opportunity to attend it) during which two

talks will be given: one on charism, spirituality and/or the life of Father Guanella; another one on the GEP (according to the suggestion received from the Coordination Group of the Sacred Heart Province), especially on the concrete ways we should use to serve people in our daily ministry to those in need.

After having planned the 2010/2011 School of the Charism, we are informed on the content of the Committee's discussions in Rome. Fr. Remigio had invited Most Rev. Dirgo Coletti, Bishop of Como, to participate to the next meeting of the Canonization Committee. Bishop gladly accepted and promised also to be present at the September 6 meeting. It is up to us now to give an answer to the Bishop regarding the dates.

The two Provincial Superiors (SdC DSMP) of Northern-Italy agree to establish an "Interprovincial Canonization Committee" open to DSMP, SdC, Cooperators and GLM. The members of this new group are: Fr. Domenico Scibetta (coordinator), Fr. Remigio Oprandi (SdC Provincial Superior), Sr. Anna Studioso (DSMP Provincial Superior), Fr. Adriano Folonaro SdC, Fr. Angelo Gottardi SdC, two DSMP (not yet appointed by Mother Provincial), Mr. Paolo Cattaneo (cooperators), Dr. Vittore Mariani (GLM), Fr. Attilio Mazzola (Diocese of Como), Mrs. Silvia Fasana (journalist). We exchanged opinions regarding the suggestions proposed by the Committee in Rome. We find very positive the idea to hold a five day Retreat opened to the Guanellian Family. Regarding the 2011 Guanellian Agenda, we confirm the validity of its themes. However, we suggest replacing the pictures in it with photos portraying Guanellian Houses and their presence in the world.

Fr. Remigio, upon the suggestion of the Central Committee to study a different setting of the Founder's body, presents a hypothesis of a possible new setting of the altar, under which the relics of Bl. Guanella and Bl. Clare Bosatta rest, on the occasion of the Canonization of the Founder. We agree to give more time to figure things out and to draw an appropriate project.

The meeting closes at 11:30 am.

b) COOPERATORS

• Guanellian Cooperators in Italy

The two Provincial Councils had met twice (December 7, 2010 and March 5-6, 2011) at the SdC General House in Rome. Fr. Umberto

Brugnoni, general chaplain, presided over the meetings. Helped by Mr. Raffaele Quaglietta and by the General Treasurer, the councils discussed the process leading to a civil recognition of the Cooperators' Association.

Summary of the Minutes, 7 December 2010.

Present: Mr. Quaglietta, Fr. Mario Nava, Sr. Giulietta Saginario, Fr. Francesco Sabatelli, Mrs. Carla Sacchetti, Mr. Pietro Ozimo, Fr. Umberto Brugnoni.

Topic: How can we seek civil recognition of the Guanellian Cooperators in Italy?

Father Umberto opens the meeting with a prayer, greets the participants, and recalls a previous letter that he had sent as a preparation to the meeting.

Mr. Quaglietta, a lawyer, says that the Association had already received a canonical recognition by a Decree from the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Prot. C. 26 1/2003, when it says that the “Association of Guanellian Cooperators” is an “Association of lay faithful that...”

The statement “Association of lay faithful”, according to the Vatican-Italy Concordat, Law 222/85, allows us to define the Association as Church Entity and as such it can have also according to the Italian law - the recognition from the Italian State. The Association then will become: A juridical Church Entity civilly recognized. The Association will receive the same legal personality that the Congregation enjoys. To our Association all the characteristics of a Catholic Association will be recognized by the State.

Once this status is well defined, we go to clarify the reasons, the advantage and the convenience to seek civil recognition. Some reasons appear from the discussion: the Association will be civilly recognized all over Italy; it will be equated to a non-profit entity and as such it will carry out the institutional activities defined by its Statutes. Moreover, it can carry out Acts and Recognitions proper of a civil entity and to enjoy the same rights and duties of entities civilly recognized: for instance, recognition of Statutes, opportunity for commercial activity without losing the tax-exempt status, possession of bank accounts...

The Association internal life will be regulated by Canon Law: elections, terms, groups... Its statute or canonical rules will be accepted by the civil law without the obligation to be under the norms that regulate civil associations (ONLUS, foundations...). We will have the opportunity to be in touch with the public healthcare agencies and work with them upon reaching a common work agreement.

There are two limitations. Not being ONLUS and being tax exempt (1) we cannot request the 5/1000, and (2) donors cannot detract their donations from their taxes...

Fr. Umberto opens a discussion among the participants on formation and preparation to the canonization of the Founder. Prayer concludes the meeting that is adjourned to March 5-6, 2011 in Rome.

Don Umberto

Rome, 7 December 2010

- **Association Guanellian Cooperators: Northern-Italy/Switzerland**

The Northern-Italy/Switzerland provincial council held its meeting on February 20, 2010 in Como. Almost all presidents of the local groups, that we had previously invited, were present. The meeting underlined the importance of time spent in common prayer (necessary if we want to work well) and formation though “shadows and lights” are inevitable. All presidents received the Document, “Making Charity the Heart of the World”, and were invited to collaborate with religious regarding their next activities.

On Sunday, March 7, there was the Lenten day of recollection open to all the Cooperators of the province. It is a moment of prayer and reflection that people gladly welcome, even by those who cannot afford it because of family matters. Fr. Mario Lino Mapelli talked about “conversion”, a personal journey toward Christ present in our neighbor and a journey requesting a true Christian witnessing. The meditation originated from the evangelical passage describing Jesus meeting the blind man.

New Group

Finally, the Cordignano (Pius X House) Group had been formed and counts many people. Its spiritual guidance is Sr. Adele Baresi, superior of the House, while its president is Mr. Corrado Piccoli. It is one more joy in this period of time of preparation for the canonization of the Founder.

Meeting with the Presidents of various Groups

The Council had established the annual meeting with the Presidents of the various Groups to be celebrated on April 2. The invitation letter will follow later.

News

Pope Benedict XVI had announced that the date of the canonization of our Blessed Founder will be made public on February 21, 2011 during the Consistory.

Spiritual Retreat

The Spiritual Retreat for Cooperators will be held in Gualdera on September 9-10-11, 2011. However, the cooperators who desire to attend the retreats for Priests and Sisters in preparation for the canonization, they should be aware of the following dates:

- 10/16 July 2011: Barza d'Ispra
- 24/30 July 2011: TAU Center, Assisi
- 4/10 September 2011: St. Rose House, Rome
- 23/30 August 2011: Guanellian Spirituality, Gualdera

Management of the Guanella House in Fraciscio

A group of cooperators will run the family house of Father Guanella in Fraciscio (24/30 July 2011) giving the opportunity to people to visit it and even to have a meal.

Formation of Cooperators

Because the promised formation aids were not published, we invite the groups to study the Guanellian Spirituality from the texts already present in the Houses.

● **Association Guanellian Cooperators: Central/Southern Italy**

At the Don Guanella House in Bari, the provincial council of the Central/Southern Italy Cooperators was held on February 22, 2010. Present: Fr. Santino Maisano (SdC delegate), Sr. Giulietta Saginario (DSMP delegate), all the councilors except Mrs. Anna Zallo because of health issues. The president, Mr. Francesco Pietro Ozimo offers his greetings and opens the discussion. After a diligent examination of the Statutes, the council opens to the possibility of a new group of cooperators at the St. Joseph Parish al Trionfale in Rome.

The Spiritual Retreat will be held in Rome, at Domus Urbis House, on 24/27 June 2010, on the "Baptismal Priesthood". Its master will be Fr. Umberto Brugnioni.

We suggest calling for a meeting with the Italian provincial councils, their SdC/DSMP delegates, and the general Chaplain.

The council had called for an Assembly to be held in conjunction with the meeting reserved to evaluation and planning of next year. It seems that the meeting will be anticipated on September 10/12. The council will meet again to prepare such assembly on June 21.

We decided to begin a canonical visit to each local group. We see also the necessity to rebuild the Archive and to keep it in Rome, Via degli Embrici, the see of the council.

Fr. Francesco Sabatelli is the new provincial delegate of the SdC. During Advent 2010, he visited the different groups of cooperators and had a talk with them on “Jesus, the Teacher” (see the Italian Bishops letter: Forming to the good life of the Gospel). Right now, during Lent, he is still around giving days of recollection: Laureana di Borrello and St. Ferdinando (February 12), Messina (February 13), Cosenza (February 26), Dipignano (February 27), Perugia (March 12), Bari (March 19). Fr. Sabatelli is talking about the papal document “*Verbum Domini*”: God talks (*Verbum Domini*), God's Word in the Church (*Verbum in Ecclesia*), the mission of the Church is to proclaim God's Word to the world (*Verbum mundo*), with references to Father Guanella and how he related to the Word of God in his writings.

Quote from Father Guanella: “With respect I approach the books of Sacred Scripture. There is the Word of God. How fortunate we are! The Lord sends to us his letters in his sacred Books and speaks to us as a father speaks to his son.” (*LG, On the Tomb of the Deceased, East Providence 2011, p. 10*)

Finally, we give time to reflect on the importance of God's Word for us Cooperators and our daily life. We ask ourselves if we truly live it and bring it to the world. We close by thanking the Delegate for the many opportunities he is giving us to grow spiritually, and by God's grace to put in into practice.

- **Colombia: Meeting and National Organization**

- Association of Guanellian Cooperators (Bogotá, 7 March 2010)**

- On Sunday, March 7, in Bogotá, Our Lady of Chiquinquirá run by the Guanellian Fathers, we held a meeting. Some Guanellian ladies from the groups of Bogotá, Bucaramanga and Florencia were also present.

Topics:

- Study of the GLM Document and commitment of the Guanellian Cooperators Association to make it known among the GLM groups.
- Planning the formative activity of the Guanellian Cooperators Association in Colombia and its organization, local council, national council. Studying the Association Statutes and following its directives.
- Forming local councils and national council.
Organization of a national Retreat for Guanellian religious and cooperators.
- Annual calendar regarding formative activity.
- Communication with Cooperators of other countries.
- Using for formation and organization issues the Colombia GLM Bulletin, “Caminas de Comunion”.

The meeting had been a positive event and had covered the planned topics. Election of three local councils:

- Bogota': Alba Marina Romero (president); Mercedes Cruz (secretary); Betty Arévalo (treasurer).
- Bucaramanga: Lina Santander (president); María Eugenia Carvajal (secretary); Erika Magro Viana (treasurer); Malgeris Olano (councilor).
- Florencia: María Nancy Vargas Ramírez (president); Enoralba González (secretary); Fiore Marina Tovar (treasurer).

National Council: the three presidents of the local groups had elected Lina Santander (president); María Nancy Vargas Ramírez (secretary); Alba Marina Romero (treasurer).

Formation at a national level: until May 30, 2010, each local group should study the Statutes. In June, we will receive the formative aids prepared by Fr. Brugnoli for the cooperators of the Guanellian world.

- **Brazil: new national council**

On July 4, during the celebration of Holy Mass at Holy Cross Parish in San Paulo, the new national council began its term. It was elected by the national Guanellian Family in 2009. Members: Gilberto Antonio Benetti (President), Mrs. Celia Maria Binder (Treasurer), Mr. Paolo Sivieri (Secretary). Our best wishes to them and prayer. May the spirit of the Founder embrace their service.

c) GYM (Guanellian Youth Movement)

• Bogotá (Colombia): GYM - III National Congress (15-17 May 2010)

Bogotá

The Guanellian Youth Group “Ruah” is grateful to Fr. Cosme and the Sisters DSMP for the meeting they had at Ocana. We were enriched by the talks on “holiness”, because we had learned that God calls all of us to it in our daily life. Because the mission of our group is to bear witness and be good examples to other young people, we ask from the Lord the grace to continue in this endeavor.

The topic that attracted most was sanctity in Father Guanella. We understood that it is not easy to follow that example. Through pictures we were able to watch the places where Father Guanella was born and spent his life. The representation of the life of Saints helped us to discover that they were very much ordinary people. This gives us hope in pursuing holiness in our own state of life. Our desire was to have a greater integration with other groups in order to share with them our experiences of life as Guanellian groups and to be aware of what they are doing in their own places. We would like to continue these meetings because they help us to grow as individuals and as GLM. A big thanks from GYM “Ruah” in Bogota'.

Resolutions of the Group at the Congress

1. *Do you agree to pursue holiness as a group?* Yes, we do! By accepting who we are and our limitations, we can show through our good works and love that we can be joyful and be perseverant in seeking holiness with Jesus.
2. *Are you willing to evaluate this commitment as a group?* Yes, we are, by observing and evaluating what we have done, and to check if we have reached the arranged goals and to take up more commitments. We will do it when it will be needed.
3. *Are you willing to take upon you a common commitment at the level of GLM present in Colombia?* Yes, we are! We commit ourselves to continue serving according to the Guanellian style, by favoring fraternity, respect, tolerance, humility, fidelity and love in total trust in Divine Providence.

Bucaramanga

OCAÑA: New experience of love

On May 14, at 9:00 pm, the “Gualdera” group reached Ocana bringing in enthusiasm and energy to begin a new experience. We would have wished to arrive right away. In the morning we arrive at the House that we hold as our second house. The activities were very engaging and helped us to better know each other. The same activities opened for us time to reflection, to go to confession, to give our thanks to the Lord, and to the love that He bestows upon us every single day. His presence is truly significant in our life and He is the One who shows us the path to holiness. The whole program allowed us to overcome our difficulties through songs, talks, and even praises. All in all, it had been a great experience. A heartfelt thanks has to go to the Guanellian Sisters in Ocana, Bogota' and Florencia, to Fr. Cosme and Carmen Maria for the singing. We would like to thank also all those persons who were in charge to make the meeting wonderful, engaging, and of influence for our life. Now St. Lucy Parish and the “Gualdera” Group have something new to tell to the community.

Resolutions of the Group at the Congress

1. *Do you agree to pursue holiness as a group? How?* Yes, we do; a) by starting a systematic formation regarding the Eucharist and in particular of the Holy Mass. We will do it every Friday during the first half-hour of our meeting; b) by planning activities supporting the expenses of our participation to the III Congress of the Guanellian Youth Movement: selling “impanate” every Sunday evening, movies for children, brackfast on June 6, bingo on June 18, and much more.
2. *Are you willing to evaluate this commitment as a group?* Yes, we are, a) by the active participation of all members to weekly formation and activities; b) the evaluation will be montly.
3. *Are you willing to take upon you a common committement at the level of GLM present in Colombia?* Yes, we are. However, we propose the unification of the formation of all the GYG of Colombia.

Florencia

Maranatha Group thanks God and the Ocana Community for their welcome at the III Congress of the GYG. The themes “*What is holiness?*” (Fr. Manuel), “*Impediments to holiness*” (Fr. Cosme), “*Is it possible today*”

to reach holiness?” had touched our hearts and minds. Holiness is not forced upon us, but it is an answer freely given by us. We should separate us from whatever may degrade or damage our body and soul. Prayer and charity are the weapons at our disposal to defend ourselves. Those beautiful words woke up our minds and hearts. We are convinced that if we put into practice those words in our daily life, for sure we will reach holiness.

We would like to praise the hard work done by Sr. Astrith, Sr. Carlotta, Sr. Magda, Sr. Jaqueline, Fr. Cosme, Carmen Maria, Marcela and Fr. Manuel. in preparing conference and group working. At times we were thinking we are attending a spiritual retreat. A special thanks to our coordinator, Sr. Magda, for her being able to transform our dream of going to the Congress into reality. Regards from the all the Youth of Colombia.

Resolutions of the Group at the Congress

1. *Do you agree to pursue holiness as a group? How?* Yes, we do. Our commitment is toward those who are in need especially handicapped children. We will strive to carry out our duties as students better and with greater responsibility.
2. *Are you willing to evaluate this commitment as a group?* Yes, we are! We will evaluate every first Saturday of the month our commitment through dialogue, mutual respect and help, especially regarding what we have done to the children. The best evaluation is however our bearing witness.
3. *Are you willing to take upon you a common commitment at the level of GLM present in Colombia?* Yes, we are! It should be better, according to us, to have a theme common to all groups and to have a greater integration at the national level. We should take into consideration visits to nursing homes, hospitals, prisons, and helping special children. We believe that the commitment of our Colombian groups should be to carry out their activities according to the Guanellian style. First of all, however, we should know better the figure of Father Guanella if we want to be more effective in our ministry. There are some members, in fact, that know nothing about our Founder. Finally, we do not want to take many commitments because we know already that we cannot carry them out. So, we want to be realistic and open to carry out what we can truly do.

Ocaña

The “CAVEVI” group expresses its gratitude to God, provident Father, Who had made possible the Congress; gratitude to the organizers, the speakers, and all those that in different ways took care of us all; gratitude toward the participants; gratitude to all those who welcome us. Our thanks to all the Communities in Colombia for having been sign of providence. May the Lord bless us all! The theme contributed very much to personal and common meditation. We suggest for the next congress a greater integration at the first stage and to favor the participation of young people through their artistic talents.

Compromise of the Oceana Group

1. *Do you agree to pursue holiness as a group? How?* We commit ourselves to study more the Word of God both at personal and group level. Through the help of God, the good Father, let the Holy Spirit lead us in following Jesus, the Good Shepherd and Good Samaritan. We will strive to live according to his divine example of generosity, self-giving, service in total humility and simplicity.
2. *Are you willing to evaluate this commitment as a group?* Yes, we are, by studying God's Word and periodically evaluating what we had done, and the difficulties we had overcome. We trust in the Lord. He will help us to carry out responsibly what means belonging to “CAVEVI”. We promise to live a life more opened to the sacraments, prayer, meditation and service, so that our faith might be more sincere. Our distinguishing mark should not be a T-shirt but our love to God and our neighbor, sharing always and all over what we have and are with joy and simplicity.
3. *Are you willing to take upon you a common commitment at the level of GLM present in Colombia?* Yes, we are, by being in communion with the other groups; by praying for each other at our weekly Eucharist dedicated to the GYM.

● **Como: Meeting the Guanellian Youth**

Lively participation, enthusiasm and fraternity: these are the main characteristic of the youth meeting according to Fr. Domenico Scibetta, the confrere in charge of the youth ministry in Como who organized in Como the annual Guanellian youth meeting. “Lively interest was present during

the days rich of activities centered on the charism and life of Father Guanella and on the Gospel of Charity.

More than 100 young people (18-30 years old) attended from Messina, San Ferdinando, Bari, Ferentino, Rome, Saronno, Switzerland and Poland.

“We are studying how to involve the participation of Guanellian youth from Spain and Romania” he says. “*Mission in progress*” is the slogan of the day, because it is the Guanellian suggestion that more resembles and is closer to the national theme of education chosen by the Italian Bishops for the next ten years. It is a topic that commits youth and educators to renew their missionary efforts in view also of the imminent canonization of the Founder. The focus of the meeting was studying in a deeper way the Founder and his spirituality by visiting his places.

“Workshops and visits gave us the opportunity to discover the ways of Providence walked by Father Guanella here in Como”, Fr. Scibetta said. Como is still rich of memories and messages: Gallio Academy and Workshop on educational issues; St. Abbondio Basilica and Workshop on faith and culture; former major seminary (now Card. Ferrari Center) and Workshop on Vocation; St. Mary of Lora (motherhouse of our Sisters) and Workshop on committed Christian life; Sacred Heart Shrine and Workshop on Guanellian spirituality; St. Marcellina House and Workshop on Charity.

“It was a meeting open to all and it surprised us. We had expected a good number of young people from the diocese of Como. Instead we experienced something else: a profound welcome from the local Church, from the local Bishop Diego Coletti and his message, from the participation to the Mass of All Peoples celebrated in the cathedral. We truly perceived the Guanella's saying, “All world is your homeland” when in the cathedral celebrating communion on the feast of the Blessed Trinity. We closed with the Eucharistic Adoration (the Club of Silence, we call it) held all night once a month at the Sacred Heart Shrine”.

The charism of the Guanellian youth is to bear witness to the Gospel of charity in their daily life and to live their life around this important vocation. Now we will continue our journey by bringing to other young people believers or not - the message prepared by the participants.

“The stirring that sometimes you feel in you is from the Holy Spirit who impels you to get out of yourself and meet God; ... to taste his gifts, to recognize the presence of Providence in your life. Then you can give thanks through your life and put yourself in God's hands. Then you can live the Gospel of Charity and give to all Bread and Paradise. This is our mission ... in progress”.

Message from the Guanellian Youth Movement

“Our mission is a mission in progress; ours is a mission open to all! You too at times are worried. To you, who have many dreams and fears, this is a good sign, our mission starts there!

Look with courage at the emptiness that you cannot fill; it is the infinite space of God's Love. The anxiety that at times envelopes you is the presence of the Spirit that urges us to get out of ourselves in order to reach God the Father, our only and true happiness.

We believe that everything originates from enjoying the gifts that the Lord granted us, from recognizing Divine Providence here and now, from discovering His divine presence through events and people that He puts into our way. It will be, then, easy to say “thank you” through our life and offering ourselves all the time and with no conditions, and living fully our own vocation.

You too can join us and your falling will not be a mere falling down but a falling into God's hands. Let us bear witness to our joy in our daily life. To be involved in our mission in progress means that we have to continue to write the fifth gospel, the one that deals with our daily life among men of good will, united by the bond of Charity. We dream a new social network where what counts more is not the superficiality and exteriority of relationships, but the true and sincere relationship from heart to heart!

Regarding culture and society, we believe that it is necessary our commitment to build the kingdom of Charity. We believe that culture does not exclude faith. Once culture stops in front of the mystery and opens up itself to believe in God, culture becomes an instrument in His hands that raises questions. You will discover that material bread is no more enough, but it has to be united with Paradise. So culture sticks to faith like bread to Paradise.

Our Catholic Church in Italy invites the faithful to give priority to formation. In our mission we would like to face this emergency according to the Guanellian style, through the heart. According to us, benevolence is the main attitude we need to set up a true relationship built on trust and mutual growth that affects all the levels and dimensions of a human person. Knowing that formation is relating to others, the first and the most important connection is the one with the Lord through prayer. It is the Lord who gives the necessary strength to live out our life according to the Christian way and to share it with others. When formation will be directed toward family and individual, we would reach a radical renewal of our civil society. For that reason we would like to suggest new ways, maybe not so politically correct,

yet animated by a true and strong spirit of Charity.

We would like to give to all “Bread and Paradise”: this is our mission! Let us use the press, internet, forum, chat, written and spoken words, but above all let us sue the greater gift we possess, our life.

Even you can be, like Father Guanella, “SWORD OF FIRE”.

- **Areguá (Paraguay): I Iberoamerican Congress of coordinators of the Guanellian ministry among Youth.**

In Aregua', on September 17-19, 2010 at the Bl. Louis Guanella House the coordinators of the Guanellian ministry among young people held their first Iberoamerican Congress. Theme: “Generating hope with Father Guanella”. Participants: around 40 people 20/40 years old from Brazil, Colombia, Chile, Mexico, Paraguay and Spain. Present were also 14 Sisters DSMP and 8 Servants of Charity.

Fr. Ciro Attanasio, Provincial Superior (Brazil), said that “the main goal of the Congress had been the deepening of our identity and our responsibility of carrying out the Guanellian charism among young people. We had accomplished that by analyzing their places of origin, their environment, and the task of the youth ministry animator with reference to the parochial and religious communities which the young people are in contact with.”

The talks were well appreciated. Fr. Arilson Bordignon dealt with a social-cultural analysis of South America, the importance of a team-working, and the dream of Father Guanella on young people. Prof. Gonzalo Reyes (University of Santiago de Chile) and Sr. Elizabeth Gonzales, DSMP, talked about the talents and competence the animators should possess in running youth ministry. The participants had the opportunity to attend workshops whose purpose was to elaborate a final document. Fr. Alfonso Martinez (responsible of the O. L. Guadalupe Province GYM) explains that “the final document, together with the ones at the end of the meetings held in Renca-Chile (2005) and Canela-Brazil (2008) will form the foundation of the Youth Ministry of the three Guanellian Provinces involved: Santa Cruz (Brazil), Cruz del Sur (Argentina, Chile, Paraguay) and O. L. of Guadalupe (Colombia, Guatemala, Mexico, Spain).”

The atmosphere of the meetings was joyful and deeply fraternal and that helped a lot in carrying out the workshops, prayer, Eucharist, meals and plans to attend the Youth World Day in Madrid on August 2011.

- **Tapiales (Argentina): Tenth National Meeting of the Guanellian Youth from Argentina**

On October 22/24, the Tenth National Meeting of the Guanellian Youth from Argentina was held in Tapiales. Over 200 were the participants coming also from Santa Fe and Ciudad Madero accompanied by Guanellian Religious. The community of St. Joseph Transito in Buenos Aires was the host.

Theme: “Holy with Father Guanella in order to build Hope”. The meeting is held every 2-3 years and in our case it had coincided with the opening of the year dedicated to our preparation to the canonization of the Founder. The Organizers were the Argentina Team of Youth and Vocation Ministry: Fr. Cesar Leiva, Fr. Wilson Villalba, Fr. Cristian Sepulveda Rodriguez. Fr. Leiva opened the meeting. Fr. Rojas, Provincial Superior, pointed out the goals. Fr. De Bonis took care of the talks about holiness. It followed workshops and the presentation of the activities carried out by the different groups. The first day, Saturday, was closed by the Eucharistic adoration. On Sunday, there was the presentation of the winning logo for the canonization and the celebration of Holy Mass presided over by Father Provincial surrounded by many friends and Guanellian lay people.

d) GUANELLIAN FAMILIES

- **Week of Family Spirituality at Gualdera**

“The Creed in the family” was the theme of the 18 Week of family Spirituality held in Gualdera on August 18-22. Twelve were the families and about 25 were the children (0-18 years) who attended. All in all 60 people were present from Rome, Padua, Milan, Como and Varese. They gathered together for an experience of prayer, adoration, meditation, and silence as an alternative summer vacation. Fr. Wladimiro Bogoni says that “daily meditation, lectio divina, prayer and sharing had been the focus of each day for a true spiritual recharge.”

For the children there were three different workshops on the same theme according to their age: 0-5; 6-12; 13-18. The focus of the theme regarded “Man”, the only one responsible before himself and the world of his being/action and his faith/life. Mr. Carlo Mason from Padua said: “I had

found myself questioned and put in front of my responsibility as a believer.” It was the eighth time he had attended the meeting with his family. The message that was sent was a message of responsibility and awareness regarding the quality of Christian testimony and faith in a way that it should be more credibly announced to others. It is in this perspective that we had taken into consideration the “Creed”, as prayer and nucleus of our faith, and the beatitudes of Mary, the daily *lectio divina* carried out by six participants.

Fr. Bogoni adds: “They were truly precious for their personal meditation and prayer. It was not only an analysis of the Creed but also a review of the state of their faith, a check on what is lacking, and a resolution for a better commitment.”

Paolo concludes: “A Catholic who wants to be faithful and responsible of his faith cannot be superficially informed on it, because the mass-media are often guilty of not informing people properly. Going to the bottom of the question is something else and costs a lot of commitment. Today we need quality of faith like at the time of the Emperor Constantine. Today we need more and more to say to ourselves “I know / I want to know” in order not to be content of what is superficial and mere cliché’.”

- **Families and Guanellian Youth from Central-Southern Italy to Naples.**

Families and Guanellian young people from Central-Southern Italy gathered together on Sunday, November 28, 2010, for the first of the two area meetings planned as a follow up of the activities suggested by the Congregation and carried out the past summer. The meeting for families coming from Calabria and Sicily was held in Messina on Sunday, November 21. Now it is the turn of families from Puglia, Campania and Lazio who will gather in Naples, at Fernandez House.

Theme: “Childhood of Father Guanella”. Fr. Nico Rutigliano explains: “It is an opportunity to evaluate role and duty of parents toward their children who at the school of their own family learn the beauty and the greatness of the gift of their Catholic faith.”

Fr. Pino Venerito, director of activities at St. Joseph House in Rome, gives the talks. Afterwards, the young people join their GYM (Guanellian Youth Movement) animators and the Guanellian Seminarians from Rome, while the families meet Fr. Sabatelli and Fr. Rutigliano to discuss the suggestions proposed by Fr. Venerito.

Fr. Rutigliano says: “Around 160 people were present and 50 were the

families. Many of them had attended our summer activities at the native place of Father Guanella. Two were the camps held in Fraciscio for families. One had seen even the participation of 50 people from Rome and from Messina led by their pastor Fr. Aldo Mosca. I had noticed a great spiritual growth expressed by their request to spend more time to prayer and Eucharistic Adoration. Families will continue their formation within the Guanellian groups they belong to. In Rome we had planned a prayer meeting twice a month, one at St. Joseph Trionfale (third Friday) and the second at the Theological Seminary in Via Aurelia Antica (second Friday). The topic will revolve around the Sacraments, way to holiness, in preparation to the canonization of the Founder to be celebrated next year.”

Among the activities proposed by the Servants of Charity for families, we should mention a formative program that Fr. Bogoni had come up with for the Sacred Heart Province. There is a group of families that revolve around our House at Barza d'Ispra and the “Punto famiglia” in Como, activity of the Youth ministry center of the Servants of Charity. The program involves four yearly meetings (Dec 12, Feb 13, Apr 10, May 29, 2011) for parents and children dealing with family issues and prayer.

The meeting was closed by the Eucharist celebrated by Fr. Manganiello. The next meeting will be held at Ferentino on March 27, 2011. The theme, “Time of trial in Father Guanella”, had been chosen to share the many trials that life reserves to each one of us: wounds, suffering, failures that we should read according to the eyes of faith and Divine Providence.

e) A.S.C.I.

● **A.S.C.I. Don Guanella Onlus: new Council**

The Association held its annual assembly in Nuova Olonio on April 18, 2010 and elected the new Council: Verga Silvio, Abbate Giuliana, Ceruti Aldo, Fasano Eduardo, Guffanti Carlo, Rella Sara, Quaini Gianni, Fasano Chiara, Romanò Eugenio, Folonaro don Adriano, Costa Andrea. On May 15, the Council had its first meeting in Como and there the new roles were assigned to the members according to the Statutes: Abbate Giuliana (president), Fasano Edoardo (deputy president), Romano' Eugenio (treasurer), Rella Sara (secretary).

The Auditors are Fr. Mario Nava (president), Del Curto Guido and Livraghi Alberto.

Spiritual Advisers: Fr. Adriano Folonaro, SdC, and Sr. Franca Vendramin, DSMP.

We would like to thank the new Council and the Auditors for their availability and generosity. Another thank to the former members for the work they had done.

Address of the Superior General, Father Alfonso Crippa, SdC

Dear members of the ASCI-Don Guanella Assembly.

I bring you my personal thanks and the thanks of the whole Congregation for your commitment in supporting missionary projects and the many volunteers that make possible for us to extend the “tent of charity” around the world.

Days ago I came back from Congo, happy to see the progress in our missions and hear the praises of the local civil authorities, the Italian Embassy and other international organizations. I was also happy to see that the financial help sent there from Italy is totally destined to those we are helping to get out of poverty and difficult situations. It looks very promising that what you do may produce a domino effect and assure continuity to the projects that we are carrying out.

Our works of mercy that we had begun fifteen years ago in Africa are taking roots. My wishes to your Association are for your consolidation and being open to larger horizons. This was the style of Father Guanella who began his foundations with little means. However, his great ideals were soon recognized, and many people of good-will helped him, giving the opportunity to the Congregation to carry out greater projects.

I believe that time has come for you to be more courageous in your Association, trusting that Divine Providence will cooperate and strengthen your efforts. Today it is no more utopist the possibility that ASCI-Don Guanella might become an entity able to dialogue with public and private agencies in order to affect not only the Guanellian world but also society at large. The great work that other associations in Spain and Germany are carrying out, as you know, is a proof.

The secret of the expansion and consolidation of your Association is to involve people who might stimulate the association to propose its ideals and activities more effectively to more people. Your close relationship with the Congregation should guarantee that you are helped by the same spirit that allowed the Founder to never stop in front of difficulties in order to do

“some good” to those in need. Thank you for being here today in Nuova Olonio. My thanks to members of the Council for their personal commitment and a blessing from Father Guanella who hopefully will be a saint soon, surrounded by a great Family that follows his same spirit and footprints.

f) FROM THE MISSION PROCURATOR IN GERMANY

Welcome to Germany, Father Guanella!

The Mission Procurator in Germany is a reality born three years ago. During this period of time we have multiplied our contacts with all the charitable Catholic agencies and had received an incredible positive answer. We had made know the Congregation to the local and federal civil authorities. We have found wonderful people who had helped us to find the right way to go and the right people to contact. The following are the goals that we have accomplished:

- Financial aid in favor of disabled children in the Philippines. Munich Missio granted a good amount of money necessary to begin the building of the new facility for disabled children at Quezon City.
- Stern Singer from Aachen granted significant financial help for the House in Legazpi.
- Stern Singer donated a minibus to Domenico Frantellizzi House in Mexico City and financial help for different programs (physiotherapy, feeding...). The funds should arrive in April 2011.
- Collaboration with the St. Lazarus Knights for the ASCI-Como Project for a vocational school (carpentry, bakery) in Congo. They have donated a great amount of money and promised more in the next two years for the benefit of the Guanellian Houses in Nigeria, Ghana and Congo.

To the same organization we had requested some help for St. Joseph House in Iasi (Romania). A local Guanellian Sister had made the request and in April a big truck will bring to Romania medical instruments and tools for the House that serves the elderly.

Together with Mr. Juan Bautista Aguado from Spain, we are looking for help supporting our presence in Guatemala. Fr. Carlos Blanchoud from Colombia also is requesting some help for the new seminary in Bogota' and

families in need of the area. We forwarded the requests to the agencies Adveniat and Misor.

On the occasion of the earthquake in Chile, the Vicar General, Fr. Brugnoni, had asked us to contact the German agency in charge of South America, Adveniat. Unfortunately, our request to the confreres of Chile to present their needs to the Archbishop of Santiago was disregarded. There are, however, still some opportunities.

Another request for help comes from Tanzania where a local newly ordained priest works among disabled people of the Great Lakes. Fr. Paolo Oggioni attended his ordination because the same priest had requested to join the Servants of Charity when still in theology. If everything goes well, the name of Father Guanella will be present from Kilimanjaro Mountain to Southern part of the African Continent.

Our organization had contacted many Alumni of our former Guanellian school in Naro (Sicily) present in France, England, Venezuela, and Switzerland. The answer is very encouraging.

Another dream that we are pursuing is the opening of a Guanellian parish in Pforzheim (Germany) where almost 2500 people from Naro are living together with some other 7000 faithful Catholics. The Auxiliary Bishop, Most Rev. Rainer Klug, had already requested a meeting with the Superior General, Fr. Alfonso Crippa, on May 2, 2011, to see if there is an opportunity that the Servants of Charity might take upon their shoulders the parish in 2012/2013. It is foreseen also the sending of a group of Servants of Charity and Daughters of St. Mary of Providence to Pforzheim and Heidelberg (Germany). For that reason, the Mother General of the Daughters, Sr. Serena Ciserani, had been involved.

Now we are preparing for the canonization of our Father Guanella. On that day, we will arrive from Germany with 50 people, and for sure we will waive the Bavaria flag to signal to Pope Benedict that the name of Father Guanella had been arrived in his own country.

Last February, together with the St. Lazarus Knights we had presented projects benefiting Guanellian Houses to the federal Parliament, involving the Minister for Africa Affairs.

For all these gifts let us implore again and again the help of Divine Providence and the intercession of our Father Guanella soon to be a Saint.

Mr. Gero Lombardo
SdC Procurator in Germany

5. Centro Studi Guanelliani

Al Rev.do don UMBERTO BRUGNONI
Curia Generalizia
Servi della Carità
ROMA

OGgetto: Nomina a Direttore del Centro Studi Guanelliani di Roma

La Superiora generale e il Superiore generale, nel rispetto del Regolamento del Centro Studi Guanelliani, dovendo provvedere alla sostituzione di suor Michela Carrozzino, che ha concluso il suo triennio di direttrice, uditi i rispettivi Consigli,

ti nominano

Direttore del Centro per il triennio 2011-14.

Nel ringraziare suor Michela per il suo qualificato e competente servizio, che ha dato ulteriore vitalità a questo importante Centro Studi, augurano a te un buon lavoro in un momento così importante in vista della canonizzazione del Fondatore.

Non ti mancherà la nostra vicinanza e il nostro ricordo al Signore.

Suor Serena Ciserani
Superiora generale

P. Alfonso Crippa
Superiore generale

Roma, 4 febbraio 2011

● Publications for the Canonization of the Founder

Projects

1. *“Father Louis Guanella. The mountain priest. Portrait of a Saint”*. Prepared by the first Committee of the Central Committee, it will be translated into different languages in order to favor a deeper knowledge of the life and spirituality of the Founder. It is the text used for the ongoing formation of the confreres in South America (*to be*

paid by the Central Committee).

2. Biography of the Founder by Carrozzino-Siccardi: *“He reconciled Earth with Heaven. Saint. Louis Guanella”* (to be paid by the Centro Studi).
3. Reprinting of the Italian Edition of *“The Ways of Providence”*, memoirs of the Founder, revised, notes, and forwarded by Prof. Andrea Riccardi, Founder of St. Egidio Community in Rome, jacket and photos; 5000 copies (to be paid by the SdC General Council).
4. Pocket size *“Louis Guanella. A samaritan priest”* by Juan Bautista Aguado, Ed. Nueve Frontiere. The Spanish and Italian Editions are already published. Fr. Rinaldo is finishing the English Edition. Mr. Aguado had added one more chapter regarding the canonization. Fr. Folonaro and Mrs. Fasana are revising the Italian Edition and adding new photos. 6000 copies in Italian and 20.000 in Spanish will be printed.
5. *Digital Guanellian Library* by Eulogos Company in USB flash drive containing intratext, LDP, Letters of Father Guanella, included those recently found (to be paid by the Centro Studi).

6. Assemblies

● Divine Providence Province

The Philippines: assembly of the confreres working in the Philippines

On March 23-25, 2010 it was held in Tagaytai the annual assembly of the confreres living and working in the Philippines. Eight priests and two professed religious in Regency (Fr. Robert was excused because of school) had left their Houses and daily ministry in Quezon City and Legazpi to spend three days at the Galilee Retreat House for a period of reflection and spiritual/physical recharge, fraternity and prayer, serene and courageous evaluation on their way of living out their Guanellian vocation and mission in these Pacific Islands where Divine Providence had led the Servants 21 years ago.

The presence of the Provincial Superior gave to the meeting a more solemn contribution. Fr. Luigi De Giambattista brought among the

confreres operating in the Philippines the encouragement and fraternal solidarity of the confreres of the Divine Providence Province.

The first day was dedicated to prayer, meditation, Adoration, Confession and Eucharist. The gathering around Jesus, the Teacher, reminded the confreres of the gift of their divine call that qualifies them to build fraternal communion and sends them daily in the fertile field of the mission among the poor.

On the second day, led by Fr. Omodei, provincial councilor, the confreres gave an evaluation on the situation of their daily life, shadows and lights, and new calls from the Lord to give an answer with creative fidelity to His constant invitation to be Guanellian missionaries in the Church at the service of the dearest of the Gospel. They talked extensively on the necessity of proposing, through their personal and community life, the beauty of our vocation to young people who approach our community and apostolate.

We praised the Lord for the encouraging results of our vocation ministry and our commitment to accompany those who are already in the process of discerning or in their first formation. The Ratio Formationis has been the instrument and guidance in formation that even here in the Philippines should propose clear goals and methods to those who aspire to become Guanellian religious. The confreres are aware that their number is still small (little flock) while the calls from the many in need await new courageous answers.

The discussion then turned to the needs of the two communities and to move toward a third one when Divine Providence will call. The confreres had said that limitations and difficulties, rather than being an obstacle, should be an impulse toward a constant conversion to Jesus Christ and choices of life more generous and sober. The internationality of the two Filipino communities asks for a constant opening to dialogue and for seeking the charismatic unity into the cultural difference.

Father Provincial brought to the assembly the presence and the communion of the confreres of the province by sharing information on the communities and the plans regarding the centers in mission territory, especially the news from Vietnam he had just visited. The day was closed around the Altar of the Holy Eucharist where the confreres renewed their own "Yes" on the anniversary of the religious profession of the Founder and his first disciples. The Acts of the First Provincial Chapter, given to the confreres, are a good compass to look ahead with faith in Divine Providence and renewed sense of responsibility and self-giving.

On the third day, the Solemnity of the Annunciation, the newly ordained priest, Fr. Selvaraj, presided over the Eucharist. On the same day, Fr. Nevis

too remembered his first profession. The eleven Guanellian apostles then had the opportunity to renew their energy and spirit by being in contact with the wonderful view of the lake and volcano Taal. The crossing of the lake by boat and the journey to the mouth of the volcano by horse closed the assembly that left the desire to go toward the highest point of holiness, the holiness that Father Guanella himself had shown us. Before going back to their own House, the confreres made vows that other joyful occasions should be planned to spend time together.

Fr. Luigi De Giambattista

- **Cruz del Sur Province: provincial assembly**

The assembly had been held in Lujan on March 8-12, 2010 with the presence of almost the totality of the confreres coming from three countries. The following are the conclusions.

Government

Each community should prepare their local meetings by a true analysis of their activities. In the Minutes the community should record the decisions taken by the confreres by expressing the opinion of the members of the community. The minutes have to be sent to the national delegate every time that a community holds its meeting.

Economy and Administration

Regarding book-keeping, all communities should be prepared to use the new software. They have to put in order all the accounting books according to the different ministry. The community should look for accountants whose expertise would help in carry out the new way of book-keeping. The community should also include in the meeting agenda the issue “administration-finances” in order to be aware of what is going on in the finances of the community. At the end of April, the communities have to send to the Delegate the budget of the community divided into the different ministries, parishes included. The delegate will send it to the provincial treasurer. Each Delegate will take care of the health insurance of each confrere and the possibility that they may receive their contributions for a future pension.

Guanellian Lay People

Each community will have its own religious coordinator for the GLM and Cooperators. In its annual plan, the community should clearly express the formative journey the community intends to carry out for the formation of the laity. Confreres should give their collaboration in translating the written sources sent by Fr. Brugnoli from Rome. All communities will receive, together with the document “Making Charity the Heart of the World”, the formative plan prepared for the GLM by the province.

House Council

Each community or at least each individual confrere - should read the letter sent by the VI Consultation. Besides the minutes to be sent to the Delegate, each community should take care of the Cronicon and Mass Register. During this year, the communities should follow the pastoral plan of last year (Mission) that should be integrated into POL.

Youth Ministry

The provincial council should promote the necessary animation of youth ministry and to meet the confreres in charge of the youth ministry of each country.

Life in the Spirit

All confreres agree to attend a permanent formation meeting to be held on March 21-25, 2011. It is mandatory and will be held in Argentina.

• Santa Cruz Province: XIII assembly of the confreres in Brazil

On November 8, 2010, in Canela at Casa Sao Jose', the Brazilian confreres held their XIII assembly. Fr. Ciro Attanasio, Provincial Superior, said that the assembly is “important for evaluating the work that has been done and for a new plan that should refer in particular to the Ratio Formationis, youth and vocation ministry, in the light of the canonization of the Founder.”

The weeklong meeting was opened by the welcoming of the confreres from Porto Alegre and Canela followed by the concelebration presided over by the Provincial Superior. Tuesday and Wednesday were dedicated to the message delivered by Fr. Carlos Blanchoud, representing the general council, and the study of the Ratio Formationis led by Fr. Mauro Voght and

Fr. Gustavo De Bonis. Thursday and Friday were dedicated to the Youth Ministry and Vocation Ministry and in particular to the problems that our post-modern world is bringing to society and Church. Communications and suggestions on finances (dr. Ricardo Selbach), the presentation of the provincial directory (Fr. Attanasio) and of the new website of the Guanellians in Brazil (Fr. Bordignon) close the assembly.

7. New openings

● Spain: Santiago de Compostela

La Posada del Buen Samaritano (*The Inn of the Good Samaritan*)

Pastoral Hospitality for pilgrims on their way to Santiago of Compostela, Spain

Vocation Proposal and Hospitality

“For 8 months we were constantly in dialogue with the local Archbishop who personally not through intermediaries kept contacting us. He was all the time available and extremely kind to us. He made a “golden offer”: Arca City, 20 km from Santiago, the last stop the pilgrims are making before reaching, on the next day, the Shrine of St. James in Santiago. It is ideal because a Hospital and the airport are located close by. The house is functioning and comfortable. The Confreres will cover three parishes: Arca (1000 people), O’Pino (250), and Bama (400). We will be autonomous regarding finances. Arca offers lodging for 2000 pilgrims every evening. So, every evening there is the opportunity for hearing confessions, Eucharistic Adoration... The Bishop is more than happy to support house renovations that we see necessary to our ministry. The location is ideal to our project:

- We can offer the presence of residential priests, the sacraments to pilgrims, and the opportunity to clearly invite those who manifest the intention to serve the poor to come back to us.
- To announce the charism of charity, special gift of the Holy Spirit to our Congregation, but also to the Church and world.
- To welcome young people open to vocation discernment and invite them to contact their own priests once back to their country.

The three parishes

1. The main parish is Arca, a village under the jurisdiction of O'Pino Township, Coruna county. The church is dedicated to St. Eulalia (10 Dec.). In front of the church is located the Rectory, surrounded by a lot of ground. There are also three farm buildings that could be remodeled and renovated, a large vegetable garden, a vineyard, and an orchard. The rectory is a two storey building (250 square meters each floor) already furnished. First floor: public area. Second floor: priests residence. The large attic is also transformed into another small living quarter. Next door there is the old horreo (barn). The village number 1000 people. The parish church is right on the "Camino de Santiago" like the Chapel dedicated to St. Irene two km before. This parish should be the operations base of our ministry.

2. Two km away, there is the parish of O'Pino whose church is dedicated to St. Vincent, the Deacon, (22 Jan.). 250 people; church in good conditions; rectory in need of repair. Township and Diocese are under negotiations to have the rectory repaired and change it into a hostel for young people. The Township will be in charge of the financial support; the parish should keep the property and enjoy the house for some months of the year.

3. The third parish is Bama (Touro township) 1 km from Arca. The church, in good condition, is dedicated to St. Vincent, the Deacon. The rectory is gorgeous and larger than the Arca rectory. It is in need of some touch here and there. In the parish of 400 souls there is also a little church dedicated to St. Isidore of Seville.

Right now, the confreres there are Fr. Fabio Pallotta and Fr. Ezio Canzi.

- **Bogotá (Colombia): the new Guanellian theological seminary in South America**

On December 19, anniversary of the birth of Father Guanella, in Bogota' (Colombia) the new seminary had been dedicated. The Archbishop of Bogota', Most Rev. Ruben Salazar Gomez, presided over the Eucharist concelebration and blessed the building dedicated to Father Louis Guanella. It will receive the first four seminarians: two from Paraguay (Carlos Cesar Caceres, 28, from Caaguazu, and Pedro Sosa Gimenez, 28, from Caazapa') and two from Argentina (Luis Rivera, 28, from Oran, and Gerardo Sebastian Aguilera, 27, from Rio Seco, Tucuman).

Fr. Carlos Blanchoud, general councilor and rector, says: "These young men sent by Divine Providence show great enthusiasm and, at the same time, some apprehension for what is ahead, for a journey still unknown, but

certain that as Fr. Guanella was used to say it is God who does.”

“The House,” - Fr. Jose' de Jesus Farina, vice-rector, says, - “is the theology seminary for the three provinces of South-Central America (Cruz del Sur, O. L. Guadalupe, Santa Cruz). There is room for 10 people now. However, we should already make plans to enlarge the house in the future. The land had been already purchased.”

This seminary was planned many years ago and now it takes shape. It is the result of the dream of having a centralized house of formation for theologians, a desire that came from different parts of South America. The Servants of Charity are present there in Colombia, Brazil, Argentina, Chile, Mexico, Paraguay and Guatemala, organized into three Provinces. Spain too is a member. There are about 120 religious on a total of 530.

- **Quezon City (Philippines): Guanella Home for special children**

It is a simple house designed to give a family environment to twenty boys affected by different disabilities. It was dedicated on December 12, and is located in Tandang Sora area, Quezon City.

Fr. Luigi De Giambattista, Provincial Superior, says: “The house is a dream that finally had come true. How long the community had longed for that facility that only now Divine Providence had allowed to become reality!”

Since 1996 a small group of special young people found a welcoming environment and care in some rooms close to the chapel and part of the House of Formation. “The new house offers space and services more adequate to their needs. It will be opened to more “treasurers of Divine Providence”, who have no one and have an urgent need of a home, a family, care and dignity so that they may walk their journey of life in a more serene way, and may carry the cross of their disability through the help of new Samaritans who here and elsewhere answer to the Lord's call and find joy in following the footsteps of Father Guanella.”

The new house is located within the compound where, since 1993, are located the Motherhouse of the Servants of Charity in the Philippines, the Formation Center, and the Guanella Center. Everything is intended as a big Tent of Charity where many neighbor in need find someone who listens to and cares of them. They receive daily services, medical care, rehabilitation, food, social welfare, formation to Christian values, involvement in the web of solidarity and activities of human promotion whose purpose is to give some hope to those in need by discovering and putting into good use their abilities and resources.

The building is very functional and full of natural light. It is laid on one floor totally accessible, and includes a large entrance hall, an office for the coordinator, nurse station, physical rehabilitation, dining room, big multipurpose hall, two dormitories with a room for the night-attendant, laundry, and a workshop. The patients are divided into two groups: age 5-15 (12 patients) and 8 patients over 16.

The house is run by a team of medical professionals under the direct supervision and animation of the local Guanellian religious who are the source of inspiration and promotion of the charism of Father Guanella. There are two care-workers, a social worker, kitchen and laundry personnel, and a group of volunteers. “The residents will receive regular medical care from a group of students of the nearby School for Nurses. Divided into two shifts, they will have the opportunity to practice their medical skills.”

The activity had gradually developed along the years with the intervention of Divine Providence that was made visible through a growing number of local and international benefactors. The foundations of the house were made possible through the financial support of benefactors from Munich (Germany) where a Guanellian Missionary Procurator is established. The Religious Province also gave its support. Several good local people had contributed to the building by donating material and providing machineries that had reduced substantially the costs.

Fr. Luigi continues: “The last of many surprises comes from a Philipino building-firm which offered free of charge the opportunity to open a new entrance road, a new channeling water system, and a new wall surrounding the house. Other benefactors had offered furniture, household appliances, beds, linens and clothes. A member of our staff had surprised us all by painting a beautiful picture of Father Guanella surrounded by the special children of the Guanella Center.”

The dedication was presided over by the Auxiliary Bishop of Antipolo, Most Rev. Francisco de Leon, who in 1989 gave hospitality in St. Charles Seminary to the Servants of Charity in their first explorative visit to Manila. The opening happened on the 17th anniversary of the first Guanellian house in the Philippines.

The Holy Eucharist was celebrated at the Center, and was followed by a joyful procession to the new house where Bishop blessed all the rooms, thus declaring the house officially opened and functioning. At the reception offered afterwards, the superior of the local House, Fr. Charlton Viray, SdC, took the opportunity to introduce and recognize publicly the benefactors who were present.

Father Provincial on behalf of the Servants of Charity and Guanellian

Family expressed the joy to see a new branch sprouting from the tree of charity planted by the Lord in the Philippines in 1989 when the Guanellians arrived for the first time in the country, and in 1993 when they began their apostolic charitable ministry by opening the House in Quezon City.

Father Luigi concludes: “It is our desire that the community may continue its commitment to serve in communion with the local Church, the poor and the least ones by celebrating daily the sacredness of life and enlarging the tent of solidarity toward those who cannot take care of themselves.”

- **Kinshasa (R.D. Congo): New project in favor of street girls**

It is already some months that a new project of charity had become reality. Everything was originated by asking ourselves the reason that leads so many girls and young ladies to live on the street.

Bro. Mauro Cecchinato, SdC, is the activities director and the director of the mobile team of the Servants of Charity Center. He says that the project will have duration of three years and will be held in the district of Tshangu (Kinshasa province) on the way to the airport. It will involve 1000 girls, between the age of 6 and 18, who are living on the street, including teenage mothers and their children. Our intention is to give an answer to their primary needs, their health, and their lack of education.”

During the three years period, we foresee that about one hundred girls will go back to their family, and that we will be able to involve the local authorities, the Army, and the general public. “Our goal is to make people more sensitive and to give some answers to a situation that is getting more and more out of proportion.”

The Servants of Charity are in charge of running the project. Comic Relife will support financially and war Child agency will work together with Oseper-Don Guanella to make people more sensitive to the problem.

The Servants are present in the R.D. Congo since 1980. Among the main centers there is a *seminary*, *three residential facilities* for 20 children (6-12 years old), 25 adolescents (13-18 of age), 15 girls (6-18 years old). The goal is to give them a stable home, board and lodge, school education and spiritual formation, medical care, help to rejoin their original family or to enter into the workforce. There is also a *day center* “le point d'eau” that welcome 180 street children during the day. We offer meals, clothes, medical care, showers, laundry and schooling. During the night, the center is transformed into a dormitory for 100 children. There are also *medical services* run by a mobile team that goes through the different areas of

Kinshasa offering medical care to wounded people or teenage mothers and their children. There is also a *nurse station* for street children and the poor of the area. There is also a *residential farm school*, 120 Km outside Kinshasa for 20 young men and 6 disabled men. Finally we run a *primary school* for 220 children that, in the afternoon, opens its doors for adult classes.

- **Saigon (Vietnam): for the first time ever Father Guanella had been celebrated on October 24.**

On October 24, Father Guanella had been celebrated for the first time in Vietnam. Fr. Felix Kirupanithi, SdC, is in Saigon since August 2009. He wrote: “On October 23, we had invited our neighbor Religious and shared with them a frugal meal. It was for many of them the occasion to know our Founder and his charism.” A video on the Founder and the apostolate of the Guanellians in the world was shown to them.

“It is because of the intervention of Divine Providence that after 100 years the name of Father Guanella was presented to a Vietnamese parish.” The Assumption Parish gives hospitality to the confrere and during the Sunday Masses (October 24) it was possible to run a video in Vietnamese on the Founder. The faithful appreciated the initiative. The evening dinner was shared with some street kids of the area.

The Servants of Charity are present in Saigon since August 21, 2009 in a rent house where we give hospitality to some students that show a good inclination to the priestly and religious life. For now, only Fr. Felix is in Vietnam. There is already another confrere from India, Fr. Jerin Prasenna, SdC, who is preparing himself in Manila.

8. School on the Charism

The first course of the school on the charism had opened in Rome for the year 2010-2011. The VI general Consultation had requested that the General Council should institute this school for a serious and methodical study on the Guanellian charism for the benefit of confreres from different Provinces who did not have the opportunity to study more deeply this particular aspect.

There are four confreres: Fr. Leonard Emeka Owuamanam (African Delegation); Fr. Arturo Cano Gonzales (O. L. of Guadalupe); Fr. Kasparraj

Maria PaulRaj and Fr.. John Paul Mathew (Divine Providence Province). The superior in charge of the school is Fr. Umberto Brugnani who explains to us the details:

- There is the first step of an intensive course in Italian (3 weeks) at Alberobello where our Cooperators and friends took upon themselves the duty and the pleasure to teach the four confreres. The family spirit helped a lot to reduce difficulties and stress.

- Second step: the confreres attend at the Claretianum some courses on charism. Our four students were truly committed in preparing their classes and their research on our Founder in his following the Lord Jesus. All passed the exams with laude. Now they are attending the second semester.

- Third step: with Fr. Umberto the confreres went through our Constitutions, article by article, following the many references to the Founder, his writings, the Teaching of the Church that the new Commentary of the Constitutions (soon to be released) offers.

- Fourth step: more study and work at the Centro Studi in Rome under the supervision of its two lay staff (Fabrizio and Francesca). The purpose is to involve and prepare the confreres in the direct research of the writings of the Founder according to a particular technique. The students have to learn also how to archive documents, texts, and papers belonging to confreres that the Good Lord had called to the eternal reward.

- Fifth step: weekly conferences on Guanellian anthropology and pedagogy presented by Fr. Allegra, Fr. Venerito, and Sr. Carrozzino.

- Sixth step: three activities on particular aspects of the charism.

- First aspect: the charism as gift of the Holy Spirit in the Bible and Teaching of the Church. It is the two weeks activity that was supposed to be carried out in the Holy Land, but not made possible because of bureaucratic issues. It was done in the solitude of the family house of Bishop Bacciarini in Lavertezzo (Switzerland) under the guidance of Fr. Gigliola and Fr. Umberto.
- Second aspect: charismatic mediation of the geographic, religious, social, family environment. Steps to be carried out in June along the Guanellian places. Fr. Scibetta will present the topic: how much these mediations had influenced Louis Guanella and prepared him to his future life?
- Third step: Originality of our charism in today world. The experience will be held in Arca (Spain), the last Guanellian presence opened on September 2010 on the way to Santiago de Compostela. After walking the last part of the Santiago journey, the confreres will spend

two weeks with Father Pallotta who will present the talks on the charism (morning) while the afternoons are dedicated to meeting the pilgrims and to announce to them our charism and the canonization of the Founder.

The four confreres are members of the new community established in the Roman Province.

During Christmas and Easter they give their time and energy to our religious communities in order to experience community life and dedication to our residents. This curriculum was accepted by the Provincials on January during their meeting in Rome who supported the idea to continue it for the benefit of other confreres so that they too may love more and more the charism of charity that had called us and sent into the world to bring the riches of the merciful and paternal love of God.

9. Rome: Meeting between the two Guanellian General Councils (SdC DSMP)

On Friday, February 4, at the General House of the Servants of Charity the meeting was held.

Servants of Charity present: Fr. Crippa (superior general), Fr. Brugnoli (vicar general), Fr. Bogoni and Fr. Lippoli (councilors)

Daughters of St. Mary of Providence present: Mother Ciserani (superior general), Sr. Valicenti (vicar general), Sr. Folini and Sr. Ripamonti (councilors). Sr. Bordignon and Fr. Blanchoud were out of Italy.

After the recitation of Daytime Prayer and the new prayer to Father Guanella, the two superior generals exchange greetings. Fr. Crippa greets the new Council of the DSMP and gives his best wishes for a successful six year governance, strengthened by the grace of the canonization of the Founder. He says that the event should help the two Congregations to continue their collaboration and overcome the inevitable difficulties in finding common avenues (to be shared with the laity) and to bear witness in the different cultures the charism entrusted to us.

Mother Serena Ciserani thanks Fr. Crippa saying that she feels lucky to find already a tradition of communion between the two Congregations. Recalling the slogan for the canonization, "*Holiness will save the world*",

she invites the two councils to accomplish it in their religious life. Aware that it is impossible to cancel the fatigue of working together, if they want to respect persons and institutions, she makes her best wishes for a common journey to holiness by being perseverant and available to make God a priority and to welcome and offer his mercy.

Before going any further, the participants agree to end the meeting before lunch after having discussed the most urgent issues and planned the next meeting. The minutes were recorded by Sr. Ripamonti.

1) Canonization of the Founder

Fr. Umberto introduces the first issue regarding the Central Committee for the Canonization and its responsibilities entrusted to it by the two Councils.

- The committee was established on May 2010 under the request of the Postulator, Fr. Carrera.
- On September 6, 2010, the Committee gathered together at the presence of the Bishop of Como, General Councils, the Italian Provincials and representatives from Como.
- The two superior generals suggested establishing a smaller committee: the Postulator, the two general coordinators of the three sub-committees, Fr. Scibetta (Northern Italy representative). It was observed that no lay person is involved.
- A competition is called for the logo and slogan of the canonization. “Holiness will save the world”: world replaces the original word “society” that Father Guanella had used. It was changed in order to facilitate the translation into other languages.
- The last meeting was held on January 31, 2011. We agree to meet the whole Committee together with the Superior Generals.

Referring to the last minutes of the Committee, Fr. Brugnioni recalls the three instances in which the general councils are requested to give their opinion.

A) Chart of Communion

At the September meeting, it was taken into consideration the proposal (approved by the last general chapter of the SdC) to elaborate a “Chart of Communion” that should unite the Guanellian Family (SdC, DSMP,

Cooperators). The Committee asks the two general councils to take care of it.

Mother Ciserani request further explanations that are given by Frs. Brugnoni, Bogoni and Crippa:

- The Chart should include the characteristics that unite (the sense of unity desired by the Founder) and the goals that should be reached together during the sessennium.
- It should be necessary that the Chart may become “flesh”, real things, projects truly shared among religious and laity like the Committee in preparation for the canonization.
- It should include the common values, the identity of the Family, the issues we want to carry out together for the Congregations.

Mother General inquires if what had been done by the previous general council is binding also the new one.

Fr. Bogoni thinks that it is possible to define short and long term goals. Fr. Brugnoni thinks that if the goals are valid for the whole Family, they can also be good for the new council (see, for instance, the “tangible sign of charity” in remembrance of the canonization). Being that a “proposition” of the SdC general chapter, Fr. Crippa wishes to begin at least a period of reflection, by elaborating some common issues, without any new activities, except the canonization, so that he may bring them to the attention of the next SdC general chapter.

Sr. Ripamonti expresses her doubts on the necessity of another document when there are already others around (PEG, for instance). To her we run the risk to spend more time and energy in something theoretical rather than to build true communion.

Fr. Brugnoni agrees that PEG includes already all the Guanellian characteristics that the two Congregations share. Yet, the PEG is not a Chart of Communion which is a synthesis of them, and could be revised in its goals.

Fr. Crippa and Fr. Bogoni stress that the PEG is the fruit of the two Congregations, but it is not the Chart of Communion. They think that it is necessary to take possession once again of the mind and heart of the Founder so that the two Institutes may embark on new ways in which priests, brothers, sisters and laity could together live the charism and be one in facing the challenge of today world.

It seems that the Chart in question should express a common agreement leading to a common share of goals and projects.

Fr. Crippa requests a final decision in order to add the Chart to the agenda of the next SdC general chapter whose purpose is to reinforce the

identity of the Provinces so that they may give appropriate answers to the cultures and their differences.

\ Fr. Brugnoni suggests giving more time to the new DSMP council to figure everything out before taking a final decision. The suggestion is accepted.

B) Suggested expenses for the Sacred Heart Shrine in Como.

Fr. Brugnoni presents the second issue of the minutes of the Committee regarding the works to be done in the Shrine. He shows the expenses according to the donors (general councils, provinces, cooperators, GLM, benefactors). Fr. Brugnoni and Sr. Valicenti recall the steps made in the elaboration of the project that was born from the Religious running the Shrine and the Sacred Heart Province who were requesting financial support.

The work is already let out on contract and the budget is prepared by Fr. Oprandi and Fr. Scibetta.

Though available to comply with the requested financial support, Mother General points out the fact that in the light of communion a Sister, or at least Mother Provincial, could have been involved in the project. It is too little to involve the Sisters by asking them to pay the expenses.

C) Spiritual suggestions for the Guanellian Family

Fr. Brugnoni presents the planned spiritual activities expressing the concern of the Committee afraid of a scarce participation. Regarding the Spiritual Exercises for Guanellian priests-sisters-lay people, it is necessary that, before February 28, the Provincials call for a registration of those confreres who want to attend, as the Sisters are already doing.

Regarding the courses for the lay staff, we think them possible in June with the attendance especially of those holding roles of responsibility. It is agreed that trip and days of retreat should be paid as working days.

There is a discussion on the need and on the difficulties regarding the formation of the lay staff of the House. We agree on some points:

- The relationship with the lay staff that works for us and with us is a priority to our mission today, above all because we desire that the Guanellian principles of the Houses be safeguarded.
- Special activities for them (see, Course for the canonization and Formation to the Charism) should be preceded by an accurate and

constant formation done in loco.

- It is important to form in particular the staff holding roles of responsibility in the Houses.

The presentation of the activities proposed by the Committee is closed by summarizing some organizational directives:

- The Diocese of Como had chosen a priest in charge for the pilgrimages.
- The address of Roman travel agencies involved in helping pilgrims coming from abroad are sent to all communities.
- For Southern Italy it is planned a meeting in which explanations are given to the local superiors of the Roman Province (8-9 March). It should be great if Mother Provincial or her delegate is present.
- Before May 31, 2011, the exact number of pilgrims should be notified to the Committee (Fr. Umberto and Sr. Rosa). The Postulator will request from the Vatican the necessary tickets for the ceremony. Only he can request and distribute the tickets.
- Pilgrims will be welcomed by volunteers.
- Hypothesis of a pilgrimage to the Guanellian places.
- Prayer vigil with the pilgrims of the three newly Saints. Prayer is entrusted to Fr. Venerito and Sr. Vendramin; the presentation of Father Guanella to Fr. Bogoni and Sr. Carrozzino.

2) Centro Studi guanelliani

The two superior generals, Mother Ciserani and Fr. Crippa sign the decree appointing Fr. Brugnoli as Director of the Centro Studi for the next three years. He replaces Sr. Carrozzino as the Rule implies.

The deputy-director should be a Sister DSMP and so the general council of the Sisters will soon appoint one.

Fr. Brugnoli presents some few notes regarding the situation and nature of the Centro Studi, its problems and future perspectives. There will be in February a meeting of the Board of Directors. There are some difficulties arisen during the previous triennium.

3) Communications

Fr. Umberto Brugnoli, vicar general, is confirmed as link of the SdC to the DSMP. Mother General will appoint one of her councilors as her link to the SdC.

Fr. Bogoni reminds how important should be the international assembly of the GLM to be held on the occasion of the canonization. It should be the occasion for the establishment of an International Committee like the national Italian Committee.

- There is the necessity to define the criteria of those who should represent the lay organizations so that Provincial Superiors may have the opportunity to invite the most significant lay people.
- The Cooperators should assume upon themselves the role of leaders regarding the GLM.
- There was a lack of formation toward the Guanellian groups (youth, families...) by not directing them to join the Cooperators.
- Documents used in the formative process: "Making Charity the Heart of the World". Acts of the National Assembly, School of formation to the charism, aids to be published for the canonization inspired by the Founder's book "Let us go to the mountain of happiness".

Fr. Bogoni confirms that the Italian GLM Council will meet soon to prepare for the International Assembly. Soon the new GLM link to the DSMP will be appointed.

4) Future meetings

InterCouncil: According to the commitments and the necessity to have more time, we plan to dedicate to the meeting of the two general councils a whole day in June.

Committee for the Canonization: It was requested the presence of the superior generals. Fr. Crippa believes it is not essential. The 12-13 March meeting will be held though he is absent from Italy.

10. XVII DSMP General Chapter

On December 12, 2010, the XVII general chapter of the DSMP was closed. Twenty three Religious attended the chapter that was opened on November 12, solemnity of Our Lady of Divine Providence. Besides Mother General, Sr. Giustina Valicenti, and her Council, the members of the chapter were the Provincial Superiors and the councils of the five Provinces, a Delegate each from India and Romania, the general treasurer, the superiors

with special delegation and the emeritus Mother General, Sr. Elena Salarici.

The chapter was opened by the Holy Eucharist celebrated by Fr. Alfonso Crippa, superior general of the SdC. In his homily, he spoke about the Founder and Mary to whose example he took inspiration for his vocation and apostolate.

The logo of the chapter was composed by three columns near the altar symbolizing the Word, Prayer and Charity.

The first two days were dedicated to formation and two more days to go through the events of the past six years through the eyes of faith and eyes toward the future. They were very useful to assess the real situation of the Congregation in the world and of the Guanellian religious life. We were helped by the Salesian Fr. Ercole Cinelli who offered some good inspirational food for thought: vigor of faith, sharing the charisms, ardent zeal, joy/suffering of evangelization, longing for prayer, constant love toward God's Word.

The second week was opened by Fr. Gianni Colzani, a diocesan priest, an expert on religious life and mission, who helped the Committee in charge of preparing the "Pastoral Plan". His homily focused on religious consecration and personal responsibility in keeping alight the lamp of charity. Later on, he took into consideration the answers that had arrived from the local communities from which he underlined the theme "Fraternal Communion and Community".

His comments showed the face of the DSMP willed by the Founder, and the three precious aspects of fraternity and community life: the courage to be sincere, the gift of communion, moving from communion to community.

The following days were dedicated to the new Constitutions: religious life, fraternal life in community, service of authority.

On November 25, everyone in the chapter joined the Sisters from the United States in celebrating "Thanksgiving Day".

On Friday 26, Prof. Pessina presented the Ethic Code as an introduction to the chapter on Mission. On the theme "Love", serving either the needy or another person is the greatest act of personal freedom. Other topics of the Code: ethic awareness, palliative care, proportionality of treatments. Approval of individual articles of the Constitutions. Sunday 28, silence and meditation for the beginning of Advent.

A clear and ample report on the past sessennium was given by Mother General on the topic Mission.

December 1: audience with the Holy Father in Aula Paul VI. The theme of the chapter was taken from the Encyclical on Charity, "Making the Love of Christ fully visible to the contemporary people". The Holy Father,

through Mother General, expressed his words of encouragement, esteem and closeness to the whole Congregation.

On December 8, Immaculate Conception, the Sisters elected as their Mother General for the next six years (2010-2016), Sister Elizabeth Serena Ciserani, After her profession of faith and oath of fidelity, the new Mother General received a big hug from the Sisters. Cardinal Amato had presided over the Mass of Thanksgiving.

On December 9, Sisters elected the new Council: Sr. Giustina Valicenti (vicari general) and the Councilors, Sr. Carla Folini, Sr. Neli Bordignon, Sr. Maria Antonietta Ripamonti.

The chapter ended on Sunday, December 12, 2010.

11. Brazil: at Porto Alegre the meeting of the five Guanellian Provincial Councils

On April 17, in Porto Alegre at the SdC Provincial House, the meeting among the five Guanellian Councils of Brazil was held: SdC, DSMP, the two Provincial Councils of the Cooperators, and the National Council.

It was open (8:30 am) by Morning Prayer and the greetings from Fr. Ciro Attanasio, provincial superior, to the participants coming from Rio de Janeiro, Sao Paulo, Santa Terezinha de Itaipu. The topic of the day was presented by Mr. Paulo Sivieri, national president of the Cooperators.

The theme of the annual assembly of the Cooperators was chosen: “*Be a saint today in the footsteps of Father Guanella: Word of God, Prayer, Charity*”

It was approved the 2011 formation aid for the 32 groups of Cooperators and Aspirants: “*The Gospel of Charity according to Father Guanella*”, the book written by Father Tito Credaro and translated into Portuguese. A committee will prepare from the text 8 meetings.

The Directory of the Guanellian Cooperators (the juridical part of the Statutes) had been finally revised and will be presented and distributed at the next Assembly.

Fr. Ciro presented the GLM Document “Making Charity the Heart of the World” and the Directory of the Associate and commented some pages.

Some common activities were decided: 2nd pilgrimage to the Guanellian places in 2011; national day of the Guanellian Family (November 12, O. L.

of Divine Providence) that will be introduced by a message from the national president and celebrated at the local level; September 17-19, Aregua' (Paraguay) meeting of the Guanellian Youth of South America; 60th anniversary of the DSMP in Brazil; October 23, pilgrimage of the Guanellian Family to the Shrine of Our Lady Aparecida. Mass will be celebrated by the Bishop of Itaguai, Most Rev. Jose' Ubiratan Lopes.

Once again it was stressed the importance of the Spiritual Exercises, especially those that every year are held in Canela.

Regarding the Centro Studi, there is in the making a book on Sr. Clare Bosatta as an educator. There will be also an advertising campaign for new subscriptions to the magazine of the Pious Union of St. Joseph for its auto-financing.

12. Anniversaries

• 10 years of the Guanellian Community in Legazpi (Philippines)

“It is a precious opportunity to review this first period of its history and to find in it the visible presence of God that had led our steps.” Fr. Paolo Oggioni comments. He was the founder and the first director of the Sagrada Familia House. Now he is in the United States.

He arrived in Legazpi in 1998 and went to the local Bishop to offer his collaboration in the service of the local poor. Little by little he saw God's plan coming alive. “We did not go out to look for the poor; they came to us. They showed us many people suffering confined in those miserable huts along the sea and the difficulties and fear in the eyes of those who could not have any opportunity to make true their dreams. We had met children carrying on their bodies the stigmata of poverty, suffering, hunger and abuse.”

Many were the persons marginalized by society whose body was marked by lack of food and medical care. Children were dying because of dysentery, meningitis, pneumonia, and adults by TB.

On August 21, 1998, the Servants welcome their first patient, Jemson, a teenager who had fallen from a tree while sleeping on it. He had two broken vertebrae. He was not admitted to any hospital because too poor to pay for care. “We have adopted him, in some way, and helped him to regain a certain autonomy rescuing him from permanent disability. The sign that the Lord wanted us to take roots in Legazpi came when Mr. Joseph, a benefactor, donated an acre of land to build a Clinique.”

The Servants put into the ground a medal of St. Joseph. “Through his intercession many graces were granted by the Lord. Day after day, we were seeing the House growing up, a house that Divine Providence opened for sick and incurable people, a house that later on we had called 'Holy Family House.'”

Important dates of the House: April 6, 2000, the building is completed; December 31, 2000, blessing of the chapel dedicated to Christ the Redeemer; November 11, 2001, blessing of the new facility; December 8, 2002, beginning of a new facility donated by a benefactor in memory of his deceased father; March 24, 2003, dedication of the new facility that allows more services to more disabled children.

“We never waited for the conclusion of all works to begin our activity. When a room was ready, a patient was right away accepted. Under the shadow of a gigantic mango tree, many undernourished children were eating. Into a bamboo basket children were brought to physiotherapists and teachers incredibly rich of love and generosity.”

Little by little empty spaces were filled. Many patients were the recipients of medical care. Many were the children that have received food and care. Many were the young men and women who got better after being diagnosed with TB. Poor and suffering disable people were rehabilitated. Children with mental problems had the opportunity to attend special programs.

“When we realized that there was no more room for our activity, our eyes went to the next door property that was vacant. We were in need for more space for the children, and for farming and animals, so precious for supporting so many mouths. I asked the owner of the property to put into the ground a medal of St. Joseph. He replied by asking me to put it into our own property. If money were coming in, it was the sign that it was God's will. And that happened. Thanks to many benefactors we were able to buy the property.”

After 10 years of life, the Harong Kan Sagrada Familia House offers rehabilitation and promotion of mentally and physically disabled youth and adults, physiotherapy free of charge for the poor, special classes for children with mental disabilities.

“We bear witness to the many miracles that Divine Providence had made, the same miracles that the Lord had done at the beginning of our Congregation. Miracles help us to see that the Lord is at work when we put all our trust in Him and cooperate with Him in carrying out his project of love.”

- **Carazinho (Brazil): 60 years of the foundation of the Patronato Santo Antônio**

It was a great feast the celebration of the 60 anniversary of the Patronato Santo Antonio in Carazinho. The facility serves 100 boys having social difficulties. Great was also the participation of the local population during the 12-13 June feast.

It was opened at the evening with a local dish, the “galeto com massa” (chicken

and pasta) during a fund raising dinner of over 3000 people.

On Sunday 13, feast of St. Anthony of Padua, a procession was held in honor of the Saint from the main city square to the Patronato Chapel where Bishop Ercilio Simon celebrated Holy Mass. Mass was well attended by children and adults. During the “Gloria”, some people brought to the altar symbols of their life and activities in the Patronato. Concelebrants were Fr. Ciro Attanasio, Superior provincial, Fr. Adelmo Maldaner, director of the Patronato, Fr. Matteo Matteazzi, former director, Fr. Atanásio Schwartz, Fr. Deolesio Danielli and the pastors of the city. Father Provincial at the end thanked all those who made possible the carrying out of so much good during the past 60 years. Fr. Adelmo gave to all previous directors present at the celebration a small gift remembering the event.

Over 1000 people attended afterwards a community meal (Brazilian churrasco) and native dances.

The Patronato was born on July 9, 1950, eight km outside the city. It was built on 101 acres of land donated by Mrs. Lucia Araujo. Its apostolate since the first day was to take care of street children, a great plague of the time. The Center gave them board, education, and farm activity.

On June 12, 1960, Bishop Claudio Kolling blessed a new facility built because the number of children was increasing (128). Purpose of the Center: vocational school for typography, carpentry, agriculture, activities that help children to work together and be responsible of their actions.

At present, the Patronato still carries out its social program of human promotion to over 130 children in difficulty who are spending the day at the center and going back home at the evening. Fr. Attanasio says: “State laws forbid boarding schools. For that reason, children come over in the morning, have their breakfast, attend school, and in the afternoon they learn a trade.” The working activities are carried out only by boys 16 years old and up. There are different activities also: sport, vegetable garden, flower garden, dance, music, bakery, and computer classes.

During the 60 years, 12 directors were at the helm of the Center: the first was Fr. Mario Verse', while the present one is Fr. Adelmo Luis Maldaner, helped by Bro. Ademir Inacio Marin (mission) and Bro. Vanio Borges (formation).

● **Chile - 50 years of the Hogar San Ricardo (11 June 2010)**

The celebrations, begun on the solemnity of the Sacred Heart of Jesus, were attended by Bishop Fernando Chomali, Auxiliary of Santiago, Fr. Sergio Rojas (provincial superior), several confreres present in Chile, and around 200 people among friends, benefactors, and families of the children.

All were welcomed in the church that was damaged by the February earthquake. A confrere renewed also his religious vows. Next summer there will be a spiritual retreat for the staff of the center that serves 144 “boys” from 6 to 60 years old, all with grave disabilities.

The House offers: special school, bakery activity, agriculture activity, physiotherapy, and occupational therapy. The community is formed by four religious, two regencies, ten lay staff, 110 volunteers, and 100 persons running along the year different activities.

- **50 years of Guanellian presence in the United States of America: Chelsea and Springfield**

The 50th anniversary of the presence of the Servants of Charity in the United States had reached its conclusion.

On September 19, 2010, at St. Mary Parish in **Chelsea** (Michigan), Most Rev. Earl A. Boyea, Bishop of Lansing, closed the anniversary by presiding over the celebration of the Eucharist, followed by the laying of the foundation stone of new therapeutic premises in view of future group homes and, looking far ahead, of apartments for the most independent residents. Fr. Fortunato Turati, local superior, says: “**St. Louis Center** serves 25 boys and 35 adults affected by different disabilities. Our projects have the purpose to increase dignity and independence to every person, so that their daily life may be a visible witness that every life is precious in the eyes of God.”

On September 26, 2010, at **Springfield** (Pennsylvania) confreres, Sisters, parents, residents, friends and benefactors had celebrated with Most Rev. Robert Maginnis, Auxiliary of Philadelphia, the closing of the 50th anniversary of the Don Guanella School. Fr. Alfonso Crippa (superior general), Fr. Luigi DeGiambattista (provincial superior) and Fr. Pietro Lippoli (general secretary) arrived from Chelsea, where they attended on the previous week the same celebration.

The school for children with disabilities was opened in October 1960. In 1976 Cardinal Krol Center for adults was dedicated. In 1977 the House of Formation was opened and still is open to welcome candidates who are willing to discern their Guanellian call. In 1984, four separate houses for boys were built. In 1987, the former convent was opened for adults. It was born the **Don Guanella Village** that today welcomes 180 patients as residents and around 300 people from both the area and Divine Providence Village (once run by the DSMP) for programs and particular medical care. The Servants of Charity, who for years were at the head of the Village, are now holding only the pastoral ministry. Coordinated by the local superior, Fr. Dennis M. Weber, they run the program of forming lay staff, residents and families according to the Catholic and Guanellian values.

A new field of Guanellian ministry is the apostolate among the immigrants from Central-South America residing in the area. Led by Fr. Paolo Oggioni, they can attend Mass in Spanish and different religious-formative activities. A seed for the GLM has been also sowed with a group of people interested on Father Guanella.

Another program that soon will begin regards prisoners belonging to Spanish language that are guests of the local jails.

A daily center for the poor will be soon open in Chester City.

13. Finances

• Rome-Trionfale: Meeting with Treasurers (14-19 June 2010)

At “Casa Bacciarini” in Rome-Trionfale, the treasurers of the Congregation held their meeting. They were from Argentina, Brazil, Spain, USA, Nigeria, Poland from the Italian Provinces. The main reason for the meeting deals with the draft of the “Financial-Administrative Manual” (presented by the general council) that should be revised. It was prepared for the Italian provinces and recently given to the all provincial superiors for a review and evaluation. The meeting with confreres from other countries serves to adapt the Manual to their reality.

Fr. Mario Nava, general treasurer, says: “After its revision, the Manual will be divided into a general section and a given nation section so that confreres and lay people involved in finances may have a point of reference easily to be checked on.”

The text makes reference to Canon Law and the Constitutions and could be up-to-dated. Recipients of the Manual: general and provincial councils, local superiors, administrators, and collaborators in financial matters.

“We take advantage of this first meeting, in which the lay collaborators of the provincial treasurers are present, to discuss other topics that could be of interest. We will exchange ideas and experiences, and will find solutions and methods useful to all.”

Every day there is the celebration of the Holy Mass (8:30 am) and a meditation on a statement that could be useful during our working: “By defending the poor, we trust in Divine Providence. With dedication and humility, in legality, transparency and competency, we form a family and raise our eyes to God the Father”.

14 June. **Opening Holy Mass, presided over by the Superior General.** Report and reflection on the Encyclical “Caritas in Veritate” by the general secretary Fr. Piero Lippoli to have a better knowledge of the social doctrine of the Church and a global vision of the financial reality of the world. Presentation of participants and what they do. Each one has a few moments (ten minutes for each Province) to briefly present their work for the Congregation and Province. Chapter 1: Kind of Administration, Authorizations, Limits of Competence.

15 June. Chapter 2: People in Administration: Superiors, Treasurers and Lay People more directly involved in the administration of the Guanellian Houses.

16 June. Chapters 4 and 6: Administration of capitals, Financial administration in Provinces and Houses, Book-keeping, Financial reports, Budgets... Each Province presents its accounting way and future plans of development.

17 June. Visit to the Vatican Museums (morning). Continuation of the Manual's evaluation (afternoon).

18 June. *Financial-administrative archive (particularly the one “on line”); application of local laws; general, provincial, local financial-administrative archive.*

19 June. Conclusion and operative guidelines. Evaluation of the week, comments and suggestions for future meetings.

DECREES

1. DECREE OF ERECTION OF A NEW RELIGIOUS HOUSE

Prot. n. 133/04-10

To the Rev. Superior
Fr. Luigi De Giambattista
and his Council
Divine Providence Province
29, James Street
POONAMALLEE-CHENNAI

The Superior general, after received your request at the 15th of April 2010 meeting, received the positive vote of his Councillors

erects

as Religious House the Community of **Servants of Charity - Yesuvanam**, Nadesapuram Puliyadithamman (PO) Sarukanei (Via), Sivagangai Dt 630411 - Sivagangai Diocese.

The community was officially open on 2008 as a Residence.

Wishing that this mission, according to the Charism of our Founder, be always a good witness of charity, enthusiasm and commitment to the poor,

we assure our remembrance to the Lord and to Mary Mother of Divine Providence.

Fr. ALFONSO CRIPPA
Superior General

Fr. PIERO LIPPOLI
General Secretary

Rome, 20 April 2010, feast of Blessed Chiara Bosatta

2. REOPEN THE NOVIZIATE PROGRAM IN THE SERVANTS OF CHARITY HOUSE-QUEZON CITY

Prot. n. 135/04-10

To the Rev. Superior
Fr. Luigi De Giambattista
and his Council
Divine Providence Province
29, James Street
POONAMALLEE-CHENNAI

E p.c. To the Rev. Local Superior
Fr. Eduardo Cerbito
Servants of Charity
QUEZON CITY - MANILA

The Superior general, after read your request to reopen the Noviziate program in the House of Quezon City, taking into account the present situation, after received the positive vote of his Councillors, accepts your request.

Sure that this new very important formation work will attract many graces and blessing from God upon you and our poor, we confirm our closeness to everybody of you.

Rome, 27.04.2010

Fr. PIERO LIPPOLI
General Secretary

3. DECRETO DI EREZIONE DI NUOVA CASA E COMUNITÀ

Prot. n. 172/10-10

Ai Rev.di
Superiori provinciali e
Superiore di Delegazione
Loro Sedi

P. Fabio Pallotta
P. Ezio Canzi
Loro Sede

Il Superiore generale, nella seduta di Consiglio del 7 e 8 settembre, avendo ricevuto il parere favorevole dei suoi consiglieri, ha approvato in via definitiva il progetto “**Camino de Santiago**”. Avendo poi ricevuto il nulla osta del Vescovo di Santiago di Compostela,

erige

la Casa e la Comunità “LA POSADA DEL BUEN SAMARITANO - CASA DE ACOGIDA VOCACIONAL” sita in **15821-Arca, - O' Pino (La Coruña - Spagna)**. Rúa de la Iglesia, 2, tel. 0034/981.511003.

Al momento la Casa è da considerarsi una RESIDENZA, dipendente dal Superiore generale.

Mentre ringraziamo il Signore per questa nuova gemma che arricchisce il buon albero guanelliano, imploriamo la costante presenza di Maria Madre della divina Provvidenza.

P. ALFONSO CRIPPA
Superiore generale

Don PIERO LIPPOLI
Segretario generale

Roma, 20.10.2010

4. APPOINTMENTS

Prot. n. 115 del 20 gennaio 2010

- P. Cristian Sepúlveda Rodríguez, parroco della Parroquia Tránsito de San José, a Buenos Aires, Argentina.
- P. César Mendoza, parroco della Parroquia San Francisco de Asís, a Caaguazú, Paraguay.
- P. Jorge A. Domínguez, superiore della Comunidad de Tránsito de San José, a Buenos Aires, Argentina.
- P. Gustavo De Bonis, superiore della Comunidad de Tapiales Hogar, Argentina.

● **Prot. n. 123 del 21 febbraio 2010**

- P. Villalba Wilson, superiore a Villa Madero.

● **Prot. n. 125 del 2 marzo 2010**

- Don Alessandro Allegra, 4° consigliere della Provincia Romana S. Giuseppe.

● **Prot. n. 134 del 27 aprile 2010**

- Don Domenico Saginario, nomina a Padre Maestro a Quezon City.

● **Prot. 137 del 30 aprile 2010**

- Don Giuseppe Rinaldo, proroga del ruolo di Economo provinciale.

● **Prot. n. 140 del 5 maggio 2010**

- Fr. S.P. Visuwasm, as superior of the community “Guanella preethi nivas”, Bangalore.
- Fr. R. Gnanaraj, as superior of the community “Yesuvanam”, Sivagangai.

- Fr. Charlton Viray, superior of the Community “Servants of Charity”, Quezon City.
 - Fr. S. Periyamayagamsamy, as Parish Administrator Sagaya Matha Parish - Cuddalore.
- **Prot. n. 143 del 9 giugno 2010**
 - Don Alessandro Allegra, superiore e rettore nel Seminario Teologico di Roma.
- **Prot. n. 148 del 29 giugno 2010**
 - Don Carmelo Sgroi e don Benito Pastorello, confermati superiori per terzo triennio.
- **Prot. n. 154 del 21 luglio 2010**
 - Don Vittorio Mosca, superiore ad Agrigento - Parrocchia S. Maria della Provvidenza.
 - Don Nico Rutigliano, superiore a Bari - Comunità vocazionale.
 - Don Arcangelo Biondo, superiore a Messina - Parrocchie S. Salvatore e Pio X.
 - Don Enzo Bugea, superiore a Napoli - Fondazione E. Fernandes.
 - Don Pietro Scano, superiore a Roma - Casa provincializia.
 - Don Antonino Massara, superiore a S. Ferdinando.
 - Don Aniello Manganiello, superiore a Roma, Parrocchia S. Giuseppe al Trionfale.
 - Don Giuseppe Frugis, superiore e parroco ad Alberobello - Casa S. Antonio.
 - Don Salvatore Aprea, superiore a Ferentino - Parrocchia S. Agata.
- **Prot. n. 158 del 26 luglio 2010**
 - Don Pietro Lorusso, superiore a Bari - Centro Anziani Don Guanella.
- **Prot. n. 175 del 4 novembre 2010**
 - Pe. Ciro Attanasio, confermato superiore provinciale della Provincia

Santa Cruz.

- **Prot. n. 176 del 4 novembre 2010**

- Pe. Mauro Vogt, confermato 1° Consigliere provinciale della Provincia Santa Cruz.

- **Prot. n. 177 del 4 novembre 2010**

- Pe. Valdemar Alves Pereira, 2° Consigliere provinciale della Provincia Santa Cruz.

- **Prot. n. 178 del 4 novembre 2010**

- Ir. Arilson Bordignon, 3° Consigliere provinciale della Provincia Santa Cruz.

- **Prot. n. 179 del 4 novembre 2010**

- Pe. Alcides Vergutz, 4° Consigliere provinciale della Provincia Santa Cruz.

5. PASSAGGIO DI PROVINCIA

- **Prot. n. 124 del 24 febbraio 2010**

- Don Kangila D'Aquim, dalla Delegazione N.S. della Speranza alla Provincia Santa Cruz.

- **Prot. n. 144 del 10 giugno 2010**

- John Kennedy e Constantain, dalla Divine Providence Province alla Provincia Sacro Cuore.

- **Prot. n. 162 dell'8 settembre 2010**

- Don Wladimiro Bogoni, dalla Provincia Sacro Cuore alla Provincia Romana S. Giuseppe.

- **Prot. n. 167 del 17 ottobre 2010**

- P. Eladio Mendez, dalla Provincia N.S. di Guadalupe alla Provincia Cruz del Sur.

6. LEAVING THE CONGREGATION - ESCLAUSTRATIONS PERMISSIONS

Assenza con permesso

- Salcedo Rojas don Carlos Luis (Cruz del Sur) il 13 marzo 2010.
- Mora Gelvez don Pablo Emilio (N.S. Guadalupe) il 20 luglio 2010.
- Colafemina don Donato (Prov. Romana S. Giuseppe) il 1° ottobre 2010.

Hanno Lasciato Definitivamente La Congregazione

- Navarro Leon (Chierico temporaneo - Cruz del Sur) il 1° gennaio 2010.
- Fiorentin don Gelsi (Sacerdote - Santa Cruz) il 12 febbraio 2010.
- Alamer Temiloso Alfredo (Chierico temporaneo - Divine Providence Province) il 1° marzo 2010.
- Danette Miguel Angelo (Fratello perpetuo - Santa Cruz) il 7 maggio 2010.
- Selvaraj Paul (Chierico temporaneo - Divine Providence Province) il 31 maggio 2010.
- Porrini Giampiero (Sacerdote - S. Cuore) 17 giugno 2010 incardinato nella Diocesi di Novara.
- Paredes Ortiz Raul (Novizio - Cruz del Sur) il 3 agosto 2010.
- Sanchez Lopez Simon (Novizio - Cruz del Sur) il 21 agosto 2010.

- Acquistapace Matteo (Fratello temporaneo - Prov. Sacro Cuore) l'8 settembre 2010.
- Troncoso Lara Victor (Fratello perpetuo - Cruz del Sur) il 23 settembre 2010.
- Mudiampembe Mbwol Blaise (Fratello temporaneo - Del. N.S. della Speranza) il 7 ottobre 2010.
- Okpon Udofia Augustine (Chierico temporaneo - Del. N.S. della Speranza) il 7 ottobre 2010.
- Offordum Emeka Simon (Chierico temporaneo - Del. N.S. della Speranza) il 7 ottobre 2010.
- Weber Matthew Robert (Sacerdote - Divine Providence Province) il 26 ottobre 2010 incardinato nella Diocesi di Camden.

DOCUMENTS

1. LECTURE OF PROF. ANDREA RICCARDI COMUNITÀ DI S. EGIDIO

Wrapped up in ourselves in a globalized world

We find ourselves today in a different situation than ten years ago. Globalization allows us to be informed quickly on what happens in the world. People know a lot and quickly on the hunger of far away countries, on wars, oppression... Images of those who are suffering reach us. We should not forget that Red Cross was born in the second part of 1800, at the same time of the birth of photography, much used to spread photos of wounded soldiers. Photos were used to raise concern for those far away soldiers. Today we watch a lot, too much; not only the dying man on our streets like the Good Samaritan but also those from remote places.

In front of the massive daily information that piles up before our eyes, one may ask: "What shall I do?" The complexity of local situations that, most of the time, are incomprehensible to us (for instance, what were people understanding regarding Ruanda in 1994?), true difficulties, limitations of imagination and generosity, often are at the origin of our answer: "We cannot do anything! We cannot change the world!" It seems that global daily information calls for impotency and resignation. Resignation is that sleepy atmosphere that chokes any glimpse of hope and change.

Individuals wrapped themselves up. Frank Furedi notes a strange phenomenon: in a rich society like ours it grows the belief that we are victim, in need of help and care. Suffering scares people in a society so psychologized, in which the main question becomes, "How shall I live the most difficult experiences and what kind of help shall I need?" Our Western societies are affected by the sickness of "victimism" and are less able to see

things under the light of gift and sacrifice for the benefit of others. Many people feel themselves as victims.

The idea that someone will impose a limit to my ego, scares people. As a matter of fact, everything that has a common destiny, community life, even family life, solidarity with others, represent a burden, a limit on my ego. In such environment, any bonds loosen, beginning with the family bonds, until we reach the community ones that keep together a street, a workplace, a village. Being alone becomes normality. Happiness becomes maximum expansion of my ego and its consumptions. Sadness means limitation of ego and consumptions.

It is a fact that the far away suffering finds today a modest welcome in politics. At the time of Marxist ideology, there were philosophical categories (liberation, revolution...) that had simplified the history of the Southern hemisphere of the world that had just gained its independence from colonialism. Today all that is over. If politics wants to attract consensus, it has to revolve around the ego, fondle it, and promise more expansion. We live in a kind of politics that is dominated by the dictatorship of immediacy. The long term and what is far away are not interesting enough and do not pay enough. The choices of our European countries in a phase in which the occidentalization is a winning card revolves around the immediate, themselves, and are reducing their commitment toward international issues. Globalization is not the time of extroversion, the time to help far away countries especially if they are poor and dangerous (except for economical interests, of course).

We are living in a time in which bread and peace are relatively interesting my ego and politics. Today no one is interested of making a change in the world. In Europe, the number of volunteers is decreasing rather than increasing, though it is still consistent. Life had become more difficult even to those who are well far-off. The economical crisis is well documented in the family budget, especially among the young who do not have any perspective to find a job, and among the elderly that are unable to make both ends meet. Families are now very small and there is the responsibility to take care of old parents. A world that loves little those who are near, unlikely will love those far away. How much room should we give to our neighbor, especially to those who are suffering in faraway places whose cries I can silence by pressing the "mute" button of my TV remote control?

To the people of the '60s and '70s soaked into a Promethean volunteerism that urged them to believe in changing the world in two days,

another kind of people had followed. It is the kind of people that is too concentrated on the harshness of life, and impotent to have an impact on history. Am I pessimistic? After years spent in constant contact with the sufferings of the world and in countries abandoned by all, I had met people who took seriously the possibility that the world can change in better. There are people like that. Yet, the general climate is worrisome.

A reservoir of humanity

I believe that Christians are the precious reservoir that can make this world less inhuman, even though they at time have to be counter-cultural. Their solidarity is love, an active and intelligent love that comes from their faith. I would like to humbly mention the Comunita' di San Egidio and its bond with the poor. Its constancy to stick by difficult situations; its strength to pursue peace; its bond with marginalization among men and cities, especially in Africa, cannot be possible without prayer and faith. Pope Benedict XVI says: "A true contact with Christ is the decisive help that allow us to stay on the right path." Which faith? It is the one that, in front of an immense need, does not surrender to resignation, to ideology, to violence. Much of today violence is daughter of despair even among the young people. In front of the abyss of poverty and the madness of war, it is human the reaction of resignation. It is easy to renounce, as it often happening among politicians and intellectuals. Pope Benedict XVI said to the young people in Cologne: "Only from saints, only from God comes the true revolution, the decisive change of the world. In the past century we went through revolutions... The absolutization of what is not absolute but relative, it is called totalitarianism. How can I serve the presence of God in the world?"

We Christians have not renounced to change the world. We do not allow the evil to laugh at us by reducing faith to a feeling of remissive impotence. We have not renounced to change the world. The Gospel of Jesus gives us the way: it is the way of the Master who was not indifferent toward the sick, the lepers, the maimed, the hungry, the dead, and toward the tears of a mother and the sorrow of a father. Jesus was moved to tears in front of them. Even one life, only one life that is ending is valuable and precious. Whoever saves a fragile life, he changes the world. It is well known the saying of the Jewish Mishnah, codified by Maimonides: "Whoever saves a human being, he saves the whole world." It is instead not so well known that the same expression is codified in the Koran: "The killing of a human being is like

killing the whole humankind. Giving life to a person is like giving life to the whole humankind.” The world changes and is transfigured when a human being is saved. The life of each human being is priceless. The blood of men is precious in front of God. To us, the value of a life is not measured on financial categories. Even a single life deserves our fight.

We are tempted to give up, to surrender to helplessness and indifference that surround us. Jesus saddened in front of the impotence of his disciples in healing the epileptic boy: “Why could we not drive it out?” Jesus answers: “This kind of devils can only come out through prayer.” (Mc 9:28-29)

Jesus teaches his disciples that faith is the heart of every act of love toward men: “Everything is possible to those who have faith,” Without faith, solidarity languishes; it is unable to cross the threshold of what is commonly called impossible. Without faith we renounce to love, to make a change and to help. If it is impossible, at the end, there is not much left of what is possible.

Faith never allows us to lose hope on the impossible. Faith frees us from resignation and despair. Those who are resigned and in despair live for themselves, as St. Paul says in Ephesians 4:19: “Because they lost hope, they have handed themselves over to licentiousness.” Licentiousness is simply throwing away one's life. Faith helps us to be firm on the impossible love: it is possible to love even those who are hostile to us. Faith preserves love among the trials of a world that is at time harsh and heartless. Father Ceyrac, a over ninety years old Jesuit in India since 1937, friend of the poor, did not lose his hope: “We were born inside an unjust world. But we will not leave it without having changed it.”

Witnesses of the Gospel and friends of the poor

A tenacious love is most of the time behind many stories of solidarity. Many Christian lives are a reservoir of humanity in regard to a world like ours in Western Europe that resigns itself to be inhuman yet in a polite way. It does it by penalizing the weakest: (1) the elderly (progress allows them to live longer. However, our society demands their removal because they occupy too much space); (2) the unborn children; (3) the disabled, (4) the immigrants, the poor of the world; (5) that billion and four hundred million people who are surviving with a \$ 1.25 a day; (6) the 776 million illiterate adults; (7) the 75 million illiterate children; (8) the 925 million people who suffer hunger and under-nourishment, that is, the 37% of the world.

We are not the specialists of solidarity. We are not those exotic people

who send their charitable appeals (more or less heard). We believe that we possess a message that goes straight to the heart of our North. There is no great future when we wrapped up ourselves. We are called to annoy our fellow citizens: “Can we live only for ourselves? Can we live in a continent that does not have any mission in the world?” To think only about ourselves is not a good attitude that keeps a community or a country stand on their feet. Italy is celebrating its 150 anniversary as a unified country. However we have a hard time to figure out what its future will be and its identity as well.

The images of men, women and children crushed by poverty challenge each European citizen. In the poor, in the prisoner, in the hungry we see Jesus who identifies himself in the least ones as we read in Matthew 25. Their challenge invites us not to live for ourselves, but for others; to live for Him who had died for us and now is raised. Bringing the Gospel to Europe is to open eyes and ears and hearts of Europeans to the poor of the world.

Those who preach the Gospel are giving their voice to millions of people. St. Ambrose, Bishop of Milan, annoyed his fellow citizens by saying: “In front of your house, there are people who are asking for clothes and you despise them. The naked implore them and you inquire what kind of precious marble you need for your floor. The poor ask from you some money and receive nothing. They ask for some bread and your horse is treated better than them... People are hungry and you close the grocery stores. Miserable man! You hold the future of many people! You can save them from death, and you do not want to.”

What we need today is the Gospel to come back and disquiet the Europeans, who are closed into themselves and insensitive to everything that is outside their own surroundings. A man that does not allow the poor to touch him becomes arrogant and empty. We have to begin from the poor if we want to carry out a true humanism. The great Gregory, Bishop of Rome during a difficult time of crashing of civilizations, admonishes: “No one should feel saved because he does not steal or uses his goods according to justice. The rich man of the Gospel is the picture of today people. His punishment into the fire of hell was given to him because he disregarded the fear of the Lord during the good times; because he became arrogant because of his riches; because he did not show any pity...” The Gospel introduces fear of the Lord and responsibility in our happiness and in our riches. Those who close their heart to the poor become arrogant and their happiness changes into punishment.

The parable of the rich man and Lazarus is a good description of the Europeans who impassive lavishly feast while the many poor Lazarus live

like animals at the door of their exclusive world. What caught the attention of Pope Gregory is that the rich man sees Lazarus, yet he does not care about him. How can that be possible? We too see the many Lazarus, but pity is suffocated by our worries for us. We look at, yet we do not see. It is the temptation of our time: to build an arrogant society without any compassion, without any charity. The Book of Proverbs 21:3 teaches: "He who closes his ear to the cry of the poor will himself cry out and not be heard." As a matter of fact, we do not know anymore how to cry, and for that reason we are not heard.

Here it is the focal point of the hardness of heart and culture that only the Gospel can break. Through evangelization we can save the European world from the arrogance of its happiness, and to open its heart and eye to the poor of the world. It is a scandal continuing to lead a life as we do in the Northern hemisphere and to leave out of consideration the conditions of life of billions of people in the Southern hemisphere.

Bread and word

Pope Gregory the Great says that the poor are not only those we assist: "When you see those who are humiliated, though you see in them some defects, please, do not despise them because perhaps poverty is to them the medicine that heals wounds and weakness. If you find in them defects that should be corrected...give, with bread, a good word. Give them the bread that nourishes and the good word that corrects, so that they may receive double nourishment, even though they had requested only one. May material food satiate their hunger, and the good word may illumine their heart! The poor too, when he is wrong, should be admonished, never despised. If we see in him no wrong, he should be venerated as our intercessor... Everyone should be honored, and it is necessary to humiliate ourselves at their feet because we do not know the one who, among them, is the Lord Jesus."

We despise the poor when we believe that they need only bread. The experience of the Comunita' di San Egidio in Europe teaches that the poor is not only the one who has an empty stomach. The poor need love, friendship and esteem. For that reason, our style in ministering to them strives to see in them a relative of ours who finds himself in some difficulty. The poor are not solely people in need; they are our relatives, members of our own family. The immense world of the poor is not in need of bread alone. The humiliated of this world are not perfect. We may say that the poor countries are full of

problems like corruption and their political class. It is difficult to help them because of their crooked political and social system. If we want to help, we need to give them the word, that is, time to explain and listen, to understand and to have the courage to ask and sometimes to demand.

The history of the Comunita' di San Egidio and its care toward the AIDS people in Africa are a battle on two fronts: (1) finding medicines and the necessary resources to buy them, and (2) discussing with some African Governments that do not pursue that care because it is too European. Today those assisted are about one hundred thousand. To bring concern and care to them seemed a big endeavor. And this is only one example.

The good word is necessary. It goes straight to man, to his mentality and culture. It provokes exchange and dialogue. The *politically correct* is the enemy of the word. It is the formality of a dialogue that does not exist. Dialogue calls for true relationships, true friendship and spirit of collaboration among men and women of the South with those in the North. Word is also formation. It is exchanging knowledge, methods, education, that enables people to be free and responsible. For that reason there is no solidarity without word, dialogue, and culture.

Africa

Solidarity is a necessity. Those in need knock at our doors. This is the reason why some many immigrants reach our countries. The crisis in Africa is very extensive, and many people fly from it. In the mind of thousands upon thousands of African young people Europe is their future to be reached at all cost. They try to travel from the most unexpected and remote places. The risks are truly great. A dangerous journey expects them through deserts and on wrecked boats under unscrupulous mercenaries. When young and desperate, we risk everything. It is like gambling. In 1999, two young men from Conakry (Guinea), Yaguine and Fode', respectively 15 and 14 years old, were found dead hidden in the undercarriage of a Sabena plane. They left a message: "Help us! We suffer terribly in Africa. Help us! We have many problems there and children have no rights. Our problems are war, diseases, lack of food... Therefore, if you see us risking our life it is because we suffer too much in Africa. We need you to fight against this poverty and to end wars in Africa."

They ask for bread and peace, but also for dialogue with their desperate situations. We have to dialogue with the African young people. What is their future? I met many of them and heard from them their hopes and fears. Their

main perception is that their world is falling apart and there is no future at all. They have eyes to see the present abundance of Europe. Immigrants renounce to think about the future of their own country. What should we do? In the '60s, Africa believed in gaining independence from colonialism. However, as the writer Kouruma (Ivory Coast) commented, the sun went down too fast on dreams and the days of corruption and violence took over. It came upon us the Africa of wars, followed by the Africa of AIDS. In the North there are medications to fight this terrible disease, but they are not shared with the Africans. Still today we are witnessing the slaughter of the innocents because no medications are given to cure children affected by AIDS. Africans know what Europe possesses. However, they are excluded from those resources like Lazarus was excluded from the resources of the rich man.

Can we tolerate that? Can we passively assist to the fact that the Mediterranean Sea be a cemetery? In a globalized world in which everyone from everywhere has the possibility to watch what is going on in the world, I believe that those desperate masses represent a fertile soil for extremism and terrorism. It was shocking to see African young people wearing T-shirts portraying Bid Laden. When will the African despair find its own Bid Laden or Che Guevara? Will the radical Islam be the one that will furnish them? Poverty and despair will end up threatening our comfortable life through immigration and, maybe, something worse lurking in the future. I know that the poor are not the ones that usually become terrorists or embrace radical ideologies. Often, they are the children of the humiliated or the humiliated themselves when they reach a minimum level of education.

Africa is a continent where the greatest poverties of our time are concentrated. Africans can consume on average 10 liters of water per day and find themselves largely in that billion and 400 millions human beings lacking clean water. In Europe, we consume on average between 130-600 liters per person, while in Asia or South America between 50-100. With no water, there is no life and no future. Two million children die every year because of diseases related to infected water. We cannot put near each other the two richest worlds in the globe and the poorest one without facing catastrophic consequences. We cannot solve the immigration tragedy only by toughing up border procedures because immigration had become truly a flight from Africa and an invasion into Europe. We should pursue justice, help and development. We should find a way to share our resources.

We Europeans are called for a substantive solidarity and cooperation with Africa. The fate of the continent and ours is bound by history and by the

future. Their crises will end up upon Europe one day. Unfortunately, European governments are more or less indifferent to Africa. In the meantime Africa is invaded by the Chinese, thirsty for raw materials and pursuing a mere egotist economical purpose dictated by the logic of profit. Africa can be bought and its lands as well. Africa represents a wealth for the world and Europe. It possesses great human resources, the courage of its people, their patience, the spirit of sacrifice, the courageous witness of many Christians... Their great ability to endure suffering preserves their hope. "The house of a friend is never far away" a Togo proverb says.

The development of Africa should be a commitment to Europe. It is also its interest to pursue because it will stop immigration. It is necessary to present a common plan on which to discuss the inter-dependence of the two continents. The president of Senegal, Senghor (a great poet and Catholic), and Emmanuel Mounier (French Catholic philosopher) spoke about Eurafrica, that is, the close complementarity between the two worlds. Eurafrica is the fruit of a Christian mentality. I believe that this suggestion should be proposed to our countries so wrapped up in themselves. A concrete solidarity should generate the idea that European countries and their governments should embrace Eurafrica. Europe makes sense if it goes to the world carrying a mission. A continent is not supposed to live only for itself. Unfortunately, that is the general opinion of Europeans. Africa is the land for a possible private and public solidarity; a land where the morality of politics could be measured. The life of Africans is important. In Africa too many are dying, too many...

War

I have talked extensively about Africa, even though the suffering of the world does not end there. However, Africa had a great concentration of it. I could mention South America and large portions of Asia so often forgotten. From Ivory Coast to Colombia to Darfur many are the wars that are still raging. People say that wars are decreasing: in 1991 they were 39, while today they are 25. There are a variety of them: conflicts among states, civil wars, terrorism, spread violence... Truth is that in our world many people have the power to start a war, and to provoke the destabilization of whole regions. Many are the terrifying weapons at their disposal. It is a fact that from 1990 to 2005 more than a third of the countries (55 out of 160) are afflicted by grave crisis or conflicts (35 had been through long periods of war).

War leaves back bitter legacies. The great Polish traveler Kapuscinski wrote: "War does not end at the day of armistice. Suffering and sorrow last longer. Basically, war never ends." What war leaves behind are not only mine bombs, but also an incredible amount of distrust and fear. Fear generates war. A war is even declared in order to prevent attacks from enemies. I was in Ruanda one day, and, after a visit to the museum dedicated to the recent genocide, I asked myself: "How can Hutu and Tutsi still live together?" Almost a million casualties was the result of that genocide. In front of many difficult situations, still today we are facing the question: "Can we live in peace together?"

Many can ignite the fire of war. At the same time, I believe that many work for peace among enemies; that many are preventing conflicts by establishing a preventive peace. I had been mediator in Mozambique in the war between guerrilla and government that left behind one million casualties and several million refugees. I became aware that war is the mother of all poverties. Peace is like bread, a vital need. I saw the Mozambique people rejoicing only when negotiations were announced. It was a celebration of life. War makes possible the most incredible things because it dehumanizes. In that country, the peace process through negotiation and formation of people to politics meant the passage from the level of violence to the level of politics. Still today, that peace is standing thanks to the establishment of democratic institutions.

During that two year negotiation, sponsored by the Comunita' di San Egidio, I became aware that Christians are the peace-force. They do not resign to war even though they are in its midst. They always pray for peace. Pope John Paul II frequently reminded us how great is working for peace. With tenderness, I remember the great John Paul II as Pope Benedict XVI is used to call his predecessor. His voice is still in my ears when in 1986 he said in Assisi: "Together we have filled our eyes with visions of peace: they release energies for a new language of peace, for new gestures of peace, gestures which will shatter the fatal chains of divisions inherited from history or spawned by modern ideologies. Peace awaits its builders."

Today, those words are still valid; the words of a man who, without being a politician, had revealed how humble and weak is the force that Christians possess to change situations of war and oppression without being captured by the logic and practice of violence. They are words that call Christians to be peacemakers at all levels, because from their communities, from the Church, from themselves the force of peace comes out. Peace awaits its builders. The Holy Father had said that before the end of the cold war era. He

was saying that it was possible a stable peace after that era. We squandered that opportunity! Peace is always possible. We build peace by healing conflicts, by establishing channels of communication among the different parties. Everyone can work in one way or another for peace.

War, violence, killing are against the pre-ordained order of the world, as Pope John XXIII had written. Peace could be, in the eyes of those who want to pursue war, even a loophole because they cannot afford to go to war. Peace is a longing inscribed in the human heart. Nevertheless, we had witnessed a rehabilitation, a return of violence and war after the terroristic attack in New York on September 11, 2001; the return of the bestiality of terrorism and the use of war in order to affirm one's reasons... There is no more ideological guerrilla around, but the widespread use of violence from mafias or criminal organizations that hit some countries like Mexico with its cocalers or Salvador with the maras. Violence Middle East and North Africa today are an example becomes the language used by young people. Those who do not have any future affirm their strength by being violent and destroying. "I break, ergo I exist", was the axiom of a young man in Paris. It is a way to affirm the value of one's life. We live in a society where violence is increasing, not because there is no security or order, but because there is no future, no hope, and no love.

In the Bible, God makes the covenant with Noah (with us) after the Flood, many years before the one with Abraham and Jacob. From Genesis 9: 5 we read: "For your own lifeblood I will demand an accounting; from every animal I will demand it; and from man in regard to his fellow man I will demand an accounting for human life." God cares about the life of every human being. The blood that is shed is the blood of many who were killed. Is not also shed the blood of those who had died by starvation? It is the Cain's answer to the killing of his brother: "Am I my brother's keeper?" The Noah covenant uncovers a law already rooted in history: violence introduces perversion among men and nations. Genesis 9:6 says: "If anyone sheds the blood of man, by man shall his blood be shed; for in the image of God has man been made." Working for peace means to restore the longing for peace that is in each man's heart, without resigning to violence and war. It answers to the inner order of life. For that reason a Christian is the man of peace and a peacemaker by nature. St. Seraphim of Sarov teaches: "Restore peace in your heart and thousands around you will find salvation."

Globalization of solidarity

Be aware that globalization does not mean global responsibility. In fact, international organizations that more or less have a common goal are decreasing. Economy gets global; but what about everything else? The Church, as communion, has globalization in her DNA. A religious Institute is a little globalization, a prophecy of human globalization.

The martyrdom of many Christians in the Southern hemisphere during the XX century is the expression of a bond that overcomes borders: missionaries had shed their blood with their local Christians; there are those who had died after taking care of the sick (for instance, Sisters who had died by caring about people affected by Ebola in Congo); there are peacemakers when hatred rages. The size of this world is not alien to the Church; it concerns her and involves her; especially the life of Christians who are far away from Rome. Often the suffering of Christians is not a big deal in the eyes of Christians from the North, except for an isolated denunciation. It is a strange renunciation to communion with the suffering neighbor. I think about Christians living in a Muslim country, that 2% of Christians in the violent Pakistan or Sudan or China. We need with them an intelligent solidarity, a memory, a prayer of intercession. It is an aspect of globalization of Christian life that we should develop.

Still today the poor are at the heart of the Church; today more than yesterday, because we can do more and see more. The poor are not her clients; they are part of her mystery, as Cardinal Congar wrote forty years ago in a beautiful page: "The poor belong to the Church. They are not her clients or recipients of her riches. The Church cannot live fully her mystery if the poor are absent... Concern and care about the poor, the uprooted, the weak, the humble, the oppressed is an obligation that is rooted in the heart of Christianity, because Christianity is communion. No Christian community can exist without "diakonia", service of charity. No diakonia in its turn can exist without the celebration of the Eucharist. The three aspects are connected to each other: community, Eucharist, service to the poor and humble. Life experience teaches that they survive or die together. We see that they live and grow together. From that we draw new strength.

We need to spread solidarity. It is necessary to keep alive the memory of those who suffer; to propose to our fellow citizens activities in which they can show solidarity. I think of the great wave of interest that involves the sponsorships of children abroad. They can create a true relationship among people. It is true that the great interest provoked by the Tsunami victims can be explained because of the constant exposure to TV reports and images.

However, it is undeniable that the occasion increased generosity, a good sign that reveals the desire of many of our citizens to help. How come that did not happen to Haiti?

We should inform people that there are many ways available to them if they want to show solidarity; that it is possible to give bread, word and peace. People find ways to show their love. Those who love, without even knowing, are seeking the One who is Love.

Being far away from the poor does not mean that we are condemned to indifference. This is the point! Love brings us closer to those who are suffering in far away countries. Christians, in this globalized world, are called to open their heart to universality without forgetting their neighbor. There is no better universality than the one in which we participate to the suffering of the poor. Forty years ago, Pope Paul VI appealed to the world for the hungry people in India. I was a teenager at that time and I was impressed by his words that revealed to me that nothing is truly far away from me. "This is a phenomenon characteristic of our time in which communication among men had made possible a quick information of events happening in different parts of the world. No one can say today: "I did not know it." And so, no one can say: "I could not do it! I would not do it!" Charity offers its hand to all. No one should dare and answer: "I did not want!"

Christians are those who never say: "I could not do it! I would not do it! I do not want it!" In this globalized world, Christians can be a reservoir of humanity. They can be prophecy of a world in which the poor has face and voice. It is a world in which the far away gets closer to us through bridges built on solidarity of bread, word and peace. Those bridges are built over the abyss of distance, indifference, incomprehension, division among peoples. Indifference widens the dividing abyss. Charity offers its hand to all and without any noise, like an earthquake, brings the worlds closer to each other.

Prof. ANDREA RICCARDI

2. BEGINNING FROM COMO FATHER GUANELLA AND THE GUANELLIAN FAMILY TODAY

Consideration regarding the origins

For years the Guanellian literature had satisfied two urgent issues, the historical and the theological ones. Urgency had impelled because, under the pressure of the Canonical Processes toward Beatification and Canonization of a saint, those two issues must have an answer. As a matter of fact, a Process has to answer, basically, two questions: “Who had been the person that is proposed to the glory of the altars?” and, secondly, “How has divine grace marked that person?”

During the first century of our Congregation, the Guanellian studies had been focused mostly on keeping the “*memory*” of the Founder. The focus was mostly on the past, on the historical side, except by the great work that had been done by the two Guanellian Institutes regarding their new Constitutions. Though their focus was on the spiritual side, it was nevertheless a historical “digging”.

Father Guanella himself showed always a great interest to transmit the “origins”. Through the monthly Motherhouse bulletin, “*La Divina Provvidenza*”, he regularly explained to his religious, benefactors and friends the sense of what had happened or was happening to him and to his foundations. The purpose was to show them the constant presence of Divine Providence. The two inspired text he wrote, the 1910 Regulations of the Servants of Charity and the 1911 Regulations of the Daughters of St. Mary of Providence, are the eloquent demonstration of this theory. Both of them are a comprehensive synthesis of the most important aspects of his mind and heart.

The Founder was still alive when Guanellian religious began to collect and record memories. In 1906, Father Cugnasca, not even thirty yet, published “*Short notes on the Houses of Divine Providence founded by Father Louis Guanella*”. In 1911-1912, there was the 25 anniversary of the famous boat departure from Pianello to Como and the foundation of the Motherhouse. It was suggested to Father Guanella to prepare for the occasion a special booklet. Father Guanella provided “*For a history of the House of Divine Providence*” or “*Outlines*” as it is known today (N. of T.: *cfr. Opera Omnia, English Edition, vol. 4, p. 280 ff*). Two years before his death, Father Guanella provided his very precious autobiography, “*The Ways of Providence*” that unfortunately, in 1988, was published once again

with no notes or commentary. It is a fundamental text from which Father Mazzucchi and other biographers had drawn the necessary information for their works on the Founder. It is a work of rare and terse beauty that should be recovered and given the right importance. The last precious writings of Father Guanella are the extemporary sayings that Father Mazzucchi recorded from private confidences that he had received from him from 1912 to 1915. The title is in Latin, “*Fragmenta vitae et dictorum sacerdotis Aloysii Guanella*” (Fragments of events and sayings of Father Louis Guanella). Unfortunately, they are still unpublished and unknown to the general public.

We should also mention the great contribution of Father Mazzucchi in “*Charitas*”, the Bulletin reserved to the Servants of Charity, born on Christmas 1922. It was edited since its inception by Father Mazzucchi himself who was the first faithful and attentive custodian of the Guanellian memories. It is truly a golden mine!

Of interest should be also the informative and apostolic Processes for the beatification and canonization of Father Guanella. They collect the testimonies of many witnesses that enrich a picture of the Founder that had already taken shape along the years. It would be useful to share to the general public those texts in order to offer to the Guanellian world an idea of the work that has been done by the two Guanellian Institutes through the Postulation Office. It is not important what the witnesses had said there are not many new elements, anyway but on what witnesses had repeated over and over, one after another: there is the key to know Father Guanella and his life.

In the last few years, another source of information on the Founder was his Correspondence. The publication of this exceptional resource would give for the first time the picture of Father Guanella without mediations and selections, like a Father Guanella speaking at the telephone. His letters to the Confreres and Sisters would open a useful discussion about government, formation, fraternal life, vows, administration, prayer, relations with others. It would be useful because the letters come directly from the Founder's mind and heart, from his style, from his particular traits that our first confreres had learned and transmitted as better as possible but with some variations and adjustments.

The most consistent publishing activity of the Centro Studi in this years was polarized on the *Opera Omnia* (in Italian) and on the *Historical Essays* (in Italian), sources that had enlightened the Guanellian charism. To me, the Correspondence of the Founder would help better in understanding the

“spirit” of his. How much confusion there is in the use of those two words (charism and spirit), even in our Guanellian literature!

The biographies of Father Guanella too had carried out a good reconnaissance of Guanellian tradition and memories. From Father Mazzucchi on, however, because the holiness of Father Guanella was under the Church's scrutiny, his hagiography suffered from censure, and a selection of events was made often with a purpose behind. We would like something new, historically more pregnant and freer from chains and influences. The last attempts, though praiseworthy, are still attached to the old ways. Once again the picture of the Founder is still rigid, lacking flexibility. It portrays a saint under a coat; a man still too far away from the real Guanella and maybe from God's will as well. It is saint “bizarre” even to the eyes of Father Guanella himself. The data of the picture are all there, but the frame does not give the right idea and emphasis of the real man.

We should stop writing dull biographies that lead to the habitual trite perspective: Guanella is the number one man in pedagogy, sociology, and spirituality. That does not respect Guanella and us! Every here and there, there is the diabolical temptation to offer “Frameworks”, “Synthesis”, “Compendiums” of the personality and mind of the Founder. Nothing is more disturbing to those who know Father Guanella a little above the average. The whole journey of Father Guanella speaks about “reality”. Reality is the key that explains everything because it changes itself, it adapts itself, it goes back, it re-elaborates itself, it smoothes corners... Synthesis of what? Synthesis of whom? How can we make a synthesis of running water? Hopefully, the canonization will offer the inspiration for something new.

There is another consideration. Should we reduce the knowledge of the Founder solely on his hagiography and charism that takes in consideration only those few years? Is the past the only thing important to his journey of grace? Are we called to be solely nostalgic custodians of memories, or the Lord asks us to take into consideration also the dawn? When we speak about charism, are we speaking about a living entity that grows with us, or are we always looking behind ready to unearth archaeological findings?

Father Guanella and his Family today

All of us should stop and think a little about Father Guanella and his legacy in the world today. What I offer is not a study, but only my personal thoughts, ideas born from my days of a Guanellian worker. I just present them. Someone else should develop them. I like a verse from Amos 3: 12:

“As the shepherd snatches from the mouth of the lion a pair of legs or the tip of an ear of his sheep”. That should be study and scripture to a Guanellian: remnants of meditations snatched metaphorically from the mouth of an exhausting daily work.

I believe that the whole Guanellian Family should foster the effort of keeping those remnants alive in order not to give up and surrender to routine. The Founder had done that. His passion of studying and writing was incessantly cultivated in spite of his exhausting ministry. He never wrote anything for a literary mannerism, He never played the role of a professional writer who is day and night bent over his papers. His writings have all the characteristics of a mission, always for the Lord and for his masters, the poor. He wrote like he was relaxing, a kind of rest within the exhausting daily work.

I believe that the members of the Guanellian Family perceive that Father Guanella was one of them, a member of that same Family. Before being a model of prayer and the center of devotion, he is *one of us*. It is not long ago that we have closed the centennial of the religious profession of Father Guanella and his first Servants of Charity in the Motherhouse in Como. There, he was one of them, and this should be the starting point of considering Father Guanella in our midst, inseparable from his Family, because he is its center and heart.

He is also inseparable from the Diocese of Como because he is its son, sign, and flower. In him a perfect continuity exists between his being priest of the local Church and being the founder of a new religious family. Though never accepting binding juridical bonds, he had lived always with great fluidity his double belonging. The Diocese of Como is the true mother of his faith and priesthood. For thirty years, the years as a Founder, he never had any idea of breaking up with his Diocese. For sure there were priests and lay people from the Diocese who had broken his heart. Yet, he never thought to break up with his Diocese. Even when he left it to join Father Bosco in Turin or when he went back to it, his aim was “*to speed things up and see the opening of an institution*” in the Diocese of Como as he mentions in a letter written from Turin to Bishop Carsana on May 1878.

Father Guanella belongs to the Diocese of Como *effectu* and *affectu*, by law and by heart. At the same time, he had married the novelty of the Spirit who, through providential ways, suggests to him “*another ministry*”, different from the juridical ministry of a parish priest. Thus, he moves from the traditional parish to his institutions. Yet, he is a priest both there and here without any break. He is obedient to his Bishop, but also obedient to the

Spouse who opens to him new ways. It is continuity in unity.

Will we be able to re-discover these two elements in the priesthood of Father Guanella? In the Rite of the Jewish Passover a family has to reserve a place for the Prophet Elijah. To me, the Diocese of Como and the Guanellian Family in their meetings should reserve a place for Father Guanella who is son and fruit of both local Church and religious family.

It should be clear that the first devotion to Father Guanella does not consist in reciting prayers to him, but being in communion with him, since he is the best result of the local Church and of us, his religious family. Of course, we have to pray to him. However, the New Testament teaches that we have to begin always from inside, from the heart, because, if we begin from the outside, the heart cannot be changed. First of all, blood relationship, familiarity!

In formation, this is a “key” without which any approach to the Founder could be a mere notion, cold and artificial. We might risk lacking the element that allowed the first Servants of Charity to feel part of a divine plan, to feel personally bound to the Founder; a bond that generates the necessary availability to give one's life to the Congregation; a bond that answers the essential question: “Why am I here? Why did I come to Father Guanella? Why did I become a Guanellian religious?”

No religious vows, no religious habit, no common prayers, no formation houses (they came later on, by treachery!) had been to the first *Servants* and *Daughters* of much importance, except the reality to stay with Father Guanella, to work for the poor, to live like a family... They embraced that life because they had found what they were looking for; because they perceived God calling to that portion of the Church. They were the “type” of new religious for those times, and Father Guanella was the prototype, the forerunner. From him they learned the maxims, the most frequent sayings, the way to answer life's challenges...

It was maybe for that reason that time ago the Guanellian seminary and novitiate were located in Chiavenna. The closing and moving of those formation houses to other places was perceived as a break. His Valley, his people, the language, the atmosphere were by themselves a bridge to Father Louis. Even today, at a formative level, we should take care first of the spiritual affinity and communion with the Founder, and only afterwards devotion should come. Chiavenna and its Valley should be revalued as the “holy place” of our memory if it is true that the environment is already formation without mediations.

Now, which should be the first reading on the Founder?

Father Guanella is the testimony of the origins

Whatever exists now in the Guanellian Institutes, whatever later on took shape and developed, was already present in Father Guanella in a smaller scale. He did not know anything about Vatican II, Constitutions, PEG. He ignored the theology of religious life as it came out from Vatican II and, maybe, he himself was surprised to see his own beatification.

We should *live our day to day reality* without much talking about it. We should do it, and Father Guanella is a unique teacher about it. Today is frequent the temptation of gnosis, the illusion that salvation depends from how much we know reality, or better, on how good we are to describe it.

After Vatican II, there was a renewal of faith and Christian life. Unfortunately, to many Catholics that renewal ended in attending theology courses or up-to-date seminars. What teachers had taught was believed to be the right way to become better Catholic. This is the great illusion of teaching.

For religious too courses and general chapters were multiplied for the purpose of re-define religious identity and re-fresh rules and constitutions. Dioceses saw a proliferation of Synods, documents, communications of every kind that no one has the time and will to read. The risk is that we might forget what is essential, the *being* and not *talking* or *writing* about it. It seems that everything is reduced to a talk, in a way that when everything is said, we think that we have done what we have said.

Father Guanella behaves differently, the opposite of that way of thinking and living. He first does and afterwards he explains. He first acts and, secondly, he talks about. Very often he says that he is inclined more to begin things rather than to perfect them. He likes more to start right away rather than planning and talking. Practice not only precedes theory, but also inspires and illumines theory.

When we talk about charism-spirit-mission in Father Guanella and Guanellians, we should keep in mind this way of being of Father Guanella, "*testimony of the origins*": how God's gift had involved Guanella and companions to establish a "*thing*". The Como-model that they established appears as the ideal façade of every Guanellian House.

Along the years, something had developed within the Guanellian world that is, for sure, a work of grace, but it is not always connected to the "common mould". It seems that sometimes we have mistaken the mould with exterior forms. In fact, we have reproduced, anachronistically and artificially, in distant hemispheres, structures that we have called Guanellians because they were a "copy" of Italian models. It is not enough

making copies. One thing is to give birth, and another thing is to clone. The DNA is important, and, obviously, a DNA is not concentrated solely in exterior forms.

The meaning of the Motherhouse as the '*source*' should be developed both in taking care of the proper language that was used at the time of Father Guanella, and to recover the way of charity proper of the Founder. The Holy Spirit had inspired both elements - *quid* and *quomodo* (what and how) though they are depending from a particular culture. Through them, the Lord had given us the charism.

To the Founder, choosing the poor did not mean organizing a welfare system, multiplying interventions, organizing the rescue of the poor in order to fill society's gaps. Father Guanella is an apostle. His choosing the *poor* comes from the Gospel. Choosing *those* poor comes from historical circumstances. It is the view of Church that Father Guanella uses to follow the interior commands and exterior choices. In him visible and invisible worlds blend together in an incredible way. Both worlds absorb his attention. For that reason he realizes that God is present with his Divine Providence in the middle of human vicissitudes. Father Guanella wants to save each one of God's children. However, he is surrounded by a society that battles and persecutes the Catholic Church. Because of that, he feels the necessity to be a loving son of the Church, the only "ark" of salvation given by God to men.

How should we propose the Church here and now? The answer to this question is the driving force that moves everything. We should bring people, away from the Church, to love her again. We can do it by starting from the poor, because those who start from the poor will bring to the Church even the hardest and most far away people. God loves above all the poor with an incredible love, and for them he had invented redemption. Let us not dare to displease the heart of the Father!

The choice of serving the poor is nothing original, because the poor are entrusted to all believers, and the poor become the people that thousands of other Congregations that preceded us have served, that are serving today or will serve in the future.

So, what is *actually* Guanellian? It is a life that had been rescued and inserted once again into the vital circle. It is the model of relationship that is set in motion. It is the therapy used to put the poor on their feet. It is the vital hope born from faith. That is Father Guanella. That is the "Como" project that overflows into the successive foundations. The "*proprium*" (peculiar) does not rest on what Father Guanella writes, says or does, but in the fact that

it is he who is doing it and doing it in that peculiar way. More than the little theoretical solutions [the slippery slope of the Guanellian educational method], it is the life of Father Guanella that gives meaning to these common acts. The proprium is that truly intriguing wide open heart. When Father Guanella in his autobiography describes himself, he constantly uses the expression, "*He did not know delay*". It means that he did not fit the poor to the exterior forms, but the forms were supposed to fit the poor. He marked out an interesting path of no-institutionalization of charity forms, forms so much present today. The more a House gets perfect, the more it gets stiffened. The more it gets stiffened, the more it grows heavy. Once it grows heavy, the House's fate will be its closing. The more we close, the less we attract.

This agile vision of his Institutes will be his cross, because from that the Vatican's polemics regarding his "*purpose without a purpose*" were born. He will die before seeing all the pontifical approvals. His was a very open formula. He was smart enough to concede the presence of friction. However, he fought against the pressure of enforced uniformity. Divine Providence finally put on his path Father Benedetti and to that holy man Father Guanella put his trust. However, he had to pay a high price: in order to save his foundations, he had to "reduce" his creature. For sure, it was one the most suffered, yet interesting, periods of his life.

To have an idea of what I am talking about, you should read the testimony of Father Benedetti in the Process of Father Guanella beatification. The Redemptorist Father had a hard time to convince Father Guanella that he has to cut his apostolate there and there and there. Father Guanella was replying: Why these people, and why these and these and these? Like a mother forced to choose and discard some of her children! Father Benedetti commented with a smile: "*Every time I had to explain to him that the Vatican...*" Irrational reasons for a heart.

Lifting up the poor and making them protagonists of their life. The Guanellian plan is to save first the poor from despair that can lead them to violence. Secondly, it pushes them out of that resignation that annuls any effort in changing things around. How? Through love; by reconstructing "*through the ways of the heart*" what life had demolished. Pedagogically speaking, the idea is to insist on the attitude of trying over and over again, on the force of the environment, on continuity. If from that a little comes out, it does not matter. What counts is the hope that was put into motion by the process, and the sharing of that hope with others. This is what appears at the origins.

I different relationship with the Founder should be requested...

Father Guanella is like a mother of a large family common in the Third World. While she is not well-educated, her children had reached other countries where they attended school, got a specialization, and now they are all over the continents. They had learned and speak fluently new languages. They had become “*greater*” than her. Occasionally, they return to their mother who had never moved from her old house. She is thrilled to see them, to check on their progress, to rejoice for their success. She listens to them. She does not understand everything they say; they had almost forgotten their maternal language, and are now more familiar with foreign languages. When their children begin not to understand each other and get nervous, she speaks to them in the old common language: “*What's the problem, children? Let us turn back to the beginning when we were living together and speaking the same language, a simpler language, but enough to be united.*”

This common patrimony of old concepts and original feelings is the condition that puts all the Houses (branches of one vine) in a filial relationship with the Mother who does not disregard the progress made by the children in contact with cultures and world. She welcomes them all, without taking side with one and going against the others. The only thing that she reiterates is that they should go back home more frequently, the House of the origins, the place where they can meet each other, check on the language, and evaluate the new ways used to express the charism.

Father Guanella is the founder of the House, “Mother” of all other Houses.

We should re-discover the light that comes out from the Motherhouse in Como. There Father Guanella lives, a mature man, with twenty years of priesthood and many experiences on his shoulders. Through attempts and failures, his original idea, already present in Savogno, takes deeper roots. Two events shaped that idea: the three years spent with the Salesians and the impact with Cottolengo.

If Guanella learns from Bosco organization and style; in Cottolengo he discovers congeniality to his own dreams. His dreams are already “a fact” that his first House would carry the same name of the Cottolengo House in Turin. It would be almost a Cottolengo House in Como. The *Little House of Divine Providence* will become our Motherhouse. Even the biblical inspiration would come from the House in Turin, engraved above its main

door: “*Caritas Christ urget nos*”, the love of Christ impels us. Bosco and Cottolengo will mark him forever, and if we want to find out the specific of the Como-model, we should go back to them.

The model is a House-village, open and dynamic, never rigid in its forms, allergic to any fixity or immobility, constantly in the making because the House is for the residents, and residents are going and coming, growing and changing... Because the poor are surrounding us, we build something for them. When more of them knock at the door, we make room for them. Flexibility in structures is, to me, a charismatic element rather than a sign of precariousness of the beginnings. We devise the idea of the House, but afterwards we have to be always open, because it is Divine Providence who makes the final decision.

At the center of the House there is always a church or a chapel, sense and key to religious, hope and strength to the residents. Around the church are built the different areas, sections, wards; each one under a patron Saint, regulations, religious in charge. The courtyard unites everything and everyone, and becomes the place where people can meet each other. The *main door* is a strategic and precious element of the House, because there the requests arrive and the first aid is given. Everything under the word “welcome”: *in omnibus charitas*, in all things love.

Who are the favorite ones? Those who do not have any protection; those who others got rid of. The House exists above all for those who have no one, those forgotten by the many and abandoned. This is the reality that had touched the heart of Father Guanella, even in welcoming his first religious, who, according to a different interpretation, were accepted out of necessity. The idea, keystone of his spirituality, could be summarized: God the Father loves more those who are forgotten and abandoned. Welcoming the abandoned becomes the primary idea of his spirituality, a spirituality focused on the House of the Father whose best image is the parable of the Prodigal Son.

A personal preference of Father Guanella is toward those who he calls “innocent of any guilt”, those who are among us because of no fault of theirs, the mental disabled. Behind that, there is his experience acquired in the House of Cottolengo in Turin and in caring about his “Good Children”. It is not by chance that Father Cottolengo dedicated the “good children” ward of his House to the Holy Innocents!

The grim reality and the impulse of his faith gave the occasion to Father Guanella to take care of that particular population. His Valley and the world at large display a great number of handicapped. They are around, but they

are treated as an “unfortunate” event, a negligible entity in society. To them, Father Guanella gives all his time and energy. He shouts to the world that they too are human beings; they too are children. He even reaches the point to theorize that their beauty is not inferior to ours. On the contrary! They exude the beauty of the Father in heaven, who is supreme good and spotless. The handicapped give a better idea of God, who is all grace and all harmony. Thus, the world of disability belongs to us in a theological sense and not to the historical one.

Regarding the exterior form of the Guanellian House, the House is not a hospital where there are those who cure and those who are cured. The House is not either an agency that offers some services. It is a family business in which everyone is requested according to their capabilities to give a hand, so that the limit between those who give and those who receive is less marked out. All receive because all give. All give, because all receive. There is no idea of a House that gives hospitality to those who “do nothing”. According to their situation, everyone in the House has a duty, a task to carry out.

Nothing is more insulting to the heart of Father Guanella than a House that is a show case of the poor, more a parking lot than a House, perhaps luxuriously furnished, perfectly in order, but lifeless and cold. According to the Founder our Houses should be always effervescent, in activity, where the poor are one family. Style is essential, the display no.

Working becomes a liturgy through which we religious offer and consecrate ourselves no less than with our religious vows. A hard work, done without sparing time and energy, is sign of love.

“We can never stop as long as there are poor to be assisted” is the statement that summarizes the Guanellian apostolate. We should not only do good, but we have to do a lot of good and in a hurry if we do not want upon us worse times than the present ones. We should interpret “working” without pause under that light. It is not a compensating neurosis, but an urgency of charity. Charity urges.

Labor recalls poverty. In Como, at the beginning, there was nothing; not even Father Guanella. Sister Clare, the Blessed, felt uneasy and wrote to Father Guanella: at least, in Pianello, Father was there! Religious had to get used to lack of things, people, and means. To survive, they have to do many things. Those who know how to sew, they sew. Those who know how to teach, they teach. Some go outside working in silk factories. Others are cleaning homes. Others take care of elderly or sick people in their homes.

How far is the mentality of conventions with agencies and of poor

supported by the state! Even Father Guanella received some contribution, but his foundations were supported mostly by Divine Providence, by benefactors, otherwise they were running the risk of losing their freedom and autonomy. Were they other times? Did they have another spirit?

Image is important as identity. The image of the Motherhouse is like of a monastery where God is a priority to all and everything is done for Him. All pray and work. Everyone lives for the others and carry out their tasks. If there is one member weaker than another, all are taking care of him, and that strengthens the bonds of mutual love. Calling this system “*preventive method*” is too narrow and does not do full justice, because it is not only prevention but a true style of relations that originates from mutual belonging; relations that position people in a circle. Each person is a link of a chain.

In the House there is no room for anarchy or for a tyrannical regime. The local Superior is the leading figure of the House. Though their pace is different, all walk toward the same goal.

Another aspect of the image is the “people” of the House. The House is not a specialized center, but a gathering of different groups of people the famous Ark of Noah so that they may help each other, the little ones from the grown up, the weak from the strong, the students from the “good children”... The variety of people recreates not a green-house but the world; a real world, not an artificial one. To make that possible, Father Guanella needed a lot of people under the same roof. The modern group-homes, the small centers with a few people, do not belong to the Guanellian vision and tradition. Father Guanella will accept to open small presences like the Catholic Stations in Switzerland or day centers for children in small parishes. But that is an exception not the rule that contemplates instead big Houses with as many people as possible and as much different as possible.

The Como-formula makes possible the living together of the most improbable people. It assimilates customs and rhythms far away from each other. It adapts itself to many ways of life. It puts in the same courtyard noisy children and silent elderly. The Guanellian formula does not remove diversity. It is not uniformity and flattening, a House of elderly here, and a House for children there...

The Como-formula is like the evangelical treasure from which God brings out an infinite variety of jewels. It seems that all the poverties of the world of that time had found welcome and hospitality in the Motherhouse. For sure, to people who are not familiar with the Guanellian charism, it is strong the temptation to call Ark of Noah a House so big and diversified,

messy picture of confusion where all differences blend. Instead, the Ark of Father Guanella is the triumph and the healing of differences that peacefully walk together because they share the attention of God the Father and of Mary, Mother of Divine Providence. They are led as the Founder said “*toward the harbor of salvation*”, a common destiny of good. Let us always remember that the best days of our Institute did happen where we were an Ark of Noah.

This way of assembling a House with a great number of poor says a lot about his difference with Father Bosco. Our Guanellian literature underlines since ever the “*Salesian*” Father Guanella. There is no doubt about that! However, what is not always made clear, both concerning Father Guanella and other founders that were inspired by Father Bosco, is their difference in regard to the Salesian inspiration. It is noteworthy that founders like Fathers Murialdo, Orione, Markiewicz, Alberione, Allamano and Guanella, who in a way or another grew up in the Salesian family, at a certain point distanced themselves from the Salesians and took their own way. In our case, it is evident that Father Guanella took his own way in respect to the unidirectional orientation of Father Bosco regarding school, culture, formation. Father Bosco, by choosing primary and secondary schools and boarding schools, pushed fatally the Salesians toward the middle/upper classes which had the financial assets to pay tuition.

Father Guanella is surely not particularly attracted by the middle class. He felt called to work above all among the poor classes marked by cultural, spiritual and material degradation; among those who, if they receive a 'no', are prone to hate and despise life.

The Motherhouse in Como offers simple things: Bread and Lord. Some poor lack bread, some other the Lord. The House intervenes and integrates what is lacking so that each resident might get what they need and not fail: Lord and bread. There is no changing of roles or levels once you enter the House. You are always its son. You are never left alone. Whoever you are, you become responsible of something that is also yours. You are no more a guest but the master.

Around the House there is a world of people that shows interest to it and gets involved and give a hand: organizations, parishes, agencies, families, friends, benefactors. Little by little, some of them are attracted and become cooperators and why not? even religious.

The House is like the monasteries of old. If someone knocks at the door and gets to like monastic life, he stays there, goes to school there, and there he spends his life. He does not go somewhere else, to any House that is

foreign and artificial, “to form himself”. On the contrary, he stays because the House program is the same for both religious and residents: “*Prayer and Suffering*”, the ancient “*Ora et Labora*”, revised according to the needs of the time.

Is perhaps this the secret of the attraction exercised by Father Guanella and the Motherhouse upon hundreds of young people? The first companions of Father Guanella were young people, many of them under twenty, age in which it is easier to shake up one's own life... Those young men were welcome, tuned on charity, patched together in their education, and finally made servants of the poor. Most of them, just thirty years old, carried out responsibilities bigger than themselves. Father Cugnasca was twenty-eight and only one year from priestly ordination when Father Guanella made him general councilor. Father Mazzucchi at twenty-five is already private secretary and right hand of Father Guanella. Father Bacciarini was made formator and master of novices after a few months of his entrance, and later on pastor and general councilor. The newly ordained Father Vannoni, 26 years old, receives from Father Guanella the administration of the Motherhouse which the Founder cannot lead anymore because of his frequent traveling.

Regarding the Sisters, we should study the interesting manuscript located in the Motherhouse: “*Faithful companions*”. It records biographical sketches of Sisters who had died under thirty. Inaccurate accounts tell of 118 Sisters who had died before the Founder; a funeral every nine weeks; almost a tax to be paid. They were young ladies in their twenties, early thirty. Their offering was just a brief flame. Huge responsibilities were placed on their fragile shoulders. Father Guanella will call them, in his autobiography, “cornerstones” of the House.

Another topic that should be studied is the one regarding “Victims”, a topic that the Founder himself mentions in his autobiography. “Victim” we should recall is one of the first names that the boundless imagination of the Founder gave to the Sisters: “*Victims*” of divine love.

The Founder recruits unprepared young men and women for battle not because he need a lot of religious personnel. On the contrary, it is a new and interesting way that he uses to make them responsible. Father Louis calls them often to account. He follows them. Sometimes he pins them down when they want to be excessively autonomous.

They are brothers and sisters and children to him. He wants to make them his collaborators, not pages in uniforms assisting him. This formation to responsibility is not always painless. In fact, only the Lord knows how

many tears the Founder had shed for his religious in order not to lose them, or in order to recover and save them, and to ignite in them his own fire...

Another important aspect of Father Guanella is the use of everything at his disposal to inform the general public of the existence and purpose of the House. He uses bulletins, shows, concerts, auctions, exhibitions, charity lotteries... To him, informing people is an act of charity. He learned it from Father Bosco, a true master in communication. Good and the Kingdom of God deserve to be known and shouted from the roofs like a convocation.

Father Guanella experiences the consequences of that human communication: jealousy, slander, suspicion, and misunderstanding. He slowly and profitably learns that good does not bring only good, because who wants to be a servant of life has to go through the coldness of the night: *“Good cannot be accomplished other than by climbing the wearisome path of Calvary”*.

Father Guanella, teacher of holiness

Father Guanella was much more than being a mere school teacher, though he was one: he is a teacher of holiness. Being comes always before speaking and writing. Faith comes first, and secondly its wording, the faith of the Founder that had worked wonders in the charitable field through patient hope.

The Eucharist, being an offering, attracts and involves. The Holy Bread, broken for all, demands to break another kind of bread of which it is premise and symbol. The holiness of Father Louis is focused there, on the small window of his apartment looking at the Tabernacle of the Shrine in Como. God is everything, and wants everything, because He gives everything. *“Like the Victim on Calvary, so we...”*

Never tired of spreading charity, Father Guanella never boasts of his successes. In his old age, he goes to the United States to sow the seed of charity even there. On the last January of his life, he braves the Abruzzo freezing winter to bring solace to the victims of a terrible earthquake. Neglecting one's self is a good sign of holiness; it is the outside, the skin of holiness; while the inside, the substance, is prayer seen as a privilege: the heavenly Father admits us to talk to Him. What a wonder! *“Let us go to the Father!”*

Now we should open the great theme of Divine Providence that had become the flag of his mission. He abandoned himself to the Lord until suffering. Like every other human being, Father Guanella too had a hard

time to discern his life. He did not understand everything. He did not understand everything right away. He did not understand right away the reasons and the right times. Every charism is a gift from God. Every gift from God is never connatural to human nature. It has to adapt itself to human nature. As a matter of fact, a divine gift is something else, it is divine and so we need to welcome it in silence, in awe. Father Guanella would say that, because God is a Father, He gently takes care of us: *“Until midnight I take care, afterwards, God will do it.”*

Here we can catch a glimpse of the mysticism of Father Guanella that consists in a focal point rooted deeply in his soul: Divine Providence. He walked in the middle of excesses of every kind knowing that there is something bigger than we; that there is a care, a concern much wiser and stronger than ours. He gave a name to it. He named it Divine Providence, according to the spiritual terminology of his time. Divine Providence had called me and is sustaining me; so I put all my trust in the Lord. I cannot be in control of everything. I cannot take care of everything. I cannot be obsessed by life events and be overcome by things that are not within my reach. I will do what I can do. Everything else is in God's hands. He should take care!

The lay-out of his holiness should be studied more deeply: pauses, turns, failures, recoveries, curves, and interruptions. An extremely static and stereotyped sanctity of Father Guanella shows him already virtuous in the story of the soup for the poor with his sister Catherine. The lay-out of his journey is broken in various parts. There is the wrong idea that Saints cannot make any mistake and never fail. They are perfectly innocent and impeccable, above all unmovable. Even on Father Guanella this idea of sanctity had taken this false direction. How many turns and returns the life of the Founder experienced!

Once again I stress the fact that it is time for a new biographical version of Father Guanella. It is time to reconstruct the story of a more accessible saint, a more realistic man who had become a saint. If we want to transmit to new generations the figure of our Founder, we should tell the story of a saint that is outside the hagiographical canons. This is what his first Sons and Daughters had met: a man filled with many virtues and many defects. Little by little, the exceptional personality of Father Guanella attracted them so much that they could not separate themselves from him: if we leave him, where are we going?

The prejudice (this is a saint and I am going to prove it!) is not a good starting point for a biography. Instead a biography should force a reader to capitulate almost in front of the evidence and to admit that the person in

question is truly exceptional. The sanctity of Father Guanella was built up out of a normal life, a life that includes also dust.

He leaves his Diocese basically against the will of his Bishop and as gossip goes because he is unsatisfied. He is undecided about staying Salesian or being a missionary. When he leaves Turin, gossips spread the story that he broke up with Bosco. When he returns to Como, it is the Bishop himself who is insinuating that Father Guanella was expelled from Turin. There is an endless gossiping on Father Guanella, on how he spends the money, on the system of his foundation, on his presumed intrigues... Conspirators and adversaries, gossipers and spies come into life. Failures are numberless. Even his own relatives show hostility to him. Hostility emerges even from his own confreres, the Como chancery, the Vatican.

I would appreciate a study on the months of his wanderings in 1881 when authorities closed Traona and he is forced to beg friendship, meals, comprehension in Milan and Gravedona. It was a period of time crowded with police officers keeping an eye on him, with politicians who fear his sharp opinions, with gossipy chancery officials, and bigoted slanderers. But it is also a time rich of angelic presence, because, when we face some difficulty, the Lord sends his angels and He never leaves us alone. In his autobiography he read the different events of his life (good and bad) as lucky events, all of them. It is incredible! It happens when we evaluate our life and we realize that all the tears we have shed had become a stroke of luck. It is almost ridiculous! However, to whom do you tell that? Who will believe you?

The personality of Father Guanella was the source of vast controversy, caused at times by imprudence from him, by jealousy from others. Often the tone of his speech reached the limits of acceptability. His indefatigable ministry was by itself a critic of a pastoral ministry that had become a mere routine. The last straw will be the damage caused by his own spiritual children who, like a tornado, turned against him. To me, we should read the journey toward holiness of Father Guanella in the following events: being faithful in the middle of storms, keeping alive the charism under the pressure of hostilities, keeping himself pure even in the midst of filth, admitting his limits and apologizing. This is a sanctity that is more within our reach. It is suggestive, because autobiographical, the image he used of the sun that gives its light to everything without being touched by the filth that it illumines.

Father Guanella, father of warm welcome

Hospitality to the poor had defined Father Guanella as the saint of warm welcome, because “*they are Jesus Christ*”. The identification of Jesus in the Gospel with the poor struck him because it connected all the dots. The Son of God has a special relationship with the least ones because He himself was treated as dirt. The relationship of the man Guanella with the Son of Man illumines the relationship of the man Guanella with all other men. For the rest of his life he will keep the eyes open in order to recognize the face of the Lord. “*A believing and sensitive Christian cannot pass by the indigence of the poor...*” and do nothing! This is pure Gospel. For that reason the Son of God had come among us. He is the *Messiah of the warm welcome*, and from the Synagogue of Nazareth he announces grace to all, a jubilee year, and a banquet feast of the poor who are welcome.

Today the hour has come in which this exceptional way of welcoming God, that for us Guanellians is “*mission*”, should be revised and up-to-dated. The heart of our charism is Father Guanella's belief that God loves everyone, but not in the same intensity. He loves some people more so that they may give that love to others. For that purpose the Daughters, the Servants and the Cooperators were born. They are the people offering *warm welcome* to the unwelcome. Should not be developed, according to our modern circumstances, this vocation of *welcome*, especially regarding refugees, immigrants, the different, the followers of other religions?

Under this light, Father Guanella finds the grace of living together and the living together as a grace; people that mutually accept each other and binds to each other by the “bond of charity”, because charity alone can truly binds, not affinities or compatibilities. Perhaps, the Founder would have laughed at that ridiculous issue that came out from one of our recent chapters: to form communities of people that almost choose each other!

When in the future someone will decide to write an essay on the first companions of Father Guanella, he will have to consider how they, sent by Divine Providence, were welcomed in Como. There were those who were dismissed by other seminaries or religious institutes. There were those who were disabled by physical or mental defects. There were people who had led an immoral or unlawful life. The Motherhouse welcomes everyone because everyone can redeem and rehabilitate himself.

It should be another field of our Guanellian mission if we want to pursue it: rehabilitation of sinners and wandering, protection of persecuted, care of

those who are caught into the net of justice. Let us remember the case of Fr. Evaristo Peccedi and how much Father Guanella cared about him; or the case of Fr. Giovanni Formentelli...

Beginning from Como Going back to Como

When our forefathers in religious life were saying, “Let us go to Father Guanella”, they intended to say, “Let us go to Como”. It is the same for us today, because Father Guanella is still there in the Mother house of all other Houses.

Twenty years ago I spent a long period of my novitiate in the Mother house. Novitiate was in Chiavenna at that time. Father Remigio Oprandi was busy in remodeling the House in Como. He asked the Master of Novices, Father Sandro Crippa, for the novices and their help, and so we had the grace to spend time in Como. After that experience I felt myself changed both in my faith and in my Guanellian vocation.

Since then, I see every Guanellian House under the light of that “holy place”. I believe that we do not become fully Guanellians if we do not pay a visit to that House. The Mother house in Como is like the North of the compass. The arrow, all the time on that direction, is the symbol of our Guanellian commitment that should be firmly directed toward there.

However, the more the Congregation spreads, the more it runs the risk of falling into particularism. For years every Guanellian was passing through Como; today some Guanellians could die without having paid a visit to Como. There is cultural particularism, Asian particularism, African, American, and even Italian particularism. It is the necessity and the fortune of the different acculturations of the charism.

No one should, however, forget his Mother! It should not happen that particularisms will force the Mother to keep quiet while allowing their own cultures (though legitimate but secondary) to raise their voices. There are facts, and facts are indisputable: through ways, that only the Lord knows, the story and the memory of Father Guanella preserved by the Congregation, our Mother - had arrived to us. That story called us by the intervention of our Lord Jesus to “*be part*” of the journey of the Guanellian Family of the Servants of Charity, that is still well established today.

The testimony/memory of Father Guanella challenges us: either we kill *in us* the tradition that had arrived *to us*, or we receive its torch so that *with us* and *in us* the testimony/memory may continue to spread in the world and may light up many other torches, all those that “*Our Lord will like to call*”.

The story and the testimony of this more than a century-old experience of holiness is still alive in the Congregation and is largely more stimulating and compelling than any other personalism. Not because it will fulfill all our dreams. No! This testimony that had been given to us usually throws into confusion our life; it leads us where we do not want to go; it reveals to us that our true name is not the one we thought to know, but it is still ahead of us, a name that is not yet reached not even imagined.

Is this a dream?

Can someone give us something new on Father Guanella? We already know what he had done and said. Are we ready to receive what the Founder had not done and said? Some sort of “*Words I have not told you*”?

May those words like in the famous movie reach us by a message in a bottle, hurled by the waves of the sea of our Guanellian history, that a lucky person will pick up and make known!

I dare to dream that!

Father FABIO PALLOTTA, SdC

DECEASED CONFRERES

1. Fr. Ernesto Maniero
2. Fr. Peppino Pulcinelli
3. Fr. Rocco Gigliola
4. Fr. Maurizio Bianchi
5. Fr. Giovanni Duratti
6. Fr. Cesare Cakilli
7. Fr. Antonio De Bella
8. Fr. Alberto Antonini
9. Fr. Nino Nesa

1. FR. ERNESTO MANIERO

Born in Abano Terme, Padua, 26 November 1921

Entered the Institute at Fara Novarese 6 October 1937

Noviziate at Barza d'Ispra, 12 September 1940

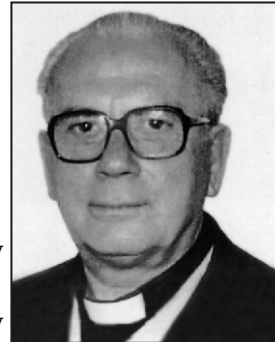
First profession at Barza d'Ispra, 12 September 1942

Perpetual profession at Milan, 12 September 1945

Ordained a priest at the Cathedral of Milan on 22 May 1948

Died at Casa Divina Provvidenza in Como, 13 January 2010

Buried in the cemetery of Abano Terme



Our confrere and priest, Fr Ernesto Maniero, died at the Casa Divina Provvidenza in Como on a Wednesday, last 13 January. He was born in Abano Terme, Padua, on 26 November 1921, into a very poor family whose sole riches were the six sons. Ernesto entered the seminary at Fara Novarese in 1937, made his first profession as a religious with the Servants of Charity on 12 September 1942 at Barza d'Ispra and was ordained a priest in Milan on 22 June 1948. From that year he lived almost all his life Latin America as a missionary, in times that were difficult, both politically and socially. After a

short stay in Buenos Aires, he went to Paraguay, to Chile, and then back to Paraguay until 2002, when in accordance with his wishes he returned to Italy, first as vicar in our parish of Santo Stefano d'Ungheria, Padua, and at the Casa Divina Provvidenza in Como, as confessor for three years and then in retirement. He left us for Heaven on 13 January 2010 at six o'clock in the evening, serenely, as he had always wished.

He was a missionary for a total of 53 years, 35 of which he spent in his beloved Paraguay, where he would have liked to die and to be buried, close to so many people who loved and still love and remember him with deep esteem and affection.

In 2008, on the occasion of the 60th anniversary of his priestly ordination, he summed up his missionary life in a text he wrote: *“53 years as a missionary in South America, 35 of which in my beautiful Paraguay, are a life. In those years I always worked; I would say that I personalized Fr Guanella's phrase in “praying and working” [Fr Guanella said: “praying and suffering”]. As a young priest I preferred active service and I was full of joy in what I was doing. Then life made me more thoughtful and I made more room for prayer, for encounters with God. In this way I found that prayer is the great secret. I thank the Lord for the fact that in so many years I had the good fortune to have so many successes and failures”*.

Numerous testimonies on Fr Ernesto were expressed, especially by poor people, those whom he served every day with the dedication of a good Guanellian: *moreover he himself and his cheerful character were a blessing for many. He spent his most beautiful years in Paraguay, in activities with the boys and the scouts. Amusing himself and amusing others, because of his cheerfulness. Then after a long interlude of 18 years in Chile, where he also left the memory of a happy person and a builder of churches, he returned to his Paraguay for another 12 years, to dedicate himself mainly to the sick in the parish. He knew each one of the paths and alleys, houses and families, he knew each one of his beloved sick: and they all knew his willingness, his infectious joy and sought him out.*

Certainly he will always remain “Pai' Ernetito” (Father Ernesto) of the jokes, of the sick and of confessions. The people have such good memories of him that they wished to dedicate a playground at our Asunción Nursery School to him, with a great many photos; well aware as they were that they cherish the best memories of him in their hearts.

Several sides of his personality have remained famous, such as, for example, his fears. Thoughts of Peter walking on the water (Mt 14:29) spring to mind when we remember his typical fears (an expression of his

authentic humanity, transparent, with no masks): for us they were hilarious but for him they were a torment.

However there were two important things of which he was never afraid: consecrating himself totally to the Lord in his priestly and missionary vocation, and giving himself generously to everyone. He lived what he repeated at every Mass in Christ's name: "This is my body offered for you".

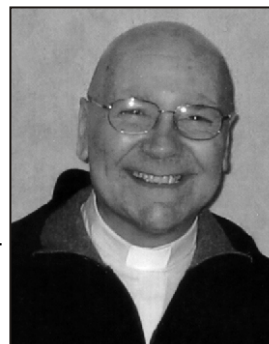
Those who were close to him in different ways and at different times feel deeply the duty to express from the depths of their hearts sentiments of joyful gratitude, a memory of his spiritual fatherhood and, without a doubt, a reflection of God's smiling face.

Jesus, as the Gospel tells us, has prepared a place for you in Heaven (Jn 14:2): from there, I ask you, pray for us.

From the homily at his funeral by *Fr Angelo Gottardi*

2. FR. PEPPINO PULCINELLI

Nato a Caprarola (Viterbo) il 30 April 1939
Entrato the Minor Seminary, Rome, 15 August 1950
Noviziate at Barza d'Ispra, 12 September 1956
First profession at Barza d'Ispra, 12 September 1958
Perpetual profession at Chiavenna, Sondrio, 24 September 1964
Ordained a priest at Caprarola, 1 April 1967
Died in villa Rosa, Viterbo, 7 February 2010
Buried in the Cemetery of Caprarola



Peppino Pulcinelli was born in Caprarola on 30 April 1939. He was carried to the baptismal font of the parish church here on 18 May. Here he received the sacrament of Confirmation on 25 August 1946. His parents, Mariano and Teresa, who had a deeply- rooted faith, gave him a serious religious education and, noticing signs of the Lord's call in him, made a humble request for their son to be admitted to the Guanellian Minor Seminary in Rome, where he arrived on 15 August 1950. Here he attended the first years of middle school and then went north to Anzano del Parco, Como, to complete them.

He entered the Novitiate at Barza d'Ispra, Varese, on 12 September 1956 and was consecrated to God here with his first profession on 12 September 1958 and definitively with his perpetual profession on 24 September 1964 at Chiavenna, where he completed his theological studies.

He was ordained a priest at Caprarola on 1 April 1967.

He immediately began his long activity among Fr Guanella's poor, who were always to be his "Benjamins". In fact he spent the first eight years of his priesthood at the Casa S. Giuseppe in Rome with the "Buoni Figli", several of whom still remember him. Then, faithful to his obedience, he crossed the ocean and took his work, and especially his heart, to Batuco in Chile. Here, from March 1975 to March 1984, he was First Councillor, subsequently becoming Local Superior of the same community until 1984. From March 1984 he was Delegate of Chile and moved his residence to the community of Renca where he also became Econome and Local Superior in the years 1984-1988. In the meantime he became Provincial Councillor as well (1985-2003).

He returned to Batuco in March 1988 as Econome and Local Superior until March 1995, when he became Superior of the community in Rancagua (still in Chile). He returned briefly to Renca and then once again to Rancagua as Superior until 2001, when the Superiors entrusted him with the responsibility of formator as Father Master of the Novitiate in Lujan, Argentina, where he was to remain until July 2003 when he was elected to the highly responsible office of Provincial Superior of the Cruz del Sur Province (Argentina Chile, Paraguay). He served as Provincial Superior until December 2006. He then returned to a more direct activity, this time with the children at Pergamino, Argentina, until in March 2008 he became Superior and Director of the Home for the Elderly at Tapiales, Argentina. Here he developed the first symptoms of the illness that was to cause him to undergo a serious operation in Buenos Aires Hospital and then a brief period of treatment in Rome. Everyone hoped that the disease had been uprooted, but instead it responded by becoming even more virulent, obliging him to leave the mission and return to Italy, last November, to attempt all that was humanly possible.

But the Lord's will was different and on Sunday, 7 February his beautiful soul rose to Heaven to receive the reward of a good SERVANT OF CHARITY.

At this holy Mass God the Father gives us his word of love in St Paul's First Letter to the Corinthians: the hymn to love. Charity is the soul of all human life and anticipates the full and definitive communion with God. The consistence, density and value of human life is love that lasts for ever.

God the Father also gave us Fr Peppino to speak to us of love, of truth, of the reality of the human being. Let us review the truth and reality of his life in the light of love, with the sole criterion of the Gospel, the help of those who have none. With Paul's words we discover several rays of splendour in his exemplary life.

Our brother practised charity on tip-toe, as it were, with humility, without envy, without boasting, without a lack of respect, never seeking his own interest. His was a magnanimous charity, kind and patient. Fr Peppino's charity covered all, believed all, hoped all, and endured all; it was the power of love, to which nothing is impossible.

At certain times it seemed to us, his Confreres who shared with him his life, the meetings of the Provincial Council, the joy of celebrations, discussions, the projects and the planning of the Province, that there was in his attitude almost a lack of prudence and he also managed to disrupt our plans, to annoy us, to confuse us about what we were sure of, and yet he truly had the courage, the overwhelming power, the prophecy of saints which we do not succeed in understanding and the imagination of charity without which the Congregation cannot have a good future or development and not even our society could understand his message of merciful love.

Charity truly believes all and conquers all. In thinking of his insistence and his courage the figure of the cat springs to mind: when it jumps it always lands on its feet! Fr Peppino had no fears, nor shame. His secret was abandonment in the arms of Providence rather than of human predictions.

One important event that we can recall was Fr Peppino's arrival at our house for "Buoni Figli", near Santiago de Chile, as his first experience in Latin America. He arrived in 1975 sent by the superiors with all the experience he had acquired at Casa San Giuseppe in Rome, to give a decisive turning-point to the house for "Buoni Figli" in accordance with Guanellian pedagogy. He really renewed and transformed the Guanellian environment and established the family spirit. The "Buoni Figli" passed from great discomfort to a true paradise. He immediately identified with the people and with the people's culture and tradition.

How can we fail to remember his accordion which kindled the desire to live as well as joy in the hearts of the Benjamins of Providence? How can we fail to remember the old bus, which he called "La Pepita", and in which he took his beloved "Buoni Figli" for drives, sometimes even to far away places, to Laguna Verde in the summer, despite the difficulties and the dangerous road which was very steep and full of bends, at the edge of a precipice which ended in the Pacific Ocean. And he recounted that more

than once, the old bus, like a stubborn mule, refused to move and it was full of disabled boys! But Providence and the Guardian Angels lent a helpful hand!

In Tapiales too, with the illness that tormented him and that was now taking its inexorable course, he took the old men on drives and at his last parties took up his accordion and played with the hand that was by now hardly obedient, and thus filled the home with joy. In his last days in Tapiales, before he returned to Italy Fr Peppino wanted the first disabled boy whom he had admitted in Batuco 30 years earlier, to be brought by air to spend a few days with him, as if he were taking his leave from his beloved “Buoni Figli”.

He believed in the co-responsibility of lay people in our institutions and gave a great impetus to the Cooperators. He treated everyone with sensitivity and fraternal affection; he believed in the mission of the Province and cared for the institution's development in the poorer regions.

He had the roles of educator, Local Superior, formator and Father Master, Provincial Councillor and Provincial Superior, ever available to obedience with a spirit of service and of belonging to the Congregation, his new and large family.

He lived for others and spent his life for others. He died as he lived, with a smile on his lips. He would often repeat during his illness: “I am fine”, expressing his desire to offer himself, as always, to others.

His project of life as a Guanellian was to serve and to defend life that was threatened. His life was a gift which, just as a drop of water is mixed with wine, became with Christ in the Eucharist both sacrifice and thanksgiving. His death highlights and makes more evident his living for others.

“Our present perishable nature must put on imperishability and this mortal nature must put on immortality... Death where is your victory? Death, where is your sting? (I Co 15:52, 54, 55).

His being and living as a son makes Fr Peppino share in the resurrection. “If we are children we are heirs as well: heirs of God and coheirs with Christ, sharing his sufferings so as to share his glory” (Rm 8:17).

Our brother's charity anticipated in time the full and definitive communion with God; therefore his charity now remains for ever and the little ones welcome Fr Peppino in Heaven.

It is comforting to conclude with Fr Guanella's own words:

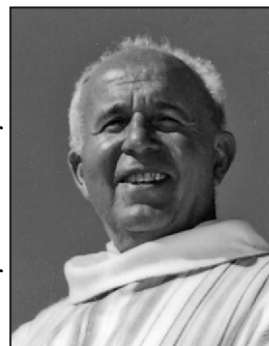
“And the good Servants of Charity who for a long course of years and so frequently, every day, have gone with faith to the rescue of the poor, these good Servants of Charity, who while they are still alive never say 'enough' in actions of charity and sacrifice, these good Servants will be raised on high

with Jesus Christ and will possess that Kingdom which the Lord in his infinite goodness has prepared for them from the beginning of creation. What a gain! What a triumph!” (R. 1910, *Opera Omnia*, Vol. IV, p. 1233)

From the homily at his funeral by *Fr Carlos Blanchoud*

3. FR. ROCCO GIGLIOLA

Born in Ceglie Messapica, Brindisi, 26 October 1933
Entered the Institute at Ceglie Messapica, September 1950
Novitiate at Barza d'Ispra, 12 September 1955
First profession at Barza d'Ispra, 12 September 1957
Perpetual profession at Barza d'Ispra, 12 September 1962
Ordained a priest at Ceglie Messapica, 27 June 1964
Died at Fasano RSA, “Regina Pacis”, 22 April 2010
Buried at Ceglie Messapica



Rocco Gigliola was born in Ceglie Messapica on 26 October 1933 to Domenico Gigliola and Grazia Caliendo. He received holy Baptism on 1 November in the Parish of S. Rocco and Confirmation on 10 June 1940, when he was seven years old, also at Ceglie Messapica. He entered the Novitiate at Barza d'Ispra in Varese on 12 September 1955 and here, two years later made his first religious profession, which he confirmed with his perpetual profession, again at Barza, on 24 September 1962. After receiving the minor orders at Chiavenna and at Como, he became a priest at Ceglie Messapica in the Parish of Maria Immacolata on 27 June 1964. Fr Rocco was immediately sent to be an educator of the boys at the Mother House, Como where he remained for only one year, from 1964-1965 and then to the Don Ghinelli Institute in Gatteo, in the Province of Forlì, where he was to stay until 1970. From 1970 to 1978 he carried out his activity in Ceglie Messapica, the town of his birth, before going to Bari, where he stayed from 1978 to 1986, first as local econome and then as parochial vicar. From 1986 to 1992 he served as local econome at the S. Cuore Institute in Fasano and was then transferred to Ferentino, in the Province of Frosinone, where he

was a loving and enthusiastic parish priest for 13 years, until 2005. In 2005 he was aware of the onset of the illness that was to be his travelling companion for the next five years. He chose to relinquish the care of souls in Ferentino without any fuss. He asked to go to Ceglie Messapica. He was to remain here as a parish collaborator until 2008. When the parish was allocated to the Diocese of Oria, he spent his last two years going back and forth between hospitals and the house in Fasano, cared for lovingly by his sister and his confreres. On 22 April 2010, a year of particular suffering was crowned by the embrace of the Father and the Founder, Bl. Luigi Guanella, at the R.S.A. “S. Maria Regina Pacis” in Fasano.

Fr Rocco was a straightforward practical person who was not fond of rivers of words or solemn disagreements and so we do not remember him telling his story but rather by certain facets of his character.

He was first of all deeply **attached to his family and the town of his birth**, Ceglie Messapica, Brindisi, and to the traditions preserved in that corner of Puglia. It was lovely to hear him talk about the days he used to spend in the country with his family and friends, or about catching thrushes or planting vegetable gardens.

Fr Rocco was and felt a true **priest, an “alter Christus”**: on his beautiful little holy card to commemorate his priestly Ordination on 29 June 1964, the year of the Beatification of Fr Luigi Guanella, he had written: “Brothers, rejoice with me, today I have become Christ”. He spent his life committed to always doing his best to portray the priestly identity which had been given to him as a special gift from the Lord. He knew how to be the salt and light of the Gospel in many of life's circumstances.

As a Guanellian priest attached to the Congregation and to Fr Guanella, he never missed an opportunity, especially in the years of his parish ministry in Ferentino, to involve in his preaching and in parish events his brothers and the superiors of the Houses in Rome. He presented Fr Guanella and his charism to all who approached him and, in addition, he sought to witness to the Guanellian attention to the poor and the lowly, with dignity and perspicacity.

He was **fond of precision and of punctuality** and for this reason, when these were disregarded, he could not help being irritated and every now and then a “sign of his wretchedness” would escape him. In this way he revealed his character, **rough on the outside and good within**. There was nothing disrespectful when, in reprimanding his altar boys, he called them “sacks of corn”.

He **was a lover of beauty**, of beautiful things and things made well. His sense of profound respect for the things of God and for all that he could bring

to God became evident, especially in small tasks of maintenance and embellishment. Love of beauty, which he exalted above all in the **liturgy**, of which he took the greatest care, with the desire of making it fully appreciated by the whole people of God.

Fr Rocco was extremely good at **organizing, directing and coordinating**. He knew how to surround himself, especially in the parish, with expert volunteers who were capable in all fields (cleaning, maintenance, cooking, secretarial work and book-keeping...) and whom he wisely brought into synergy.

His intention was **to build cordial relations** with his confreres, with the people, with the clergy and with all those who in various capacities with whom he came into contact. If at times there were disagreements, whenever possible he sought to resolve them with dialogue.

Another outstandingly Guanellian characteristic was his great **sense of hospitality**. He was ready to listen and advise and, especially, he was available to his family members, friends and confreres to spend moments together with conviviality and simplicity.

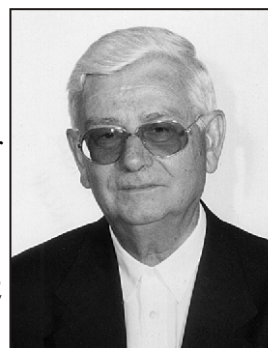
One last facet of Fr Rocco's character was his **deep reserve**. This reserve was expressed in the discretion with which he handled delicate situations and this became especially clear in his approach to his illness and his suffering.

Fr Rocco deserves gratitude, for his presence and for his ministry among us. May God who gave him to us give us the joy of embracing him once again in Heaven.

The Community of Fasano

4. FR. MAURIZIO BIANCHI

Born in Colico, Sondrio, 26 September 1929
Entered the Institute at Fara Novarese, 29 September 1940
Noviziate at Barza d'Ispra, 12 September 1945
First profession at Barza d'Ispra, 12 September 1947
Perpetual profession at Anzano del Parco, Como, 12 September 1952
Ordained a priest in the Cathedral of Milan, 26 June 1955
Died at Nuova Olonio, 14 June 2010
Buried in the Cemetery at Colico



Maurizio Bianchi was born in Colico on 24 September 1929 to Luigi and to Fedele Ines. He received the gift of Baptism on 6 October that same year at San Fedele al Laghetto and that of Confirmation from Bishop Alessandro Macchi at St George's Church, Colico, on 14 May 1937. He entered the Servants of Charity on 29 September 1940 when he was 11 years old, and from 1945-1947 was a novice at Barza d'Ispra, where, having completed his novitiate he made his first vows of poverty, chastity and obedience on 12 September 1947. He was definitively consecrated to the Lord on 12 September 1952 in the Casa San Giuseppe at Anzano del Parco, Como. He received the gift of the priesthood from Cardinal Giovanni Battista Montini in Milan on 26 June 1955, and died only a few days before celebrating the 55th anniversary of his ordination.

Obedience led him to carry out many offices: he was teacher at the Minor Seminary in Rome from 1955 al 1963; animator at the houses of Velletri, at San Giuseppe in Rome, in Albese and, from 1968 to 1985, here in Como with special attention to the children and young people at the Centro Vocazionale Giovanile [Youth Vocations Centre]. He was superior in Barza d'Ispra and then appointed Father Provincial from 1987 to 1993. With him the Congregation set up the tent of charity in the land of Africa. At the end of his mandate as Father Provincial, he resumed his mission, first at Cerano, and then at Lecco, from 1995 to 2003. He returned to this house in Como as a collaborator in formation at the Casa di Accoglienza Vocazionale [vocations reception house]. He stayed here until December 2009, whereupon, troubled by failing health and in need of special treatment, he was transferred to Casa San Salvatore, our house in Nuova Olonio. It was here

last 14 June at ten minutes past eight in the evening that the Divine Redeemer called him to share in the reward of eternal life. In awaiting the final resurrection, Fr Maurizio's body rests in the tomb of the Guanellian Confreres in the cemetery at Como.

Human applause or the reward with the Father who is in Heaven?

This is the drastic alternative that the Lord presents to us today in the word listened to and welcomed in our heart. Either hypocrisy and ostentation to win the consensus and futile admiration of human beings which however deprives us of any other merit or the silent and humble activity of goodness which, like the seed, is hidden in the soil to bear many fruits. Men and women stop at appearances whereas God scrutinizes hearts and sees through secrecy. Men and women applaud for an instant and then forget whereas God guarantees us a prize that is valid for eternity. In our day there is a pressing need for gratification; without any doubt praise, admiration and fame give rise to pleasure in us. On the contrary, standardization frightens us and anonymity elicits anxiety, a feeling that we are useless and forgotten, and plunges us into the worst form of loneliness. However, this only happiness if we have not made the glory of God and our personal sanctification our priority, as the Founder recommends to us in his *Regolamenti*. True humility enables us to discover the gifts received, makes us aware of the good that we know and must do, lets us enjoy authentic joy but all this is then directed to God, who is the source of our good.

We are only servants! Servants and that is enough! Not servants as in the exhortation to make a simple gesture of humility but rather in the recognition of God's primacy in love and the awareness that we shall never be able to offer him a service that befits his divine majesty. Without his grace, in fact, no human action, however right, could deserve an eternal reward, whose essence is the love of God itself with which we shall be filled for eternity.

In his last Encyclical, *Caritas in Veritate*, Pope Benedict reaffirms forcefully: "Without God man neither knows which way to go, nor even understands who he is. In the face of the enormous problems surrounding the development of peoples, which almost make us yield to discouragement, we find solace in the sayings of our Lord Jesus Christ, who teaches us: 'Apart from me you can do nothing' (Jn 15:5) and then encourages us: 'I am with you always, to the close of the age' (Mt 28:20)" (n.78).

Servants and useless servants! Remember the Gospel passage which says: "When you have done all that you have been told to do say, 'we are merely servants'". Some exegetes say that this translation is not the most

exact because I, a slave who carry out his work, am never useless and because God did not create anything useless. All this has a meaning, all this has a purpose. Then there are some scholars who prefer this meaning: we are servants without pay, that is, without earnings. This means that Christians, that religious, do not carry out their apostolic work to earn something, for personal gain, for a human concern, but out of duty and they do so gladly: not for sordid money (cf. 1 P 5:2) but impelled by the love of Christ the Lord who died for all (cf. 2 Co 5:14).

Fr Maurizio was a Servant of Charity on this wavelength!

To go with the image commemorating his Ordination to the priesthood he chose the Gospel sentence: “As the Father sent me, so am I sending you...”. Hence he was a servant, sent to us by his Lord!

And then in his life as a servant sent by the Lord Fr Maurizio even reversed the recommendations of the Gospel passage we have just read: he sounded the trumpet before him; however this was not in order to be praised, to be lauded, but to attract people, every human being, even the poorest; he did so to convince the young men seeking for answers to the pressing and fundamental questions of life and the boys at his innumerable school camps in Fraciscio, that God is the most important, that listening to, following and loving God is happiness and total fulfilment. For this reason he attracted human beings because he enabled them to encounter God, because he immediately gave you the idea of a man happy with what he was and he was able to give in the name of his Lord...

Fr Maurizio wanted to be visible, he never concealed himself. On the contrary, he scented his hair, he loved cleanliness, interior and exterior order so as to celebrate everywhere the liturgy of welcome and to give meaning, respect and dignity to his human relations.

He had a style, an approach, an elegance and nobility of his own but avoided lapsing into affectation, convinced as he was that we are all a gift, a present which the Good Lord makes to others. Benedict XVI reminded us of this value when, a few days ago, at the Vigil with priests in St Peter's Square, he said that the priest is a precious, priceless gift, even if it is contained in clay vessels.

Fr Maurizio loved beauty, beautiful things, the search for the beautiful in all things and in all people as an element that leads to recognition of God's work and can also lead to God himself. Together with Fr Giovanni Pelin and Fr Adriano, just as he cared for the house in which the Founder was born, the experiences of the squirrel in Baita, where he succeeded in crowning with pleasure his sense of poetry, of love for nature, his need to contemplate horizons of the values of Transcendence from the mountain tops, with his

gaze and distant longing.

In the Person of Christ the Lord, God called Fr Maurizio to be his servant and Fr Maurizio was able to contemplate the divine and the human, “the things of Heaven and the things of the earth” reconciled with each other. It is only in the Crucified One, in fact, that beauty and truth can walk together, peacefully. Paradoxically, he made us understand that the image of divine beauty really is the disfigured face of the Crucified Christ, the beauty of love to the very end, which comes out of itself, which humbles itself and is given freely for us. This is a crucified beauty that each one of us must learn to see and, especially, to embody in our own life, as if in continuity with a spiritual testament that Fr Maurizio bequeaths to each one of us today.

A second thought, once again of the word of God today, the words that describe the passage about the gift of prophecy from Elijah to Elisha. Elijah was tired. He had fled to the wilderness for fear of Jezabel and here encountered the Lord who sent him back to seek someone to replace him. The choice fell on Elisha who was ploughing. Elisha left his oxen and all his men to put himself at Elijah's service. What did Elisha ask of his master? To inherit a “double share” of his spirit. It was to be granted to him if he saw Elijah while he was being taken up to Heaven... Elisha was granted to see this and received a part of Eliza's spirit. He began his mission working miracles like his master.

In his open letter to all the bishops of the world last year, Benedict XVI wrote: “In our days, when in vast areas of the world the faith is in danger of dying out like a flame which no longer has fuel, the overriding priority is to make God present in this world and to show men and women the way to God. Not just any god, but the God who spoke on Sinai; to that God whose face we recognize... in Jesus Christ, crucified and risen” (Benedict XVI, *Letter to the Bishops of the Catholic Church...*, 10 March 2009).

Fr Maurizio's life was a true witness of this love for the true God. In our religious family and around him he sowed the Gospel. In his authentic and generous faith, witnessed in prayer, in the liturgy, in catechesis prepared with taste delicacy of mind and method, in the physical and moral suffering in some periods of his life, in illness borne with dignity. His convincing, brotherly words which, when he was Superior, often shown with the sincere desire to help you live what you were asking to do while he asked for your willingness, so that you might not feel alone in saying “yes”, in applying in your life the thought and expectations of others.

Cannot this also become a prophecy for us? It seems to me important, here in front of the mortal remains of Fr Maurizio, to pass on this heritage, especially to the Guanellian seminarians at the Casa di Accoglienza, and

then to all of us Confreres, as it were, as a communication of the gift of a prophecy from the witness who has reached the end of his race and is still an athlete striving for Life.

Experience teaches us, let us admit it, that with us these departures not always so easy and painless. With the death of a Confrere, especially in the alternation of responsibilities in our community, we experience an aftermath of bitterness, divisions, recriminations... which certainly do not edify the community. Perhaps, sometimes, there is a lack of prudence in the person taking over and a lack of humility in the one who is leaving his office...

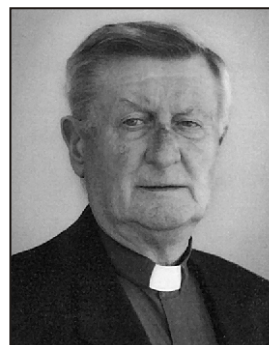
May it not be so this time. May the continuation of the spirit of prophecy among God's prophets, in the serenity of souls, in the story of Elijah and Elisha, be an example to all of us who are called to take on the precious spiritual heritage of Fr Maurizio. May his spiritual stature present him to us as a "prophet", a servant sent by his Lord who spoke to us of God with his words and with his life, who helped us to discern the Father's will for us as a Provincial Family, who offered his suffering as a determined desire to be as closely configured as possible to the One who sent him. Let us be his spiritual heritage, the continuation of this prophecy of love for our brethren, for other people, the people whom we meet on our way.

May he obtain for us from Heaven fidelity and serenity as we journey on. Amen.

From his funeral homily given by *Fr Umberto Brugnoli*.

5. FR. GIOVANNI DURATTI

Born in Brezoi, Romania, 10 June 1929
Entered in Fara Novarese 20 September 1946
Novitiate in Barza d'Ispra, 12 September 1948
First profession at Barza d'Ispra, 12 September 1950
Perpetual profession at Barza d'Ispra, 12 September 1956
Ordained a priest at Barza d'Ispra, 22 June 1958
Died in the hospital of Udine, 7 July 2010
Buried in the Cemetery of Colloredo di Prato, Udine



Giovanni Duratti was born in Brezoi in Romania on 10 June 1929 to Canzio Duratti and Giuditta Buzzi and was baptized here. From our Institute in Feltre he went to the Seminary in Fara Novarese and from here, in

September 1948, he entered the Novitiate at Barza d'Ispra. He made his first profession on 12 September 1950 and his perpetual profession on 12 September 1956. He was ordained a priest on 22 June 1958 at Barza d'Ispra.

His first experiences as a priest were at the St Gaetano Institute and Parish in Milan. From here he was sent for a year to Amalfi, Salerno, as an educator at the Centre. In September 1960 he was summoned to Ceglie Messapica, again as an educator, and remained here until 1967, when he was offered a new experience as parochial vicar in Padua. However, he stayed for only one year in this post and in 1968 was back with the boys at Lecco and later at Albizzate. It was here that he conceived of the idea of asking to be sent temporarily to work with Italian emigrants in Switzerland. He obtained permission and went to the Italian Mission in Basel, where he was to stay for 25 years. In 2007, affected by the aches and pains of old age, he asked to return to Italy. He was assigned to the community of Padua but lived with his sister in Udine. The Lord called him on 7 July 2010. His mortal remains rest in the Cemetery of Colloredo di Prato, Udine.

The first reading invited us to open our spirit to welcome even those who have caused us suffering. The People of Israel experienced great suffering during their exile in Babylon, under the yoke of the pagan peoples who were a threat to their civil and religious identity. It is surprising that their joy in the destruction of the enemy city was nevertheless accompanied by the hope that their enemies themselves might gather to glorify and venerate the Lord: *“On this mountain he will remove the mourning veil covering all the peoples, and the shroud enwrapping all nations”* (First Reading: Is 25:7). God himself will welcome everyone with kindness and friendship, as at a banquet, where there will be familiarity with him and among those gathered, accompanied by the festive joy of being together. Today we live in a globalized world in which many physical frontiers have fallen but they have not always left room for true acceptance in the mind. This has always been the case; the pilgrim, the one who is “different”, is frightening and induces people to generalize especially about the negative aspects.

Fr Giovanni knew this well when, in 1970, he asked and obtained from the Superiors to be able to carry out his priestly ministry at the Italian Catholic Mission in the Diocese of Basel. As a Guanellian priest, that is, bound to charity, he was able to put the Founder's programme into practice: to give “bread and the Lord”, in other words, to be attentive to the material needs of his brothers and sisters but without forgetting to be a “gift” of God, sent to them to lead them to him.

This commitment lasted for 25 years, half of the number of his years as a priest, during which he enabled them to experience joy at not feeling forgotten:

“This is our God in whom we hoped for salvation; Yahweh is the one in whom we hoped. We exult and we rejoiced that he has saved us” (First Reading.)

He was the pastor of whom the Responsorial Psalm spoke: attentive and concerned for the well-being of his flock.

This is proven by several attestations of esteem from the local religious authorities, and the sincere and solid friendships he made with members of the faithful and by the testimony of certain Confreres who would occasionally go there to help the minister for certain liturgical events.

The Gospel that was read reminds us that even those who have never known Christ may establish contact with him because by being born among human beings they have him as their brother, sharing in his same human nature. Fidelity in carrying out the task entrusted to them by God, the desire to serve to the very end makes them baptized by a “baptism of desire”. Those who have possessed and lived an authentic love for others have embodied something of God himself. Therefore wherever there is love and kindness, God is present.

Our Constitutions urge us as Servants of Charity: *“We are sent to evangelize the poor, arousing in them reasons for hope, by revealing the love of the Father”* (Constitution no. 3). Fr Giovanni experienced poverty at home in his family which had been forced to emigrate to Brezoi in Romania. He returned to Italy at an early age, to the outskirts of Udine in his region of Friuli, but soon lost his parents and as an orphan was obliged to leave it quite soon. He studied first at the Guanellian Institute in Vellai, an outlying district of Feltre in the Province of Belluno, and later at the Congregation's seminaries in Piedmont and in Lombardy.

Accustomed since he was an altar boy to the service of charity, as was the practice in our Guanellian tradition, he combined theological studies with teaching the boys at the Casa Divina Provvidenza in Como. Again, our Constitutions: *“Among those who are tried most in body and spirit and deprived of human support, we care for boys, the elderly and mentally handicapped “I buoni figli” as people who qualify for our apostolate* (Constitution no. 3).

Then as a new priest he spent the traditional pastoral year at the San Gaetano Institute in Milan, annexed to the parish of the same name.

As was then the custom, “obediencies” were also frequent for him: he was sent to Amalfi, Ceglie Messapica, Padua, Lecco and Albizzate: from the north to the south of Italy, always with young men who had been harshly tried by misfortunes or sorrowful family situations.

Then came the long period he spent in Switzerland, until his return to the land of his childhood in 1995.

During his stay in the village he led a somewhat reserved life in the house he had inherited from his parents, collaborating, especially in his first years there, in the priestly ministry in the area. He kept in touch with the Congregation

through the publications that were sent to him. Subscription forms to periodicals of the Opera don Guanella were also found among his letters.

For several years, although he continued to live in his own home, he was attached to the Community of Santo Stefano d'Ungheria Parish, where, in 2008, he also chose to celebrate the 50th anniversary of his ordination to the priesthood.

The Congregation “*with gratitude cherish[es] the memory of those members whom the Father has already called to his house. We commend their lives to the divine mercy and offer prayers according to our General Regulations, confident of forming with them once again in eternity the family begun together in time*” (Constitution no. 23); this applies to him, as to so many other Confreres.

From his funeral homily given by *Fr . Gabriele Cantaluppi*.

6. FR. CESARE CAKILLI

Born in Caponago, Milan, 30 April 1933

Entered in Anzano del Parco, Como,

9 November 1949

Noviziate in Barza d'Ispra 12 September 1951

First profession in Barza d'Ispra 12 September 1953

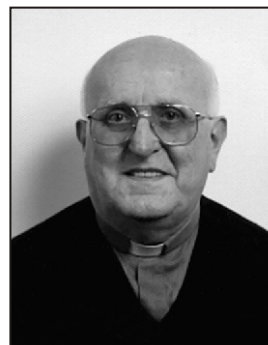
Perpetual profession in Barza d'Ispra 12
settembre 1959

Ordained a priest in Como 25 June 1961

Deid at Casa Divina Provvidenza, Como,

3 August 2010

Buried in the Cemetery of Caponago



Cesare Cakilli was born at Caponago, Milan, on 30 April 1933 to Francesco Cakilli and Pierina Galbiati. He was baptized and confirmed in this same village. In October 1944 he entered San Pietro Martire Seminary in Seveso. The opinion on his conduct was excellent but his studies were a sore point: he turned out to be somewhat lacking in learning. He was advised to leave the Milanese seminary but the Rector there guided him and recommended our Institute to him. He entered in Anzano del Parco, Como,

on 9 September 1949. Here he completed the first two years of secondary school and was ready on 12 September 1951 to enter the Novitiate at Barza d'Ispra. He made his first vows on 12 September 1953 and his perpetual vows on 12 settembre 1959 at Barza. On 25 June 1961 he was ordained a priest in Como.

Like everyone at the time he began his priestly ministry in Milan at the Institute and in S. Gaetano Parish. He then spent two years at Vellai di Feltre as an educator, followed by ten years in Rome as spiritual director at Mons. Bacciarini Minor Seminary. In 1974, he was called to work with the boys as superior of the Community of Albizzate for four years and then at Barza d'Ispra, first as a councillor and then as superior until 1985, when for six years he was entrusted with the new community at the Shrine of the Madonna di Tirano. In 1991, he left Tirano for Castano Primo, again as superior of that community. Then he finally went to Como, where he was to stay until the last years of his life with various offices: he ended his life on earth on 3 August 2010, while working as chaplain in Albese.

Fr Remigio Oprandi, Provincial Superior, who presided at his funeral, surrounded with numerous confreres, addressed these words to him:

“With sorrow your most beloved Guanellian Congregation, your sister Maria, who was always close to you, especially at difficult moments, your brothers and their families and all those present who knew, esteemed and loved you, take their leave of you! With sorrow, because we are losing a family member, a confrere, a friend, an advisor a father, a real priest, like St John Mary Vianney, whom we commemorated yesterday.

With sorrow and suffering, but also with the Christian joy that assures us once again that, after so many sorrows endured in these recent years, you reached your goal, you are with the Father of Heaven, who waits for us all..

Your sorrows, your sufferings and the operations you underwent for that illness which destroyed your face but did not touch your smile, without any doubt served to purify your soul, already beautiful and ready for the encounter with the Lord. Suffering is always a means of purification and sanctification. And not long ago you said: “It hurts, I have acute pain; but may what the Lord wills be done”.

Indeed, for months you were also saying: “I am preparing for the encounter with the Lord”.

What a beautiful example you have left us, Fr Cesare, and we are grateful to you for it.

The words of the Gospel fully apply to you: “Come, good and faithful servant”.

“Servant”: *you were a servant at the beck and call of the Master and of your superiors. You were an exemplary “Servant of Charity! Nothing bad*

can be said of you; you always served, you were always available to everyone and for everything. For this reason we appreciated you as a priest and spiritual director. Because you lived what you taught.

***“A good servant”:** your character always helped you to be kind, welcoming and patient. You were always close to your sick men and women, to the sisters, to the many priests who sought you out, to penitents or to those who were simply seeking God. You always had a word of encouragement, an answer which pointed to the solution of problems. You were never resentful with anyone, you always sought to excuse everyone in a gesture of evangelical understanding even if you sometimes let fly so that the other person might understand.*

***“A good and faithful servant”:** faithfulness! This is the great commitment which in this Year for Priests which has just ended the Holy Father Benedict XVI asked of sacred ministers. And you were faithful to your religious and priestly consecration. You chose the clothes you are now wearing: the beautiful clothes that you wore for years, the alb you wore for your first Mass, a white chasuble with the image of Our Lady: all signs of your fidelity to the love of the Lord and devotion to the Mother of Heaven. Thank you, Fr Cesare, for this too!*

Perhaps you did not leave us a spiritual testament, or, at least, we did not find one. However your life was a testament, a testimony that suffices to us, more than words.

We will always remember you with affection and with the nostalgia of having lost someone important: even if the Lord never leaves us without his ministers.

Some will continue in your footsteps, others will remember your words, on some occasions sweet and on others, provocative, and most of us will treasure the image of a person who was both empathetic and consistent, strong and convinced.

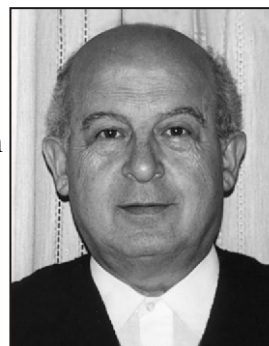
Now that you are in Heaven, intercede with God for all of us, as you already did here on earth. You have now joined the other confreres of the Congregation and your loved ones; for this reason we address Fr Luigi Guanella's words to you: “what you were, we still are; what you are, we will soon be; we pilgrims, although from our exile we long for the Homeland”.

Beloved Fr Cesare, today is the Feast of Our Lady whom so you deeply loved and venerated. We are all praying, we accompany you to the presence of the Most Holy Trinity; but may you, in turn, intercede for all of us! Amen”.

From his funeral homily given by Fr . Remigio Oprandi

7. FR. ANTONIO DE BELLA

Born in Buenos Aires, Argentina, 30 October 1939
Entered the Seminary at Tapiales, Argentina, March 1954
Novitiate at Tapiales 19 March 1959
First Profession at Tapiales 19 March 1961
Perpetual Profession, Casa S.Giuseppe, Rome, 19 March 1965
Ordained a priest in Rome, 8 December 1966
Died in Ramos Majia, Buenos Aires on 18 August 2010
Buried: his ashes have been placed in the Church of the Tránsito de San José, Buenos Aires



Antonio de Bella entered the Guanellian Seminary in Tapiales when he was still very young and made his first profession in 1961. He completed his theological studies in Rome, where he was ordained a priest on 8 December 1966.

Fr Antonio was one of the first Argentine Guanellian vocations and, together with Fr Gerolamo Nava, one of the first in the Parish of the Tránsito de San José. He was also one of the first to begin at the Minor Seminary of Tapiales and belonged to the first group of novices who completed their novitiate in Tapiales, together with other confreres from Brazil and Paraguay. In addition, he was one of the first Latin American seminarians to study theology in Chiavenna, Italy.

After his ordination, his first obedience was in Tapiales where he carried out various roles: first of all as a collaborator in formation, then as superior of the house and also as Father Superior and Father Novice Master.

He was parish priest in Villa Madero and legal representative of the San José Obrero educational community. He was also parish priest of Nuestra Señora del Tránsito in Santa Fe and from 1991, for several years held the important office of Councillor and Vicar Provincial.

He was a long-standing member of the community of the Tránsito de San José in Buenos Aires and editor of the journal of the Pious Union of St Joseph, assuring with love and with a great sense of responsibility the dissemination of the devotion to the Patron of the dying.

His mandate in Santa Fe resulted in a fruitful ministry which left deep marks: it was he who opened the Nuestra Señora of Itati Chapel (los

Troncos) and he may also be considered the founder of Santa Rita (today a parish) and of Nuestra Señora del Salado.

We are also indebted to him for planning and introducing the “Samaritan Retreats” for young men, an initiative that he later completed and integrated with the “Samaritan Retreats” for both men and women. Further, he founded the periodical *Il Seme*, a publication still very popular today, and not only with all the faithful of Santa Fe. Indeed he spent his last years in Santa Fe as Director of the Casa Don Guanella for the elderly, and as parochial vicar of Nuestra Señora del Tránsito.

As a priest and pastor he was always deeply appreciated for his preaching and his ministry of confession to which he paid diligent attention.

With his wit he made children smile and adults, finding that he put them at ease, were always able to speak to him because he was always ready to listen and to advise.

In recent years his health was not good for various reasons. He was found to be afflicted by an aneurism and on 6 April he went to Buenos Aires for surgery. His recovery from the operation was long and painful and prevented him from returning to his community in Santa Fe. During a medical examination at San Juan de Dios Hospital in Buenos Aires he had heart failure. The specialists' efforts to revive him were in vain. His time had come! He received the anointing of the sick and the papal blessing and his soul flew to God where he lives for ever. His mortal remains rest in the Parish of the Tránsito de San José in Buenos Aires, awaiting the glorious resurrection.

We thank the Lord for giving us Fr Antonio, and for all the good God worked through him for the Church, for the Congregation and for the various Communities in which he lived. A few days ago I read an interesting sentence. With reference to the passage of Sacred Scripture about Moses who, facing the burning bush, was asked to remove his shoes, it declared: “we should also take off our shoes when we are facing a person, because we are in a holy place”. Every person is holy, because God dwells within him or her and he alone knows the person's heart. We can see many things from the outside and sometimes, unfortunately, even have the courage to judge and to criticize, but what happens within a person can be known by God alone. Man is a mystery, because he is a gift of God and God is a mystery.

For this reason, as we pray let us thank God for Fr Antonio's existence, asking the Lord to pour out his mercy upon him in abundance so that his sins may be forgiven and that he may be enabled to share in the eternal Kingdom to which he dedicated his whole life.

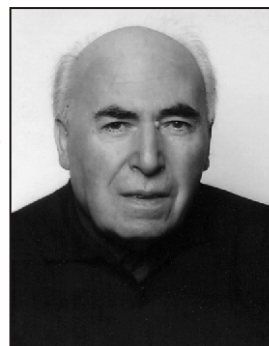
And let us also pray for ourselves that we may do our utmost to increase our faith and to continue in Jesus' footsteps, mindful of what the Gospel tells us: "If anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die" (Jn 11:25-26).

In addition, I would like to thank all those who, during Fr Antonio's convalescence, were close to him with their prayers and friendship; especially his sister Catalina and all his parents. May the Lord reward you and strengthen you in this time of mourning.

Dear Fr Antonio, may you rest in peace! *Fr Sergio Rojas*

8. FR. ALBERTO ANTONINI

Born in Milan, 12 May 1924
Entered the Institute at Fara Novarese, 1 October 1936
Noviziate at Barza d'Ispra, 12 September 1941
First profession at Barza d'Ispra, 12 March 1944
Perpetual profession at Gatteo, 12 March 1948
Ordained a priest at Gatteo, 11 June 1949
Died at the Casa Divina Provvidenza, 7 October 2010
Buried in the tomb of the confreres at Como



Alberto Antonini was born in Milan on 12 May 1924, and it was here that he received both Baptism and Confirmation. On 1 October 1936 he entered our Formation House at Fara Novarese, where he completed his lower middle school studies and the first years of secondary school. He entered in Barza d'Ispra on 12 Settembre 1941, for the novitiate and to complete his secondary school studies. He made his first vows at Barza and his perpetual profession on 12 May 1948 in the Institute in Gatteo. Here too, he was ordained a priest on 11 June 1949. As a new priest he spent a year among the boys in Ceglie Messapica before moving to Cassago with various activities, including teaching for 24 years (1950-1974). At the end of his teaching period at Cassago, the obedience summoned him to the office of chaplain in our Sisters' house at Canonica di Cuveglio. He was subsequently parish priest at Duno, then once again chaplain, at Berbenno, to facilitate his

dedication to sacred music of which he was to be an excellent performer and a very good composer. In 1998, Fr Alberto was 74 years old and asked to spend his retirement at Nuova Olonio, where he stayed until his health seriously deteriorated. For this reason he was transferred to our house in Como, where the Lord called him to eternal life on 7 October 2010.

The sorrow brought by the death of a loved one, especially a relative or a confrere, is always great, even if it is eased by faith in Jesus Christ and the hope of a life in eternal happiness.

The pain of separation is all the more acute because of the relationship we had with Fr Alberto of kinship, familiarity and friendship. Yet this suffering must never make us withdraw into ourselves but, rather, it must help us trust increasingly in the goodness and mercy of God the Father, who more willingly hears our prayers when they are expressed with a sorrowful heart.

The good Lord called Fr Alberto on the very day of the feast of Our Lady of the Rosary, his Maddonna del Rosario di Pompei, to whom he was deeply devoted, because, although he was born in Milan 86 years ago, his family came from Naples and he always gladly returned to his Madonna in Pompei for his annual holidays.

The Gospel passage we have just heard “I am the living bread which has come down from Heaven. Anyone who eats this bread will live for ever”, in addition to giving us great comfort, assures us of one certainty: eternal life in God since, in our earthly life, believing in the Gospel of Jesus, we have lived on his Body and his Blood.

Fr Alberto not only had the honour to be called “*son of God*” through Baptism, as St John said in the Second Reading, but also to be a priest of the living God and a minister of his sacraments. Not only was he nourished by the Eucharist, but, with his priestly ministry, he spread the good word of God, he celebrated the sacraments and distributed generously the Bread of eternal life.

His priestly ministry was varied. His biographical file shows that after his ordination to the priesthood in Gatteo on 11 June 1949, he taught at Cassago Brianza for 24 years and was then parish priest of Duno Valcuvia and chaplain to our Sisters, first at Canonica di Cuveglio and then at Berbenno di Valtellina. Therefore he spent a large part of his priestly ministry and of his Guanellian witness of charity with the boys of our house in Cassago Brianza, and in the house of our Sisters, the Daughters of St Mary of Providence, where, generously and competently, he spent about 25 years of his earthly life.

In the past 12 years, these long years spent at the house in Nuova Olonia first and then in this house of Como, Fr Alberto was able, in silence and in prayer, to accept the suffering of illness with a spirit of sacrifice and with great patience, after the example of Job, waiting to contemplate the Lord in the land of the living, as we prayed in the Responsorial Psalm.

Grateful thanks are due to all those who in recent years, in the two retirement homes mentioned, cared for him with competence and affection.

Fr Alberto had a retiring and reserved temperament, although he sometimes showed an impulsive streak. His mind and heart were often immersed in God or in his thoughts, through his most original characteristic and his greatest passion: music, composed and played. He had a diploma in vocal polyphony, in playing the organ and in composition for organ, he also had a piano diploma. He was awarded first prize for composition at the first competition of the Accademia Carrara. He gave various concerts and inaugurated magnificent organs in a variety of churches, in Rome and in other parts of Italy.

Fr Alberto knew how to combine passion for music and contemplation of God in psalmodic prayer. Indeed, he was able to transpose into music the most characteristic prayers of the Church which are the Psalms. The musical publishing house, La Casa Musicale Edizione Carrara of Bergamo, printed among other things a booklet by Fr Alberto Antonini entitled: *Le voci dell'organo* [voices of the organ]. These compositions are inspired by the thoughts and sentiments expressed in the Psalms. One reads in the introduction: “*His music adheres to the concepts of the Psalms and consequently, becoming their interpreter, he gave life and expression to the sacred nature of the biblical words and to his emotional involvement*”.

What he liked best of all was to set to music Psalms of trust, of hope, of mercy and of invocation. From this it is possible to deduce an inside view of his spirituality, not always easy to grasp, given his natural reserve and taciturn style.

Fr Albert also had the merit of composing a beautiful hymn to Fr Guanella, on the occasion of his Beatification in October 1964, entitled *Con cuore ardente* [with an ardent heart].

Today, there is no doubt about it, Fr Alberto, together with Blessed Luigi Guanella (also known as Fr Aloysius by the Sisters of St Mary of Providence) and with the other Confreres in Heaven, will be celebrating and will sing with us this magnificent hymn.

To conclude and to honour joyfully the memory of Fr Alberto Antonini, I invite everyone to take up the leaflet and to sing now, as a farewell and a prayer, the first verse of this hymn with the refrain composed by Fr Alberto

in great esteem for the Founder and profound gratitude to the Congregation. The same hymn will then accompany the body on leaving the church.

Thank you, Fr Alberto, for all you did in the Congregation and for the example you have bequeathed to us all. Goodbye until we see you in Heaven!

From the funeral homily given by *Fr Remigio Oprandi*

9. FR. NINO NESA

Born in Montagna, Sondrio, Italy, 11 January 1923

Entered at Fara Novarese 19 September 1934

Novitiate at Barza d'Ispra 12 September 1939

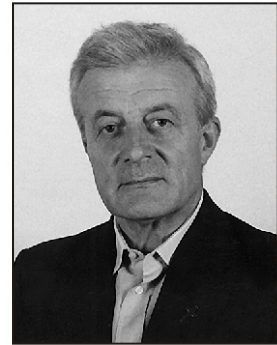
First profession at Barza d'Ispra 12 September 1941

Perpetual profession at Fara Novarese 12
September 1944

Ordained a priest at the Cathedral of Milan,
31 May 1947

Died at Nuova Olonio, Sondrio, 4 December 2010

Buried in the Cemetery of Montagna



Nino Nesa was born in Montagna, a pretty little village in the Province of Sondrio, on 11 January 1923. He was both baptized and confirmed here. When he was 11 years old he left his village and entered our Seminary in Fara Novarese, where he completed middle school and the first two years of secondary school. He then went on to Barza d'Ispra where, on 12 September 1939, he entered the novitiate and embarked on the remaining years of his secondary school education. He made his first profession on 12 September 1941 at Barza and his perpetual profession on 12 September 1944 at Fara Novarese. He was ordained a priest in the Cathedral of Milan on 31 May 1947. He began his priestly ministry at Gatteo, where he stayed for two years.

In 1949 he was transferred to Trecenta for a year and then to the Shrine of Civita, Latina. He then returned to Gatteo where he taught for 13 years until 1965, when he was summoned to Rome to teach at the Minor Seminary and later to be a Councillor at Casa San Giuseppe. In 1970 he was appointed superior of the community of Genoa-Sestri and, at the end of his six-year

mandate, returned to Rome for two years before going to S.Elena, Perugia, where he stayed from 1978 to 1987, serving as superior and local econome. Lastly, he returned to Casa S. Giuseppe in Rome. He lived here until his retirement in October 2005, at Nuova Olonio, for a well-deserved rest. Sister Death visited him here on 4 December 2010.

The invitation to rejoice, even in the sorrow of the moment we are experiencing, comes to us from the word the Lord addresses to us on this second Monday of the Season of Advent.

The Prophet Isaiah invites us to rejoice in the renewal that the Lord, Creator and Saviour, brings about in the cosmos and in human life.

God fulfils the deepest desires of the human heart, the wish for happiness, love and faithfulness which every person has and which finds no fulfilment in our limitations and our brittle lives. The joy that comes from the Lord passes through, irrigates and enlivens the whole of human existence, the sorrow, trials and efforts of life that inevitably run through our lives and accompany us.

The Lord loves his People, his creatures, he guides them lovingly, caring for each one; he makes the lame “leap” and the dumb “sing”.

God himself, in Jesus Christ, made himself close to us, he took our wretchedness upon himself, he brought our history to a turning point by dying for us and for our salvation, making our weakness his own and sharing our experience to the end, to death on the Cross, showing us his solidarity and his faithful love, even to the point of giving his life.

The Gospel presents to us two attitudes. They are mentioned above all in the last weeks of the liturgical year: vigilance and fidelity.

The Lord comes and he asks us to look ahead, he asks us to look to the Resurrection which will come at the end of time, but also comes at the moment when we present ourselves at the Father's house.

Fr Nino too can make his own Jesus' words: “I am the resurrection. If anyone believes in me, even though he dies he will live, and whoever lives and believes in me will never die” (Jn 11:25).

It is not being frightened, it is not fear or hardship but rather trust in God, the Father of Mercy, the beginning and the end of all things, that must sustain our hope and our activity. The certainty of his goodness and love must reawaken our hope and our hard work and generosity in acting. The Lord entrusts to us the reassurance of his Gospel, which we must bring to fruition and witness with fidelity and perseverance.

This is what Fr Nino was able to do in his long and busy life.

He knew how to be a SERVANT: a Servant of Charity from the age of sixteen, to make the total gift of himself to the Lord when he was 21 years

old. He was ordained a priest by Blessed Cardinal Alfredo Ildefonso Schuster on 31 May 1947 in the Cathedral of Milan.

He was a servant among the boys in Gatteo and Genoa, with whom he spent thirty years of his life (1947-1976). And he was a servant among the *buoni figli* in Perugia and in Rome. He served them personally, as long as his strength permitted him.

And he was a wise and faithful administrator, cautious and shrewd in the management of the goods entrusted to him and in relations with the benefactors.

He knew how to GOOD: ever reticent and reserved, but attentive and caring, always desiring to repay those who offered him the slightest service, fearful of disturbing them or of asking for more time than what was proper. He was good because he was able to cultivate relations, friendships, family ties.

He always remained FAITHFUL: ever devoted to his religious commitments, to prayer, even in the silence of his long days, in the recitation of the breviary, in daily participation in Mass, until his last days, in the serene acceptance of the illness which gradually weakened him towards the end of his life, but which he endured with great humility and a spirit of faith.

He was certainly able to make the most of his talents, the gifts which the Lord gave him, and spread around him the good fragrance of Christ. We are proud to have had such an exemplary confrere and ask to be able to imitate his example.

We ask you, Fr Nino, to intercede for us, for our religious family, so that new and faithful Servants of Charity may continue on the way you marked out for us. We entrust to you the Daughters of St Mary of Providence who are celebrating their General Chapter and to you we entrust your relatives and friends whom you loved and for whom you will continue to intercede.

And we are sure that for you too Christ's invitation resounds: today you will be with me in Paradise.

From his funeral homily given by *Fr Renato Bardelli*

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