

CHARITAS

PRIVATE PUBLICATION OF THE SERVANTS OF CHARITY

INCULTURATION OF OUR CHARISM

MESSAGES OF THE POPE

COMMUNICATIONS

DECREES

DOCUMENTS

DECEASED CONFRERES

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YEAR 85 - DECEMBER 2007

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LETTER OF THE SUPERIOR GENERAL

INCULTURATION OF OUR CHARISM

Dear confreres

Thanks to the momentum generated by Vatican II and to the awareness of being gifted with a universal charism, during the past two decades, our Congregation has opened its heart to new cultures, becoming truly international.

This event is certainly a grace from the Lord, one that could favor the revitalization of our charism through the cultural and religious richness that the new confreres would bring to the Congregation.

Although the historically oldest Provinces do not have anymore the opportunity to send their young confreres to other countries, as it happened after World War II, they have still the possibility to live and spread the missionary spirit in their own country as an expression of the universality of the Church. It is therefore necessary that all functions of our Congregation feel this missionary commitment, in order not to fence themselves inside their own back yard and their own problems, but rather breathe openly the air of greater horizons.

Within this spirit of communion, those new cultures are calling on us as partners in a humble attitude of searching and listening to strengthen

our specific identity, and yet retaining the substance of our charism and spirituality but molding them to the different situations where this spirit wants and it can be expressed.

A hundred years after the first religious profession of the Founder and the first Servants of Charity, we shall joyfully give thanks to the Lord for the considerable achievement that our Institute has reached. We shall bring to life again the courage of Father Guanella who was always ready to answer the call of Divine Providence, and eager to bring help where the cry of the poor was most intense.

Our intercultural experience is very young and still showing the signs of the initial enthusiasm but also the awareness of the many difficulties to overcome.

For a deeper reflection, let me start from two opening remarks:

a) The guidelines of the last General Chapter about the intercultural reality.

- Enhance the study of the charism, and its enculturation to facilitate the effectiveness of the Guanellian mission within the local culture. Undertake the translation of the fundamental Guanellian texts (cf. Motion n. 1 and Proposal n. 52).*
- Face, with clarity and courage, the challenges that may arise from cultural barriers typical of each nation (cf. Proposal n. 10).*
- Carefully educate the formators (especially those living far away from the Congregation's birthplace) on the charism and Guanellian spirituality, for they are the witnesses and faithful transmitters of our heritage to the new generations (cf. Motion 22).*
- Prepare the candidates in formation to carry out the Guanellian mission in any part of the world, and be able to work together with the local laity (cf. Motion 27a).*
- Promote international experiences during the Internship stage (cf. Motion 27b).*
- According to the culture in which we live, challenge our own lifestyle and the ways we should carry out a particular service to the poor (cf. Proposal 29c).*
- The richness of the different cultures should be considered through an international vision of the Guanellian Lay Movement (GLM) (cf. Proposal n. 41c).*
- Support the establishment of international and interprovincial communities that welcome confreres from different geographical*

areas, and enable them to express their personal qualities and gifts to their highest potential (cf. Proposal 48a).

These important objectives require the responsibility of all of us.

b) A look at the reality of our Communities.

At the XVIII General Chapter, the number of confreres from cultures other than the Italian, was still very limited. Out of 35 confreres, there were 10 non-Italian. However, the estimate for the next Chapter is entirely different. The percentage of 29% non-Italian confreres present at the last Chapter could rise to 57% at the next one. These statistics urge us to start thinking already about the main themes the Congregation with a wide-open mind.

Some data about the geographical distribution of the confreres as of January 1, 2008.

*** Perpetually professed present in each geographical area**

EUROPE, ISRAEL, U.S.A.	=	206 (58% of the perpetually professed)
LATIN AMERICA	=	101 (28% of the perpetually professed)
INDIA and PHILIPPINES	=	31 (9% of the perpetually professed)
AFRICA	=	19 (5% of the perpetually professed)

*** Confreres (Novices included) by their country of birth**

		<i>Perpetual Vows</i>	<i>Temporary Vows and Novices</i>
EUROPE, U.S.A.	=	234 (65%)	8 (5%)
LATIN AMERICA	=	77 (22%)	24 (16%)
INDIA and PHILIPPINES	=	33 (9%)	67 (44%)
AFRICA	=	13 (4%)	55 (35%)

*** Perpetually professed present in nations**

different from their origin: = 70 (20%)

- *The numbers speak for themselves with regard to the future.*
- *Another data that could be interesting to our reflection is that today 20% of the confreres (1 out of 5) live and work in a different country from that of their birth.*

- *We need to take into consideration also the strong growth of vocations to the priesthood and religious life, restricted, however, only to two geographical areas (India and Africa).*

These data, besides giving joy for God's gift of new vocations belonging to various cultures, call us to know each other better, so that we may share and help each other to live what is essential to our charism. This reality commits us also to welcome and appreciate particular expressions that may enrich our charism, and so become for one another disciples and teachers, all listening to the unique Spirit of the Lord manifested in the spirit of the Founder.

For what I may know of the situation of each and every House of the Congregation, I would like to spur our commitment to scrap the "incrustations" that shroud the beauty of our charism, with enough courage to drop some aspects of a particular culture, or some local tradition, that have weakened the integrity of our choice of religious life. Therefore, it is a commitment to adapt some aspects of our culture, because every culture is in need of evangelization, if it wants to welcome the newness of Christ, and the integrity and authenticity of our charism especially for us Guanellians.

Since today's culture has become more and more global, and forcefully tries to oppose the fundamental values of the Christian message and religious life, we need to convince ourselves that the most important challenge for the inculturation of the Gospel comes from this invasive culture, in which all of us live, that is spreading all over the world.

The danger of acquiescing to the mentality of this world, and making ourselves to be molded even unconsciously by it is real. For this, the Church, Conferences of Major Superiors, and Congregations draw the attention of all the religious to the fact that they have to counteract the worldly values by a lifestyle that opposes today's mentality.

Besides thinking of what we should get rid of, we also have to take in consideration the most positive aspects of every culture, in order to find those elements that could strengthen our religious and Guanellian witness.

History is the first source for a healthy enculturation of the Gospel and the charism

The Gospel message has a two thousand years history and religious life has enhanced humanity for seventeen centuries enriching it with the

holiness of so many great figures. We Guanellians have also our history, spanning already one hundred years. We should refer to that history if we want to be faithful and creative as we work on the enculturation of the charism... first by reviving the spirit of the origins, and by imitating the Confreres and Sisters who had carved it through their holy life, in the early days of the Congregation.

It is fair to acknowledge the richness those two millenniums of Christianity and seventeen centuries of history of religious life have contributed to the civilization of humankind also in those nations where Christianity and religious life have been brought only recently.

We can say that when a charism has access into a new culture it stirs (it should!) a 're-foundation' of the charism itself. However, it is also true that to live faithfully the legacy Father Guanella has left us, it is necessary to feel connected to the same trunk and draw the genuine lymph of our beginnings. Branches are alive when united to the trunk. From the trunk, they receive the lymph to grow, and to bear fruits through an effective witness in the various situations of life. The sanctity of the confreres and the evangelical effectiveness of our work will be the most convincing evidence that a true 're-foundation' has occurred.

In this sense our charism, once transplanted into new cultures, which are similar to the social situation in Italy at the time Father Guanella had begun his ministry, could become a blessing to all. "The transplanted cabbage grows stronger," reminds us the Founder.

At this point, I would like to share with you some personal thoughts on how our Congregation lives today the osmosis between the past and the present, between the Provinces with older Guanellian tradition, and those of recent foundation, as well between older and younger generations.

Here I quote some expressions heard here and there:

- In the past, and even now, the confreres sent as missionaries to other countries, have brought methods and practices not corresponding to our local culture.*
- When we visit some houses in Italy, we do not clearly see the original Guanellian spirit and charism. We feel, at time, strangers inside our Italian religious Communities and among our own confreres...*
- The Congregation follows too much the model and structures of a particular culture (Italian and European). Our financial dependence makes us feel less appreciated.*

- *Young confreres have lost the spirit of sacrifice that was an essential element in our Guanellian history.*
- *We, young confreres, have well understood the Guanellian charism. We should be the ones to foster enculturation in our own country. In choosing the beneficiaries of our mission, the Congregation needs to take in consideration the needs and the local culture.*
- *The young confreres from other nations going to Italy are blinded by the consumerism and individualism proper to the western culture. They absorb more its flaws rather than its positive values.*
- *The reference to one's own culture may be a defense mechanism that dilutes the spirit of religious life and the Guanellian spirit.*

These comments should help us finding a healthy balance and maturity in dealing with those questions or problems.

It is true that we need to show more appreciation and confidence in the people and cultural values of a nation. At the same time, we should have the courage to challenge each other fraternally, through the Gospel and the spirit of our charism to value and renew our cultures. It is not enough to have a theoretical knowledge of the charism. What is needed is a convinced assimilation of the charism that penetrates not only the individuals, but also the entire community network.

Strengthening our own cultural identity is very important, because it gives us the ability to appreciate other cultures. The more one knows and loves his own culture of origin, the more he will be able to discover the novelties of the Spirit present in other cultures, considering them not as a danger but as richness.

I try to exemplify by referring especially to India and Africa where some human and evangelical values are still alive, while in other countries they are getting lost or are experienced differently:

- *The strong sense of the sacred that enfolds the whole life and history of people, reflected even in relation with the whole creation. An evident consequence could be found in the liturgical expressions, in the way the Lord is praised, in the way sacred rites are celebrated, and in a more constant and natural reference to God in their daily life.*
- *The solidarity at the family level, extended to the enlarged family, clan, or caste, while it could limit our capacity of communion, it is*

however the first step leading to unselfishness and more openness to the universality of the evangelical command “Love your neighbor as yourself.”

- The value of human life, even though threatened by poverty, hunger, sickness and incessant wars, is felt as the most important good a person may possess. From that, it originates the sense of joy that brings people to interaction, dialog, conversation, hospitality, joyful celebration of the most important events of people’s life and taking time for sharing.*
- The sense of providence that favors a confident relationship with God.*
- The honor of the ancestors, which allows people to be in communion with their past.*
- The sense of belonging to a community even for the most important decisions and the individual’s pursue of his personal vocation.*
- The sense of authority, in its positive aspect, which makes it easier to maintain family unity, communion inside the community, and respect for the elder members of the community.*

We could go on with details, including the most folkloristic manifestations that could help us to understand the origins of the culture

However, this limited list is sufficient to have an idea of how these elements could give new life to our charismatic values such as the paternity of God, divine Providence, bond of charity, family spirit, our “Little Communion of Saints,” passion for the poor, fraternal communion...

At the same time, we could correct and purify those human manifestations that tarnish its evangelical value by confronting ourselves with the Spirit and the Word of God that originated the Guanellian charism.

This task faces our young confreres. In fact, our charism will continue to be alive in history, and in the different places where the Guanellians are, because of their creativity, faithfulness to the essential elements of our charism, and by keeping themselves in union with the Congregation.

Acknowledging and removing our own limitations and those of our culture is not an easy task. It requires study, prayer and spirit of

abnegation. Nationalism and individualism are difficult to be rooted out, because they can efficiently hide, disguising themselves under apparently more positive concepts, like freedom and personal realization.

We also have the responsibility to live by the expectations of society. It has a different meaning in different societies. The role of the priest and religious in some cultures does not always reflect the evangelical mentality of the servant who “wears the apron” to serve the poor. However, even this aspect, proper to our identity as Servants of Charity, has to find concrete and visible forms. We cannot allow ourselves to renounce our identity because this or that particular social aspect does not appear in our culture.

The common perception of the poor, especially the physically or mentally disabled, is conditioned at times by an interpretation that (as in the time of Jesus) refers to evil forces. Therefore, it may not be easy to convey the message that we are serving Jesus Christ himself present in the poor.

These challenges, alive and present in our Congregation, should convince us of the great importance of formation, not only for the new candidates, but also for our on-going formation, reawakening our enthusiasm and passion for God and for the world.

Our Ratio rightly highlights that the first formation becomes effective only when it can count on a constant renewal of all confreres and Communities, because direct witness and imitation rather than studies affect formation more.

I would like to conclude with some suggestions that could guide us in the celebration of our Centennial of Guanellian religious life, in order to evoke and make ours the feelings of those few confreres who surrounded Father Guanella on that 24 March 1908, and anticipated the future growth of the gift, which the Spirit had given them. It was a gift, which they felt to be above their quality and potential. However, it made them confident that the power of God could manifest itself more clearly in their weakness. This same gift has been transmitted also to us, so that we may join our efforts in making it universal and stronger in its charismatic identity.

◦ First of all, I would like to insist to keep alive the commitment entrusted to us by the General Chapter, by making our personal formation a priority in our plan of life. Given the good blossoming of new

vocations in the Congregation, we have to answer to the gift of God by dedicating our best energies to this field. The poor also will draw blessings from it!

◦ *We should place at the center of our Communities the Lord Jesus Christ, whose incarnation is the model par excellence of our being and our working in the world. He, in fact, became man in a particular culture not to remain a prisoner of it, but to fully share in his person the life and the culture of his people, especially the poor and the humble. In this way, Jesus proposed himself more freely to the cultures of the entire world. Our Founder also had received the first impulse to serve the poor in his own Valley. However, it was through his intense experience of God as a Father and of the poor as the presence of the suffering Christ among us, that he knew how to find in the charism of charity the universal language that speaks effectively to all peoples.*

◦ *Because we are called to live the universality of our charism, today it is not sufficient the preparation required 100 years ago, exemplified in those famous words of St. Pius X to Father Guanella: “You are in need of priests filled with more patience than science!”*

To be incarnated in today’s world we are required to possess the ability to understand and to dialog with the culture of our time, even through the modern means of social communication. In order to be effective, our witness should not rely solely on common sense and good will, but it must know how to deal with the most complex situations, which our globalized world is called to face.

◦ *Even our own formation (both initial and permanent) has to be more committed by intensifying those human and spiritual aspects, which better witness to the values of our vocational choice. This demands, besides a more solid spiritual formation, a particular attention to the human aspects of our personality, motivations and affectivity, as it is well highlighted in our Ratio Formationis. Our own mission itself brings us to deal with hard situations. If we are not solidly and maturely equipped to face them, they could even endanger our vocation.*

◦ *Finally, the commitment toward enculturation cannot have only a geographical meaning, but also a relational one, that of the laity. People are present in every cultural reality. We open ourselves to them and turn them into a charismatic power that penetrates society. This challenge becomes urgent for us, because religious vocations are few, especially in*

the western world, and because the evangelization of our world could be effective only by uniting the various forces to build a more fraternal society. The cultural pluralism is rapidly spreading all over the world which needs our witness as men in love with God and passionate for humankind. Therefore, we should be able to concentrate our efforts on cultivating those elements that deeply identify us, so that the spirit of the Gospel and our charism may be more clearly visible.

I wish you all the strength to draw from the celebration of our Centennial a renewed thrust and enthusiasm, so that our history may continue to be a history of blessings for the world and for the poor.

Father ALFONSO CRIPPA, SC
General Superior

MESSAGES OF THE POPE

ADDRESS OF HIS HOLINESS BENEDICT XVI

Dear young people who are the hope of the Church in Italy! I am happy to meet you in this remarkable place, on this special evening, rich in prayer, song, periods of silence, full of hope and profound emotion. This valley, where in the past also my beloved Predecessor John Paul II met many of you, has henceforth become your *agora*, your square without walls and barriers, where a thousand streets converge and from which they branch out.

I listened with attention to those who have spoken on behalf of you all. You have come to this peaceful, authentic and joyful place of encounter for thousands of different reasons: some of you because you belong to a group or were invited by some friend, some by deep conviction, some with several doubts in your heart and some merely out of curiosity... Whatever the reason that drew you here, I can tell you, although it requires courage to say it, that it was the Holy Spirit who has brought us together. Yes, that is exactly the case; the Spirit has led you here; you have come here with your doubts and certainties, with your joys and your anxieties. It is now up to all of us, to all of you, to open your hearts and offer everything to Jesus.

Say to him: here I am; of course, I am not yet as you would like me to be, I cannot even manage to understand myself fully but with your help I am ready to follow you. Lord Jesus, this evening I would like to speak to you, making my own the inner attitude and trusting abandonment of that young woman who, 2,000 years ago, said her “yes” to the Father who chose her to be your Mother.

The Father chose her because she was docile and obedient to his will. Like her, like little Mary, each one of you, dear young friends, should say to God with faith: “Here I am; let it be done to me according to your word”.

What an amazing spectacle of young and stirring faith we are experiencing this evening! And this evening, thanks to you, Loreto has become the spiritual capital of youth; the centre towards which multitudes of the young people who populate the five Continents converge in spirit.

At this moment, we feel as though we were surrounded by the expectations and hopes of millions of young people across the world: at this very minute there are some who are watching, others who are asleep, yet others who are studying or working; some are hoping and some despairing, some believe and others are not able to believe, some love life and others, instead, are throwing it away. I would like my words to reach them all: the Pope is close to you, he shares your joys and your pain, and he especially shares in the most intimate hopes that are in your soul. For each one of you he asks the Lord for the gift of a full and happy life, a life filled with meaning, a true life.

Today, unfortunately, all too often a full and happy existence is seen by many young people as a difficult dream - we heard so many testimonies - sometimes almost impossible to accomplish. So many of your peers are looking to the future with apprehension and ask many questions. Worried, they ask: How is it possible to be integrated in a society marked by a multitude of grave injustices and suffering? How should I react to the selfishness and violence that sometimes seem to prevail? How can I give life full meaning?

With love and conviction, I repeat to you young people present here, and through you to your peers throughout the world: Do not be afraid, Christ can fill your heart's deepest aspirations! Are there dreams that cannot come true when it is God's Spirit who inspires and nourishes them in your heart? Can anything block our enthusiasm when we are united with Christ? Nothing and no one, the Apostle Paul would say, will ever separate us from God's love, in Christ Jesus Our Lord (cf. *Rom* 8: 35-39).

Let me tell you again this evening: if you stay united with Christ, each one of you will be able to do great things. This is why, dear friends, you must not be afraid to dream with your eyes open of important projects of good and you must not let yourselves be discouraged by difficulties. Christ has confidence in you and wants you to be able to realize all your most noble and lofty dreams of genuine happiness. Nothing is impossible for those who trust in God and entrust themselves to him.

Look at the young Mary; the Angel proposed something truly inconceivable to her: participation, in the most involving way possible, in the greatest of God's plans, the salvation of humanity. Facing this proposal, Mary, as we heard in the Gospel, was distressed for she realized the smallness of her being before the omnipotence of God; and she asked herself: "How is it possible? Why should it be me?". Yet, ready to do the divine will, she promptly

said her “yes”. Which changed her life and the history of all humanity. It is also thanks to her “yes” that we are meeting here this evening.

I ask myself and I ask you: can God’s requests to us, however demanding they may seem, ever compare with what God asked the young Mary? Dear young men and women, since Mary truly knows what it means to respond generously to the Lord’s requests, let us learn from her to say our own “yes”. Mary, dear young people, knows your noblest and deepest aspirations. Above all, she well knows your great desire for love, with your need to love and to be loved. By looking at her, by following her docilely, you will discover the beauty of love; not a “disposable” love that is transient and deceptive, imprisoned in a selfish and materialistic mindset, but true, deep love.

In the very depths of their hearts, every young man, every young woman who are looking out on life, cherish the dream of a love that will give full meaning to their futures. For many, this is fulfilled in the choice of marriage and in the formation of a family in which the love between a man and a woman is lived as a definitive gift, sealed by the “yes” spoken before God on their wedding day, a “yes” for their whole life.

I know well that today this dream is always less easy to realize. How many failures of love surround us! How many couples bow their heads, give up and separate! How many families fall to pieces! How many young people, even among you, have witnessed the separation and divorce of their parents! I would like to say to those in such sensitive and complex situations: the Mother of God, the Community of believers and the Pope are beside you and are praying that the crisis that marks today’s families may not become an irreversible failure. May Christian families, with the support of divine Grace, stay faithful to that solemn commitment of love joyfully assumed before the priest and the Christian community on the solemn day of their marriage.

In the face of so many failures these questions are often asked: Am I any better than my friends and my parents who have tried and failed? Why should I myself succeed where so many have given up? This human fear can be daunting to even the more courageous spirits but in this night that awaits us, in front of her Holy House, Mary will repeat to each one of you, dear young friends, the words that she herself heard the Angel say to her: Do not be afraid, do not fear! The Holy Spirit is with you and will never leave you. Nothing is impossible to those who trust in God. This applies for those who are destined to married life and still more for those to whom God proposes a life of total detachment from earthly goods, to be dedicated full time to his Kingdom. Some of you have set out towards the priesthood, towards the consecrated life; some of you aspire to be missionaries, knowing how many and what risks this entails.

I am thinking of the missionaries, priests, women religious and lay people, who have fallen in the trenches of love at the service of the Gospel. Fr Giancarlo Bossi, for whom we prayed when he was kidnapped in the Philippines, will have much to tell us about this and today we rejoice to have him with us. Through him, I would like to greet and thank all those who spend their lives for Christ on the frontiers of evangelization.

Dear young people, if the Lord calls you to live more intimately at his service, respond generously. You may be certain: life dedicated to God is never spent in vain.

Dear young people, I shall end my talk here, not without first having embraced you with a father's heart. I embrace you one by one and greet you warmly. I greet the Bishops present, starting with Archbishop Angelo Bagnasco, President of the Italian Bishops' Conference, and Archbishop Gianni Danzi who has welcomed us into his Ecclesial Community. I greet the priests, the Religious and the animators who have accompanied you. I greet the Civil Authorities and all who organized this Meeting. We will be "virtually" united later and we will see one another again tomorrow morning, at the end of this night of Vigil, for the crowning point of our Meeting when Jesus makes himself truly present in his Word and in the mystery of the Eucharist.

From this moment, I would like to make an appointment with you young people in Sydney where, in a year's time, the next World Youth Day will be held. I know Australia is far away and for young Italians it is literally at the other end of the world... Let us pray that the Lord who works every miracle will grant that many of you may be there. May he grant it to me, may he grant it to you.

This is one of our many dreams which tonight, as we pray together, we entrust to Mary. Amen.

Loreto, 1 September 2007.

COMMUNICATIONS

A) CONFRERES

a) MEMBERS AT THE END OF DECEMBER 2007

	Bishops	Priests	Seminarians	Brothers	Total
Perpetual Vows	1	315	5	35	356
Temporary Vows	—	—	116	10	126
Novices	—	—	—	—	28
Associates	—	1	—	1	2
Total	1	316	121	46	512

b) GEOGRAPHY OF THE CONGREGATION

Nation	Province Delegation	Commun.	Perpetual professed				Temporary		Novices	Associates	Total of Confreres
			Bishops	Priests	Seminar.	Brothers	Seminar.	Brothers			
Argentina	Cruz del Sur	6	—	19	2	4	3	—	6	—	34
Brasil	Santa Cruz	11	1	32	—	5	—	1	—	—	39
Chile	Cruz del Sur	3	—	9	—	6	—	1	—	—	16
Colombia	Deleg. Guadalupe	1	—	2	1	—	1	—	—	—	4
Philippines	Divine Providence Prov.	2	—	7	—	—	—	—	—	—	7
Ghana	Delegazione africana	1	—	3	—	1	—	1	—	—	5
Guatemala	Deleg. Guadalupe	1	—	3	—	—	—	—	—	—	3
India	Divine Providence Prov.	5	—	23	—	—	57	—	5	—	85
Israel	Sacred Heart	1	—	1	—	1	—	—	—	—	2
Italy	Sacred Heart	19	—	92	—	13	—	1	2	—	108
Italy	Romana S. Giuseppe	11	—	63	—	—	—	—	—	2	65
Italy	Gen. House + Sem. Teol.	2	—	11	—	—	22	1	—	—	34
Mexico	Deleg. Guadalupe	2	—	6	2	—	—	—	—	—	8
Nigeria	O.L. Hope Delegation	2	—	6	—	2	24	—	15	—	47
Paraguay	Cruz del Sur	3	—	8	—	1	—	—	—	—	9
Poland	Romana S. Giuseppe	1	—	2	—	—	—	—	—	—	2
R.D. Congo	O.L. Hope Delegation	1	—	7	—	—	9	5	—	—	21
Romania		—	—	1	—	—	—	—	—	—	1
Spain	Deleg. Santiago Apostol	2	—	6	—	2	—	—	—	—	8
Switzerland	Sacred Heart	1	—	6	—	—	—	—	—	—	6
U.S.A.	Divine Providence Prov.	2	—	8	—	—	—	—	—	—	8
Total		77	1	315	5	35	116	10	28	2	512

1. Ninety and up		Years
Di Nicola don Emidio	13-12-1912	96
Romanò don Luigi	09-03-1916	92
Uglietti don Mario	07-03-1916	»
Bredice don Armando	22-08-1917	91
Ferrario don Carlo	11-12-1918	90
2. Over Eighty		
Guida don Salvatore	02-12-1919	89
Cantoni don Giuseppe	16-07-1920	88
Nervi Fratel Battista	29-06-1920	»
Piatti don Giovanni Battista	28-06-1920	»
Canosi don Emilio	09-04-1921	87
Maniero don Ernesto	26-11-1921	»
Credaro don Tito	11-02-1922	86
Filippi don Antonio	08-10-1922	»
Vaccari don Danilo	01-12-1922	»
Invernizzi don Antonio	06-12-1922	»
Altieri don Vincenzo	11-12-1922	»
Nesa don Nino	11-01-1923	85
Belotti don Francesco	06-02-1923	»
Di Ruscio don Romano	24-04-1923	»
Cogliati don Romolo	11-01-1924	84
Frangi don Luigi	30-03-1924	»
Barindelli don Carlo	05-04-1924	»
Fogliamanzillo Fr. Salvatore	05-04-1924	»
Antonini don Alberto	12-05-1924	»
Pisnoli Fr. Luigi	02-07-1924	»
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	83
Matteazzi don Matteo	15-12-1925	»
3. Eightieth Birthday		
Gandossini don Anselmo	22-07-1928	
Gridelli don Tonino	13-12-1928	

4. Fiftieth Birthday

Aguilera fr. Gregorio	09/05/1958
Arockiasamy don John Bosco	15/06/1958
Aviles don Jorge	06/09/1958
Carvajal don Jorge	01/04/1958
Contreras fr. Rolando	07/01/1958

5. Fiftieth of profession

Case don Giovanni	12/09/1958
De Vettor don Remigio	12/09/1958
Fortunato don Antonio	12/09/1958
Lippoli don Piero	12/09/1958
Massara don Antonino	12/09/1958
Merlin don Antonio	12/09/1958
Omodei don Battista	12/09/1958
Pavan don Giuseppe	12/09/1958
Perego don Cesare	12/09/1958
Pizzuto don Antonio	12/09/1958
Pulcinelli don Giuseppe	12/09/1958

6. Twenty-fifth of profession

Aviles don Jorge	01/03/1983
Beretta don Pietro	12/11/1983
Fiorentin don Gelsi	11/02/1983
Frugis don Giuseppe	24/09/1983
Latin Ramirez don Hernan	01/03/1983
Matarrese don Guido	08/09/1983

7. Fiftieth of ordination

Duratti don Giovanni	22/06/1958
Gasparoli don Mario	22/06/1958
Merlin don Giuseppe	22/06/1958

B) EVENTS OF CONSECRATION

a) NOVICES

1. Barza (Sacred Heart Province)

Alletto Salvatore
Cerutti Michele

2. Bangalore (Divine Providence Province)

Antonydoss Arivalagan
Gnnathickam Gabriel
Lourdusamy Maria Julian Bernad
Songa Lazar Ravi Kumar
Bernard Vellington

3. Lujan (Cruz del Sur Province)

Aquino Gaston Gabriel
Corso Diego Omar
Guerriero Barreto Felix
Ortiz Candia Juan Manuel
Soares Caldeira Diogo
Corvalan Roberto Carlos

4. Nnebukwu (Our Lady of Hope Delegation)

Akamnonu Innocent
Anyadiegwu Kingsley Sebastine
Bakomba Kakala Blaise Donatien
Belobakadta Lessaka Francois
Bukete Vanser Adelin Amedée
Diala Nnadozie Eustace
Dzungwe Agbe Simon Peter
Ibrahimi Paul Rude
Ingbian David Saaondo
Iorlaha Chia Raphael
Kasongo Ntabala Oscar

Mamona Mamona Marc
Nsiala Ngemba Braddy Jean Pierre
Obilor Lawrence
Okpon Unyine Udofia

b) FIRST RELIGIOUS PROFESSION

Antony kalai Selvan	<i>Divine Providence Province</i>
Antoni Samy Charles	<i>Divine Providence Province</i>
Antoni Samy Soul Raj	<i>Divine Providence Province</i>
Arulandu Achariyam	<i>Divine Providence Province</i>
Boodali Prakash Philemen Raj	<i>Divine Providence Province</i>
David Raj Sunil Kumar Dulapalli	<i>Divine Providence Province</i>
Joseph Edal Vinoth	<i>Divine Providence Province</i>
Kongala Anil Kumar	<i>Divine Providence Province</i>
Mahima Loyola Diraviam	<i>Divine Providence Province</i>
Maria Louis Vincent	<i>Divine Providence Province</i>
Pushpanathan Christhraj	<i>Divine Providence Province</i>
Savariappan Arul	<i>Divine Providence Province</i>
Savarimuthu Stalin Arockiaraj	<i>Divine Providence Province</i>
Savarimuthu Amal Raj	<i>Divine Providence Province</i>
Sebastiyappillai Arockiaraj	<i>Divine Providence Province</i>
Selvaraj Paul	<i>Divine Providence Province</i>
Stanislaus Rishar Raffe Jegan	<i>Divine Providence Province</i>
Cortes Rocha Marcos	<i>Cruz del Sur</i>
Espinoza Cruz Jesus	<i>Cruz del Sur</i>
Gavilan Martinez Sergio	<i>Cruz del Sur</i>
Perez Xique Diego	<i>Cruz del Sur</i>
Torales Pacheco Ismael	<i>Cruz del Sur</i>
Agulanna Obioma Maximus	<i>O.L. Hope Delegation</i>
Anyanwu Okechukwu Leonard	<i>O.L. Hope Delegation</i>
Egbefome Opuome Francis	<i>O.L. Hope Delegation</i>
Iorwa Aondoaseer Joseph	<i>O.L. Hope Delegation</i>
Johnson Aniekere Emmanuel	<i>O.L. Hope Delegation</i>
Kalumba Ngadi Reagen	<i>O.L. Hope Delegation</i>
Lema Kiese Claver	<i>O.L. Hope Delegation</i>
Mambiza Ntimansiemi Jean Claude	<i>O.L. Hope Delegation</i>
Meleba Tersoo David	<i>O.L. Hope Delegation</i>
Michael Okewu Peter	<i>O.L. Hope Delegation</i>
Nwachukwu Chiemeka Anthony	<i>O.L. Hope Delegation</i>

Nweke Obichi Joseph
 Ogene Chinonso Paul
 Putoron Baridi Lawrence
 Unegbu Maduwuba Vitus

O.L. Hope Delegation
O.L. Hope Delegation
O.L. Hope Delegation
O.L. Hope Delegation

c) PERPETUAL PROFESSION

Michels Ivan	(Brazil)	in Canela	02-02-2007
Espinoza Espinoza Daniel Ernesto	(Argentina)	in Tapiales	01-09-2007

d) PERPETUAL PROFESSION AND DIACONATE

Antonyasamy Adaikalam	(India)	in Poonamallee	02-02-2007	03-02-2007
Arockiasamy Bernandes	(India)	in Poonamallee	02-02-2007	03-02-2007
Chinnappan Paul Arockia Raj	(India)	in Poonamallee	02-02-2007	03-02-2007
Savarimuthu Charles Promiyo	(India)	in Poonamallee	02-02-2007	03-02-2007
Thiraviam David Anburaj	(India)	in Poonamallee	02-02-2007	03-02-2007
Bajikile Ngindu Emmanuel Charles	(R. D. Congo)	in Kinshasa	13-04-2007	14-04-2007
Okorie Emmanuel Okechukwu	(R. D. Congo)	in Kinshasa	13-04-2007	14-04-2007
Onganga Ndjondjo Justin	(R. D. Congo)	in Kinshasa	13-04-2007	14-04-2007
Uche Mark Anayochi	(R. D. Congo)	in Kinshasa	13-04-2007	14-04-2007
Apreda Salvatore	(Italy)	in Roma	12-05-2007	13-05-2007
Schneider Renato	(Brazil)	in Porto Alegre	27-05-2007	27-05-2007
Gramajo Mauro	(Argentina)	in Lujan	29-06-2007	30-06-2007
Sepulveda Rodriguez Cristian Patricio	(Argentina)	in Lujan	29-06-2007	30-06-2007
Cano Gonzales Arturo	(Mexico)	in Mexico City	24-11-2007	25-11-2007
Gonzalez Mauricio Alfaro	(Messico)	in Mexico City	24-11-2007	25-11-2007

e) DIACONATE

Viray Charlton	(Philippines)	in Quezon City	26-05-2007
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f) PRESBYTERATE

Pintos Recalde Jorge	(Argentina)	in Buenos Aires	17-02-2007
Cerbito Eduardo	(Philippines)	in Quezon City	26-05-2007
Bajikile Ngindu Emmanuel Charles	(R. D. Congo)	in Kinshasa	29-07-2007
Onganga Ndjondjo Justin	(R. D. Congo)	in Kinshasa	29-07-2007
Mbaya Bernardin	(R. D. Congo)	in Kinshasa	29-07-2007
Mpunga François	(R. D. Congo)	in Kinshasa	29-07-2007
Antonysamy Adaikalam	(India)	in Cuddalore	18-08-2007
Arockiasamy Bernandes	(India)	in Cuddalore	18-08-2007
Chinnappan Paul Arockia Raj	(India)	in Cuddalore	18-08-2007
Savarimuthu Charles Promiyo	(India)	in Cuddalore	18-08-2007
Thiraviam David Anburaj	(India)	in Cuddalore	18-08-2007
Okorie Emmanuel Okechukwu	(R. D. Congo)	in Kinshasa	25-08-2007
Uche Mark Anayochi	(R. D. Congo)	in Kinshasa	25-08-2007
Apreda Salvatore	(Italy)	in Ferentino	8-12-2007
Viray Charlton	(Philippines)	in Quezon City	9-12-2007
Schneider Renato	(Brazil)	in Toledo	15-12-2007

C) IMPORTANT HAPPENINGS AND EVENTS

Introduction

Like every year of the past, the year 2007 too brought both joyful and sad happenings that marked the unfolding of days. Many good things were seen and carried out during the course of the year, but there were also pain and suffering, especially those associated with the departure of our dear confreres, almost 10 in number, to heaven. They have lived their religious life in an uncompromising level and were leading example for all those who have known them and shared with them a period of their earthly journey, as arranged by Providence.

For the new General Council, it was an interesting year of study on the situation of the entire Congregation, in view of making its plans according the directives of the XVIII General Chapter.

First of all, some governing bodies were reviewed in respect of the Motion n. 47 of the 18 GC. A new Province, the Divine Providence Province, was established by joining India, Philippines and USA. It is rather a complex body to

be managed, but it gives to the many young confreres the opportunity of sharing the experience of confreres with many years of religious life in their common journey of charismatic renewal that would surely give its fruits in a little while.

The same objective was discussed at length for the two Delegations Santiago Apostol and Nuestra Señora de Guadalupe. All confreres were involved and, after gathering their opinion, it was decided on January 2008 to establish another new Province, namely “Our Lady of Guadalupe”, including Spain, Mexico, Guatemala and Colombia.

Aiming of involving, whenever possible, all the governing bodies in the governance of the Congregation, the General Council organized with the different Provincial Councils some meetings whose purpose was to favor the process of mutual sharing and collaboration, to promote subsidiarity, and to increase the awareness of inserting themselves in the Guanellian world by a sense of universality that needs to grow.

For this reason the whole Council of the new Divine Providence Province was called to Rome in the month of April. We met the two Provincial Councils of Latin America at Tapiales in the month of November. The two Councils of the Delegations Nostra Signora di Guadalupe and Santiago Apostolo would meet in Rome in January 2008, and right after them those of the Provinces of St. Joseph and Sacred Heart.

Everyone welcomed the positive results of those meetings: brotherhood, union of intentions, and sharing of the difficult service of government were greatly strengthened.

Another happy event that will involve us mostly in the year 2008 was the year of preparation for the Centenary of the First religious profession of Father Guanella. A *committee* is planning various initiatives and programs which will be extended throughout 2008, and will be concluded with a solemn celebration at St. Joseph al Trionfale Basilica, in Rome, in March 2009.

Let us thank the Lord for the great grace given us by the Apostolic Penitentiary for our Jubilee year: a plenary indulgence could be received on March 24th 2008 and 2009 and on other days as shown in the decree printed on page 63. Finally, I have to mention, even though with great prudence, the positive prospective regarding the canonization of our Founder that probably and hopefully will happen in 2009.

In this regard a petition, signed by the Mother General, the Superior General and the General Postulator, was sent to the Pope.

Regarding Bishop Bacciarini, the declaration of his heroic virtues and of his being “Venerable”, is very near. It is expected for next January.

Father PIERO LIPPOLI

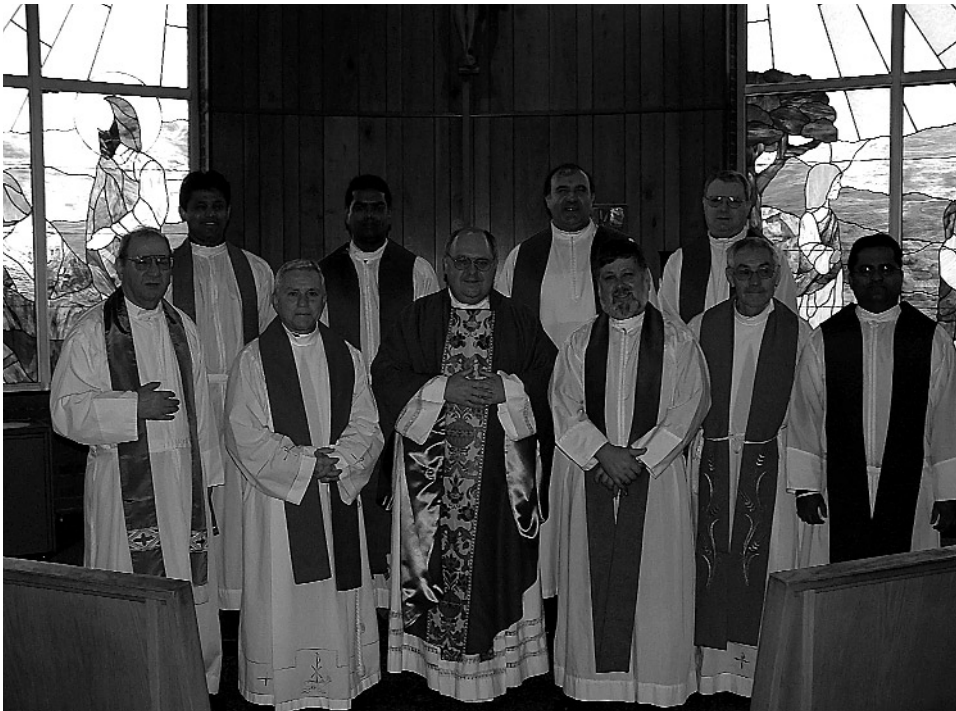
1. Two new Provincial Councils

Divine Providence Province

After regular consultations with the confreres of the new “Divine Providence” Province, comprising India, Philippines and USA, the Superior General, having obtained the positive vote of his Counselors, appointed the first Provincial Council of the “Divine Providence Province”:

- Fr. Louis De Giambattista, *Provincial Superior*
- Fr. Soosai Rathinam, *1st Counselor and Vice-Provincial*
- Fr. Robert Arockiam, *Counselor*
- Fr. Battista Omodei, *Counselor*
- Fr. Dennis Weber, *Counselor*

The new Council took office on 24 March 2007. Unfortunately, Fr. Robert Arockiam tendered his resignation on 22 September 2007 for personal reasons which was accepted by the Superior General. Fr. M. L. Peter Sebastian is appointed as counselor in his place.



The Divine Providence Province Council.

Santa Cruz Province

In the same way, since the six-year term ended for the Council of Santa Cruz Province, after regular consultations, the Superior General, after having obtained the positive vote of his Counselors, appointed the new Council, as follows:

- Fr. Ciro Attanasio, *Provincial Superior*
- Fr. Mauro Vogt, *1st Counselor and Vicar*
- Bro. Moacyr Luiz Tomazine, *2nd Counselor*
- Fr. Edenilso De Costa, *3rd Counselor*
- Fr. Deoclesio Danielli, *4th Counselor*



The Council of the Province Santa Cruz.

2. Meetings of the General Council with Provinces and Delegations

A) Conclusions of the meeting of the General Council with the “Divine Providence Province” (Rome, 16-21 April 2007)

1. Government

- It is agreed upon on the part of all counselors to promote the unity of direction, to trust in the Provincial Superior, and to be “super partes”, in order to make decisions free from any influence.

- It was given particular attention to the assimilation of the charism and the Guanellian spirit by favoring more and more the presence of confreres among the poor, and new projects in their favor. So far, the most important concern was given to formation and to the organization of the houses of formation. It is necessary now to take in consideration valid projects of our specific mission in order to strengthen the Guanellian identity of the confreres.

- Authority as selfless and patient service. It is necessary to bear witness to the fact that authority is not power. Superiors have to avoid favoritism, to encourage and value all the talents of the individual confreres, but they have to use also the necessary fraternal correction.

- There could be cases of personal difficulties that some confreres may encounter in living fully their religious vows. It is necessary, by the authority that comes from living a genuine religious life, that superiors reach the confrere in difficulty, and act with charity and justice at the same time.

2. Formation

- It is held necessary and urgent to choose and prepare some confreres to assume the responsibility of the formative area.

- The fourth year of theology in the Theological Seminary mentioned in the Ratio foresees that those who study in Rome should return to India after their third year, and should continue their Pastoral Theology formation in the Seminary of Poonamallee.

- The Province should consider about some confreres who, after some years of priesthood, may go to Rome for Master degrees or special courses.

- At *St. Joseph’ Seminary* in Cuddalore, it is necessary to separate the different groups in formation by giving them their own programs, timetable, prayer time, and different formators who will be in charge of those formees who are in the Initiation, in the plus 1 and plus 2, in College and in postulancy.

- The proposal that Postulancy should take place during a period of time without attending any academics after 3 years of College is accepted. It could be started with a small group already this year. Therefore, among the actual postulants, only some of them may enter the novitiate once being found ready.
- Privilege the “tutorship” for the young priests, arranging meetings for the young confreres in their first year of priesthood with their Provincial: prayer, measuring themselves before the Word, dialogue and friendship as a good support in time of difficulty.
- Urgent necessity of opening a new Seminary at Vatluru (A.P.).

3. *Economy*

- The role of the Provincial Econome was outlined with clarity: The coordination of the economy and the administration of the whole Province belongs to him; he has to collect and revision the accounts of the houses which should reach him through the local administrators; he is the direct point of reference before the General Council and the General Econome; the supervision of the administrative archives of the Province and of the individual nations belongs to him.
- In India, where there are three societies, it is necessary to appoint a Treasurer who has to work in close contact with the Provincial Econome.
- It is agreed upon to promote the use of the computerized program for accounting, already utilized in the past years, insisting on a weekly or by-weekly updating of the accounts. When confreres are not able to do it, we should hire expert lay people. Soliciting the constant updating and regular sending of the accounts to the General and Provincial Econome.
- Regarding the annual budget, it is the task of the Provincial Econome to prepare them, to collect them, to watch over them and to give the necessary help so that they are prepared on time and in the correct way.
- With regard to extraordinary expenses, it is agreed upon to follow the existing procedures followed also by the other Provinces: request to the Provincial Superior on the part of the Superior and Council of the local community; authorization of the Provincial Superior and his Council if the expense falls under his authority (for example, when a construction is below \$ US 300.000); request for contribution on the part of the Provincial Superior and his Council to the General Council for all the interventions not under his authority. The authorization has to be forwarded, however, *always* when any contribution is requested from the General House.
- Regarding the annual dues: The financial support of all the houses of formation is confirmed, after the presentation of their budget. Instead for the houses with a charitable activity only what is received from benefactors for Adoptions or other purposes will be sent.
- It was accepted by all that finding alternative income sources (local income) that could support of our works has to be encouraged.

4. Extraordinary Contributions approved

- *Don Guanella Karunalaya in Vatluru:* Construction of first floor and alterations in the ground floor. Budget of 32.000 Euro.
- *Don Guanella Rehabilitation Center of Poonamallee:* construction of the new day center for about fifty disabled persons. Estimate of 170.000 Euro.
- *Purchase of land for the Seminary in Vatluru* or in another part of Andhra Pradesh. 80.000 Euro already put aside.
- *Collaboration for the construction of the parish church at Kumbakonam.* 20.000 Euro allocated for the year 2007.

5. Some problems

- *The parish of TG. Anna Nagar in Chennai:* It is agreed by all to give it back to the diocese, because the Diocese is deaf to our request to have more land for the church and the parish activities.
- *The Matriculation School in Cuddalore:* we think of ending the experience, if possible immediately or next year, for the various reasons reported by the provincial council.

B) Meeting of the General Council and the Provincial Councils of Cruz del Sur and Santa Cruz (Tapiales 9-16 November 2007) - Conclusions

1. Government at the Service

1. The two Provincial Councils are invited to prepare for the local communities an aid on which to model their to planning.
2. It seems necessary that every Province or every Nation (for the Cruz del Sur Prov.) may appoint a specific confrere in charge of the laity and their formation. His job should be to take care of them.
3. Applying well the principle of subsidiarity between the Center and Provinces, and among Provinces and Communities.
4. Promoting seriously new ways for financial resources, even at interprovincial level (ex. Nortia for the Province S.Cruz).
5. Exchange of Confreres between the two Provinces.
6. Strengthen the collaboration between CLEG and CEBEG.

2. The initial formation, Seminaries, formators, the on-going formation

1. The years of temporary vows should be increased. Greater importance should be given to the preparation of the candidates rather than to the stages themselves.

2. Academics should not prevail over the preparation to religious life.

3. The year of postulancy has to be free from academics.

4. Formators have to give great importance also to the human aspect of the candidate.

5. Greater collaboration is required among the various formators. In the admission to the following stage there has to be always a dialogue with the formators of the previous stage. The formation team of the international seminary in Rome has the responsibility to send two reports a year: the first rather informative at the end of the first semester, the second, more specific and particular at the end of the year.

6. Both Provinces have to go through a revision of the whole formative itinerary. Both Provinces are called to place philosophy after the novitiate.

7. Encouraging youth ministry and vocation promotion.

3. Confreres and life of fraternal communion

1. The local superior has to show much greater responsibility with regard to his community. Before taking any other action, it is his duty to know and try to solve the problems present within his community.

2. The Provincial Superior is required to visit more often his communities, unofficially and for an extended period of time.

3. Helping the communities also with psychological and educational supports.

4. Aiming at a change of mentality in the Confreres; helping them through dialogue and the affective closeness.

5. Utilizing more and more the BDGM (PEG) as foremost instrument to help community life.

4. GLM, the Cooperators, the relationship with the Sisters

1. It should be taken to heart, in both Provinces the knowledge and spreading of the GLM, aiming at creating a group in every community.

2. Keeping in agenda during the meeting of the Provincial Superiors of SdC and DSMP in February, in Brazil, to deal with the laity issue in the three organisms of governance in a way to arrange a good program of initiatives before the international meeting of year 2009.

3. Sensitizing the confreres about the laity by planning some meetings about them.

With regard to the Sisters

1. Intensifying the respect and dialogue already began in view of a more intense communion.
2. Deepening the reciprocal relationship above all in the areas of charismatic spirituality, formation and mission.

5. *Integrated Center for Communication*

1. It is agreed to translate the new website into the principle languages of the Congregation.
2. Every Province needs to have someone in charge (Confreres or not) for the insertion of news and other matters regarding the Provinces.
3. The existing websites of each Province will have a link to the website of the Congregation.

6. *Economy and Administration of goods*

1. It is not possible to continue to depend financially on the General Council: It is necessary to find alternative sources of income, through benefactors, friends, government etc...
2. Aiming seriously at financial autonomy.
3. Every Province needs to help the communities to prepare the audit statement in the best way possible, also through auditing agencies (internal and external audit).
4. Superiors and the Provincial Treasurers need to take note that financial contributions from the General House will depend also from the contribution of the local communities.

7. *Latin American House of Theology*

1. The opening of a Latin-American Theological Seminary is confirmed as decided by the XVIII General Council.
2. Before its opening expected for the year 2010, it is necessary to identify and prepare its formators.
3. It is preferred that these formators may come from different cultures (nations).
4. With regard to philosophy, it should be placed after novitiate, and done in every nation if there is a good number of formators.
5. As for the International Theological Seminary of Rome, the formation team is invited to encourage better creativity and co-responsibility among those in formation.
6. The fourth year of theology has to be done in Rome. During this year seminarians could attend courses of different nature, according to the directives

of their Provincial Superiors or even the first year of license, when there are the conditions to continue the same studies in their own countries.

8. *Miscellaneous*

1. It is agreed that the translation of Charitas and other materials of the Congregation into Spanish and Portuguese will be done by the respective Provinces. They will take care of printing them according to the guidelines of the Secretary General.

2. The Latin-American meetings are confirmed:

a. 19-21 February 2008 in Canela: Superiors of SdC and DSMP.

b. July 2008 - Tapiales: Meeting of juniors both of the SdC and DSMP.

C) Meeting of the General Council and two Delegation Councils Our Lady of Guadalupe and Santiago Apostle (Rome 7-8 January 2008) - Decisions

1. *New Province*

The General Council has approved, according to our Regulations, the merger of the two delegations, Our Lady of Guadalupe and Apostle Santiago, establishing a new governing body whose name is **Province of Our Lady of Guadalupe**.

2. *On-going Formation*

More commitment is necessary to give greater care to the group of young confreres beginning from the local communities. During the year 2008, the Ratio Formationis should be the center of their close examination.

3. *Laity*

The GLM should be encouraged, and in Spain groups of GLM should be established in the two communities of Madrid and Palencia.

4. *Organization*

The new Province should define the organizational responsibilities in the three Latin-American Provinces through Fr. Carlos, General Counselor for the

area, so as to have a confrere or confreres who should be in charge of organizing meetings or periods of time regarding governance, formation, vocation promotion etc..

5. Formation and formative curriculum

It is agreed that: 1) during the post novitiate, the following curriculum should be followed: philosophy (two years), regency/tirocinium (one year), theology (three years). 2) a period of at least 6 months of postulancy without academics is accepted. 3) The period of pre-novitiate could be left to the discretion of every governing body, provided that a good and comprehensive preparation to novitiate is assured. This period has to be of three years, except in some cases that are to be presented always to the Provincial Council.

6. Latin American Theological Seminary

Unless anything unexpected happens, the opening of the seminary in Bogotá (Colombia) is confirmed for the year 2010.

7. Future Prospective

a) The Province should re-qualify our presence at Amozoc, encouraging the activities towards senior citizens; b) and constitute, starting on next June, a small community in Bogotá to begin an initial approach with local people and authorities through a religious pastoral ministry.

8. The Lay Community of Quinta Reina de la Paz of Tepeaca

The following decisions were reached, and Miss Nella Baldini in charge of this community was also informed: 1. Respecting of the autonomy of the Lay Community of Guanellian inspiration; 2. Commitment for a spiritual assistance; 3. Respective superiors will decide a possible collaboration with the Servants; 4. Give a portion of the land where they reside as free loan.

9. Economy

To the new Province, it is asked a clearer and more punctual financial accounts, and to follow a common accounting program. The accounts of the religious community and the activity should be separated and distinct.

D) Meeting of the General Council and the Councils of Sacred Heart Province and St. Joseph Roman Province (Rome, 10-11 January 2008)

1. Collaboration

Promoting the exchange of Confreres not only occasionally, but in a more planned way, according to the needs and requests.

2. Formation, Youth Ministry and Vocation

Taking up the collaboration between the two Provinces in exchanging their experiences, and foreseeing common meetings of candidates, especially in preparation to novitiate.

3. On-going Formation

The involvement of the community in this important sector has to be encouraged in both the Provinces, letting at the same time the individual confrere to participate to other formative activities proposed by the Diocese and Cism.

4. Formative Curriculum

The following points were agreed upon: 1. According to the *Ratio Formationis*, the person in formation has to be placed in the first place; 2. The postulancy has to be free from any academics for at least 6 months; 3. philosophy has to be placed, as a rule, after novitiate, except in special cases.

5. Laity

Let us continue the commitment to form of a group of GLM in every community with, involving especially our employees.

6. Collaboration with the Sisters

Let us continue and increase the already existing collaboration, planning together meetings and formative moments for sisters, confreres and laity.

7. Economy

a) Assigning Contracts for Works inside the House: proceed with prudence, attempting to safeguard to a greater extent the independence and the privacy of the community.

b) Collecting Debts: the Provinces are the active agents urging from the Houses, according to the established timetable, the payment of the advanced dues that the General Treasurer had previously made for the taxes Irap, Inail... They should be aware that these expenses are part of the ordinary administration of the houses.

c) Pension Fund for the old Confreres: It was agreed upon to take into consideration the possibility of creating a fund for the old Confreres in every Province so as to provide for treatments and particular needs in one's own community or in other places where they may have to be transferred.

8. Professional Formation Center

Both the Provinces have to put to good use the PFC located inside our Motherhouse in Como, so that all the Italian houses may make use of its technical formation courses in which the values that refer to the Charism and BDGM (PEG) are also transmitted.

Our Lady of Hope Delegation

The following new projects are approved:

a) A Day Care Center at Owerri, for the rehabilitation of disabled boys and girls, depending on the Center of Nnebukwu.

b) Taking charge of the technical school (owned by the Diocese) for poor girls at Weme near Abor.

3. Diamond Jubilee of the Guanellian presence in Brazil

On 24 October 1947 the Servants of Charity took possession of the first facility – Cidade dos Meninos (the Boys City) – in the district of Camobi, Santa Maria, Rio Grande do Sul State, in Brazil. The first confreres who arrived were Father Giuseppe Trevisan and Bro. Ermenegildo Tosoni, and were coming from Argentina. Now they are in their eternal bliss.

The “Cidade dos Meninos” was a complex of four little wooden houses welcoming delinquent boys from the streets of the city.

The first confreres had to endure a lot of suffering in the beginning.

Many days they did not even have the minimum necessary to eat. A confrere wrote in one of his first letters that they had only a piece of watermelon a day to satisfy their hunger.

A neighbor told that, at times, he had seen them hunting a kind of rats that

are found in marshland. He was taken aback by it, and offered them a chicken so that they could eat that day. Just to mention two stories of those harsh beginnings.

The courage of our two pioneers and a multitude of many others that followed them by leaving their native country to be at the service of the charism of charity with all their mind and heart, brought a great number of vocations and Guanellian houses in many Brazilian cities. They became “Santa Cruz” Province.

The Guanellian sisters arrived in 1960. They were Sr. Rosina Bosio, Emilia Broglio, Maria Masciola (already in heaven) and Sr. Erminia Toffano (still with us). By their generous contribution the “Nossa Senhora Aparecida” Province was born.

Later the Guanellian Family became wider through the Guanellian Cooperators, who are about 400 today among aspirants and those who have made the promise. They are organized in two Provinces: “Nossa Senhora do Trabalho”, located in Porto Alegre and “Nossa Senhora da Providência”, São Paulo. They have already a president and a national Council.

The Guanellian fathers and the sisters with the Cooperators are present in the following places: Porto Alegre, Capão da Canoa, Canela, Santa Maria, Carazinho, Planalto, Esteio in the State of Rio Grande do Sul; Santa Terezinha de Itaipu, Piraquara, Curitiba in the State of the Paraná; the capital city of São Paulo in the State of São Paulo; Anchieta, Itaguaí in the State of Rio de Janeiro; Água Boa, Canarana (two city parishes under the jurisdiction of the Diocese of Barras do Graces of our bishop Dom Protogenes José Luft) in the State of the Mato Grosso; Brasília in the Federal District; Salgueiro, Cedro, Serrita, Verdejante in the State of Pernambuco; Paraipaba, Amontada, Itapipoca in the State of the Ceará.

We celebrated the Diamond Jubilee of our presence in Brazil during the Assembly of the Servants of Charity on the last 24 October in the Our Lady of Work Shrine in Porto Alegre. The Mass was presided by Bishop Protógenes José Luft, SdC, and concelebrated by Bishop Remidio José Bohn, Auxiliary bishop of the Archdiocese, who was representing the Archbishop of Porto Alegre. We had the great joy of the presence of the Successor of Father Guanella, the Superior General, Father Alfonso Crippa, the General Counselor Father Carlos Blanchoud, in charge of Latin America; the presence of the Mother General of the Daughters of St. Mary of Providence, Sr. Giustina Valicenti, and her Vicar, Mother Georgina da Costa; Fr. Sergio Rojas Franco, Provincial of “Cruz del Sur” Province, Novice Master Fr. Odacir Lazzaretti, coming from Luján, and obviously the presence of our Provincial Fr. Ciro Attanasio and all confreres (we have to mention especially Fr. Angelo Moroni, Fr. Matteo Mateazzi, Fr. Armando Bredice, Fr. Lino Della Morte who attended notwithstanding their age and sickness).

Almost all the Sisters and those in our Brazilian formation houses were present. Many people participated at the 10 am celebration with enthusiasm even though it was a working day.

We truly experienced the words that our Founder had said: “The whole world is your homeland”. The charism received by Father Guanella has crossed the frontiers of many nations, “because we cannot stop until there are poor to be helped and needs to be attended”.

We are grateful to the Lord and to the Virgin Mary, Mother of Providence, because we have seen and experienced that “It is God at work”.

FR. MAURO VOGT

4. General Councils SdC and DSMP 13 December 2007

The first meeting between the two General Councils of SdC and the DSMP for this social year 2007-2008 was held on 13 December. All the members were present. The meeting was held in the General House of the Servants of Charity in an atmosphere of cordiality and desire for a true mutual collaboration. The agenda of the day allowed us to pay attention, reflect and take some decisions with regard to the following themes:

- 1) *The Guanellian Research Center of Rome*. The new Regulations were reviewed and updated; the actual situation and the future prospective were considered to guarantee the Center its normal activity.
- 2) *The Guanellian Cooperators*. The actual situation of the Association in Italy and abroad were discussed; the exigency of formation and animation of its members is to be favored because they are the Third Order of our charismatic Family. The necessity of getting an official recognition at civil level is also desired.
- 3) *Guanellian Lay Movement*. A general view of the situation of the GLM within the two Congregations was given in the light of the recent visits of the two General Councils. The urgency of appointing a religious in charge of the laity in every local community was emphasized. The most important stages of the formative itinerary for the year 2008-2009 were delineated. The necessity was also emphasized that the GLM in its proceedings should make reference to the two great Documents that are already approved by the two Guanellian Congregations: the BDGM (PEG) and the Document for the staff: With faith, love and competency.
- 4) *1st Centenary of Religious Consecration of Father Guanella (1908-2008)*. The program of initiatives that are foreseen and lived at the level

of the whole Guanellian Family was defined. Programs will be soon made public through our press.

- 5) *Evaluation on the points of "Letter of Communion" of June 2007.* A brief evaluation was carried out on how progress has been made in the application of what was decided together last year and proposed to the two Congregations by the Letter of Communion: Experiences of formation to charism; youth and vocation ministry; collaboration in the mission.
- 6) *New "Don Guanella Museum" in Como.* Brief updating on the works that are proceeding, and on the statutes that we have reviewed in some of its parts to favor a major collaboration between the two Congregations.
- 7) *Guanellian Historical Places.* Preliminary steps for a "project of sharing" between the two Congregations with regard to the Guanellian historical places like the Sacred Heart Shrine and Museum in Como, Fraciscio, Gualdera, and the Marian Shrine of Gallivaggio that is ministered by the Servants of Charity since 1 November 2007.

After a day of intense work, we gathered for evening prayer and a prayer of thanksgiving to the Good Lord, and afterwards we exchanged Christmas greetings. The second meeting of the year will be held in June 2008.

Father UMBERTO BRUGNONI
Vicar General

5. Participation of father Carlos Blanchoud at the meeting of Latin American Councils - Richness of fraternity, dialogue and prospective

There was a very particular and important event for the Guanellian family in the city of Areguá, Paraguay. Four Provincial Councils and Delegation Council present in Latin America gathered together for the first time on 15 March 2007.

Two General Counselors coming from Rome had participated in it. Sr. Georgina Alves Da Costa (Vicar General), and Father Carlos Blanchoud; The other participants were the Provincial Superior Father Sergio Rojas and 4 Counselors from the Cruz del Sur Province; Provincial Superior Father Ciro Attanasio and 4 Councilors from the Santa Cruz Province; Delegate Superior Father Enrico Colafemina and 2 Councilors from the Nuestra Señora de Guadalupe Delegation; Provincial Superior Sr. Antonina Sánchez and 3 Counselors from the San Jose Province; Provincial Superior Sr. Neli Bordignon and 4 Counselors from the Nossa Senhora de Aparecida Province.

In total 24 religious had dialogued on these points:

- 1) *The face of our Congregations in Latin America.* As the Church and religious life in Latin America present their own typical animation and showing their particular image, so our Congregations are in need of a typical animation, coordination, style of life and mission, that should present to Latin American their Guanellian face.
- 2) Establish some principles in planning better the meetings at inter-provincial and Latin American level: prayer, reflection in the local communities; the responsible persons for initiatives, themes, methodologies, schedules, logistics, the role of the General Counselors for this geographical area.
- 3) The initiatives proposed by the Motions of our General Chapters are to be carried out together.
- 4) *The Guanellian Study Center:* better coordination at Latin American level, and feasibility of opening at least three Centers in union with the Study Center of Rome.
- 5) Youth and vocation ministry, with the new team of men and women religious at Latin American level and the project studied one month before.
- 6) GLM and cooperators, with different experiences in the different nations of the Continent, and the responsibility to animate the laity in the local Communities.
- 7) A week-long On-going formation to be held two times towards the middle of 2008, in order to give the possibility to men and women religious to participate, on the occasion of the Centenary of the religious Consecration of Don Guanella and his first confreres. At the end, future meetings at Latin American and inter-provincial level were fixed.

Some governing bodies took the occasion to have their own Council meetings a few days before. On the 16th, the Councils of the two Congregations continued to talk about their own business separately. The Servants of Charity, with their three Councils, reflected and worked again on the theme of the Latin American aspect of the Congregation, the role of the Councilor of geographical area, the common Novitiate at Luján, the future Latin-American theological seminary and the preparation of the formators, exchange of confreres to form international communities, the formative project, the Formators Course in Rome, the regency, and the fourth year of theology. We have to give thanks to the Lord for these days of meetings (alas too few!) they have pointed out the richness of fraternity, dialogue and prospective, which are bringing hope for a future of a good renewal of religious life in our two Congregations.

Father CARLOS BLANCHOU

6. Guanellian Cooperators

Southern Central Italy Province: Calendar for 2007-2008

- *The promise*

The date 24 October (feast of the Blessed) remains the established date for the Promise of the Cooperators.

- *The Formative Proposal of Local Groups*

Theme: The Mission of the Guanellian Cooperators (*III part of the Statutes of the Cooperators*) with further reading:

- a) The personality of St. Paul (*through Bible reading*).
- b) The significant lay Personality of Catherine Guanella (Refer: *I and II Subsidy "Catherine Guanella as a mustard seed" by Sr. Franca Vendramin*).

- *Zonal Spiritual Retreats*

The Zonal Spiritual Retreats are divided into two periods:

- I. Advent
- II. Lent

distributed throughout the four zones:

1. Lazio Zone
2. Puglia Zone
3. Calabria Zone
4. Sicily Zone

Dates, place, themes of the Retreats have to be planned with the Confreres and/or Sisters who animate the local groups and the SdC delegate of the Zone.

- *Provincial Spiritual Retreats (moment of silence and meditation)*

The Retreat will have the theme: ***"God educates his people"***.

They will be held from 24 to 27 April 2008... at the Eremo of the Camaldoli - Visciano/Nola (*to be confirmed*).

Besides the provincial Council of the Cooperators intends:

- a. To agree and plan some zonal meetings with the help of the confreres, Sisters and those in charges of the various local groups.

- b. Planning of a meeting with the provincial council of the Cooperators of North Italy.
- c. Organization in the month of September 2008 of a provincial council meeting of the Cooperators of the *St. Joseph Province*, for an evaluation and planning. The invitation is extended to the Presidents of the Local Groups and the religious in charge of the formation of the Local Groups.

7. Guanellian Lay Movement

a) Guanellian Lay Movement in Italy

12-14/1 - General House: first meeting of planning of the National Council. The responsibilities are shared with: Vittore Mariani, president of the Movement; Rosanna Furci, vice president; Dino Stella, secretary; Rosella Callegari, treasurer; Stefania Volpe, Councilor. The representatives of the two Guanellian Congregations, Father Wladimiro Bogoni and Sr. Franca Vendramin. The Counselors found opportune to invite, for the next meeting of the council, the two presidents of the cooperators of the Italian Provinces: Pietro Ozimo for the South and Paolo Cattaneo for the North.

22/2 - Como: Vittore Mariani presents to all the Superiors of the Sacred Heart Province the lay Movement and its growth.

3/3 - Como: General Assembly of the Association of Alumni. The agenda for the day: revision of some articles of the Statute, the constitution of the National Council and the election of the Council composed thus: Angelo Merlo, president; Giacomo Lauria, vice president, Adriano Peduzzi, secretary; Carlo Albero Martinelli, treasurer, Egidio Fusi, 1 Counselor; Fortunato Cattorini, 2 Counselor.

11/3 - Cosenza: Gathering to plan the meetings for the publication and presentation of the document on the Lay Movement in the provinces of the two Congregations: San Giuseppe and San Pio X. The Superior of the St. Joseph Province Father Pino Venerito and Sr. Lucia Caroli representative of the Movement for the San Pio X Province and the president of the cooperators of the South Central Italy were present.

14-15/3: the General Councilor Sr. Georgina Alves da Costa presents the

document on Lay Movement to all the Superiors/Provincials/Delegates of Colombia, Mexico, Guatemala, Chile, Argentina, Paraguay and Brazil.

22/3 - *Barza d'Ispra*: School of Guanellian charism for 2006/2008. Theme: "Besides mere assistance and irrecoverableness in the service of persons in difficulty. The pedagogical and communitarian dimension" by dr. Antonio Valentini.

25/3 - *Barza d'Ispra*: School of Guanellian charism for 2006/2008. Theme: "The charism, common house of the religious and lay Guanellian community" by Father Wladimiro Bogoni, General Councilor.

5/5 - *Como*: meeting on the "draft" of the document on Lay Movement. Theme: "First draft of the document ad experimentum elaborated by the Italian national Council of GLM based on the answers to the questionnaire". Moderators: Sr. Franca Vendramin, Father Wladimiro Bogoni and dr. Vittore Mariani.

b) V Congress of GLM of the Delegation Nostra Signora di Guadalupe (Chapas, Guatemala, 29th June - 1st July 2007)

It was an interesting lay Congress on the theme: "Rekindle the gift of God. For a charism shared as disciples and missionaries".

The comments were very positive and stimulating to our groups. The fraternity among the different groups of the GLM from Colombia, Guatemala and Mexico was truly deep. The closeness and simplicity of the Superior General Father Alfonso, and of the General Counselor Father Carlos Blanchoud were praiseworthy and helped a lot to create a suitable atmosphere amidst all. The closeness and the support of all the priests of the Delegation and of the two priests from Spain were marvelous. The hospitality, the solidarity and the attention of the population of Chapas, who welcomed us, was spectacular and truly Guanellian. The enthusiasm of the participants, their attentive and creative participation brightened the general and group meetings. The animation of the meetings, the Eucharistic celebrations, and the cultural nights were a true success by their signs of friendship, fraternity and family spirit.

Various and important proposals came from the Congress. The important ones are:

1. Planning the publication of a GLM Bulletin of the Delegation.
 - a trimester periodical.
 - The Delegation Council would take care of the publication (for the first Year 2007-2008, Colombian Delegation Council will edit it).

- Every national Council would send to the Editors news regarding their groups a month before the publication.
- 2. A website will be created with an email id of the GLM and the information of all the members and the groups of the Delegation.
- 3. Every nation would have its own Bulletin.
- 4. Every year a national meeting of the GLM would be organized and the coordinators of every nation would be invited.
- 5. Every three year the Delegation meeting of GLM would be organized. The next meeting would be in June 2010.
- 6. Every local GLM Council commits itself to give diverse Guanellian formation to all the members of the group with a program prepared in collaboration with the Delegate. It should be in communion with the formative itineraries proposed by the delegation council in order to ensure a unitary formation.
- 7. Every local GLM group, with its Council, supports its youth group and will collaborate intensely with its formative team. Where the youth group does not exist, action should be taken to facilitate its creation, given the fact that they constitute richness and hope for the growth of the GLM itself. The Delegation Council of the GLM is called to have a person in charge for the youth ministry.
- 8. The GLM Delegation commits itself to facilitate the formation and organization of the association of the Guanellian Cooperators in every local group.

8. Guanellian Youth Movement

VI National Meeting: “Feel, see and speak”

“I feel, see and speak...” Tradition and witness of faith is the theme of the VI national Meeting of the Guanellian Youth Movement celebrated in Agrigento, Sicily, from 28 to 30 April 2007.

The ecclesial community of the Guanellian parish “Blessed Virgin Mary, Mother of Divine Providence” welcomed the 250 participants at the annual meeting of the M2G.

The formative contents were proposed through workshop method: catechetical moment, practical-creative activity, witness of life, personal reflection, prayer, research, animation... Father Emanuele Casola spoke on the theme “Faith and Tradition”. Biagio Conte gave his witness as Founder of the “City of the poor and of hope”. The participants had a way to reflect on the Tradition and Witness of faith through the streets of the city.

The youth had the possibility of making further step ahead in the formative itinerary. The Meeting offered the possibility of verifying how the itinerary of faith was accomplished, and make recommendations for the next year. “Tradition and witness of faith”, were the pillars of the formative subjects 2007-2008 that the Agrigento event – in the trail of the Verona Meeting– had proposed to the Guanellian youth in Italy.

In the light of what they had received, during next year our youth will be helped to give the reason of their hope with “a foot on the ground and another on the move”. This slogan of Father Emmanuele gives the synthesis of the idea of Tradition that in itself is synonym of stability (foot on the ground) and of movement (foot on the move). With the values transmitted and received in the from the local Church, the Congregations and the Movement itself, the youth could revive the sense of Christian identity and their belonging to the Catholic Christian Church.

During this itinerary they should remain firm in the Word of God and in the Magisterium, and as in a race, ready to receive the baton of faith, conscious of having deep roots and to look at great examples, like the witnesses of faith and saints who went before us and accompany us in the adhesion to Christ and the Church. The youth could experience in this way how the Christian tradition forms strong characters, able to distance themselves from what is not in harmony with the Gospel, and be ready to pay a hard price, even their life, if it is necessary...

Attracted by values, and solicited by projects of good-works (matured in prayer, in the Eucharist, at the feet of the Cross and in self-giving), they could offer a courageous, coherent and responsible witness within their family, at school, in the ecclesial community and in society. As witnesses of Christ, and desiring to promote life from its birth to its natural end, and by generating life around them, they are “youth truly young” because alive!

During the Meeting the young people were called to “feel, see and speak...” by the ways of the heart.

To *feel* God as a Father and to feel themselves as his sons, in a relationship that is “heart to Heart”.

To *see* the poor – overcoming forms of egoism, indifference and superficiality – and to provide for them (like the Good Samaritan, like Father Louis Guanella, like Rosario Livatino...), so that they are not left behind or at the margins of society, and to make them sit at “our own table”.

To *speak* the language of the heart, witnessing that life is a gift received we have to give back, so that Christian hope may be renewed, and everyone may believe that it is possible to better the world, to edify the Kingdom of God, to live the experience of true freedom, and of a responsibility lived with whole of oneself...

By the ways of the heart, also today – according to Tradition – our youth are called to witness charity. Biagio Conte highlighted asked them to say every morning “Today too I could love! It will be a drop in the ocean, but I could love”. The mission of youth was born *from the streets*. For this reason they immersed themselves into the subject by walking through the city of Agrigento!

9. Triennial Course for formators - Rome 2007-2009

a) “The formation of formators”

Formation was one of the topics discussed during the meeting between the General Council and the other Governing bodies of the Congregation, held in Rome on 22-27 January 2007. In that context the General Government expressed the serious intention of taking up the responsibility to prepare in the next five-year some confreres from the different Provinces and Delegations for the not-so-easy task of being formators. We start from a conviction: from the “formation of formators” a better youth and vocation ministry could be born, with a more accurate discernment and a more suitable and reliable accompaniment of our candidates to consecrated life. This commitment has its origin both from the Motions and Proposals of 18 GC on the theme of formation, and from our pastoral plan for the next year, approved in the Meeting of January, and which will be distributed in these months to all the confreres of the Congregation.

The first duty carried out by the General Council in the months after the Meeting was to organize a three-year Course of formation for formators of the Congregation, beginning this year 2007.

It will be held in Rome. Its first stage will be held from 2 to 23 September 2007, after the consultation for new Provincials and Delegates.

Beneficiaries: the course is directed to those who desire to understand how it is possible to integrate in their formative role they are holding, the psycho-pedagogical dimension that should go together with the spiritual and theological one. It should be a good way to help others in their Christian growth by giving attention to the individual.

Three aims:

- 1) Giving the opportunity to Guanellian formators to enrich their ministry from important ideas of the Sciences of Formation, from the Christian anthropology, and from the Guanellian spirit that emerges from the Ratio Formationis of the Servants of Charity approved during the last 18th General Chapter (July 2006).
- 2) Verifying and giving better directions to their formative attitudes, in view of being more comfortable in their ministry, and above all to be more effective in their service to the Church, to the Institute and to those they are accompanying in their vocation journey.
- 3) Evaluating – according to the personal attitudes – the opportunity of continuing a deeper study on the theoretical-practical guidelines provided by the course, with the help of the Major Institute for Formators sponsored by the Institute of Psychology of the Pontifical Gregorian University in Rome or its branches present in all the nations.

The general contents:

- The Christian life as dialogue of God with man.
- The human person in the interpersonal relationships.
- The human person in relation to a group and journeying towards God.

There will be three teams, which will offer their contribution to the course:

- Academic Team: confreres and professors who have already completed the entire course at the Gregorian University will expand the themes proper to the course.
- Charismatic Team: confreres and Sisters already involved in the field of study of our charism will alternate in offering reflections on the charism and the Guanellian spirituality.
- Biblical Team: confreres who will conduct the meditations on the Word of God during the course.

Keeping in mind the necessity of the participants, the course will have the possibility of simultaneous translation. For the next three years, the on-going formation course for all confreres, begun during the last six-year term, is suspended in order to give absolute priority to the formation of Formators. We wish that this new occasion, that the Congregation offers to our formators, be welcomed and attended with enthusiasm by many.

b) Synthesis of the evaluation

We need to give thanks to God for this rich and healthy experience for all participants.

There was a praiseworthy commitment from all participants in their attendance to school, study, prayer and fraternal life. Certainly we could have done better in organizing it, but I say “from the bottom of my heart” that this experience was certainly an occasion of growth and grace for all of us, for the participants and for the entire Congregation which, starting from its formators, feels the necessity to give more space and time to its preparation to welcome and accompany those whom the Good Lord sends to our religious family to carry on the charism of charity.

From the feedback forms given to the participants on five questions (prayer, fraternity, classes, contents, instant translation, food), the answers were totally positive. About the contents of the course, requests were made to give more exposure to themes on charism and on Guanellian spirituality; to give more time in accompanying the formators for the integral reading of the Ratio Formationis; to promote greater dialogue on the theme of inculturation of the Ratio. Concerning the method, many participants requested more space for practice, analysis of concrete cases, workshop dynamism, sharing among participants, work inside language groups; more space for personal study; reduction of presentations, and giving more time to personal assimilation and revision.

Father UMBERTO BRUGNONI
Vicar General

10. Toward the Canonization of Father Guanella and the Beatification of Bishop Aurelio Bacciarini

Father Guanella

On 19 February 2007, the process for a presumed miracle obtained through the intercession of Blessed Louis Guanella was concluded in the archdiocesan curia of Philadelphia in the state of Pennsylvania, USA. The documents were sealed in the presence of the president of the diocesan tribunal Msgr. Graham, who was appointed by the archbishop of Philadelphia, Card. Justin Francis Rigali, the postulator general for the cause of saints of our Institute, and the vice postulator, Father Pietro di Tullio, who followed the process closely, being a resident in the USA. They were given to the postulator general with the charge of carrying them to Rome and to the Congregation for the canonization of saints.

The miracle continues to remain “presumed” until the Holy Father will declare the extraordinary intervention of God through the intercession of Father Guanella.

In this regard various steps were taken to solicit the intervention of the Holy Father to obtain the great joy of celebrating our beloved Founder as a Saint during the Centenary of his consecration to God and that of his first collaborators. A petition letter signed by the Mother General, the Superior General and the General Postulator was sent to the Pope and now we await an answer.

Bishop Aurelio Bacciarini

If Bishop Bacciarini would had lived some centuries ago, he would have been already a saint. At the moment of his death, the fame of holiness was so popular that the people of God would not have hesitated to proclaim him a saint for the intensity of his love towards God, and the heroism of his charity towards the poorest of his neighbor.

Until few decades ago, the canonical process was very long and some of it remains as such. The Church, “mother and teacher”, until 1969 indicated that the process in view of the beatification should began only after some years of the death of a holy person. John Paul II modified the praxis, but left, without wanting, some processes as they were before. Now there is a double way of making saints: the one regarding historical processes, and the one regarding more recent processes.

Think about Madre Teresa, about Escrivà. Recently at the funeral of the Pope here were people in St. Peter’s Square shouting: “Immediately Saint!” The process of Bishop Bacciarini follows the itinerary prepared by Paul VI in 1969. With the apostolic constitution of 23 January 1983, John Paul II accelerated the procedures. However, the process of Bacciarini falls under the old rules, and therefore the journey is slow. With the presumed miracle, attributed to Bishop Bacciarini for healing of a tumor Mrs. Maria Polli of Lugano, the stage of the process has began to move after a long silence. The previous period was not a time of laziness, but time spent in producing documentations, studies, evaluations and witnesses. It is to be underlined that the presumed miracle happened exactly in Lugano, and that Mrs. Maria Polli, as a child, had known Bishop Bacciarini.

On 30 March 2007, the Congress of theologians was held to examine the heroic character of the Christian virtues practiced by Bishop Bacciarini during his life. The practice of faith, hope and charity towards God and his relationship with neighbor were evaluated, so also the cardinal virtues of prudence, justice, fortitude, and temperance. The opinion of the consulters was positive. Bishop Bacciarini practiced the Christian virtues in a praiseworthy manner, and could be presented to the faithful as an example.

The heroic character of virtues is an important step. Now, the opinion of the theologians, the evaluation of the Promoter of the faith, Msgr. Sandro Corradini,

and of the Relator of the process, Father Ambrosius Ezser, together with the answers previously prepared by the Postulator, will be collected in a volume that will be presented by the Cardinal “ponente” to the Holy Father and to a committee of cardinals.

When this meeting may happen could not be predicted. Our part now should be to request from the Lord hearts prepared for this additional grace which surrounds not only the Diocese of Lugano, but our Congregations too. May both become places where God lives to irradiate his holiness. Confreres and the Sisters may request holy cards of Bacciarini that include a prayer and a relic “ex indumentis”.

The postulator
Father MARIO CARRERA

11. 1908 Centennial 2008

CALENDAR OF EVENTS

- **24 March 2008, 5:00 PM, Sacred Heart Shrine in Como:**

OFFICIAL OPENING OF THE CENTENNIAL

- Solemn concelebration presided by the Superior General with the participation of the two Congregations, Servants of Charity and Daughters of St. Mary of Providence, Cooperators, Guanellian Lay Movement, and residents of our Houses.

- **24 March (evening) - 30 March (morning) 2008:**

FIVE DAY RETREAT

Barza d’Ispra: Five day Retreat with the participation of the International Theological Seminary. Theme: Consecrated Life. Retreat Masters: Fr. Amedeo Ferrari, OFM Conv and Fr. Paolo Monaco, CSJ.

- **23 April - 3 May 2008:**

GUANELLIAN PILGRIMAGE TO THE HOLY LAND: 30 people

- Guanellian pilgrimage to the Holy Land for pilgrims of Italian and English language. Composition: 20 confreres - 10 Sisters
- 10 Lay people.
- 7 from Sacred Heart Province
- 7 from St. Joseph Province
- 5 from Divine Providence Province

- 3 from Africa Delegation.
- Duration: 10+2
- Language: Italian - English

- **27 May 1858 - 2008:**
150TH ANNIVERSARY BIRTH OF BL. CLARE BOSATTA
 - The anniversary will be memorialized by a publication.

- **7 June 2008, Saturday Morning, Como:**
MEETING ON THE CENTENNIAL

Open to the two Congregations, Servants of Charity and Daughters of St. Mary of Providence, Guanellian Family and GLM.

- **7 June 2008, Saturday Afternoon, Como:**
DEDICATION “DON GUANELLA MUSEAUM”

At the presence of the Bishop of Como, Superior General, Mother General, Guanellian Family, Civil and Religious authorities of Lombardy Region, Province and Township of Como.

- **6-10 August 2008:**
PILGRIMAGE OF THE GUANELLIAN FAMILIES TO LOURDES, FRANCE

- **24-30 August 2008:**
DISPLAY ON DON GUANELLA AT THE MEETING FOR PEOPLES IN RIMINI, ITALY

- **31 August - 20 September 2008 in Rome:**
2ND COURSE FOR FORMATORS

- **21 September 2008, morning, Rome:**
MEETING ON THE CENTENNIAL

Combined celebration of centennial and 30th anniversary of the Guanellian Study Center, and the Centennial of the Approval of the Institute of the Daughters of St. Mary of Providence.

- **28 September - 4 October 2008, Rome, St. Rose House:**
FIVE DAY RETREAT OF THE GENERAL COUNCILS

- **4 October 2008, Rome, St. Rose House:**
MEETING OF THE TWO GENERAL COUNCILS, OF THE PROVINCIAL SUPERIORS, AND ITALIAN NATIONAL COUNCIL GLM

- **12-18 October 2008:**
PILGRIMAGE TO LOURDES, FRANCE

Guanellian Family, Diocese of Como, and UNITALSI on the occasion of the 150th anniversary apparitions of Lourdes.

- **October 2008 - March 2009:**
MONTHLY DAYS OF RECOLLECTION (SofC, DSMP, GLM)

In two locations: Rome and Como. The six days will be led by 3 confreres and 3 Sisters. They will provide material on the identity and mission of the Consecrated Life in the Church and the world at a theological-anthropological-charismatic field. That material will translated into different languages and sent later on to all communities of the Congregation

- **6-8 December 2008, Rome, Domus Urbis:**
NATIONAL MEETING GLM

- **April 2009:**
GUANELLIAN PILGRIMAGE TO THE HOLY LAND

Please, see above for its composition and number.
Languages: Italian - Spanish - Portuguese.

- **13 -19 April 2009, Barza d'Ispra:**
FIVE DAY RETREAT

On Religious Consecration. Our International Theology Seminary is attending.

- **22 March 2009, Rome, St. Joseph Trionfale Basilica:**
SOLEMN CLOSING OF THE CENTENNIAL

12. From our missions

India

Perpetual profession and Diaconate

On 2 February at 6:00 PM, the Superior General received the perpetual Profession of five confreres in the parish church, a few minutes walk from our seminary. The professed are David Anburaj, Paul Arockiaraj, Charles Promiyo, Bernandes, Adaikalam. Almost all of our perpetually professed confreres came from all our houses for the occasion. Some diocesan and religious priests also participated in the concelebration with them. A good number of our Sisters and Sisters from other Congregations were present.

After the ceremony, dinner was served for all those in attendance: priests, religious, relatives and friends. The following morning at 7:00 am the auxiliary bishop of the Diocese of Madras-Mylapore, Bishop Lawrence Pious, conferred the sacred order of Diaconate to the professed in the same Church. Among the confreres, some were missing, for, they had to reach their place by night.

The Meeting of the perpetually professed confreres

All were present including the newly professed, Fr. Jesuraj, who is in the Philippines but in India for a period of rest, and we two (Fr. Alfonso Crippa and Fr. Piero Lippoli) were present. In total 31 confreres.

For this gathering, we preferred to give a tone of meeting and not of an extraordinary assembly, to avoid the implications that these kind of meetings may simply. The aim, in fact, was above all to hear where their stand, and their point of view and impressions about their fusion with U.S.A. and the Philippines. From our part, we offered every clarification possible. The agenda of the day was not strictly followed because the confreres were requesting more time to share their thoughts.

It was a lively meeting. Many spoke very clearly, and were not generally favoring the fusion. However, they seemed to be docile to obedience and collaboration. Another topic that was taken up in every community meeting was the economical administrative aspect. All the communities were called to walk towards the achievement of autonomy.

The community

We have visited all communities, and in everyone of them we held a meeting in which every confrere was invited to speak about religious life (prayer, life of fraternity and of communion), mission and the economy. The

Superior General had met all the students in the houses of formation, addressing them with words of encouragement, and answering to their questions. The impression received is that, generally speaking, they are good communities where a good religious life is conducted. With regard to the mission, it was found that, generally, all confreres are giving example of good work, solidarity with the poor, dedicated Guanellian spirit, and personal involvement.

A sore is the economy: very little is done to provide incentives for the “local income”. We have insisted in all communities on the necessity of taking some serious steps in finding alternative sources to the only one that comes from the General Council. Some houses are working in this regard.

Poonamallee – a small American group which maintains about twenty students of theology is being formed; the DGRC, succeeds to get some grants from the Government, even though it is very little, but there is good hope for the future. In Bangalore, other than the good income that comes from renting the old house to the Orione Fathers, a joint venture agreement was signed for the construction of houses and shops, which should bring a good income in the near future.

Problems regarding restructuring and new building

* The project of giving away a portion of land in Bangalore went ahead.

A contract was signed which gives to us the use of 30% of the whole area which will be built completely at the second party’s expense, who will be in charge also of the expenses regarding the changing of the land from green area to construction area. On that land we will build a home for the aged and the surrounding fence.

The future income should be about 10 lakhs for every month (20.000 Euro).

* Reconstruction project of Vatluru: The work have begun and it will be concluded in July. The funds for this work are already sent in the budget that will end in March.

* Project-New Center for DGRC. The archbishop of Madras blessed the foundation stone on 4 February. The work will begin in April, and the funds will be sent with the new Budget.

* Land in Sivagangai: When we went to Madurai to visit Father Panneer and our property, we went to Sivagangai to visit a land and a small facility already functioning. The founder, a diocesan priest, and the local bishop would like to hand over it to us. It is a land of 40 acres for the major part uncultivated and abandoned. There is scarcity of water, and is situated rather outside the city. It could be used for a center for rehabilitation of the disabled (through their work in the fields), but it is not suitable for a home for the aged, and the least for a seminary. After the visit, we met the bishop who was very gentle and agreeable, and he placed in the agenda of his next Council the discussion about the formalities of the transfer of the property. From our part, we have requested a

complete donation of at least two acres of land for the religious house, and a lease at least for 50 years of the remaining land. We do not know about the result, but we have informed the bishop through email to send to the Superior General a brief synthesis of what was decided by his council. We have also made known to them that this matter will be handed over to the decision of the new provincial council.

* Land of Nagamalai and Achampathu. Father Alfonso Crippa remained very much struck by the 3 acres of land at Nagamalai, where a seminary has to be built together with a visible sign of our mission. An architect of Madurai made the blueprints. It is a project that seemed to us at first very costly. We will study it well when we will have in our hand the estimate. It was suggested that to meet the expenses of this new building, it would be appropriate to sell a part of the land at Achampathu (a little ahead of Nagamalai). From the time it was bought, the price has increased to 10 times more.

* Vatluru Parish in Andhra Pradesh. The Superior General and the bishop have signed a contract for the parish administration. Unfortunately, nothing new about the possibility of a land for a seminary.

* Parish of Kumbakonam: Here also, a contract was signed for the parish administration. The buildings are primitive: there is a simple shed of tin sheets corresponding to the half size of the future Church. The local bishop has said he does not have any funds. The project includes the construction of the church and of the parish house. We have told the parish priest to prepare a project, and to request the funds, for the churches in mission territory, from the Propagation of Faith. Let us see if we could do something. The bishop confirmed to lease a land of the diocese a little far from the church for a good period of time, but we could do nothing in concrete in this regard. In this case, too, we leave to the new Provincial Council the matter to study the opportunity.

* Parish of T.G. Anna Nagar: the Superior General showed great disappointment in seeing for the first time the chapel of St. Anthony, that was elevated to parish church. It is situated at the crossroad of two big roads, without any space for a possible development. From the discussion with the local confreres, we understood that they do not want to leave the place. The bishop should be the one that should buy some place else at least one acre of land for the new church and for a small parish house and office. However, it seems that the confreres working there do not show any intention to insist on that with the bishop. The whole matter should be taken into consideration seriously by the new Provincial Council. At the end, a common decision should be taken.

Philippines

We reached Manila on 22 February on time. Accompanied by Father Luigi De Giambattista and Father Battista Omodei, we were in the house within an

hour. It was a miracle! There are only two houses in the Philippines, one in Quezon City, residence of the superior of both the communities, and the second in Legazpi. In both communities, religious life is exemplary in prayer life, fraternity, collaboration, understanding, and mutual acceptance. All confreres spoke with freedom and satisfaction in the meetings held in each community. Father Jesuraj, who was still in India for his vacation, was absent from the community of Manila.

Father Benson gets along well at Legazpi. The two regents are doing their best.

In Legazpi the apostolate and also the house are following the Filipino standard. In spite of the damage caused by the two typhoons, still visible in the surrounding area and in Legazpi City, the house is well equipped: a small area for residents, a good hall for physiotherapy of about twenty disabled persons per day, a residence for the recovery with physiotherapy, logo therapy and first aid services, a school for about forty disabled children. From Monday to Friday, feeding program and medical care for about thirty children affected by tuberculosis. The service to the aged (about a hundred) is wonderful with bingo and “tea” once a month. It is interesting to see that lay people are carrying out the whole work here in Legazpi as well as in Quezon City. We have noticed that the staff is efficient and faithful in both houses. For the ordinary administration both houses are self-sufficient, and they turn to U.S.A. only for extraordinary expenses.

The mission at Quezon City is rather different: About fifty children attend kinder-garden, about forty disabled come for daily rehabilitation, there is a group of disabled residents, a medical clinic, and family ministry. Sunday Mass is celebrated for the residents and for the nearby squatters. Moreover, Father Luigi is responsible within the diocesan Caritas for the handicap division. It is also a house of formation with 4 aspirants and a postulant, besides the two perpetually professed confreres, Cerbito Eduardo and Charlton Viray who are preparing themselves respectively for priestly ordination and the for diaconate. Arrangements with the Bishop for ordination are already made for the nest May 27th, 2007.

While giving thanks to the Lord for this great gift to Our Congregation present in the Philippines, let us pray to the Lord of the vineyard to give us the grace to have new and abundant vocations in the Far East.

Father PIERO LIPPOLI

13. E-mail for all the Confreres on the server guanelliani.it

Dear Confreres,

Answering to the call of the Church which asks us to value the electronic means and above all the internet, our Integrated Center for Communication has made a new website *www.guanelliani.org*, that replaces the old *www.guanelliani.org*. It is our intention that it should become more interesting, interactive and lively for all. Moreover, it will have a reserved area for us Guanellians alone where you could find news, circular letters, documents and other materials connected with the life of the Congregation. The intention is to replace with electronic means a lot of printed matter.

Now, for entering the reserved area of *www.guanelliani.org* it is necessary to have an email ID and a password with *guanelliani.it*. For many of you, your past ID and password are confirmed; for all others (for now only to perpetually professed) who did not have a ID, new IDs are given.

Obviously this ID and password could serve also as email account. In fact, we advise you to use preferably this email instead of the commercial ones like yahoo, hotmail, libero, etc... By now, our provider is secure with better filters, and therefore it will be difficult for virus to enter. Certainly there will be much fewer spams than in other providers.

Later we will send by mail ID and Password.

To facilitate a greater privacy, a brief and clear explanation, on how to change by yourself the password assigned you by office, will be given. I hope I was clear enough.

However for any possible clarification you may reach me by e-mail:
piero.lippoli@guanelliani.it

With esteem and affection.

Father PIERO LIPPOLI
General Secretary

Rome, 10.12.2007

DECREES

1. EREZIONE GIURIDICA DI CASA RELIGIOSA PER LA COMUNITÀ VOCAZIONALE A BARI

Prot. n. 868/06-07

Al Rev.do Superiore provinciale
Don Pino Venerito
e Consiglio
Via Aurelia Antica, 446
ROMA

DECRETO

Il Superiore generale, nella riunione di Consiglio del 12 giugno u.s., letta la Vs. cortese richiesta, datata 26 maggio 2007, prot. 76/05-07, di erigere giuridicamente in Provincia una nuova Casa religiosa che ospiterà la Comunità religiosa, avuto il parere positivo del suo Consiglio, **decreta l'erezione della nuova Casa religiosa**, che sarà situata in Bari, in Via Matteo Calvario n. 1.

P. ALFONSO CRIPPA
Superiore generale

DON PIERO LIPPOLI
Segretario generale

Roma, 26 maggio 2007

2. EREZIONE A CASA RELIGIOSA DELLE COMUNITÀ "SAINT JOSEPH" A KINSHASA-LEMBA (R.D. CONGO) E "HOUSE OF DIVINE PROVIDENCE" A IBADAN (NIGERIA)

Prot. n. 871/07-07

Al Rev.do Superiore provinciale
Don Remigio Oprandi
e Consiglio
Via Tommaso Grossi, 18
COMO

DECRETO

Il Superiore generale, nella seduta di Consiglio del 6 luglio 2007, avendo ricevuto richiesta formale di erezione delle due Comunità in oggetto, con lettera del 26 giugno u.s. a firma del Superiore provinciale, Don Remigio Oprandi, avuto il voto positivo dei suoi Consiglieri, **erige** a Casa religiosa la Comunità **S. Joseph** a Kinshasa e la Comunità **House of Divine Providence** a Ibadan.

Ringraziando il Signore per il progressivo sviluppo della nostra Opera in Africa, porgiamo fraterni saluti.

P. ALFONSO CRIPPA
Superiore generale

Don PIERO LIPPOLI
Segretario generale

Roma, 6 luglio 2007

3. NOMINA DEL SUPERIORE E CONSIGLIO DELLA PROVINCIA SANTA CRUZ

Prot. n. 891/09-207

A tutti i Confratelli
Provincia Santa Cruz

Loro Sedi

OGGETTO: Nomina del Superiore e Consiglio della Provincia Santa Cruz

Il Superiore generale, nella riunione di Consiglio del 24 settembre 2007, considerato l'esito delle consultazioni a noi pervenute, ricevuto il consenso del suo Consiglio e dopo aver interpellato personalmente tutti i confratelli eletti,

HA NOMINATO

*Superiore provinciale: Pe. **Ciro Attanasio***

Saranno suoi collaboratori come *Consiglieri provinciali*:

- **Pe. Mauro Vogt**, 1° Consigliere e Vicario
- **Ir. Moacyr Luiz Tomazine**, 2° Consigliere
- **Pe. Edenilso De Costa**, 3° Consigliere
- **Pe. Deoclesio Danielli**, 4° Consigliere

Nel ringraziare i confratelli che hanno accettato questo non facile servizio, invitiamo ciascuno di voi ad elevare ferventi preghiere per il nuovo Consiglio, affinché in continuo ascolto dello Spirito, abbia a servire questa cara Provincia con sollecitudine, impegno e fedeltà al Carisma.

Vi raccomandiamo tutti all'intercessione del nostro Beato Fondatore.

Con stima e simpatia.

Don PIERO LIPPOLI
Segretario generale

Roma, 24 settembre 2007

4. EREZIONE DELLA CASA E COMUNITÀ DI GALLIVAGGIO

Prot. n. 895/09-07

Al Rev.do Superiore provinciale
Don Remigio Oprandi
e Consiglio
Provincia Sacro Cuore
Via Tommaso Grossi, 18
COMO

DECRETO

Il Superiore generale, nella riunione di Consiglio del 24 settembre 2007 ha preso in esame la Vs. richiesta, datata 11 settembre 2007, di erigere la nuova Casa e comunità di Gallivaggio.

Dopo attenta valutazione, avuto il pare favorevole dei suoi Consiglieri, è felice di erigere questa nuova Casa religiosa che porterà il nome di “Santuario Madre della Misericordia di Gallivaggio”.

Siamo tutti sicuri che la Madonna riverserà sulla nostra Congregazione abbondanti grazie e benedizioni per la devozione e il servizio che i nostri confratelli porranno nella cura di questo importante santuario.

Con stima e simpatia.

P. ALFONSO CRIPPA
Superiore generale

Don PIERO LIPPOLI
Segretario generale

Roma, 28 settembre 2007

5. PAENITENTIARIA APOSTOLICA

Prot. n. 610/07/I

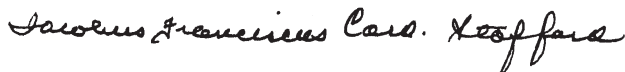
DECRETUM

PAENITENTIARIA APOSTOLICA, ad augendam fidelium religionem animarumque salutem, vi facultatum sibi specialissimo modo a Sanctissimo in Christo Patre et Domino Nostro, Domino Benedicto Divina Providentia Papa XVI tributarum, attentis precibus a Vicario Generali Congregationis Servorum a Cantate nuper allatis, de caelestibus Ecclesiae thesauris *plenariam* benigne concedit *Indulgentiam*, suetis condicionibus (sacramentali confessione, eucharistica Communionem et orationem ad mentem Summi Pontificis) rite adimpletis, a christifidelibus vere paenitentibus semel in die lucranda, quam etiam animabus fidelium in Purgatorio detentis per modum suffragii applicare possint, dummodo, **in Matritensi Ecclesia parociali, sub tit. S. Ioachim**, alicui iubilari celebrationi vel pio exercitio devote adstiterint, vel saltem piis vacaverint considerationibus per congruum temporis spatium, concludendis Oratione Dominica, Fidei Professione qualibet legitima formula et invocationibus Beatissimae Virginis Mariae atque Beati Aloysii Guanella, Fundatoris Congregationis Servorum a Cantate et Filiarum a Sancta Maria Providentiae: **a.-** diebus XXIV Martii MMVIII et MMIX, quibus Familiae Guanellianae Iubilaeum sollemniter aperietur et claudetur; **b.-** diebus XXIV et XXV Octobris MMVIII, in die Fundatoris natali et beatificationis anniversario; **c.-** diebus XX et XXI Aprilis MMVIII, in die natali atque beatificationis anniversario Beatae Clarae Bosatta, primae filiae spiritalis Beati Aloysii Guanella; **d.-** quoties sacrae interfuerint peregrinationi, quae turmatim illuc peragetur, ad Guanellianum Iubilaeum celebrandum; **e.-** semel in anno, die a singulis fidelibus libere eligendo.

Insuper Sodales Familiae Guanellianae necnon fideles in necessitate laborantes, ab eisdem misericordiae sollicitudine subventi, qui, propter infirmitatem aliasve graves causas impediuntur iubilariis celebrationibus interesse possint, in loco, ubi impedimentum eos detinet, *plenariam* consequi poterunt *Indulgentiam*, concepta detestatione cuiusque peccati, et intentione praestandi, ubi primum licuerit, tres consuetas condiciones, si sacris ritibus se spiritaliter adiunxerint, precibus doloribusque suis vel incommodis propriae vitae misericordiae Deo per Mariam oblatis.

Praesenti pro hac vice tantum valituro. Non obstantibus in contrarium facientibus quibuscumque.

Datum Romae, ex aedibus Paenitentiariae Apostolicae, die xii mensis Decembris, anno Dominicae Incarnationis MMVII.



IACOBUS FRANCISCUS S.R.E. CARD. STAFFORD
Paenitentiaris Maior



✠ IOANNES FRANCISCUS GIROTTI, O.F.M. CONV.
Ep. Tit. Metensis, Regens

6. NOMINE

- **Prot. n. 803 del 5 gennaio 2007**

- P. Alfonso Martinez, Superiore a Palencia
- P. Teodoro Garcia, Superiore a Madrid

- **Prot. n. 804 del 10 gennaio 2007**

- Pe. Selso Feldkircher, Superiore a Brasilia
- Pe. Atanasio Schwartz, Superiore a Rio de Janeiro
- Pe. José Teles De Deus, Superiore a San Paolo

- **Prot. n. 805 dell'11 gennaio 2007**

- P. Wilson Villalba, Superiore a Tapiales
- P. Jorge Poblete, Superiore a Rancagua
- P. Alberto Vera, Superiore ad Asuncion
- P. Nelson Jerez, Superiore a Batuco
- P. Carlos Troncoso, Superiore a Limache
- P. Peppino Pulcinelli, Superiore a Pergamino
- P. Angelo Gottardi, Superiore a San Miguel (Assunción)
- P. Agustin Urrea, Superiore a Buenos Aires

- **Prot. n. 807 del 13/01/2007**
 - Pe. Jorge Poblete, Parroco a Rancagua
- **Prot. n. 816 del 29 gennaio 2007**
 - Don Gabriele Mortin, Superiore a Como
- **Prot. n. 818 del 29 gennaio 2007**
 - Don Vincenzo Simion, Superiore a Castano
- **Prot. n. 827 del 25 febbraio 2007**
 - Fr. Soosai Rathinam, Vicario provinciale della Divine Providence Province
- **Prot. n. 835 del 21 marzo 2007**
 - Fr. Robert Arockiam, Consigliere della Divine Providence Province
- **Prot. n. 836 del 21 marzo 2007**
 - Fr. Battista Omodei, Consigliere della Divine Providence Province
- **Prot. n. 837 del 21 marzo 2007**
 - Fr. Dennis Weber, Consigliere della Divine Providence Province
- **Prot. n. 846 del 31 marzo 2007**
 - Don Romano Argenta, Rappresentante Legale della Congregazione
- **Prot. n. 852 del 3 maggio 2007**
 - P. Enrico Colafemina, Parroco a S.Miguel Teotongo (Messico)
- **Prot. n. 853 del 3 maggio 2007**
 - P. Carlos Staper, Superiore del Seminario filosofico Messico City
- **Prot. n. 854 del 14 maggio 2007**
 - Don Wladimiro Bogoni, Padre maestro a Barza d'Ispra
- **Prot. n. 863 bis dell'8 giugno 2007**
 - Fr. Battista Omodei, Superiore a Quezon City
 - Fr. Fortunato Turati, Superiore a Legazpi
 - Fr. Luigi De Giambattista, Superiore a Cuddalore

- **Prot. n. 866 del 19 giugno 2007**
 - P. Odacir Lazaretti, Superiore a Lujan
- **Prot. n. 869 del 19 giugno 2007**
 - Don Alessandro Allegra, Superiore a Bari
 - Don Romano Argenta, Superiore a Roma Trionfale
 - Don Mario Cogliati, Superiore a Perugia Montebello
 - Don Donato Lioi, Superiore a Fasano
 - Don Rocco Gigliola, Parroco a Ceglie Messapica
- **Prot. n. 872 del 6 luglio 2007**
 - P. Andres Garcia, Superiore a Kinshasa - Seminario
 - P. Guido Matarrese, Superiore a Kinshasa - Lemba
 - P. Kelechi Maduforo, Superiore a Ibadan
 - P. Uche Desmond, Superiore a Nnebukwu
 - Don Mario Baldini, Superiore a Bologna
 - Don Nando Giudici, Superiore a Genova
 - Don Tino Costantino, Superiore a Riva San Vitale
 - Don Attilio Mazzola, Parroco a Nuova Olonio
 - Don Francesco Sposato, Parroco a Padova
 - Don Santo Barlascini, Parroco a Voghera
- **Prot. n. 874 del 6 luglio 2007**
 - Fr. Mauro Cecchinato, 1° Consigliere a Como
 - Fr. Nello Furlotti, 1° Consigliere a Voghera
- **Prot. n. 875 del 6 luglio 2007**
 - Don Alfredo Rossetti e Fr. Mauro Cecchinato, Procuratori Generali
- **Prot. n. 881 del 27 luglio 2007**
 - P. Bruno Tremolada, Superiore a Chapas
 - P. Leoncio Garcia de la Cruz, Parroco a Chapas
- **Prot. n. 883 del 6 settembre 2007**
 - Don Giancarlo Schievano, Vice Padre maestro a Barza d'Ispra
- **Prot. n. 886 del 24 settembre 2007**
 - Pe. Ciro Attanasio, Superiore della Provincia Santa Cruz

- **Prot. n. 887 del 24 settembre 2007**
– Pe. Mauro Vogt, 1° Consigliere e Vicario della Provincia Santa Cruz
- **Prot. n. 888 del 24 settembre 2007**
– Fr. Moacyr Tomazine, 2° Consigliere della Provincia Santa Cruz
- **Prot. n. 889 del 24 settembre 2007**
– Pe. Edenilso De Costa, 3° Consigliere della Provincia Santa Cruz
- **Prot. n. 890 del 24 settembre 2007**
– Pe. Deoclesio Danielli, 4° Consigliere della Provincia Santa Cruz
- **Prot. n. 896 del 27 settembre 2007**
– Don Giovanni Ceriotti, Superiore a Gallivaggio
- **Prot. n. 897 del 27 settembre 2007**
– Fr. Peter Sebastian, Consigliere della Divine Providence Province
- **Prot. n. 899 del 28 settembre 2007**
– Don Cosimo Schiavone, Procuratore Generale
- **Prot. n. 902 del 10 ottobre 2007**
– Don Pietro Bruletti, Parroco a Isola-Pianazzo
- **Prot. n. 908 del 18 ottobre 2007**
– Don Giovanni Ceriotti, Parroco a Gallivaggio
- **Prot. n. 910 del 25 ottobre 2007**
– Don Dante Camurri, Superiore ad Alberobello
- **Prot. n. 926 del 15 dicembre 2007**
– P. Alberto Vera Morel, Consigliere della Provincia Cruz del Sur
- **Prot. n. 927 del 15 dicembre 2007**
– P. Carlos Salcedo, Superiore a Pergamino
– P. Peppino Pulcinelli, Superiore a Tapiales

- P. Ramón Moncada, Superiore a Renca
 - P. César Leiva, Parroco a Tapiales
 - P. Abundio Fumagalli, Parroco a Renca
 - P. Eladio Adorno, Superiore e Parroco ad Asunción
- **Prot. n. 928 del 15 dicembre 2007**
 - Pe. Gerardo Ascari, Parroco a San Paolo
 - Pe. José Lourival Taveira, Parroco a Canarana

7. PASSAGGIO DI PROVINCIA

- **Prot. n. 812 del 24 gennaio 2007**
 - P. Bruno Tremolada, dalla Provincia Santa Cruz alla Delegazione N.S. di Guadalupe
- **Prot. n. 813 del 29 gennaio 2007**
 - Don Giuseppe Maffioli, dalla Delegazione N.S. di Guadalupe alla Provincia S. Cuore
- **Prot. n. 814 del 29 gennaio 2007**
 - Don Giampiero Viganò, dalla Delegazione N.S. di Guadalupe alla Provincia S. Cuore
- **Prot. n. 815 del 29 gennaio 2007**
 - Fratel Oronzo Gallo, dalla Provincia Romana San Giuseppe alla Provincia S. Cuore
- **Prot. n. 829 del 7 marzo 2007**
 - Don Antonio Ostinelli, dalla Provincia Romana San Giuseppe alla Provincia S. Cuore
- **Prot. n. 851 del 2 maggio 2007**
 - Don Silvano Poletto, dalla Delegazione N.S. di Guadalupe alla Provincia Cruz del Sur

- **Prot. n. 909 del 18 ottobre 2007**

- Don Giovanni Case, dalla Provincia S. Cuore alla Delegazione Santiago Apostol

- **Prot. n. 921 del 14 dicembre 2007**

- Ch. A. Viyagappan Durairaj, dalla Divine Providence Province alla Delegazione N.S. di Guadalupe

- **Prot. n. 930 del 18 dicembre 2007**

- Fr. Arockiasamy Bernandes, dalla Divine Providence Province alla Delegazione N.S. della Speranza

8. USCITE - ESCLAUSTRAZIONI - PERMESSI

Assenza con permesso

- P. Lopez Messina Don Enrique (*Provincia Cruz del Sur*) il 1 gennaio 2007
- Fr. Weber Matthew (*Divine Providence Province*) il 4 gennaio 2007
- Fr. Victor Raj Robert (*Divine Providence Province*) il 30 settembre 2007
- Pe. Luigi Reali (*Provincia Santa Cruz*) il 1° dicembre 2007

Assenza senza permesso

- Fr. Maria Manickam Thanasekar (*Divine Providence Province*) il 1° settembre 2007

Hanno lasciato definitivamente la Congregazione

- Ch. Micheal Amala Silvester (*Divine Providence Province*) il 1° marzo 2007
- Ch. Maria Selvam Francis Selvaraj (*Divine Providence Province*) il 3 marzo 2007
- Ch. Chinnappan Sebastian (*Divine Providence Province*) il 25 maggio 2007
- Fr. Villavarayer Carmel (*Divine Providence Province*) il 26 giugno 2007
- Ch. Leon Pinto Elkis (*Delegazione N.S. di Guadalupe*) il 28 giugno 2007
- Ch. Lopez Jimenez Victor (*Delegazione N.S. di Guadalupe*) il 28 giugno 2007

- Ch. Achilike Stanley Chukwemeka (*Delegazione N.S. della Speranza*) il 20 agosto 2007
- Ch. Onukwuga Okechukwu Peter (*Delegazione N.S. della Speranza*) il 7 ottobre 2007
- P. Gabriel Rozo Omar (*Delegazione N.S. di Guadalupe*) il 28 dicembre 2007

DOCUMENTS

1. Towards the Centennial of Consecration of the Servants of Charity

Gratitude and marvel

Reflecting on the moving page that Father Leonardo Mazzucchi wrote on the day of the first religious profession of Father Guanella and of his first disciples, we feel enwrapped by those feelings of gratitude and marvel that were experienced by our predecessors. We would like to unite our emotion to the one present in the confreres, and especially in the heart of Father Guanella, as Mazzucchi so well recalls.

Even though we were not involved in what happened at the beginning of the history of our Congregation, we feel, however, intimately part of the event that stands at the origin of our personal vocation.

I believe I am interpreting the feelings of all our confreres affirming that for every one of us those memories recall the enthusiasm we have experienced when we have welcomed the call of God, and have signed our adhesion of love on the act of our first religious Profession.

We need to renew constantly the gratitude and commitment that arise from the bounty of the Lord who condescended to call us to a so great mission certainly superior to our merits. The faithfulness to our vocation ensures us the joy of belonging to a family of saints, which sustains us in many difficulties, urging us to a constant renewal and making us one with the heart filled with God's charity.

To Father Guanella, that 24 October 1908 represented the fulfillment of an intense desire that was "expressed and cultivated for a long time"..., to be "able to conclude his tiresome days... in the holy peace of religious life".

He struggled a lot in his life to overcome difficulties and misunderstandings

from those who did not understand him or even blocked his project. It was only his firm will, based on the clear awareness that his particular vocation was indeed received from God; his confidence in Divine Providence, which in its appropriate time of mercy would have overcome all resistances; his great love towards the poor to whom he felt called, that were able to overcome all the difficulties he was facing.

With the approval of the Church, Father Guanella finally was sure about God's will that had opened in front of him wide horizons and prospects of charity he had to fulfill with the help of those who wanted to follow his inspiration and his footsteps. The dream he had treasured in his heart since childhood, and was slow to finalize and come true, now became tangible in those confreres who were consecrating themselves with him to the Lord and to the works of mercy for ever.

Behind those faces, Father Guanella foresaw the work of the Lord who uses humble men to extend his kingdom of charity.

The event, that we are reliving today, urges us to actualize it in our personal history and in the history of the Congregation.

The Document on 'Consecrated Life' tells us: "You not only have a glorious history to remember and to recount, but also a great history still to be accomplished! Look to the future (VC 110)".

The context in which our Congregation was born was certainly different from ours, but the spirit has to be the same, because even today we are called to involve ourselves in the loving project of God. As for the new evangelization proposed by the Church, we are in need of a new enthusiasm towards holiness, and new ways to carry out the resolution of actualizing the Gospel of God's charity.

To remember and to relive the Centennial of our foundation, almost aspecial Jubilee of grace, it is necessary a strong spiritual preparation that gives authentic value to our external celebrations. Therefore, I would like to invite you to begin an interior journey of renewed awareness of the gift that we have received from the Lord.

The pastoral plan proposed for the year 2007-2008 will help us in this goal. The priestly zeal of Father Luigi set us on fire in valuing the gift that the Lord has given to the whole Guanellian family by the priesthood He had bestowed on us (Const. n. 5).

During the following year, because of the Centennial celebrations, we will have the opportunity to deepen the meaning, the richness, and the power of our particular charism of being apostles of charity, so that our witness may become to our world more visible and evangelizing. As a completion to the incentives that are and will be proposed more systematically to the Congregation as a common journey of meditation, I would like to suggest three attitudes that should help us to live in a more concrete way of our preparation. To me, they seem appropriate to the events that we are celebrating.

- March 24th, 1908 represents for Our Congregation the first official community act. We can relive it by strengthening the bond of charity and fraternal communion that in the mind of Father Guanella should be the true strength of the Congregation. Father Mazzucchi writes that the Founder expressed it by giving a heartfelt thanks to our first confreres. We could repeat it by better discovering how every confrere is a richness and a gift to our Community. All of us have the obligation to make the Congregation welcoming to everyone; not showing it as remote from their life plans especially when these conform to the intentions of the Founder.
- The experience of being a small flock, which the Founder lived at that time, is also a stimulus for us to entrust ourselves with more confidence to the Providence of God, and not to get discouraged in face of the present difficulties. We are also conscious of having “in earthen vessels” the great treasure of a charism, capable of expanding itself not only geographically but also creating solidarity among the people of God and among other persons of good will who have the grace of knowing Father Guanella and his poor.
- The most significant moments of a person’s life would be much greatly celebrated when accompanied by a daily and faithful witness. The emotion, which Father Guanella lived in pronouncing his vows, represented the final point of many struggles and constant commitment to carry out his vocation. For that reason he had the grace to enjoy that kind of happiness that only God gives to his faithful servants; a happiness that assured him of the protection of God on the newborn Congregation. It is offering our life during the daily celebration of the Eucharistic Sacrifice in which we obtain the daily strength to be faithful to our vocation and mission. Heartfelt Wishes.

Father ALFONSO CRIPPA
Superior General

2. Letter of communion from the two General Councils

On this Solemnity of the Sacred Heart, a day particularly dear to our two religious Families, Mother Giustina and Fr. Alfonso, together with their respective General Councils, send you their greetings. In response to a common desire to strengthen communion between our two Congregations, the General Councils of the DSMP and the SdC desire to continue on the path of establishing a better mutual dialogue.

Their intention is to partake, even at operational levels, in supporting and developing the many projects in which we collaborate are already being implemented in different parts of the Guanellian world.

This was the purpose of our two first meetings, on December 14/15, 2006, and on May 11, 2007. We also decided to continue to have joint meetings at least twice every year on a regular basis in the future.

It is the Church pointing us out this process of communion as the privileged approach for evangelizing a world that tends to stir up opposition, exclusion, and everything else that we know too well.

Our Guanellian family has an extra reason to take to heart this object. It comes from the intentions of the Founder, from the experience of our Congregations, especially in the first decades of our history, and from our own particular charism that in serving the poor we must offer them our shared ministry that expresses, God's fatherhood and motherhood.

At our two Meetings we have experienced how important is reflecting and planning together to respond more adequately to the complexity and challenges of our society.

But, especially, to support each other on the way to holiness that our religious vocation asks us to seek, so that we may strengthen our common charism and encourage a better formation on our charism from which we may give some answers to what the new evangelization requires from us.

By summarizing the main topics we have addressed, we would like to present you the vision of what the future has in store for our Congregations so that we may achieve deeper communion with all of you.

Shared activities of formation on the charism

We have recalled the formative activities that we had in the past, and we have envisioned other possible projects such as:

- the School of Guanellian Spirituality;
- revitalization of the Guanellian Study Center in Rome and the Centers present in different Provinces;

- the opportunity to keep going the Guanellian Weeks held in Fall;
- favoring meetings between formators and formees, both at the central level and in the various parts of the world;
- the promotion of prayer activities for the whole Guanellian Family (Spiritual Exercises, Days of recollections, Lectio Divina...), especially in preparation for the Centennial of the Profession of Fr. Guanella and of the first Servants of Charity.

It was of great interest among us the recent Meeting of Provincial and Delegation Councils of the two Congregations held in Paraguay. Besides being a good example of communion existing among them, we appreciated their common commitment to inculturate the Guanellian charism, by following the requests of the Latin American Church, preparing itself, at that time, for the Fifth General Conference.

Guanellian youth and vocations ministry

In reviewing this sector, we noticed that among the Guanellian youth there is a general incapacity to hold on and to persevere. It seems that we have to start from scratch all the time.

Our pastoral ministry among them often experiences ups and downs, strong initial dedication followed by disappointment. In several parts of the Guanellian world the pastoral care of youth is not promoted at all, and it is not present among the pastoral activities of our communities.

For sure it is not easy to work with young people today. People should be well acquainted with their way of thinking, their way of life, their good qualities, and also with the weak points of this age that are affecting their life.

We have to prepare ourselves to meet the young people and to spend time with them. We should be ready to respond to their questions, worries and hopes too often disappointed by the society in which they live. Good will is no longer enough!

Both General Councils agreed on the need to refresh this pastoral ministry by a shared planning, and by giving a greater role to our charismatic values. Perhaps, in the future we will all together build a “Youth Hub” that will offer common charismatic values to young people to be incarnated in the countries where our Guanellian Family is present, saving at the same time the international perception of the world that they hold.

Regarding vocations ministry, we rejoice in seeing the generous responses of so many young men and women in Asia and Africa. It is not enough! We believe that we all have to increase our prayer, our willingness to meet young people and be their spiritual directors, and to open our houses for the well-known “Come and See” or other such experiences.

We were astonished to read about a survey that was carried out in preparation of a Convention on Vocations held last January in Rome. The polls discovered that about 2,000 Italian young people had nurtured in their hearts the desire to be priests or religious (some of them for several years), but they never found a priest or a Sister available to help them through discernment and spiritual direction.

Unfortunately, in the long run the logic of our permissive society prevailed on them. The crisis lays more on the lack of priests and Sisters willing to guide young people, rather than on the common idea that God calls no more, and young people do not want to follow Him.

The progress of the Guanellian Lay Movement and the contribution from the two Congregations

We devoted a lot of time to this topic at both our Meetings. We believe that a testimony of spiritual and active communion between our Congregations is an essential condition for the laity to commit themselves in living and propagating our charism. At the same time, we believe that the diffusion of the Guanellian charism among them will be a true incentive for the vitality of our religious life. For this reason, we feel strongly challenged and involved in the growth of the MLG that at this time is defining its identity and organization.

The following are the points that we have found more important:

- the need to define better the identity of the MLG, especially regarding those who do not have the gift of our Christian faith;
- the desire for our Guanellian Cooperators to become the “animating core” and “backbone” of the whole MLG;
- the commitment to reinforce the Cooperators Association by a greater involvement of Guanellian religious in their guidance and formation. We covered also the formation of our Operators. We believe that it is important the “School of Formation in the Charism for Lay People” we are offering, as well as the constant commitment of the local communities to present our Guanellian Educational Project (PEG), among all our staff. One has the impression that, although the PEG was presented more than ten years ago, in many of our Houses it is still completely unknown to their staff.

Collaboration in the mission

We are aware that we both are going through the same problems regarding, at least here in Europe, the constant adaptation to the state legislation and the improvement of our service to the poor to whom we have to give what is typical of our apostolic mission, “Bread and Lord”.

The 18th General Chapter of the SdC made the suggestion that we should “encourage the implementation of a Guanellian institution, devised and managed by the entire Guanellian Family, as a sign of our charismatic unity” (P.37). The two General Councils have agreed to take into consideration the suggestion, but also to prepare ourselves for the possibility by further reflection, prayer, and openness to the signs of Providence.

In this regard, Africa was mentioned. We are receiving from the Continent many requests, especially from our Confreres, soliciting the presence of DSMP. It is difficult to accept these requests, given the shortage of personnel and the commitments toward recent openings.

In the meantime, we have agreed to develop the initiatives in which both our Congregations are already involved:

- The “Mediterranean without Handicaps” Association: Sister Michela Carrozzino, President of the Association, was invited to present the situation of the Association, and to provide information on the recent Congress held in Malta: (“Towards a New Humanism: Ethics and Disability”, April 23-25). We agreed that it is necessary to invest in culture. The Association offers an effective support in this regard, and should be encouraged by seeking more interest within the Guanellian Family of the contents discussed and proposed by the International Congresses organized by the Association.
- The Guanellian Study Centre in Rome. We should update its Statutes to give new vigor to this common project. Fr. Nino Minetti, Director of the Study Center, has great ideas about for the upcoming years. Both Congregations are carefully examining them.
- The new “Don Guanella Museum” in Como, sponsored by the two Congregations, is being set up to give greater visibility and familiarity with our Founder and his work;
- The “Pro-Children of Kabul” Association, desired by our beloved Fr. Giancarlo Pravettoni, is no longer run by us Guanellians but by the CISM, the Conference of Italian Major Superiors. The two Congregations are still giving their support when the Association promotes some activities for the children of Kabul, Afghanistan.

Conclusion

We have touched other subjects in our open and fraternal dialogue; but they will be examined in depth later. Every meeting served as an opportunity to exchange news on the principal initiatives, and the most difficult problems that the Governments of our Congregations are dealing with. As brothers and sisters, we tried our best to support each other in our journey of being more prophetic

and faithful to the charism of charity that the Church expects from us, sons and daughters of Fr. Luigi Guanella.

We now feel the need to entrust to the Divine Heart of Jesus, to the Heart of Mary, Mother of Divine Providence, to Blessed Luigi Guanella and Blessed Clare Bosatta, this journey of communion so that we may all be strengthened in our resolutions of doing good. As the Founder said, we are convinced that the well being of our Congregations is directly proportionate to the love that circulates among us: “The religious congregations, that have blossomed along the centuries, had prospered because they possessed the blessing of loving each another in the Lord” (Reg. FSC, 1899, 974).

Dear Brothers and Sisters, we entrust this “letter of communion” to you, to your life and mission, so that all together we may bring to fulfillment the inspirations of the Holy Spirit. We exhort you to read it and give some thought during your community meetings in this part of the year that for some marks the end of the social year, while for others is the beginning of the new pastoral year.

At every level of responsibility, Provincials, Delegates, or Local Superiors, we recommend to build bridges of communion between our two Congregations, remembering each other every day in mutual prayer and furthering opportunities for family meetings and celebrations.

A fraternal and cordial greeting.

Rome,
the Solemnity of the Sacred Heart, 2007

Mother GIUSTINA VALICENTI
Mother General

Father ALFONSO CRIPPA
Superior General

3. Petition to the Holy Father for the Canonization of Blessed Louis Guanella

His Holiness
BENEDICT XVI
Apostolic Palace
Vatican City

Most Blessed Father,

First of all we would like to express to Your Holiness our love, and present the respectful homage of the Servants of Charity, the Daughters of St. Mary of Providence, the Guanellian laity, and all the residents of the houses of the Institutes of Blessed Luigi Guanella.

Our Founder, Bl. Luigi Guanella, was a great friend of Pope St. Pius X. He has taught us to refer to the Vicar of Christ as “our North Star”.

By this letter, we would like to turn a petition to Your Holiness: that the dream of seeing the canonization of our Blessed Father Luigi Guanella during the year 2008-2009 may be fulfilled.

This is a year rich of events for the Guanellian family – Daughters of St. Mary of Providence, Servants of Charity, Guanellian Cooperators – because they are celebrating different centennials that have marked the history of their Congregations.

In fact, the official dedication of the first house of the Sisters in Rome took place on January 1908. The Founder, with the approval of the Holy Father Pius X, named it “Pius X House”.

A hundred years ago, Father Luigi Guanella made the first religious profession, together with his first collaborators, on the evening of March 24th, 1908 in the Sacred Heart Shrine in Como.

Our Sisters obtained the decree of pontifical approval of the “Daughters of St. Mary of Providence Institute” on September 1908. Because of these joyful occasions, the Guanellian Family, present in four continents now, has promoted several initiatives of spiritual nature, that, from January 2008 through June 2009, will accompany our religious family to celebrate these significant events in the best way possible.

Your Holiness, at the beginning of this year, the Postulator for the cause of canonization of Blessed Luigi Guanella had delivered to the Congregation for the Causes of Saints the documentation of the diocesan process, held in Philadelphia, U.S.A., regarding a presumed miracle obtained through the

intercession of our Blessed Founder in favor of a young worker, William Glisson.

On March 30th, 2007, the Congregation for the Causes of Saints notified the Postulator the validity of the diocesan process.

We confidently entrust to Your Holiness our desire that the celebration of our Centennial may coincide with the canonization of our Founder, prophet of charity and protector of the weakest.

We are aware of requesting a great gift. It calls for an acceleration of the time needed to conclude the various steps regarding the examination of the depositions of witnesses, that were collected by the diocesan process on the presumed miracle.

We rely in the pastoral sensibility of Your Holiness who is favoring the exaltation of credible witnesses of charity. This renewed attention on the evangelical Charity toward the poor, so wonderfully underlined by your Encyclical *Deus Caritas est*, allows us to continue to dream and to pray, so that the charism of charity, offered to the Church by the sanctity of Blessed Luigi Guanella, may be presented to the universal Church during our Centennial Year as a secure path to reach holiness, and to be in solidarity with the weakest.

Along with this gift, dreamt of and prayed for, of the canonization of the Founder, there is a visible gift of charity that the Institutes of Blessed Luigi Guanella offers to the Diocese of Rome on the occasion of this Centennial: the Daughters of St. Mary of Providence recall their 100 years of service at the “St. Pius X House” on the Janiculum Hill, a house visited by both Pope Paul VI and Pope John Paul II; the Servants of Charity are celebrating the re-dedication of a completely restructured house located inside their Rehabilitation Center for psycho-physically disabled in Via Aurelia Antica, 446. This building is added to other three modern residences named after three evangelical locations, Nazareth, Emmaus and Bethany.

The population of this “city of charity”, as it was described by the Servant of God, John Paul II during his memorable visit on March 1981, today gives hospitality to 400 psycho-physically disabled people, residents or daily patients.

What an immense gift it would be for this suffering people to have the visit of the Vicar of Christ to one of their houses! It would express our gratitude to God, from whom comes every perfect gift, for these “living miracles” visible signs of Divine Providence toward her weakest children!

Our request is also supported by the true desire of our “Children”, “Senior Citizens”, the “Masters of our houses” or “Good children” – as the Blessed Founder used to call them –, who live in the expectation to meet the Pope, the “father” of all, but especially their “father”.

While we convey to Your Holiness our heartfelt gratitude for your wise and profound teaching, and for the joyful witness of your love to Christ, we feel the

duty to assure you, on behalf of all the members of our Guanellian religious Family, the commitment to remember and support you every day by our prayer, because “You are our North Star”!

In Charitate Christi.

Rome, 25 October 2007
43rd anniversary of the Beatification
of the Founder Father Louis Guanella

Mother GIUSTINA VALICENTI
Mother General

Father ALFONSO CRIPPA
Superior General

Father MARIO CARRERA
General Postulator



SECRETARIAT OF STATE

FIRST SECTION • GENERAL AFFAIRS

Vatican, 26 January 2008

N. 84.764

Reverend Father,

The Supreme Pontiff has received your letter expressing, together with the Mother General of the Daughters of St. Mary of Providence and the Postulator, your desire that the canonization of Blessed Luigi Guanella may take place during the course of the year 2008-2009, and requesting His Visit to two charitable institutions of the said Religious Family in Rome.

The Holy Father asked me to express, on his behalf, his gratitude for such display of affectionate sentiments and filial affection toward him, and to convey you a special Apostolic Benediction, that he willingly extends to all Confreres and Sisters.

Regarding your request for the canonization of your Founder, I would like to assure you that it was forwarded to the competent Congregation of the Cause of the Saints. About the invitation to visit either the “St. Pius X House” over the Janiculum Hill or the “Rehabilitation Center” in Via Aurelia Antica, though appreciating the motivations you have suggested, I regret to inform you that, at present it is difficult to actualize it.

Wishing you every good in the Lord during this period so rich of significant events for you and for the members of the Institute, I take the occasion to present you my distinct esteem.

Devotedly in the Lord

✠ FERNANDO FILONI
Substitute

Reverend Father
Alfonso CRIPPA
Superior General of the Servants of Charity
Vicolo Clementi, 41
00148 ROME

4. To be a religious priest today

Some exhortations and advice given to the seminarians of the International Theological Seminary and the new priests by Fr. Jose' Rovira, cmf (Claretian)

I would like to offer you some advice and recommendations on priestly life. My presentation will be brief and simple, without pretending to be in-depth. I will mention some attitudes that should be cultivated already now as seminarians, without waiting for the day of the sacramental anointing, because they are not obtained in a day!

1. Prepare yourselves not to see your priesthood as a routine. If you are already a priest, do not practice your priesthood as a routine! Every day you should experience surprise for having being called, and for possessing this gift. In particular, do not become too accustomed or too nonchalant in your preaching the Word and celebrating the Eucharist.

Try to celebrate Mass as if it is either the first, the last, or the only Mass. Prepare yourselves not to get too accustomed to the ministry (how easy it is!), or to the weakness of the people: "They are the same all the time! They never learn!" Rather you should remember that you also are weak, and repeating over and over the same mistakes. In short, try not to make your priesthood a "job": it is a total vocation of the person! Let what you do and say come from the heart, and not from routine.

Pause for a moment before speaking to see if what you are about to say is "something you have learned", or rather something that you personally have thought, prayed, assimilated, and become part of yourself. Do not "play being a priest", but "be priests", presbyters, "elders", wise men.

2. Do not forget that you are priests around the clock, 24 hours a day, and seven days a week, even when you are not "exercising", or even when you do not feel doing anything.

You need to be ready to act as priests in every moment with naturalness: "Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence, keeping your conscience clear (*1 Pet 3, 15*)"; in every occasion, convince, reprimand, and encourage through all patience and teaching (*2 Tim 4, 2*), living the truth in love (*Eph 4, 15*), without being ashamed of the Gospel (*Rom 1, 16*).

It is your life. It is your way of being a human person, your way of living the mystery of Christ. Therefore, be what you are! This means: to be *amidst* others, *with* others, *for* others, but not necessarily *like* others; because you are "in

the” world (*Jn 17, 11*), but not “of the” world (*Jn 17, 14-16*). Offering something new to others requires to be close to them, and, at the same time, to be and have something different.

Instead, if you are mere “one among many”, you will not have anything particular to offer, and, after a while, no one will ask you anything anymore. Be easily approachable, and with something new to give them!

3. In the midst of your people, do not consider yourselves and do not behave like members of a higher class, of a superior or inferior caste or tribe, and not like heads of villages or barangays, If you behave like that, remember that you should be men among men, Christians among Christians, brothers among brothers, servants of the servants of God, called to a service to be accomplished in their favor.

Priesthood does not destroy your personality, but it permeates it in a new context and purpose. Do not be “one more” priest belonging to the priestly or clerical “class”. Be yourselves, with your own characteristics. Be not a priest whose name is by chance “Peter”, but “Peter”, who is a priest!

4. Learn to welcome others always, at every moment, even when you are in a bad mood or tired. You are still priests, and those people are not at fault if you had a difficult day! To welcome people means to respect them, to try to understand their situations, to LOVE them, to explain things to them, not necessarily to justify them, and not to project your problems and mindset on them.

Welcoming means to empty oneself to make place for others in you. It means a truly listening that does not take the other person as the object where your ideas, your need for self-affirmation, your intrusiveness, your need for affection are transferred. Rather see in him/her the person to whom you have to offer Christ and his Gospel another more time.

Listening means to leave the other to explain himself, not to interrupt him unnecessarily, not to wait impatiently that he may finish or stop for a moment so that you can provide him your ready excellent answer. It means to assume an attitude of surprise, and not to pretend to have understood everything immediately, because “you are intelligent and expert”, when instead the person in front of you wanted to convey something else. Do not be scandalized by anything. Show that you do not know everything.

Hate being busy in dealing with people, especial when they are oppressed by serious problems! Refuse the constant temptation of labeling them right away! To welcome them means to give your time to them, your life – the best of what you have – when they are in need, without considering the time you give them as a “wasting time”.

In another words, it means to love, to meet everyone here and now, this real brother or sister (sometimes tiresome, sometimes not pleasant), as if they are the first, the last, or the only ones. In realty, every human being is “unique and unrepeatable” (ChL 28), worthy of being loved for himself; because “if everyone is someone, no one is no one” (L. Buscaglia).

In that moment, make him understand that he is important to you, and that you have nothing else to do other than to take care of him. If you do not show your love, your voice would be like a noisy gong or a clanging cymbal (*1 Cor* 13, 1) and nothing else.

To welcome them means to take the opportunity to show your full human and Christian affection to every person that comes to you; to love him as if he is Christ, and as you love Christ: “Whenever you did this to one of the least of the brethren, you did it for me!” (*Matt* 25, 39-40); to love him as if you were Christ, and as Christ loves him (*Jn* 15, 12): Remember the evangelical “As I have loved you”. We truly welcome people when we understand that it is good that they come to talk to us, and even when they go away before we could give them “our answer” (it happens!).

In this case, our welcoming was silent and of no use. It is not true! We had given them our time, our humanity, our love, and Christ!

5. Christ does not require us to be always “efficient”, good “entrepreneurs”, and great organizers, but, but to be persons all the time available, giving them what we are and what we have, the talents which each one had received (*Mt* 25, 14-30). Jesus does not require that our heart be big, but only open and available.

Notwithstanding our limits and weakness, He asks us to make him present among the brothers and the sisters by telling them: “There is the Lamb of God!” When the two disciples heard the Baptist saying that, they followed Jesus” (*Jn* 1, 36-37). When Mary said her last words in the gospel “Do whatever he tells you” (*Jn* 2, 5), the servants followed her invitation. It is God who causes the growth (*1 Cor* 3, 6), not we. “He must increase; I must decrease” (*Jn* 3, 30).

The more people find us resembling Christ, the more we will be his representatives, his apostles, and his true precursors. In a world like ours, we are more “icons” of Christ when people could speak to us without fear, when they are able to say (and perhaps they truly say it): “You inspire confidence”, “I trust in you!”, “Give me a hand!”, and not when we were brilliant in our conversation and practical advice. Our sincerity and our availability should not be necessarily the outcome of a long discourse, but they should be immediately sensed, understood and felt right away.

The brother or the sister coming to us should find in us an immediate communication, a constant opportunity for a dialogue that could begin at any moment, when he or she desires it. Therefore, they have to find immediately in

us a brother that is available, welcoming, open, free, and a source of serenity, peace, confidence, and encouragement.

That does not mean justifying everything, or lacking understanding of the problems, their gravity, urgency and complexity. Serenity does not mean being naive or superficial, being infantile and silly, lacking realism and seriousness.

A person should receive immediately the impression that we are not rushing, but totally available for him and only for him or for her (“If someone wants to force you to walk a mile, you do with him two”, *Mt 5, 41*).

Try to overcome the narcissistic egotism of your lack of patience, expecting immediate results. It would be a lack of respect and, therefore, of charity toward the problems and situations of your brother or sister.

6. Try to reach little by little the maturity of seeing life as it is: neither the romantic, unreal, ingenuous and ignorant optimism of an adolescent, nor the pessimism – lack of faith in God and neighbor – of certain moments in the life of an adolescent or of a frustrated and immature adult.

Have a realistic optimism: optimism, because we believe in God’s action, and in the means which God has given to man; realist, because we know (by personal experience!) that man needs time to understand and to respond. God is not in a hurry as we are! Realistic optimism, because we know that where the sin increased, grace overflowed all the more! (*Rom 5, 20*), and mercy triumphs over judgment (*Jam 2, 13*):

This is the “unbalanced” equilibrium of God, our Father! This is the “unjust” justice of the father that the hypocrite elder son complains about (*Lk 15, 11-32*)! One who does not have this optimistic realism is already dead inside. He is contrary to the Gospel. He is old in the pejorative sense of the word, because death prevails in him rather than life.

Therefore, try to be human and Christian mature persons! Be serene, peaceful, peacemakers, and joyful. It is a witness of your faith: I know whom I have trusted (*2 Tm 1, 12*), and “you could face everything in Him who gives you the power (*Phil 4, 13*)”. “Be strong, young men, because the Word of God dwells in you and you have overcome the world” (*1 Jn 2, 14*).

7. Do what you could do. Even if it is little, it is worth having it done, because a person is involved, a child of God worthy to be helped always; because something could be done always, and therefore it has to be done. Foreexample, when you preach, do not believe that you are effective to all and all the time. On the other hand, do not believe even that you are of no use to anyone. You will be mistaken at both instances.

There is always someone in the assembly that welcomes your words, if you communicate them with conviction, simplicity and love. It is enough to know that there is someone – you may never know whom they are – to make useful

your effort and time. Therefore, in your ministry, “Work hard, but do not worry, because above our limitations there is a Providence that watches over us and carries ahead the work began by God” (Father LUIGI GUANELLA). And when something not according to our desire happens, do not forget that even Christ was unsuccessful (“And many left him”, *Jn* 6, 66), and died shamefully (“Cursed is the one who hangs on the tree!” *Gal* 3, 13), among two thieves as he was the worst of all (*Mt* 27, 38-44). The Father, however, who reserved to himself the last word, raised him up (*1 Cor* 15; *Phil* 2, 6-11).

8. The respect you should show to your brother or sister who comes to you should be modeled on St. Paul: “When I came to you in weakness and fear and much trembling... so that your faith might rest not on human wisdom but on the power of God” (*1 Cor* 2, 3-5).

Do not be afraid to acknowledge your limitations and incompetence: it is a sign of honesty and truth! The truth will set you free (*Jn* 8, 32). It is when you are weak that you are strong (*2 Cor* 12, 9-10), because you could do everything in Him who gives you strength (*Phil* 4, 13).

9. Be not alone in your life: “Woe to him who is alone: for if he should fall, he has no one to lift him up...! A three-ply cord is not easily broken” (*Eccl.* 4, 9-12). Have always a confrere at your side, a confrere you trust. Go to him when you are going through difficult moments. Do not be afraid to ask for help, to extend your hand, to ask for strength and support, and, if necessary, to recognize your sinful life! You too are a human being! You were chosen, not because you were holier, more intelligent, better than others, but because God wanted so. He called you to be at the service of others through your talents, limitations, and miseries.

Be always ready to welcome, with a brotherly and fatherly heart, the confrere or the priest that may come to you for help and forgiveness! As Religious do not forget your Community, Province, and Congregation. They are the family that God has given you, your “family”, as the whole people of God is (*Mt* 12, 46-50). Be grateful, fraternal, friendly, generous: “Without cost you have received; without cost you have to give” (*Mt* 10, 8), and “God loves who gives with joy” (*2 Cor* 9, 7; *Rom* 12, 8).

In short, do not forget that you are, like Christ, “the man for others” (D. BONHÖFFER), the Christian par excellence who feels happier in giving than receiving (*Acts* 20, 35).

This means that others should have you at their service. Consequently, you need to be available, and ready to be chosen and to be discarded as well, not when you decide to, nor by whom you like to, but when others want so. Nevertheless, maintain always an attitude of availability. That demands a lot of faith, humility and evangelical poverty, much detachment from the brothers (in

spite of your love toward them) in order not to place them at your disposal, but the other way around, like Christ, who came not to be served, but to serve and give his life for others (*Mt 20, 28*).

10. Find in the ministry the unending source of your prayer life. Pray always for those brothers and sisters who came to you in the past, who come in the present, and will come in the future, so that the Lord – who remembers them well and already knows them – help you not to do any harm to them, and may leave holding a stronger faith, a more joyful hope, a more ardent charity, a little more altruism, and more Christ in their life.

Pray above all for those whom you did not want to help, could not help, or did not know how to sufficiently help when in need. Perhaps you may not be able to see them again, but you could still do a lot for them: loving them, praying for them, and being more cordial to those who come to you. Never forget that you are more convincing when on your knees (praying) than when speaking or endlessly running around doing many things.

11. Finally, prepare yourselves culturally through your studies, so that you are not only cordial and simple, but also competent. People have the right to meet culturally prepared priests. You had, and have a lot of time for this! It is a great responsibility.

12. Dear brother priests and seminarians, if you possess this spirit, or you strive to acquire it, we, priests for a long time, would like to say to you: “Go forth! You will never regret being a priest! Your priesthood is a risk that you can run! Run this risk!

In spite of your limitations, you could run it, because God himself has chosen us, and not we (*Jn 15, 16*), and He will run it together with us! And, if God is with us, who could be against us? (*Rom 8, 31-39*).

I would like to conclude my conversation by quoting the words of a priest, who worked for a long time in the pastoral ministry:

“At the end of the journey they would ask me only one thing:
Have you loved? And I would say nothing;
I would open my empty hands
And my heart full of names” (J. M. DE LA TORRE).

Dear confreres,

this is the greatness and the fragility of a priest.
This is the treasure in earthen vessels (*2 Cor 4, 7*).

This the sublime and joyful daily hard work that awaits you.
As the psalmist says:
“The lot marked out for me is my delight:
welcome indeed the heritage that falls to me!” (Ps 16, 6).

5. Pontifical Council for Social Communications: the Church and Internet

We think to do something useful in offering you an interesting document of the Church regarding the use of modern means of communication and specifically of the INTERNET. There are still too many confreres, and not just the elderly ones, who shrink the use of this very important means of social communication, as an unnecessary and harmful waste of time.. It is necessary to understand the value, the power, the vastness of researches, the significant amount of time we save and much more... that a proper use of internet offers. Of most interest, Chapter II and the Conclusion that offer words of encouragement to different groups working in the Church.

I

INTRODUCTION

1. The Church's interest in the Internet is a particular expression of her longstanding interest in the media of social communication. Seeing the media as an outcome of the historical scientific process by which humankind “advances further and further in the discovery of the resources and values contained in the whole of creation”,¹ the Church often has declared her conviction that they are, in the words of the Second Vatican Council, “marvellous technical inventions”² that already do much to meet human needs and may yet do even more.

Thus the Church has taken a fundamentally positive approach to the media.³ Even when condemning serious abuses, documents of this Pontifical

¹ GIOVANNI PAOLO II, Lettera Enciclica *Laborem Exercens*, n. 25; cfr Concilio Vaticano II, Costituzione Pastorale sulla Chiesa nel mondo contemporaneo, *Gaudium et spes*, n. 34.

² Concilio Vaticano II, Decreto sui mezzi di Comunicazione sociale *Inter mirifica*, n. 1.

³ Per esempio, *Inter mirifica*; i messaggi di Papa Paolo VI e Papa Giovanni Paolo II in occasione delle Giornate Mondiali delle Comunicazioni Sociali; Pontificia Commissione delle Comunicazioni Sociali, Istruzione Pastorale *Communio et progressio*; Pontificio Consiglio delle Comu-

Council for Social Communications have been at pains to make it clear that “a merely censorious attitude on the part of the Church... is neither sufficient nor appropriate”.⁴

Quoting Pope Pius XII’s 1957 encyclical letter *Miranda Prorsus*, the Pastoral Instruction on the Means of Social Communication *Communio et Progressio*, published in 1971, underlined that point: “The Church sees these media as ‘gifts of God’ which, in accordance with his providential design, unite men in brotherhood and so help them to cooperate with his plan for their salvation”.⁵ This remains our view, and it is the view we take of the Internet.

2. As the Church understands it, the history of human communication is something like a long journey, bringing humanity “from the pride-driven project of Babel and the collapse into confusion and mutual incomprehension to which it gave rise (cf. *Gen* 11:1-9), to Pentecost and the gift of tongues: a restoration of communication, centered on Jesus, through the action of the Holy Spirit”.⁶

In the life, death, and resurrection of Christ, “communication among men found its highest ideal and supreme example in God who had become man and brother”.⁷

The modern media of social communication are cultural factors that play a role in this story. As the Second Vatican Council remarks, “although we must be careful to distinguish earthly progress clearly from the increase of the kingdom of Christ”, nevertheless “such progress is of vital concern to the kingdom of God, insofar as it can contribute to the better ordering of human society”.⁸

Considering the media of social communication in this light, we see that they “contribute greatly to the enlargement and enrichment of men’s minds and to the propagation and consolidation of the kingdom of God”.⁹

Today this applies in a special way to the Internet, which is helping bring about revolutionary changes in commerce, education, politics, journalism, the relationship of nation to nation and culture to culture – changes not just in how people communicate but in how they understand their lives. In a companion

nicazioni Sociali, *Pornografia e Violenza nei Mezzi di Comunicazione sociale: una Risposta Pastorale*; Istruzione Pastorale *Aetatis novae*; *Etica nella Pubblicità*; *Etica nelle Comunicazioni sociali*.

⁴ *Pornografia e Violenza nei Mezzi di Comunicazione sociale*, n. 30.

⁵ *Communio et progressio*, n. 2.

⁶ Giovanni Paolo II, Messaggio in occasione della XXXIV Giornata Mondiale delle Comunicazioni, 2 gennaio 2000.

⁷ *Communio et progressio*, n. 10.

⁸ Concilio Vaticano II, Costituzione Pastorale sulla Chiesa nel mondo contemporaneo *Gaudium et spes*, n. 39.

⁹ *Inter mirifica*, n. 2.

document, *Ethics in Internet*, we discuss these matters in their ethical dimension.¹⁰

Here we consider the Internet's implications for religion and especially for the Catholic Church.

3. The Church has a two-fold aim in regard to the media. One aspect is to encourage their right development and right use for the sake of human development, justice, and peace – for the upbuilding of society at the local, national, and community levels in light of the common good and in a spirit of solidarity. Considering the great importance of social communications, the Church seeks “honest and respectful dialogue with those responsible for the communications media” – a dialogue that relates primarily to the shaping of media policy.¹¹

“On the Church's side this dialogue involves efforts to understand the media – their purposes, procedures, forms and genres, internal structures and modalities – and to offer support and encouragement to those involved in media work. On the basis of this sympathetic understanding and support, it becomes possible to offer meaningful proposals for removing obstacles to human progress and the proclamation of the Gospel”.¹²

But the Church's concern also relates to communication in and by the Church herself. Such communication is more than just an exercise in technique, for it “finds its starting point in the communion of love among the divine Persons and their communication with us”, and in the realization that Trinitarian communication “reaches out to humankind: The Son is the Word, eternally ‘spoken’ by the Father; and in and through Jesus Christ, Son and Word made flesh, God communicates himself and his salvation to women and men”.¹³

God continues to communicate with humanity through the Church, the bearer and custodian of his revelation, to whose living teaching office alone he has entrusted the task of authentically interpreting his word.¹⁴ Moreover, the Church herself is a *communio*, a communion of persons and Eucharistic communities arising from and mirroring the communion of the Trinity; communication therefore is of the essence of the Church.¹⁵

This, more than any other reason, is why “the Church's practice of communication should be exemplary, reflecting the highest standards of

¹⁰ Pontificio Consiglio delle Comunicazioni Sociali, *Etica in Internet*.

¹¹ *Aetatis novae*, n. 8.

¹² *Ibidem*.

¹³ *Etica nelle Comunicazioni Sociali*, n. 3.

¹⁴ Cfr Concilio Vaticano II, Costituzione Dogmatica sulla Divina Rivelazione *Dei Verbum*, n. 10.

¹⁵ *Aetatis novae*, n. 10.

truthfulness, accountability, sensitivity to human rights, and other relevant principles and norms”.¹⁶

4. Three decades ago *Communio et Progressio* pointed out that “modern media offer new ways of confronting people with the message of the Gospel”.¹⁷ Pope Paul VI said the Church “would feel guilty before the Lord” if it failed to use the media for evangelization.¹⁸ Pope John Paul II has called the media “the first Areopagus of the modern age”, and declared that “it is not enough to use the media simply to spread the Christian message and the Church’s authentic teaching. It is also necessary to integrate that message into the ‘new culture’ created by modern communications”.¹⁹ Doing that is all the more important today, since not only do the media now strongly influence what people think about life but also to a great extent “human experience itself is an experience of media”.²⁰

All this applies to the Internet. And even though the world of social communications “may at times seem at odds with the Christian message, it also offers unique opportunities for proclaiming the saving truth of Christ to the whole human family. Consider...the positive capacities of the Internet to carry religious information and teaching beyond all barriers and frontiers. Such a wide audience would have been beyond the wildest imaginings of those who preached the Gospel before us... Catholics should not be afraid to throw open the doors of social communications to Christ, so that his Good News may be heard from the housetops of the world”.²¹

II

OPPORTUNITIES AND CHALLENGES

Entering in particular, the document calls us to reflect in n. 5 to the various opportunities that the use of the INTERNET offers for the diffusion of the Word of God.

[...]

¹⁶ *Etica nelle Comunicazioni Sociali*, n. 26.

¹⁷ *Communio et progressio*, n. 128.

¹⁸ Esortazione Apostolica, *Evangelii nuntiandi*, n. 45.

¹⁹ Lettera Enciclica *Redemptoris missio*, n. 37.

²⁰ *Aetatis novae*, n. 2.

²¹ GIOVANNI PAOLO II, Messaggio in occasione della XXXV Giornata Mondiale delle Comunicazioni Sociali, n. 3, 27 maggio 2001.

5. Since announcing the Good News to people formed by a media culture requires taking carefully into account the special characteristics of the media themselves, the Church now needs to understand the Internet. This is necessary in order to communicate effectively with people – especially young people – who are steeped in the experience of this new technology, and also in order to use it well.

[...]

But over and above these, there also are benefits more or less peculiar to the Internet. It offers people direct and immediate access to important religious and spiritual resources – great libraries and museums and places of worship, the teaching documents of the Magisterium, the writings of the Fathers and Doctors of the Church and the religious wisdom of the ages. It has a remarkable capacity to overcome distance and isolation, bringing people into contact with likeminded persons of good will who join in virtual communities of faith to encourage and support one another. The Church can perform an important service to Catholics and non-Catholics alike by the selection and transmission of useful data in this medium.

[...]

A growing number of parishes, dioceses, religious congregations, and church-related institutions, programs, and organizations of all kinds now make effective use of the Internet for these and other purposes. Creative projects under Church sponsorship exist in some places on the national and regional levels. The Holy See has been active in this area for several years and is continuing to expand and develop its Internet presence.

[...]

The No 6 deepens the bidirectional aspect of INTERNET: this is an aspect already considered by the Second Vatican Council, by the Code of Canon Law and by other recent documents of the Pontifical Council for Social Communications.

[...]

Already, the two-way interactivity of the Internet is blurring the old distinction between those who communicate and those who receive what is communicated, and creating a situation in which, potentially at least, everyone can do both. This is not the one-way, top-down communication of the past. As more and more people become familiar with this characteristic of the Internet in other areas of their lives, they can be expected also to look for it in regard to religion and the Church. The technology is new, but the idea is not.

[...]

Ethics in Communications says: “A two-way flow of information and views between pastors and faithful, freedom of expression sensitive to the well being of the community and to the role of the Magisterium in fostering it, and responsible public opinion all are important expressions of ‘the fundamental right of dialogue and information within the Church’”. The Internet provides an effective technological means of realizing this vision. Here, then, is an instrument that can be put creatively to use for various aspects of administration and governance. Along with opening up channels for the expression of public opinion, we have in mind such things as consulting experts, preparing meetings, and practicing collaboration in and among particular churches and religious institutes on local, national, and international levels.

It is very important n° 7 and n° 8 that help us to reflect about the necessity of the education and formation to this means of communication which is not lacking of negative aspect too.

Education and training regarding the Internet ought to be part of comprehensive programs of media education available to members of the Church. As much as possible, pastoral planning for social communications should make provision for this training in the formation of seminarians, priests, religious, and lay pastoral personnel as well as teachers, parents, and students.

Young people in particular need to be taught “not only to be good Christians when they are recipients but also to be active in using all the aids to communication that lie within the media...So, young people will be true citizens of that age of social communications which has already begun” – an age in which media are seen to be “part of a still unfolding culture whose full implications are as yet imperfectly understood”.

Among the specific problems presented by the Internet is the presence of hate sites devoted to defaming and attacking religious and ethnic groups.

[...]

Some of these target the Catholic Church. Like pornography and violence in the media, Internet hate sites are “reflections of the dark side of a human nature marred by sin”. And while respect for free expression may require tolerating even voices of hatred up to a point, industry self-regulation – and, where required, intervention by public authority – should establish and enforce reasonable limits to what can be said.

The proliferation of web sites calling themselves Catholic creates a problem of a different sort. As we have said, church-related groups should be creatively present on the Internet; and well-motivated, well-informed individuals

and unofficial groups acting on their own initiative are entitled to be there as well.

But it is confusing, to say the least, not to distinguish eccentric doctrinal interpretations, idiosyncratic devotional practices, and ideological advocacy bearing a ‘Catholic’ label from the authentic positions of the Church.

III

RECOMMENDATIONS AND CONCLUSION

The Chapter III, in numbers 10, 11 and 12, offers important recommendations, but also interesting words of encouragement to the Church leaders, pastoral agents, educators, parents and especially to young people to be open not only to the approach of INTERNET, but also to a proper depth of its potential.

[...]

It is important, too, that people at all levels of the Church use the Internet creatively to meet their responsibilities and help fulfill the Church’s mission. Hanging back timidly from fear of technology or for some other reason is not acceptable, in view of the very many positive possibilities of the Internet.

To pastoral personnel. Priests, deacons, religious, and lay pastoral workers should have media education to increase their understanding of the impact of social communications on individuals and society and help them acquire a manner of communicating that speaks to the sensibilities and interests of people in a media culture.

Today this clearly includes training regarding the Internet, including how to use it in their work. They can also profit from websites offering theological updating and pastoral suggestions.

[...]

To educators and catechists. The Pastoral Instruction *Communio et Progressio* spoke of the “urgent duty” of Catholic schools to train communicators and recipients of social communications in relevant Christian principles. The same message has been repeated many times. In the age of the Internet, with its enormous outreach and impact, the need is more urgent than ever.

Catholic universities, colleges, schools, and educational programs at all levels should provide courses for various groups – “seminarians, priests,

religious brothers and sisters, and lay leaders...teachers, parents, and students” – as well as more advanced training in communications technology, management, ethics, and policy issues for individuals preparing for professional media work or decision-making roles, including those who work in social communications for the Church. Furthermore, we commend the issues and questions mentioned above to the attention of scholars and researchers in relevant disciplines in Catholic institutions of higher learning.

[...]

To children and young people. The Internet is a door opening on a glamorous and exciting world with a powerful formative influence; but not everything on the other side of the door is safe and wholesome and true. “Children and young people should be open to formation regarding media, resisting the easy path of uncritical passivity, peer pressure, and commercial exploitation”. The young owe it to themselves – and to their parents and families and friends, their pastors and teachers, and ultimately to God – to use the Internet well.

The Internet places in the grasp of young people at an unusually early age an immense capacity for doing good and doing harm, to themselves and others. It can enrich their lives beyond the dreams of earlier generations and empower them to enrich others’ lives in turn. It also can plunge them into consumerism, pornographic and violent fantasy, and pathological isolation. Young people, as has often been said, are the future of society and the Church. Good use of the Internet can help prepare them for their responsibilities in both. But this will not happen automatically. The Internet is not merely a medium of entertainment and consumer gratification. It is a tool for accomplishing useful work, and the young must learn to see it and use it as such. In cyberspace, at least as much as anywhere else, they may be called on to go against the tide, practice counter-culturalism, even suffer persecution for the sake of what is true and good.

To all persons of good will. Finally, then, we would suggest some virtues that need to be cultivated by everyone who wants to make good use of the Internet; their exercise should be based upon and guided by a realistic appraisal of its contents.

Prudence is necessary in order clearly to see the implications – the potential for good and evil – in this new medium and to respond creatively to its challenges and opportunities.

Justice is needed, especially justice in working to close the digital divide – the gap between the information-rich and the information-poor in today’s world. This requires a commitment to the international common good, no less than the “globalization of solidarity”.

Fortitude, courage, is necessary. This means standing up for truth in the

face of religious and moral relativism, for altruism and generosity in the face of individualistic consumerism, for decency in the face of sensuality and sin.

And temperance is needed – a self-disciplined approach to this remarkable technological instrument, the Internet, so as to use it wisely and only for good.

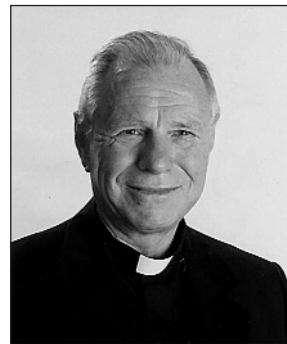
Reflecting on the Internet, as upon all the other media of social communications, we recall that Christ is “the perfect communicator” – the norm and model of the Church’s approach to communication, as well as the content that the Church is obliged to communicate. “May Catholics involved in the world of social communications preach the truth of Jesus ever more boldly from the housetops, so that all men and women may hear about the love which is the heart of God’s self-communication in Jesus Christ, the same yesterday, and today, and for ever”.

DECEASED CONFRERES

1. Father Giovanni Di Tullio
2. Father Amanzio Abram
3. Father Giuseppe De Bortoli
4. Brother Tito Campora
5. Father Gerolamo Nava
6. Father Ampelio Ambrogio Alfeo Nardin
7. Father Paolo Saltarini
8. Father Luigi Camillo Cervini
9. Father Ermes Boran
10. Father Germano Pegoraro

1. Father Giovanni Di Tullio

Born in Montagano (CB) on February 27, 1937
Entered Rome-Via Aurelia on August 28, 1948
Novitiate in Barza d'Ispra (Varese) on September 12, 1953
First Profession in Barza d'Ispra on September 12, 1955
Final Profession in Chiavenna on September 24, 1961
Priestly Ordination in Como on June 23, 1963
Died at Gemelli hospital, Rome on March 13, 2007
Rests at Rome-Prima Porta, Tomb of the Congregation



My last will

Rome, 23 June 2003, 40th anniversary of Priesthood

“On this occasion, first of all I would like to express my immense gratitude to the Lord for his gifts and for the unending mercy shown to me during these 40 years of priesthood.

I thank my parents for the life I have received, and for the generous love filled with many sacrifices; the Eternal Love may be their best reward. My heartfelt gratitude goes to the Congregation and to the confreres for all I have received from their fraternal welcome and generous forgiveness.

As for me today, I feel more than ever the value and the beauty of my everyday life that Divine Providence gives me, especially after the critical experience suffered on February 2000.

I confide and entrust myself to the will of God who is always the true good for me in the present and in the future. I still need a lot of help to follow it with serenity and confidence. Regarding earthly possessions, it was never difficult for me to detach myself from them... (*omissis*)...

What matters is how much I have allowed the Lord to write in my life, and the image of Jesus that I was able to model in me. I entrust myself to the mercy of God, and to the prayer of my brothers”.

Giovanni Di Tullio

His life...

Father Giovanni Di Tullio was born in Montagano (Campobasso), Molise Region, on February 27, 1937.

His parents were Alessandro Di Tullio and Maria Concetta Galuppo. He was baptized the following March 4, and Confirmation on July 15, 1950 in Montagano at the age of 13. After middle school at St. Joseph al Trionfale (Rome), and high school at Anzano del Parco (Como), he entered the Novitiate in Barza d’Ispra (Varese) on September 12, 1953, where, two years later, he made his first religious profession. He professed perpetually in Chiavenna (Sondrio) on September 24, 1961. He received the minor orders at the Como Cathedral, and was ordained a priest at the Mother House in Como on June 23, 1963, where he lived his first year of priesthood as educator.

He then moved to Napoli-Miano for a six-year term until 1970, before coming to St. Joseph at Trionfale as assistant parish priest for 12 years until 1982. He was superior and parish priest of St. Joseph Cottolengo Parish at Valle Aurelia for nine years from 1982 to 1993, and councilor of the St. Joseph Roman Province. As provincial councilor, he would be one of the first Guanellian priests to reach Poland in order to look into the possibility of our presence in the land of John Paul II.

Now, that intuition became a reality as two Polish confreres attended his funeral.

As parish priest, he was in office until 2001. He would return as assistant parish priest to St. Joseph at Trionfale in 2001 to offer his skills and his failing

health at the service of the entire parish population. He died at the Gemelli hospital, Rome, Tuesday morning of March 13, 2007.

The period of formation

“Our dear Father Giovanni began his seminary and Guanellian formation with me in Rome, in the distant 1948, while the seminary was still under construction.

Our respected professor Father Emidio Di Nicola, who is still with us, taught us Latin. Father Giovanni came from his beautiful Montagano in Molise. We have, therefore, lived an entire experience of Guanellian religious and priestly life.”

Father Mario Latini, SC

The priest of the Oratory

“Father Giovanni took care also of the oratory other than teaching music. I remember when he repaired the broken billiards table and above all, when he did the maintenance. Often he called us to help him and taught us good manners and, above all, taught the youth to collaborate and be available for the less fortunate boys. I went to visit the disabled boys at the ‘Vaccari Institute’ after getting permission from my parents. That was a strong experience, which I still remember. The sight of so many boys who lived in an institute with various types of handicap, both physical and psychical, without the consolation of parents, made me reflect very much on the importance of helping the needy. I continued this experience during the whole period of Middle School.”

Giorgio Sportello

The pastor

“We remember him as an untiring parish priest of St. Joseph Cottolengo parish, where he gave his best gifts as a Guanellian priest.”

Father Mario Latini, SC

The priest

“Dear father Giovanni, your person and your soul left a great light. Your true, authentic, strong Christian life was a unique and irreplaceable support for

the whole family. May your example guide us from above and protect our children and us. The Lord who has already welcomed you in his side, shine upon you the light of His face, always.

Thank you, father Giovanni.”

Signature not clear

The character, the spirituality

“I experienced the effectiveness of his preaching but, above all, of the sacrament of penance. He was real, strong and firm and did not make any “discount” for the sin. He touched directly the heart but he gave no time for guilty feelings, because he reassured you with the great mercy of the Father. I was always consoled.”

Anonymous witness

“He was of strong and austere character, always coherent and respectful in his pastoral work.”

Father Mario Latini, SC

The confessor

“Father Giovanni was my confessor. He was more than that in reality. At times, the confession was only a pretext to speak with him a little. Almost a brother and Father, he succeeded always to find the right words to help you, precisely with those words, which you were in need of hearing at that moment. Many times, he comforted me and gave hope, but, above all, he helped to find faith in those moments in which I felt it vanishing. Coming out of the confessional together with his benediction, I carried always inside myself his encouragement and a new confidence to face the difficulties, the fear and the doubt of everyday life with Christian spirit. Thank you, Father Giovanni; you did so much for many, now rest in peace.”

Simonetta Corso

Close to the Couples and the Family

“I knew a girl by name Monica (today my wife) and her parents went to ask information about me to father Giovanni knowing that I attended the parish. He was full of praise for me. We married and had my son Andrea, who was baptized at St. Joseph Cottolengo. I came to know that His Holiness John Paul II would come for a visit to the Parish.

I wanted to ask Father Giovanni to make me meet the Pope and get his blessing especially for my son but I did not dare. In the afternoon, I went with my child and wife to the parish gym, where the Holy Father would meet the youth.

We reached there when the gym was still empty. We decided to wait. An hour later, the gym was full of youth and I found myself in the first row.

Some moments later His Holiness arrived. Andrea, who until that moment had never clapped the hands, seeing the Pope, clapped vigorously (he was nine months old).

Passing before us His Holiness stopped. He took Andrea in his hands, under the beloved look of Father Giovanni, and blessed us. The following day, the *Osservatore Romano*'s article about the visit of the Pope to St. Joseph Cottolengo Parish in Valle Aurelia carried the photo which showed the Pope with my family, as requested by Father Giovanni.”

Giorgio Sportello

“I shared the important moments of my life with him. First, as priest during my adolescence at the Oratory of St. Joseph al Trionfale (about seven years). Then, as parish priest of my new parish, St. Joseph Cottolengo church, and God made himself present through him when he blessed my marriage.

Finally, coming back to St. Joseph al Trionfale parish, father Giovanni saw the growth of the new ‘oratory for boys’, among whom three of my children were present.

He came to Valle Aurelia also to concelebrate at the funeral of my mother in law.

The presence of father Giovanni in every occasion gave me serenity and long lasting certitude.

Notwithstanding the long intervals between one meeting and the next, it seems to me of having him near everyday as a great friend of my family. His relationship was attentive and he called me for every anniversary of my marriage assuring that joy and love reign in my family, but also in the families of my relatives, whom he knew.

But the extraordinary thing was that he enquired about the news of all the persons with whom we were connected from the Oratory’s days. Even though many years had passed by now, he remembered the personal situations, the names and the surnames!

I received a last call from father Giovanni on February 9, 2007 (anniversary of my marriage), During which, speaking also about the recent death of my mother in law, assured me that certain spiritual persons like her, are still present among us, even after their death.”

Marcello Parsi

At the side of the poor

“Dear Father Giovanni,

I am one of the many persons you always cared for! I also would like to offer my witness. As you know well, I came from very far and that I work in this church together with my husband for many years. I would like to thank you for all the encouragement, your advice and the strength to go ahead always. How much we will miss that affectionate look every morning and that smile and your hand on our shoulder, which transmitted serenity and the strength to do our daily work!

We thank God for having known you and spent together many beautiful moments. In this moment, we unite ourselves to your family, your confreres and the whole community of this church to pray for you and I am sure that you would remember from above these humble persons, as your heart was humble.”

Maruca, Samuel and Lucia

That missing button

“I have in the heart a memory of you... Father Giovanni!

Often, on Saturdays, I met you in the sacristy when, after attending about some parish works you hurried to begin your most important task... of confessor.

Many say that you heard them with kindness, deep simplicity and transparent openness in words and actions.

When you were wearing the ‘cassock’ I always noticed that a black button was missing... “Father Giovanni” I said, “why don’t you stitch that button? Perhaps you don’t know how to do it?” “I can,” you answered quietly, “I can.” “Then why do not you do that?” You said, “Because my ailing heart breathes through that missing button.” I have a special place for you in the depth of my heart, father Giovanni. Bye.”

A friend

Gratitude, the presence and the smile beyond death

“Thank you Father Giovanni, for all the good things you said to me.”

Anonymous

“Thank you! Thank you for welcoming me, thank you for making me feel at home, thank you for being there. I love you.”

Lidia

“The spirit of Father Giovanni is great and such will be his presence and he has shown it to all during these three evenings of “prayer vigil” during which his presence was perceived. This physical loss of Father Giovanni for me is painful and definitive.

This makes me hope that the next spiritual meeting with him would be joyous and definitive.”

Marcello Parsi

“On Wednesday 14, I came to know that Father Giovanni had passed away the day before. The news left me in great distress.

That afternoon I went to the Bacciarini Hall to pay my last respects to a dear friend and spiritual father. It is difficult to describe what I felt in seeing the dead body of a dear person. I lifted my eyes and saw the image of Father Giovanni smiling, the same smile, which he had on many occasions and understood that he wanted to be remembered thus: smiling at life and the neighbor, smiling by the side of the Lord.

On the day of his funeral, a man distributed the memorial holy card of Father Giovanni, mostly to women with mobility problems. I wanted one card, but nothing was left. I asked within myself to Father Giovanni to give me one last smile and came out from the Church.

Outside the Church, there was a group of sisters. One sister had two cards of father Giovanni. I asked her if I could take a photo of the card with my mobile phone, but she gave me one. Lo! Father Giovanni gifted me with his last smile.”

Giorgio Sportello

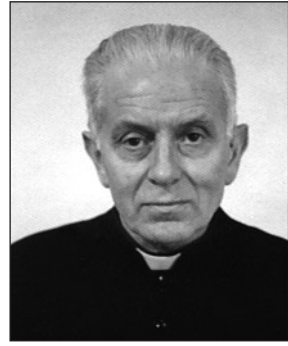
The memorial holy card

Man, priest, Guanellian,
cherished work, determination and the honesty
of the Molise people and his family.
Faithful to the Church,
authentic son of Father Guanella, educator and generous pastor,
gave whole of himself to the youth,
the families and the poor.
God will have him as dear and beloved son
in his Kingdom of life and joy.

Edited by Father NINO MASSARA

2. Father Amanzio Abram

Born in Mese (SO) on November 19, 1923
Entered at Fara Novarese on October 3, 1935
Novitiate at Barza d'Ispra (VA) on September 12, 1940
First Profession at Barza d'Ispra on September 12, 1942
Final Profession at Barza d'Ispra on September 12, 1945
Priestly Ordination at Amalfi (SA) on May 22, 1948
Died in Nuova Olonio on March 26, 2007
Rests in the cemetery of Mese (SO)



Father Amanzio Abram was born at Mese (SO), near Chiavenna and therefore the Spluga valley, the native valley of Blessed Louis Guanella, on November 19, 1923 and received the sacraments of Baptism on November 22, 1923 and Confirmation on May 9, 1933 in the parish of St. Vittore.

He was a postulant at the seminary in Fara Novarese for six months from March 12, 1940.

He entered at Barza d'Ispra for the two years of novitiate in September, at the end of which he made the first religious profession on September 12, 1942. He made the final profession three years later. He completed the first part of his theological studies at Fara Novarese from 1944 and the second part from 1946 at Amalfi, where he was ordained priest on May 22, 1948. During his theological studies, he helped as educator the seminarians of Fara and then the boys of Amalfi.

We remember him for his ability to make discipline tolerable and even likeable, a discipline that was particularly severe during those times. This was certainly due to the goodness of his heart, which would characterize his entire life.

The superiors appointed him as educator for his ability of mind and heart, first in the minor seminary of Fara Novarese for ten years and then in that of Anzano del Parco (Como). He was vice rector for the first five years and then local councilor, teacher and educator from 1953 to 1958. It was no wonder that he spent the following six years as Superior of the Institute. Every one said that he fulfilled his office with the usual intelligence, goodness and understanding.

At the end of the second three-year term as rector, the superiors, taking into consideration his excellent qualities, appointed him prefect of studies in our theological seminary of Chiavenna. He remained there for one year and then returned as teacher to Anzano for seven more years. He always volunteered to assist in the priestly ministry wherever they requested his help.

He was admirably obedient to the will of the superiors. We find him as a spiritual assistant for a year (1972-73) at the Institute St. Luigi in Albizzate. He

was with our sisters at the Casa Beato Luigi Guanella in Milan for six years, then four years at Feltre and at St. Cajetan in Milan for two years. Perhaps, these years were difficult for him, also because of his health and hearing loss, but he never complained with any one about it.

He was happy to return to Anzano del Parco for eight more years. It might have appeared to him a desert as compared the previous experiences, so much animated by many good boys. In return, he found serenity and peace, dedicating himself to pastoral ministry.

Father Amanzio spent almost thirty years of his priestly life in that house, which, unfortunately we had to abandon!

His life was truly filled with activities and he never refused work, but he had still the last energies to spend. So, for thirteen years, he offered himself as zealous chaplain of the St. Chiara nursing home for retired sisters, at Albese (CO) from 1993 to 2006.

Father Amanzio, eighty three year old, tired but alert, on February 21, 2006 reached Casa Madonna del Lavoro, close to his native place and relatives, for a deserved rest. He edified the confreres, the residents and the workers of the house until the end with his simplicity, humility and his profound spirit of prayer.

He left us returning to the house of the Father on March 26, 2007.

Now the moment has come to tell the beautiful memories about him. No one could do that better than his dear and affectionate nephew and our confrere, Father Luigi De Giambattista, elected recently as Provincial superior of the Divine Providence Province comprising United States, Philippines and India. Father Luigi sent this message from the Philippines, extremely disappointed for not being able to attend the funeral. He wrote: *“First of all thank you, O Lord, for having given us Father Amanzio, as brother, uncle, relative, confrere, master, friend, guide and father..”*

Thank you for having placed him along our journey, as your priest, sign and instrument of your love and your Providence!

Thank you for having called him to spend the life as Servant of Charity, in various places, with different tasks, but always a faithful disciple, son of Blessed Louis Guanella, generous dispenser and credible witness of your infinite goodness and mercy.

After thanking the Lord, allow me, dear uncle, to express my “Thanks” directly to you. I have lot of reasons to be profoundly grateful to you. Thank you for having poured on me the Baptismal water and with it the great grace of the love of God and Christian life. Thank you for having helped me most with the example than with preaching to walk with confidence and courage on the way of the Gospel, by welcoming and developing the beautiful gift of the priestly and Guanellian vocation. You spent most fruitful years of your apostolate amidst the youth in our seminaries. Continue to pray for those who are called to the service

of God, the Church and the poor, especially in our Guanellian family spread in various continents.

Thank you, uncle, especially for the interest and the passion with which you followed my missionary adventure. Carry us in your heart before the Father and pray for the growth of our missions, for our growth in sanctity and quality of evangelical witness. We entrust to you especially the newly formed Divine Providence Province, the confreres, the entire Guanellian family and the poor entrusted to us. Your departure makes our family and the Guanellian community a little poorer on earth. However, we are consoled that Heaven has become richer and more beautiful. We trust you. Continue to love us and help us from above.”

Let us conclude with a final thought from the spiritual testament left by father Amanzio especially to his native parish of Mese: “I die happily for having given my life to the Lord and to the souls, asking forgiveness from those to whom I had given bad example. The sufferings that accompany my death and the burial in the ground, after the simple funeral without flowers, become a pleasing offering to the Lord to implore from him priestly and religious vocations for our community. The Cross on the tomb is a sign of my unflinching hope in the resurrection with Jesus, with Our Lady and with those whom I loved and love in the Lord. Jesus, I trust in you!”

Father GUIDO DALL’AMICO

3. Father Giuseppe De Bortoli

Born in Castiglione Olona (VA) on November 21, 1916
Entered at Fara Novarese on September 28, 1934
Novitiate at Barza d’Ispra (VA) on September 12, 1938
First Profession at Barza d’Ispra on 12 September 1940
Final Profession at Scala on September 12, 1943
Priestly Ordination at Fasano on September 21, 1946
Died in Bari on April 12, 2007
Rests in the cemetery of Castiglione Olona (VA)



Dear Father Giuseppe,

From the house of Fasano, Opera Don Guanella, we would like to send you this letter, which you in heaven will certainly like. It seems strange to us not to see you anymore for Morning Prayer, meditation, and then for breakfast with the famous round pastry without hole, prepared with lot of love. Then, methodically,

after an affectionate good morning to all the staff, first with quick steps and then always slower, you went to the small “workshop”, to continue the work of the previous day, not for your personal interest but, as a good Guanellian, always for the boys for whom you dedicated your life. It feels strange not seeing you anymore.

In Castiglione Olona, where you were born, you were still a young boy, when you started to work in a comb factory and then in a bicycle factory. Later, the Lord called you to become a member of the Guanellian family, with the first religious profession on September 12, 1940 and the final Profession on September 12, 1943 and finally with the Priestly Ordination on September 21, 1946.

Among the many commitments of your religious life, you were a good educator for the seminarians in Anzano del Parco. You wrote these words in your diary: *“To educate (educere) means to bring out from the child or from the youth what he has inside, who he is, his truth so that he achieves to his fullest potential, freeing himself from all that is contrary to his Truth”*. But the elderly also had the chance to have you near them. It was a good presence, comforting and serene, especially in those moments when the final count of one’s life is made. You had a great sensibility for the disabled, the good children of father Guanella.

You wrote in one of your diaries: *“The Holy Spirit transformed me through the Bishop of Monopoli, Gustavo Bianchi, on September 21, 1946... I am priest from that day... However, who is the Priest? He is a man capable of listening, guiding and dialog. He is a man of the community and witness of the mission. What transformations took place in me, my Jesus, mercy!”*

We continue with our memories. Back in the workshop where the imagination moves everyday to invent and create small artifacts and the many “monumental” cribs, which attracts to our institute many collaborators, benefactors and visitors. The exhibit of the activities, the graphic representation, the illumination, your projects during the vacations at the mountains or by the sea... all this was your joy, dear Father Giuseppe. You preserved everything with a collection of significant photos for the entertainment of friends and relatives in common joy. The years spent in the Guanellian house of Fasano, certainly were the best of your life. You always stated that you found your peace, your community, and your second family at Fasano. On many occasions, you told us and to the Superiors in Rome that you desired to die in our house and be buried in the cemetery of Castiglione, in the chapel of the Castiglionesi Priests. The Superiors and your relatives listened to your desires.

Your story continues after lunch, “enriched” also by the many pills that you faithfully took and with lot of confidence in their positive effect. You lived 92 years, and did not miss the daily siesta. At 4:30pm, you prayed the breviary, faithful friend of your life, the spiritual reading and readied for the 7pm Holy

Mass. You prepared the Sunday homily during the whole week, written on small pieces of paper and proudly preserved it.

You did not throw away anything. Your room and the many storerooms you created were the sign of your presence. You used to say, "Things might be useful one day and it is not right to throw away what we don't need today, because they can be useful tomorrow." Nobody could have changed your mind on that. Now in Heaven the Eternal Father will give you the reward for saving so much, as a good Guanellian should.

However, I do understand you. You were born during the Great War, and World War II saw you as a young educator at the Guanellian house in Amalfi, struggling to protect your children from hunger and the air raids in a shelter by day and night.

In those difficult moments of war, you had to be strong and save things so that everyone was saved. The evenings together with you were wonderful, when you narrated these "adventures" which helped you to mature and become the "great" man you are today.

Television was not your choice, if not for three shows: the bicycle race, the "Pacchi" game, and the soccer team Inter. Then you ended the day with personal care and with the Night Prayer. Some evenings, when we recited this prayer in common we reflected on the words... *"Into your hands, Lord, I commend my spirit,"* and concluded: "One day the Lord will call us to his Kingdom and we have to be ready for it."

You were ready, because when the Lord knocked at your door you answered: "HERE I AM!" It was April 12, 2007, the Feast day of the Madonna di Pozzo Faceto.

It was a peaceful death, prepared well in advance. When all the confreres of the house of Fasano came to visit you the day before, you shook hands with all of us. You shook my hands also, but it was not like the other times, because, being unable to speak, you placed in your gesture the whole power of a testament... of a spiritual testament. Then, I accompanied you for the final goodbye together with others. All were there and the homily of the Vicar General was true to your life, which touched and edified those, present: the confreres, boys, workers, and children of the kindergarten, friends, former students, and cooperators. Finally, you left for your place, where today you rest in the peaceful sleep of the just. As a Guanellian confrere, I say thank you, because you incarnated in your life the charism of Blessed Louis Guanella and you were a faithful witness. I praise the Lord with all the priests, especially those who had known you, the residents, the workers, the formative team, the faithful, the alumni, the first orphans whom you welcomed together with the Guanellians of the first hour (1937). Today we have a protector in heaven who, with Father Sante Perna, Blessed Luigi and Chiara, prays to the Lord for this house and for all its residents.

I would like to dedicate to you a poem by BENNARDO PINO for a DECEASED GRANDFATHER:

Like a farmer who
sweats by working, because
the work in the field is hard life
but in his heart, there is always
the hope that his sweating gives
abundant fruits.

Instead you, who in your life
had always given a lot and all,
did not see one lonely fruit.

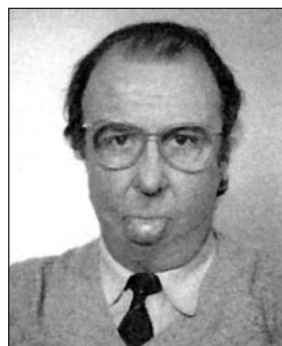
You, who as a good farmer
had always done your work
with monastic zeal,
were not rewarded ever by destiny.

If we close our eyes for a moment,
as a light from afar,
we see your stretched arms to us,
to embrace us all
because we are, grandpa, the fruits of your work.

Father DONATO LIOI

4. Brother Tito Campora

Born in Feriolo of Baveno (VB) on July 20, 1922
Entered at Gozzano on July 10 1935
Novitiate at Barza d'Ispra (VA) on September 12, 1939
First Profession at Barza d'Ispra on September 12 1941
Final Profession at Barza d'Ispra on September 12, 1947
Died in Genova-Ospedale, on May 16, 2007
Rests in the cemetery of Gozzano (NO)



For the biography of the Congregation, the history of Brother Tito could be narrated in a few lines listing the stages of the first contacts and the beginning of Guanellian life. Novitiate in Barza during the years 1939-1941. First profession on September 12, 1941 and three days later, the first appointment to the Public

Relations Office in Gozzano. He would remain there for almost twenty years until September 15, 1960. He went to the Casa dell'Angelo in Genova, with the same office, until the day of his death on May 16, 2007. The historical profile of this holy confrere ends here. There are very few notes on the 66 years of religious life spent for God and for the brothers in the most simple and ordinary way. There were few transfers and no variations. An entire life dedicated to friends and benefactors, dealing with addresses, bulletins, letters and visits. Was it a meaningless and monotonous life? Not at all! For Tito, it was a way to holiness for himself and others.

Brother Tito was born on July 20, 1922 in Feriolo di Baveno (VB), on the west coast of Maggiore Lake, "the most beautiful place in the world," he would add, with his usual humor. He was the last of five brothers. His father was a blacksmith and his mother a homemaker. A family of workers, who shaped iron and the character of their sons with the beautiful virtues of faith and humanity. His mother, a fervent Christian knew how to transmit to her sons a strong and sincere faith. "Their Father," Tito always said, "was instead a convinced socialist and an honest worker."

The infancy of Tito would be soon marked by a tragedy that would leave an indelible feature, in the physical sense of the word, for life. One day, when his mother and elder brothers were absent, he went imprudently near the fire of the hearth to look inside the boiling pot. Suddenly, either for curiosity, or for loss of balance, the body of little Tito was literally covered with burns.

That day, that event, shaped Brother Tito's personality and his dignity. The indelible *mark of the accident* together with the *beauty of his soul* gave him a unique and special gift, always, everyday of his life, until the end. He remembered with pride the educational wisdom with which his mother directed his life after that tragedy.

He did not receive concessions of any kind because of his disability. He was in school with all the other children; played *together with* all the other boys; worked *like* his other brothers. No breaks, he was simply like others. In addition, with the same *normality*, Tito loved and accepted himself and earned the love and acceptance of others. He did not use his situation as a reason to complain, as he disliked by nature any form of self pity. He did not claim any rights or particular favors and avoided all sorts of common assistance. He formed himself in this way and became the extraordinary person known by many of us, appreciated and loved.

He was of strong character and firm will but always respectful and discrete in manners, reserved and essential in relationships, but at the same time capable of familiarity and affection.

His infancy was marked with another painful event. One winter evening his father was returning home from work. He had money with him, the fruit of his hard work. He was suddenly attacked. No one knew by whom and why. They

robbed him and viciously killed him. They found him the next morning on the ditch of a stream. He entered the Casa S. Giuseppe in Lozano in 1935, first as a student, then as an apprentice. In those years, he had the opportunity to study and work, but above all, he would learn and love the family of Father Guanella, which would also become his family.

Four years later, in 1939, Tito entered the novitiate of Barza at the age of 17. He began the school of Guanellian life, in time maturing in regularity and precision to the extent of being scrupulous “not for human reasons, but only to please God and fulfill his holy will.” He himself wrote those words on the front page of the notebook of the Regulations and he was faithful to it all his life. After two years of Novitiate, he made his first religious profession in Barza d’Ispra (VA), binding definitively to the Congregation of Father Guanella as a lay brother on September 12, 1941. The war was in full swing. The houses of Father Guanella were busy at work as the cry of many poor who lamented for bread and consolation was high. The new religious was sent to the house of Gozzano (NO), to work at the Public Relation Office. He worked with faith and generosity in that ministry that earned him the respect of many persons in the house and outside. The aim was to feed the children and youth who crowded beyond belief the “St. Joseph House in Gozzano”... The means came as Brother Tito was winding his way through the heart and homes of many people, making them aware of the good that was done inside the house, and bringing into the house the goods that he begged outside. A simple exchange of goods for a reciprocal advantage, a wise and well thought operation that enriched all, spiritually and materially.

He started this way and did not stop any more, all his life, with faith, with courage, with ardor, in cold blood, jeopardizing in those years his own life by finding himself many times caught in a crossfire, as he was trying to compromise with Germans and fascists one time, with the partisans another time, as the situation called for.

After the war, Tito continued to be appreciated and loved for his everyday life: his simple ways, the constant dedication to the work in his office, the continuous interest for the children’s well being and happiness, his smile and understanding toward all, the Guanellian apostolate of charity in the house and outside... everyday, for twenty years.

Then suddenly a word came, an unexpected decision not clearly understood in the beginning. It was the request for a new temporary appointment. Brother Tito remembered it with great irony: “One fine morning the superior came and said: “You have to go to Genova” where a new house was opened some years back. “There is a need for one like you who can drive. It would be for a short period, six months only. Then you will return here to your work.” I am still here – continued Brother Tito – those few months had become years, then a decade and now it is almost fifty years.” Brother Tito arrived at the Casa dell’Angelo on

September 15, 1960. He had never seen the sea and this comforted him and cheered up his simple and enthusiastic soul. He was in need of enthusiasm and comfort because the impact with the new situation was very difficult. He felt again as in the dark period of the war. It was not one fought with the arms outside but another fought inside the walls of the house. He remembered with pain: "When I came to Genova, the Guanellian confreres were already at Casa dell'Angelo for 9 years. The ownership of the house was still in the court system. The tenant farmers did not want to leave the house and the land. The first years were a struggle of legal maneuvers with judges and lawyers. To reach our kitchen we were forced to go through common areas suffering mockery, revenge, ill feelings, and humiliations... but the Lord had always helped us and loved us. I remember that evening when the last family left. I closed the huge door of the entrance and I could not hold the tears. I held in my hands the door lock for a long time, thanked the Lord and had a *big cry*."

It was the *beginning* of Brother Tito's "career" in Genova, his house, for which he had begun to give his tears, sufferings, to the extent of giving everything, including his life. Because of the worries and the necessity of winning the legal battle, perhaps Tito forgot how much time had passed and the promise of returning...

Or perhaps someone, "Thanks to heaven" (as he himself humorously added), forgot the humble Brother Tito. The fact was that by now his life continued, day after day, with absolute regularity, with the responsibility of the Public Relations Office.

At work, he collected and scrupulously preserved the precious heredity passed on to him by the late Father Gerolamo Cremonesi. He repeated often until the last day, the key expressions that then became his constant program of work: "*Register* the Masses; *update* the addresses; *love* the children." It was a plan, which was more than the pure program of work. It was a plan that regulated his life: great love to the Lord; great love for his work; great love for his "little angels" as he called the children of the Casa dell'Angelo.

During the years, day after day, with a tremendous method repeated his rounds of "begging." Always with means of fortune to which he himself provided to bring the necessary "modifications." He was appreciated and earned the admiration of many for his geniality and practical sense... Then during free time, he raised pigs and goats, grew vegetables and took care of the workshop and the welding...

He knew how to do everything. First and always, he went around the market. By now, it became a charism. He took out charity and brought in charity... he took out the Lord and brought in the Bread... He continued thus until the last day before his death. He was the simple instrument of that little Providence, made of natural tastes and homemade things, bread and fruits to keep on the table, clothes to dress up the children... During the fifty years, he

was known to many in Genova and he also knew and remembered many everyday. He kept updated, with extreme care, a notebook that carried the death's anniversary of thousands of benefactors of the Casa dell'Angelo. It was visible on the lectern by the side of the chapel. Every day after Mass, he opened the book, turned the page, read silently the names of the deceased of the day, and said a prayer.

It was a small gesture, monotonous and routine, few seconds... but what a nobility, gratitude and faith! And so on every day, for fifty years. This was Brother Tito. Then many remember him always as beautiful figure. It may be a word, a gesture, an act of kindness, a joke or a typical expression.

The confreres who lived with him remember his many gestures and attentions, polite but sincere. No mushy stuff, but the right expression and the right word at the right moment: *You are great; we are a family; this is truly a beautiful community; come on, cheer up! Let the world mumble...*

We cannot forget the humor with which he justified the purchase of biscuits in his last days. By now, his diabetes that would lead him to death was getting worse.

Coming back from the market, he stopped every day, in heavy traffic, in front of the bakery to buy his biscuits. Entering the house, he tried to sneak them to his office and if some confrere questioned him, he lied shamelessly and replied, "They are for my beloved parakeets." However, everyone knew the biscuits were instead for the "big parrot."

We love to remember another of his daily habits. Every morning, the children stop briefly in chapel for a short prayer before going to school. Tito was always there at his usual place, at the right side on the bench before the last. After the prayer, his "little angels" would come close to him and greet him with a spontaneous, free, uninhibited kiss, without fear or curiosity for his marked face. Many would ask him, with the frankness and innocence of the children, how that deformation took place. He repeated the same words every time, kindly and patiently. "I did not obey my mother and I got into this big trouble..." From this he drew a lesson on the value of obedience to the superiors and to the parents, because by doing so there was no danger of making mistakes and getting into trouble, as he did. He told everything with absolute simplicity, without regret and drama. He narrated the event with that normality which left the young and old without word. He advised then not to give up before difficulties, misfortunes and the tragedies that marked the life of many young children.

After all, he too came out from a great suffering and misfortune, but this did not prevent him from becoming Tito. It takes willpower... and obedience. Nobody knows, but perhaps by repeating this so often and so serenely, he wanted also to reinforce for himself and his confreres who listened, the principles and the values that are at the foundation of religious life itself.

He died on May 16, 2007. He wanted even his death to be a community end over, a celebration of life... a sharing. In that afternoon, we visited him at the hospital. We came back to the house to our daily routine. His health was failing, but there was no sign that the Lord would have instead called him to heaven before evening. The telephone call came from the ward. The situation was suddenly deteriorating. We ran immediately. The religious Community was at Brother Tito's bedside... in tears. However, there was serenity and peace. The brother was in agony... a prayer, a blessing... the last breath... which was the last sign of love. Then silence.

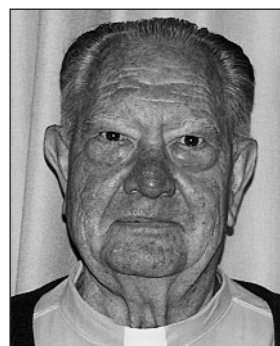
He was 85 years old but he never became an old man. He taught always until the final breath the children, the youth and the young confreres how to keep their heart young and pure.

In the church of Casa dell' Angelo, a huge panel, signed by his little angels still proclaims "Thank you, Brother Tito."

Father NANDO GIUDICI

5. Father Girolamo Nava

Born in Buenos Aires, Argentina, on November 11, 1926
Entered in Buenos Aires on September 1, 1958
Novitiate in Tapiales 19 March 19, 1959
First Profession in Tapiales on March 19, 1961
Final Profession in Chiavenna (SO) on February 19, 1964
Priestly Ordination in Como on 28 June 1964
Died in Lujan on June 26, 2007
Rests in the cemetery of Lujan, Argentina.



"I learned about the Congregation through the school of Transit of Buenos Aires. I knew already that I would end up becoming a priest... I used to take a tin can, a little bit of hay, some pieces of coal and burned incense...

Only God knows how he chose me! I knew many other people who were better, more intelligent"... (*Interview for the Study Center, 2000*).

Father Girolamo was born on November 11, 1926, in the neighborhood of the Parish and the school of Transit of St. José, in Buenos Aires. In this school, he completed his primary studies and later the philosophy courses. He then moved to Chiavenna, Italy, for theology. Here he was known and called as "the

South American.” Bishop Colombo ordained him priest at the Cathedral of Como on June 28, 1964.

He was a very practical man, which explains his degrees of “Diesel motor mechanic” and “Electrical technician and inspector,” obtained as young man in Buenos Aires.

As priest, he was at first prefect of discipline in the primary school and local treasurer at St. José in Buenos Aires and then moved to Casa di Riposo in Tapiales. He experienced a deep crisis for two years from 1974 to 1976. He separated from the Congregation, but his heart remained bound to the religious life and to Father Guanella. When he came back in July 1976, they sent him to Paraguay where he remained from 1973 until 1984. He came back to his nation and carried out his activity, first at the Home for the elderly in Santa Fe, and again at the Home for the elderly in Tapiales. Finally, he moved to the Novitiate of Luján as assistant in formation, where he concluded serenely his days on the morning of June 26, 2007, just two days before celebrating his 43rd anniversary of priestly ordination, which he wanted to celebrate at the feet of the “Virgin of Luján.”

The confreres and laity, who had the opportunity to know him, remember him for the joy with which shared the fruit of his work. During that time, the Novitiate house had a vegetable garden and animals like ducks, chicken, rabbits and a cow, called Asuncion, cared by father Girolamo with special attention, for the milk she gave.

Inspired perhaps by to the miracle of the multiplication of bread, Fr. Girolamo “multiplied” the milk adding so much water until nothing remained of the original product but the color and a distant taste. However, this did not take away the joy and the generosity of his gesture; he had to produce enough milk for all. Everyone was happy about his gift.

When we want to underline some characteristics of his personality, we need to repeat the words written more than thirty years ago by some of his confreres: “humble availability and loyalty to the Congregation.”

He was a simple man not much inclined to studies, but a great worker. He was happy to work the land and raise animals. Like Father Guanella, he was convinced that work, and above all the work of the land, dignifies the person. He used to say, “We give glory to God working the land, appreciating the fruits of the plants, beans, cabbage, tomatoes and lettuce.” He always carried religious medals and holy cards of Our Lady of Luján or a simple candy which he distributed showing his deep devotion to Our Lady and the affection toward friends and benefactors.

His approach did not include great theological knowledge, but those who had known him appreciated the simplicity of his counsel, his effective words and his small gestures loaded with care. In this sense, he was a great support to many religious vocations of men and women in times of crisis. He felt great love for

his Congregation and that of the Daughters of St. Mary of Providence as well as for the Guanellian laity.

He was the first Argentine priest of the Congregation of the Servants of Charity and his departure to the house of the Father gives all of us the example of a priest, punctual and passionate about his ministry, faithful always to his duties as good religious. He leaves also a memory of his humanity. He was a little bit like a soft griping grandfather coming to terms with modernity, but always understanding with us youngsters, with that open and subdued smile which conveyed to us his spiritual paternity.

If each grandfather is a gift of God to every family, Father Girolamo was a significant presence in the Guanellian family, by calling and encouraging everyone to faithfulness in living the charism and knowing to adapt it to today's challenges.

Personally, I had the grace of sharing with him many moments of my life, especially during my novitiate in the years 2000-2001 and in the first semester of 2007, when I was preparing for the final profession and diaconate. I remember also with lot of fondness his last moments of life, on June 26, 2007. After community Mass, I took Communion to him, for which he prepared always with a lot of devotion. Later I brought him breakfast and kept him company for a while. He continued to counsel me. "Let always the Lord Jesus guide you, other people are like traffic lights which help us to move, but our objective is doing what He wants."

Before I left his room, he said goodbye and expressed his disappointment for not being able to be present at the ceremony of perpetual profession and diaconate, scheduled for three days later. He gave me two holy cards of the Virgin of Luján, one for Christian and one for me. I could not imagine that this sign of affection was the last toward me. Half an hour later, one of the novices came to inform me that Father Girolamo had died. He passed away in silence to celebrate the eternal Mass in heaven.

Thank you, Lord, for the gift of the Father Girolamo among us and for his living message that it is possible to be faithful to you until death, spreading your love in the world.

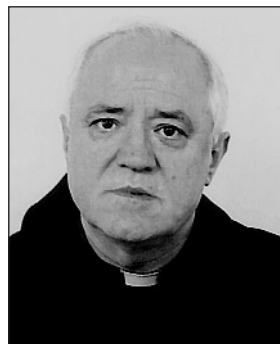
Today our house and the whole Congregation mourn his departure, but we are consoled by the certainty that his open and benevolent smile accompanies us from heaven.

Thank you, Father, for everything.

Father MAURO GRAMAJO
Mrs. STELLA MARIS CAO

6. Father Ampelio Ambrogio Alfeo Nardin

Born in Breda di Piave (TV) on December 7, 1940
Entered in Genova on February 12, 1958
Novitiate at Barza d'Ispra on September 12, 1958
First Profession at Barza d'Ispra on 12 September 1960
Final Profession at Barza d'Ispra on 24 September 1966
Priestly Ordination at Pero (TV) on 21 December 1968
Died at Angera (Hospital) on 7 August 2007
Rests in the cemetery of Ispra (VA)



He was born at Breda di Piave (TV), on December 7, 1940 to Vittorio and Anita Momi. He became son of God with the Baptism on December 15, 1940 in the Parish of Pero, and confirmed his faith in Christ Jesus with the sacrament of Confirmation received at Paese, from Bishop Antonio Mantiero, on November 14, 1948.

He entered the Don Guanella Institute at Casa dell'Angelo in Genova Sestri on February 12, 1958 where he lived the period of aspirancy. He went to the house of Barza d'Ispra (VA) in September of that year for the novitiate and philosophy, and here he made his first religious profession on September 24, 1960. He professed perpetually in our Congregation, always in the house of Barza d'Ispra, on September 24, 1966.

He completed the philosophical and theological studies in our seminaries, and was ordained priest in the Parish of Pero (Treviso), by Bishop Antonio Mistrorigo on 21 December 21, 1968.

Father Ampelio carried out his pastoral service in three particular sectors of our Guanellian mission:

- The first years of his priestly ministry as educator of the children in our institutions of Duno (VA) and Albizzate (VA);
- The golden experience of his life in parish ministry. For 17 years, he was pastor at the Madonna del Lavoro Parish in Bologna. From 1997 to 2000 at the parish of Corpus Domini in Florence and for two years assistant pastor in the Santo Stefano d'Ungheria parish in Padua;
- As spiritual animator in our house of Barza d'Ispra.

In the year 2000, he was appointed parish priest at the St. Joseph Benedict Cottolengo parish in Rome. It seemed that his long time dream of working in Rome came true. However, his dream did not have a successful conclusion. After a year in Rome, for health reasons he was transferred to the house of Barza

d'Ispra (VA). In three years, he regained his physical and spiritual energy. With new enthusiasm, from Barza he went for a new pastoral experience at the Santo Stefano d'Ungheria Parish in Padua for two years. The obedience of the Superiors on September 2006, wanted him once again as pastor at his beloved Parish of Bologna. He accepted it, but once again, the cross of poor health, heavier than before, entangles his life. He returned to the house of Barza where his conditions appeared to be serious. He did not recover from the deadly sickness of depression. God called him to the eternal peace on August 7, 2007. His body rests in the hope of Resurrection together with other confreres in the cemetery of Ispra (VA).

The funeral presided by the Most Rev. Luigi Stucchi, Auxiliary Bishop for Varese, was solemnly celebrated the afternoon of Thursday, August 9, at the Sacred Heart church in the house of Barza d'Ispra. Many confreres were present and concelebrated the Eucharist of Resurrection. Sadness was visible on the faces of his relatives who had assisted and helped him during his last years of sickness! A large group of the Daughters of St. Mary of Providence and many laity who had known and appreciated Father Ampelio as a calm, joyful, receptive man, a priest who added wings to the feet for the sacred ministry, were also present.

The Bishop in his homily, expressed gratitude to Father Ampelio precisely for his availability for the pastoral service in the territory of Ispra and Angera.

“Dear ones, the last image of our father Ampelio that remains in my heart is exactly related to this church where we are paying our last respect, entrusting him to the Lord of life, for ever. I fondly remember attending the anniversary of the dedication and the beauty of a family celebration made by persons consecrated to the Lord with the joy of belonging entirely to him, of belonging together, in communion, for a better service to others, brothers and sisters, as witnesses to the charity of the Lord.

Anyone who lives with this grace in his heart is a living sign of the Lord and his church, wherever he is, and the people he meets. I would like to say goodbye to Father Ampelio in this way and thank him in the name of all those to whom he gave himself. I want to say thank you especially in the name of our parish communities for which he was always available with a smile on his face, with enthusiasm in his heart, the simple and courageous faith spreading thanks to his warm and encouraging humanity.”

Father Giancarlo Schievano, Superior of the community in Barza, in his eulogy at the end of the celebration, was quoting a familiar joke about Father Ampelio's desire to become bishop. “Father Ampelio loved to be a bishop. Perhaps he nurtured in his heart the desire to become one, but today he is happy, because a Bishop was officiating his funeral. He was happy and proud in saying

that his priestly ministry touched the territory of almost three dioceses: Milan, Como and Novara. He was a pastoral man, who reached out and touched people and clergy through his ministry.”

I knew Father Ampelio personally during my years at the House of Providence in Como. In those years, our theology students attended the Major Seminary of Como and, at the same time, they worked as educators for the kids of the Institute. They were also the years of my vocational discernment, and we all liked this intelligent theology student, capable, entertaining and humorous. He was able to put out immediately controversies or uncomfortable situations with his heavy-duty jokes, mixed with good ecclesiastical Latin and canon law, accompanied by a pat on the back, capable of dislocating your shoulder. He never lost these characteristics either. We all remember his interventions of this nature in the General and Provincial Chapters or any other community’s assemblies and meetings. He was a point of reference for the clarifications on the Constitutions, the Code of Canon Law, the position of Mother Church, showing his knowledge and his uncompromising position.

He loved the liturgy and liturgical ceremonies. In 1997, I was his Provincial, and I had to present him as the pastor of the Corpus Domini Parish in Florence to Cardinal Piovanelli. He told the Cardinal his point of view without reservations and affirmed that our celebrations had lost the characteristics of joy, which were often lifeless. It is true that some times, he would sing all the parts of the Mass. However, we could not certainly say that we got tired or that he had done something wrong or prolonged the celebrations. The solemn celebration of the Eucharistic Banquet of Christ, the feast of the daily incarnation of God among us, was for him an event to be prepared, lived and witnessed in his life of priest.

We cannot say enough about his care for the sick. How much attention and concern he showed for them! His enthusiasm for the faith, and for the commitment of personal, family and parish witness that he transmitted during the various pilgrimages to Lourdes and Fatima, was remarkable. We cannot forget the Guanellian pilgrimage to Lourdes in 2003, on the centennial anniversary of the pilgrimage by our Blessed Founder in 1903. We reached Lourdes by air from many parts of Italy.

He came by van with a group of pilgrims from North Italy. As we were going to the Grotto of the Virgin, I remember the enthusiastic account of the group who lived with him the true pilgrimage in prayer, in the meditation and contemplation of the Word of God and in the joy of being together, sharing the limited common space in the van for so many hours.

We have to acknowledge that it was also for his initiative that the Holy Father proclaimed Father Louis Guanella as co-patron of UNITALSI (National Italian Union for Transportation of the Sick to Lourdes and Italian Shrines) together with St. Pius X. Now the tapestry with the image of the Blessed

Founder is exhibited, together with other saints, in the underground Basilica dedicated to St. Pius X. How happy I was for this event! It was the desire of our General Council that Father Ampelio represent the Congregation in the board of directors of UNITALSI.

How many dreams and projects he had in his mind to mark and celebrate the 150th anniversary of the apparition at Lourdes.

The house of Barza keeps the memory of his love for the Virgin Mary. He had started the devotion of a candlelight procession, with all the people of the region, every year on May 13. From the Grotto in the park, they move to the Church where a solemn Eucharist is celebrated while two or three choirs take turns in singing the hymns.

In his spiritual testament, written in Bologna, on August 21, 1997, the feast day of St. Pius X pope, his fellow countrymen, he expressed a personal desire that “my mortal remains were buried in the cemetery of the Certosa in Bologna, in the earth, in the unique cemetery of the diocesan and religious priests, under the maternal sight of the Sanctuary of Blessed Virgin of St. Luke. In the event that this creates some inconvenience or difficulties, I leave free to decide those who have this duty, where to bury my body.”

Our Superiors decided to bury the body of Father Ampelio in the cemetery of Ispra, with the other Guanellian confreres, and near the house of his brother Gino of Monvalle, who did so much for him, sharing his anxiety, worries and inconveniences during his sickness.

I would like to conclude these thoughts on Father Ampelio, quoting again from the eulogy of Bishop Stucchi who had known and appreciated father Ampelio.

“I have seen him many times generous in our communities. I have seen him obedient as a true disciple of Jesus even at great sacrifice.

I have seen him again, a simple friend and ready even after the experience of his suffering. His pain had become unbearable for him and it seemed to contradict paradoxically his qualities and his gifts, because he loved to be with the people!

The sufferings that the Lord allows and in which he always mysteriously supports and strengthens us, are never within an immediate logic and easy to live, but they open greatly to the grace of the Spirit, going deep to purify more in profundity.

The Lord of life, who now has called him to Himself and made him live fully in his glory, had made him always more similar to Him, through consecrated life, the priestly ministry and the dedication of his heart, which spoke to you with eyes and hands, before his words.

I am moved intensely by his parable of life, because it reveals the work of the Spirit, because it mirrors the gospel passages of Jesus' Passover, as a call and mandate for his disciples, as ministry springing from the unique priesthood of

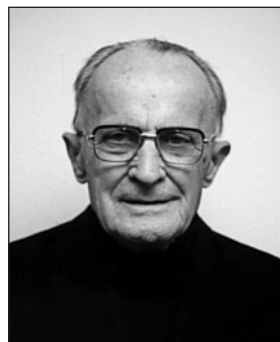
Christ which makes some of us participants through the imposition of the hands and as rule of life within the complex grid of our daily fidelity.

It is an emotion which makes all the more intense the gratitude to Father Ampelio and to all his confreres Servants of Charity working in our territory, in the living fabric of the Church and her mission.”

Father UMBERTO BRUGNONI

7. Father Paolo Saltarini

Born in Canda (RO) on August 31, 1914
Entered at Fara Novarese on October 19, 1927
Novitiate at Fara Novarese on September 5, 1931
First Profession at Fara Novarese on September 18, 1933
Final Profession at Fara Novarese on September 18 1936
Priestly Ordination at Novara on June 29, 1939
Died at Casa S. Giuseppe in Rome, on October 11, 2007
Rests in the cemetery of Bagnolo di Po (RO)



He was born at Canda, a small town in Rovigo province, from Livia Sacchetto and Giuseppe, on August 31, 1914. He received the Baptism the following day at the town church of St. Michael. He received the confirmation also in the same church on March 8, 1923.

In 1927, following the call of the Lord to priestly and religious life, he contacted the Institute of Father Guanella and entered the Seminary of Fara Novarese (Novara), where he completed high school. He entered the Novitiate of the Servants of Charity, always at Fara Novarese on September 5, 1931. Here he made his first religious profession on September 18, 1933, and three years later, in 1936, the Final Profession in the same Institute.

He was consecrated priest on the solemnity of Saints Peter and Paul on June 29, 1939, and received the obedience of prefect of studies at the S. Girolamo house in Fara Novarese. He remained in this house until the end of the war in 1947, holding various offices as formator, assistant in the formation program, director and superior of the community.

On September 1947, he went to Amalfi as Superior and director of the Institute Anna and Natalia. In 1952, he was superior of the Sacred Heart Institute in Fasano from until 1958, when the superiors asked him to prepare himself to go to United States, where he was present in Springfield, PA, from 1960 and in Chelsea, MI, from 1966.

He returned to Italy in 1968, as superior of the Institute St. Clement in Velletri. Next he carried out his ministry for two years at St. Elena di Marciano (Perugia). Next he went to Rome, Via Aurelia Antica, on September 1974 as collaborator in the activities of the St. Joseph's ward.

From 1976 to 1979, he was treasurer of the house of Gaeta and then responsible for the house of Velletri, for seven years (1979-1986). A brief period of one year at the Casa S. Giuseppe in Rome and then back to Gaeta where I he remained until the house was closed on December 2003.

He lived peacefully in the community of St Joseph, Rome, from 2003, to a surprising old age. His health began to deteriorate in the month of June 2007. A cerebral stroke suffered on 16 August complicated his condition. He was admitted to the Aurelia Hospital, where the doctors confirmed the impossibility of recovery. He returned to the house of the Father on October 11, 2007, at 9.40 am. The 19 October 19, he would have celebrated with gratitude his eightieth anniversary in the institute of Blessed Louis Guanella.

The body of Father Paolo rests close to his dear ones in the cemetery of Bagnolo di Po, awaiting the final Resurrection.

I found in the archives of the Generalate some letters, in truth only three, which Father Paolo wrote to the Superior general in a particular moment of his life. It was the period between 1966 and 1968, when Father Paolo was transferred, after 7 years, from Springfield, Pennsylvania, to Chelsea, Michigan, as Superior of that Community.

Those two years were very difficult for Father Paolo, causing his definite return to Italy. In one of these letters, he tried to explain to Father General some situations of particular difficulties. *“They made me suffer very much and for a long time. I do not carry any grudge toward any one and I wish my best to all... Certainly, I would not like it if everything is attributed to my lack of condescendence and permissiveness. If I wanted, I could be also capable of manipulation and show two faces. But that disgusts me, even when I have to deal with persons who can hurt me.”*

Dear confreres and friends of father Paolo; this is his figure. If we want to find in the life of Father Paolo a particular message for us, almost a testament to be followed in our history, I believe that we have to search it in this direction. He was an honest man, solid, who did not allow compromises or bending of the truth even for prudent reasons. He was the religious, son of Father Guanella, who was ready to withdraw, to step aside, to be silent, rather than to quarrel and defend his position.

This characteristic would distinguish his whole life. He was conscious of his strong personality, firm and without hesitation in his beliefs. For this reason, he led a life of solitude for many years, almost a life of a hermit, especially in our houses of Velletri and Gaeta.

However, father Paolo was also a man faithful to Jesus Christ, lover of poverty, coherent regardless of the consequences, a great worker in the vineyard of the Lord. Available for pastoral ministry in the nearby parishes or for the religious sisters. He enjoyed working in the fields, the fruit garden, the vineyard, the vegetable garden.

When Cardinal Ratzinger appeared on the central balcony of St. Peter's Basilica, as new pope with the name of Benedict XVI, and wanted to describe his past life at the service of the Church, he identified himself as a simple worker in the vineyard of the Lord. Here is the best definition we can apply to summarize the life of Father Paolo: a simple worker in the Vineyard of the Lord. He was a Guanellian who knew how to balance, like the Founder, the time dedicated to God and neighbor, and the time dedicated to work, to nature, to the gifts of the earth, which help us to get closer to God.

How can we forget the enthusiastic joy on the face of Father Paolo, in his working clothes, dealing with lemon trees, vines heavy with grapes and the orange trees full of tasteful fruits. He enjoyed the satisfaction of one who had dedicated time, energy, patience, and now collects the abundant fruits.

I think that those who have known him and met him during these long 93 years could summarize in this description the whole distinction and gentleness of this Servant of Charity.

Dear Father Paolo, today we are gathered here, not as in that distant 1927, to welcome you to our religious family, but to accompany you to God, in the mysterious plan of death.

He is the One who occupied a relevant and significant place in your life. Father Paolo, we say it with pride of confreres and relatives, you lived these 93 years of earthly pilgrimage always in the direction of God.

Like St. Augustine, how many times did your lips say these words of filial faith and love to the Creator: *"You have made us for you, o Lord, and our heart is restless, until it finds peace in you."*

We thank you, father Paolo, for all that goodness and greatness that you transmitted to us, as man and as religious.

In your memory, we set about to take the firm decision of unifying our life under the one flag of the Risen Christ.

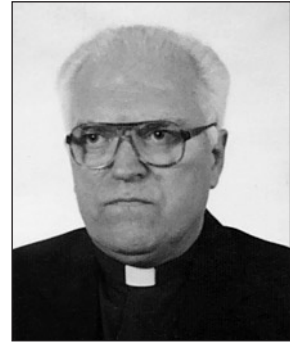
And with you, already living in the presence of the Risen Christ, we pray:

"Come, Lord Jesus, live in our heart. We do not want to loose that gift of freedom that comes to us from your cross. May our daily work, in faithfulness, in coherence, in the sacrifice for love, in the service of the least and perhaps, if you like, also in the suffering, show clearly to the world our will of belonging to you and of constructing with you the Kingdom of the Loving Father. Amen".

From the eulogy given by Father Umberto Brugnoli

8. Father Luigi Camillo Cervini

Born in Castronno (VA) on September 18, 1932
Entered at Cassago on October 7, 1957
Novitiate at Barza d'Ispra (VA) on September 12, 1958
First Profession at Barza d'Ispra on September 24, 1960
Final Profession at Barza d'Ispra on September 24, 1963
Priestly Ordination in Milan on February 22, 1964
Died in Caidate on October 19, 2007
Rests in the cemetery of Castronno (VA)



I am not the best-qualified person to write about Father Gino. He deserves better. His name was Luigi Camillo, but we called him Gino.

He was born in Castronno on September 18, 1932 from Francesco and Maria. He received the Baptism five days later, in the parish of Santi Nazario and Celso. What a grace for little Gino to become member of the great family of God with the sacrament of Baptism. We are also grateful the parents and godparents who took seriously their commitment to educate him in the faith.

Together with his sister Dorina, they walk the short distance to the church day after day and started the adventure of life.

He was not yet seven, when he received the sacrament of Confirmation from the late Cardinal Schuster.

As a soldier of Christ his character becomes firm and determined. His family, church and oratory made it easier for the Lord to place in his heart the seed of a future project of life. His spiritual guide detected in his good nature the potential of belonging to the Lord, and sent him to the diocesan seminary of Milan to search there the will of God.

Soon the project of God illuminated the path of this young man.

He came to know the Guanellian community of the S. Antonio Institute in Cassago when he was 25 years old. The life style of those confreres attracted him.

He entered the novitiate in Barza d'Ispra the following year 1958.

He became a member of the religious family of father Guanella with the profession of the evangelical counsels of poverty, chastity and obedience in September 1960 at 28.

Cardinal Giovanni Colombo ordained him priest in the Cathedral of Milan on February 22, 1964. For the next 15 years, he was given the obedience to be an educator in the various institutes of Milan, Albizzate, Duno, Cassago and Lecco.

He was superior of the community of Caidate di Sumirago from 1979 to 1986. He suspended the program, closing the house for a complete restructure of the building under the vigilant eyes of Father Eugenio Venco.

For one year, he was the treasurer at Nuova Olonio, before going to St. Cajetan of Milan as treasurer, an office he would hold until 1994.

Now at the age of 62, we find him at the St. Joseph rest home in Castano Primo as treasurer first and as councilor later.

Those were years of hard work. The new regulations, the demands of the workers unions and the restructure of the house wore out his heart.

In 2002, he requested to live closer to his sister in Castronno. Therefore, he received the obedience of collaborator at St. Cajetan in Caidate.

His participation in the religious education of the residents of the house was praise worthy. He was available for the sacrament of Reconciliation, took time to “keep company” to them by playing cards, for the Sunday afternoon bingo or just being there. He was a man of few words, “attentive” to the movements in the house and the events of the day. Read the newspaper everyday and kept the confreres as well as the residents informed of what was going on.

The Lord called him as a good and faithful servant on October 19, 2007 to inherit his Eternal Kingdom.

Father Gino, thank you for walking along with us for a stretch of the road! Bless this house from heaven and intercede the Father for the necessary graces to be worthy members of the Founder’s family.

Father FRANCO BERLUSCONI

9. Father Ermes Boran

Born in Pianiga (VE) on April 17, 1932

Entered at Anzano of the Parco (CO) on September 19, 1951

Novitiate at Barza d’Ispra on September 12, 1952

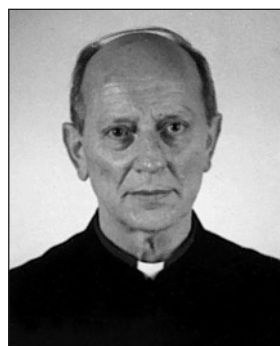
First Profession at Barza d’Ispra on September 12, 1954

Final Profession at Barza d’Ispra on September 12, 1959

Priestly Ordination in Como on June 26, 1960

Died in Busto Arsizio’s Hospital on October 29, 2007

Rests in Stra (VE)



Ermes Boran was the son of Giuseppe and Caterina Patron in Pianiga (Venice) on April 17, 1932.

He received the Sacrament of Baptism on May 1, 1932 at the Parish of Pianiga and the Confirmation in Fiesso d’Artico, from the Bishop of Padua, Carlo Agostini, on November 21, 1939.

He entered the Congregation of Father Guanella at Anzano del Parco (CO) on September 19, 1951. Novitiate at Barza d'Ispra (VA) in 1952, and final profession, in the same house of Barza d'Ispra, on September 12, 1959.

Bishop Felice Bonomini ordained him priest in the Cathedral of Como on June 26, 1960.

He carried out his pastoral service in two particular sectors of our Guanellian mission. First, as formator of the young aspirants in the seminary of Anzano del Parco (CO) in his early years of priesthood and then in the house for "differently able", the beloved of the Lord, at Como-Lora, for 30 years, and in Gatteo for the last four years of his life.

He had been at the St. Joseph Rest Home in Castano Primo (VA) as first councilor for only two months. The Lord called him to participate in the eternal banquet at the hospital of Busto Arsizio (VA) at 11.00 am on October 29, 2007.

His body rests, in the hope of Resurrection, near his dear ones in the cemetery of Stra (VE).

The Gospel reading during this liturgy (Lk 13, 22-30), warned us of the struggle that everyone has to endure daily to obtain salvation. Jesus is the door, and through him all men are saved. The only admission ticket is our desire, the only impediment being false security and presumed justice. Entrance requires only the acknowledgement of our sinfulness and belief in the forgiveness of God. No one saves himself on his own merits, but we are all saved by the mercy of God.

The door is called narrow because arrogance and presumption do not fit through; they have to die outside. The Gospel teaches us that man cannot save himself by his power alone (*Lk 18, 26-27*), but all are saved by the free love of the Father.

Therefore the door of salvation is very narrow because no one saves himself on his own, just by trying hard to get through, but it becomes very wide because the Father saves us all. "God, our savior, wants everyman to be saved" (*1 Tm 2, 4*). Salvation is a gift. It costs only the effort of opening our body and soul to welcome it. However, it is also a great struggle, because our body and soul are paralyzed (*Lk 6, 6*). However, this gift of God does not exempt us from our effort and our collaboration. It is a pledge of our commitment. In the words of our holy Founder, "we must place all our confidence in God and not in ourselves and, at the same time, strive as though all depended upon us alone and nothing from God" (R. DSMP, 1911).

That is the only way to purify ourselves from indolence, anxieties, pride and presumption, which often drag us to non-sense or fleeting objectives. Salvation's door is humility.

Conversion is commitment to live the mercy of God. It is the death of self to make live God, the supreme ideal.

To the man of the Gospel who asked if only a few would be saved, Jesus answered to take care not to remain outside the eternal banquet hall. The time for deciding to enter, is always short. Today you may have it; perhaps tomorrow it may be too late!

The master could close the door any time for ever, and what a paradox to see that those who were excluded, are not always the traditional enemies of the salvation, as we are used to think, but precisely some of the ones who heard Jesus' words.

The reason of their condemnation is not their ignorance of Christ, but their lack of commitment to their duty as Christian, priests or religious. The faith in fact, as Pope Benedict XVI repeatedly affirms, is not just the knowledge of Christ, or a theory or theology, but it is above all a meeting with a person, an experience of life, lived in consonance with the life of Jesus.

In applying today's Gospel to our brother Father Ermes, we could emphasize at least two aspects of his life that could become his spiritual patrimony for all of us, confreres and friends:

1) He was able to recognize the action of God in him as the true motor of his existence.

He recognized the primacy of God in his life.

He was a true priest, witness of the absolute of God in his words, in his behavior, in the ministry of charity among the least and even in the dress. We saw him rarely without the cassock.

The Pastoral Plan of our Congregation for this year exhorts us, to rekindle the gift of our ministerial priesthood, given to us without our merit, but as gift from the Providence of God.

We are called to "believe in the power of the priesthood, many times suffocated in us also by a secular mentality," to relate with Jesus as his "friends" rather than his "servants." The Lord wants us as friends (*Jn. 15, 15*), to place our consecrated hands at God's disposal so He can reach our brothers with his grace through us.

I believe that Father Ermes witnessed all of these aspects. I remember him very well as prefect of discipline at the minor seminary in Anzano del Parco, the first fruits of his priestly ministry. He truly succeeded in giving us the feeling of his ministry lived with distinction.

I greatly appreciated Father Ermes' qualities such as his kindness, his patience with us boys, the gentleness in reminding us our duties of students and seminarians; his interventions about doctrine and Christian wisdom.

His intuition in seeing the necessity and the urgency of changing certain outdated educational practices and methods in the seminary was remarkable. At the same time, he possessed the prudence of not moving too fast.

He was able to balance the expectations of us seminarians with some lingering old norms and with some people, whose traditional views did not permit any change at all. This memory may appear menial, but it is very important to focus more on how we boys lived and perceived that period rather than on the event itself.

I still remember it as his and our success, when the seminarians were allowed to wear sweat suits (then forbidden) for sports.

Years later, I was already a confrere and priest, anytime I met him, I was always touched by his words and his modesty, and I always loved him as a father.

2) He witnessed among us the virtue of humility. He was reserved and avoided appearances, exhibitions, and being the focus of attention. Sometimes, on occasions, he had no other choice.

Think, for instance, about the reputation and trust Mrs. Grassi, of the Casa di Gino, had for him! This relationship had rewarding moments, but also of suffering, of solitude, for the difficulty of pulling others in the circle, including the superiors. He remained alone in managing the difficult situation with all its contradictions.

However, he was always a balanced man. Where did he get the serenity that appeared always in his contacts with the confreres, the residents of the Casa di Gino and the laity?

I have no doubt that the serenity of Father Ermes flowed from his faithfulness to God as priest and religious.

I found in the archives beautiful and significant information about him, including his personal letters that clearly express his desire to serve the Lord as Guanellian priest. I would like to quote two of them.

a) In the application letter, accompanied by a completed questionnaire, his pastor father Romolo Cavorrana, replied to father Antonio Fontana with this striking image: the young Ermes is a “glowing light.”

The same pastor added a footnote PS:

“I beg you to accept him despite his father disagreement. He is a true vocation. He would be a holy priest. I would commit myself to provide for him, in case his father refuses. He is a true winner. Call him soon into your garden. God wants him!” (Father Romolo Cavorrana, Pontecasole, May 26, 1951).

b) From Stra, young Ermes wrote a beautiful letter to father Antonio Fontana, director of the seminary of Anzano del Parco (CO), on June 10, 1951. In his letter, he manifests his anxious desire of entering our Congregation and the indirect consent of his own father to go to the seminary.

“I am here alone, awaiting Ruggero who promised me to come here. A few minutes ago, I told my dad that I have already sent the application form. He grunted a little bit and told me to wait until next year, when I would finish my studies, in such a way that if I did not become a priest, at least, I had a degree. I said that nothing was lost and even if I do not succeed, I could always continue my studies. Therefore, I requested him to allow me to come there. He was silent. Anyway, I believe that we are a step ahead. Time is running and the day is near. The day I visited there, before returning, I promised Our Lady, who is on the Altar of our Church, that I would see her again, that I would come back. I would come truly! Well, she will help me from there, bless me and remember me because I need her greatly. Thank you whole-heartedly! Affectionate greetings. Yours Obediently. Ermes Boran”.

As Family of Blessed Louis Guanella, what can we say to Father Ermes at the end of his earthly pilgrimage? We are grateful to you for what you were as man and as Guanellian, and for all that you witnessed in an eloquent way with your life.

We are also proud of you as confrere and faith journey companion until now; and from now on, as an example to imitate. You always loved your religious family, help us from heaven with your intercession to the Heavenly Father.

And with you, dear father Ermes, we pray once again here on the earth “Lord Jesus Christ, we heard clearly the words of the Gospel, “Strive to enter through the narrow door.” We, the religious Family of our brother priest, Father Ermes, deliver him into your hands. We commit ourselves, with renewed fervor, to follow the path that leads to you. In flame us with your love so that we are always open, confident and faithful to your grace. Amen!”

From the eulogy of Father Umberto Brugnoli

10. Father Germano Pegoraro

Born in Thiene (VI) on October 30, 1923
Entered at Barza d'Ispra (VA) on October 4, 1944
Novitiate at Barza d'Ispra on September 12, 1945
First Profession at Barza d'Ispra on September 12, 1947
Final Profession at Barza d'Ispra on September 12, 1950
Priestly Ordination in Milan on June 17, 1952
Died in Como on December 12, 2007
Rests in the cemetery of Thiene (VI)



Remembering a person we respect, love and appreciate, takes us beyond the borders marking the temporal boundaries of his human experience. Remembering Fr. Germano Pegoraro will take us back through his life, beyond boundaries, to discover and understand the moving force, which marked his human and spiritual adventure.

He was born in 1923 in Thiene, Italy, the hometown of the holy priest, St. Cajetan, who in the 16th Century dedicated his life to the care of orphaned and abandoned children. Fr. Germano was ordained priest in 1952 by Blessed Cardinal Ildefonso Shuster, for whom he nurtured great reverence. In 1960, his Superiors asked him to join the first group of Servants of Charity who were working in the United States. They were the pioneers of the Congregation, bringing to the Local Church the Guanellian Charism, caring for mentally impaired children in Chelsea, Michigan and Springfield, Pennsylvania. Fr. Germano died in Como, Italy on December 12, 2007 in the Motherhouse founded by Blessed Louis Guanella.

He lived the last years of his life near the very altar where the precious relic of Blessed Guanella's mortal body is venerated. He was laid to rest in his hometown where he awaits the resurrection while his soul was commended to the loving mercy of God. Thinking of his human and spiritual experience, it becomes clear and understandable how the events which marked his youth, were fertile ground onto which God showered his graces and helped him throughout the 55 years of his priestly journey.

Orphaned since his infancy and thirsty for love, he recalled how his saintly mother sustained him and encouraged him to be faithful and perseverant on his way to becoming a priest.

The trust of his formators and superiors, his artistic creativity, and his eagerness for adventures, together with the supernatural gifts from the Lord, made him able to accept and persevere in the roles he was called to play in his

ministry with those in need. It is easy to realize now that the priesthood of Fr. Germano has been sustained and protected by St. Joseph.

He never forgot his earlier years of ministry in Rome, at the Church of St. Joseph, Patron of the Suffering and Dying, which Blessed Louis Guanella built to honor his friend, Pope Pius X, whose name was Joseph. Fr. Germano died on Wednesday, December 12, 2007, the day of the week that Catholic religious tradition dedicates to St. Joseph. The news of his death reached the devotees of St. Joseph while adoring the Blessed Sacrament in the Shrine.

He established this day of adoration so that, adoring Jesus in the Eucharist, we could pray for all members of the Pious Union of St. Joseph, asking God to bless the Church and St. Joseph to intercede for the suffering and dying. Writers could indulge their imagination by describing in a book of adventures the successful and unsuccessful events of Fr. Germano's life as a pastor, educator of youth and seminarians, administrator of the facilities for young mentally impaired children, driver, painter, entertainer, and so on to his last enterprise. He started the U.S. branch of the international religious Archconfraternity of the Pious Union of St. Joseph for the Suffering and Dying. In trial and tribulation, he loved to remember that St. Joseph obtained for him from God the grace to hope and to dream.

Affected by physical and spiritual trials, Fr. Germano found new energy and encouragement in dreaming of something that could become a sign of the merciful love of God and the protection of St. Joseph. Inspired by the Holy Spirit and helped by St. Joseph, led by the example of Blessed Louis Guanella and his experience of suffering, Fr. Germano was ready to begin the Pious Union of St. Joseph in the U.S. He even dreamt of building a National Shrine in Honor of St. Joseph, Patron of the Suffering and Dying.

He started to run and to spread this idea. He found people who supported his dreams and benefactors to make them come true. He did not draw back in the face of objections and irony or those who doubted his capacity. The Bishop of Lansing, Most Rev. Kenneth Povish, believed in him, sustained him, gave him his cooperation and by Episcopal Decree granted his approval for the institution of the Pious Union of St. Joseph in his Diocese on August 3, 1987, becoming, himself, the first member. Since that beginning, nobody could stop Fr. Germano. Two times, he was invited by Mother Angelica to talk to the audience of EWTN about the mission of the Pious Union.

Through this channel, thousands of devotees of St. Joseph asked to be enrolled in the Pious Union, offering prayers, suffering and sacrifices for the eternal salvation of the dying.

Through the magazine, *Now and at the Hour*, he reached all the States of the Union offering his cooperation for the evangelization and spiritual support of suffering people.

Waiting for the construction of the “Basilica” of St. Joseph, he wanted to remodel an old dairy barn, transforming it into a “Basilichetta,” small basilica, to express his gratitude to St. Joseph.

Here he began his ministry of faith, mercy and love radiating his message of trust in, and devotion to St. Joseph.

Major health problems forced Fr. Germano to return to Italy in January 2005, but his heart remained here, near his little “Basilica” of St. Joseph.

Now his memory is with us and from Heaven, near to St. Joseph, he helps us with his prayer. Fr. Germano did not have little brothers and sisters. A sister he never knew died when she was just an infant. He loved children and the children returned his love considering him like a grandfather. Jesus tells us that if we do not become like children we will not enter the kingdom of Heaven. Rest in peace Fr. Germano, with Jesus, Mary and Joseph, the family who adopted you and with whom you will rejoice forever.

Father PAOLO OGGIONI

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