

JAMES ALBERIONE

OPERA OMNIA

«ABUNDANTES DIVITIÆ GRATIÆ SUÆ»



JAMES ALBERIONE

ABUNDANTES DIVITIÆ  
GRATIÆ SUÆ

*Charismatic History  
of the Pauline Family*



This edition edited by  
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*Grateful acknowledgment is made to: Alison Berger, Andrea Damino, Antonio da Silva, Guido Gandolfo, Luigi Giovannini, Antonietta Martini, Fedele Pasquero, Franco Pierini, Maurizio Tirapelle and M. Damien Vieira.*

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## FOREWORD

*Toward the end of 1953 when some senior members asked him to reveal something about himself, about his own call and the mission of the Pauline Family, Fr James Alberione set out in his own handwriting the notes contained in these pages.*

*The words of Saint Paul Abundantes divitiæ gratiæ suæ (cf Eph 2:7), written at the top of the first page and which then became the title of the whole work, eloquently express the author's approach. It is not his intention to narrate what he did and realized, albeit with the help of God; rather, it is to fix the reader's attention exclusively on that marvelous pedagogy whereby the "extraordinary riches of grace" willed to make use of him, "an unworthy and incapable person", to realize a project for the benefit of the Church (cf. AD 350).*

*Thus these simple and bare "notes" come alive and turn into a prolonged act of thanksgiving to God. Guided by the Spirit Fr Alberione goes back over his past, his heart deeply moved as he perceives his life in the embrace of the Father's benevolence: in the "light" coming from the Host he has indeed seen the Lord; the "half-blind man" (AD 202) was always enlightened and guided step by step; yet once again God has made use of an inadequate instrument (cf. AD 209) to repeat endless marvels...*

*In presenting this new edition of Abundantes divitiæ gratiæ suæ, known also as the "Charismatic history of the Pauline Family", I invite the reader to assume the same feeling of gratitude and active response to God's call as that shown by Fr Alberione. Following his example, each one of us intends today to enter with increasingly greater love into the mystery of the vocation-mission we have received and to adhere to it with all our strength.*

*Rome, 4 April 1998.*

FR SILVIO PIGNOTTI  
Superior General SSP



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# INTRODUCTION

Almost fifty years after its initial partial publication, this book, now in a new revised edition, warrants more and more the fame it has acquired and the subtitle definition given it, “*Charismatic history of the Pauline Family*”. This book in fact is a vibrant expression of a new experience in the Church, one which grew out of an authentic charism and became enfolded in the multiform religious institution known as the “Pauline Family”.

This document throws light on all the personal events of Fr James Alberione, as both a man and a Founder, as well as on the individual works started and animated by him. We can liken it to a “*Book of the beginnings*” surfacing in the river of Church History, midway between hagiography and the canonical-theological report of an ecclesial foundation. In any case, it throws real light on the motivating factors that have guided the life and the works of one of the most prolific Founders of modern times.

## 1. The text’s genesis and changes of fortune

As to the origin of the text we have the first-hand 1982<sup>1</sup> testimony of Fr Giovanni Roatta:

“Our Founder wrote *Abundantes divitiæ*, the book-summary of his basic inspirations, in these circumstances.

“We were approaching the 40th anniversary of our Congregation (1914-1954), and some of us (Fr [Valentino] Gambi, Fr [Renato] Perino, and Fr [Giovanni] Roatta) thought it opportune to take advantage of it to attain a deeper understanding of our Pauline vocation and of our Founder: both for the sake of our members and for the general public. One day I myself [Fr Roatta] presented this idea to the Founder. He replied: ‘Do as the Holy Spirit inspires you. True, we have as yet neither writ-

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<sup>1</sup>Testimony given to Fr Antonio DA SILVA and published in *Conoscere Don Alberione*, I (1982), 35f.

ten nor published anything; but I have already had reminders (from Fr Guido Pettinati in Argentina and from others) on the need to make something known about what God has done among us. I think this is the time to do so.’

“We looked for other contributors and set to work. For some months we were fully engaged right up to the beginning of 1954.

“At one stage Fr Alberione called me and said simply: ‘I would like it to be known and I regard it as important: that after my death there be no more talk about me, but only of Saint Paul: he is our Founder, our model, our father, the one who inspires us. This needs to come out clearly in the work you have started.’ I nodded and we went on with our work. Not long afterwards he called me again and I had another surprise. He showed me a number of rather large-sized originals written in his own small handwriting and then handed them over to me. He said: ‘See if these are of any use to you.’ They were the manuscript of what would become the book *Abundantes divitiæ*. We read them with more than passing interest but, with the work so far advanced, we could no longer count much on them in the various articles. Nor was it immediately possible for us to grasp the importance and value of his memoirs.

“I kept the manuscript right up to the end of our work which resulted in the publication of the rather large-sized *Mi protendo in avanti* (summer of 1954). Then we started putting in order all the material we had used up to that time. Fr Maggiorino Povero, who had contributed to the work as regards the photos, asked me to give him the abovementioned manuscript so as to keep everything in order. I was quite happy to do so. I saw those memoirs re-appear only a long time later [in 1969, on the occasion of the Special General Chapter], when they were published, the first time, for private circulation, for the use of the Chapter members in particular, with the title *Io sono con voi*.

“Consequently, reading again and again those simple and sparse pages of *Abundantes divitiæ*, I have become more and more convinced of the exceptional importance of those memoirs for our history, for our charism and for our spiritual journey which has seen God bring to birth and give increase to our religious Family.

“Divine Master House, Ariccia, 10 January 1980.

G. ROATTA.”

The text does not make for easy reading since it is made up primarily of various layers of “notes”. The first layer is a *manuscript* (*ms*) text consisting of loose sheets, with no fixed numbering; the second is a *typewritten* (*ds*) text which varies in numerous points from the original, but which certainly has the same Alberionian paternity. This represents the second revised drafting.

The *ms* is a makeup of 39 sheets: 18 measure 18x24 cm; a further 18 measure 11.3x17 cm. Two measure 15x17.8 cm and one is 9.3x14.5 cm. Two of these sheets are cut and glued into four pages. Moreover, of these 39 sheets, 29 are written on one side only; seven are written on both sides; one has on the back the headings of the financial income report for November 1952 while another two have passages crossed out (perhaps a first draft). The written pages thus number 46 (plus two crossed out). Moreover, 31 of the 39 pages have double numbering, while a further eight have three distinct numberings, written by those who attempted to give the pages a logical or progressive historical order.

The first use of the *ms* was in view, as we have said, of the fortieth anniversary of the foundation of the Pious Society of Saint Paul. We find Fr Alberione’s thinking on this subject expressed also in parallel writings of the time, as in the *San Paolo* in-house bulletin.<sup>2</sup> The *ms* was then partially used for editing the history photo album *Mi protendo in avanti* (1954). In 1969 a more polished version was printed for the use of those taking part in the Special Chapters of the Pious Society of Saint Paul and of the Daughters of Saint Paul. Its title was *Io sono con voi*.<sup>3</sup>

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<sup>2</sup>*San Paolo*, July-August 1954. See the “Greeting” given to the Visitors to the Pauline Display, staged in Alba (Cuneo) in August-September 1954. There is still a copy of a Sermon of the Founder to recall the date 20 August 1914 (the foundation day of the SSP).

<sup>3</sup>48-page pamphlet measuring 11.5 x 17.7 cm. There is no indication as to where or when it was published. The Daughters of Saint Paul published an edition, dated 2 October 1969, 56 pages, measuring 11 x 15 cm.

In 1971 this text came out with the new title of *Abundantes divitiæ gratiæ suæ: Storia carismatica della Famiglia Paolina* [abbreviation AD], edited by Fr Giuseppe Barbero, who published the first factual edition of a historical nature, complete with explanatory footnotes. In the second edition of this work (Rome 1975, pp. 6-7), Fr Barbero added further details on the formation of AD, where he compared the two drafts of the original, that is, the manuscript text and the typewritten one, seeking to harmonize or to integrate them.

A new *critical* edition, enlarged with the addition of numerous appended texts, was published in 1985 and edited by Ezechiele Pasotti and Luigi Giovannini. This edition, part of the new series of the *Opera Omnia*, was based on the *manuscript* and included a rigorous critical apparatus.

In view of a reprint, we felt it appropriate to adopt not the manuscript text but the follow-up *typewritten* text. This had been revised, corrected and approved by Fr Alberione and can be thus considered more in tune with his definitive thought. Likewise, the critical apparatus has been scaled down and excludes all typographical signs except the footnote numbers. The wealth of explanatory and historical notes in the 1985 edition, as well as the appended texts, with the sole exception of the introductory details of some of them, have been retained.

## 2. The title

The phrase *Abundantes divitiæ gratiæ suæ* is taken from the letter to the Ephesians (2:7). The Author wrote it at the top of the first page of the *ds*. It is a *Pauline* expression dear to Fr Alberione and, like John 14:6, represents one of the pivots of his spirituality.

Right from the beginning John and Paul are indivisible in the soul of the Pauline Family. The two apostles are often quoted in AD, and the whole passage of Ephesians 2:5-7 in particular (AD 4) aims to list all the riches of the new

institution and those bestowed on the Founder, evoked in the context of events and ideas ranging from the end of 1800 up to 1954. We shall reflect on these riches shortly. Meanwhile, let us observe that the title *AD* throws a biblical and Pauline light on what the Author narrates about himself and his work, experienced and lived as *God's work*.

The scriptural quotations evoke a journey of faith, almost a biblical exodus; and certainly they explain the development of a work willed from on high for the 20th century; an undertaking guided by "Providence" (cf. AD 43, 45) right up to its maturation.

Even before he narrates anything about the humble origins of the institution, Fr Alberione is mindful of who he is. He is a person who is guided, "a half-blind man, who is being led [by God]; and in moving along he is enlightened from time to time, so that he can proceed further" (AD 202); he is a "servant" under obedience and, at the same time, he is mindful of the fact that he is a spiritual guide and a "Teacher" for his own followers. In all of this there is, on his part, no pointless withdrawal into himself nor any self-satisfaction in his own gifts.

### 3. Problems regarding interpretation

We mentioned how *AD* came to birth as an occasional writing, one requested for a fortieth anniversary celebration. But such a circumstance already places it in the category of "memoirs", and posits a number of questions on its value and on the criteria for interpreting it.

#### a) *Is it an autobiography?*

The *Dictionnaire de Spiritualité* devotes a noteworthy study<sup>4</sup> to the definition of "Autobiography", citing examples of authors, titles and criteria in view of an explanation. It quotes such famous autobiographies as those of

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<sup>4</sup> Cf. F. VERNET, *Autobiographie spirituelle*, in DS IV (1935) 1141-1159.

Gregory Nazianzen<sup>5</sup> and the *Confessions* of Augustine, in the fourth century; the *Life of Teresa of Jesus* (of Avila) and the *Story of the vocation and mission* (or *Story of a Pilgrim*) of Ignatius of Loyola,<sup>6</sup> in the sixteenth century. Closer to us is the well-known *Story of a Soul* of Thérèse Martin (of the Child Jesus), who was recently honored with the title of Doctor of the Church, like her great Patron, thanks to the spiritual teaching contained in her autobiographical writings.

But rather than these examples, perhaps the model that Fr Alberione follows most closely, if not in style then in spirit, is that of Saint Paul. There is the same humility of the convert; the same gratitude to Christ who has taken him out of darkness to make him an instrument of his Light; the same ultimate goal: to glorify God's mercy and to undertake a work of "evangelization". Paul, too, preached the Gospel narrating his spiritual experiences. In speaking of his visions, he used the third person (cf. 2 Cor 13:3-4). Although played down by the Apostle because of the "weakness" within which the "power" of the Lord is made manifest (cf. 1 Cor 12:9), "visions" are certainly a highly significant testimony, even if difficult to communicate to others who have no such experience of them.

Fr Alberione probably found himself in a situation similar to Paul's. The experience of spiritual gifts is of itself unrepeatable: What effect might it have if narrated to others? This explains his reluctance to manifest personal secrets. We feel that what induced him to write about such matters was his desire to pass on to others the best of himself; that is, to pass on what God accomplished in him and through him in favor of the Christian commu-

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<sup>5</sup>In the Latin translation: *Poëmata Historica de Seipso*, in particular the 1949 verses of poem XI.

<sup>6</sup>Regarding Ignatius see the critical text in *Monumenta Ignatiana* and *Fontes Narrativi* I, 323-507. – This text takes on a particular interest for the incessant spiritual and psychological "discernment" that the Author carries out on himself, as well as for the fact that he adopts the third person, as Fr Alberione will do in *AD*.

nity. And if the Pauline Family is the heir of such a legacy then it will be in a position to understand and treasure *AD* in its true meaning.

*b) Is it a story?*

Here we could ask if the best viewpoint for interpreting *AD* might not be that of the Author himself. Fr Alberione “recounts” a series of remembrances, wherein we can bring together the elements, the direction and the meaning of a story. What he intends to leave to his Family is a story of God rather than a teaching or a narrative of human events. A story that must be recognized as being guided from on high – a “sacred story” – that must be further developed through the efforts of his followers.

From a *critical* point of view there can be questions, for example, as regards the non-verifiable historicity of his “dreams” or additional details concerning the famous night that bridged 1900-1901 (cf. *AD* 13). Whatever, certain such experiences mark the whole of one’s life. Perhaps there was such powerful enlightenment on the part of Christ present that it changed the life of Fr Alberione, as it did that of Paul. Such an “experience of the Spirit” is what is called in present-day theology “charism of the Founder”: a light experienced personally, but a light to be shared. It is obvious that, even on the historical level, it constitutes a significant datum and entails consequences for all who recognize in such an experience their own charismatic roots.<sup>7</sup>

If so, what then are the criteria for correctly interpreting *AD*? We shall attempt a few brief answers further on. Meanwhile we shall take the liberty of developing a reflection on the sobriety of Fr Alberione’s narration.

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<sup>7</sup> Cf. *Evangelica Testificatio*, 11; Apostolic Exhortation of PAUL VI, in AAS (1971) 497-526; and *Mutuae Relationes* 11-12, directives of the S. Congregations for Religious and Secular Institutes, and for Bishops, in AAS 70 (1978) 473-506. – F. CIARDI, *I Fondatori uomini dello Spirito*, Città Nuova 1982, where a study of Fr Alberione takes up several pages.

The basic viewpoint that emerges from a reading of *AD* seems to be well expressed by the word “*distance*”. A distance or *detachment* of the Author from himself so as to allow the facts to speak for themselves; distance, too, from the events that he observes all around, and from the major currents of ideas and praxes of his time. He distances himself so as to see, understand and evaluate better the “riches” that God has showered on him and on the Family he founded.

We come to understand Fr Alberione’s experiences by way of identification or “empathy”. We must learn “to interpret” reality with his eyes, to do away with every veil, except that of the humility typical of those Piedmontese farmers, a group that Fr Alberione was proud to align himself with (cf. *AD* 125): ordinary persons, tireless people, whose perception is immediate, because it is fixed on the reality of everyday life.

*AD* then appears to us as a great landscape, to be traveled over, not just contemplated, following routes both old and new, beyond the rim of the horizon, in the perspective of eternity.

Eternity! A “vision of everything in God, in eternal life, through the light of glory” (*AD* 194). This is the loftiest and the most inclusive observation post.

From such a perspective, the narration of the “overflowing riches of grace... to be revealed in the centuries to come by religious women and men, [these] new angels of the earth” (*AD* 4), takes on the characteristic of a handbook of prayer and meditation, like an inspired text. To read *AD* is a little like reading Saint Paul: we are admitted to contemplate the reality of God and the world in a “greater light”, that light radiated by the Master (*AD* 153): the light of the risen Jesus, the same light that enlightened Saul (*AD* 159) on his conversion journey from Jerusalem to Damascus, from the Old to the New Testament.

In summary, our approach to the reading of *AD* will be objective and fruitful to the degree we adopt not only a historical perspective but also a biblical and charismatic

one. Only thus shall we be able to gather all the “riches” of gifts or of “grace” that are being offered to us here.

#### 4. The “riches” of the Pauline Family

In *AD* Fr Alberione comes across as a man inspired, just like Saint Paul does when he narrates to his readers his own experiences. Both Paul and Fr Alberione communicate the *charis*, the gift and the fragrance of their “consecration”, which has made them apostles and prophets of Christ.

Perhaps “prophet” might be the best word to describe Fr Alberione. He experiences being such – and he will develop this later on – when “under God’s guidance” he recalls his own particular mission and that of his Family in the present-day world. For us his “prophecy” consists here in his witness to the abundant riches which these pages help us rediscover and reevaluate.

##### *a) Riches of nature and of grace*

In our typewritten text Fr Alberione uses the words “grace”, “supernatural sense”, “holiness”, and “mission” to indicate the transition to wholeness: from *nature* to *grace*, from *reason* to *faith*. We need “to be raised up”, welcoming God’s call to a particular mission, so as “to raise up” everyone and everything; so as to bring the truth of the Gospel to everyone.

This ministry of “truth” and of “grace” is strengthened by a person’s being raised to the consecrated life, the true enrichment of all those who become “religious women and men” in order to pursue the “highest perfection, the perfection of those who also practice the evangelical counsels – and to the rewards of the apostolic life... [so as] to give more cohesion, stability and continuity, [not to mention] a more supernatural sense to the apostolate” (AD 24).

For Fr Alberione, the starting point of every apostolic vocation is to perceive, in an atmosphere of faith and

“zeal”, the concern that was Paul’s: to bring human beings to God and God to human beings. What opens the eyes and the heart of apostles is “pity”, enabling them to perceive – as was true of the Virgin of Pentecost, the Queen of Apostles – that “the world needs Jesus Christ, Way, Truth and Life” (AD 182).

Our specific mission is also a “grace”, a communication of God’s riches for the salvation of the world; it is this “grace”, too, that illumines with a theological meaning the regulations regarding the apostolate and formation, and the very Constitutions of the individual Pauline Institutes.

Fr Alberione is inspired to model his life program on the primacy of “grace” or “holiness”, another word that expresses the same reality. “In the dream... he seemed to have an answer. In truth Jesus Master was saying: *‘Do not be afraid, I am with you. From here I want to enlighten. Be sorry for sins.’* He spoke about it with his Spiritual Director, mentioning the light in which the figure of the Master was enfolded. His reply was: ‘Keep calm; dream or otherwise, what you heard are holy words; make them a practical program of life and light for yourself and for all the members’” (AD 152-154).

A further gift of grace for Fr Alberione was the discovery of Saint Paul, before whom he remained wonderstruck: “his personality, his holiness, his heart, his intimacy with Jesus” (AD 64): the universal apostle, a model of holiness and of dedication to the Gospel. Hence the rule: “The first concern in the Pauline Family will be holiness of life, and the second [will be] holiness of doctrine” (AD 90). Pauline experience will always bear witness to the fact that “exterior action” derives from an “interior action of grace.” Thus, “everything: nature, grace and vocation, for the apostolate” (AD 100). Mission is love for peoples. Without intimacy with the Lord it is not really possible to become “apostles”.

And so the examination of conscience, especially in “times of particular difficulty”, focuses on possible “impediments to the work of grace”, which are to be uprooted to make room for the presence of the Divine

Master in the house. With him it becomes possible to grow “in wisdom, age and grace, right up to the fullness and perfect age of Jesus Christ” (cf. AD 160); right on up to identification with him, or to “Christification”.

*b) Richness of historical perspectives*

Side by side with the events of grace narrated in these memoirs of his are the further riches which seem to lie precisely in the vast sweep of “history” itself.

Fr Alberione’s own history is a “twofold story”, which he goes back over in a context of meditation and prayer: It is “the story of God’s Mercy, so as to sing a marvelous *Gloria in excelsis Deo et in terra pax hominibus*. And then, the humiliating story of his lack of conformity to the overabundance of divine love and [his need] to compose a new and sorrowful *Miserere...*” (AD 1).

“History” has the Creator as its key-player. It is a “teacher” that always goes on teaching; perhaps we could better say that it is a continual lesson of the Divine Master. Hence the young Alberione passionately studies the sweep of History: World History, Church History, History of World Literature, the History of Art, of War, of Navigation, of Music in particular, of Law, of Religions, and of Philosophy.

The study of history confirmed his belief in the universality of salvation and hence of mission. From the study and then from the teaching of history he learned “to think big”, ecumenically. What resulted from this was a corresponding commitment on the level of action: the decision to intervene effectively within his own sphere of life, not as a follower but as a leader, as a founder of an institution whose goal is to reach everyone apostolically. This is why, in narrating *AD*, Fr Alberione inserts his own personal story in the universal history of salvation.

Having become a “public person” by calling, he no longer intends to backtrack into privacy. He lives his vocation to the priesthood, which he was conscious of from

early childhood, as a call to corresponsibility for the salvation of the world. Hence, he understands the need to prepare himself since “in view of one’s own salvation and in view of a more fruitful apostolate one needs to develop the whole human personality: mind, will and heart” (AD 22).

Circumstances, even the most sorrowful, help him to grow and to act more effectively for the good of others.

To make history with the Church of one’s own time means to journey with human beings in the following of Christ. This gives a sure sense of direction in the midst of many cultural trends, among them progressives and conservatives, disciples of the Gospel and teachers of dubious authority. Fr Alberione learns to think and to work *pastorally*.

Throughout *AD* he continually cites events and historical dates. They all show the importance that Fr Alberione attaches to the historicization of his work; in other words, to working out salvation history together with the people of his own generation. He is ready to live dangerously and, if needs be, to pay personally in order to remain faithful to the task entrusted to him by Providence.

In the personal ups and downs of Fr Alberione’s existence there are times when his life is in danger as a result of his excessive work. It is in the midst of a serious health crisis, which seems to irreparably compromise the continuity of his work, that he experiences that nothing is possible without God, and that life is to be gambled on faith.

“To push ahead with faith” along new roads, urged on by an apostolic spirit that revives the missionary and organizational thrust of Paul, becomes thus a further expression of salvation history and, in our case, a charismatic paradigm for the whole Pauline Family.

### *c) Richness of spiritual themes*

The “mind, will, heart” *triad* offers us abundant wealth on the anthropological level. The whole human person exists for God and for the world. Just as the whole human

person is saved in the totality of her or his make-up, so the whole personal wealth of human gifts is to be spent for the apostolate. Formation, too, must be whole: “The whole person in Jesus Christ, in view of loving God completely: intelligence, will, heart, and physical strength” (AD 100).

Then there is a theological and ascetical wealth to be found in the “way, truth and life” devotion and method that allows a person to assume the *whole Christ* in an integral way. Hence, “the Pauline Family strives to fully live the Gospel of Jesus Christ, Way, Truth and Life, in the spirit of Saint Paul...” (AD 93). Likewise, prayer, formation, the apostolate and studies are to “be always directed and cultivated in such a way that Jesus Christ, our Divine Master, who is the Way, the Truth and the Life, be ever more known and understood by us and that Christ be more completely formed in our mind, will and heart. Thus we shall become skillful masters of souls, because we have been, first, humble and diligent disciples of Christ” (AD 98).

*The whole God: the Trinity.* Fr Alberione does not often mention the Holy Spirit; he opts mostly for “grace”. But “everything must conclude on Sunday in one great ‘*Gloria in excelsis Deo et in terra pax hominibus*’ in honor of the Blessed Trinity, [words] sung by the angels, as Jesus Christ’s program of life, apostolate and redemption: the Pauline lives in Jesus Christ”(AD 183).

*The Church,* understood globally as Christ’s Body, the people of God and a hierarchical guide, is an inexhaustible wealth. The Church is the summit of God’s riches: she sums up the whole doctrine of the Master, his example and his life. From its beginnings the Pauline Family has drawn from the Church, that is, from when it was decided to open a foundation in the center of Christianity. “We are in Rome to *experience* better the fact that the Pauline Family is at the service of the Holy See; to draw our doctrine, spirit and apostolic action in a more direct way from the Source, the Papacy. Rome is the world’s teacher; all the same she holds open her doors to humanity; from Rome go forth *those who are sent* in all directions” (AD 115).

## 5. Between history and the present time

*AD* was written in 1953. In the span of those months the proverbial ongoing activity of Fr Alberione reached its peak. Around him was a ferment of undertakings – a drive on all fronts. Accustomed from adolescence to breathe the air of wide open spaces and to perceive signs from the universal Church, he found the “springtime revival” following the peace of 1945 and endorsed by the charismatic authority of Pope Pius XII more than congenial.

Far-reaching initiatives blended with local movements that had a strong popular impact, such as the crusade for a “Better World” and the “Peregrinatio Mariæ”. These were symptomatic of a wider revival, encouraged by the 1950 Jubilee Year and the 1954 Marian Year. The theological debates and the timid signs of reform – liturgical, pastoral, and so on – which marked the Church’s journey in those years are well known. Fr Alberione strove to play his part with articles in *Vita Pastorale*, *Orizzonti e Madre di Dio*, in favor of, for example, pastoral renewal and a revival of Marian devotion, with the proposal of a dogmatic definition of Mary’s universal mediation. Controversies, coupled with suffering, vetos and socio-political tensions – all these prepared the climate for Vatican II.

Nor did the great national and international political events of that period escape Fr Alberione (for example, the “Cold War” and the events concomitant with the death of Stalin in 1953). His sources were the newspapers and, occasionally, contact with people directly involved in public life. It is well-known that Fr Alberione was not easily swayed one way or another, and that he followed the Church’s orientation by finding inspiration in the Gospel and looking at matters, as from on high, with God’s eyes.

It was within this framework that he carried out his most intense activity as a Founder, struggling with immediate problems, as, for example, the finishing work and the adornment of the Regina Apostolorum Shrine, which

he wanted to inaugurate during the Marian Year. Supervision of the work and his concerns for its expense were such as to take up a great part of his time and energy. This was, however, but one external aspect of his activities. Even more worrisome was his “concern for all the churches” (cf. 2 Cor 11:28); his concern, in other words, for the spiritual structure of the Pauline Family, which at that time was not only in the phase of being juridically constituted, but was still incomplete as regards its membership, since the Congregation of the Apostoline Sisters and the aggregated Institutes ha not yet been founded.

The process for the canonical approval of the Pauline Congregations for women was proceeding quickly, following the serious 1946-1948 crisis that had threatened the very existence of the Pious Disciple Sisters. On 15 March 1953 the Daughters of Saint Paul received their pontifical approval and on 22 April 1953 the Sisters of Jesus the Good Shepherd received diocesan approval. But that did not stop the Founder from making his presence felt or hurrying the process along when difficulties loomed or matters came to a standstill.

At the same time Fr Alberione was making provision for the spiritual and apostolic formation of the communities. He committed himself to a catechesis that he developed in the meditations and sermons he gave almost daily to the groups present in the Rome area, and especially to the communities gathered in the crypt of the Shrine. These ongoing cycles of sermons, from 1952 to 1954, interrupted only by his trips, make up a “process of formation” that foreshadows the talks of Ariccia (cf. *Ut perfectus sit homo Dei*, 1960) and offer us anew a basic interpretation of the fundamental values of our charism.

Meanwhile, there was the ongoing organization of the apostolate, promoted by Fr Alberione with initiatives that emerged in those months and that were a prophetic foreshadowing of such future developments as, for example, the establishment of the Publications Centers at national and international levels (Publications Office for Italy,

Publications Office for Spanish-speaking countries...); the Distribution Centers or “rational promotion”; the undertaking of catechetical documentaries and the production of such full length films as *Mater Dei, Il Figlio dell’Uomo*, and so on.

Last, but not least, he was deeply involved in visiting and animating his communities abroad by means of his great intercontinental travels. He undertook his most demanding and stressful visit, begun in the immediate post-war period, with his first trip to America (1946), followed by his circumnavigation of the globe, from East to West (1949) and resumed in 1952-1953 with a further visit to the East, Oceania and the American continent. During such travels – as the Superiors General of the Daughters of Saint Paul and of the Pious Disciples, Maestra Tecla and Madre Lucia Ricci, who accompanied him can testify – Fr Alberione faced such critical health problems as to cast doubt on his survival. But he refused to change his travel arrangements or program, concerned only to fulfill the commitments he had made to the communities waiting at the next stage. A document that reflects the spirit that governed his travels consists of personal notes drafted on the plane: outlines of prayers, such as the “Invocations to Jesus Master” that he penned while flying over the Andes, or reflections of a missionary nature, as the notes on the religious situation of the peoples as observed from on high, while he flew over the Himalayas and the Indian sub-continent (cf. the articles in *San Paolo* devoted to such trips and collected in *Carissimi in San Paolo*, pp. 1007-1043).

In between one trip and another Fr Alberione was writing *AD*. It is difficult to exclude from his observations his idea of *today* and the *world*, which he scanned not as a tourist, but with the “penetrating eye” of the apostle and prophet. Events, experienced from within or read about in the newspapers, became a source of meditation. “From Canon Chiesa he had learned to transform everything into a theme of meditation and prayer before the Divine

Master – a prayer of adoration, thanksgiving, atonement and supplication” (AD 68).

Every apostolic opening must be preceded by a period of information-gathering. Such knowledge results in a programming that ranges worldwide.

## 6. Concluding points and reading suggestions

In conclusion, we would suggest the following points to help the reader draw profit from reading AD and apply it to our contemporary situation in a correct way:

a) As with all things that evolve, many events narrated or simply hinted at in *AD* acquire full significance only in the follow-up they have had in the later activities and writings of the Founder. Of primary importance, therefore, for an understanding of *AD* are the fifty “Instructions” given by Fr Alberione at Ariccia in the extended exercises of 1960, and republished in a single volume in *Ut perfectus sit homo Dei* (also in English, Opera Omnia, Rome 1998). This book, which to some degree integrates *AD*, forms with it perhaps the *Founder’s testament* for the authentic interpretation of his legacy.

b) If we are to enter effectively into the stream of charismatic history initiated by him, it is not sufficient to repeat literally, in today’s world and in the various cultural contexts in which the Pauline Family lives and works, what the Founder wrote in 1953.

c) If we are to establish continuity with the riches of the text we need to continually update our mental outlook and our praxis. Thus, even as we work in our own environment, we need to move with the times, advance, be organized, “mentally explore the future”, and so on.

d) “Visions”, inspirations or “dreams”, too, are useful for discovering God’s will, over and beyond the limitations of an arid intellectualism, a suffocating legalism or a scientism from which the “supernatural” or “grace” have been excluded.

e) Ongoing discernment is indispensable. Such insight can take the form of spiritual direction, advice, and reading geared to one's own growth and to a clear-sighted pastoral view of the world's needs.

f) We must not be afraid to adopt a progressive and modern mentality – a daily effort to strain ahead in the fulfillment of our apostolic vocation.

g) If we are to develop as a Family, in such a way as to effectively realize the missionary and spiritual program of “Saint Paul alive today”, then cooperation among the institutions and with the laity is a prerequisite.

h) We need to come to a new appreciation of “narration” as a literary genre, as a vehicle for communicating the message of the Divine Master, in the style of the *Gospels* and the *Acts of the Apostles*.

i) Lastly, we need to come to a new appreciation of the study of history, not just as a “recollection” of the past, but also as *magistra vitæ* [a teacher of life]: a mandatory way for making our Pauline roots our own and for ensuring harmonious growth.

Such pointers as these, and others, could be summed up in even simpler expressions, such as: the primacy of the Spirit over instruments, the “supernatural” over the “natural”, “grace” over institution; the omnipotence of faith despite human deficiencies: the apostle may be a fragile and inadequate person, but with God everything is possible.

In conclusion, reading *AD*, we are enriched with a *set of memoirs* and, at the same time, we catch a glimpse of a new and demanding *program* of “things to be realized”, a journey of “riches” still to be acquired. *AD* proves itself to be not only a *story* of past events but also a *key* to interpret the present and a *prophecy* for the future of the whole Pauline Family.

*Rome, 4 April 1998.*

A. COLACRAI - E. SGARBOSSA

## TO THE READER

1. The text adopted in this edition is the *Typewritten* version (*ds*) or *Second draft*, edited by Fr Alberione himself with the help of his stenographer secretaries [Fr] Antonio Speciale and [Br] Silvano De Blasio. It has, however, been corrected here and there or completed by way of reference to the original Manuscript copy (*ms*). Such changes are always noted in the footnotes.
2. The explanatory footnotes are all editorial additions. For the most part they are from the 1971 (G. Barbero) and 1985 (Pasotti-Giovannini) editions, and have been integrated by the editors into the present edition.
3. The marginal numbering, in bold, first introduced by G. Barbero, and then followed in subsequent editions, is the one used here. It indicates the paragraphs or the main ideas of the text in a continuous order. The references in the *Contents* and in the *Indices*, except where there is an explicit reference to a page number, refer to the marginal numbering.
4. The titles in the *ds* text, either handwritten or typewritten in lower case and underlined, are all “subtitles”. In this printed text such subtitles are in bold italic. Titles that have been added are in bold face Roman. The titles in capitals, added also by the editors, aim to facilitate the understanding of the *structure* implicit in the text, thus highlighting its main sections.
5. As always with the texts of Fr Alberione (here to a greater degree, because of the fragmentary nature of the notes utilized), the dictation often appears defective: spelling mistakes, punctuation and syntax leave a lot to be desired. We have tried to make the use of capitals and punctuation as uniform as possible except

where the Author is specific. Here and there with elliptic expressions, we have attempted to complete the sentence with words added between square brackets [...] or by offering a possible reconstruction in the footnotes, in accordance with the most likely presumed sense.

ABUNDANTES DIVITIÆ  
GRATIÆ SUÆ



## PREFACE

“*Abundantes divitiæ gratiæ suæ*”<sup>1</sup>

1

Were he<sup>2</sup> to comply with your request and tell you something of what he still remembers and that you consider useful for the Pauline Family,<sup>3</sup> he would have to recount a twofold story: [first] the story of God’s Mercy so as to sing a marvelous “*Gloria in excelsis Deo et in terra pax hominibus.*”<sup>4</sup>

And then, the humiliating story of his lack of conformity to the overabundance of divine love and [his need] to compose a new and sorrowful “*Miserere*”<sup>5</sup> “*pro innumerabilibus negligentibus, peccatis et offensionibus.*”<sup>6</sup>

Every day he meditates on the various facets of this second story, contemplated piece by piece, and sheds tears in his colloquies with Jesus, hoping for complete forgiveness, through the intercession of Mary and of Saint Paul.

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<sup>1</sup> Fr Alberione wrote this phrase at the top of the first sheet of *ds*. The words are from Paul’s letter to the Ephesians (2:7).

<sup>2</sup> The Author narrates in the third person the matters that concern him.

<sup>3</sup> When he wrote these notes, in December 1953, there were four religious Congregations in the Pauline Family: Pious Society of Saint Paul (foundation 20.8.1914), Pious Society Daughters of Saint Paul (15.6.1915), Pious Disciples of the Divine Master (10.2.1924), and the Sisters of Jesus the Good Shepherd (7.10.1938). Later, there followed the Sisters of Mary, Queen of Apostles, or Apostoline (8.9.1959) and four Aggregated Institutes (8.4.1960): “Jesus the Priest” (for diocesan priests), “Saint Gabriel the Archangel” (for young men), “Our Lady’s Annunciation” (for young women) and “Holy Family” (for married couples and families).

<sup>4</sup> Cf. Lk 2:14 and the *Missale Romanum, Ordo Missæ*.

<sup>5</sup> Cf. Ps 50.

<sup>6</sup> Cf. *Missale Romanum, Ordo Missæ*: “*Suscipe...*”. In the change that Fr Alberione makes with respect to the text of the Missal (“*negligentibus*” = sins of omission) we find mentioned one of the themes on which he reflected often (cf. his *Paolo Apostolo*, [ed.] G. DI CORRADO, Rome 1981, nn. 13, 18, 27, 36 etc.).

- 2 This second story led him to a profound conviction that became his fervent entreaty. [It is that] everyone must regard Saint Paul the Apostle alone as father, teacher, exemplar and founder. It is so, in fact. [The Pauline Family] was born through him, it was he who nourished it and raised it, its spirit is from him. As for his poor self: he<sup>7</sup> has accomplished part of God's will, but he must fade from the scene and from people's memories, even though, because he was older, he had to take from the Lord and give to others. So, too, at the end of Mass, the priest removes his vestments and stands before God as the person he is.
- 3 I<sup>8</sup> often say: "*Pater, non sum dignus vocari filius... pecavi in cœlum et coram te... treat me as your servant.*" It is as a servant that I intend to belong to this marvelous Pauline Family, both now and in heaven. There, I shall concern myself with those who use the most effective modern means to do good: [working] in holiness, *in Christo [et] in Ecclesia.*<sup>9</sup>
- 4 "*Convivificavit nos in Christo Iesu: et conresuscitavit; et consedere fecit in cœlestibus: ut ostenderet in sæculis supervenientibus abundantes divitias gratiæ suæ in bonitate super nos in Christo Iesu*" (Eph 2:5-7).<sup>10</sup> In his goodness, God, in Jesus Christ, has bestowed overflowing riches of

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<sup>7</sup> The subject, previously Saint Paul, is once again Fr Alberione.

<sup>8</sup> The Author, who here uses the first person singular, added this opening sentence by hand. The gospel text is from Lk 15:18-19 (parable of the Prodigal Son [Merciful Father]).

<sup>9</sup> "In Christ and in the Church": cf. 1 Cor 1:2; Eph 3:21.

<sup>10</sup> The complete Latin *Vulgate* quotation is: "*Et cum essemus mortui peccatis, convivificavit nos in Christo, cujus gratia estis salvati, et conresuscitavit et consedere fecit in cœlestibus in Christo Iesu...*": "Even when we were dead through our trespasses, [God] made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus..." (Eph 2:5-6).

grace<sup>11</sup> on the Pauline Family. [Such graces are] to be revealed in the centuries to come by religious women and men, [these] new angels of the earth.

With a wisdom equal to his love, the Lord bestowed the many riches that are in the Pauline Family: “...*ut innotescat per Ecclesiam multiformis sapientia Dei.*”<sup>12</sup> Everything is God’s:<sup>13</sup> everything leads us to the *Magnificat*.<sup>14</sup>

Reflecting now on this small Pauline Family, one could liken [it] to a stream of water. As it flows, it swells with additional water from the rain, the melting<sup>15</sup> of the glaciers, and various other little sources. This accumulated body of water then parts and is redirected to irrigate fertile plains and [employed] to produce energy, heat and electric light. 5

It was not he who caused this convergence and meeting of the waters in the valley. He complied with it, *submitted* almost, just as he then complied with God’s will in the division of the waters in various countries for the benefit of many people. Now he waits for those waterways to converge once more into the sea of eternal happiness in God. 6

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<sup>11</sup> Fr Alberione finds, in this expression of Saint Paul, the key phrase that opens up and describes the whole mystery of love that God has manifested in him and in the Pauline Family, for the benefit of the whole world.

<sup>12</sup> Cf. Eph 3:10. The complete quotation is: “*Ut innotescat principibus et potestatibus in caelestibus per Ecclesiam multiformis sapientia Dei*”: “That through the Church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places...”.

<sup>13</sup> Cf. 1 Cor 3:22-23.

<sup>14</sup> Cf. Lk 1:46-55 for the whole *Magnificat* hymn.

<sup>15</sup> The Italian text has *sgelo* in place of *disgelo*.

I.  
EARLY GRACES. VOCATION  
AND PARTICULAR MISSION

7 **“*Times of greater grace*”: vocation to the priesthood**

He had times of greater grace that determined his vocation and particular mission.

The first [was] his vocation to the priesthood; the second, the special direction his life was taking; the third, the move from the idea of an organization of Catholics to that of an organization of religious. “*Deo gratias et Mariae!*”

8<sup>1</sup>

9 He recalls a day in the 1890-1891<sup>2</sup> school year. [Miss Cardona,<sup>3</sup> truly a Rose of God, who was so good and tactful in her duty as a teacher, questioned some of her 80 pupils on what they thought of doing in the future, in later life. He was the second boy to be questioned. He thought it over and then, as if enlightened, and to the amazement of his classmates, responded in a resolute voice: “I shall become a priest.” She encouraged him and helped him a great deal. It was the first clear light. Hitherto there had been an inclination, albeit indefinable, deep within him, but without any practical outcome. From that day on, his companions and at times his brothers started to call him

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<sup>1</sup>The paragraph marked n. 8 in the 1971 edition, and placed here by Giuseppe Barbero, is now to be found in its original place, after n. 46.

<sup>2</sup>In 1890-1891 the six-year-old James Alberione was in the lower first class elementary at Cherasco (Cuneo).

<sup>3</sup>Rosina Cardona, who was born in Turin and moved to Cherasco as a young woman, spent her life in the elementary school of this little town. She died, in her sixties, in March 1917 (cf. *Gazzetta d'Alba*, 24.3.1917). In the following school year (1891-1892) James Alberione was in the upper first class elementary. There were 88 pupils enrolled. James Alberione was the third in alphabetical order.

“priest”. Sometimes this was to make fun of him; at other times to call him to his duty... The upshot of this was that he geared his studies, his piety and his behavior, even his recreation periods, toward this goal.

At home, too, the family began to show him respect and to organize whatever concerned him in view of that goal. Such care saved him from so many dangers.

From that day on everything strengthened him in his decision. **10**

He maintains that it was the result of the prayers of his mother,<sup>4</sup> who always took particular care of him; as well as [those] of that quite devout teacher, who always prayed to the Lord for some of her pupils to become priests.

Contrary to the custom of the times he made his First Communion earlier than other children [his age].<sup>5</sup> **11**

Later, his pastor,<sup>6</sup> a priest of great wit, intelligence and intuition, always helped him and guided him through to ordination. Afterwards he gave his blessing to the Pauline Family’s early projects. **12**

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<sup>4</sup> His mother’s name was Teresa Rosa Allocco (Alocco-Olocco). She was born at Bra on 7.6.1850 and married Michele Alberione (Albrione) on 11.2.1873. She became a widow on 26.11.1904 and died at Bra on 13.6.1923.

<sup>5</sup> James Alberione made his first Holy Communion in the Cherasco parish church of San Martino within the walls, probably before Easter of 1892 (which that year fell on 17 April). He was confirmed by Giuseppe Francesco Re, Bishop of Alba (1848-1933) on 15.11.1893.

<sup>6</sup> His pastor was Giovanni Battista Montersino (1842-1912). He became archpriest of San Martino in Cherasco in 1874. – James Alberione was born in San Lorenzo di Fossano (Cuneo) on 4.4.1884 and baptized on the following day. Shortly afterward his family moved to the Cherasco area (diocese of Alba). It was in Cherasco, too, that James attended first year high school (1895-1896). He then moved on to the nearby archdiocesan seminary of Bra (diocese of Turin), where he frequented years two to five (1896-1900). In the fall of 1900, he entered the seminary of Alba and undertook his studies of Philosophy and Theology. His clothing ceremony was on 8.12.1902. He was ordained priest by Bishop Giuseppe Francesco Re in the Cathedral of Alba on 29.6.1907.

### 13 Night of light: *the particular mission*

The night that divided the last century from the present one<sup>7</sup> was crucial for the specific mission and particular spirit in which his future Apostolate would come to light and be lived out. After the solemn midnight Mass in the Cathedral of Alba, exposition and adoration of the Blessed Sacrament followed.<sup>8</sup> The seminarians in Philosophy and Theology were free to remain for as long as they liked.

14 Not long before there had been a congress (the first he had attended). He had fully grasped Toniolo's<sup>9</sup> calm but profound and fascinating speech. He had read Leo XIII's<sup>10</sup> invitation to pray for the coming century. Both spoke of the Church's needs, of the new means of evil, of the duty to combat the press with the press, organization with organization, of the need to get the gospel [message] across to the people, of social issues...

15 Particular enlightenment came from the Host and a greater understanding of that invitation of Jesus "*venite ad me omnes*";<sup>11</sup> he seemed to fathom the heart of the great Pope, the Church's call [for help], and the Priest's true mission. What Toniolo said about the duty of being Apostles

<sup>7</sup>This is the night between 31.12.1900 and 1.1.1901.

<sup>8</sup>The Eucharistic Adoration was under the patronage of the Nocturnal Adoration Society, which had made a request to the Pope to this end. – Cf. A.F. DA SILVA, *Il cammino degli Esercizi Spirituali nel pensiero di Don G. Alberione*, Center of Pauline Spirituality, Ariccia 1981, p. 42f; and R.F. ESPOSITO, "Il Giubileo secolare del 1900-1901 e l'enciclica 'Tametsi futura'", in *Palestra del Clero*, March-April 1996, 169-196.

<sup>9</sup>Giuseppe Toniolo, Catholic sociologist and economist (b. Treviso 7.3.1845 – d. Pisa 7.10.1918) was a leading light in the field of Christian social thought, an animator of the Opera dei Congressi and the first national president of the Unione Popolare (cf. AD 60ff).

<sup>10</sup>Leo XIII, Gioacchino Vincenzo Pecci (1810-1903), was elected Pope on 20.2.1878. He issued his encyclical letter *Tametsi futura prospicientibus* (in *Acta*, 20, 294-314) on 1 November 1900, two months before the "night" mentioned above (cf. R.F. ESPOSITO, *art. cit.*).

<sup>11</sup>"Come to me, all of you" (Mt 11:28). These words were engraved on the Tabernacle door in front of which James made his long adoration.

today and of using the means exploited by the opposition made sense to him. He felt deeply obliged to prepare himself to do something for the Lord and for the women and men of the new century with whom he would spend his life.

He had a clear grasp of his own nothingness, while concurrently he experienced in the Eucharist “*vobiscum sum usque ad consummationem sæculi*”,<sup>12</sup> and that he could count on the Host, on Jesus, for light, nourishment, consolation and victory over evil. **16**

Projecting himself mentally into the future he felt that in the new century generous people would experience what he was feeling; and that teamed up into an organization they could bring about what Toniolo kept on repeating: “Unite; if the enemy finds us alone he will defeat us one by one.”<sup>13</sup> **17**

He already had the trust of fellow clerics; he with them and they with him, all of them drawing from the Tabernacle. **18**

His prayer lasted four hours after the High Mass: [it was] for the century to be born in Christ, in the Eucharist; for new apostles to reform the law, education, literature, the press, morals; for the Church to give fresh impetus to mission; for good use to be made of the new means of apostolate; for society to welcome the great teachings of Leo XIII’s encyclicals – explained to the clerics by Canon **19**

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<sup>12</sup>“I am with you always” (Mt 28:20). The complete quotation is: “*Et ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi.*”

<sup>13</sup>Recall the cry of Karl Marx (1818-1883) who stirred up workers in view of class struggle: “Workers of the world. Unite!” (*Communist Manifesto*, 1848). Colleague and opponent of Marx in the Berlin Parliament was the famous Bishop of Mainz, Wilhelm von Ketteler (1811-1877), a deputy of the Christian Social Center. His calls for the unity of Catholics were taken up by Christian sociologists – one of whom was Toniolo – who came under the leadership of the “*Volksverein*” and the Union of Fribourg. – Bishop von Ketteler was well known to early Paulines for his words: “If Saint Paul were alive today, he would be a journalist.”

Chiesa<sup>14</sup> – especially with regard to social questions and Church freedom.

- 20 His mind and heart became so fixed on the Eucharist, the Gospel, the Pope, the new century, the new means, on Count Paganuzzi's<sup>15</sup> thinking regarding the Church and the need for a new band of apostles, that from then on these things always dominated his thoughts, his prayer, his spiritual work and his yearnings. He felt an obligation to serve the Church, the women and men of the new age, and to work with others in an organized way.
- 21 At ten that morning he must have let slip something of his inner feelings, because a cleric (later Canon Giordano),<sup>16</sup> meeting him, expressed his astonishment. – From then on these thoughts were the inspiration of his reading, his study, his prayer and the whole of his formation. This idea of his, which at first was quite confused, became clearer and with the passing of time became more specific.
- 22 His overriding thought was that in view of one's own salvation and in view of a more fruitful apostolate one needs to develop the whole human personality: mind, will and heart; this was the meaning of the inscription that he placed on the tomb of his friend Borello (1904).<sup>17</sup>

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<sup>14</sup> Francesco Chiesa (1874-1946), priest, professor in the seminary of Alba and rector of the downtown San Damiano parish, was declared Venerable on 11.12.1987. – Cf. A. VIGOLUNGO, *“Nova et vetera”*, *Can. Francesco Chiesa*, Edizioni Paoline, Alba 1961; L.M. ROLFO, *Il buon Soldato di Cristo...*, Edizioni Paoline, Alba 1978; E. FORNASARI, *“Ho dato tutto”...*, Edizioni San Paolo, Cinisello B. 1993.

<sup>15</sup> Giovanni Battista Paganuzzi (Venice, 1841-1923), count, lawyer, president of the Opera dei Congressi.

<sup>16</sup> Luigi Giordano, priest: born in Cortemilia (Cuneo) in 1878, ordained priest on 28.6.1903 and died on 30.12.1939.

<sup>17</sup> This paragraph is a handwritten addition to *ds*. – Agostino Borello was born at Canove di Govone on 20.10.1883 and died on 2.6.1902. Alberione, still a cleric, gave a moving funeral eulogy in his honor. Cf. *“Sono creato per amare Dio”* (Diario e scritti giovanili), (ed.) G. Barbero, pp. 73-85.

**The foundation project:***from an organization to religious, community life*

23

His initial idea was for a Catholic organization of writers, technical people, book-sellers and retailers; Catholics to whom<sup>18</sup> he would give direction, work and a spirit of apostolate...

Toward 1910 he took a definitive step. It became much clearer that the writers, technical personnel and promoters [would have to be] *religious men and women*. On the one hand, [this would] lead people to the loftiest perfection – the perfection of those who also practice the evangelical counsels – and to the rewards of the apostolic life. On the other hand, [it would] give more cohesion, stability and continuity, [not to mention] a more supernatural sense to the apostolate. [He was] to form an organization, an organization of religious. Here efforts would coalesce, dedication would be total and the doctrine purer. A society of people who would love God with all their mind, all their strength and all their heart;<sup>19</sup> people who would offer to work for the Church, happy with the wages God pays: “You will receive a hundredfold, and inherit eternal life.”<sup>20</sup> He rejoiced then at the thought that some of these people would belong to the militia of the Church on earth and some to the Church triumphant in heaven.

24

In the prayer that he offered every morning to the Lord with the chalice his first thought was for the area of the Co-operators that is at present (December 1953) still limited: for [their] intellectual, spiritual and financial cooperation. His second thought was the Pauline Family. These are intentions that Jesus the Master listens favorably to every day.

25

<sup>18</sup>The Italian text notes here that the conjunction “and” stands for the pronoun “to whom”.

<sup>19</sup>Cf. Mk 12:30. In keeping with his “mind-will-heart” outline, the Author changes Mark’s quotation and moves “to love with all their heart” from first to third place.

<sup>20</sup>Cf. Mt 19:29.

26 About 1922, as soon as he entered the first house he had built,<sup>21</sup> he began to experience the pain more and more. He had a dream.<sup>22</sup> He saw and noted the number 200; but he did not understand. Then he heard the words: “Love everyone, there will be many generous people. Still, you will suffer because of deviations and defections. Don’t give up; you will receive even better ones.” The two hundred had no connection to what he heard.

Nonetheless this suffering persisted like a thorn embedded in his side.<sup>23</sup>

### God’s action and the “twofold obedience”

27 God showered many riches on the Pauline Family: “*divitias gratiae*”.<sup>24</sup> Some seemed to come more as a natural result of events; others more from the good example of enlightened and holy people who supervised the period of the preparation, birth and early life of the Pauline Family. [But] other riches were more clearly the work of God’s action.

28 At times the Lord constrained him in a paternal way to accept gifts for which he felt a natural repugnance. The same was true for certain promptings to push ahead. Ordinarily nature and grace worked together in such a way that one could not distinguish between them but [it was] always in the same direction.

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<sup>21</sup> The transfer from the rented house in via Vernazza to their own place in the first wing of the Casa San Paolo took place on 10.8.1921.

<sup>22</sup> Cf. AD 151ff.

<sup>23</sup> This “suffering”, “like a thorn embedded in his side” (cf. 2 Cor 12:7), makes more sense in the light of a parallel 1938 story: “When we were thinking of buying this land, the boys came to play in this place: I was looking up and down... reflecting on whether it was God’s will to undertake such expenditure... and it seemed as if for a moment I slumbered: the sun was shining while the houses were being built; then the sun clouded over, and I saw that the greatest suffering came from those called by God, who would then abandon their vocation...” (MV 138). We note here the handwritten addition by the Author which excludes any connection with the number “200”.

<sup>24</sup> Cf. Eph 2:7. See above, AD 4 and relevant notes.

For greater tranquility and trust he has to say:

29

1) That both the beginning and the continuation of the Pauline Family always proceeded in a twofold obedience: [to] inspirations received from the Lord in the Eucharist and corroborated by his Spiritual Director,<sup>25</sup> together with the express will of his ecclesiastical superiors.

When the time came to start, the Bishop<sup>26</sup> struck the hour of God (he<sup>27</sup> was waiting for the bell stroke) charging him to devote himself to the diocesan press.<sup>28</sup> This opened the way for the apostolate. So, too, when the time came to expand, for when he saw how things were going, he consented to his request to give up his duties in the service of the diocese: “We shall leave you free and make do in some other way; devote yourself completely to the work you have started.”

30

He wept bitterly, since he felt deep affection for the diocese. But he had made his request over a year ago, and his Spiritual Director had stated that this was God’s will.

2) That without the Rosary he felt incapable of giving even an admonition. At the same time he is convinced that he could have done many other things with a little more effort and a little less faintheartedness.<sup>29</sup>

31

3) That the members of the Institute<sup>30</sup> and people from outside made up for his many deficiencies. Moreover, that while having to keep matters a secret, the Pauline Family

32

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<sup>25</sup> A reference to Francesco Chiesa.

<sup>26</sup> This was Bishop Giuseppe Francesco Re, already mentioned several times in the notes. Born on 2.12.1848, he became Bishop of Alba on 30.12.1889, and died on 17.1.1933.

<sup>27</sup> The “he” referred to in parenthesis is of course Fr Alberione.

<sup>28</sup> The “diocesan press”, or the newspaper to which the Author alludes, is the *Gazzetta d’Alba*, a weekly founded in 1882 by the previous bishop, Lorenzo Pampirio (bishop from 1879 to 1889). Fr Alberione took over the management of the weekly on the evening of 8 September 1913.

<sup>29</sup> “A little less faintheartedness”: the Author’s handwritten addition to *ds*.

<sup>30</sup> The *Institute* means all the institutions that he went on to found.

had many clear signs of being willed by the Lord and of the supernatural intervention of his wisdom and goodness.

### 33 **First appraisal: relations among the Pauline Families**<sup>31</sup>

It pleased the Lord for us to have four Congregations; but we can say: “*Congregavit nos in unum Christi amor... Simul ergo cum in unum congregamur, ne nos mente dividamur, caveamus.*”<sup>32</sup>

34 There is a kinship bond among them, because all of them issued from the Tabernacle. [There is] a sole spirit: to live Jesus Christ and to serve the Church. [There are] those who represent everyone in their prayers of intercession at the Tabernacle; those who spread, as from above, the doctrine of Jesus Christ; and those who are in direct person-to-person contact.

There is close-knit collaboration among them [on the spiritual, intellectual, moral and economic [levels].

35 As regards government and administration there is separation; but the *altrice* of the other three Congregations is the Pious Society of Saint Paul.<sup>33</sup>

There is separation, but there is, too, a deep-rooted bond of charity that is more noble than blood ties.

They are independent of one another, but there is an exchange of prayers and help in many ways. There is a separation of activities, but there is a sharing of joys and sorrows, and of the eternal reward.<sup>34</sup>

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<sup>31</sup> The expression “Pauline Families” (plural, which will soon give way to the singular, indicating the sum total of the institutions) is immediately modified by the term “Congregations”. At the end of 1953 these were the four listed. Still to come were the Apostoline Sisters and all the aggregated Institutes.

<sup>32</sup> “The love of Christ has brought us all together... Thus united we form one body. Let us avoid having any division among us” (*Roman Missal*, Holy Thursday, the Lord’s Supper).

<sup>33</sup> *Altrice* (from *àlere* = to nourish): a woman who nurtures. – Cf. F. PIERINI, “Ruolo della Società San Paolo ‘altrice’ della Famiglia Paolina secondo Don Alberione”, in *Il ministero dell’unità nella F.P.*, Ed. Archivio Storico Generale della F.P., Rome 1987, pp. 135ff.

<sup>34</sup> “And of the eternal reward”: handwritten addition.

II.  
EXPERIENCES AND ORIENTATION

**Youth: vocations**

36

During his summer vacations (from 1909 to 1918), he used to make his annual retreat at one religious Institute or another. In his free time he sought to approach Superiors to learn the line they took in the recruitment and formation of people. He noted the need to choose youngsters, instead of adults already trained elsewhere and for other ministries.

What is set out in the Constitutions is a real investment (art. 21, 178):<sup>1</sup> [that is] the custom of usually accepting young aspirants. The life experienced over a period of years, before profession, prepares the young person to make his decision with full understanding.

37

Pauline life has not, in truth, many external mortifications, but it does require a series of ongoing sacrifices. The various apostolates in fact entail hard work. This requires becoming accustomed to sacrifice and generous dedication.

38

**God's predilection: the Brother Disciples**

39

At that time<sup>2</sup> he became more deeply aware of Saint Basil, Saint Benedict, Saint Francis of Assisi and Saint

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<sup>1</sup> *Constitutions of the Pious Society of Saint Paul*, Rome 1950:

Art. 21: "Since it is the Society's intention to train its own members as set out in article 178, as a rule aspirants must not be admitted who have already received Orders, remaining in force what is prescribed in articles 18.8 and 19.1."

Art. 178: "The Society is to prepare its future members from a very young age in its houses of study, in which the aspirants are educated with every care in view of their vocation. Thus the Society must have its own houses for classical studies or high school."

<sup>2</sup>It is difficult to determine this time frame. It could refer to the time when the Author made his annual retreat at one religious Institute or another, from 1909 to 1918 (cf. AD 36). Still, we should not exclude

John Baptist [de] La Salle,<sup>3</sup> who had very many male lay member vocations. Thus the Lord has spread throughout the world many generous souls, whom he calls to himself and to perfection, side by side with the priesthood. Who will come to their aid and open the door for them and guide them toward a special holiness? Will it be possible to transform these young people, sons of God's predilection, into gardens of lilies, roses and violets?<sup>4</sup>

40 Moreover, why can they not be associated with an apostolate? Just as the time came for Institutes, when the religious priest found the door open to works of zeal and the care of souls, so today we need to give to the lay Brother a share in this priestly zeal, to give him a quasi-priesthood!

41 The priest who writes and the Brother who does the technical work of reproducing it over and over and distributing it. This sounds right: "*Vos autem gens sancta, regale sacerdotium*"!<sup>5</sup> Priest and Brother, intimately linked in the religious life and united in the same apostolate, [collaborating] to prepare their heavenly crown together.

42 Here then the Brothers!<sup>6</sup> The priest's preaching with modern means is freed from dependence on ordinary workers and is replicated indefinitely. The work of the

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the time during the early years of his priestly life (1907-1910), or even during his work in the boys' oratory, when the Author "had to study catechetical methods" (cf. AD 78), that is, from 1910 to 1914.

<sup>3</sup>All are well known holy Founders: Saint Basil (circa 330-379), Saint Benedict (480-547), Saint Francis of Assisi (1181/2-1226), Saint Ignatius of Loyola (1491-1556) and Saint John Baptist de La Salle (1651-1719), who was the founder of the Brothers of the Christian Schools.

<sup>4</sup>*Lilies, roses, violets...*: symbolic flowers of gospel virtues, called to mind each day in the community prayers. Cf. the "Invocations": "O Mary, bring to flower in this House lilies of purity...; roses of charity...; violets of humility..." (*Prayers of the Society of Saint Paul*, 1922, p. 6).

<sup>5</sup>"But you are... a holy nation, a royal priesthood." The textual reading is: "*Vos autem genus electum, regale sacerdotium, gens sancta...*" (1 Pet 2:9).

<sup>6</sup>Cf. *Constitutions*, cit., art. 6: "The Pious Society of Saint Paul consists of Clerical and Lay members, who, although distinct by divine institution but conjoined in the unity of the same Society, must tend to the

Brother uplifts his activity, makes it joyful and increases it. God is glorified, the Gospel is proclaimed and people are enlightened.

***The way God acts***

**43**

Providence worked in accordance with God's ordinary method: *fortiter et suaviter*.<sup>7</sup> [This method is] to prepare the ways and bring them together according to His purpose, to provide the light and help needed, to make one wait in peace until His time comes, to begin always from the bare necessities, to act in such a natural way as to be unable to easily distinguish grace from nature, but, certainly, [employing] both.

Conversely, it is not the case to force God's hand. It suffices to be on the alert, to let oneself be guided, and to strive in one's various duties to employ mind, will, heart and physical strength...

**44**

The actions of a human being are so imperfect, unsound, inadequate and dubious that one is dutybound to put everything back into the hands of God's Mercy and to allow oneself to be guided. He never forced the hand of Providence but always awaited God's sign.

**45**

He started to pray for the Pastorelle Sisters in 1908, but this Congregation came into being only thirty years later.<sup>8</sup>

**46**

To tell the truth he was not used to taking notes, since he did not know what to say about many things; experiencing both repugnance at doing this and humiliation on all sides; he would more willingly leave everything in God's

**8\***

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same end, according to their respective vocation, aptitudes and condition. The Lay-Brothers are called by a name proper to them – *Disciples*."

<sup>7</sup>"Mightily and sweetly" (cf. Wis 8:1).

<sup>8</sup>The Pastorelle Sisters, or more correctly the Sisters of Jesus the Good Shepherd, date their beginning to 1936. In actual fact, it was only on 7.10.1938 that they opened their first house in Genzano (Rome) in the diocese of Albano Laziale.

\* As noted above, this paragraph is inserted here, in conformity with the original *ds*.

hands, knowing that He will reveal all at the Last Judgment, for his glory.

47 It happened at times that there was a need for a serene and calm maturing of the things to be done. The Lord arranged for [him to spend] a few days in bed. After confining himself to his room for a day or two, he would come out refreshed. He submitted his plans to his Spiritual Director (who corrected and added, as needed) and, if required, to Church authority, and then set to work. The time was not always ripe; but the Lord made things known, leaving the work and the errors... to his servant. Then the Lord intervened to redress the errors and mistakes and take over the work himself.<sup>9</sup>

#### 48 The “serious upheaval” and *Romanità*

The institution came into being in 1914<sup>10</sup> in the midst of serious upheaval. At the end of July, he had just committed himself to buy the printing plant when the initial declaration of war came. A worldwide catastrophe followed.<sup>11</sup> Franz Josef<sup>12</sup> had not taken up Pius X’s<sup>13</sup> invitation and plea for peace.

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<sup>9</sup>“And take over the work himself”: handwritten addition.

<sup>10</sup>Fr Alberione laid the foundations of the future Pious Society of Saint Paul on 14 July when he presented Bishop Giuseppe F. Re with an outline of his foundation plan. On 20 July the Bishop gave his verbal and informal approval. On 24 July he rented portion of Vittoria Degiacomi’s house in Piazza Cherasca, Alba. On 26 July he acquired the first printing machines. On the days following he welcomed the first boys. With a brief religious ceremony, 20 August 1914 was consecrated as the foundation day. It was the feast of Saint Bernard of Clairvaux and the date of Pius X’s death.

<sup>11</sup>As a follow-up to the Sarajevo incident (the assassination of the Archduke of Hapsburg and his wife), Austria declared war on Serbia on 28.7.1914. Germany and Russia entered the conflict immediately, on opposing sides, followed by the other nations of Europe.

<sup>12</sup>Franz Josef, Emperor of Austria (1830-1916).

<sup>13</sup>Giuseppe Melchiorre Sarto, born in Riese (Treviso) on 2.6.1835, was elected Pope on 4.8.1903 and took the name Pius X. He died on 20.8.1914 and was canonized on 29.5.1954.

Two currents within the clergy had lasted until 1900:<sup>14</sup> one faithful to the directives of the Holy See; the other steeped in the liberalism of Mazzini, Cavour, Minghetti...<sup>15</sup>

49

One current still held fast to the old ways of life and pastoral care, and failed to respond to the new needs. The other current was troubled by the progress of Socialism and convinced of the need to shake off the yoke of the power of Freemasonry, by employing up to date systems, organization and action. As so easily happens, some people overrated action and undervalued prayer, with the consequent condemnation of Americanism.<sup>16</sup>

Afterwards, *pastoral action* took a direction that was in conformity with the example and activity of Pius X by following constructive methods. Pius X appeared and presented himself in a fascinating light: Jesus Christ anew, visible among the crowds.

50

For a period of time there was nothing positive in knowledge unless it came out of France; later on, everyone turned to German scholars.<sup>17</sup>

<sup>14</sup> See below, AD 50-55.

<sup>15</sup> Italian political figures and key players in Italy's "Risorgimento": Giuseppe Mazzini (1805-1872), Count Camillo Benso of Cavour (1810-1861) and Marco Minghetti (1818-1886).

<sup>16</sup> Cf. LEO XIII, Letter *Testem benevolentiae* to the Archbishop of Baltimore, 22.1.1899.

<sup>17</sup> On a handwritten sheet of paper are the following words of the Author, which could be the first rough written draft of paragraphs 48-62: "Following on Leo XIII, a great builder, came the Pontiff of practical matters..." (cf AD 50, 60-62).

"The discoveries that revolutionized production. The cinema, radio, and television were in their early stages or just coming on the scene, while organization, the press and education were the real powers introduced into the Constitutions or being developed into ways of life" (cf. AD 54).

"Riches arising from the circumstances..." (cf. AD 48).

"Clergy faithful to the directives of the Holy See and quite a few priests steeped in liberalism... Clergy still stuck in pastoral methods and impatient to use up-to-date systems, associations and action [...] pastoral action was undergoing a remarkable rejuvenation and, as

51 Because of the rapid spread of Modernism there was serious upheaval and disorientation:<sup>18</sup> in literature, in art, in Church discipline, in journalism, theology, philosophy, history, Scripture... Many, especially among the young clergy, went astray. The vigilant and resolute action of Pius X enlightened people of good will and brought them back.

52 Another point: the new discoveries had revolutionized many things.

From the viewpoint of society the whole system of the creation, distribution and consumption of wealth was in serious upheaval. The principles of liberalism inherited from the French Revolution had exacerbated these matters.<sup>19</sup> As a reaction Socialism spread far and wide, which resulted in materialism and class struggle. Leo XIII had set out the remedies in a number of encyclicals;<sup>20</sup> he was insisting especially on true Christian democracy.<sup>21</sup> This, too, led to new divisions within the clergy:<sup>22</sup> a headlong rush by many to set their sights on material well-being

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happens in such cases, some were too enthusiastic for action, without prayer, and so the condemnation of Americanism, while others were faithful to the right ways” (cf. AD 49).

“Modernism resulted in a serious upheaval in reasoning, in the press, in life and [...] in people’s minds. It planted deep roots in the young clergy and among the student clerics” (cf. AD 51).

<sup>18</sup>A vast philosophical and theological movement at the beginning of the 20th century, Modernism was condemned by the Holy Office with the Decree *Lamentabili*, dated 3.7.1907, and by Pius X with the encyclical *Pascendi dominici gregis*, dated 8.9.1907. Bearing in mind that Fr Alberione was ordained priest on 29.6.1907, we can easily imagine the influence this condemnation had on him and on his apostolic projects.

<sup>19</sup>What is meant here is that the principles of liberalism had aggravated the damage being caused to the economic system; as a reaction, economic liberalism (or “capitalism”) led to Socialism, or Communism.

<sup>20</sup>Notable is the 1891 encyclical *Rerum Novarum* on social issues.

<sup>21</sup>Cf. LEO XIII, encyclical *Graves de communi re*, 18.1.1901.

<sup>22</sup>Two priests in particular who were involved in this political commitment were Romolo Murri (1870-1944) and Luigi Sturzo (1871-1959). The first was condemned as a Modernist, the second remained unscathed. Both are considered the fathers of Christian Democracy in Italy.

without sufficient foresight; and a marked resistance to the directives of the Holy See.<sup>23</sup>

In politics, at the time, it was becoming a *matter of conscience*<sup>24</sup> for people caught between the *non expedit*<sup>25</sup> and the belief of many who felt the need (as Pius X later expressed it) to safeguard the supreme good of souls and of the nation. Here, too, [there were] divisions, discussions and quite different points of view. **53**

New ways of conveying ideas were already on the scene. Increasingly powerful organizations were backing the press; motion pictures, at first regarded with suspicion, were taking on greater relevance; the school was becoming the arena where non-believers and Catholics contended for souls; radio and television would soon arrive fully developed. **54**

Hence a flow of documents on the part of the Holy See summoning Catholics to rise to meet the new challenges. While it was evident that there were many apathetic and insensitive people, [there were also] informed Catholics and clergy working in accordance with the papal directives.<sup>26</sup> **55**

These issues and [these] experiences, meditated on before the Blessed Sacrament, developed his belief [that there must be] *Romanità*, always, only and in all things. Every- **56**

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<sup>23</sup> Exponents of the pro-socialist extremist wing were Ernesto Buonaiuti (1881-1946) and other priests of the so-called “Roman radical group”.

<sup>24</sup> On this issue, cf. Domenico MASSÈ, *Il caso di coscienza del Risorgimento italiano dalle origini alla Conciliazione*, Società Apostolato Stampa, Alba 1946.

<sup>25</sup> The “*Non expedit*” (=it is not opportune) was the ban placed on Italian Catholics by Pius IX on 13.10.1874. It prohibited them from taking part in political life, either as candidates or as voters. It was the outcome of the abuse of power by the government of Italy against the Papal States, with the occupation of Rome (20.9.1870).

<sup>26</sup> Regarding these “papal directives”, cf. *Documenti pontifici sulla stampa* (1878-1963), Tip. Poliglotta Vaticana, s.d.; *Documenti pontifici sulla radio e sulla televisione* (1929-1962), Tip. Poliglotta Vaticana, s.d.; E. BARAGLI S.J., *Cinema cattolico: documenti della Santa Sede sul cinema*, Città Nuova, Rome 1965.

thing had served as a learning experience and offered guidance.

57 There is no security outside of *Romanità*. There is no need of further proof to show that the Pope is the great beacon lit by Christ for humanity and for every age. The first members made a fourth vow, [of] “obedience to the Pope as regards the apostolate”, [apostolate] placed at the service of the Vicar of Jesus Christ.<sup>27</sup>

### 58 *Social spirit*

Providence arranged<sup>28</sup> a lengthy preparation for this. [There was] the work undertaken for the Catholic University of Milan (1905-1906) to collect contributions for the promotion Committee to found it.<sup>29</sup>

59 Courses of social conferences and social studies during his Theology years and, later on, conferences of a social nature that he took part in at the request of his superiors, his cooperation in social organizations and works,<sup>30</sup> and contacts with Catholic Action people such as Cardinal Maffi,<sup>31</sup> Professor Toniolo, Count Paganuzzi and the accountant Rezzara.

60 The time following the dissolution of the Opera dei Congressi<sup>32</sup> required greater commitment. Pius X re-

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<sup>27</sup> The Author added this last sentence by hand in the *ds*.

<sup>28</sup> Thus (*dispose*) in the *ms*. In the *ds* instead the verb is in the present tense (*dispone*), but we believe this is a typing error.

<sup>29</sup> Officially founded on 7.12.1921, the Catholic University of the Sacred Heart in Milan received juridical recognition from the State of Italy on 2.10.1924.

<sup>30</sup> Regarding these matters, consult G. BARBERO, *cit.*, pp. 184-194.

<sup>31</sup> Cardinal Pietro Maffi (1858-1931), Archbishop of Pisa, was a great admirer and counsellor of Fr Alberione. – For Toniolo and Paganuzzi, cf. above (AD 14 and 20). Niccolò Rezzara (1848-1915) was a well-known Catholic organizer.

<sup>32</sup> The Opera dei Congressi e dei Comitati Cattolici in Italia was the main organization for Italian Catholics committed to social work. Begun in 1874, it was dissolved by Pius X on 30.7.1904.

placed it with the *Unione Popolare* among Catholics,<sup>33</sup> similar to the line taken in Germany. There were serious reasons for doing so but in general it was not well received. There was a need to work on many good yet disheartened people, and many stubborn adversaries.

A lot was written in the *Gazzetta d'Alba*.<sup>34</sup> From 1911 to 1914 we had to visit most of the parishes in the diocese to establish [the Union], to give talks and to dispel difficulties. We were almost alone: two persons guided by the Bishop.<sup>35</sup>

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<sup>33</sup>The *Unione Popolare* was an association formed in Italy following the dissolution of the *Opera dei Congressi*. The aim was to bring Catholics together from all classes of society and have a sole center of social teaching, promotion and organization. Cf. the letter *Il fermo proposito*, of Pius X, of the 11.6.1905. – In Germany the People's Union was called the "*Volksverein*" (cf. AD 17, note 13).

<sup>34</sup>Cf. A. DAMINO, *Bibliografia di Don Giacomo Alberione*, Edizioni dell'Archivio Storico Generale della Famiglia Paolina, Rome 1994<sup>3</sup>, p. 187: "In actual fact [starting from the issues of 1911] the articles concerning the *Unione Popolare* abound, but not one of them bears any author's name; thus the phrase "was written" remains vague. Nonetheless, it is likely that the majority of these articles came from the pen of [Canon] Francesco Chiesa, president of the Union's diocesan branch. In the stormy period following the war, the combative and polemical *Gazzetta* took a resolute stance in defense of religious values and in favor of the *Partito Popolare*. Certain articles in italic, some lively filler items and a number of short editorials have to be those of the Editor, that is, Fr Alberione, although his signature never appears."

<sup>35</sup>The two persons were Canon Chiesa and Fr Alberione. The former wrote a pamphlet entitled *L'Unione Popolare spiegata ai contadini*, printed by the *Tipografia Albese* (formerly Paganelli) in 1908 and distributed at 10 centesimi a copy. A second edition of this pamphlet was published in 1912. For further information on Fr Alberione's work in the diocese in favor of the *Unione Popolare*, cf. the periodical *La Settimana Sociale*. (Publication of this periodical began in Florence on 19.1.1908.) On page five of the 25.11.1911 issue there is a long list of towns in the Alba region where the two theologians, Chiesa and Alberione, gave talks on the *Unione Popolare*. The text of these talks is not quoted but one can assume that the basic themes came from the abovementioned pamphlet of Canon Francesco Chiesa.

- 62 When Pius X, an excellent judge of the times and a person guided by God, mitigated the *non expedit*,<sup>36</sup> [he] worked chiefly for the election of candidates supported by Catholics – for several years and with good results. Such results culminated in the elections in which the Partito Popolare<sup>37</sup> effected a remarkable achievement and formed a bloc in the Chamber which was a strong defense against Freemasonry<sup>38</sup> and Socialism up to the time of Fascism.<sup>39</sup>
- 63 Action and prayer pointed the way toward Christian social work geared to revitalize government, education, laws, the family, and class and international relations. All for Christ Way, Truth and Life to reign in the world! Here the Pauline Family has a huge undertaking and responsibility.
- 64 *Universality*

*Saint Paul*: the saint of universality. [His] admiration and devotion began chiefly with the study of the *Letter to the Romans* and meditation on it. From then on, [Paul's] personality, his holiness, his heart, his intimacy with Jesus, his contribution to dogmatic and moral teaching, his

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<sup>36</sup> With the abovementioned 1905 encyclical, *Il fermo proposito*, Pius X authorized the Bishops of Italy to grant exemptions from the “*Non expedit*” and to allow Catholics to take part in political life. Thus the first Catholics *candidates* emerged. There was no question yet of having Catholic *deputies* because at this stage no one wanted a Catholic political party.

<sup>37</sup> The Partito Popolare Italiano was founded in Rome by a group led by the already mentioned Fr Luigi Sturzo (1871-1959), by means of an undersigned “Appeal to the Nation” on 18.1.1919.

<sup>38</sup> James Alberione’s negative judgment regarding Freemasonry, as a seminarian and as a priest, can be traced back to the 20.4.1884 encyclical *Humanum genus* of LEO XIII, and to the 10.5.1884 instruction of the Holy Office *Ad gravissima avertenda*. – Cf. R. F. ESPOSITO, *La Massoneria e l’Italia dal 1800 ai nostri giorni*, Edizioni Paoline, Rome 1969.

<sup>39</sup> Political movement, founded in Milan by Benito Mussolini (1883-1945) in March of 1919. In 1922 the Partito Nazionale Fascista became the only party.

impact on Church organization and his zeal for all peoples – all became topics for meditation. [Paul] came across to him indeed as the Apostle, and thus every apostle and every apostolate could draw from Him.

The Family was consecrated to Saint Paul.<sup>40</sup> The cure of P.M.<sup>41</sup> too is to be attributed to Saint Paul.

The Pauline Family has an enormous opening onto the whole world, and in its whole apostolate: studies, apostolate, piety, activities and production. Publications for all categories of people, as well as all matters and events [are to be] judged in the light of the Gospel; its aspirations are those of the Heart of Jesus in the Mass; [all this] in the one apostolate “to make Jesus Christ known” [cf. Jn 17:3], to enlighten and to support every apostolate and good work, to take all peoples to its heart; to make the Church’s presence felt in every issue: a spirit of adaptation and understanding for all public and private needs, [for] the whole of worship, [for] law and the intermarriage of justice and charity.

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<sup>40</sup> Two Congregations of the Pauline Family – the Society of Saint Paul and the Pious Society Daughters of Saint Paul – have Saint Paul as their special patron. Their spirituality is based on the *Letters* of Saint Paul and on his apostolic life as it appears in the *Acts of the Apostles*. The other Institutes of the Pauline Family also share the spirit of Saint Paul and practice devotion to him.

<sup>41</sup> P.M. = Primo Maestro. “Abbot Mauro Serafini O.S.B. (1859-1925) Secretary (from 1918) of the Sacred Congregation of Religious, had suggested the term ‘Maestro’ as a personal title of the Superior General of the soon to be erected Pious Society of Saint Paul. As a matter of fact, in the decree of Bishop Giuseppe Francesco Re, of 12 March 1927, we find the title ‘Primo Maestro’ of the Pious Society of Saint Paul used in reference to the Founder of the same. The title ‘Primo Maestro’ later became customary and replaced that of ‘Signor Teologo’” (cf. G. BARBERO, “Nel XIX Centenario del martirio di S. Paolo: Il Sacerdote Giacomo Alberione e gli Istituti Paolini”, in *Palestra del Clero*, 46 [1967] 246-261). Later on (28.7.1929), the Founder himself invited the members of the Pauline Family to call him “Primo Maestro”. – The “cure” alluded to here by the Founder happened in 1923.

- 66 For five years, twice a day, he read a passage from Rohrbacher's<sup>42</sup> History of the Church and for a further five years, Hergenröther's version.<sup>43</sup> For eight years, in his free time, he read Cantù's<sup>44</sup> World History before moving on to the History of World Literature, Art, War, Navigation, Music in particular, Law, Religions and Philosophy.
- 67 His role as librarian in the Seminary helped him a great deal. The library had quite a stock of older works, but very little that was new. However, people made money available to stock many [new works] and, over time, to acquire all the best magazines [as well as] encyclopedias and dictionaries of Catholic sciences. His reading of the *Civiltà Cattolica*,<sup>45</sup> from 1906 up to the present, and then *L'Osservatore Romano*, the *Atti della Santa Sede* and encyclicals (from Leo XIII onwards) were continual nourishment.
- 68 From Canon Chiesa he had learned to transform everything into a theme of meditation and prayer before the Divine Master – a prayer of adoration, thanksgiving, atonement, and supplication.

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<sup>42</sup> It was during 1842 and up to 1849 that René-François ROHRBACHER (1789-1856) published at Nancy his wide-ranging 29-volume *Histoire de l'Eglise catholique*. It was then continued by Chantrel and Chamard. His work was published in Italy in 1876 and was then continued by P. Balan and C. Bonacina up to and including the time of Leo XIII.

<sup>43</sup> Joseph HERGENRÖTHER (1824-1890), who was created a cardinal in 1879, published his important *Handbuch der allgemeinen Kirchengeschichte* at Würzburg in 1876-80. It was translated into Italian by E. Rosa and published at Florence in 1907-11.

<sup>44</sup> Cesare CANTÙ (1804-1895), historian, man of letters, patriot and politician, published his 35-volume *Storia universale*, in 1883-91.

<sup>45</sup> The *Civiltà Cattolica* is the well-known review of the Jesuits in Italy. It began on 6.4.1850 and is published every two weeks. *L'Osservatore Romano*, a political and religious daily newspaper which began on 1.7.1861, is the unofficial newspaper of the Holy See. The "Atti della S. Sede" are probably the *Acta Sanctæ Sedis*. In 1909 these became the *Acta Apostolicæ Sedis, Commentarium officiale*, which are still published as the official organ of the Holy See.

Toward graded order in our publications: first, to serve the clergy, children, youth, the masses and those who exert greater influence over them, such as teachers; then the missions, social questions, the intellectuals, etc. 69

Publications with a Pauline spirit, as portrayed by Saint Paul. After stating the essential: “to live in Christ” [cf. 2 Tim 3:12], he adds, to the Philippians: “*De cetero, Fratres, quaecumque sunt vera, quaecumque pudica, quaecumque iusta, quaecumque sancta, quaecumque amabilia, quaecumque bonae famae, si qua virtus, si qua laus disciplinae, haec cogitate. Quae didicistis et accepistis, et audistis et vidistis in me, haec cogitate: et Deus pacis erit vobiscum*” (Phil 4:7.8.9).<sup>46</sup> 70

### *The liturgical spirit*

71

The reading of works by Guglielmo Durando, Gavanti, Barin, Destefani, Guéranger, Caronti, Schuster, Veneroni, Eisenhofer and Lefèbvre [was] of great benefit to him;<sup>47</sup> as likewise were the reviews *Ephemerides Liturgicae*<sup>48</sup> and *Rivista liturgica* (Finalpia).<sup>49</sup> Pius X’s work, as regards sa-

<sup>46</sup>“Finally, brethren, whatever is true, honorable, just, pure, lovely, gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received, and heard and seen in me, do; and the God of peace will be with you.” The precise quotation is Phil 4:8-9. In v. 9, Fr Alberione, perhaps quoting from memory, changes some words. The exact reading is: “*Quae et didicistis et accepistis et audistis et vidistis in me, haec agite....*”

<sup>47</sup>Guglielmo Durando (1230c-1296) canon lawyer and liturgist was Bishop of Mende. The following were also liturgists: Bartolomeo Gavanti (1569-1638), Luigi Rodolfo Barin (1883-1933), Gaspare Destefani (1884-1952), Prospère Guéranger (1805-1875), Emanuele Caronti (1882-1966), Alfredo Ildefonso Schuster (1880-1954, now Blessed), Pietro Veneroni (1862-1935), Ludwig Eisenhofer (1871-1941) and Gaspare Lefèbvre (1880-1966).

<sup>48</sup>The *Ephemerides Liturgicae*, a liturgical review, was started in Rome by Calcedonio Mancini in 1887.

<sup>49</sup>The *Rivista Liturgica* was published and edited by the Benedictines of the monastery of Praglia (Teolo, province of Padua) and the monastery of Finalpia (Finale Ligure, province of Savona). Emanuele

cred chant,<sup>50</sup> the breviary and the teaching of liturgy, impressed him very much.

72 He had to give liturgy classes for a number of years. Then when he became master of ceremonies and sacristan in the seminary, and the Bishop's master of ceremonies with the task of preparing the ceremonial book, he enjoyed even better the prayer of the Church and [praying] with the Church.

73 Those duties led to the desire to have churches [that were] suitable for the wonderful ceremonies of the liturgy. One day the bishop confided: "Once I preferred to preach dogma; then I preferred moral teaching; now I feel it is more useful to explain the prayers of the liturgy and their link with dogmatic and moral teaching." It was for him a directive.

74 As a result:

In the Pauline Family Gregorian chant and sacred music were held in high esteem; a missal for the people begun early on<sup>51</sup> was prepared in the [printing] school; then [came] the [parish] liturgical bulletin,<sup>52</sup> *La vita in Cristo e nella Chiesa*, and the Pious Disciples<sup>53</sup> with [their] liturgical purpose. All this came about through reflection on the liturgy in its full and authentic meaning.

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Caronti started the review in 1914. Its purpose was to popularize the liturgy in a sound way; later it became the official organ of the liturgical movement in Italy.

<sup>50</sup> Cf. PIUS X, motu proprio *Tra le sollecitudini*, of 22.11.1903.

<sup>51</sup> The first missal for the people, with the Latin text and a translation in Italian, was published at Alba (Cuneo) in 1935. It was edited by four Paulines: A.G. Colasanto, G.B. Chiesa, A.B. Nosetti and A.B. Segato.

<sup>52</sup> The *Bollettino Parrocchiale Liturgico* was begun in 1932.

<sup>53</sup> The Pious Disciples of the Divine Master are the second Congregation for women founded by Fr Alberione. Living the liturgy and bringing the liturgy to life is one of their primary apostolates. In 1952 they began publishing the monthly liturgical magazine *La vita in Cristo e nella Chiesa* for those engaged in pastoral work.

The Divine Master dwells in the Blessed Sacrament in 150 chapels of the Pauline Family.<sup>54</sup>

***Three main churches***

75

[have been built] to the Divine Master,<sup>55</sup> to the Queen of Apostles<sup>56</sup> and to Saint Paul,<sup>57</sup> in keeping with our three main devotions.<sup>58</sup>

He was entrusted with teaching Sacred Art. Therefore [he pursued this by] reading up on the subject, examining works of art, and [following] discussions in magazines on the subject of “Art for life, for truth and for the good.”<sup>59</sup>

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Early on he enrolled as a member in the society of “Friends of Christian Art.”<sup>60</sup>

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<sup>54</sup> This obviously refers to the number of chapels in existence at the end of 1953.

<sup>55</sup> This church, which was planned in 1915 when Fr Alberione had links with Fr Giuseppe Rosa (1875-1929), was actually built twenty years later in Alba's Borgo Piave, where the Daughters of Saint Paul built the house that they regard as their Mother House. Bishop Luigi Maria Grassi of Alba blessed the church on 25.10.1936. Later it became a parish church. Fr Alberione built another imposing church to Jesus the Divine Master in Rome's Via Portuense.

<sup>56</sup> This church in Rome is at the center of the Pauline buildings bounded by the present streets of Alessandro Severo and Antonino Pio. The outcome of a vow made to the Virgin Mary for her maternal protection during the 1939-1945 war, this church was built in 1945 and consecrated on 30.11.1954. A minor Basilica, this Shrine is a center of spiritual union for the members of the Pauline Family. – Cf. *Storia e arte del Santuario Regina Apostolorum*, by Umberto MUZZIN SSP and others, Rome 1969, and *Il Santuario basilica Regina Apostolorum*, by G.B. PEREGO SSP, Rome 1985.

<sup>57</sup> The Church of Saint Paul in Alba (Cuneo), opened for worship in October 1928, is the center-piece of the buildings that make up the Mother House of the Society of Saint Paul. – Cf. *Il tempio di San Paolo in Alba*, *Storia e arte*, (ed.) G. CINAGLIA and E. FORNASARI SSP, Alba 1988.

<sup>58</sup> Cf. *Ut perfectus sit homo Dei*, II, 243-244.

<sup>59</sup> Implicit reference to the debated question regarding “Art for art's sake” upheld by the intellectuals of the late Romantic period.

<sup>60</sup> In 1913, in Milan, a Society called “Amici dell'Arte Cristiana” started a review entitled *Arte Cristiana*. Its leading light and founder

77 The building of the three churches followed the principles published several years beforehand in his *Appunti di Teologia pastorale*.<sup>61</sup>

He gave a sketch of each one to the Architect in order to develop the project, along with a general plan of the work, so that the church would have unity and would develop of the theme in all its parts: architecture, sculpture, paintings, windows and furnishings. Above all [so that] it would reflect the purpose for which a Pauline church is built.

## 78 *Catechism*

Grace was always a factor both externally and internally. As a seminarian he was a catechist for six years in the Cathedral and in the parish of Saints Cosmas and Damian. Earlier the Brothers of the Christian Schools (then in Alba) introduced him to the study of pedagogy; then (1910-14) he studied catechetical methods: how to organize catechetics in the parish, and the spiritual, intellectual and pedagogic formation of the catechists. For three years [he supervised] catechetical work in the boys' oratory, taught religion classes for students in state secondary schools, took part in catechetical conferences, and so on. All these steps were provided for by a kind and loving Providence which, in spite of our wretchedness and lack of response, "*atingit a fine usque ad finem fortiter suaviterque disponens omnia*" [cf. Wis 8:1].<sup>62</sup>

79 Acts of the Holy See on the catechism, good catechetical texts, the effort to train catechists, catechetical film

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was Bishop (later Cardinal) Celso Costantini (1876-1958). The magazine's aim was to promote a love of sacred art in general and of liturgical art in particular.

<sup>61</sup> Cf. *Appunti di Teologia pastorale*. First typewritten and photostat copy edition, Alba 1912. A chapter on the *Building of Churches* runs from page 469 to page 481 (cf. AD 83).

<sup>62</sup> "Fills the universe and holds all things together in a strong yet gentle manner" (cf. *Magnificat* antiphon, Vespers, 17 December).

slides, wall posters and catechetical equipment: all had proved useful in God's hands.

He made a study and particular apostolate of the catechism, especially when the Bishop appointed him to the diocesan catechetical commission, composed of three priests, to draw up the diocesan catechetical *class texts* and *programs*. **80**

Catechetical work was always regarded as the first and basic [undertaking]: "Go, preach, and teach" [Mt 28:19; Mk 16:15].<sup>63</sup> Now, in Italy and overseas, the catechetical work of the Pauline Family is becoming more and more broad-based and focused. **81**

*Pastoral spirit* **82**

This treasure, [given] to the Pauline Family, matured and arrived like the others: through the action and light of Jesus in the Eucharist plus the assignments given to him and carried out in obedience. He undertook pastoral ministry in three parishes in particular;<sup>64</sup> in many others he was involved in preaching, confessions, talks and Catholic activities.<sup>65</sup> He had a variety of contacts and experiences regarding both people and ministries. He felt ever more keenly [the words]: "Go, preach, teach, and baptize."<sup>66</sup> It

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<sup>63</sup> Cf. G. BARBERO, *Don Giacomo Alberione catechista e compilatore di catechismi*, in R.F. ESPOSITO, *La Teologia della pubblicistica secondo l'insegnamento di Don Giacomo Alberione*, Edizioni Paoline, Rome 1970, pp. 203-207, and also in *Sussidi per la Catechesi*, Jan.-Feb. 1972.

<sup>64</sup> The parishes to which he alludes are probably those of S. Bernardo at Narzole, where Fr Alberione was a curate in 1908; S. Pietro in Vincoli at Benevello, and Ss. Cosma e Damiano in Alba. But that is not to exclude the possibility of the Cathedral (cf. AD 104ff) or the parish church of Guarene (cf. M.L. RICCI, *Madre M. Scolastica Rivata*, Rome 1996, p. 28).

<sup>65</sup> Cf. G. BARBERO, "Storia della pastorale: pastorale pratica e pastorale teorica del sacerdote Giacomo Alberione (1884-1971)", in *Palestra del Clero* 52 (1973) 311-317.

<sup>66</sup> Cf. Mt 28:19; Mk 16:15.

was then that he thought of training women helpers for priests: the “Pastorelle Sisters” (1908).<sup>67</sup>

- 83 Over a two-year period, in weekly conferences with a dozen priests, he studied methods for the good and up-to-date care of souls. He asked questions and received written suggestions from about fifteen Vicars Forane. (These he shared with the student clerics and young priests.) The outcome was his (1913) book *Appunti di Teologia pastorale*.<sup>68</sup> In the Foreword<sup>69</sup> Cardinal Richelmy mentions that [the work] outlines the means best suited to the present time.
- 84 For the pastoral characteristic in the Pauline apostolate, he took a great deal from two great teachers: Swoboda, *Cura d’anime nelle grandi città*<sup>70</sup> and Krieg’s four-volume *Teologia pastorale*,<sup>71</sup> which he read over and over for two years.
- 85 He placed his ministry under the protection of Mary, Queen of Apostles, and he taught the student clerics and young priests to do the same.
- 86 He insisted on catechesis and on oral preaching and on having ready at hand the written word of God (school of eloquence 1912-1915); keeping in mind all sections of the populace and especially the masses.

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<sup>67</sup> The actual realization of this Congregation began only in 1936 and came into effect in 1938 (cf. AD 46 and relative note).

<sup>68</sup> The first typewritten and photostat-copy edition of these “notes” bears the date 1 August 1912. The second edition (first printed edition) came out in Turin in 1915, printed by Pietro Marietti (cf. AD 77).

<sup>69</sup> It is on p. VII of the second, 1915, edition that we find the words of praise and encouragement of Cardinal Agostino Richelmy (1850-1923), the Archbishop of Turin. The Cardinal’s Foreword bears the date 2.2.1913.

<sup>70</sup> Henry SWOBODA, theologian (1861-1923). The Italian translation of his book, *La Cura d’anime nelle grandi città*, was published in Rome in 1912.

<sup>71</sup> Cornelius KRIEG (1838-1911).

**Salt, light, city: the Christian animation of culture** **87**

“You are salt, you are light, you are a city set on a hill...” with respect to the world. This is the thought of the Divine Master [cf. Mt 5:13-14].

First of all, give the teaching that saves. Imbue all thought and human knowledge with the Gospel. Don't talk only about religion but talk about everything in a Christian way; in a way similar to a Catholic university which, if it is complete, has Theology, Philosophy, Arts, Medicine, Political Economics, Natural Sciences, and so on, but everything [is] given in a Christian way and in view of Catholicism.

Likewise Sociology, Pedagogy, Geology, Statistics, Art, Hygiene, Geography, History, all human advancement, and so on, in accordance with reason subordinate to faith: [this is what] the Pauline Family must give.<sup>72</sup> **88**

From 1895 to 1915 there had been so many deviations<sup>73</sup> in social, theological and ascetical matters as to undermine the foundations of every truth and of the Church; indeed, to bring about its downfall. *Il Santo* by Fogazzaro<sup>74</sup> was a striking example; failure to praise it was regarded by most people as being backward, but then it was condemned. **89**

He learned a great deal from everything. The first concern in the Pauline Family is to be holiness of life, and the second [is to be] holiness of doctrine. **90**

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<sup>72</sup>Fr Alberione attempted to implement this vast program initially in the 1930s. He engaged a group of Pauline cleric students and young priests to prepare text books for primary and secondary schools to cover the whole gamut of subjects: Literature, Sciences, History, and so on. He suggested the method and followed up its implementation. His greatest push, however, came in the 1950s with the commencement of the encyclopedia on Jesus the Master. Cf. below, AD 185-200, and CISP 1195ff.

<sup>73</sup>Cf. AD 49f.

<sup>74</sup>Antonio FOGAZZARO (1842-1911), novelist, published his *Il Santo* in 1905; the decree of condemnation is 5.4.1906. – On this topic, cf. L. CARONTI, *Fogazzaro, Subiaco e “Il Santo”*, Edizioni Paoline, Alba 1989.

91 For four months, in 1904, he organized a seminar on Saint Thomas Aquinas. [He had to] assign the topics and show the clerics how to develop them. The general topic was the Thomistic basis of thought in the midst of the chaos of ideas.

His commemorative talk concerned the twenty-fifth anniversary of the encyclical *Æterni Patris* on Philosophy.<sup>75</sup>

92 From this he derived spiritual benefit and guidance. There is no sanctity without truth or, at least, love of the truth; sanctity of the mind is the initial step. [There is] no sense of direction without Logic; no breadth of vision without Metaphysics; no sure way except in the Church.

### 93 *Pauline spirit*

The Pauline Family strives to fully live the Gospel of Jesus Christ, Way, Truth and Life, in the spirit of Saint Paul, under the gaze of the Queen of Apostles.

94 There are not many details in [the Pauline Family], or unusual devotions, or excessive formalities. The aim is to live in Christ the Master and in the Church. The spirit of Saint Paul is drawn from his life, his Letters and his apostolate. He is always alive in the Church's dogmatic and moral teaching, in her worship and in her organization.<sup>76</sup>

95 A secret of success is to model oneself on God by living in Christ. Thus the notion of living and working in the Church and for the Church; of being wild olives grafted onto the living olive,<sup>77</sup> the eucharistic Lord; of reflecting on and nourishing oneself with every word of the Gospel, in accord with the spirit of Saint Paul – [is] always to be crystal-clear.

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<sup>75</sup> Cf. LEO XIII, encyclical *Æterni Patris*, on the study of Saint Thomas Aquinas, dated 4.8.1879, in *Acta* I (1878-1879) 255ff.

<sup>76</sup> Cf. above, AD 64.

<sup>77</sup> Cf. Rom 11:24.

- Thus, fundamental articles of the Constitutions<sup>78</sup> are: **96**
- 154 “Piety must be particularly and continually fostered by the study of Jesus Christ the Divine Master, Who is the Way, the Truth and the Life. This is to be done in such a manner that, after His example, all may grow in wisdom, grace and virtue, worshipping God in spirit and in truth, and sincerely loving Him with mind, will, heart, and deed.” **97**
- 177 “Care shall be taken that in learning, as well as in teaching, studies be always directed and cultivated in such a way that Jesus Christ, Our Divine Master, Who is the Way, the Truth and the Life, be ever more known and understood by us, and that Christ be more completely formed in our mind, will and heart. Thus we shall become skillful masters of souls, because we have been, first, humble and diligent disciples of Christ.” **98**
- 224 “The principles our editions should convey are those which view faith, morals and worship as drawn from the pure sources of Sacred Scripture, Tradition, and the teaching of the Church.” **99**
- The whole person in Jesus Christ, in view of loving God completely [by means of one’s] intelligence, will, heart and physical strength. Nature, grace and vocation: everything [is] for the apostolate. [It is] a cart that runs on the four wheels of sanctity, study, apostolate and poverty.<sup>79</sup> **100**

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<sup>78</sup> *Constitutions of the Pious Society of Saint Paul*, ed. 1950.

<sup>79</sup> Cf. J. M. GALAVIZ H., *El carro paulino*, Mexico 1992. Italian translation: *Il “carro” paolino*, Ed. Archivio Storico Generale della F.P., Rome 1993.

### III.

## TOWARD THE FOUNDATION

**101** In 1913 a further step was taken toward the fulfillment of his desires. The study of History in the Philosophy curriculum and, even more so, that of Church History in the Theology curriculum, gave him the opportunity to highlight the ills and needs of peoples, their fears and hopes; especially the need for undertakings and means in harmony with the present century.

**102** To this end he composed two prayers; one for Italy, another for the other nations; it was an appeal to the Lord to raise up an institution for this [purpose]. The prayer was recited by all the clerics, led by the cleric Giaccardo.<sup>1</sup> That year being the celebration of the centenary of the Constantinian<sup>2</sup> peace granted to the Church, the clerics had an even better appreciation of what they were asking of the Lord.

### **103** *Preparations*

Ever bearing in mind the future beginning of the Pauline Family, he was thinking of personnel who had to

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<sup>1</sup>The Author, who is not following a chronological order, anticipates events here. – Giuseppe Giaccardo was born at Narzole (Cuneo) on 13.6.1896. In 1908, when Fr Alberione, then a curate in the town, met him, he sent him to the Seminary in Alba. On 4.7.1917, still a cleric, he moved to the “Printing School” and was appointed “Maestro” of the aspirants. Ordained priest on 19.10.1919, he made his first private vows on 5.10.1921 and his public vows in March 1927, when the Pious Society of Saint Paul received canonical recognition. His profession name was Timothy. He died in Rome on 24.1.1948. John Paul II proclaimed him Blessed on 22.10.1989. – Cf. G. BARBERO, *Giaccardo Giuseppe Timoteo*, in *Bibliotheca Sanctorum*, VI, Rome 1965, cc. 320-322; E. FORNASARI, *Un profeta obbediente. Beato Timoteo Giaccardo...*, Edizioni Paoline, Alba 1989.

<sup>2</sup>Constantine became emperor in 306; he died on 22.5.337. The Edict of Milan, allowing freedom of Christian worship, was issued on 13.6.313. 1913 commemorated the 16th centenary of the event.

be prepared [and] looking for young boys and girls and training them.

At Narzole (Cuneo), where he worked in parish ministry for nine months (in anticipation of the end of his studies) in 1908, he found boys with good qualities of mind and heart. Among them was the pious and intelligent Giuseppe Giaccardo. He started him off in the seminary, underwriting his expenses. When he<sup>3</sup> was transferred to Alba (end of 1908) as Spiritual Director of the Seminary, he cultivated his spiritual life, preparing him for the Pauline Family. **104**

When he was preaching the Spiritual Exercises to youngsters in the parish at Benevello,<sup>4</sup> he noticed one who was paying special attention. When he knew him better, he sent<sup>5</sup> him to the minor seminary at Bra. Later, he placed him in the Salesian Institute in Turin to experience the teaching method of Saint John Bosco.<sup>6</sup> This was Torquato Armani.<sup>7</sup> **105**

At Castellinaldo, he befriended another youngster, Desiderio Costa.<sup>8</sup> [He came from] a good family; he was devout, methodical and intelligent. When he was about to open the first house, he invited him; and he dutifully entered. **106**

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<sup>3</sup> Here the subject is Fr Alberione.

<sup>4</sup> Benevello, like Castellinaldo (cf. AD 106), is a small village in the district of Alba (Cuneo). Maggiorino Vigolungo (1904-1918) who also came from there died in holiness after two years of Pauline life.

<sup>5</sup> In the *ds* there is “invitò” [“invited”], contrary to the *ms* [“inviò” “sent”]. It is probably a typing error.

<sup>6</sup> Saint John Bosco (1815-1888): a great teacher, who also worked in the field of “the good press” (cf. L. GIOVANNINI, *Le “Letture Cattoliche” di Don Bosco esempio di “Stampa Cattolica” nel secolo XIX*, Liguri, Naples 1984).

<sup>7</sup> Torquato Armani, Tito, born on 15.5.1899, entered the Congregation on 20.8.1914; professed on 5.10.1921; ordained priest on 20.12.1924; died at Albano Laziale (Rome) on 6.12.1980.

<sup>8</sup> Desiderio Costa, Giovanni Crisostomo, born on 3.5.1901 at Castellinaldo (Cuneo); entered on 20.8.1914; professed on 5.10.1921; ordained priest on 22.12.1923; died at Albano Laziale (Rome) on 30.1.1989.

**107** In his role as Spiritual Director and teacher of the student clerics, it was easy for him to talk about the Church's great needs in those early years of the century. There was also [such] a combination of factors and close bonds with the students, that several, once the first Pauline<sup>9</sup> house opened, applied to enter. Here the aim was to update the way of teaching, training and preparing [them for] the apostolate. Some were accepted, others invited. The touchy situation<sup>10</sup> and his love for the diocese (which had, however, no lack of clergy) induced him to limit candidates.

**108** Excellent clerics were returning from the (1914-1918) war steeled in virtue, as well as in new trials and sufferings; and also with sweeping apostolic ideals. Life at the front and in military hospitals bore evidence to the new needs of the Christian people and of the nation, which they had served with fidelity and Christian valor.

Fr Trosso, Fr Borrano, Fr Fenoglio, Fr Robaldo, Fr Chiavarino, and Fr Manera entered.<sup>11</sup>

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<sup>9</sup>The adjective "Pauline", present in the *ds*, was placed in parenthesis, by hand. Above it was an "x", as if to indicate its eventual elimination.

<sup>10</sup>The allusion here is to some tension in relations with the Seminary and with some of the local clergy.

<sup>11</sup>Sebastiano Trosso, Benedetto C., b. on 8.9.1894 at Corneliano (Cuneo); entered on 28.8.1920; professed on 5.10.1921; priest on 29.6.1922; d. at Alba on 14.10.1952. – Pietro Borrano, Francesco Saverio, b. on 18.3.1901 at San Damiano d'Asti; entered on 3.7.1920; professed on 5.10.1921; priest on 22.12.1923; d. at Canfield (U.S.A.) on 16.4.1993. – Angelo Fenoglio, Francesco di Sales, b. on 25.11.1893 at Gorzegno (Cuneo); entered on 12.7.1920; professed on 5.10.1921; priest on 29.6.1922; d. at Albano Laziale (Rome) on 24.1.1980. – Cesare Robaldo, Giovanni Evangelista, b. on 24.5.1896 at Gorzegno (Cuneo); entered on 12.7.1920; professed on 5.10.1921; priest on 29.6.1923; d. in Rome on 31.5.1977. – Giovanni Chiavarino, Vincenzo, b. on 1.12.1900 at Bossolasco (Cuneo); entered on 13.7.1920; professed on 5.10.1921; priest on 22.12.1923; d. at Alba on 12.5.1994. – Alfredo Manera, Filippo, b. on 9.2.1897 at Serravalle Langhe (Cuneo); entered in 1920; professed on 5.10.1921; priest on 29.6.1923; d. in Rome on 9.2.1941. – *Ms* adds another two names to

[As] for the Sisters, he had, already in 1911, started drafting the book, *La donna associata allo zelo sacerdotale*,<sup>12</sup> to show what women can do in collaboration with priests. He explains in particular what they can do in the area of the press apostolate and in the apostolate of social work and pastoral care. Such a possibility is particularly wide-ranging if we are talking of a woman consecrated to God, a Sister. This book laid the groundwork for the clergy to accept the invitation addressed later to them to send female vocations when God's hour sounded. In fact, in its various Italian and foreign editions, it bore much fruit. 109

Personal relations, contacts and the clergy helped a great deal for male vocations; particularly so *Vita Pastorale*,<sup>13</sup> which was sent to every pastor. 110

Years passed, however, before we could formulate a clear idea about a vocation that had so much of the new [in it]; and the Pauline Family could ensure stability for everyone.<sup>14</sup>

The periodical, *Unione Cooperatori*,<sup>15</sup> which came out depending on the material and the possibilities available, was also a great help.

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this list: Giovanni Battista Ghione, Agostino, b. on 30.6.1893 at Cortemilia (Cuneo); entered on 21.9.1920; professed on 5.10.1921; priest on 29.6.1922; d. in Rome on 3.2.1960. – Giovanni Basso, Agostino, b. at Roddino (Cuneo) on 3.5.1896; professed on 5.10.1921; priest on 15.10.1922; d. at Alba on 7.9.1976.

<sup>12</sup>The first edition was printed at Alba, at the Printing School, in 1915: cf. AA.VV. *Donne e uomini oggi a servizio del Vangelo: La donna associata allo zelo sacerdotale*, published by the Center of Pauline Spirituality, Rome 1993.

<sup>13</sup>*Vita Pastorale*: a magazine started by Fr Alberione in 1916.

<sup>14</sup>This last sentence “and the Pauline Family could ensure stability for everyone”, not in the *ms*, was a handwritten addition in the *ds*, but placed afterwards in parenthesis.

<sup>15</sup>*Unione Cooperatori Buona Stampa* (1918-28); then *Unione Cooperatori Apostolato Stampa* (1928-50), *Unione Cooperatori Apostolato Edizioni* (March 1950), *Il Cooperatore Paolino Apostolato Edizioni* (Sept-Oct 1950) and lastly *Il Cooperatore Paolino* (1952 onwards).

IV.  
DEVELOPMENT PROBLEMS  
AND PROSPECTS

111 There were factors that seemed to counsel further delay before opening the first house: the many tasks he already had, the spiritual direction of 180 clerics and young people, management and administration of the diocesan weekly newspaper, thirteen hours of class every week,<sup>1</sup> ministry and various commitments in the diocese, the storm clouds that were gathering and foretelling the imminent catastrophe of 1914.

112 On top of this his poor health: “You won’t save him; TB<sup>2</sup> is taking him from you”, [the doctors] told the Bishop. – He then inquired: “I am afraid of being gravely imprudent: summoning people for a mission, with the grave danger of abandoning them halfway down the road.”<sup>3</sup> The reply was: “The Lord thinks and makes provision better than you; go ahead with faith.”<sup>4</sup> He had no further doubt after that.

113 For all that, [was it] an illusion? This was his spiritual torment for some years.

One day, while praying, he had a kind of enlightenment: “You can err, but I do not. Vocations come not from you but only from me: this is the external sign that I am with the Pauline Family.”

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<sup>1</sup>“Thirteen hours of class every week”: handwritten addition replacing “various classes”.

<sup>2</sup>Tuberculosis, then considered an incurable malady.

<sup>3</sup>In the *ms* we read that Fr Alberione posed the question “as a final objection, to his Spiritual Director” (he then cancelled the sentence).

<sup>4</sup>In the *ms* we read: “The Lord will make more provision for them than you; you will live long enough to complete the work [...]”

***To Rome: an opening to the world*** 114

First a house of formation was opened in Rome;<sup>5</sup> ten years later he too moved to Rome.<sup>6</sup> From Alba, the aim was Italy; from Rome, in a special way, the nations overseas.

The reasons that determined this are clear: we are in Rome in order to *experience* better the fact that the Pauline Family is at the service of the Holy See; to draw our doctrine, spirit, and apostolic action in a more direct way from the Source, the Papacy. Rome is the world's teacher; all the same she holds open her doors to humanity; from Rome go forth *those who are sent* in all directions. 115

This thought was fixed in his heart from the time he went to Rome to represent the diocese for the Unione Popolare<sup>7</sup> Congress and he was able to stop and pray at Saint Paul's tomb. 116

***Notion of expansion*** 117

[This notion] issues from a catholic spirit and from the divine mandate: "Go and preach to the whole creation" [cf Mk 16:15]; it is instilled in Confirmation and develops with Holy Orders. Saint Paul is a great traveler.

At eight years of age he was acquainted with and inclined toward the Sodality of the Holy Childhood,<sup>8</sup> which 118

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<sup>5</sup>The house was started by Fr G. Timoteo Giaccardo and Sr Amalia Peyrolo (1899-1980) in January 1926, in Via Ostiense 75/E. Later on the group moved to makeshift accommodation and finally into the new house in Via Grottaperfetta, now Alessandro Severo.

<sup>6</sup>Fr Alberione moved to Rome in the summer of 1936.

<sup>7</sup>The circumstances of this are unclear. The trip probably took place in 1911. But we cannot discount the fact that it may have taken place between 1918 and 1920, when the Diocesan Councils of the Unione Popolare held three national congresses in Rome.

<sup>8</sup>Founded in 1843 by Bishop Forbin-Janson (1785-1844) and approved by the Holy See on 18.7.1846.

was celebrated every year on the feast of the Epiphany with collections and prayers among the children.

From age twelve to sixteen he read the *Annals* of the Propagation of the Faith and of the Holy Childhood almost every day;<sup>9</sup> later on, [he read] the missionary publications of the Salesians, the White Fathers,<sup>10</sup> the Institute of the Consolata<sup>11</sup> and the Foreign Missions of Milan.<sup>12</sup>

119 In his second year of high school<sup>13</sup> he enrolled in the Society for the Propagation of the Faith,<sup>14</sup> and the Holy Childhood, paying the respective dues. The lives of the great missionaries, of which he read many, touched him deeply.<sup>15</sup>

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<sup>9</sup>The *Annals* of the Society for the Propagation of the Faith started in Lyons, France, in 1828. The Italian edition of the *Annals* of the Holy Childhood Sodality was first published in Genoa in 1853. From 1924 onwards it was published with the title *Santa Infanzia* [Holy Childhood].

<sup>10</sup>The African Missionaries, called White Fathers because of the color of their habit, were founded by Charles Martial Lavigerie (1825-1892). Archbishop of Algiers, he was created a Cardinal in 1882 and appointed Archbishop of Carthage and Primate of Africa in 1884. In his fourth year of high school, James Alberione and a fellow seminarian at Bra, Pietro Valetti (d. 18.2.1970), later a priest, decided to become missionaries. Since they did not know French they wrote in Latin to the Rector of the White Fathers' seminary in Carthage. Alberione received a reply during his vacation in 1899 at Montecapriolo. The response from Carthage was that the two aspiring missionaries should write to the Procurator of the White Fathers in Rome. So far as we know, it seems that they did not do so.

<sup>11</sup>The Turin-based Institute of the Consolata for the Foreign Missions, founded by Giuseppe Allamano (1851-1926). In June 1902 it began its missionary activity in English-speaking East Africa, now Kenya.

<sup>12</sup>The Milan Pontifical Institute of the Holy Apostles Peter and Paul and of Saints Ambrose and Charles for the Foreign Missions, founded by Angelo Ramazzotti (1800-1861), on 31.7.1850.

<sup>13</sup>His second year of high school coincided with his first year at the seminary in Bra: 1896-97.

<sup>14</sup>In 1820, at Lyons in France, Pauline-Marie Jaricot (1799-1862) conceived the idea of the Society for the Propagation of the Faith. Rome became its headquarters on 3 May 1922.

<sup>15</sup>On 19.4.1982 Fr Roatta confirmed Fr Alberione's interest in "missionary reading" in the following written testimony: "I asked him

Once ordained, he collected offerings, helped [to promote] missionary vocations, preached on the missions on special occasions, and consulted with people who were involved in the great work of the evangelization of pagan peoples.

Asia and Africa struck him the most; the less a person is concerned with self, the more deeply and fully does she or he experience the needs of these unfortunates who lack the divine gifts that Jesus Christ brought to humanity from heaven. The greater one's intimacy with the Lord<sup>16</sup> the more lively is this sensation. **120**

*The gift and treasure of the Cooperators* **121**

The Bishop of Alba,<sup>17</sup> [himself] a Dominican tertiary, had appointed him director of the diocesan Dominican Tertiaries. In this guise he had numerous contacts with the Dominican Fathers, and read books and periodicals of the Order. In the twelve annual talks he gave to them and in contact with individual tertiaries, he noticed that many were making a strong and practical effort to improve their lives. But awareness of an apostolate directed to others, typical of Saint Dominic, was missing. He tried to add this, and saw that a good number grasped and took it up. It was the right path.

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once how much truth there was in the stories that in his youth, especially during the time of his summer vacations, he had a formidable appetite for novels and other types of reading. He replied: 'Yes, I read a lot, but not novels or other things. Instead, I used to read a long series of missionary stories that were published during those years' " (*Conoscere Don Alberione*, I [1982] 41).

<sup>16</sup> Fr Alberione's missionary zeal later found an outlet in the various Pauline foundations in mission lands and, on the spiritual level, in numerous writings and prayers, among which is the chaplet to the Queen of Apostles (cf. *Le preghiere mariane di Don Alberione*, Storia e commento, Ed. Archivio Storico Generale della F.P., Rome 1988).

<sup>17</sup> This was Bishop Giuseppe Francesco Re.

**122** In 1916 and subsequently, following the start of the Pious Society of Saint Paul, he felt he had to add a kind of Third Order. [It would consist of] persons who wanted to improve their Christian life, in harmony with the Pauline spirit, by linking it to an apostolate carried out by means of prayer, works and offerings: “Unione<sup>18</sup> Cooperatori apostolato edizioni”. Many people responded in a generous way; the Holy See enriched [the Union] with indulgences.

As a sign of gratitude, the Society of Saint Paul celebrates 2400 Masses every year for all its Cooperators. Those registered (worldwide) certainly exceed one million today.<sup>19</sup>

**123** There was always this prayer intention: that all those who do good to the Pauline Family through prayers, deeds, offerings, sending vocations and so on, may be saved, and that on their death they may, at once or as soon as possible, contemplate, possess, love and enjoy God for ever.

**124** *Work*

He thanks the Lord for coming from a deeply Christian and very hardworking farm family; this [family] feature was proverbial among acquaintances and neighbors.

From a tender age the children grew up in fear of God, and all had little or big jobs, depending on their strength: from taking care of the chickens to the heavier work in the fields.<sup>20</sup>

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<sup>18</sup> Called the “Good Press Cooperators Union”, it was approved by the Bishop of Alba on 30.6.1917. On 22.3.1937, the Union transferred its headquarters to Rome, following the deliberation of Cardinal Vicar Francesco Marchetti Selvaggiani (1871-1951). In this decree the name seems to have changed to “Pious Union of Press Apostolate Cooperators”. As yet there is no mention of “Publications Apostolate”. Since 1988, with the new Statute approved by the Holy See, the Cooperators Union is now known as the “Association of Pauline Cooperators”.

<sup>19</sup> This figure refers to 1953.

<sup>20</sup> The Alberione family worked at the Cascina Agricola, on the Cherasco plains, in Via Frascette 25, in the district called Montecapriolo, from 1886 to 1910.

Studies cost him considerable sacrifice, even in primary school.<sup>21</sup> **125**

Summer vacations and winter rest were things unknown.

Even later on (from age 11 to 23), recreation consisted mostly in changing jobs. For instance: as he was crossing the fields on his return home from the seminary, [he found] the rake already there prepared to collect the hay; and, without going home, he took off his jacket and shoes and joined in with his brothers, until the time for the evening meal. Prayer, study and work: this was the way he passed his vacation period, during which he studied and read more than during the school year.<sup>22</sup>

In the seminary<sup>23</sup> cleaning up left a lot to be desired. So the clerics and young boys set up the “Child Jesus Group”; those enrolled pledged to clean up a locale: the chapel, the corridor, the study hall, the dormitory, the stairways and so on. All this during recreation and vacation time.<sup>24</sup> **126**

Already during his student years, and later on especially, he meditated on the great mystery of Jesus’ toil-filled life in Nazareth. A God who redeemed the world with household virtues and hard work up to the age of thirty. **127**

Redemptive work, apostolic work, tiring work. To expend in God’s active service the whole of our strength, **128**

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<sup>21</sup>James Alberione attended primary school in the town of Cherasco from 1890 to 1895. Still in Cherasco, he attended the first year of high school. He then entered the minor archdiocesan seminary of Bra, where he continued his other high school courses from 1896 to April 1900.

<sup>22</sup>From 1897 to 1907 James Alberione spent his summer vacations at the abovementioned Cascina Agricola. After his ordination to the priesthood (1907), it seems that, strictly speaking, he no longer took any vacations.

<sup>23</sup>The reference here is to the seminary in Alba.

<sup>24</sup>Regarding this matter, cf. A. VIGOLUNGO, “*Nova et vetera*”, *Can. Francesco Chiesa*, Edizioni Paoline, Alba 1961, p. 173.

even our physical activity: is not this the way of perfection? Is not God pure Act? Are we not talking here of true religious poverty, that of Jesus Christ? Is it not work that pays homage to Jesus the Worker? Is there no obligation, even more so for religious, to comply with the duty to earn one's living? Was not this a rule that Saint Paul imposed on himself? Is it not only by *fulfilling* this social duty that the apostle can stand up to preach? Does this not make us humble? Is not the pen in the hand and the pen of the machine essential for the apostolate of the Pauline families? Is not work [synonymous with] well-being? Does it not save [us] from laziness and many [other] temptations? Is it not better that beneficence and donations be only for new initiatives (for example, a church, an apostolic implement, or to earmark them for the poor and for vocations)? If Jesus Christ chose this path, was it not because it was one of the first points to be restored? Is not work a means of merit? If the Family works, does it not root its life in Christ under a basic point?<sup>25</sup>

He reflected more deeply on these ideas and principles after a visit to Bruxelles, and especially to the J.O.C. (Jeunesse Ouvrière Catholique).<sup>26</sup>

**129** Hence the abundance of work introduced into the Pauline congregations. To vary one's occupations is itself a rest. Everyone to work! moral, intellectual, apostolic, spiritual [work].

**130** There are articles in the *Constitutions* that do not allow the Pauline Family to grow old or to become useless in

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<sup>25</sup> Fr Alberione dedicated an entire booklet to this topic, *Il lavoro nelle famiglie paoline*, January 1954 (cf. CISP 1075-1096 and *Il lavoro e la Provvidenza*, [ed.] A. DAMINO, Rome 1987 - Extract).

<sup>26</sup> The correct title is Jeunesse Ouvrière Chrétienne. Founded in 1925 by Belgian priest, later Cardinal, Joseph Cardijn (1882-1967), it is a Young Workers Movement.

society: it suffices to interpret them properly or to make them operative: there will always be new activities in view of our one apostolate and based on it.

### *Providence*

131

From 1914 up to 1944 there was always a kind of internal travail over the basic issue of how to retain unity of spirit and, at the same time, administrative and managerial independence among the four Pauline Congregations.<sup>27</sup> A good priest, Fr Rossi,<sup>28</sup> had raised the issue with him in 1916. He wavered a good deal between the organization and [the style of] government of Saint John Bosco and the [style of] government and organization given by Saint Giuseppe Benedetto Cottolengo to their respective institutions;<sup>29</sup> he ended up borrowing from both saints.

[He had] to comply with the 1917<sup>30</sup> [Code of] Canon Law then in force and to pursue spiritual unity in Jesus Christ the Divine Master. There was a long period of experimentation and wavering, not without its suffering.<sup>31</sup>

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<sup>27</sup> Cf. AD 33-35.

<sup>28</sup> Perhaps this is Giuseppe Rossi (1878-1941), the pastor of Macellai di Pocapaglia (Cuneo).

<sup>29</sup> Both these holy Founders had "created" families of religious Congregations for men and for women. As regards the relationship among Institutes within the same Family, Don Bosco had stressed separation while Fr Cottolengo emphasized unity, including on the level of government. This included the subordination of the female component to the sole Superior General of the male branch.

<sup>30</sup> The *Codex Juris Canonici*, promulgated by Pope Benedict XV on the day of Pentecost 1917 and which came into effect on the day of Pentecost the following year, excluded the dependence of any female Institute on a male Superior.

<sup>31</sup> In this regard see the studies of Federico MUZZARELLI, "*Ad pedes Petri*" in "*Mi protendo in avanti*" Edizioni Paoline, Rome 1954, pp. 493-566; and of Giancarlo ROCCA, *La formazione della Pia Società San Paolo (1914-1927)*, Rome 1982.

- 133 [There was] like anguish over administration and the means of livelihood, so as to give the Pauline Family an economic base; Saint [Giuseppe] Cottolengo, Saint [John] Bosco and Saint Giuseppe Cafasso<sup>32</sup> each had a different outlook on this point. Here, too, he steered a middle course: work as a means of education, as an apostolate, and as a natural means of livelihood; and beneficence for new initiatives and the houses, especially for the churches under construction. Following the trend of the times he also set up a “Credit Fund” [“Piccolo Credito”],<sup>33</sup> which gave a breathing space for large payments.
- 134 Trust in God, steady work and orderly and balanced administration would assure the flow of Divine Providence.
- 135 The Pauline Congregations have separate apostolates: but these are sufficient for the life and the development of each one and for the growth of their works.<sup>34</sup>

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<sup>32</sup>Saint Giuseppe Cafasso (1811-1860), canonized in 1947, was the Director of the Ecclesiastical College in Turin for almost twenty years.

<sup>33</sup>Fr G.T. Giaccardo contributed to this initiative. Fr Alberione paid him a rather significant tribute: “...At that time, with the Institute in particular difficulty, recourse was had to setting up a Rural Fund, a Credit Fund. He [Giaccardo] was so successful in gaining people’s trust for the idea that the Institute immediately had an overflow of funds for development. Everyone knew that he was very precise in keeping accounts; they were able to trust him and they did so. The Credit Fund continued for as long as it was needed. When it had completed its mission, he met in full the needs and the interests of the creditors. There was a thanksgiving service to Providence, which had made use of so many good Cooperators, and it was the intention of these persons to thank Fr Giaccardo, give a demonstration of their affection for him and show their gratitude” (*Prediche del Primo Maestro*, Rome, 24 January 1953, p. 64).

<sup>34</sup>Regarding this topic: cf. the handwritten text of Fr Alberione, dated 23.5.1954 and published in *Carissimi in San Paolo (CISP)* 137f, and *Ut perfectus sit homo Dei (UPS)* I, 371-382; III, 182-191; IV, 212-221.

***The Gospel*****136**

There was a time (the 1906-1907 school year) when he received further enlightenment about a great treasure that the Lord willed to grant to the Pauline Family. [This was] the distribution of the Gospel. To date, this work has spread to about twenty or so countries in various ways, especially by means of Gospel Days.

Pius X had made the study of Scripture obligatory for clerics.<sup>35</sup> **137**

In August 1907, he organized three Bible Sundays. He explained [the Bible] in a catechetical fashion and with catechetical applications.<sup>36</sup> **138**

In those days the Gospel was rarely read and only by a few people, just as few people received Communion. There was a peculiar kind of conviction that the Gospel could not be given to the people, much less the Bible. The reading of the Gospel was almost the exclusive right of non-Catholics who gave it a private interpretation. **139**

There was a threefold need: **140**

a) For the Gospel to enter every household together with the Catechism. The Gospel had to be interpreted according to the mind of the Church: thus [supplemented] with notes of the complete Catechism: faith, morals, worship. – Since people no longer attended Sunday Vespers there was a need to explain the Gospel every Sunday during Mass. This is what he did in the Cathedral of Alba, as soon as he was ordained. Many parishes then took up this custom. Out of this came the Gospel with catechetical notes.

b) For the book of the Gospel to become the model and inspiration of every Catholic publication. **141**

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<sup>35</sup> Cf. PIUS X, Apostolic Letter, *Quoniam in re biblica*, 27.3.1906.

<sup>36</sup> Comment added by hand to the *ds* by the Author.

- 142 c) For the Gospel to be honored and properly venerated. Preaching must be more Gospel-centered and Gospel-modelled: above all, [one must] live the Gospel in one's mind, heart and actions.
- 143 Hence the thirty adorations made much later at Saint Paul's<sup>37</sup> [that were] preached and written (and later published) on Scripture in general and the Gospel in particular.<sup>38</sup>
- 144 Every year on Saint Cecilia's day he stopped [to reflect] on the words "*Virgo Christi Evangelium semper gerebat in pectore.*"<sup>39</sup>
- 145 The Gospel [that he] carried on his person for thirty-two years<sup>40</sup> was a truly effective prayer.

Thus in 1903 the work of distributing the Bible (the Mondovì edition, then among the best) and the much wider distribution of the Gospel (Vatican edition)<sup>41</sup> was begun by the clerics of Alba. This aroused great fervor among the clerics and the first Gospel Days were held.

<sup>37</sup> That is, "in the Church of Saint Paul" in Alba.

<sup>38</sup> The reference is to "*Leggete le Ss. Scritture, esse vi parlano di Gesù Cristo*" (*Gv V,39*). *Dieci ore di adorazione sulla S. Bibbia, tenute dal M. G. Alberione, S.S.P., Alba-Rome, Pia Società Figlie di San Paolo* [1933]; regarding this book, cf. A. DAMINO, *Bibliografia di Don Giacomo Alberione*, cit., pp. 36-38: these are "Ten Hours of Adoration", each of which was subdivided into three points and later on into three chapters.

<sup>39</sup> The liturgical text was: "*Virgo gloriosa semper Evangelium Christi gerebat in pectore suo...*". "The glorious Virgin always bore the Gospel of Christ in her heart" (*Breviarium Romanum*, 22 November, Memorial of Saint Cecilia, Vespers, *Magnificat* antiphon). Fr Alberione probably also interpreted the words as meaning the act of physically carrying the Gospel on one's person.

<sup>40</sup> Since the Author wrote these words in 1953, the custom of carrying the Gospel with him goes back to 1921.

<sup>41</sup> The two editions of the Gospel quoted here are: *La Sacra Bibbia secondo la Volgata*, translated into Italian with notes by Mons. A. MARTINI, Arc. di Firenze, Mondovì 1897; and *Il Santo Vangelo di N.S. Gesù Cristo e gli Atti degli Apostoli*, Pia Società di San Girolamo per la diffusione dei Santi Vangeli, Tipografia Poliglotta Vaticana, Rome; in 1926 the latter work had reached its 50th reprinting.

***Personality development*****146**

Personality development; natural, supernatural, apostolic.

In the Pauline Family there are well-defined goals, as well as detailed and copious means. [There is] especially the time during the hour of adoration when the soul enters into communication with God. [Here the soul] develops, assimilates and applies what it has learned. Directives are finely balanced with freedom and a spirit of initiative.

In general: those who took advantage of it advanced a great deal: in the spirit, in the administrative dimension, in study, in the apostolate, and in [their] formation in general. **147**

Perhaps there was too much freedom and some misused it, with all the consequences deriving from this. **148**

This way, it is true, demands deep belief, that is, instruction and profound convictions. [The] use of the sacraments, spiritual direction, and reflection on the Last Things keep people on the right path or, if they stray, call them back. It is a more demanding and longer way, but one that is more useful. **149**

The purpose of education is to train human beings to use their freedom properly: in view of this world and in view of eternity. **150**

V.

CHARISMATIC RESOURCES

151 *Greater light... The “dream”*

In times of particular difficulty, while examining all his actions anew [to see] if there were impediments to the work of grace on his part, it seemed that the Divine Master wanted to reassure the Institute, launched just a few years earlier.

152 In a subsequent dream<sup>1</sup> he seemed to have an answer. In truth, Jesus Master was saying: “DO NOT BE AFRAID, I AM WITH YOU. FROM HERE I WANT TO ENLIGHTEN. BE SORRY FOR SINS.”<sup>2</sup>

153 The “from here” came from the Tabernacle; and with emphasis; so as to make it evident that all the light to be received comes from him, the Master.<sup>3</sup>

154 He spoke about it to his Spiritual Director, mentioning the light which surrounded the figure of the Master. His reply was: “Keep calm; dream or otherwise, what you heard are holy words; make them a practical program of life and light for yourself and for all the members.”

155 Hence he began to see his way more and more clearly and to draw everything from the Tabernacle.<sup>4</sup>

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<sup>1</sup>The “dream” mentioned here must have taken place in 1923, when the Founder was struck down by a serious illness, and which he survived in a seemingly miraculous manner, as he himself mentions in AD 64. – There is further mention of the same dream in *Mihi vivere Christus est* (MV, 1938) 139. Cf. below, AD 158, note 8.

<sup>2</sup>It seems that these words were heard in Latin: “*Nolite timere, Ego vobiscum sum. Ab hinc illuminare volo. Cor pœnitens tenete.*”

<sup>3</sup>This paragraph, which was in the original *ms* and in all the printed editions, has curiously disappeared from the *ds*. Our belief is that this was an oversight on the part of the typist and then went unobserved by the Author in his revision of the text.

<sup>4</sup>This paragraph too is found only in the *ms*.

[Bearing in mind] the overall circumstances, [this is] how he understood these words: 156

a) Neither the Socialists, nor the Fascists, nor the world, nor the haste of creditors in an instant of panic, nor failure, nor Satan, nor the passions, nor your inadequacy on all sides... [will be able to obstruct you], but make sure you let me stay with you; do not drive me out by sin. “*I am with you*”, that is, with your Family, which I willed, which is mine, which I nourish and of which I am a part, as its head. Do not waver, even if there are many difficulties; but let me remain always with you! No sins...<sup>5</sup>

b) “*From here I want to enlighten.*” In other words, I am your light and I will use you in order to enlighten; I am giving you this mission and I want you to carry it out. 157

The light that enwrapped the Divine Master, the emphasis in his voice on *I want* and *from here* and the prolonged pointing with his hand to the Tabernacle, were interpreted as an invitation to take everything from him, the Divine Master dwelling in the Tabernacle; that this is his will; that a great light was to shine forth from the then threatened Family... Thus, writing “*Ab hinc*”,<sup>6</sup> he thought of sacrificing grammar to meaning. Let everyone consider herself or himself to be a beacon of light, a loudspeaker of

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<sup>5</sup> At this point in the *ms* the Author leaves a lot of white space, which seems quite out of place. Perhaps he was not fully satisfied and intended to add something.

<sup>6</sup> *Abhinc* is an adverb in Latin. It is used in its proper sense as an adverb of place: *from here*, *from this place*, and more frequently by the classics in a translated sense, with a *temporal* meaning in reference to the past or the future. It is difficult to know the reason why Fr Alberione says: “he thought of sacrificing grammar to meaning.” A possible explanation could be the following. According to “the grammar”, he could have used the simple form *hinc* (which by itself means: *from here*); but to highlight the “meaning” he preferred the compound *ab hinc* (two separate terms) precisely to emphasize the Divine Master’s “prolonged pointing with his hand to the Tabernacle”: “*ab hinc*”, *from here*, that is, from the Tabernacle.

Jesus, a secretary of the evangelists, of Saint Paul, of Saint Peter...; that the pen in the hand, along with the pen of the printing press ink well, perform a sole mission...<sup>7</sup>

- 158 c) “*Sorrow for sins*” means a habitual recognition of our sins, faults and deficiencies. Distinguish between what is God’s and what is ours: to God all the honor, to us contempt.<sup>8</sup> Then came the prayer of faith, “The Pact or Secret of Success.”<sup>9</sup>

### The complete spirituality of Jesus the Master<sup>10</sup>

- 159 In his study of the various spiritualities – Benedictine, Franciscan, Ignatian, Carmelite, Salesian, Dominican, and Augustinian – it appeared more and more clear that each one has good points; but basically there is always Jesus Christ, the Divine Master, and each reflects primarily on one aspect of him; one more on the truth (Saint Dominic and followers); another more on charity (Saint Francis and followers); one more on his life (Saint Benedict and fol-

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<sup>7</sup>This last sentence “that the pen...”, present in the *ms* and in all the printed editions, was cancelled from the *ds* with a pen stroke. We consider it appropriate to leave it in all the same.

<sup>8</sup>Cf. the traditional prayer: “By myself I can do nothing, - with God I can do everything, - for love of God I want to do everything. – To God the honor, to me contempt.” Such expressions of humility are better understood here if compared with the first narration of the dream, which Fr Alberione made in 1938, and referred to in *Mihi vivere Christus est*: “The Divine Master was walking along with some of you at his side and he said: Be not afraid, I am with you; From here I want to enlighten; only *cherish humility*... and, I think, Be sorry for sins” (MV 139).

<sup>9</sup>Fr A. COLACRAI has written a commentary on this prayer, along with a history of its various draftings. Cf. *Segreto di riuscita*, Ed. Archivio Storico Generale della F.P., Rome 1985<sup>4</sup>.

<sup>10</sup>The following two paragraphs 159-160, missing in the *ms*, were added to the *ds* text with an offcut that was glued (wrongly, in our opinion) after 154, before the explanation of the dream. We quote these paragraphs here, in conformity with the arrangement and numbering adopted by the 1971 and 1985 editions.

lowers); another on two aspects, and so on. But if one then moves on to the study of Saint Paul, one finds the Disciple whose knowledge of the Divine Master is complete; he lives the whole Christ; he scrutinizes in depth the mysteries of his doctrine, of his heart, of his sanctity, and of his humanity and divinity: he sees him as Healer, Victim, Priest; he presents the whole Christ to us as he had already proclaimed himself to be: Way, Truth and Life.<sup>11</sup>

This angle contains religion, dogma, morals and worship; this perspective encompasses the whole Jesus Christ; through this devotion Jesus Christ completely embraces and conquers the human person. Piety is complete and the religious, like the priest, thus grows in wisdom (study and heavenly wisdom), age (virility<sup>12</sup> and virtue), and grace (sanctity) on up to the fullness and perfect age of Jesus Christ; on up to Christification: “*Vivo ego, iam non ego; vivit vero in me Christus.*”<sup>13</sup> All devotions to the person of Christ, God and Man, converge in this devotion.

160

### *Divine assistance*

161

There were several persons who offered themselves as victims for the Institute’s happy outcome; the Lord took up the offer of some. From 1910 the clerics of the seminary in Alba daily offered the intentions<sup>14</sup> of their Spiritual Director, although unaware precisely for what; and in 1915 when war broke out, they still renewed their offering from the front, together with the offering of their own lives always in peril: some died at the front, others through sicknesses contracted there.

<sup>11</sup> Cf. Jn 14:6.

<sup>12</sup> The meaning of the word is obviously “adult age”, “maturity”.

<sup>13</sup> “It is no longer I who live, but Christ who lives in me” (Gal 2:20). The textual wording is: “*Vivo autem iam non ego, vivit vero in me Christus.*”

<sup>14</sup> Perhaps the more correct meaning of the sentence is: “they offered prayers and sacrifices according to the intention...”

162 Among those whose lives the Lord accepted, as far as one can humanly judge, [were] the clerics Borello and Fanteguzzi; [and] the priests Saffirio, Destefanis and Villari.<sup>15</sup> Together with Maggiorino Vigolungo<sup>16</sup> we can recall some others of the Pious Society of Saint Paul. Nor to be forgotten are [Amalia] Cavazza-Vitali,<sup>17</sup> together with a group of Daughters, from [Clelia] Calliano<sup>18</sup> onwards.

163 The Pauline families are the result of countless sacrifices, prayers and offerings over many years.

With this help that he is not fully able to grasp, the *pact with God* that is recited in the prayers and the work in the four branches,<sup>19</sup> the continual blessings of God on all sides.<sup>20</sup>

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<sup>15</sup> Agostino Borello (1883-1902). – Angelo Fanteguzzi (1893-1917). – Enrico Saffirio (1884-1918). – Giacomo Destefanis (1887-1917). – Ermenegildo Villari (1884-1921).

<sup>16</sup> Maggiorino Vigolungo (6.5.1904 - 27.7.1918) was a pupil of the Little Worker Printing School from 15.10.1916 up to the day of his death. With the acknowledgment of the heroic nature of his virtues, he was declared Venerable on 28.3.1988.

<sup>17</sup> Amalia Cavazza-Vitali (1866-1921), a woman from Barbaresco (Cuneo). She helped the fledgling institution of Fr James Alberione in all kinds of ways: with prayers, offerings of money and goods, and with her expertise as a writer. She founded the Association of Perpetual Holy Masses within the Pious Society of Saint Paul, depositing a sum of money for six Masses every year. She wrote *I doveri delle Spose e delle Madri*, Alba, Scuola Tipografica, 1918.

<sup>18</sup> Clelia Calliano (1892-1918) died when the Daughters of Saint Paul, who then lived in Via Accademia n. 5, Alba, had already received the invitation to move to Susa (Turin). – Not to be forgotten among the others who offered their lives for Fr Alberione's foundations is Angela Maria Boffi (1886-1926), Superior of the same Daughters of Saint Paul from 1915 to 1922, when the reins of government of the fledgling Congregation passed to Teresa Merlo, Sr (now Venerable) Maria Thecla (1894-1964).

<sup>19</sup> The four “branches” are the “Pauline Families” mentioned above, that is, the four Congregations then in existence (cf AD 33-35). This interpretation seems to us to be the more obvious, rather than the one that sees an allusion to the four “wheels” (cf AD 100).

<sup>20</sup> A quite compact paragraph, but the syntax leaves much to be desired, probably because there is something missing. A plausible interpretation could be the following: “*With this help* [sacrifices, etc.] *there*

He had brought together a group of virtuous and pious people, who continually offered prayers during their adoration: at its head was Canon Chiesa. **164**

There were numerous dangers of a variety of kinds: personal and financial, and written and verbal accusations: life was marked by danger for days on end; Saint Paul was always [our] salvation.

The procedure for expenditure itself was [to seek] advice and [make] this examination: Is this necessary? Have I the right intention? Would we do it<sup>21</sup> if we were at the point of death? If the answers were affirmative, we placed our trust in God. **165**

At times there were urgent and serious needs: and all human resources and prospects were exhausted: we prayed and we sought to drive out all sin and every fault against poverty: and unexplained solutions,<sup>22</sup> money arrived from unknown people, the offer of loans, new benefactors and other things that he never knew how to explain...; the years went by, the forecasts [made] by many of certain failure, the accusations of madness... all dissolved and everything was settled peacefully, although not without hard work. **166**

None of his creditors lost a cent... and suppliers, builders and firms continued to keep up their trust. There were several benefactors whose charity bore fruit threefold; and there were many events to the contrary. Maestro Giaccardo used to say: "I feel sorry for certain people who oppose us, even if in good faith: for I know several who were punished." But he would reply: "I know of many more who were blessed for having sent vocations and helped Saint Paul's." **167**

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*is a* [superior] help that he is not fully able to grasp: faith in the pact with God, the continual blessings, etc."

<sup>21</sup> While the printed editions have "lo" [it] (masculine, in keeping with "questo" [this], the previous pronoun), the *ds* has "la" (feminine), probably in keeping with "spesa" [expenditure].

<sup>22</sup> The verb implied here is *resulted*.

- 168 The Bishop's support and approval never ceased; nor did that of the more distinguished clergy in the diocese.
- 169 Among his main benefactors [were] Canon Chiesa, Bishop Re, [Amalia] Cavazza-Vitali, one of his uncles,<sup>23</sup> almost all the Vicars Forane of the diocese, and countless Cooperators.
- 170 He received great help from the advice of Cardinal Maffi, Cardinal Richelmy and Canon Allamano; great help in financial matters from Canon Priero, Monsignor Sibona, Monsignor Dallorto and Archpriest Brovia; great spiritual help also from Canon Novo, Monsignor Fassino, Father Rossi, Monsignor Molino, Canon Danusso and Canon Varaldi.
- 171 Uncle James paid for the first machines.
- 172 On a number of occasions, early on, the Socialists in Alba threatened to set fire to the printing plant, the house and newspapers; [we] passed nights without sleep, keeping watch so that at least the boys would not run any danger or be too frightened. The same thing happened with the initial establishment of Fascism; and when the threats began to turn into formal notice and action, the Cooperators who had lent money for the buildings began to lack confidence; the outcome of this was serious embarrassment and concern; but no one lacked confidence.<sup>24</sup>
- 173 Rosaries were said constantly, Saint Paul was invoked and Visits<sup>25</sup> were made according to the intentions of Primo Maestro.

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<sup>23</sup> This was his uncle Giacomo Alberione (1838-1914). Cf. AD 171.

<sup>24</sup> The words "but no one lacked confidence" has been manually added on the *ds* by the same Author. It could appear contradictory with what was affirmed even before; but it could be corrected if we complete it to read: "but no one [among the Paulines] lacked confidence".

<sup>25</sup> Eucharistic Visits or Adoration of the Blessed Sacrament, in accordance with the Alberione tradition.

*Spirit and prayer practices*

174

In the seminary of Alba he had found an environment of simple, profound and active spirituality.

An uncle of his had set aside a sizable endowment in the archdiocesan Seminary of Turin<sup>26</sup> to be allocated to a relative of his aspiring to the priesthood, or, in lieu of this, [to be used] in accordance with the Archbishop's judgment.<sup>27</sup> He preferred to remain in the seminary of Alba and to pay fees there, given the good spirit he had found there: Superiors, a confessor and spiritual director [possessed] of great virtue, zeal and experience; a family atmosphere, serious study, even if not first class, and edifying companions.

There was an abundance of preaching; meditations and spiritual reading and lives of the saints of recent centuries; all of it drawing inspiration from Saint Francis de Sales, Saint Alphonsus Liguori, *The Imitation of Christ*, Saint John Bosco and Saint [Giuseppe] Cottolengo.<sup>28</sup>

175

Every Sunday, for a number of years, [there was] a lofty form of entertainment on the purity of doctrine in the various and most talked about topics and on the duty of obedience to the authority of the Church. [It was] always held by the Bishop [whose learning was such] that

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<sup>26</sup> The archdiocese of Turin had a number of minor and major seminaries, such as those of Turin, Chieri, Bra, Giaveno and Rivoli. On the history of the seminary of Bra, cf. G. BARBERO, "I bei Seminari d'Italia: Il seminario arcivescovile di Bra", in *Palestra del Clero*, 43 (1964) 192-204.

<sup>27</sup> No further particulars of this endowment are known. It is certain that James Alberione did not benefit from any endowment at Bra. From the words here, it seems that the uncle made the endowment when his nephew was already in the diocesan seminary of Alba.

<sup>28</sup> To these authors we need to add Peter Julian Eymard. Elsewhere we learn that Fr Alberione had read, studied and assimilated his writings: cf. A.F. DA SILVA, *Il cammino degli Esercizi...*, cit., p. 36 and elsewhere.

one could not discern whether he was more at home in Theology, or Philosophy, or Canon Law, or Sociology.<sup>29</sup>

176 Daily Communion, which was not then the norm in many seminaries, was being introduced.

Discipline was not burdensome, but people formed deep convictions; although, all in all, it was quite different from the Society of Saint Paul.

He wanted to enrich the Pauline Family with what he had found useful there, seeking to update it more, and adding what could better help to fix a stable life on “*ipso angulari lapide Christo Iesu.*”<sup>30</sup>

### 177 *The devotions*

Bishop Galletti,<sup>31</sup> a former Bishop of Alba, had left “the devotion to the Eucharist” as a spiritual heritage to the diocese and to the seminary in particular.

178 He<sup>32</sup> had collaborated with excellent priests to put into practice in the Diocese the decrees of Blessed Pius X on frequent Communion, on Communion for children and on Communion for the sick, insisting especially on the timely administration of Viaticum.<sup>33</sup>

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<sup>29</sup>The famous *Lettera dell’Episcopato Piemontese* against the Modernists, in defense of the Pope’s position, is to be attributed to Bishop F. Re. See the endorsement given by Fr Enrico Rosa S.J., in a reply from Rome concerning the approval of the fledgling Pauline Family: “...I am always grateful to your Excellency for your sound intervention at the time of Modernism, with that masterly letter of the Piedmontese Episcopate which resounded far and wide at that time and had also... such effect especially in Upper Italy, against the errors...” (cf. G. ROCCA, *cit.*, doc. 87).

<sup>30</sup>“...the corner-stone, Jesus Christ himself” (Eph 2:20).

<sup>31</sup>Eugenio Galletti (1816-1879) became Bishop of Alba in 1867, after the see had been vacant for fourteen years.

<sup>32</sup>The subject is once again Fr Alberione.

<sup>33</sup>Cf. PIUS X, *Sacra Tridentina Synodus*, decree of 20.12.1905. – When the Author was writing, Pius X was still Blessed; he was canonized a few months later, on 29.5.1954.

For about ten years he was in charge of Spiritual Direction<sup>34</sup> in the (minor and major) Seminaries,<sup>35</sup> and had to give the usual meditations and sermons. The person who had carried out this role previously had usually dedicated the first week of the month to the devotions: Guardian Angel, Souls in Purgatory, Saint Joseph, the Eucharist, Sacred Heart of Jesus, Virgin Mary, and the Trinity. He continued the same custom in accordance with the wishes of the seminary superiors, seeing it quite useful. **179**

Then he introduced [this custom] when the Pauline Family began; only he tailored it to [the Family's] particular need, making way for the devotion to Saint Paul the Apostle, and to the Divine Master, which sums up every devotion to Jesus Christ, reflecting on him as Child in the crib, Worker at Nazareth, Teacher in his public life, the One crucified for our redemption, Eucharist in the Tabernacle, and loving Heart bestowing gifts on humanity. **180**

The devotion to the Queen of Apostles was also inculcated first in the seminary: under her patronage were [placed] the (1912-1915) conferences on pastoral care, the lessons on Sociology, and the first steps of the newly-ordained priests in their ministry. Mary is the Co-Apostle; as she is the Coredemptrix. **181**

Mary received a twofold communication: [a message] from the Angel Gabriel, who told her of her divine Motherhood as regards Jesus Christ, and the message of the crucified Jesus Christ, who told her of her universal motherhood as regards his mystical Body which is the Church. **182**

We can give no greater wealth to this poor and proud world than Jesus Christ.

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<sup>34</sup> Fr Alberione held the office of Spiritual Director in the Seminary of Alba almost uninterruptedly from 1908 to 1920.

<sup>35</sup> Only one building, but two groups of seminarians.

Mary gave the world grace in Jesus Christ; she goes on offering him down the ages: in this role [as] universal Mediatrix of grace she is our mother.

The world needs Jesus Christ Way, Truth and Life. [Mary] gives him through apostles and their apostolates. She raises them up, trains them, assists them, and crowns them with good results and glory in heaven.

**183** Everything must conclude on Sunday in one great “*Gloria in excelsis Deo et in terra pax hominibus*”<sup>36</sup> in honor of the Blessed Trinity, [words] sung by the angels, as Jesus Christ’s program of life, apostolate and redemption; the Pauline lives in Christ.<sup>37</sup>

**184** In the seminary, with the consent of the Bishop, he had introduced daily Communion, a monthly day of recollection, the adoration of the Blessed Sacrament on the First Friday of the month, and a second Mass on Sunday. When he saw the good outcome [of these practices], he enriched the Pauline Family with them.

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<sup>36</sup> Cf. *Missale Romanum*, “Gloria”; cf. also Lk 2:14.

<sup>37</sup> This expression leads to a problem of interpretation in that the *ms* and the *ds* differ. In the first (*ms*) we find: “the Pauline [way of] living in Christ”. In the *ds* instead: “the Pauline *lives* in Christ”. The first interpretation would mean: *what is set out above corresponds to “living in Christ” according to Saint Paul*. The word “Pauline” in this case, “the Pauline [way of] living in Christ” would be an adjective, referring to the Apostle. In the second case, understood as a noun, “Pauline” indicates *the religious of the Pauline Family, who lives in Christ* (cf. 2 Tim 3:12).

VI.  
LOOKING TO THE FUTURE

*Things to be achieved*

185

I. THE “SUMMA VITÆ”<sup>1</sup>

Today there is a greater and greater sense of confusion: the ills of scientism and pure technique. Each and every science, invention and discovery is a chapter in the great book of creation; each is a body of knowledge of God’s creative work; each must serve as a means for humans to reach God, as the eye, the tongue and the will are an aid to them. But just as it often happens that some fail to ask themselves: “Where do I come from? Where am I going? Why am I alive?”, so, too, with knowledge, inventions and discoveries. Delighting only in possessing them, they do not ask “Who made them? Why do I have them? What are they for?”

All things must serve human beings, with a view to Jesus Christ, to God, in accord with [the words of] Saint Paul: “*Omnia vestra sunt, vos autem Christi, Christus autem Dei.*”<sup>2</sup>

186

Studied in depth, the sciences lead to Jesus Christ, who is the way to God; that is, they prepare [the way] to receive the revelation of Jesus Christ; who, as God, while creating things enlightened humans to know them, willed to reveal other truths not impressed in nature, in order to uplift humans; [and] thus prepare them to see God, welcomed and believed through revelation, if they have used their reason properly.

Just as sin led to bewilderment in morality, in worship, and among peoples, so it led to confusion in Philosophy and in the other sciences. Because of human pride: “*eritis*

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<sup>1</sup>Regarding this whole subject: cf. *San Paolo*, February 1955-September 1959 (CISP pp. 1195-1254) and UPS II, 149-161.

<sup>2</sup>“All are yours; but you are Christ’s and Christ is God’s” (cf. 1 Cor 3:22-23).

*sicut Dii*”,<sup>3</sup> these sciences often do not lead to Theology or to Faith. Instead of being a service to humans they enslave them, and thus hinder the attainment of their goal.

188 Human knowledge is a noble weapon, but it is often used against humans. But do we priests, who continue the work of Jesus Christ, fulfill our ministry of mastering knowledge? Do we enlighten and guide intellectuals to deepen their own knowledge and in the end to find Jesus Christ and God? If the priest is to work in this way and uplift intellectuals from reason to Revelation, from human knowledge to divine knowledge, he must seek out these intellectuals where they are, just as the Son of God became man to seek out humans, lost sheep, and lead them back to God the Father. This is why pontifical programs today require clerics to learn much more about human knowledge than before [the time of] Pius X.

189 There is a need: 1st, to study, at least to a sufficient degree, human knowledge; 2nd, to unify the branches of knowledge into the Philosophy of knowledge; 3rd, to show Philosophy [to be] a handmaid that leads directly into Revelation.

190 In the *oremus*<sup>4</sup> for the feast of Saint Albert the Great<sup>5</sup> we pray: “O God, you have made Blessed Albert, bishop and doctor, great in submitting human wisdom to divine faith; enable us to follow his teaching so closely as to rejoice in the perfect light of heaven.”

191 What is lacking at present is the *unification* of the sciences into a Philosophy that would lead intellectuals to the doorstep of Theology, and instill in them a desire for further light, that of Christ, which will lead to the fullness of light in heaven.

<sup>3</sup>“You will become like God” (cf. Gen 3:5).

<sup>4</sup>Cf. Collect from the *Missale Romanum*, “Proprium de Sanctis”, 15 November.

<sup>5</sup>Saint Albert the Great (1193-1280), canonized in 1931; patron of natural science studies.

During his theology courses, while studying, apart from the class tracts, the (philosophical and theological) *Summa* of Saint Thomas and conferring regularly with Canon Chiesa on the Saint's venture to assemble all the ancient sciences (especially the philosophy of Aristotle) and unify them, we always concluded: "Let us join in prayer that God's Providence will raise up a new Aquinas who will assemble the scattered members – the sciences, in other words – into a synthesis that is systematic and clear, concise if needs be; and mold them into a sole body." **192**

Thus, besides the help of God's grace, intellectuals will also have the human help of their knowledge: every science will beam its own ray of light through Philosophy toward Theology; and the manifold sciences will also find their unity in multiplicity, and through the humility of faith the door opens on to the third revelation, "*lumen gloriae*."<sup>6</sup> **193**

We find all this in the Divine Master: natural sciences that we come to know through the natural light of reason; theological sciences revealed by Jesus Christ, that we accept through the light of faith; a vision of everything in God, in eternal life, through the light of glory. **194**

After much prayer it was decided to produce a tract, or some kind of attempt in a *Course in Theology*.<sup>7</sup> Canon Chiesa was acquainted with the Germans, the British and the French among whom he had spent considerable time; he had degrees in Theology, Philosophy, in civil and Canon Law, and a broad knowledge of the human sciences (not every detail, but their principles, use, application, aim, etc.). **195**

<sup>6</sup>The "light of glory" is a supernatural "*virtus*" [virtue] which empowers the cognitive faculty, making it capable of penetrating the essence of God. The Council of Vienne (France) defined the necessity of the "*lumen gloriae*" against the Beghards who denied this: cf. the Constitution *Ad nostrum qui*, 6.5.1312: Denz.-Schönm. 891ff.

<sup>7</sup>Francesco CHIESA, *Lectiones theologiae dogmaticae recentiori mentalitati et necessitati accomodate*. Vol. I: *De constitutione theologicae mentalitatis*. Vol. II: *De Deo Uno - De Deo Trino - De Deo Patre*. Vol. III: *De Deo Filio - De Deo Spiritu Sancto*. Vol. IV: *De Sacramentis - De Sacramentalibus - De Oratione*.

We consulted many treatises, with the *Divine exemplarism* as our guiding light;<sup>8</sup> yet many made no attempt to examine it or they considered it a childish illusion...

196 Still, the adoration that he<sup>9</sup> is certainly making to the Divine Master in heaven, where he intended to join Saint Paul, the worldwide Apostle, in his eternal hymn to Christ, Eternal Truth; and the adoration that the Pauline Family makes in this world, including the Pious Disciples (who carry out this mission), will obtain this grace from the Divine Master in the Eucharist. If it is true that anything we ask for in Jesus Christ's name will be granted us,<sup>10</sup> then let us believe, let us await, and go on working in humble faith.

197 The Pious Society of Saint Paul is to reflect often on “*ad quid venisti?*”<sup>11</sup> Let it always find a place in its heart for intellectuals; the Gospel is something divine: after all, it speaks to the minds of everyone; it is able to satisfy all demands [giving an answer] to the peoples of every age. If you win over intellectuals you are fishing not with a fish-hook, but with a net.

198 Then [there will come about] the complete embrace of the two sisters, Reason and Faith, in Christ-God.

## II. ACADEMIC STUDIES

199 We need to achieve a level of studies so as to confer the degrees of Philosophy, Sociology, Theology and Canon Law. The Seminary of Genoa was a pontifical faculty that conferred degrees.<sup>12</sup> Canon Chiesa had told him: “It is not

<sup>8</sup> Cf. E. DUBOIS, *De exemplarismo divino seu de trino ordine exemplari et de trino rerum ordine exemplato*, Rome 1897.

<sup>9</sup> The pronoun refers to Canon Chiesa.

<sup>10</sup> Cf. Jn 14:13.

<sup>11</sup> “Why did you come here?” A query whereby one usually expresses the *finality* of existence or of a particular undertaking.

<sup>12</sup> Within the Seminary of Genoa there was an “*Almum et Apostolicum genuensium theologorum S. Thomæ Aquinatis Collegium*”. Priests went there from a number of dioceses in Italy to sit exams and to gain

a degree that gives you knowledge; but a degree is a more solemn declaration and approval that you can carry out your sacred ministry. You can take up your priestly role with greater assurance, while reflecting: I have committed myself to become fit, in so far as knowledge goes, to teach Christian doctrine: now I believe that for what is lacking, the major part, I can count on God's promise '*dabit verbum evangelizantibus*'."<sup>13</sup>

Particular light came on 30 June 1906.<sup>14</sup>

200

God will give this treasure to the Pauline Family to the degree that it conforms to its mission.

Steps can be taken to work in that direction.

### III. HOMAGE TO MARY, MEDIATRIX OF GRACE

In one of his dreams he asked Mary what kind of homage the Pauline Family could make *now*, and what homage did she expect from Christendom in this period of history. Mary appeared enwrapped in a golden-white light, as the [one] full of grace. He heard: "*Sono la Mater divinæ gratiæ*."<sup>15</sup>

201

This responds to the present need of poor humanity; and it helps to make better known the role that Mary carries out at present in heaven: "Universal Mediatrix of grace."<sup>16</sup>

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their academic degrees in Theology. It was here that Fr J. Alberione gained his baccalaureate, his licence and his doctorate in Theology, on respectively 18.2 and 17.12.1907 and 9.4.1908. The document whereby he was declared a Doctor in Theology bears the date 10.4.1908.

<sup>13</sup>"He will give the word to those who evangelize" (Ps 67:12, according to the *Vulgate*). The original text, according to the Jerusalem Bible, is: "The Lord gave a command, the good news of a countless army" [Ps 67(68):11].

<sup>14</sup>For the present we do not know what this "light" refers to. We would only recall that the previous day, 29 June 1906, the cleric Alberione had received the subdiaconate.

<sup>15</sup>"I am the Mother of Divine Grace."

<sup>16</sup>How dear this title of Mary was to Fr Alberione can be seen from a series of events which, like a golden thread, intertwine the whole of his existence. He dedicated his first book to *B. M. Vergine delle Grazie di*

- 202 Here is a half-blind man, who is being led; and in  
moving along he is enlightened from time to time, so that  
he can proceed further: God is the light.<sup>17</sup>
- 203 Some other matters can be seen to later on.
- 204 I thank the Lord for these gifts:
- 1) During my philosophy course I was clothed with the cincture of Saint Thomas for purity.
  - 2) During my theology course I was enrolled in the Group of the Immaculate [Virgin Mary] among the clerics.
  - 3) During my theology course I belonged to the “Child Jesus” Group.
  - 4) Later on I received the scapular of Mary Immaculate, of [Our Lady of] Carmel, and of [Our Lady of] Sorrows.
  - 5) In my first year of priesthood I was enrolled in the Priest Adorers.
  - 6) To belong to the Third Order of Saint Dominic and to be its Director for the city of Alba was a great blessing for me.
  - 7) Above all, the Apostolate of Prayer since 1902.
  - 8) [To belong] to the [sodality of] “Saint Joseph’s Death” and to “the Madonna for a Happy Death”.<sup>18</sup>

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Cherasco (1912). A propos of his dedication, he says: “Out of gratitude to Mary he began the [publishing] apostolate in 1909 [with the] booklet: *La Madonna delle grazie*. Start out with Mary, as did the Divine Master [when he began] the work of Redemption: it is a guarantee of special graces; God appointed Mary the way to Jesus and then appointed Jesus the way to the Father” (fragment *ms* of 1953). – One of his last endeavors was his support of the “Mater Divinæ Gratiae” Center of Rosta (Turin) under the leadership of Drs Luigina G. Provera and Lydia Bonicco. – Especially notable is the proposal he put forward at Vatican Council II for the approval of the relative dogma (cf. A. DAMINO, *Don Alberione al Concilio Vaticano II*, Ed. Archivio Storico Generale della F.P., Rome 1994, pp. 19ff.).

<sup>17</sup>“Here is a half-blind man...”, handwritten, almost illegible, which well testifies to his physical condition at that stage.

<sup>18</sup>With this handwritten passage the Author intended to conclude with a final and animated “thanksgiving” the list of the “overflowing riches of grace which God has bestowed on the Pauline Family.”

# APPENDICES

## TO THE READER

*In this series of appendices we are adding other texts that seem particularly opportune for a better knowledge and understanding of “the overflowing riches of grace that God has bestowed on the Pauline Family.”*

*We shall subdivide these texts, according to their main argument, into the following groupings: Society of Saint Paul, Daughters of Saint Paul, Pious Disciples of the Divine Master, Pastorelle Sisters, Apostoline Sisters, and Cooperators. A “Statement” follows and then a “Farewell” that includes a Spiritual Last Will, and two notes with a Last Will and Testament flavor.*

*The progressive marginal enumeration follows that of the 1985 critical edition. The missing numbers (nn. 205-214, 225-239, 251-278, 294-303) refer to other versions (with minor changes), which we do not consider necessary to repeat here.*

APPENDIX I  
THE SOCIETY OF SAINT PAUL

**1. A tribute to the first Paulines**

*There are three drafts of this important text, bearing the ms date "Rome, 9-VI-1954": one handwritten, one typewritten and one printed. We publish here only the third, considered the definitive.*

*[Handwritten and typewritten drafts omitted]*

**205-214**

I have to say that for four years Fr Tito and Fr Costa,<sup>1</sup> soon to be joined by Fr Ambrosio (16 October 1915)<sup>2</sup> and Fr Marcellino (16 October 1916),<sup>3</sup> were the most generous and intelligent in the Pauline life; the Holy Spirit was indeed operative in those souls.

**215**

Those were the years when only faith and love of God sustained those first sons of Saint Paul. Only rarely in my life have I met such exceptional persons of a like piety, virtue and dedication.

*External difficulties?...* The Lord did not let us face many... We were neither worthy, nor capable of sustaining them. Still, the 1914-18 World War was such a difficult trial for the Institute that the last war (1939-45) can be likened to it as one fifth [an ordeal].

**216**

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<sup>1</sup> See above, AD 105-106 and relative notes, for details of Fr Tito Armani and Fr Desiderio Costa.

<sup>2</sup> Michele, in religion Domenico, Ambrosio, born on 17.6.1902 at Canale (Cuneo); entered the Congregation on 16.10.1915; made first profession on 5.10.1921; ordained priest on 18.12.1926; died at Alba (Cuneo) on 7.3.1971. Armando GIOVANNINI has written a moving and fully documented memento of him in *Don Domenico*, Edizioni Paoline, Alba 1971.

<sup>3</sup> Bartolomeo, in religion Paolo, Marcellino, born on 24.11.1902; entered on 16.10.1916; professed on 5.10.1921; ordained on 18.10.1925; died at Ospedaletti (Imperia) on 16.4.1978. He merited particular praise for establishing the Pauline presence in Japan.

The real difficulties always come from *internal* issues. It was a question of grasping the notion of the priest-writer and achieving it, of technical skill upgraded to apostolate, of a distribution that would access every person and modern thought. Human beings always make mistakes; the Lord, in his mercy and holiness, always humbles the proud.

217 Between one thing and another, I had to leave the young boys in the care of other teachers for most of the day. Although they were good [as teachers], they did not stick to the Pauline spirit; their teaching was geared to boys in a home whose destiny lay in learning the printing trade. Many times one could not say what needed to be said; one had to keep quiet. But these *first four* were intensely faithful, prudent and eager as regards the directives they received. Later on, with the separation between the young workers of Fr Rosa<sup>4</sup> and these four Paulines, whom others soon joined, the Family started to advance steadily. So it was that even when I was not there I felt perfectly secure and at ease: such was the love in them for the budding Family.

218 On 1 August 1916 little Matteo Borgogno<sup>5</sup> also entered. Although much younger than the other four and further behind in studies, he knew how to make himself immediately useful to the Pauline family with his skillful and intelligent dedication to the apostolate, in the typesetting department. One of those young boys who entered between 1918-1919 asserts today that “For every one of

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<sup>4</sup> Fr Giuseppe Rosa (1875-1930) worked hand in glove with Fr Alberione from September 1914 up until the beginning of 1916. In 1924-25 a dispute arose between them. This led, eventually, to the involvement of the Sacred Congregation of the Council in whose offices there is a file (n. 3211) regarding the matter. Fr Giancarlo ROCCA initiated a historical research into this whole affair and published the main documents in *La formazione della P.S.S.P.*, cit.

<sup>5</sup> Matteo, in religion Bernardo, Borgogno, born on 13.4.1904 at La Morra (Cuneo); ordained on 18.12.1926; died at Albano Laziale (Rome) on 26.7.1985.

us new arrivals, to see the face of those first four was just like being in the presence of the Theologian: we felt so full of enthusiasm.”

In subsequent years, many others faced difficulties, made sacrifices and maintained exemplary fidelity: but nothing compares with what we went through in those early days, which clearly let us discern the approval of God and which would soon be followed by that of the Church; thus we proceeded with an ever surer faith that it was not an illusion, but that we were walking in God’s way. **219**

I always remember those beloved Confreres who bore the initial and heaviest burdens, with an understanding far beyond their age. That simple and sure faith of theirs which allowed them to put their trust in God, [as well as] their love of God and of souls and their deep desire for holiness, opened the way for many vocations. **220**

## **2. The Letter from Susa to the first Paulines**

*On 22 August 1924 Fr Alberione wrote the following letter from Susa. It reflects the thoughts going through his own mind; thoughts that he now recommends to his sons to animate them to conform better and better to their Pauline vocation. Fr Alberione perceives and conveys the greatness of this vocation, even if he links it immediately to the notion, which we find also in AD, of the “account” that he and all Paulines will have “to render to God.”*

*To the members of the Pious Society of Saint Paul* **221**

I just wrote [to you] yesterday, but today, too, I need to tell you something that the Lord let me know about on the feast of Saint Bernard.

I don’t know if this will make you feel happier or more scared; perhaps more scared than happy at first, because, just as the Theologian did, so you, too, will have to think of the greater account that we shall have to render to God.

222 I don't know if, sometimes, you ever think of making a comparison between our House, little as it is, and the great tree of the Salesian Family, or the mighty oak of the Family of Saint Ignatius; or the two Orders of Friars, the Dominicans and the Sons of Saint Francis, or, even more, the amazing development of the Sons of Saint Benedict.

Well now, all this is very little in comparison to what the Lord wants, expects and asks of us.

I am reading the life of that missionary adventurer, Saint Francis Xavier. I can tell you that more than half of you are destined to do the good he did; while others [among you] will do three times as much and even more. What marvels Jesus has enclosed in his Heart!

223 Marvels of love, grace and vocations. The Lord wants to give us things that I don't think you can yet experience, since even Jesus told the Apostles that he had things that he was keeping to himself until the coming of the Holy Spirit, because "*non potestis portare modo.*"<sup>6</sup> And you will not be able to bear it because all of us are still quite far from the humility, self-denial, charity, poverty and faith that the Lord wants.

Have we a tiny bit of all this?

224 Dear friends, read this letter during the Visit to the Blessed Sacrament: let us reflect that the graces are there, [and that] judgment awaits us; whether we like it or not the world is ours: woe if we don't embrace it. I am almost struck with terror and I must cling with both arms to Jesus who says to me: "*Ego sum, nolite timere, omnia possum.*"<sup>7</sup>

Written at Susa on 22 August 1924.

THE THEOLOGIAN

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<sup>6</sup> "But you cannot bear [these things] now" (Jn 16:12).

<sup>7</sup> "It is I, do not be afraid [Jn 6:20]; I can do all things" (cf. Mt 28:18 or Phil 4:13).

APPENDIX II  
TESTIMONY  
APROPOS THE PRIMA MAESTRA  
OF THE DAUGHTERS OF SAINT PAUL

*The secretary of Fr Alberione, Fr Antonio Speciale, states in his Diary (unpublished) for Ash Wednesday, 14 April 1954:*

*“[Primo Maestro:] Celebrates early, as usual in the Crypt and, at about 5:15, goes to the Chapel of the General House to wait for the Priests of the same house, to tell them to make their meditation by themselves in the Chapel.*

*“The P.M. stays there until 7:30, attending two Masses which this morning have the ‘Passion’ as the gospel reading.*

*“Leaving the Chapel he goes up to his room and writes an article on the three Congregations for women for the Pauline Family memoirs, which will later be published as “Abundantes divitiæ gratiæ suæ”, but he dwells [now] above all on the vocation of Prima Maestra Thecla Merlo (FSP) and on her good work.*

*“[...] (The original, written in his own hand, is in the general Archives, with the date in our handwriting; I have a photocopy of the original and the typewritten texts; the original is on three large-size sheets; the typewritten text, corrected also by the P.M. and with a few final words of M. Ignazia Balla, is on two letterhead sheets of the G[eneral] H[ouse] – large size. N.º 1545.”*

*There are three drafts of this text: Fr Alberione’s handwritten text, with numerous corrections and additions; a typewritten text, also with numerous corrections and additions; and a third, definitive, printed in *Mi protendo in avanti* (pp. 408-410), which we reproduce here.*

*It opens with the following Preface: “In July 1922 Primo Maestro gathered the senior Daughters of Saint Paul of the houses of Alba and Susa for the annual retreat. At its conclusion, he invited them to make a private profession of perpetual religious vows. (...) On this occasion he appointed as Prima Maestra of the Daughters of Saint Paul, Teresa Merlo [1894-1964] who, at profession, had also assumed the name Thecla. Questioned recently on this felicitous initial choice, the Venerable Founder spoke to us of these events and his present-day feelings.”*

*[Handwritten and typewritten drafts omitted]*

- 240 He had shared and submitted his idea of forming a religious Family for women, side by side with the one he had just begun for men. People suggested some good ladies, but he did not know them very well, and they were no longer very young. He soon became aware, and this was true for both the first and the second Family, that some people who entered had not the vocation for *true* religious life; yet this was the most essential thing! Understanding and love for the specific apostolate would come about little by little, if there was docility to the voice of God.
- 241 This concern lasted for several months... Then the clerics of the Seminary and those who already had links as spiritual cooperators, celebrated the month of May so that the Lord would provide for [this] religious Family.  
At the end of the month he was told: “At Castagnito d’Alba there is a young lady from a good family. With her piety, intelligence, docility and goodness she would do well... But there are two difficulties: she has poor health and she has only attended the local schools.” Primo Maestro replied, “Let her come. The Lord will provide her with sufficient health and the knowledge she needs for her office. When the Lord wants [something]...”<sup>1</sup>
- 242 There were obstacles, but they were not insurmountable, thanks especially to the help of the then cleric, and now the pastor and canon of Barolo, [Costanzo] the brother of the young lady who is now the Prima Maestra of the Daughters of Saint Paul. Things moved in such a way that the hand of God could clearly be seen.

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<sup>1</sup> Thus, on 27 June 1915, Teresa Merlo joined the community of Saint Paul. She was born at Castagnito d’Alba in 1894 and became part of the very first group of the future Daughters of Saint Paul. She made her perpetual profession on 22.7.1922 and, on that occasion, the Founder appointed her as “Prima Maestra” (Superior General) of the female community. She governed the Congregation of the Daughters of Saint Paul up to her death, which took place at Albano Laziale (Rome) on 5.2.1964.

She entered, and as her first act fell sick. But she had already aroused in everyone an almost reverential esteem. Then we made a pledge with the Lord, the one that is in the *Pact* or *Secret of Success*, the one that was helpful on major occasions and for major necessities.

Some continued to object: “She will give all she has, but she will give very little to the new Family, if she doesn’t end up a burden on account of her ill-health.” But we always renewed the *Pact*... and the whole outcome showed how the Lord was working and goes on working in an almost imperceptible but effective way; and that goodness and *prudent judgment* outweigh physical strength and knowledge.

The Family of the Daughters of Saint Paul had, initially, quite a few rough moments... But everything helped to win for “Teresa”, as everyone called her, the affection of the Daughters and general esteem: so much so that when, one day – following the withdrawal of those who did not have a *true* religious vocation – it was announced to the already many young women present that Teresa had been chosen as superior, there was unanimous assent.

243

Her progress in piety, in the religious life, in docility, and in her love for the Institute, for the apostolate and for souls just kept on increasing.

The work she has to undertake today would be excessive even for a physically strong person: [it is] all a gift of God.

She was a constant help to Primo Maestro:

244

1) In training the Daughters of Saint Paul properly: they began practically from zero and have achieved a spiritual, intellectual and apostolic formation universally cherished and operative: in simplicity, [with a] supernatural spirit and quickness.

2) In starting them off in their specific apostolate: an unusual one for that time and difficult according to human reasoning; yet, under her guidance, the time arrived to train writers and lecturers, and personnel for the tech-

nical and distribution sectors, and those assigned to the cinema and the radio.

3) In surmounting the many thorny problems [that in part depended on persons, in part on finance, and in part on misunderstandings, circumstances, illnesses, deaths, etc.

4) In establishing the Pious Disciples and the Pastorelle Sisters: she championed the birth, the growth and the approval of both Congregations; she supported and counseled them; she gave them financial help; she made sacrifices [for them] and has [earned] the gratitude and trust of both Families.

**245** Her example and goodness are much more effective than her authority: she knows how to reconcile tenderness and resolve, prudence and strength. She was truly physically sustained by God and guided by supernatural light, as Primo Maestro ascertained on many trips to visit the houses.

It is thus that the Daughters of Saint Paul increase in number, houses and initiatives: and have spread to about twenty nations.

**246** In [Prima Maestra] the Daughters of Saint Paul have a twofold book: the book of her daily life, first of all; and secondly, a printed book. This latter could be a collection of her practical and ongoing conferences to the Sisters, her many general and particular announcements, her writings published in the “*Regina Apostolorum*” circular, and so on. All in all, this could become a fine, good-sized book that would be a treasure for all the Daughters of Saint Paul, both now and in the future; now, especially for those faraway who barely manage to get to see her during her visits, and for those, especially the aspirants, who do not always manage to speak to her personally due to a lack of time.<sup>2</sup>

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<sup>2</sup> In actual fact this book does exist. It was edited by Margherita BAVIERA FSP: TECLA MERLO, *Un cuor solo un'anima sola. Conferenze - meditazioni 1954-1963*, Edizioni Paoline 1993, pp. 765 (*Abbreviation: CSAS*).

### APPENDIX III

## THE PIOUS DISCIPLES OF THE DIVINE MASTER

### 1. Prehistory of the Pious Disciples

*On pp. 443f of Mi protendo in avanti, speaking of the beginnings of the Pious Disciples of the Divine Master, Sr Maria Clelia Arlati PDDM suggested the following 1946 document of Fr Alberione. We can regard it as being pertinent, to some degree, to the “prehistory” of the Pious Disciples and it ties in well with the spirit which gave rise to his “memoirs” in Abundantes divitiæ.*

In 1908 I began to pray and I had others pray for the birth of a religious family of secluded life, devoted to adoration and to the priestly and liturgical apostolate: belonging wholly to Jesus the Divine Master present in the mystery of the Eucharist... **247**

One morning in July, around 1920, following a wonderful novena to Saint Paul and Saint James, I was walking with the late Canon Chiesa on the terrace of the rectory of Saints Cosmas and Damian Church in Alba. I was experiencing a complete fascination with our apostolate, and the voice of God who wanted me to be his more and more. Conversely, I saw in a vague way the various difficulties that would arise, the uncertainty of many things, the painful detachment from many much-loved persons, goods and ministries... To close my eyes and put myself solely and completely in God’s hands and abandon myself totally to his love had a strong appeal, indeed, it was almost like a spur digging deeper and deeper into my soul. **248**

Having listened yet again to everything, Canon Chiesa, with his clear, faith-filled, God-inspired words, said: “Go ahead resolutely; put aside all patently human views and support, but count completely on God and aim solely at God. Seek the help of prayers.” **249**

So we prayed and we reflected. Two life-giving and steadfast prayers were adopted: [the outcome was] the

Association of Holy Masses and a Religious Family that would remain in adoration before the Tabernacle to obtain the graces necessary for those engaged especially in the apostolate.

Linked to these two Works were:

The recruitment of Vocations and the sanctification of the Priests and the Professed [members].

The canonical erection, the approval and the invigorating of the religious life of the Pious Society of Saint Paul.

Their establishment and expansion throughout the world.

**250** The construction of our churches that for now are: Saint Paul, the Divine Master, and the Queen of Apostles.

The project regarding the Bible.

The press, the cinema and the radio, as the latest means, were then seen on the whole as the swiftest and most fruitful.

## 2. The mission of the Pious Disciples

*At the end of that same year, 1946, Fr Alberione was preparing a very compact and important text with regard to the "mission" of the Pious Disciples. To make sure that he expressed his thoughts correctly (because at times his words were interpreted arbitrarily and reported to the Holy See in a distorted way), Fr Alberione wrote the text. M[other] M. Lucia Ricci PDDM typed it up, and he passed it on to Fr Giaccardo, who made minor corrections to it here and there. The Founder then read the meditation to the novices of the Pious Disciples, in the chapel of the Daughters of Saint Paul. M. M. Lucia Ricci, who was also present, had it printed, together with other meditations, which, as we know, were submitted to Fr Alberione before going to press. The meditation was included in the first volume of "Ipsum audite." This is the definitive printed text.*

**251-278** [*Handwritten and typewritten drafts omitted*]

*Rome, Christmas 1946*

**279** In 1908 I began to pray and I had others pray for the birth of a religious family of secluded life, devoted to adoration and to the priestly and liturgical apostolate:

belonging wholly to Jesus the Divine Master present in the mystery of the Eucharist.

Why? So that it would become a source of grace, from which other religious families, dedicated in a special way to the apostolic life, could draw.

Subsequently, and with no let-up in prayer, the lifestyle of this family and the actual form of its relationship with the families to be instituted began to take shape. **280**

I then wrote the book *La donna associata allo zelo sacerdotale* in which I voiced my ideas in the way then possible; not just limiting myself to this [aspect], but throwing light on the apostolate of women in union with and under the direction of the priestly apostolate.

My guiding light was what my Spiritual Director always told me: “Before starting any work, make sure of a proportionate number of people who will pray and, if needs be, sacrifice themselves for these works, if you want them to be life-giving.” **281**

Yours is a fundamental and life-giving mission, hidden like the roots, but nourishing the trunk, the branches, the blossoms, the leaves, and the fruit. **282**

Jesus the Priest and Mary his Mother are always linked in the economy of Redemption and thus they remain always united in the economy of grace. Until the end of time Mary is the mediatrix and the distributor of grace. **283**

a) Mary has given us Jesus, the Divine Master, Priest and Victim: Jesus is the flower of the Virgin Mary. **284**

Many priests must come to the Pious Society of Saint Paul and the Church as a result of your prayer: “Send good laborers into your harvest.” For this you undertake an apostolate of interior life, desires, prayer and suffering, *like Mary*. Through your work, the seeking of alms, your service to those aspiring to the priesthood and your zeal in keeping with your situation, you give great help to vocations. I should love to see you a great multitude! and

that each of you would gain for the Pious Society of Saint Paul and the Church *another Christ*, a Priest.

285 b) The Priest then must live and work.

Jesus carried out his mission; and Mary carried out her role as regards Jesus, in the house of Nazareth; then, again, [there was] her role of prayer during the public life, the passion and death of Jesus. After the death and resurrection of Jesus, she continued her role both as regards Christ, and as regards his mystical body, which is the Church.

Thus you will continue your work and your prayer for the Priest who is active; for the Priest who is sick; for the Priest who has died; and you will have a special share in the fruits of the Masses, prayers and apostolate of the Priest.

286 c) Jesus Christ is present in the world not only in his mystical body, but he is [also] physically present, *vere, realiter, substantialiter* in the Tabernacle. Every good in the Church and in souls comes from the Mass, the real presence, and communion; an overflowing spring of life-giving water, life-giving sap that rises in the sacraments and sacramentals. Souls have to reach this source, this union with Jesus; the rest is a means. With Mary's eucharistic spirit we must implore everything from Jesus, Divine Master, present in the Host.

287 Your role before the Tabernacle [is to be]:  
 Living *lamps* before Jesus in the Eucharist;  
*Victims* with Jesus; atonement is part of your apostolate;  
*Handmaids of honor* of the Tabernacle and of its Divine Dweller;  
*Angels* of the Eucharist who receive and who give;  
*Souls who hunger and thirst* for the bread of the Eucharist and the water of his grace;  
*Hearts* that share with their Spouse in the Eucharist his desires, his goals, his self-sacrifice for all, but especially for the person [who is] dearest to his heart: the Priest;  
*The intimate confidantes* of Jesus in the Host, listening to his every word of life and meditating on it in your heart, as did Mary.

May the Divine Master show a predilection for you; may he teach you his ways; may he fill you with the joy of your vocation; may he live in you in the fullness of his power. **288**

Have faith and do not doubt; this Jesus is infinitely faithful to his promises.

d) Mary spoke about Jesus to the Apostles and evangelists: the Fathers tell us that Saint Luke learned from her what he then narrated of Jesus' private life: the annunciation, the visit to Saint Elizabeth, his birth, the story of finding [him] in the temple, the obedience of Jesus and his growth in age, wisdom and grace at Nazareth. **289**

This is why there is set aside for you a liturgical and eucharistic apostolate. Since your soul is full of the eucharistic Lord, how will you be able to compress in your heart and always hide your faith, your hope and your love? You will declare it, reveal it, and spread it in conformity with your vocation. You have embodied this in those overall initiatives which, in a word, are already known as *domus Dei*. May it live on, be active and bear fruit in the construction of churches and chapels, in tabernacles and church furnishings; in interpreting and explaining the sacred treasures of the liturgy. **290**

My fullest blessing to those who understand; as well as the promise of a dying priest, Fr Perino,<sup>1</sup> whom you assisted so well: "In heaven I will come to your aid." **291**

Password for 1947: pray and look for vocations.

*M. Alberione*

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<sup>1</sup> Giovanni, in religion Francesco Saverio, Perino, born at Front Canavese (Turin) on 31.10.1913; died on 9.9.1946 at Sanfrè (Cuneo). He was noted for his love of the truth and for his charity. He said: "Throughout my life I have always sought the truth and should I have to give up my life for it I would do so every day, if that were possible." Another time: "Until recently study was my goal. Now, no longer; I am aiming for one thing only: charity." He was the elder brother of Fr Renato Perino, third successor of Fr Alberione as Superior General of the Society of Saint Paul.

### 3. The liturgy taught by the Church

*The original sheet is kept in the Fr Alberione Archives of the Pious Disciples of the Divine Master. We omit two-thirds of the front page, which refer to particular events, but we have kept the date: "Rome, 28.III.1947."*

292 I am very grateful for the Pious Disciples' good work: they will give much honor and love to Jesus Master.

*If we are in time*, let us correct some articles that will allow wider scope for the liturgical apostolate. For example:

293 "Let them understand the Liturgy as taught by the Church: as piety and prayer – that honors the divine Mysteries; that flows from Christian dogma and leads to the practice of the Christian life." "Let them thus practice it in this way and make it known with all the means in use in the great Benedictine liturgical centers."

### 4. Three needs and three apostolates

*Three unnumbered sheets without a date. The original is kept in the Fr Alberione Archives of the Pious Disciples of the Divine Master. Almost the whole of this text, except for the last paragraph, was quoted on pp. 453 and 456 of Mi protendo in avanti, with some slight changes.*

294-303 *[Handwritten draft omitted]*

304 [The Founder had reflected at length on] three needs and three apostolates up to then apportioned to various institutions:

305 *Eucharistic apostolate*, practiced widely but still lacking a definitive plan and organization... Eucharistic devotion needs *to become apostolate* and to be carried out in the Divine Master.

306 *Liturgical apostolate*. God wanted oral preaching in the Church. However, history teaches the effectiveness that the preaching of worship has. The Liturgy is, at one and the same time, worship [given] to God, a partaking in the divine life, applied instruction on faith and morals, and a

means whereby the truth preached and the moral law taught may, with God's help, be accepted and lived out. The Liturgy, in the wake of the work of the great Masters, must be popularized; it is the book of the Holy Spirit that must be preached with modern means. But such preaching is filled with difficulties; therefore the Apostles and the apostolates need special graces.

*Apostolate of priestly service.* To found the Pauline Family in accordance with the Divine Master, in Christ, necessitated living [as] the Holy Family, the first religious family; thus, also needed was someone to take the part of Mary as regards Jesus and Joseph. A need, in a word, for priestly service in the spirit of Mary who prepared the Divine Master for humanity, the eternal Priest, the sacrificial Victim. Such service comprises: *expectation* – the Pious Disciple asks for Vocations and helps them –; *domestic service*; the *aid* of prayer during [a priest's] ministry; the role of nurse, and suffrages after death. **307**

The *eucharistic* apostolate of the Pious Disciples is aimed in particular at the triumph of the Divine Master, which is the triumph of the Catholic faith: [that is, that] teaching in the world – universities, newspapers, philosophy, sciences, cinema, radio, television, conferences and so on – [be] wholly inspired by the Gospel and conform to it... **308**

Moreover, it is aimed at Catholic *moral teaching*, in Canon Law and in Church laws, in the commandments and in the evangelical counsels, in civil law; healthy morals in the individual, the family, society, and the country; the sanctification of people, the dying, and the souls in Purgatory.

Furthermore, it is aimed at acquiring the *life* of grace in people's souls through the use of the Sacraments, the sanctification of the Clergy and of the hierarchy in general, love for Confession, Communion and the Mass, the development of the apostolate from all points of view, priestly zeal; a widespread move toward the religious life, and toward Catholic and missionary action.

APPENDIX IV  
THE SISTERS  
OF JESUS THE GOOD SHEPHERD

**“Buone Pastorine” - The Pastorelle Sisters**

*In January 1947 Fr Alberione wrote a circular to the Pastorelle Sisters that was then re-presented in the series Alla Sorgente, Meditazioni del Primo Maestro, Pastorelle Sisters, Albano, 1969, pp. 56-60. This same text, with minor changes, came to light in an undated typewritten draft. Fr Alberione had embellished it with a remarkable series of changes to transform it into an article for publication in Vita Pastorale. (This review had published a number of articles on the Pastorelle, understandably so, since they were the “Sisters for the Parish”.) We present here the typewritten text. – Cf. the paper by Elena Bosetti, Un commento di G. Alberione al Vangelo del Buon Pastore, in: AA. VV., Un carisma pastorale. La proposta di Giacomo Alberione alle Suore di Gesù Buon Pastore, Acts of the Seminar on the Charism, Albano Laziale (Rome), 27 June-9 July 1984, pp. 141-164. It also includes a photographic reproduction of this document.*

**309 I.M.I.P.**

For some time I have noted how God’s grace is working in a good number of them in their family: more light, more charity, more interior work, more pastoral spirit. There is a need for a more intense spiritual life and more active pastoral care. Oh! What a wonderful, holy and meritorious desire: a group of Pastorine<sup>1</sup> in many, many parishes! Not a group of ordinary Sisters who work in a kindergarten but a group of Pastorine who understand and fulfill the mission that I depict for you:

**310** Saint Paul introduces Jesus to us as Priest. The Divine Master presents himself to us as Shepherd: *Ego sum Pastor*

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<sup>1</sup>No correction was made to the typewritten draft either here or later and so the Pastorelle are still referred to as “Pastorine”.

*bonus* (Jn 10:11). This picture completes the magnificent idea of Jesus the Priest and makes us aware of his beneficial effect on people's souls. It is our concern therefore to study the gospel passage where Jesus sums up his teaching on the duties of the shepherd/pastor. We shall do this, reflecting on each and every word of the text.

“I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them. He flees because he is a hireling, and cares nothing for the sheep. I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd” (Jn 10:11-16).

JESUS AND US. – *Hoc proverbium dixit eis Iesus*: “Jesus spoke this parable” (cf. Jn 10:6). It was Jesus Christ's custom to speak in parables; and the Prophet (Ps 77[78]:2) had already pointed to this as a sign of recognition of the future Messiah. To have us therefore understand his apostolic ministry in the midst of the world, He made use of this delightful parable. **311**

Let us picture a shepherd: *Pastor... ovium*: Shepherd of the flock (Jn 10:2) but, let us be quite clear, not a *mercenarius... cuius non sunt oves propriae*, “a hireling... whose own the sheep are not” (id. 12), that is, a shepherd hired to guard a flock which is not his. If it is the owner's flock, the hireling has little interest in the welfare of the sheep: *non pertinet ad eum de ovibus*, “he cares nothing for the sheep” (id. 13). Let us suppose he is the owner of the flock, and thus fully committed to its preservation and well-being. **312**

Jesus is, in fact, such [a person]. His claims on souls are manifold. He is their creator, their provident keeper; **313**

He has ransomed them from the devil's slavery, at the price of shedding his precious blood. *Non estis vestri*, the Apostle says; *empti enim estis pretio magno*: "You are not your own; J[esus] C[hrist] has ransomed you with his blood" (cf. 1 Cor 6:19). There is thus an intimate bond between the Shepherd and souls. They are dear to him. Here priests have a degree of similarity with this divine Shepherd because we can truly say that they are not mere hirelings, destined to shepherd souls in the hope of a heavenly reward, but that they are true pastors and in a certain sense owners of those souls which they generate in grace and nourish with the Sacraments. They must take care of them, therefore, as dear sons and daughters. The Pastors have a sole mission with the Priest/Pastor; they have the same concerns, the same goal and the same means. Each one according to his or her own role.

- 314** The shepherd in the gospel [passage] is not only the owner of the flock, but he is, in addition, the owner of the sheepfold. He can thus enter and leave at will: *Qui intrat per ostium, pastor est ovium*: "He who enters by the door is the shepherd of the sheep" (Jn 10:2). There is no need for him to climb through the window, like a thief: *Qui non intrat per ostium in ovile ovium, sed ascendit aliunde, ille fur est et latro*: "He who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber" (id. 1). On his arrival, the gatekeeper immediately opens the gate: *Huic ostiarius aperit*: "To him the gatekeeper opens" (id. 3). To be sure, Jesus did not arrogate to himself the role of Shepherd; it was his heavenly Father who entrusted it to him: *Hoc mandatum accepi a Patre meo* (id. 18). The Prophet Ezekiel quotes for us the words of the mandate: *Suscitabo super eas (pecus) Pastorem unum, qui pascat eas*: "I will set up over them one shepherd, and he shall feed them" (Ezek 34:23). So, too, will it be for us. God, and God alone, calls [persons] to the priesthood; [he, and he alone,] calls [persons] to the religious life as Pastors.

At first glance it might seem strange that Jesus calls himself not only Shepherd, but also the door of the sheepfold: *Ego sum ostium ovium*: “I am the door of the sheep” (id. 7). Yet this is precisely how things are, not only because He is the only door through which souls must pass to be saved: *Per me, si quis introierit, salvabitur* (id. 9), but also, and with stronger reason, because the Priests and the Pastors must receive their vocation from Him: *Non vos me elegistis, sed ego elegi vos* (Gv 15:16). 315

The first feature of the good Pastor and of the Pastors is to know their sheep and [then] to make themselves known to them. The former is proof of their concern; the latter is a requirement if the sheep are not to become frightened and fearful of their presence. We find this feature in Jesus to a perfect degree: first of all, *Cognosco oves meas*: “I know my sheep” (Jn 10:14). To be noted, too, is that he knows them one by one; to each he has assigned its name, and he calls them by name: *Proprias oves vocat nomine* (id. 3). Nicodemus<sup>2</sup> could only gaze in wonder when he heard Jesus, who was a stranger to him, say: *Cum esses sub ficu vidi te*: “When you were under the fig tree, I saw you” (Jn 4:48); yet He could say something similar to everyone. The Pastor and the Pastors, too, must know their people. The Church bids [us] to see to “the status of souls.” Woe if we neglect this! It is in both their interest and ours. But then the sheep must know their shepherd: *Cognoscunt me meæ* (Jn 10:14); and it is interesting to note here that this knowing comes more from hearing than seeing: *Oves vocem eius audiunt*: “the sheep hear his voice” (id. 3), *sciunt vocem eius*: “they know his voice” (id. 4). The voice of a stranger frightens them: *Fugiunt ab eo, quia non noverunt vocem alienorum* (id. 5). What a precious teaching [this is]! It is not a mat- 316

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<sup>2</sup>In actual fact the reference is to Nathanael, that is, Bartholomew. The biblical reference, too, is wrong. It should be Jn 1:48 and not 4:48.

ter of knowing the bodies that are visible, but the souls that listen. We must make ourselves known through the catechism and the ministry of the word, which the Master has entrusted [to us].

- 317** Every morning the good shepherd must lead the sheep out of the fold: *et educit eas* (id. 3); he will lead them to fertile pastures and clear waters: [to] meditation and [to the] Sacraments. And the best way to guide them will be to lead them, so that they will fall in behind: *Ante eas vadit, et oves illum sequuntur* (id. 4). They will not do this with a stranger: *alienum autem non sequuntur, sed fugiunt ab eo* (id. 5).
- 318** Another precious teaching: we must lead our sheep by good example. Woe to us, were we to act as the priests of the old law, of whom Jesus said to the people: *Omnia quaecumque dixerint vobis servate et facite; secundum opera vero illorum nolite facere*: “Practice and observe whatever they tell you, but not what they do” (Mt 23:3). Was it not perchance said of Jesus: *Cœpit facere et docere* (Acts 1:1)? He pastured his flock with his words, but first he edified it with his example. Here is the true Shepherd! Here is the true Pastorina. Fortunate flock, that under such guidance *pascua inveniet* (Jn 10:9).
- 319** But the sheep are threatened by thieves on one side and by wolves on the other. The thieves would like to steal them from the fold, to carry them off to their own fold: *Fur non venit, nisi ut furetur, et mactet* (id. 10). The wolves would like to get their teeth into them and kill them: *Lupus rapit et disperdit oves* (id. 12). Courage and sacrifice are needed to protect and defend them; and this is the test of the true Pastor and the true Pastorina. *Mercenarius et qui non est pastor, cuius non sunt oves propriæ, videt lupum venientem et dimittit oves, et fugit*: “He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees” (id. 13 [12]). The good Pastor and the real Pastorina, in-

stead, risk their lives and lay them down for the sheep: *Bonus pastor animam suam dat pro ovibus suis* (id. 11). The application to Jesus is obvious. The minds and hearts of people are under threat. There are thieves who would like to snatch them from Christ's fold and make them followers of error; and there are wolves who would like to drag them into sin, which is death. The divine Shepherd came into this world to save people from error and sin, thus ensuring truth and grace for everyone. This labor of love imperiled his life. The allies of error and wickedness nailed him to the cross and claimed to destroy him. But the good Shepherd rose again and entrusted his sheep to [his] Priests, to guard them in his stead; they must do this with the same generosity with which He did it: *Ego veni ut vitam habeant et abundantius habeant*: "I came that they may have life, and have it abundantly" (id. 10). It is in this great pastoral role of the priest that the Pastors become his willing partners and associates.

Meantime, Jesus insists on the great proof of love that he has given for his beloved sheep. No one has ever been in his situation, that is, of being ruler of his or her own life, and thus of sacrificing it by surrendering it of his own will! *Animam meam pono pro ovibus meis* (id. 15). If he had so willed, he could have saved his life! *Ego pono animam meam, et iterum sumam eam* (id. 15-18). His life has much more value than ours. To fulfil our duty, we must know how to pay the extreme price, [that is] to lay down our life, were the enemies of the sheep and the divine Pastor to inflict it on us.

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There is still another danger for the sheep. It is that one of them may get lost: *Si perdiderit unam ex illis*: "If he has lost one of them" (Lk 15:4). It is quite possible! While it was feeding, following its instincts, looking for more plentiful and fresher grass, it strayed from the flock; and down it went from crag to crag, from ravine to ravine,

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ending up at the bottom of the valley. As soon as the good shepherd notices it, he leaves the other sheep in the fold, and down he goes, too, from crag to crag, from ravine to ravine, down to the bottom to find it: *Vadit ad illam quæ perierat, donec inveniat eam* (id. 4). When he finally finds his sheep, he does not vent his ill-humor against it, nor does he drive it up the mountain path hitting it with a stick, but he takes it lovingly on his shoulders and, rejoicing, brings it back to the fold: *Imponit super humeros suos gaudens* (id. 5). This is a very lifelike and moving image of the Redeemer, who declared hundreds of times: *Venit filius hominis quærere et salvum facere quod perierat*: “The Son of Man came to seek and to save the lost” (Lk 19:10), and he led sinful humans back to the fold of Heaven, from which through sin they were excluded. It is for priests to nurture love for poor sinners and to strive to lead them back to the Church, to grace and to Paradise. But, with a like love, the Pastorine will do this, too, becoming themselves willing victims, in accordance with their sublime vocation.

**322** Sad to say, there is not just one scattered and stray sheep, but thousands and thousands. Thieves and wolves have wreaked havoc in twenty centuries of Christianity. Not, certainly, through any fault of the supreme Shepherd, but through the connivance of the sheep, as well as through the indifference and sloth of some subordinate pastors. Recalling this, Jesus said disconsolately: *Et alias oves habeo, quæ non sunt ex hoc ovili*: “And I have other sheep that are not of this fold” (Jn 10:16). Immediately, however, he went on: *Et illas oportet me adducere*: “I must bring them also”: *et vocem meam audient: et fiet unum ovile et unus pastor* (id.). Here is the task entrusted to the Pastor and to the Pastorine. The greater the zeal, the more widespread and quickly will this magnificent ideal of the one fold be implemented. Jesus prayed for this here on earth, and he continues to pray in Heaven: *Ut*

*omnes sint unum* (Jn 17:21, 23). He makes available to everyone his treasures of truth, grace and mercy. It is the role of the Pastor and the Pastoraline to employ these means for the good of people's souls and for the triumph of the Divine Shepherd.

Here then the loving invocation of the Angelic Doctor: **323**  
*“Bone pastor, panis vere, Iesu nostri miserere: Tu nos pasce, nos tuere, tu nos bona fac videre in terra viventium!”* “Good shepherd, true bread; Jesus, have pity on us; You nourish us, you defend us, you lead us to the eternal joys of heaven” (Sequence, *Lauda, Sion, Salvatorem*).

The Pastoraline are: 1) persons who have fathomed the teaching of Jesus and have acquired the love of Jesus; they hold fast in their life to Jesus and are completely and solely his; 2) [persons] who then split up into small groups and establish themselves in a parish, where they consider the parishioners as their own by adoption; [where] they experience being bound to them for life, in death, and for eternity, with the sole aspiration of saving them all[.] As for their apostolate, they act jointly with the pastor in instructing and guarding them; in wiping out evil and sowing good; in converting and sanctifying; leading [all] to the Christian life and to a happy death; starting with the children, teenagers, women... [in unison] with the program of the pastor and of love; to die each day in order to save every day; not being content [to prepare people] for a happy death, but furthermore to offer suffrages for the dead. They will be the sisters, the mothers, the teachers, the catechists, and the consolers in every sorrow, a ray of light and of beneficial and endless sunshine in the parish. **324**

M. ALBERIONE

Write to: Sac. Alberione - Via Grottaperfetta - 58 - **325**  
 Roma; or to: Madre Celina Orsini - Suore Pastorelle - Albano di Roma.

APPENDIX V  
THE APOSTOLINE SISTERS

**1. Corrections and additions to the Constitutions**

*Fr Alberione subjected the opening articles of the Constitutions of the Apostoline Sisters (or “Regina Apostolorum” Institute) to particular scrutiny. Witness to this is the following text that concerns the first nine articles of Chapter I. It contains a number of changes made by Fr Alberione to correct and above all expand it.*

**326**      INSTITUTE “REGINA APOSTOLORUM” FOR VOCATIONS  
            CHAPTER I. AIM AND SPIRIT OF THE CONGREGATION

1. – The *general* aim of the “Regina Apostolorum” Institute for Vocations is the glory of God and the sanctification of its members through the *faithful* practice of the three vows of obedience, chastity and poverty, *and by ordering one’s life in accordance with the norms of the sacred canons and of the present Constitutions.*

**327**      2. – The *special* aim of the Congregation is in view of vocations; it consists in undertaking, with traditional means and with modern means (press, cinema, radio, television, photography, and so on) a threefold type of work in view of vocations, that is, recruitment, training and assistance.

a) *Education:* [to instruct] all the Church’s faithful on this great need, that is, vocations, following the example of Jesus Christ.

b) *Action:* to organize and set up guidance centers for candidates to the priesthood or to the life of perfection; [to set up] displays in parishes, institutes and so on; to hold meetings, weeks, triduums, spiritual retreats, and days for vocations; to prepare flyers, books, periodicals, films, radio and television broadcasts; to organize conferences and

entertainment; to set up workshops to make habits; and whatever else is needed for poor vocations.

c) *Prayer*: devotion to Jesus Master, to the Queen of Apostles, to Saint Paul the Apostle; adoration of the Blessed Sacrament; to promote prayers for children, parents, and institutes; to have sacrifice days, and so on, all geared to recruiting, aiding and assisting vocations. And so: In their love for J[esus] C[hrist], for the Church and for souls, [the members] turn their whole life into an apostolate for vocations.

3. – The Institute’s ideal is summed up in these words: **328**  
 “All Catholics, with all their endeavors, with all means, for all vocations, for all apostolates.”

“All the faithful for all the unfaithful; all the fervent for all the indifferent, all Catholics for all non-Catholics.”

“[May] all those called [be] faithful to their vocation; may all priests and religious [be] holy; may everyone [be] docile to the Church in view of their eternal salvation.”

4. – The Institute will have to follow very diligently what **329**  
 is contained in the directives and the documents of the Holy See concerning religious and priestly vocations. It will also look after those associated with the two Pontifical Works for Vocations: one established within the Sacred Congregation for Religious; the other within the Sacred Congregation for Seminaries.

[The Institute] will also concern itself with lay persons who devote themselves to charitable and social works, to religious instruction and to worship in its many expressions.

5. – Without the authorization of the Holy See no one **330**  
 may change the special aim of the Congregation, or add works in a *permanent* form that are not contained in its aim.

6. – The members of the Institute live [on the income] of their apostolate and on beneficence. Let them remember that in view of the aim itself and the spirit of the Congrega-

tion, they should lead a *simple* life, such that people will see them as exemplary persons and approach them with confidence. Thus they are to have proper housing, suitable for Sisters, but nothing over-refined, luxurious and superfluous.

**331** 7. – The members of the “Regina Apostolorum” Institute exercise their faith in the Providence of God, [who is] always so benevolent toward those who put their trust in it, by fidelity to their mission and to the spirit of their Congregation.

8. – In fulfilling their delicate apostolate, let the members’ hallmark always be gentleness combined with *strength*. Let them imitate the Divine Master, their *light*, comfort and reward.

9. – The members of the “Regina Apostolorum” Institute profess a special devotion to Jesus Master, to the Queen of Apostles and to Saint Paul the Apostle.

## **2. A vocation Institute for all vocations**

*On 15 September 1961 Fr Alberione was present at the inauguration of a “Vocation Display” in the Seminary of Alba, which was organized to commemorate the 80th birthday of Bishop Carlo Stoppa. The talk that he gave on that occasion focused on the topic of “vocations.” It was later used by Vita Pastorale, which published it in November 1961. The introduction was used for an article in San Paolo, also in November 1961. Both the handwritten and the typewritten version of the talk have been found, and were used by Fr Esposito in Carissimi in San Paolo, pp. 138-140 and 190. What is reproduced here are the opening and closing sections as transcribed from the tape recording. We refer the reader to the apposite volume of sermons of the Founder to the Apostoline for the complete talk together with the critical notes on the variations between the two drafts.*

**332** Praised be Jesus Christ.

To return to this holy enclosure, which is the seminary, arouses in us a most profound sense of gratitude for the countless benefits received here, and it evokes an even

more intense love for it: for the seminary, the pulsating heart of the diocese! Such thoughts come spontaneously, particularly in this week, when everything leads us to reflect again on vocations and on their formation which is so wisely and so well imparted here by the Bishop and his best helpers.

The seminary may be likened to a monstrance. It is a center from which, like rays of light and heat, new priests depart for their various destinations and communicate what they have received here. The remembrance of persons venerated and loved, of the years of one's youth and, to some degree, of struggle, observing the continual progress, the ever courteous and cordial welcome, particularly during these days, all this leads us to consider the seminary as the paternal home that we share. One feels duty-bound to kiss the entrance door, to cast an eye over the rooms, the residence of those who loved and guided us, where our small but vital questions were resolved. To wonder at the progress and then, immediately, to make one's way to the chapel, to gaze on this holy tabernacle, to raise one's eyes to our tender Mother of Good Counsel. And behind that grill, the stairway that conducted us to the bishop... For us it was everything: [it was] surety for us and for our sanctification, our future, our future ministry and eternal salvation. **333**

Cardinal Pizzardo wrote to me: "The idea of a Display on the theme of 'Vocations' is a praiseworthy one, even more so on the occasion of the 80th birthday of the Bishop." This Display, almost the first [one could say], is in Alba, and we foresee that later on it will spread to other dioceses. This is our prayer. An example: in 1927, in Alba, we held the First Gospel Convention under the auspices of the then Bishop, [Giuseppe Francesco] Re. Later on, [the event] spread to many other dioceses and parishes. Now the Pauline Family alone, in one year, has held 1356 Gospel Weeks or Triduum in Italy. **334**

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**335** The Lord of creation confers a vocation and assigns his chosen ones to save humankind. But then this call can arrive at any hour of one's life: from *primo mane* [daybreak] to the eleventh hour [cf. Mt 20:1-6]. Every priest can say of himself with Saint Paul: "*Qui, that is, God, me segregavit ex utero matris meae*" [cf. Gal 1:15]. But [Paul] was called at an age between his youth and his mature years. So, too, the call to work in the Church. There are preparatory vocation houses that accept promising boys from third primary to secondary school inclusive. There are ordinary diocesan and religious seminaries that accept boys, as here in Italy, specifically between 12-13 years of age. For adult vocations there are seminaries and religious vocation houses for candidates called later in life. Who can fathom God's designs? Our commitment is to be alert so as to hear the toll of God's bell, the hour of God that the Queen of Apostles can bring forward. "*O altitudo divitiarum sapientiae et scientiae Dei! Quam incomprehensibilia sunt iudicia eius et investigabiles viae eius! Quis cognovit sensum Domini? aut quis consiliarius eius fuit?*" [cf. Rom 11:33f].

**336** A cue. The Pious Society of Saint Paul in Italy has, up to the present, accepted young boys almost exclusively from the age of 12 to 15. This year a preparatory vocation house is being opened at Modena, to be managed by the Pastorelle Sisters. A second one is also underway in northern Italy. Then there will be a house for adult vocations, at Albano, to be run by the priests of the Society of Saint Paul.

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**337** As a follow-up to the initiative<sup>1</sup> of the Holy See, a start was made on an Institute for vocations called "Regina

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<sup>1</sup>In the typewritten text we find "insistence", which is quite different from "initiative". Cf. *Carissimi in San Paolo*, p. 140, and *Ut per-*

Apostolorum” for all vocations. The present Vocation Display is one of its outcomes, although many contributed to the work. [The Sisters] work for all vocations: by means of prayer and [such] activities [as are] possible in keeping with their number. In the prayer they recite every day:

Adoration and thanksgiving to the Lord, author of the priesthood, of the religious state, and of every vocation. **338**

Atonement to God’s fatherly heart for vocations who are neglected, hindered or betrayed.

That all those called may aim exclusively for the glory of God and [the good of people’s] souls.

That all may come to understand the appeal made by Jesus Christ: “the harvest is great.”

That in every place there be formed a family, religious, and social environment, favorable to vocation development and response.

That parents, priests and teachers may open the way to those who are called with their advice and their material and spiritual help.

That in the recruitment and formation of vocations, Jesus Christ Way, Truth and Life be taken as a guide.

That those called may be holy, the light of the world and the salt of the earth.

In conclusion: that everyone may come to a deep vocation awareness: all Catholics, with every means, for all vocations and for all apostolates.

It seems to me that in view of forming vocation awareness there is no better means after prayer, especially eucharistic prayer, than the reading of the Gospel, and the following of this guiding thought: to reflect on how Jesus **339**

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*fectus sit homo Dei* I, 122: “As a follow-up to the insistence of the Superiors who guide us, that a start should be made on an Institute for vocations, I have complied by promoting the *Regina Apostolorum* Institute.”

called his chosen ones after a night of prayer, “*pernoctans orationem Dei*” [cf. Lk 6:12]. And how he trained them. So, here, we find recruitment and formation all in one.

**340** Now let us thank the Lord because, seeing the great progress of this Seminary, everything predicts that the clergy will improve more and more both spiritually and morally, and at the same time that religious women and men will be favored, as far as possible, in accordance solely and always with the will of God. Everything for the glory of God and the salvation of souls and our own sanctification. For sanctity is a magnet that attracts, and it attracts especially the pure and innocent of heart. In that case, those children who “besiege” the assistant pastor and who “besiege” the pastor can at times be annoying and a bit mischievous, but “Let the little children come to me” [cf. Mk 10:14; Lk 18:16].

Praised be Jesus Christ.

APPENDIX VI  
THE PAULINE COOPERATORS

*The following text, dated 11 June 1954, was published in Mi protendo in avanti (p. 483). The text is to be found in both the original handwritten draft and the typewritten one. The latter, which contains some corrections and additions made by Fr Alberione, is the one we reproduce here.*

11-VI-1954      **341**

The Cooperators are thought of as persons who understand the Pauline Family and are united in spirit and purpose with it. They embrace its two main aims, in the way possible to them, and make their contribution in the way possible to them. For its part, the Pauline Family desires to promote their Christian education, to guide them to live an exemplary life, and to make them sharers in the goods of the Congregation and in the merits of the apostolate.

A true friendship exists which lies in the exchange of goods. **342**

The Cooperators want to imitate the Pauline religious life: [in] poverty, with its detachment from this world's goods in the gospel sense; [in] chastity, by observing purity in their moral behavior, according to their state; [in] obedience, by dependence on their superiors: whether ecclesiastic, civil, or household; [in] the preaching of Christian doctrine by distributing publications and fostering the most rapid and far-reaching means that the Society of Saint Paul uses, and [by] cooperating with it through their prayers, deeds and offerings.

The Pauline Family confides in them [apropos] its projects, sets out its policy for the works to be carried out, makes them sharers in its sufferings and joys, and points **343**

out the means of sanctification by means of the periodical “*Il Cooperatore Paolino.*” Moreover, the Pauline Family prays for the Cooperators and celebrates and applies 2400 Masses for them every year, whether they are alive or deceased.

- 344** The Pauline Family aspires to live the two precepts of charity in a perfect way in the *religious life* and in the *apostolate*; whereas the Cooperators strive to live the same two precepts through an ever-better *Christian life* and by helping in the *apostolate*. All together we have a *union* of persons who aim and help one another to promote “the glory of God and good will among humans”, in accordance with the example of Saint Paul.

APPENDIX VII  
“STATEMENT”

*The text is in very precise handwriting and dated twice, as if to emphasize the importance that Fr Alberione attached to this “Statement.” Its meaning is not univocal and it could be the object of particular future reflection on the part of his “successors”, to whom he leaves “the holy legacy of bringing the work to completion.” His signature with both Christian names is rather unusual too. Fr Alberione returned to this sheet at the time of his 80th birthday, to add a typical recommendation of his.*

IN SUPPORT AND HOPE

345

Ariccia, 10 August, 1963

*Statement*

In accordance with God’s inspirations, our Institutes for women [religious] should have side by side a respective institute for men with a parallel aim (Example: Salesian *men* and Salesian *women*). Thus the Daughters of Saint Paul side by side with the Pious Society of Saint Paul and with a parallel aim. In actual fact, then:

Pious Disciples for the liturgy and Priests for the liturgy and adoration. 346

Pastorelle Sisters and Pastors.

Apostoline Sisters and Apostles.

It is not possible for me to do everything, since candidates would have to be prepared right up to the priesthood. A start was made: in the preparatory<sup>1</sup> vocation 347

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<sup>1</sup>Actually, the Pastorelle Sisters opened a preparatory vocation house for boys at Saliceto Panaro (Modena), on 10.10.1961 and likewise the Pious Disciples at Thiene (Vicenza). It is interesting to recall that on 21.10.1962 a vocation house was inaugurated in Rome, in the Sampaolofilm grounds, with a view to preparing Pauline priests and brothers for this “specialization”.

houses, the Sisters prepare the candidates; some will go on to the priesthood in the Pious Society of Saint Paul and, in due course, after their pastoral year... will be established into separate groups and form the men's part of the already established and active womens' institutes.

**348** This [is] my holy legacy to my successors: to bring the work to completion.

Ariccia, 10 August 1963

SAC. GIACOMO GIUSEPPE ALBERIONE

**349** I am a member of the Congregations of San Francesco di Cherasco (S. Pietro); San Filippo N. Alba (Seminary); San Giov. Nepomuceno (*upper* Parish) of Castagnole Lanze. Advise them of my death; I have always satisfied the obligation of Masses; let the members do so for me.

Rome, 4-4-1964

SAC. G. ALBERIONE

APPENDIX VIII  
FAREWELL

*The following three texts, with their obvious last will and testament meaning, are a seal on these appendices and on this whole "charismatic history of the Pauline Family." The first document elicits an insight into the spiritual personality of Fr Alberione. Here he repeats a thought already underscored in the opening lines of Abundantes divitiæ. The document goes back to 1960 and is to be found in Ut perfectus sit homo Dei I, 374f.*

Before God and man, I feel the gravity of the mission entrusted to me by the Lord who, had he found a person more unworthy and unfit, would have preferred him. Nevertheless, for me and for everyone, this is the guarantee that the Lord has willed and has done everything himself; just like the artist who picks up a paintbrush worth a few coins and is unaware of the work to be executed, were it even a beautiful picture of the Divine Master Jesus Christ. **350**

We are founded on the Church and on the Vicar of Jesus Christ and this conviction inspires security, joy and courage.

**Spiritual Testament**

*Handwritten, on two sheets.*

Pious Society of Saint Paul - Alba - Rome

**351**

RELIGIOUS LAST WILL

Feast of the Transfiguration of Our Lord,  
6 August, 1967 - Rome.

Dear Members of the Pauline Family, in our temporary leave-taking of one another: in trust: to be all reunited in eternity.

I thank all of you, women and men, for your patience with me; I ask pardon for what was not done, or done badly.

Yet I am sure that the direction taken, in general, has been substantially in conformity with God and the Church.

**352** *Jesus Christ, Divine Master, Way and Truth and Life as [a way of] life and devotion [is] of infinite value; may he enlighten the whole of religious perfection and the apostolate.*

**353** In accordance with my heroic act for the deceased and the many liturgical Masses for the priestly Congregations (before 1914) of S. Filippo, of S. Francesco Sal. and of Castagnole (upper parish) that I have always fulfilled: I expect Masses in suffrage for me, as my right. – I have fulfilled everything for all the Members.

[From] the Members, the Sisters and the Cooperators and friends I have served: I expect suffrages and Holy Masses, as an obligation or out of charity.

**354** Always follow Saint Paul Ap., teacher and father; always follow, love and preach on Mary, our Mother, Teacher and Queen of Apostles.

Benedicat omnipotens Deus, Pater et Filius et Spiritus Sanctus = omnes.

Rome, 19 March 1968 - renewed.

SAC. GIUSEPPE GIACOMO ALBERIONE

### **With the Lord's blessing...**

*A few months before the celebration of the Special Chapter of the Society of Saint Paul (1969), during which Fr Alberione was declared "Superior General emeritus", he drafted a wide-ranging report on the Pauline Family for San Paolo (Sept-Nov. 1968). The Foreword is in his own writing, which begins with the words quoted in the title, as is the conclusion, reproduced here (cf. CISP 245).*

**355** My conclusion: with God's grace, I have overseen the role of the Apostolate from 1914 to 1968. Now I am 84 years of age; my life comes to a close in time and moves on to eternity; at all times I repeat my *faith* and my *hope* in God and my *love* for Him and for souls.

Until all of us meet together again in eternal bliss.

SAC. G. ALBERIONE

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PLEASE NOTE

*The numbers refer to those in the margin of the text. In the case of proper names, the reference is also to the pertinent historical footnotes. The numbers in italic refer to the footnotes. The numbers in italic preceded by a “c” refer to the introduction that precedes the text of each chapter.*

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