

DAUGHTERS OF ST. MARY OF PROVIDENCE
SERVANTS OF CHARITY
GUANELLIAN COOPERATORS

Making Charity the Heart of the World



Guanellian Lay Movement

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THE HEART
OF THE WORLD**

GUANELLIAN LAY MOVEMENT

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Acronyms and Abbreviations

Magisterium

- LG Dogmatic Constitution on the Church, *Lumen Gentium*, November 21, 1964
- GS Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, December 7, 1965
- AA Decree on the Apostolate of Lay People, *Apostolicam Actuositatem*, November 18, 1965
- DCE Benedict XVI, Encyclical Letter, *Deus Caritas Est*, December 25, 2005
- CV Benedict XVI, Encyclical Letter, *Caritas in Veritate*, June 29, 2009
- CFL John Paul II, Apostolic Exhortation, *Christifideles Laici*, December 30, 1988
- NMI John Paul II, Apostolic Letter, *Novo Millennio Ineunte*, January 6, 2001
- VC John Paul II, Apostolic Exhortation, *Vita Consecrata*, March 25, 1996
- SAFC Instruction *Starting Afresh From Christ: A Renewed Commitment to Consecrated Life in the Third Millennium*, May 19, 2002. Congregation for Institutes of Consecrated Life and Societies of Apostolic Life
- SD *Compendium of Social Doctrine of the Church*, Pontifical Council of Justice and Peace **Editrice Libreria Vaticana, Rome, 2004**

Texts of the Founder

- LP *Let Us Go to Paradise*, 1883, English Edition, vol. 3
- F *The Foundation*, 1885, English Edition, vol. 3
- MSMA *Maxims of Spirit and Method of Action*, 1889, Our Lady of Hope Delegation, 2008
- BS *Bread of the Soul*, 1883, book 1

- R SdC 1905 *Regulations of the SdC, 1905*, English Edition, vol. 1
- R SdC 1910 *Regulations of the SdC, 1910*, English Edition, vol. 2
- R DSMP *Regulations of the DSMP, 1911*, English Edition, Chicago 1938, Revised 1986
- R FSC *Regolamento Interno dei Figli del Sacro Cuore (Regulations of the Sons of the Sacred Heart) 1899*, only in Italian, Opera Omnia, vol. 4
- VM *Vieni Meco*, 1883 - 1901, English Edition, vol. 1
- VMA *Vieni Meco*, for the sister's missionaries serving in America, 1913, Our Lady of Guadalupe Delegation, 2008

Literature on Guanellian History and Spirituality

- LMLeonardo Mazzucchi, *The Life, the Spirit, and the Work of Father Louis Guanella*, Springfield, PA, 1980
- LDP *La Divina Provvidenza, 1892-1915*, Rome, 1984
- BD *Basic Document for the Guanellian Mission*, English Edition, Rome, 1995
- C DSMP *Constitutions and Directory, Daughters of St. Mary of Providence*, English Edition, Rome, 1984
- C SdC *Constitutions and Regulations, Servants of Charity*, English Edition, Rome, 1986

PRESENTATION

With great joy and gratitude to the Lord, we present this Document on the Guanellian Lay Movement (GLM) to the Guanellian Family. We firmly believe that the lay people are a gift of God's mercy, which makes our mission of charity more fruitful and contemporary.

The Document is the result of a long route of studies and reflection shared by the Congregations of the Daughters of St. Mary of Providence, the Servants of Charity, the Guanellian Cooperators and the National Council of the Italian GLM.

We are deeply grateful to all who have contributed in preparing this Document for publication, which concludes the efforts that began in 2001 at the First National Convention of the Italian Guanellian Lay Groups held in Rome, Italy.

The text is the expression of the manifold experience of active collaboration and communion undergone during the past eight years of our history. It was *enhanced* also by the contribution of new cultures and new ecclesial sensitivities.

Through reflections and consultations of the past few years, we have reached the point of jointly expressing our assessment on the Guanellian Lay Movement, in fidelity to the Founder and to the Church, to which we rightly belong with our specific charism.

In continuity with the decisions of the General Chapters asking, *"To take into consideration the establishment of the Guanellian Lay Movement ... with the purpose of encouraging the sharing of the Guanellian charism and communion among the groups"* (17 GC, SdC, proposals 55-56) and *"to carefully follow the development of the Guanellian Lay Movement"* (16 GC, DSMP), through this Document we confirm the common commitment to promote the Guanellian Lay Movement for a more effective coordination of the existing expressions of lay collaboration and for a better partaking of the Guanellian spirituality and mission.

We believe that religious and lay people together will be able to further develop the vast resources of our charism, offering the Church and the world our witness of communion and fraternity by joyfully and transparently showing the Face of God our Father, who calls everyone to become members of His family.

It is our wish that this Document may strengthen the identity of each of our vocations, and urge the various groups and local organizations that are part of the GLM, to work together in mutual openness and responsibility.

Mutual respect and trust shall animate our relationship, so that all may enjoy the beauty, the warmth, and the strength of the *Bond of Charity*.

In particular, we encourage the Guanellian Cooperators to become faithful interpreters and witnesses of the Guanellian spirit in their lay vocation, so that the GLM may gain strength and may “inspire” and invite more men and women of good will to be carriers of love in the world.

May Mary, Mother of Divine Providence, Saint Louis Guanella, Blessed Clare Bosatta and the “Saints” of the Guanellian Family, accompany us on our journey of fidelity, holiness and commitment to *make Charity the heart of the world*.

Together with the Sisters and Brothers of our General Councils, we send this wish and prayer to each and all of you.

Sr. Giustina Valicenti, DSMP
Superior General

Fr. Alfonso Crippa, SdC
Superior General

Rome, November 12, 2009

On the Feast Day of Mary, Mother of Divine Providence

INTRODUCTION

Before offering some criteria for a better reading and understanding of this Document, we want to say thank you to Father Louis Guanella. He was a friend who accompanied us on our journey; certainly productive and interesting, though not always easy, who stayed with us until the final draft.

We also want to thank the two Superior Generals, Mother Giustina Valicenti, Father Alfonso Crippa and their Councils for their constant support and valuable contribution.

We must also share the credit for this text with the members of the National Council of the Italian GLM, the Sisters, the Confreres and numerous lay people throughout the Guanellian world. When requested, they kindly responded with many suggestions and proposals. Their contributions were diligently collected by the National Secretary of the Italian GLM, as documented by the history of the text.¹ It would have been impossible to reach our goal without their help and communion of heart and mind, which we experience even now.

1. BASIC DOCUMENT OF THE GUANELLIAN LAY MOVEMENT

The Document *Making Charity the Heart of the World* forms the second part of the Basic Document of the Guanellian Laity.² The Basic Document is divided into *three parts*. In its entirety it allows the reader to know and value what has been done and to step into the future more confidently; not only because it foresees the composition of useful texts but, above all, because it assembles in one vision all the undertakings of collaboration, sharing and co-responsibility by the Movement in past decades. In this particular moment of history, we are aware of being called to receive and carry on the witness of Charity that the Guanellian Laity has lived, throughout the years, in unity of mind and heart with the two Guanellian Congregations. Our common vocational grace becomes the source of internal unity, summoning all Guanellians to pledge their fidelity to Father Guanella.

A. Part One. History of the Guanellian Laity

History of the Guanellian Laity does not mean a chronological list of data and events. Rather, we ought to regard it as part of the history of salvation, like every other component of our human life. Therefore, we shall reach the conviction that God is present in everything, events and situations, and that they carry a message from God to the Congregations.

Historical awareness and knowledge are always appreciated; even to establish a better and deeper dialogue between the religious and laity. On one hand, we should avoid the possibility of taking personal positions. On the other hand, we should give our many Groups, Centers, Parishes, etc, the opportunity to move closer to the Guanellian Tradition and the rich stimuli that the *Magisterium* offers regarding their identity and mission.

We are sure that the choice of the historical perspective as the starting point will be appreciated, because it presents an educated and targeted understanding of the Basic Document on the Guanellian laity.

B. Part Two. The Text: *Making Charity the Heart of the World*

This *second part*, becoming the logical result of the historical process resumes the journey of the Document at the point it was interrupted and re-presents it, enriched by the research, study and experience of the religious and laity of the Guanellian Family in the last decades.

All this work is codified into a text that, approved by the General Councils of the DSMP and SdC, becomes the official point of reference for those lay people who desire, in any way or form, to be active members of the GLM.

- ***An Inspirational Text***

It is important to understand that this Document does not

claim to be the last word. It is a text that suggests guidelines, contents and essential references for the Guanellian laity. The experience and the creativity of individuals and groups, the necessary process of enculturation that must be carried out by the laity and the religious, living and operating in different countries of the Guanellian world, and above all the inexhaustible newness of the Spirit, which gives life and substance to the concepts.

Therefore, this Document is not being labeled as a *Statute*, *Rule* or other similar title. It wants to be an *inspirational* text on the Guanellian Lay Movement, even though, by necessity, it presents the connotations and structure proper to the Movement: *identity, inspiring principles, purposes, organization, etc.*

• Criterion of Gradualism

The criterion of gradualism is an important element in the composition of the text.

The first chapters are critical and fundamental because they are rooted in Guanellian history and spirituality, and are motivated by references to the Word of God and the *Magisterium*.³ The chapters regarding organization and financial-administrative issues⁴ are briefly outlined for the Italian GLM only. The purpose is to give the Movement the opportunity to express itself, to be creative and to function in different nations where it is present now or will be in the future.

Even when proposing objectives and suggestions regarding different commitments in the Guanellian mission, we tried to present a wide range so that all people of good will may draw near them, feel at ease, and get involved.

The Word of God, the *Magisterium*, the writings of the Founder, and the Documents of the two Guanellian Congregations, especially the *Basic Document for the Guanellian Mission* (GEP), constitute the solid rock (Mt 7, 24-25) on which the

GLM intends to build a common Dwelling, a suggestive image selected to define the Movement.⁵

C. Part Three. Formation Aids

This part of the Basic Document offers a map, a journey, a dream for the future of the Guanellian laity. The Italian GLM National Council will publish some formation aids periodically that, in total freedom and autonomy, individuals and groups can use for their human, spiritual and *Guanellian* growth.

This cooperation will offer simple, yet effective, suggestions that will help the laity put into action the desire for renewal that was burning in the heart of the Founder, which is still valid and achievable today. The laity can put these suggestions into practice readily and effectively because of the access they enjoy and because they fit in everywhere in the society of man. *“May the fire of divine charity come as a holy blaze! May the Lord send the spirit of His divine Charity, and the world will be renewed!”*⁶

2. PRACTICAL NOTES

The following notes will help you to better understand the Document.

• ***A Broad View***

The text should be read with a broad vision that will be complemented by the publication of the Basic Document of the GLM in its various parts. For now, it is strongly recommended that you read the notes and the attached appendices as well.

• ***Father Guanella’s Word***

We felt it was appropriate to generously quote Father Guanella in the text and in the notes. The quotations are in their original form and in italics for easy identification.⁷ We believe that the power and the sharpness of his *words* might

unite the Guanellian laity and religious, everywhere in the world, with one solid bond.

• *Logo and Title*

The capitalization of the word Charity in the title of the Document, *Making Charity the Heart of the World*, is not a mere chance. Whoever comes across this text, even visually, should feel drawn by the source of Charity, and capture the true motive that forms within us and urges us to go and meet Christ in the poor.⁸

3. A CONSIGNMENT

As Delegates, on behalf of all the members of the GLM, we are happy to entrust these pages to all people of good will, or better yet to all people *touched by God*. We would like to make this significant statement of Pope Benedict XVI our own:

*“What we need right now in history are men who, by their enlightened faith, truly live, making God credible to men. The negative testimony of Christians, who speak about God but live a life against Him, has obscured God’s image and opened the door to incredulity. We need men who keep their eyes fixed on God, because only in Him can they learn how to be true men. We need men whose intellect is illuminated by God’s light, men whose hearts are opened by God, so that their intellect may speak to the intellect of many, and their hearts may open the hearts of their brothers and sisters. Only through men touched by God, can God return among men.”*⁹

4. A WISH

May the Guanellian Laity become men and women touched by God. Speaking the language of charity, they will make it possible for God to return and dwell in our midst. Then, as Father Guanella says with the first words of the GLM inspirational text, *“The world will be saved only through the spirit of charity.”*¹⁰

Our consignment is accompanied and made more valuable by the welcome wish of the Founder:

“Father John Bosco, in the last years of his holy and precious life, during our soul to soul conversations that I still cherish in my heart, asked me several times, ‘Would you like to give your contribution for the salvation of society? Spread the Catholic message, spread it and make sure that it penetrates the minds and hearts of all. Oh, yes! May the Catholic doctrine be spread, but above all let us spread the holy and fervent idea of charity that is the most intimate and sweetest essence of our divine faith.’

This is my most ardent wish for all of you, dear cooperators and benefactors, for you and for all those who are moved by your example, found by your sincere efforts, and touched by your good words. They will get together with you in doing good and in bringing salvation. Thus, this new year that began in sadness with earthquakes and disasters will receive from heaven a ray of sunshine, the beneficial ray of charity.”¹¹

Prof. Vittore Mariani

Italian National President GLM

Sr. Franca Vendramin, DSMP

Delegate GLM General Council DSMP

Fr. Wladimiro Bogoni, SdC

Delegate GLM General Council SdC

GUANELLIAN LAY MOVEMENT

FOREWORD

“The heart of Father Louis Guanella... the Lord had given him one as boundless as the sands of the seashore...”¹²

Father Guanella published *La Divina Provvidenza*, a magazine he founded with the hope of turning it into *the voice of charity*.¹³ As he prepared to write an article for it, he let himself be carried by his interior passion for God and his brothers, and ended up writing a splendid and realistic view of the world. A century later, we are still impressed by his view; it is so extraordinary, futuristic and motivating. For this reason, we have selected it as an introduction to the foreword of the GLM Document. We feel it is the best comment on the title itself, *Making Charity the Heart of the World*. In the article, *Apostolate of Charity*, we find, in a nutshell, some basic motivations guiding the journey of the Guanellian laity and religious. Father Guanella, himself, offers meaningful and practical ways to carry out the apostolate.

His style is sober and sometimes rough. His expressions are terse or sketchy but never superficial. They should not lead to inaccurate or generic interpretations; instead, they are an invitation to seek the essential, to discover the, invisible yet strong, golden thread that weaves through the text before our eyes: “Charity.”

Apostolate of Charity

“The world, like an area subject to earthquakes, suffers tremors and shocks threatening to destroy it. Yet, it will survive because the spirit of charity, spreading in our midst, will disable the evil activities of the spirit of darkness.

Charity will rekindle Faith. In turn, Christian practice stirs up charity. How can we love our suffering neighbor without loving God, without giving Him the worship of our faith? How can we believe that we see the face of God in the poor when we do not hasten to help and serve them?

To help this work of charity and faith and to assist the poor, gathered in the Houses of Divine Providence, it will be useful to establish Committees or Pious Associations in each House. The Servants of Charity, the Daughters of St. Mary of Providence and local Superiors should follow them with great zeal and imagination. It serves no purpose to assume this is too difficult an undertaking. All good works meet great difficulties. It is precisely these difficulties that are a sign that what we do is good.

Where there is a will there is a way.

We should first gather one or two people; then we will add more as Divine Providence will send them to us. It is not realistic to establish a master plan valid for everyone and everywhere. Experience teaches that we should adapt and review it case by case according to the regions and their means.

Pious Associations, even the small ones, are admirably useful to the development and stability of the Houses, and do great good for families and places where they are active.

It is essential that the Houses of Divine Providence do not isolate themselves. They should share their spirit and activity all around because their nature is wide-ranging and has to be expressed, not only inside the walls of the House but also outside, in the cities and towns where the Houses are located, trying their best to spread and stir up faith and charity everywhere.

Many good people do not engage in meaningful activity. Sometimes a simple invitation to cooperate or some good is enough to transform them into active workers in the field of charity.

Each House should make effort to spread our Magazine that

carries the monthly news regarding noteworthy events happening in the House, in general, and the ministry, in particular.

The more distribution the Magazine has, the more the House will be helped. The Magazine will be useful to increase the connection of the Houses to the Motherhouse to keep alive the relationship between the Daughters of St. Mary of Providence and the Servants of Charity, to enkindle their determination, and increase their zeal.

All Houses should show great regard to the Cooperators and Benefactors. Keep a list of their names and keep them in your prayers. Invite them to the celebrations held in the House and take an interest in their life's events. Be present to comfort and help them when in need.

The Daughters of St. Mary of Providence and the Servants of Charity will see their Houses prosper and their efforts succeed when, by acts of charity, they work hard to gain not only the hearts of the good people but also the hearts of the irreverent ones. They should be discrete in their action, and moved only by the right desire to do good.

The Salesian Cooperators are not just thousands but hundreds of thousands. The Association is increasing in number and no boundary of town or country can stop it from spreading. We should do the same thing and imitate our teachers Fr. Bosco and Fr. Rua. It will be healthy publicity, a protest against false respect in obedience to the evangelical precept, "Your light must shine before others, that they may see your good deeds and glorify your heavenly Father." We would like to extend this exhortation to all our faithful friends because nothing goes beyond our desire for the good of society for the glory of God and the salvation of souls.

One last prayer.

We encourage the Committees and Sub-Committees of the big and small towns to care for this humble Magazine whose purpose is to share the news of Divine Providence's family to far away children and friends.

To make it more interesting, I ask those who are capable of writing articles, to send us the news and events of your Houses.

The more the Magazine of Divine Providence is spread and read, the better the Houses will be supported.”¹⁴

Father Louis Guanella

A Glance at the World

1. In this third millennium, the level of affluence continues to grow in different regions of our planet, while in others the number of people struggling at the margin with sub-human conditions is increasing.

The tragedy of poverty appeals to the conscience of all men of good will. It requests a commitment for a drastic intervention to assist all those who, by lack of support, run the risk of remaining at the margins of society.

Humankind never before enjoyed so much wealth, so many options and so much financial power. Yet, an overwhelming number of people are still plagued by hunger and poverty.¹⁵

The Way of Charity

2. Charity is the better way. (1 Cor 13) Charity allows man to overcome inborn egotism, to heed the cry for help from needy neighbors, to stoop down to them, and take care of their needs.

Charity is the privileged way. Charity is not just for promoting the dignity of each person, but also for recognizing God. “Whatever you did for one of these least brothers of mine, you did for me” (Mt 25).¹⁶ *“The charity of a person consists in responding willingly and lovingly to the needs of others ... I recommend this charity to all, adults and children, old and young. I encourage you, as much as I can, to exercise charity all the time, avoiding extremes and discontinuity, inside and outside the House, everywhere and always, by good words, sound*

advice, good manners, patience, sacrifice, abnegation, and kindness."¹⁷

A Common Mission

3. In this way, all men of good will can discover the deep meaning, the beauty and the joy of human life.

Charity is the call and the mission that unites and makes all the members of the Church responsible, each one according to their state of life and their personal charism, and leads them to perfection.¹⁸

Serving, through the exercise of charity, God's plan of love and salvation in history is a call and a mission proper to the laity, which they share with the other members of the Church (bishops, priests, religious).¹⁹

"In this mission of charity," lay people are not mere collaborators; rather, they are fully co-responsible.²⁰

*"The sensitive and believing heart of the Christian cannot pass by an indigent person without aiding him. We know that one is a true follower of Jesus Christ if he is charitable towards the poor and the suffering who bear a more vivid image of the Savior."*²¹

Laity and Religious Sharing the Charism

4. The movements and lay associations represent a particular manifestation of the presence and action of the Holy Spirit, fire of charity, in the Church and in the world. They are an answer to the needs of today's men and a means for a new evangelization.²²

Today we understand, more and more, that the charisms of the Founders have to be opened to communion and participation with the laity, because they are raised by the Spirit for the benefit of all. Actually, within Religious Families a lively request emerges from lay people to share the charismatic ideals, as direct protagonists, because they feel called to

show the proper characteristic of the laity inherent to the founding charism.²³

Father Louis Guanella and the Laity

5. Since the beginning, the history of Father Guanella and the religious Congregations he founded has been characterized by a significant presence of lay collaborators. They were welcomed as a valued gift of Providence, and seen as necessary in obeying God's inspirations and in carrying out his works of charity.

By following the example of Father Guanella, the Daughters of St. Mary of Providence and the Servants of Charity gratefully recognize the growing number of lay people, recipients of the charism of the Founder given them by the Lord, and the increase of lay groups inspired by his charism.

The General Councils of the two Congregations translated into action the instructions of the last respective General Chapters. They were mandated to define the identity, mission and organization of the Guanellian Lay Movement and carefully follow their journey and development. From this mandate, the Guanellian Lay Movement was born.²⁴

In communion with the Sisters, Priests, Brothers and Cooperators, the two General Councils are committed to promote and sustain the Movement in its efforts of animation and coordination among the many individuals and groups that are sharing the Guanellian spirituality and mission generated by the Holy Spirit

*"The laity may be more effective than the clergy, because they have access everywhere and in everything. [...] It is necessary to possess a heart filled with charity. [...] You will succeed when they realize that you are acting for the love of God and neighbor. [...] Little by little, without realizing it, you will convert many people as little by little you will change public opinion."*²⁵

I. IDENTITY

A Common Dwelling

6. The Guanellian Lay Movement is the *common Dwelling* of all men and women of good will. Attracted by the spirituality of Father Guanella, they show concern and care for the poor and have the desire to increase the culture of solidarity and love in the world.²⁶

The GLM derives its vitality from some power principles that guide those who participate, directly or indirectly, in a convergent way. The exchange of values and ideas regarding spirituality and charism is built on communication and a minimal organizational structure necessary for the coordination of common activities.

Within the Guanellian family, the awareness that the mission of giving bread and Lord to those who ask for them - with open heart and mind according to the charism of the Founder - cannot be carried out without a large movement of involved and co-responsible lay people.²⁷

*“You perform a work of mercy when you hold in your heart the human infirmities to heal them; when we apply the same compassion we show to our relatives and neighbors to any other person, even those persons from a foreign culture or country even if they are bad, or hostile poor.”*²⁸

Laity Passionate for the Poor

7. All those who actively care for the poor inside and outside of the Guanellian charitable structures, public institutions or the Church, and which consciously express some traits of the Guanellian spirit and charism, can be members of the Movement. These manifold and diverse contributions find their unity and energy for development in the charitable example of Father Guanella and in sharing his spirituality, according to each person's life experience and potential.

“Our intention and desire is to do good to all, believers and unbelievers, good and bad people, within the limits of our potential, all for the glory of God from whom every goodness comes.” ²⁹

A Place of Encounter and Communion for the Laity

8. The Movement is not an official organism superimposed on other Guanellian groups already in existence or in the making, such as Cooperators, Alumni, Volunteers, Guanellian Youth, Guanellian Families, etc. It is not necessary to form a GLM group when another local group is already in existence. The Movement is alive when meetings regarding formation, cultural issues, fraternity and service among the laity, are taking place.

The Movement strives to make sure that the different expressions of the charism by the local laity develop their own identity and program within a vision of unity.

II. WITHIN THE GUANELLIAN FAMILY

A Wonderful Variety of Expressions

9. The Lord has raised a large movement of people around Father Louis Guanella who, in different ways and in mutual collaboration, share a specific call to a common mission of charity to the poor.

The Catholic Church has recognized the “Guanellian family” as formed by the Daughters of St. Mary of Providence, the Servants of Charity, and the Guanellian Cooperators. ³⁰

Subsequently, other lay people attracted by Father Guanella’s charism formed new groups and associated with the Guanellian Family.

“In the Houses of Divine Providence Priests, Sisters, and residents are forming one big family that believes together, loves together, works together, under the eye of God who sees everything, punishes the evil, and rewards the good.” ³¹

With the Bond of Charity

10. The Founder desired that the Guanellian family be built within the bond of charity.³² That is the unity of heart and will, the force that feeds and makes the testimony of the merciful and provident love of God the Father toward every man and woman, credible especially when they are suffering abandonment and pain or live in situations of hardships and solitude.³³

Together, the consecrated and the laity joyfully live their mutual belonging, building fraternal relationships marked by simplicity, trust, and the preventive method so that *“no evil of any sort should come to anyone, and in the path of life all may achieve a happy goal.”*³⁴

They are inspired by the Holy Family of Nazareth, and living a spirituality of communion, they spread the richness of the Guanellian charism of charity.³⁵

The Guanellian Religious: Guarantors and Animators of the Charism

11. Within the Guanellian family, the Daughters of St. Mary of Providence and the Servants of Charity, because of the identity and role given to them by the Founder, have the duty and responsibility to guarantee the dynamic fidelity to the charism.

They animate and form the Movement's members so that they may increase their love and knowledge of Father Guanella, respecting the identity and independence of each individual, each group and their growth pattern.

The Guanellian Cooperators

12. The Cooperators are lay Catholics who are called, by the infinite goodness of God, to live their Baptism more deeply by following the example and spirituality of Father Louis Guanella.

Gathered in an Association, recognized by the Church,³⁶ they share with the Guanellian religious the responsibility of witnessing and spreading the charism in the Church and in the world.

They express the “*high level*”³⁷ that the members of the Movement may reach in their journey of sharing and participating in the charism.

The Baptized Laity

13. The baptized lay people of the Movement have the primary duty to express their own faith through the characteristic Guanellian charism and spirituality. By doing this, their lifestyle in their family and society can become a fruitful witness that promotes a gradual adhesion to Christian faith for those who have not yet discovered it or have abandoned its practice.

*“Show the beauty of your faith and many will embrace it.”*³⁸

All Men and Women of Good Will

14. Through their concern and care for the least ones, all men and women of good will can be members of the GLM and feel united to the Guanellian family.

Similar to the universal love of the Father, our journey of charity embraces everyone who is willing to work fervently for the true promotion of man, recognizing the free action of the Spirit that works even outside the boundaries of the Church.³⁹

III. INSPIRATIONAL PRINCIPLES

The Human Person

15. In the exercise of love toward neighbor, the Guanellian Lay Movement takes its inspiration from the anthropological principles drawn from the charism of Father Guanella. They

are expressed in complete synthesis in the *Basic Document for the Guanellian Mission*: dignity of the human person, his needs and vocation, his place in the world and human history, dignity and mission of the poor.⁴⁰

The Poor

16. The poor change us. Our service to them is a school of humanity. The awareness of their dignity is fundamental if we want to build a truly human society that guarantees everyone access to life, health-care, family, work, prosperity, and happiness.

In fact, by accepting and promoting the poor and the least ones, we recognize and promote everyone's dignity and make love and justice present in all.⁴¹

Faith

17. The baptized lay people are aware that their commitment comes from their faith in the love of God, Father of all. For this reason, in their active solidarity with the poor they have a model, Jesus Christ, the Good Shepherd and Merciful Samaritan. He is the source of charity and Charity himself.

Besides the Lord Jesus, Mary the tender Mother of Divine Providence is also their model.

Led by the Spirit, they become aware that in each of their acts of goodness *"it is God who does it."* Working hard they initiate dialogue and communion among people and groups, overcoming divisions and fostering respect and consideration for different cultures.

They should strive that no one be left behind on their earthly journey, and all may understand that they are children of one Father and members of one family.⁴²

*"Christian hearts have to be deeply affected at the sight of the good that still needs to be done."*⁴³

The Social Doctrine of the Catholic Church

18. The Guanellian Lay Movement finds in the Social Doctrine of the Catholic Church the principles of reflection, the criteria for judgment, and the guidelines by which they inspire their ministry. Here they find the source for promoting a true humanism founded on totality and solidarity in order to create the grounds for true conditions of peace and justice among men.

*“In your brother everything is sacred. The body is sacred because it is the vessel of the soul. The soul is holy because it is the breath of Almighty God. There is such majesty in the face of man! What a variety we see in the color and features of his face! People of white or black or red or olive skin, all carry the same sign of nobility.”*⁴⁴

IV. PURPOSE

Forming Charitable Hearts

19. The Movement’s purpose is to spread the fire of charity in the world, to accompany the members in forming their heart in a way that they may see the needs of their neighbor and provide for them appropriately.⁴⁵

The Movement directs and sustains its members in their commitment to increase, in society, the culture and defense of life from conception to natural death.⁴⁶

It raises and nurtures prophetic vision and the imagination of charity for its members so that they can learn to identify and attend to the new forms of poverty present in places of marginalization or emergency.⁴⁷

Appreciate the Lay Vocation in the Guanellian Family

20. The Movement favors communication, formation and communion between lay people in general and its lay members, respecting their identity and projects. Where

necessary, it promotes and coordinates exchanges and sharing of educational, cultural and charitable activities, in order to make them more effective in reaching their objectives.

The specific duty of the Movement is to deepen the dynamics proper to the lay vocation and identity within the Guanellian charism and to find new ways to express them within appropriate experiences of community life, lay consecration and missionary ministry...

Collaboration in Rediscovering and Spreading the Charism

21. According to the local social and cultural context, the Movement appraises how to shape collaboration among all the members of the Guanellian family in order to rediscover and enrich the charism and to make its mission more effective in the Church and the world.

Together with the Guanellian Religious and Cooperators, the Lay Movement is committed to raising the interest, knowledge and study of Father Louis Guanella: extraordinary man of charity, tireless evangelizer of the poor, and prophet of hope.

The Movement also identifies and introduces lay men and women with a legacy of dedication to their neighbor.

Working for a Culture of Love

22. The Movement intends to collaborate with public and ecclesial organizations engaged in building a culture of love. It participates in social and cultural activities that promote the dignity of the human person, bringing the originality of its own charism and operating style typical of the preventive method of Father Guanella.⁴⁸

“The whole world is your homeland ... and your boundaries are the boundaries of the world itself.”⁴⁹

V. MEMBERS

Membership

23. Belonging to the Guanellian Lay Movement is essentially a choice of mind and heart. No membership card is needed, only a vital commitment.

All men and women who appreciate the charism of charity can be members of the Movement:

- those who want to follow the example of Father Guanella by simply serving the poor
- youth, volunteers, families, benefactors, friends and sympathizers
- those who are prompted to charity because of the education and formation received in one of the Guanellian Houses (Alumni)
- residents of our Houses
- family members of our residents
- staff of our pastoral, missionary, charitable centers
- those who choose to live the spirit, charism and mission of the Founder in an official and public form by following a Rule and making a “promise” (Cooperators)
- those who attach themselves to the Guanellian religious in order to live community life with them (Associates).

Diversified and Creative Membership

24. Members may show their closeness to the Guanellian life and history in different ways: love of the Founder, closeness with a Guanellian religious or layperson, who through their lives have left an original mark of the charism, participation in events celebrated by the Guanellian family, collaboration in charitable activities either within the Guanellian Houses or in the community, formation meetings, prayer, friendship with Guanellian religious or Cooperators.

All participate in the richness of the charism. All are members of the Guanellian family and witnesses of Guanellian spirituality. All are co-responsible, to a different degree and in a different way, to one mission: extending the tent of charity.

“Let us spread the spirit of charity to all hearts, so that everyone may cooperate in the salvation of the poor.”⁵⁰

VI. FORMATION

Human and Guanellian Formation

25. The first step of the Guanellian lay person toward their preparation is a closer knowledge of Father Louis Guanella, in order to become a “living memory” of him in today’s world. It is truly necessary to know his life, his writings and his teaching; to assimilate his original style of operation; his passion for the poor who did not know either cause or boundary.⁵¹

Besides the figure of Father Guanella, the members of the Movement have the opportunity to be acquainted with two of his greatest disciples: Blessed Clare Bosatta and Bishop Aurelio Bacciarini.

It is also important to look upon the example of those lay people who made a name for themselves in the history of the Guanellian Congregations because of their zeal and holiness of life, and their love for the poor. Just to name a few: Servant of God Catherine Guanella, the sister and faithful collaborator of the Founder, The Servant of God Aristide Leonori, the writer Magdalena Albini Crosta, Alessandrino Mazzucchi ... and other lay people who stand out and will stand out anywhere in the Guanellian world.

Christian and Spiritual Formation

26. Baptized lay persons who belong to the Movement ought to endeavor, in a permanent way, to embrace the values,

contents and dynamism typical of the Christian lay vocation. They should acquire light and strength from prayer and the sacraments if they want to grow and live a coherent life. In their own social and cultural contexts, they shall be guided by the Word of God and the teaching of the Church as well as studying the Social Teaching of the Church.

A Journey for All

27. The members of the Movement, convinced that a deeper knowledge of the Guanellian charism and spirituality is an incentive to human and spiritual advancement, acknowledge that the promotion of a culture of solidarity that takes its inspiration from the Gospel's humanism is of primary importance. They share this educational richness by living and spreading the principles and methods of the Guanellian educational system as broadly as possible. They propose the way of charity first and consistently as evangelization and as a privileged place where they can meet and enter into dialogue with those brothers and sisters that Divine Providence puts on their path, beyond any difference of race, culture or religion.⁵²

Useful aids in this spiritual journey are the *“Basic Document for the Guanellian Mission”* and *“With Faith, Love and Competence.”*⁵³

Other aids are offered: by the Document *“Making Charity the Heart of the World,”* by pamphlets that the Coordinating Team and the General Councils of the two Guanellian Congregations will publish, and by the Pastoral Programs of the local Churches that are dealing with the charism of charity.

It is particularly important to prepare the staff to be better anthropologically oriented so that it may not fall into schools of thought or operation that are not respectful of the integral promotion of the human person, or unconcerned in safeguarding human life of every age and situation, from conception to natural death.⁵⁴

VII. ORGANIZATION

Considering that the GLM is still in a phase of gradual expansion, the following proposed structures are indicated solely for possible future developments, depending on the cultural contexts in which the Movement is present.

Spreading the Movement

28. A resourceful plan for spreading the Movement depends highly on an efficient and effective structure, which involves:

- a) local contact persons entrusted with the animation and communication of the Guanellian spirit,
- b) national and provincial Coordinating Teams,⁵⁵
- c) a worldwide Coordinating Team,
- d) assemblies or other meetings,
- e) ways and means for appropriate communication,
- f) opportunities for spiritual and working gatherings, mindful of times and distances.

A Network of Local Contacts

29. To achieve the planned objectives and goals, the Movement employs a network of local contacts whose task guarantees the necessary connection among lay persons, different local groups and the Coordination Team.

These contacts inform and communicate the different cultural, formative, charitable and celebratory activities. They offer their time and energy to assist the local organizers to plan them and to carry them out, inviting the Guanellian Religious of the area.

The National and Provincial Coordinating Team

30. The National or Provincial Coordinating Team is formed by an odd number of lay members elected by the Assembly.

The members of this Team will be in office for six years.

The elected members of the Team will choose from among themselves the Coordinator, Assistant Coordinator, and Secretary.

The General Council of the two Guanellian Congregations and of the Cooperators will appoint their own contact persons as a guarantor of the fidelity to the Guanellian charism.

Only those baptized in the Catholic Church may be elected members of the Coordinating Team. Their election must be approved by the Provincial Councils of the two Guanellian Congregations.

The Worldwide Coordinating Team

31. The Worldwide Coordinating Team is formed by the GLM General Coordinator and four other members, chosen through a consultation to be held among the members of the National or Provincial Coordinating Team. This team must be approved by the General Councils of the two Guanellian Congregations.

The members of this Team hold office for six years.

They choose among them the Secretary and the Assistant Coordinator who will substitute for the General Coordinator when he is prevented from carrying out his role or when expressly delegated.

Function of the Coordinating Teams

32. The Coordinating Team animates the Movement in their own country or province. It formulates and spearheads ideas, suggestions and activities aimed to strengthen the members' sense of belonging and identity according to the guidelines of this Document.

It works in communion with the Councils of the Congregations of the Daughters of St. Mary of Providence, the Servants of Charity, the Cooperators, and the officially organized

Guanellian Associations. It represents the GLM to the local public and ecclesial entities.

Assemblies

33. The National and Provincial Coordinating Teams, in agreement and collaboration with the leadership of the two Guanellian Congregations and the Cooperators, will call an elective Assembly every six years, according to their sphere of competence.⁵⁶

Through the same procedure, they can organize other meetings as needed.

The GLM Coordinating Team, according to the particular needs arising from within the social and cultural context in which the Movement is present, establishes the policies and procedures regarding participation and organization of the Assembly.

The Assembly

- a) appraises the progress made by the Movement;
- b) evaluates the formation and operation plans;
- c) establishes common activities with the two Congregations;
- d) elects the members of the Coordinating Team.

CONCLUSION

The present Document outlines, in a systematic way, the identity, inspirational principles, purposes, formation stages, and organization of the Movement as they were gradually made clear during past years of reflection.

At the same time, the Document should be viewed as the starting point of the establishment, organization and growth of the Movement at the local, national, and international level.

It looks ahead to the future with the objective, revised and updated by experience, of obtaining the endorsement of the Church.⁵⁷

Father Guanella suggests our *Conclusion*, as he suggested the *Opening* of this Document through an event drawn from his life.

“The Bellinzona and Riviera (Switzerland) branch of “Pius Verein” held its annual gathering here at the Don Guanella School [...] At the end of the meal, hosted by Father Guanella in the courtyard of the school, several speakers offered their remarks from a podium built against an oak tree [...] When Father Guanella reached the podium he asked the audience,

-Why are you applauding me? I have not said a word yet!

-We applaud for what you do, not what you say!

That was the answer.”⁵⁸

Charity appeals and convinces people, yesterday, today ... and always.⁵⁹

APPENDIX ONE

Historical Development of the Document *“Making Charity the Heart of the World.”*

We would like to present a comprehensive and integrated history of the development of the Document *“Making Charity the Heart of the World.”*⁶⁰

1. a) First National Gathering of the Italian Guanellian Lay Groups (June 30-July 1, 2001, *Domus Urbi*, Rome, Italy), beginning of our work of defining the presence of the laity within the Guanellian family.
 - b) Second National Gathering of the Italian Guanellian Lay Groups (June 27-30, 2003, *Domus Urbi*, Rome, Italy): setting up of the First GLM National Council.
 - c) First GLM International Convention (October 29-November 1, 2004, *Bl. Michael Rua House*, Rome, Italy), Preparation and approval of the *“green paper”* involving short guidelines regarding the reasons, purposes and mission of the laity within the Guanellian family. At the conclusion, the Convention charges the Italian National Council with drawing up a more complete document on the Lay Movement.
 - d) In 2005, from the *“green paper”* the Italian National Council prepares the first draft of the Document *“Witnesses of the Gospel of Charity”* which outlines the identity, composition, forms of participation, tasks and operative means of the Movement. The Document is accompanied by a questionnaire designed to collect views and opinions. The text is sent to the religious communities of the two Congregations and to the Guanellian lay groups.⁶¹
2. a) From the answers that were received, the GLM National Council prepares, in June 2006, a second draft that is

sent *ad experimentum* to the religious and lay Guanellian entities.

- b) The same draft was discussed at the Third GLM National Convention (November 3-5, 2006, *Domus Urbis*, Rome, Italy). The discussion gave a precise definition of vocation, mission and organization of the Movement. Enclosed papers: suggestions and questions. The text is translated into English, Spanish and Portuguese. It was published in “Guanella News” and sent to the religious communities of the two Congregations and to the Guanellian laity. From them, some observations were made and suggestions given.⁶²
 - c) The year 2007 saw the members of the GLM National Council committed to making the document known within the two Italian Provinces so that it could take ‘root’ within the territories.
 - d) The new GLM National Council, elected at the Third GLM National Convention, after having collected and summarized observations and answers from the questionnaire, prepares a third draft written down by Prof. Vittore Mariani and the delegates of the two Guanellian General Councils, Sr. Franca Vendramin, DSMP, and Fr. Wladimiro Bogoni, SdC.
3. Before writing the draft, the GLM National Council evaluates the suggestions regarding the organization of the Movement that emerged from the last General Chapters of the two Congregations: the 16th General Chapter of the DSMP (Rome 2004) and the 18th General Chapter of the SdC (Barza 2006)⁶³ and from the combined meetings of the General Councils of the DSMP and SdC. Their main points were addressed in the “*Letter of Communion*” sent to the two Congregations by their Superiors General, Mother Giustina Valicenti and Fr. Alfonso Crippa. In a further meeting among the General Councils, some guidelines for the GLM were agreed upon and defined.⁶⁴
4. a) The third draft of the Document “*Making Charity the*

Heart of the World” was first approved by the GLM National Council. Subsequently it was discussed during a combined meeting (October 4-5, 2008, *St. Rose House*, Rome, Italy) with the General Councils of the DSMP and SdC, the four Italian Provincial Superiors of the two Congregations, and the GLM National Council itself.

- b) Prof. Vittore Mariani, Sr. Franca Vendramin and Fr. Wladimiro Bogoni are reconfirmed in their task to revise and draft the final text of the Document while the members of the General Councils and Provincial Superiors are invited to send their suggestions for the Document to the GLM secretary by Christmas 2008. In the Bulletin “*GLM Italia News*,” a synthesis of the meeting is published together with the main decisions taken by the participants.⁶⁵
 - c) The three delegates hold a meeting with Prof. G. Carriqui, undersecretary of the Pontifical Council for the Laity (Rome, March 6, 2009). The minutes of the meeting are sent to those who have attended the meeting in Rome the previous October 4-5, 2008. In “*GLM Italia News*,” a press release by the President, Prof. Mariani, is published.⁶⁶
5. Several meetings are held afterwards to take into consideration further up-to-date suggestions for the draft that were collected before the final text. The main meetings:
- a) April 18, 2009 in Como (*Sacred Heart Province*): the three delegates meet the Superiors General, Mother Giustina Valicenti and Fr. Alfonso Crippa.
 - b) June 19, 2009 in Como (*Sacred Heart Province*): the three delegates have a meeting to take into consideration a rough copy of the GLM Document presented by the Superior General, Fr. Alfonso Crippa, and shared by his General Council, plus a series of observations made by Mother Giustina.
 - c) July 4, 2009: the rough draft of the new text, integrated

with observations and questions, was sent to the Councilors of the two General Councils. To the draft, the three delegates attach some information regarding the history of the Document, plus some suggestions about how they intend to proceed.

6. A period of correspondence and closed meetings among delegates and Superiors General regarding the content of the Document followed.
 - a) August 4, 2009: the delegates receive a draft of the Document revised by the Superiors General plus a series of clarifications of some articles.
 - b) August 8, 2009 in Como: the delegates meet to give an evaluation of the material at their disposal. Prof. Mariani then sends a note to Mother Giustina and Father Alfonso requesting a meeting with all members of the work-party: General Councils, four Italian Provincial Superiors, and GLM National Council according to the decisions taken previously at the Rome meeting on October 4-5, 2008. Purpose of the meeting: approval of the final draft of the GLM Document. Date proposed: October 31-November 1, in Rome.
 - c) August 17, 2009: the Superior General, Fr. Alfonso Crippa, agrees to attend the meeting. He also asks for the plan regarding animation and consolidation of the Guanellian groups; for the preparation of the Assembly to be held in December; for the distribution of the final draft of the text to those who will participate in the meeting.
 - d) August 19, 2009: Mother Giustina asks the delegates that the Document be sent to the Superiors General so that they may give their written authorization for its distribution to the laity.
 - e) August 25, 2009: the three delegates meet in Fraciscio for the final draft of the GLM Document after the last developments and observations.
 - f) Each delegate personally reviews the draft that is

subsequently reviewed in common. They agree that Prof. Mariani will send the text to the Superiors General by August 30. In his letter, he acknowledges the need to gather (at the end of October) all those who attended the meeting at *St. Rose House* (Rome) the previous year. The delegates think their involvement is necessary for the final draft of the Document and its approval.

- g) The Superior General, Fr. Alfonso Crippa, replies by praising the new text and confirms his support and availability to attend the suggested meeting.
7. a) September 14, 2009: Father Crippa sends the GLM text to all Provincial Superiors of the Congregation of the Servants of Charity, requesting their opinions and observations before final approval.
- b) September 16, 2009: the President, Prof. Mariani, sends the text to the members of the GLM National Council.
- c) September 23, 2009: the president calls the members of the GLM National Council to attend the meeting, to be held at the General Headquarters of the SdC in Rome according to the last instructions. On the afternoon of October 31, the two General Councils and the GLM Council will convene to discuss and to approve the Document. On Sunday morning, November 1, at the same location, the GLM Council will discuss the organization of the GLM National Assembly.
- d) October 21: Prof. Mariani sends a copy of the letter of convocation (and schedule) to the Assembly to the two Superior Generals.

Saturday, October 31, 2009

Unanimously the text of the GLM “*Making Charity the Heart of the World*” is approved.

8. Prof. Mariani, Sr. Vendramin and Fr. Bogoni give a last minute review of the Document and added the last observations they had received, plus those that were

given at the October 31 meeting. The text is, once again, sent back to the two General Superiors (November 7).

Thursday, November 12, 2009, Solemnity of Mary, Mother of Divine Providence

9. The Superiors General, Mother Giustina Valicenti, DSMP, and Father Alfonso Crippa, SdC, in communion with their Councils, present to the Guanellian family the Document of the Guanellian Lay Movement “*Making Charity the Heart of the World.*”

January 23 - 24, 2010: GLM National Assembly

10. January 23-24, 2010 at the *Domus Urbis* in Rome, GLM National Assembly.

It is a precious opportunity to study and reflect on the new Document that is offered to the Guanellian laity and the religious present and working in Italy.

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APPENDIX TWO

Father Guanella's Charism: Springboard of Holiness

From the spirituality and heart of Father Louis Guanella blossomed two beautiful flowers of holiness publicly recognized by the Church:

Blessed Clare Bosatta

Dina Bosatta was born on May 27, 1858 in Pianello Lario, Italy, where Fr. Guanella became a pastor. She grew up under his



spiritual leadership. Silently and deeply she absorbed his faith and love for the poor. In Pianello, she joined a fledgling congregation that would become the Daughters of St. Mary of Providence founded by Blessed Guanella. She became a contemplative in action and took the name of Clare. Sister Clare's life became a story of obedience, sacrifice and contemplation.

At the direction of Fr. Guanella, in the spring of 1886, Sister Clare and a small delegation left to establish their new mission at Como. Clare modeled Christ Crucified in sacrificing everything for others. She served Christ in the poor and lived under extreme conditions to the point of exhaustion. She returned to her home in Pianello and died at the age of 29. She was declared Blessed by John Paul II, on April 21, 1991. Blessed Clare Bosatta, DSMP, is the small mystic flower in the Guanellian Garden of Holiness.

Venerable Bishop Aurelio Bacciarini

Born in Lavertezzo, Switzerland on November 8, 1873, **Bishop Aurelio Bacciarini** was the first pastor of the Basilica of St. Joseph in Rome-Trionfale. He succeeded Blessed Louis Guanella in the leadership of the Congregation of the Servants of Charity and in 1917 was appointed Bishop of Lugano, Switzerland.

Fr. Bacciarini first led the Congregation and then the Diocese of Lugano during a politically and spiritually troubled period for the Church and Europe. A man of mystic orientation, he balanced his life and leadership between courageous decisions and a deep life of prayer. He embodied in his life the Guanellian motto to “Pray and Suffer” continually for his people, especially the poor. By the time of his death on June 27, 1937, Bishop Bacciarini had completely restructured the Congregation of the Servants of Charity and the Diocese of Lugano toward a path of success. On March 15, 2008, Pope Benedict XVI confirmed the report of the Congregation for the Causes of the Saints, and decreed the heroic virtues of Bishop Bacciarini be publicly declared, and recognized him to be entitled “Venerable.”



NOTES

- ¹ Appendix of the Document “Making Charity the Heart of the World.”
- ² The first section of the GLM Basic Document, “The History of the Guanellian Laity,” is under preparation.
- ³ Cf. Foreword, I Identity, II Within the Guanellian family, III Inspirational Principles, IV Purposes, V Members, VI Formation
- ⁴ Cf. VII Organization, Appendix 1.
- ⁵ Cf. art. 6, Document “Making Charity the Heart of the World.”
- ⁶ R SdC 1910.
- ⁷ We have used the Italic also in those texts drawn from “*La Divina Provvidenza*”, magazine founded by Fr. Louis Guanella.
- ⁸ Cf. art. 17, Document “Making Charity the Heart of the World.”
- ⁹ Joseph Ratzinger, *L’Europa di Benedetto nella Crisi delle Culture*, Cantagalli, Siena 2005, pp. 63-64.
- ¹⁰ Cf. Foreword: “Apostolate of Charity,” L. Guanella, LDP, June 1910, p. 92.
- ¹¹ L. Guanella, LDP, January 1911, p. 17.
- ¹² LM, page 342, par. 2.
- ¹³ LDP, January 1912, p. 1; L. Guanella, LDP, December 1895, p. 314.
- ¹⁴ Full text of “Apostolate of Charity,” L. Guanella, LDP, June 1910, pp. 92-94.
- ¹⁵ Cf. Gs 4; SD 5, 6; NMI 49, 50; CV, chapter 4: The Development of People - Rights and Duties - the Environment; chapter 6: The Development of Peoples and Technology.
- ¹⁶ Cf. DCE 16 and 18; CV 2. “*Our neighbor is like the apple of our eye. To touch the heart of our neighbor is like touching the very eye of God.*” The Foundation, vol. 3, p. 217.
- ¹⁷ LDP, July 1896, p. 57.
- ¹⁸ DCE 20; CFL 16; AA 7.
- ¹⁹ Cf. LG 31; AA 2; CV chapter 5: The Cooperation of the Human Family.
- ²⁰ Cf. Benedict XVI, Ecclesial Convention of the Diocese of Rome, “*Lay People in the Church: From Collaboration to Co-responsibility*,” May 27, 2009, *L’Osservatore Romano*, English Edition, n. 22, June 3, 2009, pp. 3-4. “Lay people must no longer be viewed as ‘collaborators’ of the clergy but truly recognized as ‘co-responsible’, for the Church’s

being and action, thereby fostering the consolidation of a mature and committed laity. This demands a change in mindset. Cf. also: LG 48, GS 36, 40. CFL, part III, “The Co-responsibility of the Lay Faithful in the Church as Mission.” Other important texts on the subject could be found in part I (historical part).

²¹ R SdC 1905, English Edition, vol. 1, page 184.

²² Cfr. CFL 29; NMI 46.

²³ VC 54, “A new chapter, rich in hope, has begun in the history of relations between consecrated persons and the laity”; SAFC 31.

²⁴ Cf. Directives from the General Chapters DSMP and SdC; Letter of Communion in “Historical Development of the Document “Making Charity the Heart of the World”; Appendix 2; Notes 63, 64.

²⁵ LM, p. 393, par. 9, “Lay Apostolate.”

²⁶ Cf. BD 15, 16.

²⁷ Positio, Rome 1950, 454, 648; Cf. BD 26, 42.

²⁸ This text summarizes the original one that could be found in “The Foundation”, English Edition, vol. 3, p. 279; “Bread of the Soul”, book 1, p. 233 ff.

²⁹ LDP, December 1901, p. 94; cf. BD 22, 107.

³⁰ C DSMP 6; C SdC 5 and 77.

³¹ LDP, July 1904, pp. 86-87.

³² “*Charity is a chain that binds our hearts [...] Charity is a bond that makes hearts noble and great; it is strong as martyrdom, as death itself. It perseveres because it is a consuming fire which catches whatever it touches.*” MSMA, vol. 1, p. 47; Regolamento Interno dei Figli del Sacro Cuore (*Regulations of the Sons of the Sacred Heart*) 1899, only in Italian, Opera Omnia, vol. 4, p. 973.

³³ “*We ordinarily prefer the poorest and the most abandoned ... those who have no human support and like the paralytic in the Gospel, come crying out: Lord, I have no one!*” Cf. C DSMP 3, 58; C SdC 3, 64; BD 33, 34, 93, 94.

³⁴ R FSC, R SdC 1905, English Edition, vol. 1, p. 210.

³⁵ Cf. BD 12, 46, 97.

³⁶ “We become effective members of the Association by a personal and public promise. This promise is our answer to the Lord and it expresses our determination to live with joy and enthusiasm our life at the service of God and of our needy brothers and sisters.” (Statute, Association Guanellian Cooperators, 4; Rome 2000).

- 37 NMI 31.
- 38 LM, p. 398, par. 21.
- 39 Cf. BD 98.
- 40 Cf. BD 3, 4, 5, 6.
- 41 *“An outstanding work of redemption, of apostolate, of social good service, of holy cooperation with the action of Jesus, the Savior, is the one that is consecrated to eliminate evil and to give happiness to body and soul. Our ministry has the purpose to save people, to spread goodness, to sanctify souls. To reach that goal we carry out a ministry of relieving the bodies, the caring of the abandoned and the needy to whom the world does not show any smile or pleasure.”* LDP, February 1913, p. 27; Cf. BD 14.
- 42 Cf. BD 7, 8, 11.
- 43 MSMA, English Edition, p. 11.
- 44 LP, Italian edition only, vol. 3, p. 523; VM (1901), Italian edition only, vol. 3, p. 273.
- 45 DCE 31b; cf. BD 31, 101.
- 46 CV 28; cf. BD 102.
- 47 *“Prayer and doing good at home or in church is not enough. You need to go out and find the lost sheep ... We can never stop as long as there are poor to be assisted, distresses to be relieved”.* L. Guanella, LDP, April 1905, p. 60; LDP September 1894, p. 183.
- 48 Cf. BD 50, 51, 52.
- 49 VMA, English Edition, p. 70.
- 50 L. Guanella, LDP, January 1911, p. 17.
- 51 Cf. BD 13.
- 52 Cf. BD 103, 104, 105.
- 53 With Faith, Love, and Competence. Profile of the Guanellian Staff, U.S.A. 2002.
- 54 *“How deep must be the foundation of faith and humility in order to build a solid House! Therefore, they should never cease fostering their own perfection as well as the perfection of others.”* MSMA, English Edition, vol. 1, p. 54.
- 55 “Provincial” refers to those Guanellian entities present in different countries that can be coordinated in a more general level, called “provincial.” They are connected to the Religious Provinces of the two Congregations. In places where there are Guanellian “Delegations,” the local Religious and Laity would be in charge to define scope and

tasks of the Coordination Groups.

⁵⁶ Because the GLM is still not well organized, for now, a worldwide Assembly is not feasible. When it will be, the Worldwide Coordination Group will be in charge to convene the Assembly in agreement with the General Councils of the DSMP and SdC (plus a future Worldwide Council of the Cooperators).

⁵⁷ “When Providence has opened the way, we must not waste time, but hasten to continue on our way.” LM, p. 104.

⁵⁸ LDP, September 1900, p. 67.

⁵⁹ “Historians answer the question as to how the success of Christianity in the first centuries can be explained, the ascent of a presumed Jewish sect to the religion of the Empire, by saying that it was the experience of Christian charity in particular that convinced the world”. Benedict XVI to the Ecclesial Convention of the Diocese of Rome, Italy (May 27, 2009), L’Osservatore Romano, English Edition, n. 22, June 3, 2009, p. 4.

⁶⁰ The full text could be found in the first part of the GLM Basic Document, “The History of the Guanellian Lay People,” not yet published.

⁶¹ All answers from the questionnaire are collected and placed in the Archive of the GLM National Secretary.

⁶² All observations are collected and placed in the Archive of the GLM National Secretary.

⁶³ Guidelines (3. Mission: 3.1 the GLM). Eighteenth General Chapter of the SdC (2006). (41) GLM (Proposal): We acknowledge within our Institute the presence of the Lay People. We welcome this gift from God with gratitude. We promise to give them our care and attention. It is important now to define their identity, mission and organization. The General Chapter suggests some criteria necessary in this initial phase: a) Lay People should be the true protagonists in defining the Movement’s identity; b) we should proceed in different stages and respect their pace; c) the Movement should have an international flavor through the enriching contributions of different countries. (42) Other GLM Members (Proposal). The General Chapter approves the envisioning of non-baptized members in the GLM and underlines the necessity that the GLM could be also an ecumenical Movement.

⁶⁴ Meetings General Councils of DSMP and SdC: December 14-15, 2006; May 11, 2007. From the “Letter of Communion” written by Mother Giustina Valicenti and Fr. Alfonso Crippa to the two Congregations, June 2007. “The progress of the GLM and the contribution from the two Congregations.” We feel strongly challenged and involved in the growth of the GLM that at this time is defining its identity and organization.

The following are the points that we have found more important: a) the need to define better the identity of the GLM, especially regarding those who do not have the gift of our Christian faith. b) The desire for our Guanellian Cooperators to become the animating core and backbone of the whole GLM. Meeting General Councils DSMP and SdC, December 13, 2007.

⁶⁵ GLM Italia Newsletter, n. 2, November 2008, pp. 6-9. The Minutes of the Meeting could be found in the Archive of the GLM National Secretary (n. 5/2008).

⁶⁶ Minutes n. 6/2009, GLM Italian Newsletter, Lay People, n. 14, March 2009, p. 9.

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