

FR. GIUSEPPE QUADRIO

Theology Teacher and Master of Life

Translation by John Rasor of Remo Bracchi (ed.), *Don Giuseppe Quadrio: Docente di Teologia e Maestro di Vita* (Rome, LAS 1989), pp. 9-22. These are the proceedings of a 1989 symposium on Fr. Quadrio at the Salesian Pontifical University in Rome.

Presentation

Fr. Giuseppe Quadrio spent the last fourteen years of his brief and intensive life as a teacher of dogmatic theology in the Theology Department of what was then the Salesian Pontifical Athenaeum of Turin (now Salesian Pontifical University in Rome). He was also chairman of the Department (from 1954 to 1959), up to the time his illness forced his retirement.

Teaching theology was the main job given him, and he consecrated his best energies to that, with great seriousness and dedication, bringing to fruition what he had matured in the years of preparation for this task.

But more than an assignment or a duty, he always saw a privileged and unique mission. He pushed himself to make an authentic existential synthesis of study, teaching and life; of his study and his life; of theological investigation and contemporary reality; of its problems and challenges.

For the students, this was – as numerous testimonies demonstrate – the most important and eloquent lesson of Fr. Quadrio: doing theology with gaze turned with constant attention to those hearing the doctrine, to the students in front of him as well as those far off, but no less important, men of today with their conditionings and culture.

He succeeded above all in “doing theology” in the crucible of his own life. The proof came out spontaneously, day after day, from the lectern, from personal dialog with the students and the many persons he touched whether in his priestly ministry, or in particular the hospitals to which he was repeatedly admitted during his last illness. Whoever approached found him constantly serene and courageous, even in the focused consciousness of the irreversibility of his sickness and inexorable, impending death.

The contributors to this present volume¹ reflect some of the major phases of his figure, in particular those that touch his mission of researcher and teacher. But they do not neglect other essential dimensions of his person and life: indeed, they put into relief that basic coherence and that irresistible efficacy which is a distinctive characteristic of all Christian holiness.

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¹ Acts of the study seminar sponsored by the Theology Department at the UPS, 21-22 October 1989, on the occasion of the 25th anniversary of the death of Fr. Giuseppe Quadrio.

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THE THEOLOGIAN AND THE TEACHER

Achille M. Triacca

I will arrange my talk in three points: premises, Fr. Quadrio as a theologian and teacher, the perennial teaching of Fr. Quadrio.

1. Premises: almost a wish to decorate a treasure

Dealing with a treasure, you proceed very carefully, and almost fearfully.

To talk about someone like Fr. Quadrio, whom I liken to a treasure, I need to begin with some premises.

1.1. *The title of this talk and its limits*

The organizers of this workshop have asked me to deal with Fr. Quadrio as a theologian and a teacher.

I tackled this theme trying to prescind from the fact of having known him: I met him for the first time on June 6, 1957 at the Crocetta, and I was in that community with him for the three years from 1960 to 1963 during my theological studies. At the beginning of my 4th year, he who had been my confessor, friend, and counselor passed away. However, I must say I never had him as a teacher.

During this workshop other talks and contributions study different publications of Fr. Quadrio, but I will leave those aside: a) sermons, answers to questions in *Meridiano 12*, articles in *Voci Fraterne* and in the *Salesian Bulletin*; b) his spiritual diary, unpublished talks, correspondence; c) all his unpublished papers (sadly, so many destroyed! I remember emptying out his waste basket, with so many pages and notes...).

So, I will just fundamentally limit myself to published or printed works (see below, 2.1, for details).

1.2. *My limits and the the contents of this talk*

Beyond the objective limits connected to my form of mind and my preparation, to be objective, I should recall again that only obliquely can I deal with him as a teacher. So, I will see what comes out of his writings on that point.

If he taught as in his sermons (of which I heard some) or in private talks, then I could say his teaching was lively and vital.

On the other hand the content of my talk, which considers Fr. Quadrio as a theologian and a teacher, limits the field of interest to that of *teaching bound to theology*. Let others investigate his teaching philosophy while still a seminarian, or while helping seminarians or boys here and there with their lessons.

And, in his turn, the theologian is considered in rapport with teaching. Obviously that last term is understood in the wide sense, even if again restricted to printed or lithographed scholarly papers or course supplements for theology.

Hence the limited field of this talk. Even limited as it is, it is still too vast for one talk. Consequently, I need to say something about the method.

1.3. *The method to follow without falsifying the data*

This talk aims to make only a snapshot of the data. To make it more three-dimensional, I will follow with a starting evaluation.

This is all in a double intention to be objective, and to say something about the little to which I have arrived in my investigation. The result is only preliminary, almost a wish to – as they say - “whet the appetite”.

A true and proper research would need to widen the investigation to the library Fr. Quadrio used to compile his class notes. Then one would need to compare those with the theology manuals of that time, to see where he repeats, where he imitates, where he stands, where he innovates, where he is a precursor.

Similarly, one would need to develop the key lines of his theological thought, if they exist. In part, I would say right away they do, anticipating what I will say in the third part.

Anyway, there is no one who cannot see that a research could be projected that would reveal three areas of Fr. Quadrio as theologian and teacher:

- his theological formation and later scholarly production;
- his method or methodology for transmitting its content;
- the spirituality of a theologian and teacher.

I will only make here brief reference to these.

2. **Fr. Quadrio, the Teacher-Theologian: Almost a Wish to Mount Diamonds Among Precious Pearls**

To introduce this part, I refer to what we read in the letter to the Hebrews: “Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith. Jesus Christ is the same yesterday and today and forever.”

In this biblical citation is a program of motivations for the research to be done. But there is also wrapped up here the power that has sustained me in the effort to make the synthesis.

Inasmuch as I report facts, they are seen synthetically. This serves to *remember, consider, imitate*.

2.1. *The facts and their eloquence*

Fr. Quadrio received his canonical mission to teach at the beginning of the academic year 1949-1950.

For that first year, the teaching staff roster printed in *Kalendarium lectionum Pontificii Athenaei Salesiani Societatis S. Francisci Salesii* lists on page 10: “D. Joseph Quadrio Professor Theologiae Dogmaticae,” and on p. 11, with professors D. D. Bertetto and D. N. Camillieri, he is listed as teacher for the treatises *De Verbo Incarnato et de Beata Maria Virgine – De Gratia – De virtutibus theologicis* for the 2nd and 3rd year,² equivalent to 6 hours weekly for the whole academic year. The course thus arranged – from what is noted here – was shared by Frs. Bertetto, Camillieri and Quadrio. But Fr. Quadrio also had to defend his doctoral thesis in the first semester.

It is certain that, for this first year, the Superiors had asked him to do only the course *De virtutibus theologicis*, listed among the *disciplinae praecipuae*.³ I've put data from the *Kalendarium lectionum* in a footnote; these will show the particular theological subject areas to which Fr. Quadrio periodically returned, deepening his treatment each time. That can be seen from the successive editions of his course supplements or readers.⁴

2 Translator's note: Latin, “Calendar of lectures of the Pontifical Athenaeum of the Society of St. Francis de Sales”. This is the course catalog. It lists him teaching the courses “On the Incarnate Word and the Blessed Virgin Mary”, “On Grace”, and “On the Theological Virtues”. In those days, courses were taught in Latin and called *tractatus*, or “treatises”.

3 Translator's note: core courses.

4 1. Core courses: A. for the II, III, IV year (License degree. Tr.: roughly equivalent to a Master's.)

Besides his teaching activity in the academic years 1949-1950 to 1962-1963 (effectively, up to 1959-1960), Fr. Quadrio was Secretary of the Department in 1950-1951 and 1951-1952, member of the Department Council in 1952-1953, 1953-1954, and then 1959-1960, and Department Chairman from 1954 to 1959.

At the beginning of his Chairmanship (1954-1955), he introduced three sections of specialization in the Department: Dogmatic Theology, Moral Theology, and Patristic Theology. In his last year, 1958-1959, he started the pastoral curriculum, following the norms of *Sedes Sapientiae*.⁵

To his academic activities of teaching and governing, we should add his scholarly production and his popular writing, as can be seen from the list of his works furnished in *Salesianum* 25 (1963), pp. 633-637.

Beginning with the raw data, eloquent as they are taken alone, I love to envision a kind of ladder of points that deserve to be more fully studied and developed.

2.2. Points to be developed in the thought of Fr. Quadrio

I will consider the thought of Fr. Quadrio globally. In the third part of the talk I will consider three centers of interest of his scholarly production as it lies.

Here, I will just dwell on a few hypotheses for work which will serve to clarify his thought as a theologian and a teacher.

2.2.1 Hypothesis for some “nodal” points of Fr. Quadrio as teacher and theologian, but always as ministerially ordained priest

- (1) *Suffering* caused by the detachment between the Church and the world of work and the poor (these exploited by Communism-Marxism);
- (2) *Anxiety* for the misunderstanding that worms its way between the formation staff and those in formation;
- (3) *Effort* to rethink new and adapted ways to do theology, to study it, to live it;
- (4) *Longing* for an adapted presence in the world on the part of the Church;
- (5) *Thirst* for the Word of God and for Tradition of the Church toward a sense of *feeling with the Church*,⁶ progressive and ever more alive.

“On the theological virtues”: academic year 1949-1950, 1952-1953 (IV year), 1953-1954 (IV year), 1954-1955 (IV year), 1957-1958;

“On God, Creator and Redeemer (+ Last Things)”: 1951-1952, 1953-1954, 1956-1957, 1959-1960.

“On Penance, Extreme Unction, Marriage”: 1950-1951, 1953-1954 (II, III years), 1955-1956, 1958-1959.

B. For the V and VI year (= biennium for the doctorate)

“On the Dogmatic Definition of the Assumption of Blessed Virgin Mary: Commentary on the Bull of Definition”: 1950-1951.

“Selected Questions in Dogmatic Theology” 1956-1957, 1957-1958, 1958-1959.

2. Courses

“On the Supernatural Dignity of Christian Marriage”: 1959-1960 and 1961-1962 (course not held).

In the pastoral curriculum, “Dogmatic Questions on Marriage”: 1959-1960.

3. Exercises

“The Roman Pontiffs On the Social Mediation of the Blessed Virgin Mary”: 1953-1954.

“Whether the Blessed Virgin Mary Died: Ancient Testimonies”: 1954-1955.

“Recent Questions onthe Virtues”: 1955-1956.

“From Pius XII's Theological Doctrine”: 1955-1956.

“From the Pontifical Magisterium: Pius XII's Moral and Dogmatic Doctrine”: 1956-1957.

“From the Pontifical Magisterium: Pius XII's Moral Doctrine”: 1957-1958.

“From Magisterial Theology: Pius XII's Moral and Social Doctrine”: 1958-1959.

5 Translator's note: Pius XII, Apostolic Constitution on priestly formation (May 31, 1956).

6 Translator's note: *sentire cum Ecclesia* in the original, a Latin phrase often used at the time of the Council.

2.2.2 Hypothesis for some “key” points of Fr. Quadrio as apostle of theological teaching

- (1) Development and widening of the comprehension of the *social or ecclesial dimension* of every theological treatise in which he had to directly concern himself by obedience (not by inclination, I don't think; that remains to be demonstrated);
- (2) *Sound and creative updating* of ways to do theology (not from an itch for reform, or to appear up-to-date,⁷ or to be applauded by students);
- (3) *Evangelizing urge* by intense work and intense prayer: sending forth the Holy Spirit before giving a class, sanctified that class and his work of teaching.

2.2.3 Hypothesis for some “illuminating” points on Fr. Quadrio as a Salesian teacher and theologian

- (1) *Delicacy* with persons (a student of the sacred disciplines is a bearer of a sacred deposit of faith).
- (2) *Sacrificing love* for the Church and for the Congregation (he offered his sufferings); just look at his work for the Superiors and his answers to the Departments, his preparation for the Council, etc. (research that still needs to be urgently carried forward, so as to have in hand the pulse of Fr. Quadrio's scholarly production, and thus of his theological thought);
- (3) *Mastery of exuberant emotion* (good and kind, but emotional and strong, not mushy but upright);
- (4) *Dedication to the work of teaching and scholarly publication*: skimming through the commemorative volume published for the 25th anniversary of the Pontifical Salesian Athenaeum (*Pontificium Athenaeum Salesianum MCMXL-MCMLXV*, Romae MCMLXVI), one discovers a characteristic of his: work, work, work.

Before going on to the third part of my talk, this question should be put:

2.3. Teacher-Theologian and/or Theologian-Teacher?

Here, the term *theologian* is understood etymologically: someone who discourses on the nature of God, on what God knows of Himself and what He leaves comprehensible to human persons by Revelation.

If Fr. Quadrio were only or predominantly a teacher-theologian, he would not be enriched with virtues acquired by effort and by the asceticism demanded of him. He would just be like many other theology teachers. Instead, he was a *theologian* who by obedience was also a *teacher*.

The theologian takes precedence in Fr. Quadrio, then the teacher. Indeed, the one is inter-penetrated with the other, from which springs the spirituality of the theologian-teacher Fr. Quadrio.

3. The perennial teaching of Fr. Quadrio: almost a wish to continue study of his personality and so imitate him

There can be no denying that the professional accuracy, the careful theological orthodoxy, clarity and accessibility of his exposition come out in Fr. Quadrio's writings. These qualities, joined with the centers of interest and the subjects he studied and taught, furnish interesting paths for study and imitation.

In fact, after what's been said here, we can agree that the theologian-teacher (and vice-versa) Fr. Quadrio can be imitated, not only psychologically and intellectually, but vitally. That is, the type of imitation to which people of God are accustomed from the liturgy, which places before them the figure of Christians who have known how to accept the gift of the Father which is His Son, as a model that

⁷ Translator's note: *à la page* in the original, a French idiom for “up to date”.

inspires them to be perfected in symphony with the continual work of the Holy Spirit.

The study of the person and the personality of Fr. Quadrio could lead to knowing better the interior dynamism of his life and activity as theologian-teacher, knowing to appreciate, appreciating to love, loving to imitate.

Very well, given the parameters of this talk, I think we can circumscribe the perennial teaching of Fr. Quadrio in three concentric circles:

- *The most intense is that gravitating around Mary.*
- *The most interesting is that of dialogue with the world.*
- *The central one is that of the virtuous Christian.*

I am of the opinion that it is on these where we should concentrate the reflection on Fr. Quadrio, whose figure emerges more and more with a profile all his own. It is his spirituality, more than his production, which should constitute the object of deeper study.

3.1. *From Mary, Mother of the Church, to the interests of the Church, Mother of Peoples*

Fr. Quadrio's doctoral research formed him to plumb the roots of the past. That has not separated him from the present. Instead, the research made him a faithful son of his time, able to interpret the signs of the times and recover from them lines of action and openness to the future.

His Mariological research and output made him sensitive to ecclesiological problems. To properly reflect Fr. Quadrio, one must stand apart from the common mode of theological thinking of the decade in which he taught. Doubtless he did not consider his teaching as an effort to justify magisterial doctrine. His method of explaining the treatises and the progressive change in tone and diction of his assigned seminar exercises serve to denote how, while being Catholic and as a son of Don Bosco lived the “feeling with the Church”, respecting, studying, and deepening the magisterium of the Popes, he knew how to soften the apologetic component regarding the truths present in the magisterium, to enable the hermeneutic of the texts themselves. He was not a simple commentator on the data, so much as an interpreter, open to catch prophetic nuances.

Thus if he cultivated the Marian theme, he pushed the boundary between dogmatic definition and debatable opinions, intent on finding understanding – as we'd say today – of the economy of salvation.⁸

Fr. Quadrio felt himself fully free in Marian research and in the work of the seminars he gave (1953-1954) to tackle very debatable questions, like *Utrum Beata Maria Virgo mortua sit: testimonia antiquiora* and *De mediatione sociali Beatae Mariae Virginis apud Romanos Pontifices*.⁹ This last one, together with other articles appearing in “Salesianum” and elsewhere,¹⁰ prepared the 5th volume of the Salesian Marian Academy (S. E. I., Turin 1962) with the significant title *Mary and the Church. The social mediation of Mary Most Holy in the teaching of the Popes from Gregory XVI to Pius XII*.

His studies on the same theme had already appeared for Gregory XVI, Leo XIII, Pius X and Pius XI. Thus the volume covers the arc of time from 1831 to 1958 with the addition of an investigation of

8 This way, during the academic year 1950-1951, he simply dealt with the dogmatic definition of the Assumption of the Blessed Virgin Mary, but elsewhere (as in: “Salesianum” 12 [1950] 463-486; “La Scuola Cattolica” 79 [1951] 18-51) he discussed the reasons put forward by theologians for the definition, both in the light of tradition and with his own personal contribution.

9 Translator's note: the Latin titles of the two seminars are translated: “Whether the Blessed Virgin Mary died: more ancient testimonies”, and “On the social mediation of the Blessed Virgin Mary according to the Roman Pontiffs”.

10 Following the chronological order of the Popes, the articles appearing in the volume are: *L'insegnamento mariano del Papa Gregorio XVI (1831-1846)*, in: “Salesianum” 20 (1958) 542-561; *Le relazioni tra Maria e la Cheisa nell'insegnamento di Leone XIII*, in: *Maria et Ecclesia* (= Acta Congressus Mariologici-Mariani in civitate Lourdes celebrati anno 1958) 3 (Romae 1959) 611-641; *La mediazione sociale di Maria SS. Nel magistero di S. Pio X*, in: AA.VV., *Problemi scelti di Teologia contemporanea* (= Analecta Gregoriana, 68 Ser. Fac. Theol. Sectio A, 11) (Roma 1954) 361-381; also in *L'Immacolata Ausiliatrice* (= Accademia Mariana Salesiana, 3) (Turin 1955) 181-202; *La Mediazione sociale di Maria Santissima nel Magistero di Pio XI*, in: “Salesianum” 17 (1955) 473-493.

Pius IX, Benedict XV and Pius XII. The study of Pius X coincides with the year of his canonization and the Marian Year (1954) (the first Marian year was proclaimed in 1904 by that same Pius X). Fr. Quadrio tackles a Mariological problem which, with Chapter VII of *Lumen Gentium* would be received as part of the fabric of the living deposit of faith.

After his doctoral thesis, Fr. Quadrio's research on Mary could appear casual and derivative, but effectively it was not. In fact, one can see a certain development in his teaching from 1955-56 (course title: *ex doctrina theologica Pii XII*) to 1956-57 and 1957-58 (*ex Magisterio pontificio*) to 1958-59 (*ex theologia magisteriali*)¹¹. The course title changes have nuances of no small significance.

Thus Quadrio the theologian sunk research roots into a theme in tune with the *hour of Mary* – according to the expression of Pius XII (see Pius XII, *Augustissima coeli*, in AAS 42 [1950] 174) – the development of the teacher-theologian's circle from Marian interest widens toward the aspect of mediation which is present in the life of Mary and in her work of association with the Unique Redeemer, Jesus Christ, her divine Son.

When Fr. Quadrio writes in 1962 that “the parallelism Mary-Church helps gain a just and balanced comprehension of the mystery of the Mother of God and of the singular position she occupies in the design of salvation” (see p. V. of the Presentation of the work cited above), he anticipates the Council discussions on the theme “Mary and the Church”. The soul of Fr. Quadrio breathes with this vision. His research considers “mariological truths in the light of the relation between Mary and the Church. Thus the divine maternity, the spiritual maternity, the cooperation of the Virgin in redemption and in the distribution of graces, are not regarded only in themselves, but uniquely as they speak rapport with the structure, foundation, growth and defense of the Church.” (see *ibid.*, pp. VI-VII)

The Marian subsoil of the spirit of Fr. Quadrio is evident from his own considerations. Research that weaves together the affirmations of the theologian, of the pastor (sermons, answers to questions, etc.), of the confidante (diaries, correspondence, etc.) would help us understand how the soul of the Salesian, priest, teacher and theologian pass always more and more deeply from Mary *Mother of the Church* to the interest of the Church *Mother of Peoples*. Fr. Quadro asserts that it was not his intention to do a special research on the significance and import of the Marian title Help of Christians. But that title shows up so many times as to make understandable how much importance the unconquerable patronage Mary exercised for the Church and its visible head (see *ibid.*, p. VII).

From his meditation on Mary, Fr. Quadrio opened himself to others, to the interests of man. That is the second circle of the reality to which Fr. Quadrio as teacher-theologian put his attention.

3.2. *From opening to the problems of man to man open to the realities of God*

The mandate he received from the acadedddymic superiors to teach the treatises *De Deo create et elevante* and *De Novissimis*¹², together with the ones on the sacraments of Penance and Extreme Unction (as it was called then) and on Matrimony (dogmatic part), determined in Fr. Quadrio a particular sensibility for the problems of man attentive to the theological debates of the day, open to accept whatever good was contained in the problems of contemporary life. To students, Fr. Quadrio seemed the teacher most open to the problems of man. His philosophical preparation, indeed his having taught some of the philosophical treatises, developed in him the attention to man. That emerges from an attentive analysis of some of his writings.¹³ Those should be put in relation with the seminars he

11 Translator's note: These Latin titles can be translated: “From the theological doctrine of Pius XII”, “From the pontifical Magisterium”, “From the magisterial theology”.

12 Translator's note: courses on God as Creator of the natural and supernatural, and on the Last Things (eschatology).

13 I refer especially to the following: *O comunismo apresentado pelos seus mentores* (Lisbon 1958) 98 pages (Portuguese version edited by G. Abba' in *Problemi d'oggi*, see below); *Teologia dogmatica e Catechisi*, in: AA. VV., *Bibbia Liturgia e Dogma nella preparazione dottrinale del sacerdote catechista* = Studi di Catechesi 2 (Turin 1959) 39-53; *San Tommaso e le origini del lavoro nella Bibbia*, a communication to the 5th International Thomistic Congress (a contribution that appears in the Acts [Rome 1961] 481-496; *La grandezza del Matrimonio cristiano* (Turin 1960) 46 pages (2nd edition 1964) 66 pages

moderated: “Moral and dogmatic doctrine of Pius XII” (1956-1957); “Moral doctrine of Pius XII” (1957-1958), “Moral and social doctrine of Pius XII” (1958-1959).

These titles show how Fr. Quadrio's interests move from “Theological doctrine of Pius XII” (1955-1956) to dogmatic and moral, then to moral and social context in the following years.

I did not have occasion to analyze the 1958 Portuguese publication and to compare it with what is contained from p. 3 to p. 62 in the last contribution *Today's Problems* cited in note 13 above, where Fr. Quadrio deals with *Dialectical Materialism and the Origins of the Universe* (in these years, the Philosophy Department of the Pontifical Salesian Athenaeum began work on the *Encyclopedia of Atheism*).

Fr. Quadrio's book reviews are significant. In 1957 he reviewed Marcozzi's *Origins of Man* (see *Salesianum* 1957, p. 339).

Attention toward man's problems did not impede Fr. Quadrio from remaining *open to the realities of God*. His formation, his spirituality, his philosophical and theological preparation, his teaching and writing preferences reveal a true theologian. Consider his book review of the work on grace and original justice according to St. Thomas, by Fr. Van Roo SJ (*Salesianum* 1957, pp. 355-356), the entries for “Monogenism”, “Polygenism (doctrine)”, “Man”, “Teilhard de Chardin”, “Faith”, “Plurality of Inhabited Worlds”, “Pre-Adamites”, etc. in the UTET *Ecclesiastical Dictionary*.¹⁴ There is no contradiction in him between what faith tells us and the liberty of the scientific researcher. Being a person open to the reality of God, he is truly a theologian. As a believer, he puts research in the horizon of revelation. He brings the object of faith to research into the intelligibility of the truths coming from the Word of God, from Tradition, from the Church which professes them.

Fr. Quadrio's effort is to make understandable that his research into the sources is oriented to the comprehension of the history of salvation. It remains to investigate the whole sector of his intellectual formation to collect the particulars and abundantly document the passage from a formation of the philosophical-Thomistic-speculative type to a positive and vitally practical mind.

Fr. Quadrio was not only able to produce tools for a deeper consciousness of the data of revelation and of tradition (= historicity of theology), but adorned with the theological art, succeeded in showing in events the truth of the mystery of the Triune God which acts in time.

His notable capacity to express himself in attractive language should also be remembered, with forms of communication adequate to his audience (= the pedagogical-expository art). This is why I want to put “From opening to the problems of man to man open to the realities of God” as the title of the second part of this section. But I add here that the terms are interchangeable. In fact, just because Fr. Quadrio was a “man open to the realities of God,” he was also a person *rich in opening to the problems of man*.

Again, one of his characteristics as teacher and theologian emerges: interest in the Church, reference to the ecclesial, to being with the Church. It's not so much a disposition of openness to the “community of the faithful” with him, but a connotation of his way of *doing theology* and *being a theologian*.

He is in continual relation with the tradition of the Church, but he reaches out also continually to the man of faith, with whom he participates with pastoral and spiritual zeal for his personal growth and that of others. That is what he succeeds in accepting and deepening with his study.

One can comprehend, in this context, how much I would like to synthesize in the last section of this talk.

[the 2nd edition is dated 21 September 1962 but published in 1964]; *Problemi d'oggi. In margine al trattato “De Deo Creante”* (Turin 1960, 2nd edition 1963) 163 pages. Translator's note: *Today's Problems: Marginal Notes on the Treatise “God the Creator”*.

14 Translator's note: UTET is an Italian book publisher, founded 1791 in Turin.

3.3. *From the virtues of a Christian to the reality of the virtuous Christian*

Nobody doubts that Fr. Quadrio is a virtuous Christian. Indeed, if that were not eminently so, we wouldn't be here talking about him.

Here the fact that he is a theologian full of obedience and fidelity to the Magisterium should be accentuated. He is a theologian “responsible” for his ministry of teaching.

In this sense the virtues of Quadrio the Christian, insofar as he is a theologian, allowed him to go deeply into the mysteries of faith. He has studied these mysteries of the faith not as ends in themselves or by himself, but rather in historical and contingent coordinates, among seminarians in formation for the ministerial priesthood, for the needs of the Church.

In the maturing process of his mandate as professor of dogmatic theology, Fr. Quadrio was advantaged in teaching the treatise on the theological virtues, for which he has left us some outlines for class notes entitled *Class Notes for the Treatise on the Theological Virtues* (Turin 1954, 190 pages)¹⁵, which saw a revised and expanded second edition (no date), presumably written 1957-1958.¹⁶

The dogmatic treatise on the theological virtues is the one Fr. Quadrio taught five times: in 1949-1950 to the 2nd, 3rd and 4th year theology students, and three times to the 2nd year only: 1952-1953, 1953-1954, and 1954-1955.

Twice he also moderated seminars on the same theme: in 1955-1956 titled *More Recent Questions on the Virtues*, and in 1961-1962 *On the Theological Virtues in Sacred Scripture*.¹⁷

It is then certain that the theology of Fr. Quadrio takes its rhythm from the conjugation of the sacred page (sacred Doctrine as comment and interpretive effort of and in the Word of God) and the understanding of truth as led by faith, to overflow into concrete life his own wisdom as a master expert.

Of the Christian virtues viewed theologically, Fr. Quadrio took advantage for his spirituality and pastoral ministry, as well as for the spirituality and pastoral ministry of the students. It was not for nothing that Fr. Melotti, again in 1966, will prepare for the theology students at the studentate of theology of the Salesian Pontifical University, campus at Monteortone, an Italian translation of Fr. Quadrio's original Latin treatise on the virtues. He expanded the bibliography and added some citations of Vatican II documents, but kept Fr. Quadrio's structure and content. This treatise is still up-to-date.

Comparing this treatise with those in use at the Roman colleges at the time, or with the contemporary treatment of the French Dominican authors of *Initiation théologique*, one sees that Fr. Quadrio stands out for a certain boldness in of initiative and arrangement. For all that he sticks to the thesis, he nonetheless reflects a vastness of concept, especially in relation to the usefulness of the treatment, in the precision and abundance of positive data, in the rigor and originality of the synthesis, in the transparency and liveliness of expression, in the delicate and serene evaluation of non-orthodox positions, and also – I daresay – in the supernatural air that it breathes.

It is understood that in Fr. Quadrio the “doctrinal”, far from excluding the “pastoral”, includes it, precisely because the pastoral is not an alternative, nor optional, but essential for the virtuous Christian in the case of his own life.

But even here, *from the virtues of a Christian to the reality of the virtuous Christian*, the terms are interchangeable, first of all in the *life and teaching* of Fr. Quadrio. “Life – teaching”: an inseparable binomial for the professor of dogmatic theology. This is also in the *vitality* which he transmitted. The “spiritual” connotation of his teaching admits diminution neither of the truth he must hand on nor of the authority with which he teaches. Fr. Quadrio knew how to integrate ecclesiology effectively, emphasizing its Mariological dimensions, along with the social and mystery dimensions.

For this, happy to study Fr. Quadrio, let us study how to imitate him.

15 Translator's note: Fr. Triacca gives the original Latin title, *Subsidia in tractatum de virtutibus theologis*. The second edition adds to the title: *emendata et aucta*.

16 See the beginning of the next talk, by G. Gatti.

17 Original titles in Latin, respectively: *Quaestiones recentiores de virtutibus*, and *De virtutibus theologis in Sacra Scriptura*.

A TEACHER'S RELATIONS WITH THE STUDENTS

Guido Gatti

My talk aims to reconstruct some aspects of the figure of Fr. Quadrio the teacher, above all in terms of his rapport with the students. This is based on my memories, unfortunately a little vague and already getting old. I will also base it on two editions of the reader Fr. Quadrio worked up as an adjunct to the treatise¹⁸ on the theological virtues, done in 1954 and 1957.

1. The course on the theological virtues

The two editions were not followed by others. The course was given in a three year rotation, so it would start over every three years. Fr. Quadrio' sickness kept him from giving it in 1960-1961, and so he did not do a third edition.

I came to the Crocetta in 1954, the very year Fr. Quadrio gave that course for the first time, or at least, the first time he used that reader.

Naturally, I was in the first year and could not have him as a teacher. But I remember my buddies in theology, although finding Fr. Quadrio particularly interesting and appreciated, did not spare him some criticism.

According to them, the course was still tied to traditional models of a theology too scholastic in form and content.

Thinking about it, I don't see how it could have been otherwise. Fr. Quadrio was still a rookie teacher. His ties, emotional even more than intellectual, with the theological scene at the Gregorian University in Rome, kept him from doing anything much different. He felt a dutiful veneration for his teachers, especially Fr. Lennerz. That would have been too rapid a break from the kind of theology he had studied so diligently and so intelligently from his own student desk there. That is the price every beginner pays for lack of experience.

2. Ability to question himself

I'd have to say that students at the Crocetta had access to their professors that would be almost unthinkable today, even where they live in the same house. Even so, with no professor was access so free, practical, unveiled and without reservation as with Fr. Quadrio.

He was at recreation with us. He'd hear our gripes in his room with infinite patience, whether about his teaching or that of other professors. After all, he was the chairman of the theology department, and you could vent to him.

Not that all the criticisms were justified or well measured, but they were always stimulating, if one had the courage to question himself. He did.

He responded firmly, but with great courtesy, to criticisms he thought less justified or ungenerous, especially those aimed at his colleagues. But he always took note if there was even a minimum of reasonableness and truth in them, and strove to accept the stimulus to renewal contained in them.

The criticism given him, and generally to the whole teaching of scholastic theology in those days,

¹⁸ Translator's note: before the Council, theological courses were called treatises, and had Latin names. Here, it is *De Virtutibus Theologicis*.

was above all the abstract, stereotypical, artificially syllogistic way of treating the material; the scarcity, fragmentary and tendentious use of the Bible and the Fathers of the Church; the absence of any contact with human sciences; the astronomical distance from any of the pedagogical or pastoral problems the students ran into in their practical training.

Fr. Quadrio, moved by these criticisms, improved his teaching so rapidly, so that when my turn came to take the second three year rotation, this course on theological virtues was unanimously regarded as a happy exception to the quality of theological teaching at that time and place.

That is at least what I remember.

I wanted to get confirmation on these impressions by comparing the two editions of the reader. I won't hide the fact that, reading them after so many years, I found much to be disappointed about in both of them.

I don't think just written pages do full justice to the living reality of school. Fr. Quadrio himself recognized that, writing in the preface to the 2nd (1957) edition: "This modest study aid, copied for the convenience of the students, offers only the main lines of the material and is somewhat dry. It would be useless, then, if not animated and complemented by the living voice of the teacher and the careful meditation of the students."

Anyway, there is a very significant difference between the two editions.

The 1954 reader was essentially compiled from Fr. Lennerz's 1947 text published at the Gregorian. The outline, the theses, even the wording in some parts, were the same. Same, too, was the use of little pieces and morsels of Scripture and the Fathers, even in the middle of these impossible syllogisms. There was the same cold, artificial style, the same hierarchical list of problems, coming from the most part from past centuries; the same distance from today's world and our culture; the same solutions to disputed questions not a few.

You might see a certain move toward deduction in Fr. Quadrio's placing the reader material on theological virtues in general at the beginning. Fr. Lennerz put that after the parts on the particular virtues of faith, hope and charity. That added even more of a generic and abstract character to the reader.

But there was an exceptional clarity in doctrine and its exposition compared to Fr. Lennerz's text. Fr. Quadrio had a happy ability to synthesize, and get at the essentials. He radically reduced the more scholastic parts of the text, reducing the reader to half the size of the text.

But we deal here with only a promise of improvement. That promise is kept in the 2nd edition.

3. First fruits of the revision

Some signs of a greater independence from Fr. Quadrio's favorite author, and from the cultural world of his admirable formation, appear in this 2nd edition. You can see that in the solution to some of those disputed questions.

For example, when he explains the affirmation of Vatican I that a Catholic can never have a justifiable reason to abandon or hold in doubt his own faith, he still follows Lennerz's opinion that "justifiable cause" is not only to be taken objectively (which would be too obvious), but also subjectively, in the sense that any abandonment or questioning of faith must be culpable. But Fr. Quadrio is careful to exclude, very reasonably, from the presumption of grave culpability "those who never adequately and consciously believed, or never had a true Christian education."

On the contrary, according to Fr. Quadrio, this presumption holds only for the Catholic "sufficiently developed in the doctrine of the faith, who is in fact conscious of it, having once professed it under the magisterium of the Church."¹⁹

¹⁹ Translated from Fr. Quadrio's Latin reader pp. 237-241, as reported by Fr. Gatti: "sufficienter in fidei doctrina exculto, qui reapse catholicam fidem conscius, sub Ecclesiae magisterio aliquando professus sit." On the same argument, see the side note "La perdita della fede nei cattolici", in *Dizionario Ecclesiastico* 1, 1953, pp. 1076-1078, now reprinted in *Don Giuseppe Quadrio, Risposte*, edited by R. Bracchi, Rome 1992, pp. 331-336. Translator's note: the reprint is Fr. Quadrio's

In the new text there are frequent references to problems of faith for the young and people of our time, gathered from research results, articles in catechetical and pastoral reviews, books not specifically theological, recently published in Italy and abroad, that deal with these current problems of faith.

But the really new point and the full break from the outlines inherited from the scholastics is in the “short notes on faith in Scripture”²⁰, which make up about one seventh of the reader.

Here, he abandons the gray prison of the Latin, to which he had been constrained by obedience to the superiors' decisions. Here, he finally found himself in the style at once compact and profoundly evocative of his non-academic writings. No more proof texts from the Bible, taken from a theoretical construct extraneous to Scripture. No, the Bible is at the center of the discourse, presented with due philological and and historical competence.

A complete phenomenology of faith, as “a vital, total, personal act”, comes out of this investigation. Faith is “obscure recognition, affective, connatural.”

This new treatment does not fully remove the scholastic aridity of the old set-up; in a sense, it remains extraneous and parallel to the old. You feel even more strongly the need for a more radical renewal.

Fr. Quadrio himself puts the problem as one of rapport between the biblical and the theological concept of faith, and finds it difficult to reconcile them.

But the results of the added biblical section start to impact the outline of the traditional treatment of faith. As though to demonstrate the freedom of the act of faith, the affective and vital characteristic of faith, the believer's reflection and work on it are emphasized more than the traditional motive of non-observability. Elsewhere, he exalts the communitarian and ecclesial character of faith itself, with a beautiful profession of love for the Church as “a society of believers, a visible organism of revelation, almost a concrete divine revelation.”²¹

But the new material still does not, of itself, impact the whole outline of Fr. Quadrio's reader.

4. Listening and availability for dialog

Fr. Quadrio, who was also department chairman, could do no more in the course of those three years. But, in concluding the 2nd edition, he set for himself as a program to make a “true biblical, psychological, pastoral and pedagogical synthesis of faith, hope and charity, in another volume of the work.”²²

One recognizes easily in this series of adjectives: “biblical, psychological, pastoral and pedagogical”, the full acceptance of the students' criticisms, which he confronted without defensiveness, which were at the basis of his progressive but not painless renewal. It could be objected that he could have found those same stimuli, with a quite different authoritativeness, reading theological works and networking with other experts.

But the example of other teachers, no less than Fr. Quadrio acquainted with these sources, but more closed than he to the needs of renewal, authorizes us to think the reverse: reading books and attending meetings with his own peers would make it too easy to pick and choose selections and find a consensus in favor of one's own preconceptions. You can't domesticate students as easily as that. There's nothing like mixing it up with them to test your own preconceptions, and open up to really new perspectives.

So, that attitude of humble listening, benevolent condescension, non-defensive discussion, was before all else an ascetic value. It was a difficult kind of dying to oneself and one's own pretensions to

answers to questions from readers of the monthly *Meridiano 12*, an Italian Catholic magazine like *Catholic Digest*. Fr. Bracchi's book has a chapter on these: it is Raimondo Frattallone, “Fr. Quadrio's Answers to Readers of *Meridiano 12*”, pp. 131-151.

20 Fr. Quadrio's actual section title is “adnotatiunculae de fide in S. Scriptura”.

21 Fr. Quadrio's original Latin: “societas credentium, organum visibile revelationis, quasi concreta divina revelatio.”

22 Fr. Quadrio's original Latin: “Complementa vero sive biblica, siva psychologica, sive pastoralia et paedagogica de fide, spe et caritate, in altero operis volumine tradentur.”

intellectual and self-sufficient superiority. That attitude showed itself a precious force of intellectual renewal and an indispensable means to confront adequately the duties of an educator and master.

THE PRIEST, THE SHEPHERD

Luigi Melesi

It is hard to summarize, and concentrate in a few pages, the life of Fr. Quadrio, even though it lasted only 42 years and spanned only Vervio, Turin and Rome. The risk is to make it banal, or exaggerate and make it mythical.

The difficulty is to reproduce faithfully, with verbal tools, the weight and depth of his charity, the totality of his faith, and his Christian stamina in hoping for eternal happiness. More, there is his nature and his style, his questioning and convictions as a seeker of truth, his sentiments echoed or repressed, the things he accomplished, interpersonal relations he made and kept. Above all, there is the years-long conscious daily conviction of impending death.

Even while focusing on his “being a priest”, the perplexity remains because Fr. Quadrio never split his life into hours teaching and hours being a priest; he did not fragment his being priest from being a researcher, an educator, or a sick man.

He was a priest with everyone, everywhere and always. Echoing Don Bosco, he repeated in speaking and writing, that a priest has to be a priest in the classroom, on the playground, in his room, at the hospital, on the train or on the street...

So, to know and understand his priestly essence and action, we need to study and penetrate his personality, monolithic and unified. It is not fractured by roles or outside spectators, by fashion or narrow interest.

1. A three arch bridge

Fr. Quadrio planned and built his priesthood in form and dynamics like a great bridge with three arches, spanning the universe. His priesthood is inspired by that of Christ, indeed, it is modeled by His from up close.

He loved to say that a priest is a *pontifex*²³, one who makes himself a bridge between men and God. He it is who makes connections, who demolishes mountains of hate, fills valleys with love, makes reconciliation and communion even when that seems impossible.

Incisive and imaginative is the presentation of the nature of the priest described by him to his friends when they met on the third anniversary of their ordination:

Priesthood and incarnation are two faces of a single mystery; the classical deformations that threaten our priesthood correspond to false notions of the Incarnation, well known from theology.

Indeed, there can be a disincarnated priesthood, in which divinity has not succeeded in assuming a true and complete humanity (Docetism). Today we have some priests who are not authentic men, but mere larvae of humanity. They are like Martians dropped out of the sky, strange, de-humanized, incapable of understanding or being understood by people of their own time and surroundings. They forget that Christ, to save men, “descended ... was conceived ... was made man.” and “wished to become like them in all things but sin.” If we are the bridge between men and God, the end of the bridge has to be solidly supported by the human shore, accessible to all for whom the bridge was constructed.

23 Translator's note: Latin for “bridge builder”.

But maybe for us the opposite risk is worse: that of a worldly priesthood, in which the human has diluted and suffocated the divine (Monophysitism). We have now the tearful spectacle of priests who are maybe good professors and organizers, but no longer “men of God”. They are not true epiphanies of Christ. They are like certain churches turned into secular museums.

There is an infallible thermometer for measuring the consistency of one’s own priesthood: prayer. It is the first and essential occupation of a priest, be he Director, Councilor, Prefect, or in charge of the Oratory. All the rest is important, but comes after prayer. Otherwise, we’re a bridge where the last arch has collapsed: the one that reaches God.

Finally, there can be the deformation of priestly Nestorianism: a lacerated priesthood, in which the divine and the human coexist without harmony. Priests on the altar, but they act like lay folk in at the teacher’s desk, in the courtyard, among men. They are like a bridge with the two ends in good shape, but with a fallen central arch that should have connected them.

A true and authentic priest is the one in whom the man is completely, always, and only a priest, even while remaining perfectly human, not excluding any field or sector. The man and the priest have to expand and mutually penetrate in a harmonic synthesis which imitates the union of God and man in Christ.

Even the most secular occupations must be animated by an acute, un-eclipsed priestly consciousness.

The priestly ministry for Fr. Quadrio is not simply functional or ritual, but real and connatural to the consecrated man. It sinks its roots in the mystery of Christ the God-Man, to the point of generating in itself, by divine grace, a sacramental, psychological and mystical conformation to Christ the Priest, so enabled to not only act in the person of Christ, but to live Christ. It fills up from Him the human dimensions and powers.

In a letter he wrote to me on April 2, 1961, he says, “One should be so taken by Him, as to be a living Sacrament of his Person, Truth, and Grace. And maybe also a visible Sacrament of His Passion and Death. And, above all, a tangible Sacrament of His Goodness.”²⁴

In that “one should”, I see his daily effort to come as close as possible to the full measure of Christ, eternal High Priest.

But what set Fr. Quadrio on that project of life, to chase year after year that unimaginable and unreachable goal, with only his human strengths and capacities? Who favored him and helped him to realize it, to reach it? How was he able to keep from sterilizing his heart, limiting his intelligence, or weakening his will, but to grow instead in humanity and to live the Beatitudes of the Gospel with such intensity, coherence, and constancy?

There could be several answers to this question.

I’ll be content to offer only two (already indicated by Fr. Quadrio himself, in the letter quoted above): God and humanity, the two ends of the bridge. Fr. Quadrio *was conquered by the Triune God*, revealed in Jesus Christ, *and by that humanity so loved by God*, but so in need of grace and salvation.

In the discovery of the Holy Spirit during his first year of theology at the Gregorian in Rome, and in that resulting name change to “docile to the Holy Spirit”,²⁵ I think I glimpse a significant moment which irreversibly determined his road to holiness in priestly life, even though rough and steep in some periods, which I believe had no pauses except to check on the journey done and on the future direction. From that year 1944, he always sought with tenacity and joy, to become a “man of God for the salvation of men.”

The theological treatises²⁶, which made up the subject and substance of his teaching at the

24 QL 188.

25 E. Valentini, *Don Giuseppe Quadrio modello di spirito sacerdotale* [Fr. Joseph Quadrio, Model of Priestly Spirit = Model], Rome 1980, pp. 48-49.

26 Translator’s note: before the 2nd Vatican Council, theological courses were called treatises (*tractatus*), and had Latin names.

Pontifical Salesian Athenaeum, help us understand how God as Trinity, and man, were driving ideas for him; what a precious pearl they represented for his will, what a subject of love they were for his heart.

2. The priest, man of God

In the treatise on God as Creator²⁷ he helped us know and possibly meet God, creator of the universe and our Father.

I remember how he underlined God's "special care, solicitude, attention, admiration, sympathy and satisfaction in creating the first human couple."

As with Jesus, the theme of God the Father was often also preached and witnessed by Fr. Quadrio. He was conscious and convinced that without God one can do nothing, just because He is the Father, is the source of life. He knew that without God any society, be it technically and culturally advanced, becomes corrupt and violent. It's on a one-way road to death.

God the Father was for Fr. Quadrio the value superior to all others. It includes a strong sense of His presence, and above all, His rapport and affection for each one of us. God is everywhere, in every moment, in every place, in every sector of our life. Fr. Quadrio believed in the omnipresence of God, in his transcendence and sovereignty and, at the same time, in His nearness and tenderness.

He believed God the Father, *in* God the Father, *to* God the Father. God was not empty or dead or a mere hypothesis for him, but a God living and true, Who penetrates us with His creative and providential action, invades us with His grace, is present and near to us, Who cares for every life as a fruit of His love.

His sweetness and infinite strength surround us. God the Father was the object of Fr. Quadrio's hope: "To die is to push the front door ajar and say, 'My Father, here I am!' [Death] is, truly, a jump into the dark, but with the security of falling into the arms of the heavenly Father."²⁸

"Tell everybody God is good!" That is the last thing Fr. Quadrio wrote in his diary.²⁹

Only God is good. Every goodness we can encounter on Earth is but a pallid image of the immense goodness of God.

For this reason, God took the trouble to busy Himself in our lives so His Kingdom could come to fullness, His salvific Will come to completion, His presence be in all and everywhere.

"There can be no joy without God... our restlessness is the seal and signature that our hearts are made for Him. Nothing can please us; nothing can content us, outside of God. Every love against God or without God is a most bitter delusion, a bleeding wound on the heart."³⁰

In Fr. Quadrio there was an immense passion, not for an idea, or for an activity, nor for things, but for Someone. For Someone met, recognized and called "Jesus Christ, my brother, our Lord."

The love of Christ: this is the motivation, the wellspring, the secret of Fr. Quadrio's priestly life.

"Jesus Christ had faith in me, in spite of everything, and has called me to be his minister," said St. Paul in his letter to Timothy.³¹ Fr. Quadrio had a clear consciousness of being called by God, through Jesus Christ, in the Spirit, to be a Salesian priest. The signs of this calling were for him the insistent, daily, vivid anxiety that tormented him for the Gospel and the Kingdom of Jesus.

Having known him from up close, I feel I can confirm that from theology on he relived in person, with intensity and fidelity, the expression of St. Paul: "For me, to live is Christ."³²

²⁷ *Tractatus De Deo Creante*, theological study of God as Creator.

²⁸ Giuseppe Quadrio, *Risposte*, edited by R. Bracchi, Rome 1992, p. 236. Translator's note: the reprint is Fr. Quadrio's answers to questions from readers of the monthly *Meridiano 12*, ("High Noon") an Italian Catholic magazine like *Catholic Digest*. Fr. Bracchi's book has a chapter on these: it is Raimondo Frattallone, "Le Risposte di don Quadrio su *Meridiano 12*", pp. 131-151.

²⁹ See *QL* 142.

³⁰ *Model* 206.

³¹ Cf. 1 Tim 1:12. Translator's note: not an exact quote.

³² Translator's note: see Phil 1:21.

He wrote in his diary for January 17, 1945: "From tomorrow on, I will live with Jesus for the unity of His Church; I will pray with His prayer; I will suffer with His suffering, burn with His desire, immolate myself with His immolation, cry with His tears, agonize with His anguish and agony: *that all may be one.*"³³

In the treatise on Confession³⁴ he has revealed Jesus Christ to us, the incarnate Son of God, to be Himself mercy and pardon. That course let shine for us how much he wanted to be a disciple of Christ, meek and humble of heart.

Who of his students does not remember his vibrant explanation and warm testimony of Jesus Christ meeting the Samaritan woman, with the paralytic, with Judas, with the sinful woman, with Peter, with the Good Thief crucified with him?³⁵

It is Christ the bridge between God and men, the one revealing the Father, the road that leads to Him, by which supernatural and divine life reaches us.

In school more than anywhere else, taught by him with love, seriousness, constancy even while ill with a fever of 102°, with sympathy for all his hearers, with no hypocrisy, that has convinced me how seriously he took the Gospel. In word and life he reminded us that Jesus lives, in our midst, as a human God, Who does not force but invites, does not impose but waits like a faithful friend who comforts and commiserates, like a most beloved older brother who bears our burdens, our offenses, all our evil.

What Fr. Quadrio confided to us, what he wanted to communicate, is what he himself strove to live. How much time he spent explaining to us the Word of God, to rouse up in us an enthusiastic faith in Jesus Christ! He was not preoccupied with himself, his fame or glory, or his health, but that we would learn to get ever closer, every day, to new life in Christ.

Rightly could he put himself forward to future priests as a guide, because he himself had already traveled a long road with the poor, chaste, obedient Jesus the Priest. He was no longer the novice at Villa Moglia, but a real "presbyter"³⁶ in the sense of the Gospel, in the heroic practice of the evangelical counsels of poverty, chastity and obedience, and in the apostolate.

I recall us talking about the book *Like Them* by R. Voillaume,³⁷ on the religious life of the Little Brothers [of Jesus], that he gave me to read. He said at a certain point that he also wanted to write something like that; he would have titled it *Like Him*. Then he added, "But there's already a book like that. It's called the Gospel."

I said earlier that Fr. Quadrio "was conquered by the Triune God," so also by the Holy Spirit, of whom he became a docile disciple, clay no longer furnace hardened, but formable by the Spirit of Christ. "The Holy Spirit gave me a great grace at Pentecost. I believe that Pentecost will remain famous in my little life..."³⁸

In that year 1944, the fundamental idea that animated him was

corresponding to grace, more particularly, attention and fidelity to the Holy Spirit, principle and soul of all spiritual life... all the visits and prayers were to profess renunciation of the dictates of pride, of self-interest, of nature, to let myself be totally guided by His divine inspiration. On the practical side, this bound me to to an absolute fidelity to all the smallest duties, to avoid any infidelity to inspiration, to

33 Translator's note: Fr. Quadrio took the words in italics from the Latin Vulgate Bible, John 17:22.

34 *Tractatus de Poenitentia*.

35 Notes from that course have been preserved.

36 Translator's note: a play on the Italian *presbitero*, or "priest", derived from the Greek word for "elder".

37 Translator's note: full title is *Come Loro: nel Cuore delle Masse*, or *Like Them: in the Heart of the Masses*. Italian translation published Rome, 1987 by Edizioni Pauline, long after Fr. Quadrio's death. He almost certainly read it in the original French: *Au cœur des masses*, Editions du Cerf, Paris 1951.

38 *Model* 61.

do all those acts of love and mortification suggested to me. Basically, to avoid any altercation of my nature with the Holy Spirit.³⁹

In these lines of his diary, Fr. Quadrio shows us not only when his life style started: of simplicity, of attention, of constant little gestures of love, of tolerance, of submission. There was no aggression or arrogance, but sweetness and humility which even we could see. Those lines show us the third forming and animating force in his priesthood, the Holy Spirit.

From the Holy Spirit he unveiled to us above all the gifts of faith, hope and charity, in the course on the theological virtues. During those explanations, while he talked about charity as the love of friendship between God and his children, “our hearts were burning in our breasts,” in the manner of the two disciples of Emmaus. And this was because his explanation was not just a fruit of study and research; it was above all an experience.

I think Fr. Quadrio expressed his great faith and charity in death, in the long years of living with it.

When in 1956 he was not well, and was cured of a stomach ulcer, he off-handedly told me it could have been quite different, but God always gives strength to his children to put up with anything, any cross for love.

Reading his diary after his death, I noticed that in the year dedicated to the Holy Spirit⁴⁰ he had already come to believe that in death for love we give glory to God in the highest degree, and we give faith, love and salvation to our brothers. He wrote:

I have a desire and need to love God, to die of love for Him. [I have an] immense desire to suffer, to be humiliated. I do no more than to offer myself to the crucified love of Jesus, that he might take me over and make me die of love and pain... I desire to suffer without anybody knowing it, and this is a miracle of God. I abandon myself totally to Him.⁴¹

On May 27, 1960, when he had stopped teaching because his illness grew worse, he wrote to me:

God has been very good to me. Help me thank Him. Obtain for me the grace to die in love, for the love of Christ, for the glory of the Father, for souls, for the Church.⁴²

3. The shepherd, friend of men

The theme of this talk surely requires a reflection on Fr. Quadrio as a shepherd.

The term could seem little suited to Fr. Quadrio; he was never pastor of a parish, Director of a community, or bishop. But as a boy he herded sheep in the pastures of his beautiful home village of Valtellina.

Maybe “friend” sounds better for Fr. Quadrio. In the Gospel, especially in John, that is synonymous with “shepherd”. He uses that word to call, greet or invite a person, to ask something of him, to console or pardon him... to make the person feel like an equal, esteemed, with things to share.⁴³

I asked Andrew Mellano, a former oratory boy at the Crocetta who weekly went to confession to Fr.

39 *Model 60.*

40 Translator's note: 1944.

41 *Model 61.*

42 See QL 141.

43 *Don Giuseppe Quadrio a 25 anni dalla morte.* Acts of the Solemn Commemoration in Valtellina, edited by R. Bracchi, Rome 1989, p. 36. Translator's note: these published the proceedings of a 25th anniversary commemoration of Fr. Quadrio's death.

Quadrio, what memories he might have of him. He answered:

He was a priest of great humanity, truly out of the ordinary. He showed himself a friend as soon as he met you, not just a superior or guide as he was. His great openness of mind and heart favored a frank and peaceful dialog; he put you at ease right away. You could open up to him with the greatest confidence, without the least hesitation or difficulty... With him, you could be free and sincere, because his friendship was true, not formal or clerical.

This testimony takes us to the second strong motivation by which Fr. Quadrio wanted to become a priest: to be a friend of the people, the boys, youth, the poor, the sick, of priests and sinners... a friend to all.

Even though living in closed-in quarters, he lived in the world, for all people in the world, favored by meeting daily with Salesians from the five continents.

Fr. Quadrio loved the people he met; he liked to be with others, mix with them, lose himself like leaven or salt in a mass of dough, be in the midst of God's people and not on a throne.

"Taken from among men... the priest is sent for men."⁴⁴ The priest is separated from his brothers, but to be at their service. He is the man of God to become the man for all the human community. These two aspects were simultaneous in Fr. Quadrio. He did not feel himself to be a priest for himself, but for the redemption of the world.

The saying on his ordination card makes that dimension of his priesthood evident:

*Pray, brothers and sisters:
O Eternal High Priest,
who has constituted your humble servant
a Vicar of Your Love,
give him a priestly heart
like Yours: forgetful of self,
abandoned to the Holy Spirit,
big enough for self-giving and compassion,
passionate for souls by Your Love.*

More than a souvenir of his first Mass, this seems to me to be a memorial; in fact, it does not invite to return to the past, but expresses a becoming, a continual re-making of self by the divine activating power. As with the Eucharist, so the priesthood of Christ becomes represented in the priesthood of Fr. Quadrio, which makes it present.

In these few lines is his faithful certitude of having received from Christ a precise mission: to love as God loves, with His intensity, breadth and depth. That is why he invites all his brothers and sisters to obtain for him an infinite capacity to love, to suffer with them, to give of himself in simplicity and joy.

Fr. Quadrio continued to ask, every day, for a heart like that of Christ, invoking the help of the Mother of God with that prayer of Léonce de Grandmaison we all know.⁴⁵

Now we ask ourselves: how did Fr. Quadrio live out this intense pastoral friendship?

3.1. One of them

To be a true friend of all, he accepted not just in words, to be "one of them", a man like his brothers and sisters in all things. He knew hunger and fear of war, fatigue in study and teaching, in preaching

44 Heb. 5:1. Translator's note: not a direct quote. It goes "For every high priest taken from among men, is ordained for men..."

45 Giuseppe Quadrio, *Documenti di vita spirituale*, ed. E. Valentini, Turin 1964, pp. 116-117. Translator's note: Grandmaison's prayer is online at <http://veniteavedere.blogspot.com/2010/01/every-day.html>.

and hearing confessions. He felt the instincts of human pride, the hard road of obedience, the penance of community life, discouragement, temptations, sickness, the anguish of death to the point of tears, blood and sweat... He felt himself a sinner like everybody: "Help me expiate all my sins and wash them in the Blood of Jesus."⁴⁶ That is just what he wrote to me.

Because of all this, he was esteemed by us, by everyone he met: shoe-shine boys,⁴⁷ Oratory boys, boys in juvenile detention, university students, the sick, the doctors and the infirmarians...

Because he felt himself surrounded by weakness and fragility, he was able to be indulgent toward those who sin by ignorance, error,⁴⁸ habit, obsession...

He showed a great compassion for all; like the unhappy, the sick, the prisoners who pity each other while sharing their same lot.

3.2. *Available servant*

To be a friend-shepherd, he was available to all, like the little wall that separated the two courtyards at the Crocetta.⁴⁹ "When you see some poor devil on your street, you ought to remember that he also needs all your love," he used to say.

And "available" means "being a servant" in Gospel terms.

If you remember, he much esteemed those clerics⁵⁰ who were available for the community, for the Oratory, for teaching catechism or music... and he envied their multiple talents.

Listening seems to me one not so easy service Fr. Quadrio did, even today ignored: listening to anybody, day or night, in the courtyard or in his rooms, in school or in the confessional, in church, and even in oral exams.

He listened with sympathy, wonder, attention, with pleasure. I remember what he wrote to me in September 1960, at Arese, where I had just arrived:

Approach them with courage, especially the malcontents and the suffering. Always listen: with patience, with understanding, but not with connivance. Sickness and pain are an open door to a soul. Have a personal relationship with everyone. Be informed, be interested, directly and discreetly. Jealously keep secrets. Never betray a confidence. If the common good requires that something be made known, have an understanding first with the one involved. Give corrections directly and personally as much as you can, not through an intermediary. Talk little. Listen willingly. Give importance to all. Show faith in them.⁵¹

That is what Fr. Quadrio did.

3.3. *Break the bread of God's Word*

This is the third manifestation of his love for people: evangelize, catechize, teach, counsel, preach... and not just in any old way.

He strove, and not a little, to write out what he had to preach or teach or say. His characteristics

46 See QL 141.

47 Translator's note: *sciuscìa* in the original. These were street boys, many homeless, who earned loose change shining the shoes of Allied soldiers during and shortly after World War II. The only English they knew was "shoe shine", corrupted to "sciuscìa" for Italian pronunciation. Seeing their needs, Pope Pius XII got the Salesians to take care of them.

48 See Heb 5:2.

49 *Model*, 233. Translator's note: in a private communication, Fr. Bracchi wrote me that the little wall separating the two courtyards at the Crocetta was so low everybody from both sides could just sit on it. The seminarians likened it to Fr. Quadrio because it was so accessible. This is the testimony of Fr. Raimondo Frattallone.

50 Translator's note: "clerics" here are seminarians, not in the strict sense of §207 in canon law.

51 QL 162.

were clarity, reasonableness, conviction. He made his hearers understand and assent. Beyond always being well prepared, there was the heart and soul of a priest in his talks, lectures and sermons.

People aren't looking for pretty phrases. What moves is what comes from the heart. 95% of the people understand the language of the heart, not that of reasoning. Jesus, the Apostles, the Fathers of the Church, Don Bosco all talked with the heart.

He wrote to me:

Reason belongs to the Salesian spirit (and even before, to the spirit of the Gospel); that means (among other things) never to impose what is not reasonable, to impose reasonably what is, by reason and persuasion. In the first place, this goes for religious practices. Nothing is more irreverent to God, more against the Gospel, more educationally counter-productive than to force boys to do what they don't understand, don't want, don't love.⁵²

I won't dwell any more on this aspect, because it seems this pastoral action of Fr. Quadrio deserves a deep and documented study.

3.4. *To lay down one's life for his friends*

I will bring up a fourth epiphany of Fr. Quadrio's love for the children of God, for humanity. It is the love most proclaimed, exalted, and lived by Jesus.

Can we say Fr. Quadrio came to the point of a similar sacrifice?

I'd say yes, for two reasons at least. First, the Holy Mass he celebrated with great calm, faith and living love, offering his and Christ's sacrifice for the glory of the Father and the love of humanity. Second, his three year crucifixion of sickness and death, without wanting to come down off that cross, not praying to come down, but doing always the will of God.

In these two rites, mystical and physical, not disjoint but mutually penetrating, Fr. Quadrio truly gave his life for the salvation of the world, for people, for the Church.

Deprived of strength, he was for many an evident sacrament of the Passion and Death of Christ.⁵³

It is not easy, in fact it is very difficult, to penetrate the mystery of physical and moral pain, of incurable sickness, at the age of 39. That is a road painful and inexorable up to the altar of sacrifice. It is a death that, in spite of everything, has the power to agonize anyone.

On the cross one can truly assess a person's faith, hope and love.

Fr. Quadrio, too, from his cross just before death, saw the Church, sinners, priests, the condemned, all the world's evil; he saw the love of God.

I see the innovative ideas of the Council, the commitments of the apostolate. There one feels the preoccupation to save souls, and the urge to insert Christian truth into the world. I see the effort of the Apostles to tame the colossal block of materialism and indifference. I see studied planning to break down the barrier of paganism; I see the care in choosing means to reach out to souls and have indispensable contact with them. I am convinced that never like today has the Holy Spirit stirred up the waters of the Church.⁵⁴

52 *Ibid.*

53 *See Ibid.*

54 *Model 185.*

READING GOD IN FR. QUADRIO'S LETTERS

Sabino Palumbieri

1. Collected letters: a legitimate access

Man is word. He is capacity to communicate. He is experience of communion. A letter is always a recording of a fragment of interior life. Letters are so many mosaic pieces to reconstruct a face, starting from expressions of moments of interior life, true fragments of intimacy. It is not for nothing that collections of letters, not so much those already predestined for publication, but those recovered from an unplanned collection of testimonies, have been considered mirrors of the heart from antiquity. They are in reality road maps of the spirit. From the collection of his letters, then, results not a “Fr. Quadrio minor” with respect to the version known from his profound lectures, conferences, academic works, but instead an “intimate Fr. Quadrio”, that is, more true, because the truth presents diversified levels of inner life.⁵⁵

His letters are sober in content, and not frequent in time. Quite a few times he excuses himself for not writing. There are two reasons. First of all, the structure of his temperament made him aim for the essential, thanks to his clarity of mind and the summarizing capacity of his heart. Plus, his activities of study and research, of teaching and organization, of ministry and prayer, did not leave him a lot of time. Often – notoriously – he worked through the night due to time pressure during the day.

His collected letters include letters from Joey the fervent novice, from Quadrio the seminarian dedicated to his formation, from Fr. Quadrio the priest, professor, department chairman, sick person and fully aware candidate for death. They are about historical and existential contexts so different, yet so coagulated around a growing, unified reality, which joins fidelity and dynamism.

Thus he auto-constructs as a man and believer. The crystallographic law is realized, which declares that whatever the outward surface, crystals of the same substance always have the same internal axes.

On the anthropological plane, the axis is bipolar as William of Saint-Thierry proposes: the love of truth and the truth of love. The first is intellectual ability; the second is that of will and heart.

In reality, the deep movers of every one of his letters are always two: heart and intellect. There's not one that is cold or empty. Warmth and light are the two characteristics of this collection. None lacks surges. Not one ephemeral. Although starting from episodes, diary events, from everyday happenings, they are never banal or lacking a message even for others besides those to whom they are sent. They bear a profound sense of involvement. Little things can add up to a lot;⁵⁶ it can happen that, as when reading Scripture, reading these “love letters of God to every man”, you feel questioned. You feel truly touched inside. These are not, then, just transient messages.

There is a breath of truth and love. Perhaps because it's the truth that is breathing here. And truth is not a theory. In an historical epoch of truth imprisoned by systems and ideologies, of truths “isolated and crazed”, of truths “possessed and manipulated”, there is the longing for *truth in the flesh*. The place

55 The collected letters (DON GIUSEPPE QUADRIO, *Lettere* [= Spirito e Vita 19], Rome 1991) offers precious documentation for knowing his personality, beginning with the interior. The collection is also stimulating, because of the continuous interplay of expressions of humanity and faith, which were first lived, then projected onto the screen of spiritual rapport. This contribution has already been published as introduction to the aforesaid volume.

56 Translator's note: Latin *si licet parva componere magnis* in the original.

of truth is not on paper, but in human flesh.

And today, the testimony documents are particularly researched, perhaps for the nostalgia of clear skies, as a reaction to the multiple pollution of messages. A collection of letters is a serendipitous recording of this truth, which is incarnated in what Lévinas⁵⁷ calls “the little kindness”. That is, kindness shines out, that which is woven into the folds of the everyday.

2. First, kindness

You can't fake magnanimity in the everyday. There are no little things. There is only a small way to do things. It is over this “footbridge”, to use a term dear to our Fr. Quadrio, that grand messages pass in credible form.

Since kindness breathes over the everyday, it becomes a conductor of truth. So declared Giuseppe Prezzolini, a non-believer, to Paul VI, who asked advice from his friend on “entering dialogue with those far off”, or as he also said, “to render the Church believable to contemporaries.” “Only one way, Holiness,” replied Prezzolini. “Men of the Church should be above all good and strive for one goal only: make men good. Nothing attracts like kindness because of nothing else are we non-believers more deprived. The world is full of intelligent people. What we need is good people. Forming them is the job of the Church: to re-attract men to the Gospel; all else is secondary.”

Now, Fr. Quadrio in his letters is presented as a man expert in kindness, and so, efficacious in transmitting intelligent messages. He is a man available, ready for service, responsive, continually anxious to form men modeled on the humanity of Christ. “Be brave,” he wrote to a friend. “One cannot be too good, when He has been so good to us. Men, by definition, are the beings who must be understood and pitied at our expense.” (Letter 116, Oct. 14, 1958)

The collected letters reveal in themselves the kindness of this man, which, while being so sober and attentive, wrote several times to a friend about sadness over the illness, agony and death of his mother, with tender accents. This kindness overflowed from his temperament, was nourished by the Gospel, and was communicated in a friendly style. This was for him a need of the heart and a life assignment, a way of being, and at the same time, an art. The counsels he gave are significant, which he gave in answer to a youth on the way to converse with persons even of different sides. It is the true art of conquering hearts: “Make friends with the one you are talking to. Try to understand him. Agree with him when you can. Do not wound his susceptibilities. Don't rush. Take the tiller of the conversation. Be ready to respond to his difficulties. Show him the positive values of Christianity. Be profoundly convinced. Don't forget the essential thing, which is to pray every day for the one you're talking to.” (Answer in *Meridiano 12*, January 1962)

The kindness of the priest was lived by him, in the preferential option, and in absolute gratuity, before being declared in his facial expression. Writing to us who were in the last year of theology, he expressed himself thus:

Be the priests of the unhappy, the poor, the lonely. Be kind, understanding, lovable, accepting, at the disposition of all, easily approachable. Measure out neither your time nor your energies. Give without counting the cost, easily, with simplicity. Try to put yourselves in the shoes of all you deal with: you need to understand before you can help. Do not set your person above any other's, or at the center of the question. Be noble and above all that regards your personal prestige. Have no other ambition than to serve, no other aim than to be useful. (Letter 168, 11-12 December, 1960)

We all realized that this letter was first chiseled in his own flesh.

3. Grace and Humor

So many letters – right from his early childhood – give witness to the delicate state of his health,

57 Translator's note: Emmanuel Lévinas (1906-1995), Lithuanian philosopher and Talmudic commentator.

which he tended to minimize when he could not hide it. His goodness shone forth most luminously in his writings, while he was emerging from physical and moral tribulations.

In this frame of reference, he could have turned out as a dry and austere preceptor. Instead, he appeared full of grace and humor. His serene character, his ability to absorb the joyful spirit of Don Bosco, shown outwardly in a vivacious – and at times mischievous – spirit. And this is the Fr. Quadrio we knew in the familiarity of the course. To one recipient who asked who was department chairman at a lyceum, he answered: “I don't know who the Professor might be, but one such as you want, I think, hasn't been born yet.” (Letter 121, July 15 1959) To the same correspondent, who probably asked him how to deal with certain confreres, he appealed to the Salesian spirit to criticize certain activities held fashionable. He wryly responds: “A good Salesian goes to bed early; a good Salesian loves Salesian activities and not the novelties of the day like bonfires and community Masses; a good Salesian observes the circular letters of the Superiors, which say that theology students should take a vacation...” (Letter 124, Aug. 31 1959). To another who struggled and fretted over the problems of others, in the middle of a serious letter he wrote, “Sleep, forget it, smile, don't make a big deal about it. Getting mad just makes you ugly, and profits nothing” (Letter 133, Nov. 2 1960). To a Sister, who had lovingly cared for him at the hospital, he indicates things prohibited: “First: crying. Second: thinking about Martini [the hospital]. Third: tasting melancholy. Fourth: not eating enough. Fifth: staying up late” (Letter 146, June 28 1960).

We even find a masterpiece of adaptation to the writing style of a little boy, in reference to that same Sister. It's a letter jokingly written to the Child Jesus, with the typical big letters and many mistakes of a cheeky kid:

Deer Baby Jesus I writing this letter to ask a big faver. At the Martini theres a Sista reel good Sista Mary Ignashes. She's the one always runing around and cooks ever day. You know her? She's good, you knwo. Deer Baby Jesus I am so poor an I dont know what to give Sista Mary Igantius. Can you give her something in my place? Put it under the pillow, so Mother Sperior don't see, else she'll grab it. Watch out don't let Sista Mary Lawra see you she's big friend Mother Sperior those two share everthing so if she sees you it's the same thing. Now bring Sister Mary Ignayshs these gifs (1) A little bag of payshuns for when the Sperior wacks her (2) a pair of little wings so she can fly when she's tired of runing (3) A pack of hapynes for the days when she is in a bad mood” (Letter 204, Christmas 1961).

Here we note humor expressed in a moment of great suffering for the recipient. It is a way full of affection and confidence, to render some difficult situations effectively less dramatic. And it is still another sign, more than of intelligence and refinement, of Easter faith and good news. He knew how to do that from even from the hospital, even with people far away to whom he wrote letters overflowing with grace and esteem. So many are estranged from the Lord, perhaps because we have presented to them a Christianity that is cold, unpleasant and unhelpful.

4. Air of simplicity

After grace, the most effective initiative to recover so many estranged brothers is our testimony of joy and goodness. What's needed is to announce the Gospel of grace with true grace. We need to present a Christianity of serenity, which makes one exclaim to those brothers: “Look how happy he is who believes and trusts in God!”, one that calls forth serious belief in God-*Abba* and loyal love for them. We need a Christianity of generous goodness, which would say to others, with deeds, “Do me the honor of letting me serve you.”

It is this experience of love which creates the conditions for reaching out by the interlocutor, and for the development of his hidden resources. “What does it mean to love, if not to count on possibilities

still latent of the other person, even the possibility of God in him?”, declares Jürgen Moltmann (*Man, Queriniana, Brescia 1973, p. 193*).

The collected letters reveal that the grace of announcing something is obviously joined to the sincere humility of the writer, which renders it true, accessible, desired. Writing to the Superior General, Fr. Ricaldone, who had asked about the news that Pope Pius XII was interested in the exposition Fr. Quadrio had given at the Gregorian University, he expresses himself: “The Pope's paternal solicitude has left me truly moved and humbled... Perhaps, never so justly as this time, St. Paul has rightly said that the Lord chooses clumsy instruments” (Letter 41, Dec. 29, 1946).

And to another superior, Fr. Ziggiotti, who certainly did not spare praise over the honor that the young priest had given to the Congregation, and who had invited him to take on important responsibilities, Fr. Quadrio wrote: “Permit me ... to express to you, and through you to the Superiors, my renewed wish to be completely at their disposition, for whatever they believe to be the best. I cannot refrain, however, from adding with equal simplicity and sincerity the prayer that my inexperience and modest capacities will be taken into account, such as are more modest than are generally believed” (Letter 57, June 26 1949).

This humility shows all through the collected letters not as a servile and unctuous talent, but instead sincere and filially tender. To Fr. Berruti, Prefect General of the Congregation, he opens his heart thus: “I tell you something I've never told anyone in my life: I love you very much, and I am ready to do anything for you today or tomorrow” (Letter 31, 7 Nov. 1945).

The tenderness that he kept treasured deep within him, also showed in dealing with his parents, a constant point of effort in his family letters. He wrote from Rome during the wartime bombings, in the period when Italy was split along the Gothic Line: “I'll come as soon as I can, but I don't know the hour when I will be in the arms of Mom, Dad and my brothers. I love you always more and more, and feel myself closer to you every day. Now I must close, but how many things I still have to tell you! Will the day come soon when we can recount them around our sweet fireplace? A kiss to all with all my heart. Joey” (Letter 22, May 28 1944).

The numerous letters written to his novice-master, Fr. Magni, are an expression of filial rapport, which he maintained until death. It is interesting to note, as he says, that advancing in age and experience, even confronting the highest goals, he kept intact inside him that affective bond with the one who had guided him in his first vocational steps with joy and serenity.

5. Faith as an axis

If we want to indicate the type of all-encompassing atmosphere that pervades every element of the collected letters, we would have to say it resolves to faith, cultivated in terms of concreteness. All his letters are contained within the light cone of the radicality of faith. Here there is a significant step in the letter in which he invites the recipient to make a grand, profound, definitive act of faith before Jesus: “*To believe* with an act of faith which invests all the soul's energies, that You have put me and wanted me here where I am, that the concrete situation I'm in, is a grand act of Your love for me, that my life this year, my activities, my successes and failures, are in Your hands, under the wings of Your Providence moment by moment: '*in manibus tuis tempora mea*'; '*in manibus tuis sortes meae*'; *to hope*, with an act of confidence which lifts the whole spirit, that You will never leave me, You will be my light, strength and consolation; that whatever happens, You will have it turn out for the better. To love with a most intense act of charity, which would transform this whole year, all activity, the anxiety, into love: I am here at God's service, to be a priest, to become a saint. To accept and love my own situation as a gift of divine love for me” (Letter 93, Sept. 29 1956).

It is this energetic rapport of total consignment to the hands of God that pushed him to complete the supreme sacrifice for his noble heart launched towards the priesthood. On the vigil of his ordination, the dream of his whole being, he wrote to his Director: “On the occasion of the Day of Priesthood and

Vocations, considering my lack of preparation for the already imminent priestly ordination, I hold it a due act of honesty to offer to Jesus the Priest, through the hands of Mary Most Holy, my poor life for the vocations that God raises and nurtures among the youth who frequent our house, in view of avoiding the ordination of someone not worthy, and to implore this formidable honor for others more worthy than me” (Letter 36, May 1 1946).

This fuel, transformed into zeal for the salvation of men, pushed him to write during the time of the ultimate test: “I seek to preach the Gospel to those I meet: in my room, in the hospital, on the train... I have discovered – finally – that this is a form of evangelization always possible to anyone, anywhere. It seems that all, under the crust of normal interests, have a thirst for Him and are waiting for someone who can make them see it. *'Volumus Iesum videre'*⁵⁸” (Letter 188, 2 April 1961).

This, that Teilhard would have called *vis a tergo*⁵⁹, gave him a thrust up and away, and that was translated into an attitude of openness in an era of poorly hidden suspicion to an attitude of *hope* in the upwelling spring of power, alpha and omega of the human event. “I think that, slowly and wisely, yet courageously, we need to move and get near the Fonts and Principles, humbly asking that God render us *'capaces sanctae novitatis'*⁶⁰. The enormous difficulties and dangers should not bog us down, but prudently bold. Where there's a true and deep occasion, the idea will make its own way” (Letter 102, May 25 1957).

Faith, once become passion for the service of men and projected ahead, is transformed into love of zeal and ardor of hope beyond any expectation. Writing to me in the last period of his life, he said: “You will often seem to sow in the night, seeing nothing sprout. Have faith: others will harvest. *'Debet enim in spe qui arat arare'*”⁶¹ (Letter 231, Nov. 2 1962).

This is the eye that sees the seed in the ground and foresees the ear full grown. Writing some months before the end, he affirms: “It is possible that this be a good turn, and that the good God will not send me back again to prepare better. In reality, I live with eyes turned up there, waiting for the door to open so I can sneak in” (Letter 246, March 5 1963).

We can say that Fr. Quadrio, especially in the collected letters, shows himself an expert in the “time of the meanwhile”. And this expertise of the spirit is nothing else but the ability to cultivate hope beyond appearances of decline and travail of ascent.

6. Unity of life

Again, there emerges from the collected letters the figure of a man who knew how to synthesize. The wise man is he who has, before all else, the capacity of unification. The *sophos*, according to the Alexandrian Jewish philosopher Philo, is a *meth-orios*, that is, a man placed between two boundaries, on the ridge line between two slopes, to unite – Philo indeed says, *sum-ballein*⁶² – diverse aspects of reality, and habitually avoiding the operation of *dia-ballein*⁶³ or separation of the aspects. Only this way, as the Orphics underline, can the *sophos* become *poly-sporos*, that is, a man of many seeds and shoots. The truly wise man, thanks to his capacity of theoretical and practical synthesis, is prolific and fruitful.

The formula of synthesis, so dear to Fr. Quadrio in daily conversation, is “heart in heaven and feet on the ground.” Heart in heaven, which adores: prayer, exercise of trust and tenderness in the Father, familiarity with the living Christ, permanent communion with the Holy Spirit: a piety profoundly Trinitarian, like that of our Fr. Quadrio. Feet on the ground, which move in the service of love: attention to all, especially to the most needy – a preventive system of intervention, perseverance in

58 Translator's note: “We want to see Jesus,” John 12:21 from the Latin Vulgate Bible.

59 Translator's note: Latin: “a push in the back”.

60 Translator's note: Latin: “capable of holy innovation,” taken from prayers of the liturgy for Tuesday of Holy Week.

61 Translator's note: Latin: “So, whoever plows should plow in hope”, 1 Cor 9:10 from the Latin Vulgate Bible.

62 Translator's note: Greek: “throw together”.

63 Translator's note: Greek: “throw apart”. From this comes *diabolos*, or “devil”.

effort, and warmth of style. Just like Mary at Ain-Karim: heart in heaven, which adores: the bursting out of the *Magnificat*. Feet on the ground, which serve: the visit to Elizabeth, completely at her disposition.

On the anthropological plane, he joined the love of truth with the truth of love. This way, he indicated to all who corresponded with him, and through them to those who knew him, the two journeys so urgent today: that *from the head to the heart* and the other *from the interior to the concrete*. The first avoids intellectualism and rationalizing exercises, which only know how to quantify and standardize. The second overcomes superficiality and pragmatism.

All the messages in his letters have the interior as point of departure, that is, his deep inner life, rich in experience of the divine and the human. So, they move in the internal concrete to reach the historical concrete.

Strong in his self-giving into the hands of the Power of Love, he could pray with Hammarskjöld, his ideal friend and contemporary: “Before You, in humility. With You, in faithfulness. Immersed in You, in serenity.” Being present, characterized like that, belongs to what the *Letter to Diognetus* calls the *soul of the world*⁶⁴. The soul does not make a fuss, but expresses itself in intellectual operations, willing and loving. Noise does no good and good makes no noise. It is silent. It is like the light, which floods the universe and makes it significant with its tones and colors, indispensable expressions of life.

With this type of presence, rich in life and life-giving, Fr. Quadrio has run the way of unexpected Easter, as for every man. That is not a straight freeway, but a steep path. But it gets there. And it's all in the climbing. Fr. Quadrio – *homo viator*⁶⁵ – has effectively taught through his letters, because *he himself has become a letter*. Paul, writing the second letter to the Christians of Corinth, affirms: “You yourselves are our letter, written on our hearts, known and read by everyone. You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts” (2 Cor 3:2-4). We can truly say, paraphrasing the expression and putting it in the mouth of Don Bosco, that Fr. Quadrio was a letter of Christ, which he wrote on his knees before the living God, invoking His Holy Spirit and presenting it to His brothers, that they be encouraged to go forward according to His project.

7. A message-synthesis

There is a letter (# 143) that could be called a *message-synthesis* of his whole life. In it, Fr. Quadrio tells his sister about the first operations, after the news that brought trepidation and dismay to his relatives and friends (June 7 1960). Here one discovers an admirable symbiosis of spicy humanity and theological faith that cannot be simply juxtaposed, but integrated with each other. Let us analyze its elements.

The salutation and the beginning certainly breathe humanity: “My dear sister – he writes – you are anxious about me. Really, there's no reason for that.” Right away, he strives to insert the theme of faith integrated into life: “Everything God prepares and disposes for us is a gesture of infinite love. What bad can happen to us, if God the Father loves us, and keeps us as the pupil of His eye? Could you possibly wish me ill? Could the Lord do that, who loves me so much more than you do? Faith, then, joy and gratitude to the good God, always! Let us thank Him for everything, for everything is grace!”

Then he moves on to the daily suffering of the human condition, with a dose of delicacy, esteem and affection: “I'm still at Astanteria Martini (74 Via Cigna). But I'll get back to the Crocetta as soon as possible. I'm doing fine here. I'm getting the best and most delicate treatment in every respect. I have never been treated so well: and I don't think it could ever be better. All credit to Sister Mary Ignazia, who is truly the Angel of Astanteria Martini. She has prepared a most beautiful gift for Marina [Fr.

64 Translator's note: the *Letter to Diognetus* is a defense of Christianity, thought to be written about 200 AD. The reference here is to the first sentence of the sixth chapter: “What the soul is in the body, Christians are in the world.”

65 Translator's note: Latin: “man on the move”.

Quadrio's niece] on her feast day, that she will send as soon as possible. On condition: that our little princess be always good and pray well.”

At this point a *note of realism* follows, which reveals his consciousness of the gravity of his illness. Even so, he tries to soften it in the act of communication, insisting instead on the expertise of the hospital staff and the lack of pain: “The doctors did a lot of tests on me. The result is better than they had foreseen. There is disease, but not so serious. It is absolutely painless, and won't impede – the doctors say – resuming my work. It is lymphogranuloma, which they are already curing with good success. Just think: I can stand and say Mass! The doctors tell me that, after the cure, I can even travel. And now I hope to come and visit you. So don't bother coming here.”

Again, an inclusion of the message of responsible and vigilant faith into the wavelength of very human expression: “In reality we all, healthy or sick, should be ready to appear before our good Redeemer. And now I should be more than ever prepared.”

In the same key there follows now a *profession of confidence*, full of tenderness, in the presence of the Father, and of promptitude to say to Him: “Here I am.” “I assure you, with the grace of the Lord, that I am serene, content, calm and happy, as I have never been before in my life. I feel the hand of the Father on my shoulder, and I am perfectly at peace. When he tells me, “Come,” I'll answer, “Here I am.”

This is the touch that characterizes Fr. Giuseppe's whole life. It is the exclamation of Samuel: “Here I am.”⁶⁶

I remember when he, still a deacon, gave to the community a liturgical reflection on the great “Here I am” of the Old and New Testament. After that talk, Fr. Quadrio called me over and encouraged me and declared that “Here I am” was the axis of reference of our life as consecrated believers. In reality, he presented himself as a lucid, self-sacrificing and joyful incarnation of that attitude.

“Here I am” is his calling card. Because of this he has become a “letter of God to humanity”. This is how he becomes convincing through his letters now to us men. “Here I am” measures his growth in grace before God and men (see Luke 2:52).

The attitude of radical availability is measured with the poverty and weakness of the “flesh”. Even so, he feels the necessity to ask for prayers, as a motive of strength: “I'm counting on your prayers a lot, dear sister of mine. I need them. So many people pray for me, and that comforts me.”

The message-synthesis concludes on the wavelength of his humanity in the expression of lively solicitude in dealing with his parents, subject now to the risk of preoccupation and anxiety: “If you believe it opportune, say something to Mom and Dad, because rumors are going around. Explain to them what's going on, so they don't suffer. Tell them I'm very happy, cared for in the best way, and that there's nothing to worry about. They don't let me lack for anything here.” In a P. S.: “I just now got Mom's letter; she's a bit worried. Please, see if you can calm her down. Thanks!”

8. A true letter of the living God

And so Fr. Quadrio is a living letter. The letter is an expression of the word. Fr. Quadrio is an expression of the Eternal Word. Yes, every man is an absolutely unique Word of God incarnate – *verbum Verbi*⁶⁷ – that has never been duplicated nor will ever be repeated, destined then, with the Resurrection, to be a word ever speaking.

In our “time of the meanwhile,” these words, in the measure in which they preserve the original divine breath, act like Jacob's ladder. Jacob left Beersheba for Haran. The sun had set. He used a stone as a pillow and fell asleep. “He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it.” (Gen 28:12)

Look, Fr. Quadrio was and will remain a ladder between heaven and earth for all of us who knew

66 Translator's note: see 1 Samuel 3:4.

67 Translator's note: Latin: “word of the Word” [of God].

him, through his messages and letters. This ladder lets angels of God to go up and down, and allows God to come down to men. Fr. Quadrio remains a ladder, so that these earth-heaven goings and comings can function.

Fr. Quadrio was nourished by the Word – often in his letters occurs the recommendation to feed daily upon it – and so he become ever more a similar word. By creation we are *verbum Verbi*; with baptismal consecration we are *in Verbo viventes*.⁶⁸ Being conformed to Christ, we become workers *secundum Verbum*.⁶⁹ Now, at this point the nourishment of the Word strikes deep, which makes us become a Fifth Gospel, a Christic history which has the stamp of a single man, called to be a living letter, branded by the Spirit.

The letters of this “Servant of God” and servant of men involve us, so that, like a ray from the most perfect letter of the Father – which is Christ – can reach us. He is “the radiance of God’s glory and the exact representation of his being” (Heb 1:3), a reflection of the Gospel of salvation. They are a herald of joy and liberty, all the more convincing as they are more coherent to the experience of the diseased flesh of Fr. Giuseppe.

This was possible, thanks to his being made a word from God, that has become flesh in an experience.

Flesh is his profound interiority.

Flesh is his constant prayer.

Flesh is his ecclesial passion.

Flesh is his professional activity.

Flesh is his faithful friendship.

Flesh is his sacrificial offering.

His troubled flesh, while he was writing the letters, has given us the flavor of the Beatitudes. “O Cross, bitter wood, bloody price of the Beatitudes,” as Raissa Maritain would often exclaim. And the Beatitudes are refractions of the fundamental Beatitude, which is Easter.

Reading the letters of Fr. Quadrio, one experiences in his heart the flavor of Easter, of that event which makes St. Athanasius exclaim: “The Risen Christ makes our life a continuous feast.”

In his letters, Fr. Quadrio is truly thus, a window through which we can already glimpse a new world. A window, through which the air of spring comes in, rich with the oxygen of hope.⁷⁰

68 Translator's note: Latin, “living in the Word”.

69 Translator's note: Latin, “according to the Word”. See Luke 1:38 of the Vulgate, or the American Standard Version.

70 See also Monica Ferrari, “He Confirmed Every Day His Salesian Priestly Choice. Letters of Fr. Giuseppe Quadrio”, in *Salesian Bulletin* (Italian), Vol. 113 No. 18 (December 1, 1989), pp. 37-40.

FR. GIUSEPPE QUADRIO, THEOLOGY TEACHER AND MASTER OF LIFE. THROUGH THE INITIATIVES LEADING TO INTRODUCTION OF THE CAUSE

Remo Bracchi

This communication attempts to collect various documents (writings, depositions, initiatives, official and unofficial correspondence) which, having a remarkable convergence, have moved the Postulator General's office toward a formal request to introduce the Cause of Beatification.

Testimonies that chiefly underline Fr. Quadrio's character as a teacher esteemed for his professional competence and holy person will be emphasized. But almost everybody prefers the title "master" for him, one who has testified all through his life the truths he was teaching.⁷¹ In many depositions, the motive for his success as a model to imitate jumps out: the harmony, the unity, the synthesis he made in his own person between nature and grace, between prophecy and fidelity, between contemplation and incarnation, between theology of the Mount of Transfiguration and theology of the Garden of Gethsemane.

These testimonies will be presented in chronological order, seeking to point out in their *continuum* some significant stages. More space will be given to the text than to the commentary. This is to remain faithful to that Providence which, through some apparently disconnected little fragments and a few simple words, has guided the great uninterrupted history of the recognition of authenticity for a true "pupil of the Holy Spirit".

1. Reputation of a holy teacher in his lifetime

By his humanity and transparency, by his constant and joyful gift of self, Fr. Quadrio was considered a saint even before his death. The sensible harmony of intelligence and grace gave to his teaching a character at once profound and simple, which only the great incarnations of God succeed in possessing. One of his students, only occasionally at the Crocetta because he was not a Salesian, was the Conventual Franciscan Filippo Pittaluga. He testified that "*you could smell his holiness from miles away.*"⁷²

By common testimony, he was always among the seminarians. Thus he continually and vitally transmitted, by word, gesture, contact, and smile, what he had been teaching in the lectures. He had learned the interior gentleness of the Master, letting himself be molded by the Spirit; for this, he was re-christened "Teachable"⁷³. He understood that, to teach the truth (or, better, the Truth), one had to make himself a disciple above all else. "Fr. Quadrio was a sacrament of Jesus... he incarnated in himself the words of the Gospel: "Learn from Me, for I am meek and humble of heart, and you will find peace for your souls."⁷⁴ He radiated peace all around, because he was meek and humble. I think he was already living the life of the Resurrection, the victory over death, because he was *humble*,

71 The use of italics is intended to show the more explicit affirmations in this sense.

72 Letter to Fr. Giuseppe Abbà, Jan. 30, 1987 (Archive).

73 E. Valentini, *Don Giuseppe Quadrio modello di spirito sacerdotale* [Fr. Joseph Quadrio, Model of Priestly Spirituality, = *Model*], Rome 1980, pp. 48-49 (from his Diary, May 28, 1944, Pentecost Sunday).

74 Translator's note: Mt 11:29.

profoundly humble. That is the indispensable sign of holiness."⁷⁵

This teaching of the Lord has been made flesh and blood in him. His very presence, in every case, was enough to reveal it: "Yes, I have always been impressed by Fr. Quadrio's *great humility, much more than his profound and proven doctrine. And this is the most beautiful lesson, and the most useful for me, that I have learned from him, one I want to keep forever.*"⁷⁶ So, it's not learning that pops out of the books, but the wisdom of the Cross, which renders one able to empty oneself, and thus seems to be foolishness in the eyes of the world.

It was his sickness and death that showed, above all, the never broken coherence between teaching and life in Fr. Quadrio. Fr. Peter Broccardo writes, "I have heard that his reputation for sanctity was spread all through the staff of the Astanteria Martini (Turin), *where he bore unspeakable sufferings with heroic strength*, admired and esteemed by all... [Among those] taking part in the funeral, the rumor 'he was a saint' was not just the usual conventional expression. It was a conviction among Salesians and others that were close to him. It was above all a conviction among the students who were closest to him."⁷⁷

Fr. Quadrio himself describes, in a letter to Fr. Antonio Martinelli, his own program for evangelization during his forced period of inactivity from teaching. "In these months, due to the almost complete impossibility of doing anything else, I have (finally!) discovered how necessary it is to *preach the Gospel one on one*, in personal encounters, soul to soul, by means of approach, comprehension, solidarity, friendship. In hospitals, on trains, on the street, *everywhere people wait for someone to show them Jesus.*"⁷⁸

Professor Giancarlo Milanesi commented: "Now we also know what faith and theological hope he lived in his illness right up to the end. *I believe that his priesthood was nourished from the wisdom that the Lord gives to whomever he wants to love, more than profound theological conceptions – which he no doubt had.*"⁷⁹

His forced suspension from teaching theology guided him with greater dedication to the school of daily life, no less profound and current. He became a long-distance correspondent of *Meridiano 12*, for readers who turned to the magazine for advice on certain doubts. Some of them expressly asked that Fr. Quadrio answer.⁸⁰ The pages coming from his lucid intelligence and his heart sensitive even to the point of tenderness, "were calibrated, simple, profound, of a clarity that implied a long meditation. He was a specialist in the most complex problems of theology. But wherever he brought his thinking to bear, there was light."⁸¹

2. Spontaneous testimonies after his death

A first synthesis of the value of the teaching given by Fr. Quadrio was traced out by Fr. Giuseppe Melilli on the very day of the funeral:

75 Letter of Fr. Francesco Goyenechea to Fr. Mario Simoncelli, July 6, 1986 (Archive).

76 Testimony of Fr. Franco Mazzon, in *Bollettino di collegamento* [Connection Bulletin, = CB] for priests of 1960, Feb. 11 1964, p. 53. See note 20 below.

77 From sworn testimony of Fr. Pietro Broccardo (Archive). Translator's note: the Astanteria Martini is a hospital in Turin where Fr. Quadrio received cancer treatment.

78 Letter of April 2 (Easter Sunday), 1961. Cf. Don Giuseppe Quadrio: *Lettere*, ed. By R. Bracchi [Letters, = L], Rome 1991, p. 266 (L 189).

79 Testimony of Professor Giancarlo Milanesi, in *BC*, p. 66.

80 Letter of Fr. Enzo Bianco to Fr. Remo Bracchi, May 28, 1989. See Don Giuseppe Quadrio, *Risposte* [Answers, = R], Rome 1992, p. 26. Translator's note: see note 10 of chapter 3, above, on Fr. Quadrio's work in *Meridiano 12* [High Noon].

81 *Bollettino Salesiano* vol. 23, no. 89 (1963), p. 412. Other witness to Fr. Quadrio's reputation for sanctity during his life can be found in E. Valentini, *Articoli di prova testimoniale...* [Articles of Testified Proof...], Rome, 1985, pp. 43-46.

I speak in the name of all who had the good fortune to have you as teacher, and of the seminarians here present. Some of them loved and admired you on your bed of pain, even though they had not known you. I come to say the last good-bye, to give the last "Thank you!..."

Many owe to you a big part of their priesthood. On your way of interpreting the priesthood of Christ, many [of us] have tried to model ours. Following you, we tried to imitate the goodness and humanity⁸² of Our Lord; so many of us have learned to love the Mass. *How many reflections of your priesthood are now scattered all over the world! ...*

We have seen in you an *attractive embodiment of the priesthood of Christ on the throne and at the lectern*. But, allow me to remember, how many treasures of your priesthood you scattered around so spontaneously, in hallways and in our courtyard... You said recently: "How different will my death be from that of the saints." No, Fr. Quadrio! We don't know how aware of your suffering you were in the last days, but we know how ardently for three years you recited your "*suscipiat*." Your life, your suffering assure us of the *death of a saint*.⁸³

The mortuary letter, penned by Don Eugenio Valentini and still vibrant with emotion for the great loss, already puts together, even that soon, some fundamental traits of the personality of Fr. Quadrio professor (Dean), master of life and martyrdom. In particular, the synthesis he made between teaching of doctrine and interiorly following the Master, stands out. "Young, but *mature in judgment, he had immediate ascendancy in front of the students, who admired his clarity, his depth and the goodness* communicated by his character. Balanced and open to all that is true in the new currents of theological studies, he was admired in precisely this rare balance between tradition and up-to-date outlook on the problems of the time ... You could say, without hesitation, that he was *considered the best professor in the Theology Department*. Yet nothing in him was vanity, self-sufficiency, but only kindness, condescension, understanding, humility ...

In the time of his sickness, the Lord put him in position to carry out a new and fruitful apostolate in the hospital. Whenever he could, he forgot himself and his pain and ran to the aid of those who needed him. How many absolutions, many conversations and how many conversions! ... I thought more than once, that if the Lord had sent this illness only to enable him to carry out this apostolate of good, it would be sufficient reason for all the suffering he endured."⁸⁴

He was, then, the "professor" of Theology in the etymological sense of the term, that is, one who "professed", who joyfully and totally lived as a commitment his teaching at the cost of life, with a dedication that he breathed out with no second thoughts. His own death contributed to first spreading the knowledge of Fr. Quadrio, in Valtellina. After his death, some provincial and diocesan newspaper articles came out.⁸⁵

In *Corriere della Valtellina*, on November 30, 1963, there was a funeral notice, briefly outlining a profile of the deceased. "After priestly ordination, he was immediately called to Turin, where he began his *shining apostolate as Master of young generations of seminarians*. His most effective preaching lasted three years and *his lectern was the hospital bed that saw the heroism of his virtues*."⁸⁶

The profile (unsigned) "*In memoriam*," published in *Salesianum*, could not ignore the same

82 Translator's note: *benignitas et humanitas* (Latin) in the original.

83 The eulogy is published in E. Valentini, *Don Giuseppe Quadrio modello di spirito sacerdotale* [Fr. Quadrio, Model of Priestly Spirit], Rome 1980, p. 185-186. Translator's note: "suscipiat" in Latin means "may he accept". The Latin Mass has an offering prayer, "Suscipiat Dominus sacrificium...", or "May the Lord accept this sacrifice..."

84 Dated October 24, 1963. Similar, despite its conciseness, is what is written on the funeral holy card: "An open and acute mind, a clear and highly respected professor, spending his entire short life for the good of the students, showing them by word and example the way to the priesthood. A disease of three years prepared him as a victim for sacrifice, making the bed in his room into an altar and his room into a living and effective pulpit. "

85 Como's diocesan newspaper *L'Ordine*, November 2, 1963: "Solenne ufficiatura funebre a Vervio del prof. don Giuseppe Quadrio" [Solemn funeral rites in Vervio, in memory of Professor Fr. Giuseppe Quadrio]. A week later: "Le estreme onoranze a Vervio del prof. don Giuseppe Quadrio" [Last rites at Vervio for Professor Fr. Giuseppe Quadrio].

86 The article bears the title: "Il salesiano don Giuseppe Quadrio sacerdote di eroiche virtù" [Salesian Father Giuseppe Quadrio, priest of heroic virtue].

consistency in personified by Father Quadrio between teaching and life, between the *verbum* dispensed and its embodiment. “*And all this, while he taught by casual word and lectures, he joined to it a natural life example. Everybody agrees on this; his example was right before our eyes and in our hearts. Whether it was by a gentle remark or a tactful silence, that example was engraved into us. I don't know what was more admirable: his remarkable intelligence with secure and moderate judgment, with pure and clear depth, with harmonious eloquence in declaration; or was it the gentle way he he guided us to the high and perfect virtues of the heart? He was truly outstanding in humility, not less in gentlest sweetness of fraternal charity.*”⁸⁷

It is remarkable how many letters spontaneously came to Don Eugenio Valentini around this time, to express from all over the world the warmest condolences for the loss of the beloved "master".

The priests ordained in 1960, the last who were lucky enough to have Fr. Quadrio during the entire period of their formation (as a professor and as Chairman),⁸⁸ devoted the February 11 1964 issue of their *Bolletino di collegamento* to him, and to Fr. Gallizia who had passed away just before. Both professors were described as “unforgettable blacksmiths” of their priesthood.⁸⁹

They are not few, those students who point out in the Master that deep assimilation deep from which sprang the solid doctrine had been explaining. Fr. Raimondo Frattallone already wrote then: “For me, Fr. Quadrio was and is the Priesthood, that is, an idea personified. He made priesthood a gesture, a smile, a fraternal meeting: a Priesthood of Light: Fr. Quadrio the teacher (“contemplata aliis tradere”); Priesthood of Love: Fr. Quadrio had a special way of telling you, “Good morning!” In his modesty he never said no. Priest-Victim: and this seemed to me when he celebrated Mass.”⁹⁰

Fr. Gonzalo Garcia added:

I feel my priesthood turned upside down ... from his priesthood .., in every sense, but especially spiritual... Now that I've started my priestly ministry, I better understand *the authentically evangelical scope of how he lived his priesthood* ... reaching out to all, and with the heart of God... I always did feel the coherence of his priesthood – certainly, made with much Love – in living happily crucified. “The Priest - he once told me – has to live in a state of victimhood.” Didn't he live like that?⁹¹

He used to say: “On Mount Calvary, you don't do the tourist thing.”⁹² “You won't find the Lord except in Gethsemane... not only the Lord of Holiness, but also the Lord of Apostolate and the Lord of Theology.”⁹³

The testimony of Fr. Luigi Melesi dwells at some length to analyze this aspect of Fr. Quadrio's personality. “Fr. Quadrio was an *'Epiphany of the Lord, Epiphany of the goodness and wisdom and humility and sacrifice' of Christ. Really, he wasn't a professor but a Master, not a superior but a pastor.*”

87 *Salesianum* 25 (1963), p. 634. Another short portrait appears shortly afterwards in *Marianum* 26 (1964), p. 262-263, by Fr. Domenico Bertetto: “The last three years of his earthly existence sublimated his teaching and priestly apostolate in a painful and slow immolation, which he accepted with fortitude, giving the Lord the supreme witness of love and zeal with the total gift of his young life.” Translator's note: original Latin: “Quae omnia dum verbo passim ac magisterio docuit, iugi ac fere connaturali etiam vitae exemplo, omnibus fatentibus, ad oculos praebuit atque cordibus, sive alliciendo suaviter sive tacitus etiam insinuando, inculpsit. At horum quid magis hic efferam admirandum haud scio: utrum cum insueta intelligentiae vi securum ac moderatum iudicium, limpidam profunditatem atque harmonicum edicendi eloquium; utrum mites admodum animi modos an altis cordis perfectasque virtutes. Humilitate enim praecipuus fuit et nec minor in sollicitissima caritatis fraternae suavitate extitit.”

88 Translator's note: this refers to the 4 years of theological studies, not the whole period of initial formation. For Salesian seminarians, initial formation consists of novitiate, philosophy, practical training, and theology. Then comes ordination to the priesthood.

89 Mimeographed booklet, 76 pages of text and 12 of notices. It has some recollections of the two deceased priests, and testimonies of colleagues and friends.

90 *BC*, p. 43.

91 *Ibid.*, p. 45.

92 *Ibid.*, p. 51, testimony of Fr. Eugenio Mayoral.

93 *Ibid.*, p. 59, testimony of Fr. Luigi Melesi. Cf. L 106.

He was incarnated. He was and felt fully human, a man among men. A man simple, true, free, optimistic, evangelical...

You didn't feel like a 'heretic' arguing with him. He lived his familiar expression: "We don't have enemies to defeat, but brothers to win over." They came to him blind, and left believers.

At school, he was teacher and witness. He made you love the truth. He presented it living, personal, new... school suffers through the truth, but it had to pass all through his heart. He shoveled the living Christ into our souls. He taught us the the truth which enlightens and converts, without suffocating it in a sea of erudition or high-flying somersaults of logic or purely technical points. At the end of class, you felt not only that you understood, but that you believed more. I made my meditation in Fr. Quadrio's classes, more than in chapel in the morning. I just felt the Lord and stuck to Him. I was convinced that the Lord's truths are not just pronounced, but witnessed. And he evangelized us, because he had the living Gospel in him... In class and in life he was a witness, without making propaganda, without laying blame, without getting agitated. His was an affirming witness, and it showed the "reality" beyond reason. He was a "sign"...

He wanted us to be priests, not professors. Priests. Totally concentrated in Christ. He instilled into us that "sense of Christ" present in his way of doing things. "You will only be yourselves by living Christ. Then, you will be not be a vestment on emptiness or a mask on nothing."

He loved the Gospel as he loved Christ, and he lived it all. He wasn't just an index of the Gospel, but the whole thing. He used to say that theology has to be study, comprehension, conpenetration, contemplation, assimilation of the Lord's Gospel. For Fr. Quadrio, the Gospel was Christ, the Gospel was human beings; the Gospel was all things. He was a testimony of all that.⁹⁴

Fr. Quadrio was able to use the school and common life as a proclamation of the Gospel. "All his life, all his teaching, those unforgettable conversations with him, are here to testify to his "vocation" of catechesis, the "*kérygma*"⁹⁵, the proclamation of God's saving word. There were three reasons for which he *felt an identification of his vocation of theologian and that of a catechist*. 1. The study of theology, for seminarians, ought to be essentially a preparation for the "ministry of the word." 2. An authentic theology has to be also an authentic catechesis... living testimony of of Christ died and risen... Fr. Quadrio... often repeated an affirmation of St. Thomas, "The action of a believer doesn't stop with an announcement, but with reality."⁹⁶ For him, theology had to be a meeting with Someone, touching Christ, then to witness to Him in life and preaching. 3. Finally, there was an historical realization that confirmed to Fr. Quadrio how tight were the family ties between theology and catechesis. "In all times, catechesis has been the faithful mirror of theology." He was firmly persuaded that the first principal renewal of catechesis had to be "courageous and wise renewal of theological formation." Fr. Quadrio was starting to trace out the main lines of this "courageous renewal": return to the Bible.⁹⁷

Proclaiming, but above all incarnation, *kérygrna* of the Word and of suffering.

3. Publication of the diary (first and second editions)

Already in the introductory letter the priest's testimonies of 1960, collected in their *Bollettino di collegamento* of February 11, 1964, Fr. Eugenio Valentini (then, Director at the Crocetta) announced the imminent publication of the diary notebooks. These survived Fr. Quadrio's "iconoclastic fury"⁹⁸ of the last months of his life. "Unfortunately, he destroyed much of it, and only fragments are left. But they are precious just because of this, and *adequately trace out his road to sanctity*... I am sure they will

94 *Ibid.*, pp. 53-57.

95 Translator's note: Greek, "proclamation".

96 Translator's note: original is in Latin, "Actus credentis non terminatur ad enuntiabile, sed ad rem."

97 Testimony of Fr. Roberto Giannatelli, in *BC*, pp. 47-49.

98 Translator's note: the Iconoclasts (8th and 9th c) held all images (statues, paintings) to be sacrilegious, and therefore broke or burned them. A modern-day example: destruction of ancient Buddha statues by the Taliban in Afghanistan.

be of great benefit; they will become a book dear to all his former students.”⁹⁹

The booklet came out in that same year 1964, with the title *Documents of Spiritual Life*, and was dedicated as a memento, or better as a memorial, “to the former students of Fr. Quadrio, so *they might learn to appreciate their Master more, and to encourage them integrally* in their apostolic life.”¹⁰⁰

Publication of the intimate diary contributed notably, in spite of its primitive intent, to make Fr. Quadrio known outside the limited circle of those who had him as teacher. All who came to know him as a result of it, only now beyond the school, the main “bridge”¹⁰¹ that opened up all the other possibilities, understood where his inexhaustible energy in giving the witness of such goodness and serenity came from: the years of sufferings, when he, heroically struggling with his sweet strength, became equally a “bridge” to the pain of others.¹⁰²

Thus other people came in contact with the profound and most human spirituality of Fr. Quadrio and felt themselves taken. He could, this way, continue to teach, to be a master, even after death.

From Sardinia, Mrs. Maria Mereu wrote on October 29, 1967 to Fr. Valentini (then Rector Magnificus):¹⁰³ “Thank you for the book... I haven't stopped reading it. I am convinced that he was a saint and we hope to have him shortly on the altars.”¹⁰⁴

In 1968, on the occasion of the fifth anniversary of Fr. Giuseppe's death, a second edition of the diary came out, notably expanded. Fr. Eugenio Valentini took on the project to answer appeals from many who could not get their hands on the first edition. From the good reception this one had, the editor could declare that the book had done much good, and had “a unique mission in the formation of the young ranks of the Salesian Society.”¹⁰⁵

Other external testimonies were not sought, not even for this second edition, but it did report diary entries, letters, homilies, and unpublished talks. The adopted motive was simply, “No other words could have the efficacy of his: that soft, calm, thought-out word, permeated with sacrifice and suffering, inspired and enlivened by the breath of the Holy Spirit.”¹⁰⁶ A word, then, that proceeded from life, a teaching formed by witness and blood.

The second edition got an authoritative presentation by Fr. Luigi Ricceri, who became Rector Major of the Salesians in the meantime. The gifts of “master of wisdom” were picked by the Major Superior for acute and concise consideration: “I think I can say that he seems to me, five years after his death, *among those souls who have most enriched our Congregation in this generation*. He was an open soul, *admiring human wisdom wherever found, even surpassing it; he was sensitive to distress of our time, but always came through it in faith*. The light he shed from his heart (he was essentially a contemplative, a “man of prayer” like Don Bosco), permitted him to enlighten every situation; his faith, so rooted in the Eucharist and the Word of God, constituted for him force to stick his arrow into the depths of our current situation.”¹⁰⁷

Fr. Quadrio could give, because he had seen.

4. Intervention by the Rector Major: the spark

That same Rector Major gave a speech to the confreres of the “reborn Crocetta”¹⁰⁸ (October 15,

99 *Ibid.*, p. 17.

100 From the Preface.

101 Letter to Professor Giulio Girardi, cited in *BC*, pp. 25-26. Cf. L 283.

102 *Ibid.*, pp. 24-25. See also L 215.

103 Translator's note: In Italy, a *Rettore Magnifico* is a university president.

104 From the “Letters of Fr. Quadrio” (Archive).

105 *DON GIUSEPPE QUADRIO, Documenti di vita spirituale* [Documents of Spiritual Life], ed. E. Valentini, Turin, 1968 (2nd edition), p. 5 of the Preface.

106 *Ibid.*

107 *Ibid.*, p. 3.

108 Translator's note: Fr. Quadrio taught at the Salesian major seminary in Turin, called the Crocetta, but officially the Salesian Pontifical Athenaeum. It moved to Rome at the time of the Rector Major's intervention. See note 43 below.

1968), in which was authoritatively highlighted the figure of Fr. Quadrio as a "teacher of life" and "unified model" of intellectual values and gifts of grace. It stands as the beginning of the first explicit demand for his Cause. There had already been oral requests from various places. We have some sporadic evidence of these in the Archive folders.

Fr. Luigi Ricceri expressed himself in his address to open the academic year:

For a Salesian who gets around in the Congregation, it is interesting to hear people talk (and how they talk), in San Francisco and Cairo, in Tokyo and Buenos Aires, in London, in Bombay... for example, about a Fr. Vismara, a Fr. Gennaro, a Fr. Quadrio.

Fr. Quadrio! Allow me, for a moment, to bring you to look at this, our great Brother, Fr. Quadrio, almost like a human synthesis of all these formation workers, of these "masters – who have come and gone... Fr. Quadrio, a very young professor, but a master of life...

So much to remember, so much to meditate... Well, anyway, remembering this example, all of you together (because he was master of life both for students and colleagues) have inserted yourselves into the great stock of the Crocetta.¹⁰⁹

Reading the words of the Rector Major, Fr. Dominic Bertetto, who was a colleague and confessor of Fr. Quadrio, and who was one of the confreres present at his death, asked himself if the time was ripe to start the canonical Process.¹¹⁰ The cue was given at the highest level of the Congregation.

*Why can't this figure, so precious, modern, and close to us, become valued as an ideal of a genuinely Catholic and Salesian spirit, above all for the confreres in formation, and for the staff of our studentates?*¹¹¹ If the Lord permitted this sacrifice, was it not perhaps only so the grain of wheat fallen to the earth would have to bear much fruit,¹¹² *above all now when we so much need to see guides, or real saints, living in our time and for our time?* Maybe the Lord... wanted... him to live with our examples in our young generations.¹¹³

The motivations put forward by Fr. Bertetto presented a double direction: to the past, resting on the holiness of Fr. Quadrio and on his example of total education, that is, made up of knowledge and life; and to the future, to young generations, who could find in him a guide sympathetic, modern, securely on the road to priesthood.

Contemporaneously, Fr. Giuseppe Abbà, deeply touched by the spirituality emanating from the diary, had "the clear idea of a possible introduction of the Cause, inserted in the general impression of esteem and of holiness that he enjoyed."¹¹⁴ So, he prepared a first draft for a direct letter to Fr. Ricceri. This was stylistically revised by Fr. Mario Simoncelli, who added his own signature. Fr. Nicolò Loss and Fr. Domenico Bertetto spontaneously got together to endorse it.

The four signers referred again to the speech of the Rector Major and its vibrant re-evocation of Fr.

109 That address, offset printed, was distributed to the teachers (Turin, December 1968, pp. 3-4).

110 Translator's note: beginning of the process for declaring a Saint.

111 Translator's note: Centers of philosophical and theological studies for the priesthood. Salesian lay brothers sometimes study in these, or in centers specifically designed for their formation.

112 Translator's note: See John 12:24.

113 Letter of Fr. Dominic Bertetto to Fr. Eugenio Valentini, December 3, 1968 (Archive). The letter closes with an explicit petition: "So I entrust to you this initiative: to suggest to the Superiors the introduction of the Cause for Beatification and Canonization of so precious a fruit of the PAS. Collect as soon as possible the testimonies of anybody who knew him. That would offer to all a precious model and patron." Translator's note: PAS means "Pontificio Ateneo Salesiano", or "Pontifical Salesian Athenaeum". This was the Salesians' highest study center, established under that name at the Crocetta in 1940. It moved to Rome in 1965. Paul VI elevated it in 1973 to the title of Pontifical Salesian University (UPS), as over the years it had added many high quality degree programs.

114 Letter of Fr. Giuseppe Abbà to Fr. Remo Bracchi, June 5, 1989 (Archive).

Quadrio.

Your word struck us also because it found full accord in our souls and our memories: an *admiration which, already alive during his life of “Master” at the Crocetta*, is still growing and being enriched with new horizons, after which intimate aspects of his personality as a priest and religious have become known...

Five years since his death, while in the most varied parts of the Salesian world, there are those who keep alive the memory of Fr. Quadrio, and on whom he exercises a *rare ascendancy. It is made up of admiration and also sympathy (a true “man of synthesis” between the human and the divine*, as you defined it, a true “master of life, from whom there is much to gather and meditate”). Could this be the right moment to solidify and hand on more completely this *figure so modern, Conciliar, conversational; a man of study, a Master, a model priest and Salesian, the “man of synthesis”*? *His testimony could be up-to-date and effective far beyond the circle of his former students.*¹¹⁵

The “synthesis” between the human and the divine accented here is that which Fr. Quadrio called the “incarnation” of the priest.¹¹⁶ “Master” could simply mean one who lives what he teaches. The letter also shows the balance of the model proposed in Fr. Quadrio, a model fully Salesian, but so open and successful as to be extensible to the universal Church.

Fr. Ricceri answered Fr. Bertetto, being the most venerable of the signatories. While declaring his own full conviction of the holiness of Fr. Quadrio, he affirmed the necessity of deferring the process for a time, the while industriously preparing the necessary documentation.

I want to thank you for what you have written to me about our holy confrere, Fr. Quadrio. I understand, like I said in the same preface to the second edition of “Thoughts”, that *the figure of Fr. Quadrio deserves to be well put in evidence for the richness of the Congregation*. But I don't think this is the time to start something official. Instead, it will be opportune to gather documentation and testimonies while memories are alive and fresh.¹¹⁷

It was certainly providential that the same Rector Major, who contributed so much with his own authority to present Fr. Quadrio as a model teacher and formation person, pushed at that time for the documentation in order to proceed with the Cause, and that he knew so well this exceptional figure.

Fr. Eugenio Valentini, tasked with summarizing the life and spiritual profile of Fr. Giuseppe in the *Biographical Dictionary of Salesians*, Turin 1969, writes on p. 229: “The little that survived destruction was gathered... to the edification of everyone who esteemed and loved him as *a privileged soul, who pointed to a higher goal, more by example than by word.*”

5. Gathering of testimonies, and first biography

In the next decade, Fr. Eugenio Valentini took it upon himself to research the asked-for testimonies. He went through the Congregation's member catalog and sent out letters to all the Salesian world, asking for recollections and impressions on the part of all Fr. Quadrio's school buddies, his former students at the Crocetta, his colleagues, his acquaintances.

We will cite here only some brief extracts from the replies, choosing from among those more explicitly recognizing in him a model to be proposed for imitation.

115 Letter of Fr. Giuseppe Abbà, Fr. Domenico Bertetto, Fr. Mario Simoncelli, and Fr. Nicolò Loss to the Rector Major, Fr. Luigi Ricceri, December 20, 1968. This letter also contains an explicit expression of holiness and heroic testimony: “We sincerely think – and not just since yesterday or today – (and we are convinced that this is also the deep feeling of many of those who knew him) that Fr. Quadrio has corresponded with generosity to the Lord's grace as to realize an extraordinary holiness, worthy of canonization, supremely balanced and sympathetic.”

116 Letter of Fr. Quadrio to the priests [ordained in 1960] on their third anniversary of ordination, January 3, 1963 (cf. L 242). The same point is made in various forms in other letters.

117 Letter of Fr. Luigi Ricceri to Fr. Domenico Bertetto, Feb. 7, 1969 (Archive).

Writing to Fr. Giuseppe Marchisio, Bishop Camillo Faresin, a fellow student with Fr. Quadrio at the Gregoriana, affirmed without reticence: “I’ve kept a greeting card from him... as a reminder, a relic of admiration: how many times have I read it over, to jolt me ahead in my personal work! *Now, more than ever, he is before my spirit with his writings: I invoke him as a Saint, and I hope that a nice biography will come out as soon as possible... that will be a guide, light and stimulus for so many priests.*”¹¹⁸

Fr. Arturo Alossa, alumnus of the Crocetta, did not hesitate to proclaim in his emotional testimony: “I hold it a true grace of the Lord that I could know Fr. Quadrio, enjoy his friendship, and feel edified by his holiness.”¹¹⁹

In the brief arc of his life, Fr. Giuseppe had already become “master” even for those who had been his peers.

Bishop Camillo Faresin intervened repeatedly in the following years, always manifesting his own conviction: “I believe it would be the time to write a nice biography... and if it has to do with introducing the Cause of Beatification, Fr. Quadrio has all the character of true holiness.”¹²⁰

“In 1962, during the Council, he wrote me another letter from Rome, which unfortunately I’ve lost, but that was a marvellous page of priestly holiness. I have a true devotion to him, because I knew him so well.”¹²¹

Bishop Bonifacio Piccinini echoes his confrere: “For me, Fr. Quadrio was without doubt the model of priesthood that most influenced me during my formation years. Not to diminish the magnificent figures who formed us in those unforgettable springtime years which I had the grace to spend at the Crocetta... Fr. Quadrio still has much to teach all of us.”¹²²

Often those same students, while recognizing his extraordinary gifts as professor, insist more on what they took from Fr. Giuseppe outside the school of theology, in that teaching that can’t be given by word or but fragmentary form, but only with solid and coherent life witness. Bishop Hilário Moser wrote: “I never found in Fr. Quadrio anything less than edifying, not even the smallest... Indeed, I always observed the perfection with which he did everything. I particularly want to reveal here his peace and tranquillity: for me, those are signs he lived in God. I’ve never seen him disturbed at any time: never flustered, never agitated, never nervous. Before everyone, and to everyone, he was always calm: persons, events, sickness, nothing could take away his peace. This for me is a real sign of holiness.”¹²³

With the collection of diverse testimonies received, Fr. Valentini succeeded in putting together a biography, already twice requested by Bishop Camilo Faresin. The volume was entitled *Fr. Giuseppe Quadrio, Model of Priestly Spirit* (Rome 1980).¹²⁴ The very title is itself significant in the framework of our theme. Following the first part (life), there is a second (moral figure), in which certain aspects are illuminated and proposed for attention and imitation by religious and teachers: priestly personality, priestly friendship, the master, the catechist, the writer, the professor.

The book’s Presentation reprints the a letter from Bishop Faresin, particularly apt to describe the slant of the document. “This is a life but not just a life, a re-living, in words and in writings, of this model of priestly sanctity. Here are crumbs of memories, of scattered letters, sermons, often incomplete, but that retain his style, his preoccupations, his zeal, his anxiety, his ideal, the lines of his personality, the testimony of his holiness... even if we are convinced that we cannot succeed in

118 Letter of Most. Rev. Camino Faresin, Bishop of Guiratinga (Brazil), to Fr. Giuseppe Marchisio, June 7, 1969 (Archive). For the greeting card, see L 024.

119 Letter of Fr. Arturo Alossa to Fr. Eugenio Valentini, Aug. 4, 1969 (Archive).

120 Letter to Fr. Eugenio Valentini, Feb. 4, 1972 (Archive). See also Model 4.

121 Letter to Fr. Eugenio Valentini, April 15 (Easter Sunday), 1979 (Archive).

122 Letter fo Fr. Eugenio Valentini, May 28, 1979 (Archive). See Model 214.

123 Letter of Bishop Hilário Moser to Fr. Eugenio Valentini, June 16, 1979 (Archive). See Model 215.

124 Translator’s note: original title *Don Giuseppe Quadrio modello di spirito sacerdotale*. Not available in English. See Amazon.com for this, and several other biographies.

reproducing him fully, such as he was.”¹²⁵

6. An external intervention

Together with Fr. Valentini's new work, a request providentially raised from outside contributed in a decisive fashion that same year. It sped up an authoritative intervention to renew the petition to open the Cause of Beatification. This time, it came not from teaching colleagues or from within the Salesian Congregation, but from an outsider, moreover, a non-Italian. The Benedictine Fr. Manuel Garrido Bonario, who had already done so much for the Cause of Beatification for Sr. Eusebia Palomino FMA, and who came to a knowledge of Fr. Quadrio's spirituality by reading his writings, so spontaneously wrote to Sister Domenica Grassiano, who had sent him the biographies of some Salesians with a reputation for holiness: “You cannot imagine how much I enjoyed the reading of these so marvellous writings. I tell everyone I meet about them. Now I think I told you that *I was very impressed by the reference to Fr. Quadrio. I fervently hope that his Cause is introduced soon. We cannot leave such a lamp under the bushel basket.*¹²⁶ I am truly devoted to him. His profession is very similar to mine; I identify with his criteria and his whole spirituality.”¹²⁷

What pushed Fr. Garrido to this request is only mentioned here: the profession of a theology teacher, the coherence of life with teaching, and thus his suitability as a model proposed to other teachers and priestly formation people. It is taken up several times again by the same Benedictine Father in later letters.

On March 7, 1981, on the occasion of a plenary session of the Salesian Marian Academy, Fr. Garrido's request was made known to the association, in which Fr. Quadrio had also taken part during his own life. The proceedings of that session report the succinct notice of a communication that had to produce a deep impression, even reverberating outside. There we read: “Sister Domenica Grassiano gave notice about a Spanish Benedictine, Fr. Garrido, who edited the published letters of the Servant of God Sister Palomino. After reading the writings and biography of Fr. Quadrio, he was *left in much admiration and proposed opening the Cause of Beatification.* The Rector Major then called Fr. Fiora in on it.”¹²⁸

Also in 1981, and perhaps not completely independent from the atmosphere produced by the initiative of the Salesian Marian Academy, a widely diffused article by Fr. Arnaldo Perini came out: “The Priestly Spirituality of Fr. Giuseppe Quadrio.”¹²⁹ The author pointed out the secret of Fr. Giuseppe's sanctity as his absolute docility to the guidance of the Holy Spirit. “Our epoch – especially in the immediate post-Conciliar period – seems to be happily marked and favored by a flowering of priestly spirituality... One of these souls – and probably in a singular manner – was Fr. Giuseppe Quadrio, teacher of dogmatic theology at the Salesian Pontifical Athenaeum in Turin... *the secret of such sublime success in learning the divine wisdom, and of such extraordinary orientation on the mystical journey could be easily spotted and partly also revealed: indeed, he himself with extreme delicacy, has offered us the key of interpretation, and illuminated the exact proportion, lifting... the veil*

125 Letter to Fr. Eugenio Valentini, Feb. 4, 1972, thus relating to the second edition of the diary. See Model 3.

126 Translator's note: See Mark 4:21 and parallels.

127 Letter of December 17, 1980 (Archive). Another external intervention, unnoticed for some years, was that of Fr. Carlo Bozzi, pastor at St. Anthony Morignone in Upper Valtellina. The parish bulletin for February 1976 pointed out the young priest from Vervio as one to be imitated. After a brief profile, culled from Fr. Quadrio's writings, some points: simple and humble faith, thirst for holiness, exemplary work ethic, joyful sanctity [heroism] in the face of death (Archive).

128 Proceedings of the plenary session of the Salesian Marian Association, March 7, 1981, p. 6. Fr. Fiora was brought in as Postulator General. Translator's note: the Postulator General of the Salesians introduces the Causes for Beatification of holy Salesians.

129 In *Palestra del Clero* vol. 15-16 (1981), pp. 938-968. Translator's note: the name of the magazine means “Clergy Arena”. It was a bimonthly, published from 1878 to 1912, then a monthly from 1921 to 2000, then as the quarterly *Nuova Palestra del Clero* in 2001 and 2002.

of the mystery. He let himself be guided by the Holy Spirit: “docile to the Holy Spirit”¹³⁰ was his intuitive formula, then his occupation, taken up into the novelty of a program of sanctification, caught in a lightning flash of grace. That was for him a Petecostal event.”¹³¹

“Many are the letters that Fr. Quadrio wrote, as friend and teacher, to priests... This was his typical mission: it occupied him for the space of a about a decade. He would have continued to be a teacher, to give lectures as a dogmatic theology professor, but a grave illness, lethal and pernicious, discovered right from the beginning interrupted that activity. He remained practically cut off from any work or duty, confined to the bed or the silence of his hospital room. God's plans were different. *The theology of the cross burst into his existence: he was called to stay long in Gethsemane and then climb Calvary.* He was adding the liturgy of life and suffering to the liturgy of the altar.”¹³²

Sent to Fr. Giuseppe Abbà some time later, the proceedings of of the Marian Academy re-lit the spark. At the beginning of February 1983, Fr. Abbà wrote to Fr. Raffaele Farina,¹³³ Rector Magnificus of the Salesian Pontifical University at the time. Here is how he summarizes the intervention he made then in a memorandum left in the papers of the Archive: “Based on what I have read, I have written to Sister Domenica Grassiano herself a letter, in which I asked her to take the initiative of a more visible proposal, well justifiable for reasons I indicated there. I thought the proposal would have been better accepted had it come from outside – from a Sister of Mary Help – and so I gave her full permission to handle it with Fr. Farina – Rector Magnificus – and Fr. Valentini, the biographer.”¹³⁴

Fr. Abbà was convinced of the urgent need to propose a model of priestly sanctity, as much to those who had finished their period of formation and thus found themselves already in full pastoral activity, as also to those still on the road to a life consecrated to the “profession” of the realities of God.

7. Official requests

Fr. Farina's answer to Fr. Abbà was not long in coming. In the month of March that same year 1983, three official petitions reached the Rector Major, Fr. Egidio Viganò. They agreed in asking his intervention to get Fr. Quadrio's Cause started.

The underlying motives for the requests are exactly those summarized in the title of this contribution.

The first letter bears Fr. Farina's signature.

On March 2 last I presented to the Academic Senate of our University a proposal to direct a formal request to you to start the Cause of Beatification of Fr. Giuseppe Quadrio, former Chairman of our Theology Department. The Academic Senate was unanimously and enthusiastically in favor.

I therefore pass on to you this request with great joy, but also with some trepidation that I myself do not know how to explain... The figure of Father Quadrio is for me and for all the teachers of the UPS a symbol and a goal, a benchmark. It is the thought of having a model and a protector for our University that has chiefly led me to this request. The University is at a turning point for its future development and its service to the Salesian Congregation and the Church, and in need of holiness. Fr. Quadrio, proposed to all those who have this task of teaching and research, would enlighten and guide our thinking and our work.¹³⁵

The letter from Fr. Angelo Amato¹³⁶, Chairman of the Theology Department, followed very soon

130 In the original Latin, *docibilis a Spiritu Sancto*.

131 *Ibid.*, pp. 1-2 of the extract. For the re-echoed selection of the diary, see Model 48-49 and 60-61.

132 *Ibid.*, p. 13.

133 Translator's note: now Cardinal Raffaele Farina, Archivist Emeritus of the Vatican Secret Archives.

134 Memorandum of Fr. Giuseppe Abbà, dated August 14, 1987 (Archive).

135 Letter of Fr. Raffaele Farina to Fr. Egidio Viganò, March 12, 1983 (Archive).

136 Translator's note: now Cardinal Angelo Amato, Prefect of the Congregation for the Causes of the Saints. That puts him on the other side of the bench.

after.

The Counselors unanimously declared in favor [of the proposal to introduce the Cause, presented at their March 11 session], and the great majority of them did not hide their enthusiasm, including the undersigned... The period in which our University is now living, trying to effect that “re-foundation” you yourself launched, requires from all who work on it an authentic supplement of holiness. The figure of Fr. Quadrio is... singularly fitted to this vital necessity, setting before us a model who lived in an exemplary fashion, in times not so far removed from our own, and in circumstances substantially identical to ours, our own type of life. He is a kind of benchmark, which Divine Providence seems to have prepared just for us today.”¹³⁷

Having lived during a season of transition, from wartime to the post-war rebirth, in the volcanic upheaval of pre-Council theology, and thus constrained to open himself to a difficult path from past certainties to a trackless future, Fr. Quadrio could be singled out as the paradigm of a courageous pioneer. He was able to go beyond himself, with fidelity to the tradition, toward new times, loaded as his were with tensions and hopes.

The third petition is drawn up by Mother Rosetta Marchese, Superior General of the Daughters of Mary Help of Christians. It is in her personal capacity, but lets a chorus of assent [from other Sisters] come through it. The letter's contribution is in notably extending the exemplary nature of the model proposed in Fr. Quadrio. “It has been a great joy for us [the request by the Academic Senate of UPS], because it shows the vitality of the Congregation that even today gives Saints to the Church, and is at the same time a *lively hope that the new Cause of Beatification might become an effective stimulus for the FMA, particularly for those more directly involved in the teaching field*. Fr. Quadrio, in his short life, could not have many contacts with our Community, but *his figure is today known, studied and admired by many Sisters* through the biography and the *Documents of Spiritual Life*.¹³⁸

8. Systematic start of work in view of the Cause

In the month of May, 1983, Fr. Fiora, called in by the Rector Major as Postulator General of the Salesian Family, wrote to Fr. Giuseppe Abbà and tasked him, in association with the previously contacted Fr. Egidio Ferasin, with finding the necessary documentation. That put urgency onto some preliminary tasks:

- Collecting all published works.
- Collecting surviving unpublished works.
- Compiling a list of significant testimonies.
- Collecting miscellaneous writings.
- Checking the house chronicles where he'd been.
- Asking for reports on heroic virtues (especially older texts).¹³⁹

The following years, then, were dedicated to a preliminary collection and organization of all this material, and with it, preparing the Archive, even if there was no proper place for it yet.¹⁴⁰

It required a long process to get request forms out, and to transcribe the results in legally correct form. The upcoming [22nd] General Chapter was an opportunity to distribute a questionnaire to alumni

¹³⁷ Letter of Fr. Angelo Amato to Fr. Egidio Viganò, March 19, 1983 (Archive).

¹³⁸ Letter of Mother Rosetta Marchese to Fr. Egidio Viganò, March 25, 1983 (Archive) All three letters were published in the Acts of the Superior Council 309 (1983), pp. 61-63, with the following notation: “The Superior Council, on March 18, 1983, after previous insistent requests, has taken into consideration these present requests, and has tasked the Postulator, Fr. Luigi Fiora, with the help of Fr. Eugenio Valentini and Fr. Egidio Ferasin, Vice-Postulators, to promote the Cause of Beatification of our dear confrere, Fr. Giuseppe Quadrio.”

¹³⁹ Translator's note: part of the process for beatification is to determine whether the subject had practiced virtues to a heroic degree.

¹⁴⁰ For details, see Fr. Cosimo Semararo's contribution in Chapter 9 of this volume.

of the Crocetta.¹⁴¹

Among the questions that were developed, were naturally highlighted the ones requiring a reflection on the values Fr. Quadrio transmitted in teaching and in daily pastoral encounters.

Towards the end of 1983, Fr. Manuel Garrido published an flowing profile of Fr. Quadrio in a spirituality magazine, contributing to the diffusion in Spain of the charisma of the Salesian teacher. “Reading Fr. Quadrio's writings, and the testimony given by by those who have studied him assiduously, one is pleasantly surprised to see how *he could fully harmonize high theological science with a deep and continuous mystical life.*”¹⁴²

The favorable reception given to the proposal to start the Cause in various places was clearly shown by the volume of letters and articles, starting then.

A new profile of Fr. Quadrio, witness of suffering, was edited by Fr. Arnaldo Pedrini for *L'Osservatore Romano*.

For the superiors... who esteemed him for his ingenuity, *he had to be the educator of minds, the university professor for the teaching of dogmatic theology.* He was, in fact, accepted for this task while still very young.

But he passed from the teacher's lectern to forced inactivity rather quickly. He was confined to a little room in the Astaneria [Martini] Hospital in Turin. Almost immediately, his externally academic discourse, his clear and convincing word, was stilled. But at the same time *there stood his more laborious and effective testimony of faithfulness to Christ in every trial.* It seemed that in his existence [up to then] there was still lacking a typical aspect, that *connotation of full and true conformation to the Divine Model: to the science of Christ, glimpsed [before] in lucidity of thought, theoretically, going from then on joined in admirable conformation with the science of the “theology of the Cross”.* And this was in the hard “everyday” he endured for several years...

Fr. Quadrio, at only 41 years of age, thus closed his short time as a priest; his ideal was reached, precisely in what he had asked of others: “Let people see Jesus in you, like a light inside a crystal...”

The brilliance of his lamp still shines on our road today. Today more than ever, when the proposal to introduce his Cause for Beatification has been put forward: how we rejoiced in our hearts! It is a fervent wish, a longing of so many hearts, especially of those who have contemplated him in the aura of his suffering, which made him so like Christ.”¹⁴³

The writing of articles in magazines and newspapers of ever wider circulation served to spread, especially among priests, knowledge of a significant figure of our time, who knew how to embody and live the demands of the old faith in the new cultural mix. The reception of the article by Fr. Pedrini in *L'Osservatore Romano* contributed in assigning to the figure of Fr. Quadrio its proper place in the universal Church.

A singular fact showing in these preparations for introducing the Cause is – as Fr. Giuseppe Abbà expressed it – the 'conversions' of those who worked on it. In 1983, Fr. Egidio Ferasin was assigned to investigate. I worked with him. But at the beginning, when we went to talk with Bishop Luciano Giovanni (in charge of Causes for Beatification for the Diocese of Turin), I recall clearly that he – even though having known him for four years at the Crocetta as a professor – showed no enthusiasm at all for this Cause. A year later it became necessary to find somebody else, who turned out to be the Vicar of the Central Province, Fr. Sergio Pierbattisti, who never knew Fr. Quadrio. He worked with him on the project a good deal up to May 1986, when he was called to the Vatican. Both Fr. Ferasin and Fr. Pierbattisti, on leaving the job, felt in love with the Cause, and left it with a certain disappointment.

141 Letter of Fr. Egidio Ferasin to Fr. Luigi Fiora, September 26, 1983 (Archive).

142 “Don Giuseppe Quadrio (1921-1963)” [Fr. Giuseppe Quadrio] in *La Vida Sobrenatural* [Supernatural Life] 509 (Sept. - Oct. 1983), p. 370.

143 “Sacerdote salesiano testimone fedele del Vangelo. Giuseppe Quadrio condivide la croce con gli ammalati” [A Salesian Priest, Faithful Witness of the Gospel. Joseph Quadrio Shares the Cross with the Sick], in *L'Osservatore Romano* 73/3, October 27, 1983, p. 4.

A more significant case is that of Fr. Fiora: in January 1985 – here at San Giovannino,¹⁴⁴ indeed in the presence of Fr. Ferasin and Fr. Pierbattisti – asked if it were worth the bother to introduce this Cause! I said something in reply; he accepted, but he surely didn't change his mind because of it. In the last days of 1985, again here where he had also called Fr. Pierbattisti, he declared himself “cooked” for this Cause, and told us that he'd talked the day after with Bishop Luciano about starting the Cause: which he did. Seems to me that this conversion – the most significant and important – was the fruit of a *converging, positive opinion of his colleagues the Postulators*, to whom he'd given the biography written by Fr. Valentini. From it, too, the Spanish Benedictine Father at the beginning of this story, had in all probability formed his idea of Fr. Quadrio's sanctity.¹⁴⁵

The initial perplexities described here, resulted in great importance for the Process itself. These reveal, in fact, how the Cause made headway of itself, without forced aid. It was direct contact with the thought and spirit of Fr. Giuseppe Quadrio that overcame every obstacle, allowing one to accept in his teaching a legacy incarnated but not perishable, that rewarded the effort to make of it a permanent possession.¹⁴⁶

9. Growing involvement of the Vice-Province¹⁴⁷ and Salesian Pontifical University

The new Rector Magnificus of the Salesian Pontifical University, Fr. Roberto Gianatelli, responded to an appeal by Fr. Giuseppe Abbà. He took on the job of finding the Crocetta alumni scattered all over the world, and sending them a questionnaire to gather testimonies that had escaped previous attempts. The official opening of the Cause, seen to be immanent at the time, would certainly have shaken some who before had been undecided.

The collaborators at Turin thus had the reduced job of gathering depositions in Valtellina (with the help of Salesians of Sondrio), and from among those who knew Fr. Quadrio in the Turin and Ivrea areas (confreres, doctors, infirmarians, Oratory members, parishioners, groups Fr. Quadrio had guided). They included material from Rome not related to the academic sector.¹⁴⁸ For that, the UPS would have dealt directly with the Bishops, prelates and professors of the Gregorian Pontifical University.

Several times Fr. Abbà tried to get a devotional brochure printed, but that initiative never got off the ground.

The Salesian University paid for the publication of the *Articles of Testimonial Proof Proposed by the Vice-Postulator of the Cause, Fr. Eugenio Valentini, for the Informative Process on Heroic Virtues and Miracles in General of the Servant of God Fr. Giuseppe Quadrio, Professed Priest in the Salesian Society (1921-1963)*.¹⁴⁹

144 Translator's note: The Oratory, school and church of St. John the Evangelist, built by Don Bosco in 1882. It has the nickname “San Giovannino” to distinguish it from the cathedral, dedicated to St. John the Baptist.

145 “So do I renew my belief that 'the Holy Spirit is leading his student [Latin, *Docibilis* in the original].’ Fr. Sergio Pierbattisti expressed the same feeling to me the afternoon we returned from the home of Ms. Zanin [Fr. Quadrio's nurse]. If not, the Cause would have collapsed.” (Letter of Fr. Giuseppe Abbà to Fr. Remo Bracchi, June 5, 1989) . “One day Fr. Pierbattisti told me: 'If we look at the little that we do and the mess in which we move and the remarkable results that come out, we really have to say that a Higher Power is driving things [and] wants this Cause.’”(Letter to Fr. Giuseppe Abba, August 17, 1987; Archive).

146 From the letters in the Archives is a significant example of a Sister conquered and “converted” from the diary of Father Quadrio. She wished to remain anonymous (cf. letter of Don Sergio Pierbattisti to Don Giuseppe Abbà, July 6, 1986, with attached “N. B. reserved”; Archive).

147 Translator's note: all the Salesians in the UPS are organized as a Salesian Province, with the special name in Italian: “Visitatoria”. Its superior is a “Visitatore”; “Visitor” and “Vice Province” will serve as translations here. There are several local Salesian communities in it.

148 Letter of Fr. Luigi Fiora to Fr. Giuseppe Abbà, March 28, 1985; letter by Fr. Joseph Abbà to Fr. Sergio Pierbattisti, 7 April (Easter) 1985; letter of Don Giuseppe Abbà to Don Roberto Giannatelli, April 15, 1985 (Archive).

149 Translator's note: yes, the title is that long. Original Italian: *Articoli di prova testimoniale proposti dal Vice-Postulatore della Causa rev.mo don Eugenio Valentini per il Processo Cognizionale sulle virtù eroiche e miracoli in genere del Servo di Dio don Giuseppe Quadrio Sacerdote professore della Società Salesiana (1921-1963)*. It contains material presented to the

There was a request to various persons for more newspaper articles, but not much came of it, perhaps because the decisive step was still being awaited.¹⁵⁰ Fr. Fiora wrote in July 1985: “Knowledge and veneration of Fr. Quadrio is spreading, especially among the young confreres when they read the biography... invoking his help in necessities, sending notices of graces received to the Postulator General. The Cause deserves to go forward if there is an authentic and widespread devotion.”¹⁵¹

On July 29, 1985, Fr. Gaetano Scrivo, Vicar General of the Congregation, in the name of the Rector Major, informed Bishop Teresio Ferraroni of Corno of the decision of the [Salesian General] Council to promote the Cause: “I will have the diary and biography of our Servant of God sent to Your Excellency, who was, as one testimony reads, *a true Epiphany of the Lord*.”¹⁵²

The booklet of the *Articles* had its resonance, too. A letter from Fr. M. Garrido OSB was not long in coming. “Providence has put the *Articles of Testimonial Proof Proposed by the Vice-Postulator of the Cause, Fr. Eugenio Valentini, for the Informative Process on Heroic Virtues and Miracles in General of the Servant of God Fr. Giuseppe Quadrio* into my hands. How I enjoyed reading it! I have written an article about it for another magazine of wider circulation, with the title “An exceptional Salesian of Don Bosco”. For me, *he is one of the most prestigious Salesians in the whole great family of Don Bosco. His Beatification and Canonization will do much good for the Church, and will give great glory to God... It will be an marvelous example of such an important aspect for the Church, the teaching of Theology. I believe it to be a unique case in modern times.*”¹⁵³

The Discalced Carmelite Fr. Valentino Macca of the Sacred Congregation for the Causes of the Saints asked Fr. Valentini for a copy of the *Articles*, that in his judgment would have been “a noteworthy model of renewal”. He went on to add, “I am happy for the opening the Cause of Quadrio, whom I had known in my youth. I appreciated him as a *man who transmitted the serenity of a convinced and secure faith, as an open and enlightened Marian theologian, anchored in the Scriptures, balanced.*”¹⁵⁴

After the article announced by Fr. Garrido, in 1985 a pregnant profile of Fr. Quadrio came out, traced by Fr. Sabino Palumbieri.

A true word made flesh by God. What he said, he put into practice. Thus, he communicated with credible language a radioactive experience. His greatness is all in this synthesis. He was a unified man. He reached what the Council called unity of life. Synthesis of profession and vocation. Synthesis of vocation and inclination. And his teaching at the University was not an improvisation, nor an occasional situation. It was the expression of a call. And when God calls, He arranges the interior. Fr. Quadrio was strongly inclined to being a teacher. And that he did, in terms of life...

Fr. Quadrio: a harmony of nature and grace. A synthesis of love and work. We can say that he signified among us the emblematic illumination of the humanism of the ancient wisdom: “firm in work, glad in love.”¹⁵⁵ Fr. Quadrio: unity of life between discretion and initiative. Tradition welded to the future. This human and charismatic richness made of him a true well for the town in the Johannine image,¹⁵⁶ from which we have drawn deep lessons of the science of God and of human experience. From a free, pure, evangelically optimistic man, passionate for the truth, not the abstract truth worked up in alchemist's alembics, but the truth of God, incarnate in Jesus the perfect man, who became the truth of mankind...

The point of synthesis, the fulcrum of it all, is... in his effort to make himself a living sign of Christ, the friend and teacher... With the introduction of his Process of Beatification the boundaries will expand,

diocese of Turin in support of the Informative Process for eventual beatification and canonization.

150 Translator's note: formal request to open the Diocesan Process.

151 Letter of Fr. Luigi Fiora to Fr. Sergio Pierbattisti, July 14, 1985 (Archive).

152 Letter of Fr. Gaetano Scrivo to Bishop Teresio Ferraroni, July 29, 1985 (Archive).

153 Letter of Fr. Manuel Garrido Bonaño to Fr. Luigi Fiora, August 13, 1985 (Archive).

154 Letter of Fr. Valentino Macca to Fr. Eugenio Valentini, November 29, 1985 (Archive).

155 Translator's note: Latin in original is “*in labore firmus, in amore laetus*”.

156 Translator's note: see John 4:6.

and the “perfume of Christ” of this terse sacrament will extend throughout the Church renewed by that Council, which Fr. Quadrio predicted and foresaw.¹⁵⁷

At the beginning of 1986, the road already seemed to be turning into its destination. The Salesian University, as a religious and scientific community, felt ever more convinced of the legacy of mastery and holiness it had received from Fr. Quadrio. We can catch this air of growing sensibility from a letter of Fr. Abbà to Fr. Adriaan Van Luyn, Superior of the UPS Vice Province. “Fr. Fiora told us, Fr. Pierbattista and me, to get this Process for the Cause of Fr. Quadrio listed ..., on which you as religious Superior of the UPS Vice Province collaborated so intelligently and cordially for its success. One gets the impression of a slowly but clearly growing fire. The same new attitude of Fr. Fiora – owing to the enthusiastic acceptance by Postulators of other Congregations who have read the two writings of Fr. Quadrio – seems to me to be a sign of what's been going on.”¹⁵⁸

Fr. Sergio Pierbattisti, called meanwhile to Rome to work in the Curia, had to leave the post of Vice-Postulator. He had gradually come to love that job.¹⁵⁹ Fr. Giuseppe Abbà started to ask that the post be taken over by some UPS professor. All the collected material would then be sent to the University,¹⁶⁰ where it would finally unite in a stable home.

The 25th anniversary of Fr. Quadrio's death was approaching, an elegant gift that Providence made it coincide with the centenary of the death of St. John Bosco. The UPS Vice Province moved toward two goals: 1. A solemn commemoration in Valtellina, Fr. Quadrio's birthplace; 2. A study Convention to be held in Rome or in Turin.¹⁶¹

Fr. Angelo Amato, Theology Department chairman, informed the Visitor of the full availability of the teaching faculty to “give their own contribution to this noble common cause,” and proposed as the title of the Convention “Fr. Quadrio as Master of Doctrine and Holiness.”¹⁶² Rome was chosen as the most opportune venue.

There still remained unresolved the problem of scientific organization of Fr. Quadrio's manuscripts. Fr. Cosimo Semeraro, specialist in handling archival materials, was asked to do it. He accepted, and having once established his jurisdiction, organized a seminar that took care of inventorying and re-ordering the scattered papers into numbered folders, subdivided by topics already set for pushing the Cause.¹⁶³ Thus, the indispensable premise was in place to open a path for the hoped-for study of Fr. Quadrio's thought.

The Salesian Family of Sondrio put together, as a Christmas present for 1986, a booklet entitled *Fr. Giuseppe Quadrio, a Man and a Priest for Our Time*.

157 “Fr. Quadrio, a Master”, in *Bollettino degli Amici dell'Universita Salesiana* [Bulletin of the Friends of the Salesian University] II:1 (September 1, 1985), pp. 12-13. Translator's note: this came out before Fr. Macca's letter, instead of after as the Italian original says.

158 Letter of Fr. Giuseppe Abbà to Fr. Adriaan Van Luyn, February 10, 1986 (Archive).

159 Letter of Fr. Sergio Pierbattisti to Fr. Giuseppe Abbà, May 4, 1986 (Archive).

160 Letter of Fr. Giuseppe Abbà to Fr. Luigi Fiera, April 17, 1986; letter of Fr. Giuseppe Abbà to Fr. Adriann Van Luyn, August 20, 1986 (Archive). Translator's note: nobody in Italy works much in August; that's national vacation time.

161 Minutes of the Provincial Council meeting, November 12, 1986: “The Superior proposes for the date of the Commemoration the 25th anniversary of the death of Fr. Quadrio, October 23, 1988 (or another more opportune date around then): it seems a very significant coincidence, being able to do it during the Centenary DB 88: *Fr. Quadrio “At the School of Don Boscco.”* (Archive)

162 Letter of Fr. Angelo Amato to Fr. Adriaan Van Luyn, November 14, 1986 (Archive).

163 See the contribution by Fr. Semeraro in this volume. Letter of Fr. Angelo Amato to Fr. A. Van Luyn, November 20, 1986; letter of Sister Domenica Grassiano to Fr. Manuel Garrido Bonaño, October 17, 1987; reply of Fr. M. Garrido, October 27, 1987: “You may ask of me what you believe convenient for this most worthy and holy son of Don Bosco. I will do it with great pleasure; I want this Cause to get started soon. He is a great example of virtue, of which we have such great need, as a professor of Theology and as an authentic apostle of youth.” (version in Spanish; Archive).

At twenty years since his death, the Cause for Canonization has been introduced, and *the Church has been asked to recognize him as one of the Saints. Our time needs to continue to hope, to believe in the goodness of people.*¹⁶⁴

“It is easy to become a saint, if you don't want to be human!” This accusation by Marx does not apply to Fr. Quadrio, who lived his humanity intensely: a true man of God. He was a good man, just, accepting, open to the various voices of the world, attentive and sensitive, ready to give of himself for others. His was not a sanctity of gaudy gestures, such as we would like to see in order to believe, but of the ordinary, of the day by day, of simple contact with youth and with God. *With his life, Fr. Quadrio has demonstrated that no saint exists without also being human!... Perhaps Fr. Quadrio is more a model for priests: he passed his life in the ambient of priestly formation, and from the biographical point of view, it is easily summarized. In his writings, whoever is a priest or on the road to priesthood, a religious brother or a nun, can find comfort, stimulus and encouragement; the young instead can read in him a man who lives not by bits and pieces, but the globality of a life project, to which he has remained faithful right from earliest youth.*¹⁶⁵

The possibility of proposing Fr. Quadrio as a model, not only for priests or seminarians, but for all without distinction, will be explicitly affirmed here. This especially for young people, to whom the booklet is directed: how the style and elements of it shine forth.

On April 9, 1987, there was an extraordinary meeting of the Theology Department faculty, calling into collaboration also the Postulator's people and the Vice Province. It was to coordinate the decisions already taken. Participating were Fr. Luigi Fiora, Fr. Adriaan Van Luyn,¹⁶⁶ Fr. Roberto Giannatelli,¹⁶⁷ Fr. Angelo Amato, Fr. Juan Picca, Fr. Tarcisio Bertone,¹⁶⁸ Fr. Eugenio Valentini, Fr. Cosimo Semararo. The need was expressed to find somebody with the concrete possibility to push the Cause, and to prepare right away the documentation necessary to open the Diocesan Process.¹⁶⁹

10. Submission of the Cause to the Curia of Turin

Finally, on November 10, 1987, came the widely hoped-for official document. The Postulator General submitted a petition to Cardinal Anastasio Ballestrero, Archbishop of Turin, that the Diocesan Process “Canonization of the Servant of God, Giuseppe Quadrio, professed priest of the Society of St. Francis de Sales (1921-1963)”, be opened.

Your Eminence, Most Reverend:

The Postulator General of the Society of St. Francis de Sales, Aloysius Fiora, duly constituted by mandate of the Procurator's Office, and in its own name, reverently beseeches Your Eminence that the Process concerning the life and virtues of the Servant of God Giuseppe Quadrio, a professed priest of the Society of St. Francis de Sales, be kindly ordered into execution.¹⁷⁰

The *Salesian News Agency*,¹⁷¹ at the beginning of the following year, gave a communication to the entire Salesian Family.

164 From the Presentation, p. 5. The text was written by Fr. Vittorio Chiari (unsigned), from material taken from the biography by Fr. Eugenio Valentini, from letters of Fr. Quadrio to Fr. Luigi Melesi, and from the Valtellina investigations.

165 *Ibid.*, p. 31.

166 Translator's note: now Bishop emeritus of Rotterdam.

167 Translator's note: at his death on Oct. 12, 2012, he was Honorary president of MED, the Italian Media Education association.

168 Translator's note: now, Cardinal Bertone, former Secretary of State of the Holy See.

169 Minutes of the meeting, April 9, 1987 (Archive).

170 A copy of the petition is kept in the Archive. In Appendix I of the Library of the Saints, Rome 1987, columns 1099-1100, see the already detailed profile of Fr. Giuseppe Quadrio, signed by Fr. Eugenio Valentini. Translator's note: title and text of the original petition are in Latin.

171 Translator's note: Newsletter of the Salesian News Agency (ANS).

The assembly of documents – written and oral testimony – to introduce the Cause of Beatification of the Salesian priest Fr. Giuseppe Quadrio (1921-1963) is already at a good state. The documentation for opening the Diocesan Process is imminent. At this time, it is important to spread knowledge of Fr. Quadrio among the faithful, so that prayer for his intercession may be intensified. This will also complete and enrich the series of testimonies in favor of the Cause, from whoever is ready to express recollections and facts regarding him.

The apostolate of Fr. Quadrio, played out principally in study and priestly formation... sets him up as an *inspirational model above all for those preparing for the priesthood and for those responsible for the centers of priestly and religious formation. But his spirituality is a model and stimulus also for every category of the faithful.*¹⁷²

More meetings of the committee for the Cause checked on progress, and the members worked to establish a concrete program for the upcoming event in Valtellina and for the Study Convention, whose date was already being postponed due to missed deadlines.

Besides the members named above were invited: Fr. Josef Struś and Fr. Remo Bracchi,¹⁷³ named Vice-Postulator.¹⁷⁴

Others joined, mostly enthusiasts from the Central and Lombardy-Emiliana Provinces, who were more directly interested in the celebration of the 25th anniversary of Fr. Quadrio's death. Fr. Pietro Ponzo, Vice Provincial of the Central Province, in the name of Fr. Angelo Viganó, wrote: “We are united with the UPS Vice Province in thanking the Lord for having given to the Congregation and to the Church *a learned and holy priest, who could be indicated to all as a model of priestly life and a stimulus to holiness.*”¹⁷⁵

The Vice Province and the University (Theology Department) divided the work of bringing the two projects to completion: The Vice Province prepared the days of commemoration of the 25th anniversary in Fr. Quadrio's native place; the Theology Department started concrete planning for the study Convention on his thought.¹⁷⁶

11. The 25th Anniversary commemoration in Valtellina

The solemn celebrations in Valtellina had an extraordinary resonance. They were carefully planned from Rome, with the notable participation of the Crocetta in Turin, the Lombardy-Emilia and Central Provinces, of Fr. Quadrio's home town and nearby places (especially Grosotto, where Fr. Pierino Rubustelli, cousin of Fr. Quadrio is pastor), of Bishop Teresio Ferraroni of Corno, and of local clergy.¹⁷⁷

172 [Raimondo Loss] “Italy: Cause of Beatification of Fr. Giuseppe Quadrio”, in *Agenzia Notizie Salesiane* [Salesian News Agency, =ANS] 1 (1988), p. 4.

173 Minutes of the meeting, Jan. 6, 1988. See also minutes of the Vice-Provincial Council, February 11, 1988 (Archive).

174 The document designating him is dated June 24, 1988 (Archive).

175 Letter of Fr. Pietro Ponzo to Fr. Adriaan Van Luyn, March 31, 1988. See also the letter of Fr. Arnaldo Scaglione, Provincial for Lombardy-Emilia (undated); the letter of Fr. Ugo Contin, Director of the house at Sondrio, March 23, 1988. Announcement in the minutes of the Provincial Council meeting, March 10, 1988 (Archive).

176 Minutes of “Meeting on the Cause of Fr. Quadrio”, Feb. 5, 1988 (Archive).

177 The local and Salesian press gave notice before and after: “The Salesian Family Remembers Fr. Quadrio”, in *Il Settimanale* [The Weekly] (Diocese of Como), October 16, 1988; “Aperto il Processo di Canonizzazione. La Valtellina avrà un nuovo beato? È don Giuseppe Quadrio di Vervio” [Process of Canonization Opened. Will Valtellina Have a New Blessed? It is Fr. Giuseppe Quadrio of Vervio], in *Corriere della Valtellina* [Valtellina Courier], Oct. 16, 1988; “Commemorazione di don Giuseppe Quadrio” [Commemoration of Fr. Giuseppe Quadrio], in *Centro Valle* [Valley Center], Oct. 16, 1988; R. Bracchi, “Don Giuseppe Quadrio: la violetta delle Alpi” [Fr. Giuseppe Quadrio: the Violet of the Alps], in *Il Settimanale*, Oct. 22, 1988; “Un bel ritratto di don Giuseppe Quadrio tracciato dai suoi confratelli nel 25° della sua morte. Un fatto prodigioso avvenuto nel 1969 ha tutte le caratteristiche del miracolo” [A Good Portrait of Fr. Quadrio, Sketched by his Confreres on the 25th Anniversary of His Death. A Prodigious Event of 1969 Has All the Characteristics of a Miracle], in *Corriere della Valtellina*, Oct. 29, 1988; Fr. Antonio Saiu (Pastor at Vervio); “A Vervio e a Grosotto, giornata di meditazione nel ricordo di don Quadrio” [At Vervio and Grosotto, A Day of Meditation in Memory of Fr. Quadrio], in *Il Settimanale*, Oct. 22 – Nov. 5 1988; Fr. Egidio Ferasin, “Un maestro di teologia verso gli altari? In ricordo di don Giuseppe

They led to a decisive surge of knowledge and veneration of the Servant of God.

Fr. Abbà affirmed: “The march was long and tiring, and a little uncertain, I'd say, up to the big event of 22-23 October last. A cordial involvement of the UPS, both religious and academic, was felt. Up to then I believed in the Cause; after, I thought it a done deal with interest... And, Fr. Quadrio will help us from Heaven!”¹⁷⁸

In the *Acts* of the 25th Anniversary one can repeatedly catch the underlying motive for communications like this.¹⁷⁹

Already in the Preface of Fr. Adriaan Van Luyn we read: “*His figure was often highlighted, as much for his outstanding qualities as a teacher, as for his gifts as a teacher of priestly spirituality in particular... Among the motivations adopted in support of the request – beyond the fame of holiness and heroic degree of virtues, demonstrated particularly in the acceptance and in the exemplary endurance of the long and incurable illness which took him at only 42 years of age – the academic authorities point out that of being able to present in the figure of Fr. Quadrio an inspirational model for all who have the responsibility for the scientific, cultural and religious formation of future priests, as well as the candidates to the priesthood themselves.*”¹⁸⁰

In the homily given at the Marian church of Grosotto by Fr. Roberto Giannatelli, a former student of Fr. Quadrio and Rector Magnificus of the Salesian Pontifical University, the homilist testified: “*Fr. Quadrio has been for us a Friend, a Master, and Model of a priest adapted to the 'new times' that, at the end of the '50's, already were being announced to the Church and the world. Fr. Quadrio had it all together for us, in a delicate moment of cultural transition already under way then... a bearer of the old, and herald of the new; rooted in tradition of the Church and open to the breath of the Spirit, expressed through the Biblical and liturgical movements, in a renewed concept of catecheis and a new way to do theology.*”¹⁸¹

In his congratulatory message, Bishop Teresio Ferraroni of Como singled out Fr. Quadrio as a modern model for his own clergy. “The famous five points, written by Fr. Quadrio for a new priest, are still current in themselves and as a sure guarantee for faith which is shocked and undermined by lax discipline. I hope that the clergy of Valtellina will not let this occasion for an examination of life pass by.”¹⁸²

Fr. Luigi Melesi has shown how Fr. Quadrio was a true master, because he knew how to imitate the one Master who bore that name in the true sense of the word: “*He lived what he taught; he lived for the praise of the Lord Creator and Redeemer; he lived the mercy of the Lord; he lived the faithfulness of God, hoping in the promises of the Lord; above all he lived the love of God. He wanted to make... his whole life an imitation of Jesus, orienting it definitively and radically in a prospective at once*

Quadrio nel venticinquesimo della morte” [A Master of Theology Moving to the Altars? In Memory of Fr. Giuseppe Quadrio on the 25th Anniversary of His Death], in *Notiziario Ispettoria Centrale S. Cuore* [Central Province of the Sacred Heart Newsletter] 56 (December 1988), pp. 27-29; “Commemorazione di don Giuseppe Quadrio nel 25° della morte” [Commemoration of Fr. Giuseppe Quadrio on the 25th Anniversary of His Death], in *L'Amico, Bollettino dell'Associazione delle Famiglie Quadri e Quadrio* [The Friend, Bulletin of the Quadri and Quadrio Families Association], XVIII (April 1989), pp. 24-25; Report in “Chronica” of *Salesianum* (1989), p. 202.

On the vigil of the Commemoration (Friday, Oct. 21, 1988), the figure of Fr. Quadrio was presented on local TV: Fr. Tarcisio Bertone and Fr. Remo Bracchi spoke on Teleradio Valtellina (recording in the Archive); Fr. Cosimo Semeraro and Fr. Enrico dal Covolo spoke on TeleSondrio. Translator's note: Fr. Dal Covolo is now a Bishop, and current Rector of the Pontifical Lateran University in Rome. Fr. Semeraro is now Secretary of the Pontifical Committee on Historical Sciences.

178 Letter of Fr. Giuseppe Abbà to Fr. Remo Bracchi, June 5, 1989 (Archive).

179 Remo Bracchi (ed.), *Don Giuseppe Quadrio a 25 anni dalla morte. Atti della solenne Commemorazione in Valtellina (Grosotto-Sontrio-Vervio, 22-23 ottobre 1988)* [Fr. Giuseppe Quadrio at 25 Years Since His Death. Acts of the Solemn Commemoration in Valtellina (Grosotto-Sondrio-Vervio), Oct. 22-23, 1988], Rome 1989.

180 *Ibid.*, pp. 7-8.

181 *Ibid.*, p. 20.

182 *Ibid.*, p. 28. For the “five points”, see L 207.

contemplative and apostolic, in the Christocentric and ecclesial dimension.”¹⁸³

As others have already grasped, Fr. Sabino Palumbieri has presented us with Fr. Quadrio as Gospel realized in life. “There are, above all, *people of meek heart and robust spirit, who write a fifth Gospel in their very flesh*, and guarantee the possibility of living the code of humanism to the full, which is that of the Beatitudes. There the content goes against the usual logic of greed, abuse, violence, duplicity, amorality, no thirst for justice. These *people-made-signs* are a determining contribution in making the story into History.”¹⁸⁴

“*He visualized priesthood as a prolonging of the Incarnation.* 'There are,' he used to say, 'two faces of one mystery.' As the Incarnation is the union of two natures without confusion, the divine and the human, so living out the priesthood is a union of mystery and history, of faith and life, of altar and work for liberation.”¹⁸⁵

Fr. Quadrio became that mystery he dealt with. “His word... was a window into his deep self, that is, his being... His life was a continuous becoming better, enabling an existential project. It was a dynamism of faithfulness and faithfulness in dynamism. And it became itself, but a sign of perfection both on the plane of natural talent and on that of the Christic seed of grace.”¹⁸⁶

“*With all his being, Fr. Quadrio taught us to strive to be men truly believers and truly human, that is, Christians who become Christians every day*, refusing to transmit a bargain bin Christianity. At the end of the day, it's about showing ourselves as believers with credibility.”¹⁸⁷

The teaching of Fr. Quadrio at the Crocetta during the run-up to the Conciliar renewal corresponds to a precise plan of Providence. That is what Fr. Gaetano Scivo vigorously emphasized in his conclusion at Sondrio. “We feel the need to thank God, because *he [Fr. Quadrio] has been a great gift, a stupendous gift. Thank God for all we have received through him. How many and how much!... God does not act carelessly. God does not calculate in probabilities. God knows what plans he has for man, inviting him to a synergistic human and divine action. So, where did he leave this gift? Where has this gift become a richness for the whole Congregation? At the Salesian University. That is a sign. Here there's no calculation; there's a project.* God saw looking forward, at a distance. He saw that in particularly difficult moments, the *hope of the future and the future of hope are prepared there, during the whole arc of formation*, in which a man becomes ever more conscious of God's planning and of his responsibility. And look, he gave it to you, dear Superiors, teachers, students and alumni of the Salesian University at Rome. We need to discover in this commemoration, beyond the duty of giving thanks, the *intuition and intentionality of God in giving [Fr.] Quadrio to the highest cultural Institute of the Congregation, as though to say: if you want to be secure about the future, here is a model, here is the realization of a project, here is a man who knew how to say yes.*”¹⁸⁸

With other words and images Cardinal Rosalio Castillo Lara repeated the same concept in his homily at Vervio, drawing out a significant parallel between Don Bosco and Fr. Quadrio:

One cannot forget *his qualifications... principally that of being a master, a master priest*, who had the gift of teaching the most difficult and unattractive things with clarity, make students assimilate and love them. He taught at the lectern, and one could almost say, above all at recreation. Without many words, with a gesture, a smile, with all his Salesian personality...

For you professors, the personality of Fr. Quadrio totally represents a program. Doing a teacher's job is not just a search for the truth, but above all a credible transmission of the wisdom of the heart, made flesh in your lives... Leading the sheep to pasture, he was conquered by Don Bosco.¹⁸⁹ What a

183 *Ibid.*, p. 29.

184 *Ibid.*, p. 34.

185 *Ibid.*, pp. 67-68.

186 *Ibid.*, pp. 75-76.

187 *Ibid.*, p. 81.

188 *Ibid.*, p. 96.

189 *Ibid.*

coincidence! The shepherd boy of Becchi right here, while Joey did what Johnny had done. He chose another pasture, for that great family of shepherds of youth that is the Salesian Congregation.¹⁹⁰

12. From the commemoration to the study congress

The Postulators and the Vice Province on the one hand, and the faculty of the Theology Department of UPS on the other, proceeded on two parallel tracks after the great experience of the Commemoration. The faculty sought more to clarify the first: Fr. Quadrio as a teacher of theology. The Postulators and the Vice Province are committed to broadening awareness of Fr. Giuseppe as a teacher of life, that is, pointing more to the second track. Given the harmonious unity achieved in Fr. Quadrio between teaching and witness, it is clear that the two aspects cannot be completely separated and are destined to illuminate each other. The Postulators edited a series of anecdotes from Fr. Quadrio's life, that were published contemporaneously in the diocesan newspaper *Il Settimanale* and the local *Corriere della Valtellina*,¹⁹¹ directed to putting the human and priestly figure of the Servant of God into relief for adolescents. They pointed to him as a model for youth “of one word only”, to adults as a paradigm of a man of crystalline transparency for grace, to religious as the ideal of a priest “professional of God's tenderness”.¹⁹²

Mrs. Caterina Pedrini participated in the solemn Commemoration in Valtellina, and was profoundly impressed by that holiness so serene of the Servant of God. She was first to have the idea to found the “Friends of Fr. Quadrio”. She was joined spontaneously and convincingly by people from many places. Among the first and most enthusiastic should be singled out Mr. Guido Visini, provincial Minister for Culture and neighbor of Fr. Giuseppe. He began to work up the by-laws, that required of each one in his or her own sphere of activity, a concrete commitment to imitate the most characteristic traits of the Servant of God. These are the sweetness of his educational method dealing with young people, the transparency and affability in daily contacts, his deep participation and capacity for self-giving, the incarnation of the humanity and goodness of the Lord. As a cultural aim, the Friends of Fr. Quadrio sought to spread knowledge of him, organizing events for this purpose, and raising funds for an eventual publication of his works.¹⁹³

The “Quadri and Quadrio Families Association,” coming to know about the movement, said they were ready to support the initiative.¹⁹⁴

The activity of the Vice Postulator was, in the meantime, principally directed to cover some gaps in the Archive. With detailed research, he tracked down over 100 new letters, never before published. Photocopies of ones already noted but with uncertain documentation were recovered. He got other depositions by persons who, although favorable to the Cause, were undecided or not yet ready to put their names to their testimonies. Some of these turned out to be very significant.

Systematic computerization work began, then, especially following three tracks. All the discovered letters were transcribed onto diskettes, in view of possible publication.¹⁹⁵ Similarly, work on computerizing the homilies began, after a patient effort to sort them by themes, and chronologically (where possible) within those themes. Also, all the biographical references in the various archival materials were traced (diaries, letters, testimonies, reports, minutes, official civil and religious documents). Work started on assembling pieces for a solid outline of a biography.

190 *Ibid.* Card. Castillo retouched the text for printing. This last part comes from a recording of the homily (tape cassette in the Archive). The spoken version is reported in p. 103 of the *Acts*.

191 In *Il Settimanale* [The Weekly] beginning Feb. 18, 1989; in *Corriere della Valtellina* [Valtellina Courier] beginning Feb. 17. These articles in the Vervio dialect, with a biographical introduction and an Italian version, were included in the Appendix of the booklet of the *Acts*, pp. 97-163.

192 The expression was coined by Fr. Valentino del Mazza.

193 Copy of the by-laws in Archive (Studio Notarile Schiantarelli-Laurini, Tirano, attachment -A- to N. 5341/1159)

194 Letter of the President (Dr. Bruno Quadri) to Fr. Remo Bracchi, April 30, 1989 (Archive).

195 The *Bollettino Salesiano* [Salesian Bulletin] 113/18 (Dec. 1, 1989), pp. 37-40, has an attractive profile of the first collection.

Finally, preliminary work is underway for the republication of Fr. Quadrio's "Answers" in the magazine *Meridiano 12*. For all these works, an introduction for each is planned, that will present the content and its importance.¹⁹⁶

The "Pier Giorgio Frassati" Cultural Center put out a pamphlet in February 1989 entitled *The City and the Works. On the Trail of the Saints of Turin*.¹⁹⁷ Fr. Quadrio is #47.

In March 1989, the Benedictine Fr. Manuel Garrido Bonaño wrote a new article for a religious journal, aiming to make the figure and the spirituality of Fr. Quadrio known also in Spain.

Today, more than ever, the greatest figures of theological thought are useful for us. The Salesian of Don Bosco, Fr. José Quadrio, is one of these... Ordained priest on March 16, 1947, he was destined to explain theology in the Salesian Pontifical Athenaeum. His classes were most brilliant for their depth and intense supernatural elevation. In 1954, he was named Chairman of the Theology Department of the Athenaeum... One remains in admiration at how Fr. Quadrio could harmonize so perfectly his love and study of Theology, and his apostolate among the youth, and his high mystical contemplation. A very serious illness wasted his body little by little. In the clinic, he carried out a most valuable apostolate among the patients, doctors, and staff.¹⁹⁸

In the 1989 Acts of the Council of the Central Province, Fr. Angelo Viganò presents the theme of the 23rd General Chapter: "Educating Young People to the Faith: A Task and Challenge For Today's Salesian Community." He recalls the figure of Fr. Quadrio to all confreres, "a Salesian of the same Province and a faith educator of exceptional value", invoking him that he might help each on to realize this project.

A first quick profile of the "Study Seminar on Fr. Giuseppe Quadrio", held in Rome October 21-22, concomitant with the 26th anniversary of the death of the Servant of God, can be found in the Bulletin of the Friends of the Salesian Pontifical University 4/2 (2nd semester, 1989), pp. 6-7.

On November 11-12, a small group of representatives of the Vice Province, of the University, and of the Postulator's office went to Sondrio and to Vervio to present the volume of the Acts of the 25th [anniversary celebration], to keep alive the connections with the land of Fr. Quadrio, to deepen the spirituality of the local people, and to encourage imitation and devotion among them. Local press and TV were invited on short notice, but gave a lot of coverage to the event.¹⁹⁹

196 The works (in Italian) are in print: *Don Giuseppe Quadrio, Letters* [Fr. Giuseppe Quadrio, Letters], ed. R. Bracchi (= Spirito e Vita [Spirit and Life] 19), Rome, 1991; *Don Giuseppe Quadrio: Risposte* [Fr. Giuseppe Quadrio: Answers], ed. R. Bracchi (= Spirito e Vita 20), Rome, 1992; *Don Giuseppe Quadrio: Omelie* [Fr. Giuseppe Quadrio: Homilies], ed. R. Bracchi (= Spirito e Vita 21), Rome, 1993. Tables of contents of these three are given in an appendix to Fr. Cosimo Semeraro's contribution in this volume. Translator's note: where?

Copies of notes for a biography, chronologically ordered, edited by R. Bracchi, were given to the Postulator General's office.

197 Translator's note: In Italian, with original title *La città e le opere. Sulle tracce dei santi torinesi*.

198 "Un jóven Salesiano ejemplar" [An Exemplary Young Salesian], in *Iglesia-mundo* [Church-World] 318, first fortnight of March 1989, p. 16. Similar thoughts appear also in the preceding testimonies. See, in particular, point 6 (pp. 71 ff.) and p. 76 (no. 56).

199 "Fr. Giuseppe Quadrio at 25 years Since His Death", in *L'Amico. Quadri and Quadrio Families Bulletin*, Oct. 1989, pp. 25-26; "Sarà presentato a Sondrio dalla Famiglia Salesiana un nuovo libro su don Giuseppe Quadrio. Ne è autore don Remo Bracchi" [Presenting a New Book on Fr. Giuseppe Quadrio by the Salesian Family at Sondrio. Fr. Remo Bracchi Is the Author], in *The Weekly*, Nov. 4, 1989, p. 16; "Presentation on Saturday the 11th at Sondrio. A Volume on Fr. Giuseppe Quadrio", in *Centro Valle* [Central Valley], Sunday, Nov. 5, 1989; "Sabato Prossimo presenterà il suo ultimo libro su don Giuseppe Quadrio don Remo Bracchi poeta valtellinese" [Next Saturday Fr. Remo Bracchi, poet of Valtellina, will present his latest book on Fr. Giuseppe Quadrio], in *Corriere della Valtellina* [Valtellina Courier] Nov. 10, 1989; P[iero] M[elagra], "Presentato a Sondrio il volume curato d Remo Bracchi, ricordando don Quadrio a 25 anni dalla sua morte" [Presentation in Sondrio of the book edited by Remo Bracchi, remembering Fr. Giuseppe Quadrio 25 years after his death], in *Corriere della Valtellina*, Friday, Nov. 17 1989, p. 3; P. M[elgara], "A precious book presented in Sondrio: Fr. Giuseppe Quadrio at 25 years since his death", in *Il Settimanale* [The Weekly], Nov. 18 1989, p. 18; Chiara Docorato, "Ricordato a Sondrio don Giuseppe Quadrio" [Remembrance of Fr. Giuseppe Quadrio at Sondrio], in *Centro Valle*, Sunday, Nov. 19 1989, p. 6; Giulio

Elvio Mainardi, painter of Bormio, prepared a pictorial study of the grand dimensions of Fr. Giuseppe's face for the occasion, and gave it to the Salesian University through the Friends of Fr. Quadrio. This now stands in the entrance atrium of the University chapel.

13. Overview of the more important next steps

On November 17 1990, the Archbishop of Turin, Cardinal Giovanni Saldarini, got the declaration “No Obstacle”²⁰⁰ from the [Vatican] Congregation for the Causes of the Saints; the Cause of Beatification could proceed.

The actual opening [of the diocesan process] was not long in coming. Fr. Quadrio was the first of five candidates (Bro. Luigi Andrea Bordino of the Cottolengo Institute, the Carmelite Mother Maria degli Angeli, the lay widow Marchioness Giulia Falletti di Barolo, Fr. Eugenio Refeo CSJ). It took place on Monday, Jan. 21 1991, at 5PM in the Turin church of St. Lawrence. The report affirms in the section of Fr. Quadrio: “He can be proposed as an example of seminary and priestly life because of: 1) his faithfulness to his vocation; 2) the way of perfection undertaken in poverty, humility, and obedience; 3) the love for study in which, with professional integrity, he became outstanding; 4) or the love with which he has spent his knowledge in his lectures to souls called to the priesthood, and by means of the printed word, to youth whom he loved intensely in the spirit of St. John Bosco.”²⁰¹

On October 2 1991, the Rogatorial Process was opened in Rome at the Vicariate, requesting transfer of numerous testimonies from Turin to the Salesian Pontifical University. In the spring of 1992 the examination of witnesses was over, and in autumn of the same year, the Roman phase of the Process was finished. The Acts (700 pages) were transmitted to the diocesan tribunal of Turin.

An important new initiative was undertaken by the Theology faculty of the Turin campus of the Salesian Pontifical University, to celebrate the 25th anniversary of its own “rebirth”, coinciding with the 30th anniversary of Fr. Quadrio's death. On the Solemn Feast of St. Joseph (March 19 1993), after the concelebrated Mass with Card. Giovanni Saldarini, a commemoration “The Servant of God Fr. Giuseppe Quadrio, Master of Theology and Life,” was held in the Great Hall.

The Rome campus of the University had already extended an invitation to its permanent staff to freely participate in the solemn celebrations which would be held in Valtellina on October 23 and 24 1993, coinciding with the 30th anniversary of Fr. Quadrio's death.²⁰²

We have climbed, through these testimonies, up to a crystal clear mountain spring. We have seen the stream become bigger and bigger. We look for it to become the river that gladdens the City of God.

Perotti, “Ripercorsa con foto e testi nel volume curato da Remo Bracchi la vita del sacerdote di Vervio don Giuseppe Quadro a 25 anni dalla morte” [Tracing with photo and texts the life of the Vervio priest Fr. Giuseppe Quadrio at 25 years since his death in the book by Remo Bracchi], in *Corriere della Valtellina* [Valtellina Chambers], Friday, Nov. 24 1989, p. 3; P. M[elgara], “Solenne celebrazione a Vervio in memoria di don Quadrio” [Solemn celebration at Vervio in memory of Fr. Giuseppe Quadrio], *Ibid.*, p. 7. G. R. Davante, “Vervio. Ricordando un grande compaesano, don Quadrio. Presentati gli Atti dei festeggiamenti dello scorso anno in memoria di don Giuseppe Quadrio” [Vervio: Remembering a great countryman. Presenting the Acts of last year's celebrations in memory of Fr. Giuseppe Quadrio], in *Il Settimanale*, Nov. 25 1989, p. 15; *Le Vie del Bene* [The Ways of Good] 60 (Nov. 1989), p. 19; *Notiziario del Bollettino della Società Storica Valtellinese* [Notices of the Bulletin of the Valtellina Historical Society] 43 (Dec. 1989), p. 3. The video cassette with the whole taping of the celebration at the Salesian Theater in Sondrio was given to the Archive. Translator's note: all the book and magazine titles are here translated from the original Italian.

200 Translator's note: *Nihil Obstat*, Latin for “there's nothing in the way.” Such declaration may also be given for other requests, like publication of a book.

201 See *La Stampa* [The Press], Jan. 22 1991, p. 19. Copies of these papers from the [diocesan] Curia are in the Archive.

202 Letter of Fr. Paul Natali to the permanently residing confreres of the UPS Vice Province (Prot. Vis 93/2; Archive).

FR. GIUSEPPE QUADRIO AND THE DOGMA OF MARY'S ASSUMPTION: HISTORICAL AND DOGMATIC CONSIDERATIONS

Angelo Amato

This is a communication and thus a partial study, like one piece of the complex mosaic of the figure of Fr. Giuseppe Quadrio SDB (1921-1963), a professor and scholar of dogmatic theology. Lacking a scientific biography, which would offer a reliable overview from the point of view of the historical-critical dates, people, places, circumstances, it is still without a secure point of reference for the further investigation of particular aspects of his personality. It is quite a daunting task to rebuild from time to time, and from a fragment, the historical background of the story of a man who, despite having lived only forty-two years, went through one of the most troubled periods of European history in this century. That is the pre-war period, the whole of World War II, post-war reconstruction, fermentation before the Council, and its beginning.

This communication aims to open a window on the world of theology and Mariology of his time. In doing such excavation work, you will come across a thousand little tunnels, containing useful and valuable materials for refining and use at the surface. Unfortunately, or perhaps fortunately, to study the role of Quadrio you cannot consult the “common knowledge” culture. You have to go to the sources, enter the mine, open the gates, make connections, make hypotheses, hazard some first interpretations.

However, as a first approach, Fr. Quadrio appears with his own distinct theological personality developed in a horizon much wider and more universal than that of Turin and Salesian Crocetta, where he spent the years of his maturity until death. He was formed and established himself brilliantly in a university, the Gregorian University in Rome, which at that time was - and still is - a most celebrated center of theological and ecclesial culture, with world class teachers. Right from the beginning, in fact, he acquired expertise and some reputation in the theology of the Assumption. This points to his undeniable talent for theology.

1. The theme of Mary's Assumption in Fr. Quadrio's theological formation

Fr. Giuseppe Quadrio, after completing his philosophy studies at the Gregorian University (1938-1941), began his theological studies in 1943 at the same university and at the height of the war. Those lasted six years, up to his doctorate.

We offer a brief chronological table of his training and his encounter with the theme of Mary's Assumption.

October 1943: Father Quadrio began his theological studies at the Pontifical Gregorian University;

December 12, 1946: He argues the affirmative in a solemn debate at the Gregorian on the definability of the dogma of the Assumption;

March 16 1947: he was ordained a priest in Rome;

October 12 1947: continuing the brilliant outcome of the debate, he starts his doctoral thesis in Rome. It will be on an historical-dogmatic question related to the topic of the Assumption, under the guidance of Fr. Charles Boyer.²⁰³

203 In a letter of Aug. 11 1948 to Fr. Renato Ziggotti, then Superior General of Studies, Father Quadrio writes that he had to work hard on the probable identification of the anonymous author of a treatise on which he was working and then notes:

October 4 1949: After two years of intense work, he presents his doctoral thesis;

October 15 1949: Arrives at the Salesian Pontifical Athenaeum in Turin, as teacher of dogmatic theology;

December 7 1949, *Vigil of the Immaculate Conception*: brilliantly defends his thesis *summa cum laude*;²⁰⁴

October 19, 1950, *12 days before definition of the dogma*: he gives the lecture to open the school year at the Salesian Pontifical Athenaeum on the theme: “The Definition of the Dogma of the Assumption of Mary Most Holy in the Light of Tradition”;²⁰⁵

November 1 1950: at the invitation of the Superiors, he goes to Rome for the solemn ceremony defining the dogma;

1951: He publishes the doctoral thesis in the series *Analecta Gregoriana*,²⁰⁶ and another article on the Assumption in the journal *La Scuola Cattolica di Venegono* (Milano).²⁰⁷

This simple chronological comparison shows that the dominant theme of his studies in Rome was that of the theological foundation of the dogma of the Assumption of Mary. Let us also add that this topic, tackled with intelligence and diligence, gave him a well-deserved reputation, even to make him an authority in this field. All this began with that debate in 1946, when Fr. Quadrio was only 25.

"Father Boyer is most generous to me with praise and approval, but - given the nature of the subject - cannot do much more." (E. Valentini, *Don Giuseppe Quadrio modello di spirito sacerdotale* [Fr. Giuseppe Quadrio model of priestly spirit], LAS, Rome 1980, p. 118). In same letter he also says that he needs to prepare well because he had to fight with Father H. Lennerz, who had opposing views of his thesis adviser (*Don Giuseppe Quadrio, Lettere*, [Letters], edited by R. BRACCHI, Rome 1991, p. 100-101, L 054). Not all the teachers at the Gregorian shared that much enthusiasm for such topics. In another letter dated 26 September 1949, he mentions the suspicion of most of the professors at the Gregorian toward these types of themes and to this particular topic (*Ibid.*, p. 120, L 058). The writer, moreover, in an October 7, 1989 interview with Father Zoltán Alszeghy, found something surprising. Fr. Alszeghy, who in 1946 began teaching at the Gregorian University as a professor of dogmatic theology and issues closely connected with the problem of Mariology (such as creation, original sin, grace), had never written a scholarly work on a subject about Mary, because - so he explicitly told me - never felt himself sufficiently challenged by Mariological issues. Cf. A. Amato, “P. Zoltán Alszeghy, SJ” [Fr. Zoltán Alszeghy SJ], in *Ricerche Teologiche* [Theological research] 1 (1990) p. 196-206.

204 The defense was made with Card. P. Pizzardo, Prefect of the Sacred Congregation of Seminaries and Grand Chancellor of the Gregorian Pontifical University in attendance. Besides [thesis adviser] Fr. Boyer, the thesis committee consisted of G. Filograssi and M. Flick. Present also for the defense were Fr. C. Balic, Fr. M. Jugie and Fr. G. Roschini, all noted mariologists and supporters of the dogma of the Assumption (cf. *L'Osservatore Romano*, December 11 1949).

205 The lecture was given with Card. Maurilio Fossati, Archbishop of Turin in attendance. Fr. Pietro Ricaldone, Rector Major of the Salesians was also there. Text is published under the same title in *Salesianum* 12 (1950), pp. 463-486. Translator's note: *Salesianum* is the scholarly journal of the Salesian Pontifical University. The University is sometimes called by that name.

206 Giuseppe Quadrio, *Il Trattato “De Assumptione Beatae Mariae Virginis” dello Pseudo-Agostino e ill suo influsso nella Teologia Assunzionistica Latina* [The treatise “On the Assumption of the Blessed Virgin Mary” of Pseudo-Augustine and its Influence on the Latin Theology of the Assumption] (= *Analecta Gregoriana* 52), Apud Aedes Universitatis Gregorianae, Romae 1951, pp. 428 ff.

207 Giuseppe Quadrio, “Le ragioni teologiche addotte dalla costituzione “Munificentissimus Deus” all luce della tradizione fino al Concilio Vaticano” [Theological reasons put forward in the Constitution “God Most Munificent” in the light of tradition up to the Vatican Council], in *La Scuola Cattolica* [The Catholic School] 79 (195), pp. 18-51; this is essentially a reprint of the 1950 *Salesianum* article. Translator's note: First Vatican Council.

2. Solemn debate on the definability of the dogma of the Assumption (1946)²⁰⁸

The motion of the debate was that the Assumption could be defined as dogma. This is about a truth of faith that Fr. Quadrio likens to a nova which, although shining in the heavens since the Creation, is discovered only now;²⁰⁹ or a seed which, although buried in the deposit of revelation, only in the course of centuries reaches full maturity.²¹⁰

As was the common method of pre-Conciliar theology, the thesis to be demonstrated is given right away: “The bodily Assumption of Mary as a formally revealed truth, at least implicitly”, with the qualifying characteristics of Scholastic theology: “We submit that the bodily Assumption is a formally revealed truth, at least implicitly.”²¹¹

The proof proceeds along these three stages:

- 1) The bodily Assumption has been taught and learned in the Church as infallibly certain in the Church for centuries;
- 2) And therefore it can be certainly said that it is divinely revealed;
- 3) But not, it seems, explicitly revealed, but in implicit form, contained in a fully understandable way in the revealed truth about Mary.²¹²

In support of the first affirmation, Fr. Quadrio mentions the existence of the liturgical feast of the Assumption of Mary in Syria already from the 5th century. He then affirms that this celebration spread all through the East, and then to France in the 6th century, then to Rome in the 7th century²¹³... and so, by the end of the 7th century or early in the 8th there was already a mature theology of the Assumption. This is testified by St. Germano, Patriarch of Constantinople, by St. John Damascene,²¹⁴ among others. He notes also that in the Byzantine, Mozarabic, Gallican and Roman liturgies the feast of the “Dormition” of Mary gradually gave way to that of her Glorification and Assumption.²¹⁵

Fr. Quadrio specifies that this progressive consciousness of the Assumption was found also among theologians. While in the 13th century the Assumption came to be considered a “pious consensus in the Church”, and in the 15th century as a “certain truth”, after Vatican I it was instead held to be “theologically certain truth, or also revealed and definable.”²¹⁶

At this point, he makes the conclusion of W. Hentrich and R. G. De Moos, who, along the lines of their collected *Petitions*,²¹⁷ affirm that, taking into account the morally unanimous consensus of bishops

208 The debate was held at the Gregorian University in the presence of nine Cardinals (including the Polish Salesian A. Hlond), archbishops and bishops (among them, G. B. Montini, the future Pope Paul VI), Fr. G.R. Janssens, Provost General [Superior General] of the Jesuits, the Rectors of the Roman Pontifical Universities, and many renowned teachers, among them Fr. A. Bea [later, Cardinal Bea], Hermann, M. Jugie, C. Balic. Fr. Quadrio answered the objections of Bishop Armando Fares and Fr. Réginald Garrigou-Lagrange with surety and mastery, and with modesty (cf. *L'Osservatore Romano*, December 14 1946). The original text of the debate is in 9 typewritten Latin pages: cf. Archivio Don Giuseppe Quadrio, N° 96-104, Posizione VI [= D]

209 Translator's note: “nova stella” or nova is the name given to a white dwarf star which steals hydrogen from a nearby normal star; the hydrogen then explodes. Novae are being produced now, and have been since early in the history of the Universe, but not “the beginning of creation”. The author's point, however, is substantially correct: novae brighten and become visible many thousands of years before we do see them, since their light takes that long to reach us.

210 Cf. D p. 1. Translator's note: the Latin original reads, “probari contenimus assumptionem esse veritatem formaliter saltem implicite revelatam”.

211 D p. 2.

212 D p. 3.

213 D p. 3.

214 D p. 2.

215 D p. 4.

216 *Ibid.*

217 Cf. W. Hentrich and R.G. De Moos, *Petitiones de Assumptione corporea B.V. Mariae in caelum definienda ad Sanctam Sedem delate, propositae secundum ordinem hierarchicum, dogmaticum, geographicum, chronologicum ad consensum ecclesiae manifestandum* [Petitions that the bodily Assumption into heaven of the Blessed Virgin Mary be defined by the

all over the world, “The doctrine that holds the Blessed Virgin Mary to be assumed body and soul into heaven is revealed by God, and therefore can be defined as a dogma of divine faith.”²¹⁸ To this consensus of the teaching Church can be added that of the learning Church, as do the “plebiscites” in favor of the Assumption, the solemn celebrations of the Feast, the devotion to the Rosary, and artistic works depicting the Assumption.²¹⁹

This complex of testimonies and this consensus of the teaching and learning Church is – according to Fr. Quadrio – “an indubitable sign not only true and certain, but also divinely revealed, of Mary's privileges.”²²⁰ In fact, this mystery is not known by the senses, because it is a reality intrinsically above them; nor is it a consequence of seeing an empty tomb or a private revelation or an apocryphal story or from an historical authority. The logical conclusion then, is:

“The infallible Christian instinct, then, separates the Assumption from pious historical fact, and places it among the mysteries of Christian faith, invoking no testimony other than the Word of God.”²²¹

The last part is an attempt to theologically qualify this fact of faith, not so much on motives of pure convenience, but by reason of strict necessity. Reference is made, then, to the victory of Mary over the devil (Gen 3:15), to the Annunciation (Lk 1:28), and to the relationship between the death and Resurrection of Christ and the triumph of Mary.²²² Further, in the patristic and and liturgical tradition there is a nexus between her perpetual virginity and her likewise perfect incorruption at death.²²³ Finally, Fr. Quadrio affirms the fitting nature of the assimilation of Mary into the same destiny as Her Divine Son.²²⁴

The conclusion is made that Marian dogmas, taken singly or as an organic whole, postulate the Assumption and are in harmony with it, so that one could affirm that the Assumption is “formally implicitly revealed in them,”²²⁵ and so could be defined as a dogma of faith. A very brief conclusion consists of the reasons for which the definition of the dogma is fitting.²²⁶

The text of the debate throws light onto some formal qualities typical of Fr. Quadrio: his extreme linearity, clarity and logical coherence. Great attention also is given to historical research and to liturgical sources from East and West. We should not forget, then, that we are dealing with a document of only nine pages by a 25-year old author, tackling a historical and dogmatic theme considered so thorny and controversial at the time. In the light of later refinements in theological method, some limitations could be pointed out. For example, the methodology is still essentially deductive: the Assumption is derived and founded starting from other Marian dogmas. Recourse to Scripture is only made in the third step, and that by the fragmentary and partial method of “proof texts”.²²⁷ Obviously, there is no trace of today's modern hermeneutical method conducted with the same refinement of Scriptural interpretation. More, there is no mention, at least in this debate, of the Holy Spirit, as a Spirit of continual illumination of the history of our comprehension of the mystery of Christ, of the Church, of humanity, of Mary. That is, no mention is made of what we would now call the “pneumatic

Holy See, a proposition manifest in the hierarchical, dogmatic, geographical and chronological orders of the Church], Typis Polyglottis Vaticanis, Romae 1942, 2 volumes [= *Petitiones*]

218 *D* p. 4. Fr. Quadrio cites *Petitions* t. II, p. 837. Latin original: *doctrinam quae tenet Beatam Virginem anima et corpore in coelum esse assumptam, esse a Deo revelatam ideoque tamquam dogma fidei divinae definiri posse.*”

219 *Ibid.*

220 *D* p. 5. Translator's note: Latin original goes “*doctrinam quae tenet Beatam Mariam Virginem anima et corpore in coelum esse assumptam, esse a Deo revelatam ideoque tamquam dogma fidei divinae definiri posse.*”

221 *Ibid.* Translator's note: the Latin original has it, “*Infallibilis enim instinctus christianus Assumptionem a piis factis historicis seungit, eamque inter mysteria fidei christianae reponit, nec aliud testimonium invocat nisi Dei verbum.*”

222 *D* p. 7.

223 *D* pp. 7-8.

224 *D* p. 8.

225 *Ibid.* Translator's note: quoted phrase is Latin in the original: “*formaliter implicite in illis revelata.*”

226 *D* p. 9.

227 Latin phrase in the original: “*dicta probantia.*”

understanding" of the mystery of Mary in the history and life of the Church. Finally, the problem of the development of Marian dogma is not so much a question of *a priori* theological truth -- formally revealed, explicitly or implicitly, etc. -- as much as a question of models of conscious faith, and their adequate and soundly based expression by the Church in history.

3. The "Sitz im Leben"²²⁸ of Fr. Quadrio's theological formation: the "Assumptionist" theology of the '40s and '50s and the Dogma of the Assumption of Mary (1950)

The first half of the 20th century was a passionately Marian epoch: from the apparitions at Fatima in 1917 to the proclamation of the dogma of the Assumption in 1950, there was a crescendo of fervor, of Marian initiatives and devotion which resulted in chapter VIII of the 1964 Vatican II dogmatic constitution on the Church.²²⁹ Congar talks about "galloping Mariology", meaning development of Marian theological discourse bordering on the pathological.²³⁰

In reality, conditioned as we are by the masterful Marian synthesis of the Council, it is perhaps difficult today to properly assess the pre-Conciliar mariological scene, which is not a wholly dark and culturally naive trench, but is instead a gradual rise toward the Conciliar fulfillment through the innovative push of the biblical, liturgical, patristic, ecumenical, and kerygmatic movements. Suffice it to mention the works of O. Semmelroth,²³¹ H. Rahner²³² and H. de Lubac,²³³ which, in the early '50s, represent some of the more significant bases of the Conciliar mariological renewal.

Anyway, we could say that the proclamation of the dogma of the Assumption in 1950 represented the height of pre-Conciliar mariology with the triumph of the so-called Assumptionist movement. Even here, perhaps we should investigate and better coordinate the causes of the sudden rise and emergence of the Assumptionist current during and immediately after the disastrous World War II. Are we facing a movement exquisitely theological in the sense that it would be an inevitable maturation of the consciousness of the faith of the universal church made towards the Assumption of Mary? Or is it instead a historical contingency substantially united to a psychological need, in the sense that one would wish away permanently the horrors of war to turn the gaze towards a model of humanity made glorious and calm as the Blessed Virgin? Or is it, rather, of a providential coincidence of consensus from the top and from the bottom to a Marian dimension, which finds in the '40s a positive attention to motivate its theological foundation? It is probably all these and other factors. Here we will try to reconstruct the concrete elements that constituted the *de facto* "Sitz im Leben" in which the proclamation of the dogma of the Assumption developed. This was, in fact, the cultural context of Fr. Quadrio's theological formation.

3.1. *A diffuse opinion shift*

Right after the definition of the dogma of the Immaculate Conception in 1854, an opinion shift started – not so much, or at least not principally, of study – in favor of declaring the Assumption a dogma.²³⁴ One of the first petitions was sent by Queen Elizabeth II of Spain to Pius IX on December 27, 1863, at the suggestion of Archbishop Antonio Maria Claret y Clara, founder of Claretians.²³⁵ This

228 Translator's note: German phrase meaning, in general, "Life situation". It's a technical phrase in Biblical theology, meaning the life situation of the Biblical writer and the audience receiving the writing.

229 For an overview of pre-Conciliar mariology, see S. De Fiores, *Maria nella teologia contemporanea*, Centro di cultura mariana "Mater Ecclesiae" [Mary in contemporary theology], Rome 1987, pp. 19-107.

230 Y.-M. Congar, *Conversazioni d'autunno*, Queriniana, Brescia 1987, p. 83.

231 O. Semmelroth, *Urbild der Kirche. Organischer Aufbau des Mariengeheimnisses* [Model of the Church. Organic Structure of the Marian Mysteries], Echter Verlag, Würzburg 1950.

232 H. Rahner, *Maria und die Kirche* [Mary and the Church], Marianischer Verlag, Innsbruck 1951.

233 H. de Lubac, *Méditation sur l'Église*, Aubier, Paris 1952.

234 For an historical summary, cf. *Petitiones*, vol. II, pp. 880-881.

235 Cf. *Petitiones*.. vol. II, pp. 882-884.

current seems to have been also present at Vatican I (1868-69), as shown in some postulates by Council fathers. The Council, however, did not address the issue because of the Council's indefinite suspension and also the opposition of many other Council fathers.²³⁶

The Assumption movement continued, however, to act either by sending petitions to the Holy See, or by promoting initiatives, including that of a universal plebiscite among Catholics. The Holy See, through the Holy Office, responded with extreme caution, explicitly forbidding - with a decree of February 19, 1880 - the global movement initiated by the Benedictine abbot Luigi Vaccari.²³⁷ In fact, the International Marian Conventions of 1902 in Freiburg and of 1904 in Rome refrained from sending petitions,²³⁸ but that resumed, however, in a big way after the First World War.

It should be noted, at this point, that the analysis of the theological *Petitiones* contain no historical and doctrinal elements of particular significance. Very often these are just forms with lots of names filled in. They are, however, a concrete example of the living faith of many bishops and faithful.

3.2. *The decisive push by Pius XII*

In 1942, the Pope permitted Wilhelm Hentrich and Rudolf Walter De Moos to collect and publish the oft-cited *Petitiones*. The two large volumes contained petitions coming to the Holy Office from 113 cardinals,²³⁹ 18 patriarchs, 2,505 archbishops and bishops, 23,291 priests and brothers, 50,975 sisters, and 8,086,396 faithful, all asking for the definition of the dogma of the Assumption.²⁴⁰ These concluded that there was a moral unanimity among all the bishops of the world. They themselves, as authentic teachers, not only taught the doctrine of the bodily Assumption of the Blessed Virgin Mary, but also asked for its dogmatic definition, and underlined the opportunity of doing so.²⁴¹ Pius XII went ahead and prepared the doctrinal ground for an eventual solemn definition by publishing some doctrinal documents, which constituted in fact a new theological-doctrinal frame of reference after the disbanding of modernism, after some confusion and discomfort in the face of new historical-critical methods, and after the tragic vicissitudes of war. And so now came the great encyclicals *Mystici Corporis* on the church (29 June 1943); *Divino afflante Spiritu* on Sacred Scripture (30 September 1943); *Mediator Dei* on the Eucharistic Sacrifice (November 20, 1947); *Humani Generis* (12 August 1950) with criticism of the new philosophical and theological trends, and important statements on the authority of the papal magisterium,²⁴² just three months before the proclamation of the dogma of the Assumption, made on 1 November 1950. And in fact, it belongs to the Magisterium of the Church – says Pius XII – “confidently to preserve and teach and interpret all the deposit of faith in Christ the Lord, whether in Sacred Writings or divine tradition”.²⁴³

The Pope went on to send out on May 1 1949 the encyclical *Deiparae Virginis* to all the bishops of the world, asking their opinion on the correctness and the advisability of defining the doctrine of the

236 Cf. G. Soll, Cf. *Petitiones* vol. I, p. 94, vol. II, p. 880ff. Cf. also G. Soll, *Storia dei dogmi mariani* [History of Marian Dogmas], LAS, Roma 1981, pp. 355-356.

237 Cf. Soll, *op. cit.*, p. 356.

238 The compilers of the *Petitiones* attributed that to the machinations of the modernists from 1902 to 1906 (vol. II, p 881).

239 The translator doubts this figure. There were only 62 cardinals at the Conclave of 1939, which elected Pius XII. No new cardinals were named by him until 1948.

240 Cf. *Petitiones* vol. I, p. XXIII.

241 Cf. *Petitiones* vol. II, p. 837.

242 Cf. DS n. 3885 on the ordinary magisterium exercised by the Pope, for example with encyclicals. Translator's note: DS is Joseph Denzinger and Adolf Schönmetzer, *Enchiridion Symbolorum* [Handbook of Creeds], Rome and Friburg. It has summaries of all Catholic teaching of ordinary magisterium, was first published in 1854, and is regularly updated.

243 DS n. 3884. Translator's note: original Latin says “Christus Dominus totum depositum fidei - Sacras nempe Litteras ac divinam "traditionem" et custodiendum et tuendum et interpretandum concrederit.”

Assumption.²⁴⁴ The answer was almost unanimously positive to both questions.

Pius XII capped off this long journey of the Assumptionist movement with the promulgation of the Apostolic Constitution and Dogmatic Bull *Munificentissimus Deus* of November 1, 1950, in which the dogma of the Assumption of the Blessed Virgin Mary was proclaimed as adequately founded and motivated.²⁴⁵

3.3. Contributions by theologians

The affirmation of the theology of the Assumption was also brought about by monumental studies and research on the subject. Recall, for example, the voluminous work of Father Martin Jugie (1878-1954) on the death and Assumption of the Blessed Virgin, published in 1944.²⁴⁶ This is an impressive collection of historical and dogmatic data on the issue of the death and resurrection-glorification of Mary in liturgical and theological tradition, East and West. It is still considered an essential reference for students of this subject.

Equally important and complementary to the previous one was the work of Father Charles Balic, who in 1948-1950 published two volumes containing historical evidence of the doctrine of the assumption of Mary since the early centuries.²⁴⁷ Theological reflection was joined to this historical research. The journal *Marianum* dedicated an extraordinary entire issue for the whole year of 1945 which started from one affirmation of Pius XII's *Mystici corporis*, on the presence of Mary in heaven as body and spirit, and went on to studies and theological considerations favorable to the definability of the dogma of the Assumption.²⁴⁸ It had only 82 pages, understandable due to wartime conditions still prevailing. Favorable also were theologians, biblical scholars and liturgists like R. Garrigou-Lagrange,²⁴⁹ G. Filograssi,²⁵⁰ C. Boyer,²⁵¹ C. Balic,²⁵² G. Roschini,²⁵³ B. Capelle,²⁵⁴ A. Bea.²⁵⁵

Authors unfavorable to the dogmatic definition were, however, not lacking. Already in the 19th century there remained the famous cases of the Church historian Ignazio Döllinger and the patrologist

244 Cf. AAS 42 (1950), pp. 753-771; DS n. 3900, 3904. Translator's note: AAS is the official gazette *Acta Apostolicae Sedes* [Acts of the Holy See].

245 Cf. AAS 42 (1950), pp. 753-771; DS n. 3900, 3904.

246 M. Jugie, *La mort et l'assomption de la Sainte Vierge. Étude historico-doctrinale* [The Death and Assumption of the Holy Virgin], Biblioteca Apostolica Vaticana, Città del Vaticano 1944, pp. VIII-747.

247 Cf. C. Balic, *Testimonia de assumptione Beatae Virginis Mariae ex omnibus saeculis. Pars prior: ex aetate ante concilium tridentinum* [Testimonies of the Assumption of the Blessed Virgin Mary from all centuries. Part 1: before the Council of Trent], Academia Mariana, Romae 1948, 416 pages; *Pars altera: ex aetate post concilium tridentinum* [Part 2: After the Council of Trent], Romae 1950, 533 pages.

248 Cf. the studies by G. Roschini, "L'assunzione nella teologia contemporanea" [The Assumption in Contemporary Theology], in *Marianum* 8 (1945), pp. 1-34; Enrico di S. Teresa, "Il movimento mariologico per la definizione dogmatica dell'Assunzione corporea di Maria" [The Mariological Movement for the Dogmatic Definition of the Bodily Assumption of Mary], *ibid.* pp. 35-58; L. Carli, *La definibilità dogmatica dell'assunzione di Maria* [Definability of the Assumption of Mary], *ibid.* pp. 59-77. Fr. Quadrio makes mention of Roschini in a letter to Fr. Luigi Castano (L 051).

249 R. Garrigou-Lagrange, "L'Assomption est-elle formellement révélée de façon implicite?" [Is the Assumption formally revealed implicitly?], in *Doctor Communis* (1948), pp. 28-63.

250 G. Filograssi, "De definibilitate Assumptionis B. Mariae V" [On the definability of the Assumption of the Blessed Virgin Mary], in *Gregorianum* 29 (1948), pp. 7-41; *Traditio divino-apostolica et Assumptio B.M.V.*, *ibid.* 30 (1949), pp. 443-489; *Theologia catholica et Assumptio B.M.V.*, *ibid.* 31 (1950), pp. 323-360.

251 See his treatises on Mariology below.

252 C. Balic, *De definibilitate Assumptionis B.M.V in caelum* [On the Definability of the Assumption of the Blessed Virgin Mary into Heaven], *Officium Libri Catholici*, Romae 1945.

253 See note 45. [248, if all chapters together]

254 B. Capelle, "La fête de l'Assomption dans l'histoire liturgique", in *Ephemerides Theologicae Lovanienses* 3 (1926), pp. 33-45.

255 A. Bea, "La Sacra Scrittura 'ultimo fondamento' del dogma dell'Assunta" [Is Holy Scripture the 'ultimate foundation' of the Dogma of the Assumption?], in *La Civiltà Cattolica* 101 (1950), IV, pp. 547-561.

Giovanni Ernst.²⁵⁶ Shortly before the definition the patrologist Berthold Altaner, among others, expressed doubts about the definability of the dogma of the Assumption.²⁵⁷ Referring to this period, even Congar recently affirmed, “I was not fully in favor of this definition.”²⁵⁸

4. The scholarly contribution of Fr. Quadrio to the definability of the dogma of the Assumption

4.1. The Mariology of the “Roman School”

To better understand the “Mariological climate” of the Gregorian University in the '40s and '50s – a decisive period for the theological formation of Fr. Quadrio – some quick remarks about the remote context traceable in the authors and works of the so-called “Roman school” are perhaps useful.²⁵⁹ Having at that time contributed greatly to the dogmatic definition of the Immaculate Conception, it had an indirect but metodologically effective influence in preparing the dogma of the Assumption, and in the first attempts at biblical and patristic renewal of the '50s. In the last two Marian dogmas, in fact, we are faced with a new model of development of the history of dogma. These were not the expression of the conscience of the Catholic faith on the part of an ecumenical council, against heretical errors, but it were an authoritative decisions of the Pope based primarily on arguments from tradition.²⁶⁰

It was the rediscovery and appreciation of the patristic tradition, one of the main features of the Roman school of theology, which had been alive at the Gregorian University in the 19th century. It is illustrated by theologians such as Giovanni B. Perrone (1876 +), Carlo Passaglia (+ 1887), Clemens Schrader (+ 1875) and Johannes Baptist Franzelin (+ 1886).²⁶¹ One can consider Heinrich Denzinger (+ 1883), Matthias Joseph Scheeben (+ 1888) Joseph Hergenröther (+ 1890), Hugo Hurter (+ 1914) as their followers in Germany.

Passaglia, who taught dogmatic theology at the Gregorian University from 1844 to 1857 and left the Society of Jesus in 1859, and Schrader, were the most significant exponents of this school. Their program was the recovery of patristic theology. They were inspired by the method of the Jesuit Dionysius Petavius (+ 1652) and the Oratorian Louis de Thomassin (+ 1695), who had been very attentive to the development of dogma, trying to insert Mariology into the framework of all theology.²⁶²

The fundamental principles of the theology of the Roman school were not substantially from reference to philosophy and scholastic theology, but to Scripture, the Fathers and tradition. The use of the Fathers, especially the Greeks and especially to Cyril of Alexandria, necessarily included the focus on Mariology and the influence of the Holy Spirit in an ever deeper and more mature understanding of the truths of faith over the centuries. More than the enlightenment of philosophy on revealed truth, these authors undertook to grasp the organic development of revelation in history. Alongside the historical-positive method, then, they posed not a purely philosophical speculation, but an inherently theological one, all intended to insert Mariology into the analogy of faith. The appeal to the Fathers and

256 Cf. Soll, *Storia*, p. 358-363.

257 Cf. E. Altaner, Zur der Definibilität der Assumptio B.M.V, in *Theologische Revue* 45 (1949), coll. 129-142; 46 (1950), coll. 5-20. The editors of the review dissociated themselves from the thesis of Prof. Altaner [cf. *Ibid.*, 46 (1950), col. 106], which held the doctrine of the Assumption neither seriously demonstrable nor opportune.

258 Congar, *Conversations*, p. 86.

259 Cf. G. Filograssi, “Teologia e Filosofia nel Collegio Romano dal 1824 ad oggi (Nete e ricordi)” [Theology and Philosophy in the Roman College from 1824 to today] in *Gregorianum* 35 (1954), pp. 512-540; W. Kasper, *Die Lehre von der Tradition in der Römischen Schule* (Giovanni Perrone, Carlo Passaglia, Clemens Schrader), Herder, Freiburg Basel Vienna 1962.

260 Cf. Soll, *Storia*, p. 354.

261 Cf. Kasper, *Die Lehre*, pp. 9-26.

262 J. Schumacher, Das Mariologische Konzept in der Theologie der Römischen Schule, in *Trierer Theologische Zeitschrift* 98 (1989), pp. 212-223.

tradition was the method used, for example, by Perrone in his famous volume *sull'Immacolata*,²⁶³ which, together with other works by these authors contributed so much to the definition of the dogma of the Immaculate Conception.²⁶⁴

Passaglia's masterpiece was the monumental work *De conceptu immaculate Deiparae semper Virginis*, published in Naples in 1855 and unanimously considered an eminent product of the theology of the nineteenth century, still hard to beat today.²⁶⁵ The first part contains data from Scripture and tradition. The patristic tradition is abundant in the detailed sections on the many adjectives that relate to the Immaculate, such as “pure”, “untouched”, “undefiled”, “sinless”, “unaltered”, “uncorrupted”, “unspotted”, “unblemished”, “clean”²⁶⁶ ... or titles such as “Light”, “Flower”, “Lamb”, “Dove”, “Temple”, “Tabernacle”, “Altar”, “Victim”, “Ark”, “Lampstand” ... This and other works of the Roman school largely inspired by the advocates of the return to the fathers in Mariology in the mid-twentieth century.

We note the *Tractatus de divine traditione et Scriptura*, by Johannes B. Franzelin, as still one of the most important writings of the authors of the Roman school.²⁶⁷ It has close relationship, albeit indirect, with Mariology, once the doctrine on tradition was applied to the definition of the dogma of the Immaculate Conception. The Roman school also produced excellent treatises on Mariology, based on sources, balanced, without deductive-theoretical aggravations, with well-chosen references to Christology and ecclesiology.²⁶⁸ Unfortunately, neo-scholasticism squandered the methodological innovations of this school, a true forerunner. Not completely, however, since the aforementioned studies of Jugie and Balic and, as we shall see, the treatises by Boyer and Lennerz seem to be inspired in Mariology more by the principles of the Roman school than by those of Neo-scholasticism.

4.2. *The Mariology of Charles Boyer and Heinrich Lennerz*

From a letter to Fr. Renato Ziggotti of August 11 1948, Fr. Quadrio tells us that Fr. H. Lennerz had ideas opposed to those of his thesis adviser, Fr. C. Boyer, adding that not all the professors at the Gregorian University shared that much enthusiasm for a topic like that of the definability of the dogma of the Assumption.²⁶⁹ Limiting ourselves to Boyer and Lennerz, we can say that they both taught at the Gregorian University for many years and had published well-known and widely-treated handouts – in Latin “ad usum auditorum” -- on grace, the mystery of the Trinity, on Christology, on the sacraments. Both had also texts of Mariology. The common feature of their Mariological treatments was in their substantial reference to Scripture, and especially the patristic and theological tradition of the Church. In this they seem to continue, albeit from different perspectives and not always with the same results, the methodology of the Roman school.

Father Boyer, in his 1946 *Synopsis Praelectionum de B. Maria Virgine*, 1946, posed the question “Whether Mary was assumed into Heaven”. He responds positively with the thesis: “The Blessed Virgin Mary, after her death, in imitation of that of her Son, was soon resurrected, with her glorified

263 G. Perrone, *De Immaculato Beatae Virginis Mariae conceptu. An dogmatico decreto definiri possit? Disquisitio theologica* [On the Immaculate Conception of the Blessed Virgin Mary. Can it be defined by dogmatic decree? A theological inquiry], Speirani and Tonone, Taurini [Turin] 1854 (the first edition came out in Rome, 1847). Translator's note: the dogmatic definition was actually done by Pius IX in 1854.

264 Filograssi affirmed about this work: “It can still be read with fruit even today, and has rendered real service, in the discussion about the definability of the Assumption.” Cf. his *Filosofia e Teologia*, p. 526.

265 C. Passaglia, *De Immaculato Deiparae semper Virginis conceptu* [On the Immaculate Conception of Mary, Mother of God], I. Dura, Naples 1855 (one volume in three bindings, 1375 pages all together).

266 Translator's note: *intemerata, intacta, impolluta, inculpata, illaesa, incorrupta, illibata, integra, munda* in the original Latin.

267 J. B. Franzelin, *Tractatus de divina Traditione et Scriptura*. Polyglot Press, Sacred Congregation for Propagation of the Faith, Rome 1879.

268 Cf. Schumacher, *Das Mariologische Konzept*, pp. 223ff.

269 Cf. Valentini, *Fr. Giuseppe Quadrio*, p. 118. Cf. L 054 and L 058.

body was assumed into Heaven, where she stands as Queen of angels and men at the right hand of Christ triumphant."²⁷⁰

Boyer then offers a short list of authors on both sides of the question. Among the favorable he notes a certain "Pseudo-Augustinus", and simply adds "whose work can be seen to have an effective influence on later writers."²⁷¹

Father Quadrio's study will start from this statement of his teacher to check the influence of the Pseudo-Augustine on the Latin theology. In its expanded 1952 edition, Boyer's *Synopsis* offers a long discussion on the Assumption. Dealing with Pseudo-Augustine and his work *De Assumptione Beatae Mariae Virginis*, he refers to two studies: that of Henry Barré (1949),²⁷² and the thesis of his disciple Quadrio (1951)²⁷³ which in the meantime had already been published. Boyer notes that although there are divergent views on the dating of the work - Barré leaned to the twelfth century, while Fr. Quadrio is for the ninth or tenth - however, he agreed in praising the theological method of Pseudo-Augustine and his great influence on later theology.²⁷⁴

Father Heinrich Lennerz, in the third edition of his treatise *De Beata Virgine* (1939), summarizes his position on the Assumption:

Neither from the fact that the Blessed Virgin is the Mother of God, nor from her perpetual virginity, nor from her Immaculate Conception, does it necessarily follow that she should be resurrected soon after death, such that God could not have done otherwise. Neither could the bodily Assumption of the Blessed Virgin be known from these truths alone. Therefore, one could rightly say: it seems probable that the bodily Assumption of the Virgin is true, depending on God's free will to the extent that it may be known only by formal revelation.²⁷⁵

Instead, in the 1957 edition, Lennerz holds: "The bodily Assumption of the Blessed Virgin is defined to be a dogma divinely revealed."²⁷⁶

In regards to Pseudo-Augustine, Boyer cites the work of Fr. Quadrio, and offers a fine synthesis of the anonymous author's theological reasoning.²⁷⁷

270 Cf C. Boyer, *Synopsis Praelectionum de B. Maria Virgine* [Pre-lecture reading: overview on the Blessed Virgin Mary], Apud Aedos Universitatis Gregoriana [Gregorian University], Roma 1946, pp. 29-30. Translator's note: the question and answer in Latin run "Utrum Maria fuerit assumpta in caelum?" Yes, "Beata Virgo Maria, postquam ad imitationem mortis filii suae mortua fuerit, mox resurrexit et cum corpore glorificato assumpta est in caelum, ubi adstat Regina angelorum et hominum ad dexteram Christi triumphantis."

271 *Ibid.*, p. 33. Translator's note: "quod opus in Posteriores scriptores influxum efficacem exercuisse videtur" is the original Latin.

272 H. Barré., La croyance à l'Assomption corporelle en Occident de 750 à 1150 environ [Belief in the bodily Assumption in the West from 750 to about 1150], in *Bulletin de la Société française d'études mariales* [Bulletin of the French Society for Marian Studies] 7 (1949), pp. 63-123.

273 G. Quadrio, *Il Trattato "De Assumptione Beatae Mariae Virginis" e il suo iinflusso nella teologia assunzionista latina*, Apud Aedes Universitatis Gregoriana, Romae 1951 [The treatise of Pseudo-Augustine "On the Assumption of the Blessed Virgin Mary", and its influence on Latin theology of the Assumption. Gregorian University, Rome 1951]

274 C. Boyer, *Synopsis Praelectionum de B. Maria Virgine* [Pre-lecture reading: overview on the Blessed Virgin Mary], Apud Aedos Universitatis Gregoriana [Gregorian University], Roma 1952, pp. 51-52, note 38.

275 H. Lennerz, *De Beata Virgine*, Apud Aedes Universitatis Gregoriana, Romae 1939 [On the Blessed Virgin, Gregorian University, Rome 1939], p. 108, n° 149. Translator's note: original Latin is "Neque ex eo quod B. Virgo est Mater Dei, neque ex eius perpetua virginitate, neque ex Immaculata eius Conceptione cum necessitate sequitur, ut brevi post mortem resuscitari debuerit, ita ut Deus aliter statuere non potuisset, hinc neque ex his veritatibus solis cum certitudine corporea assumptio B. Virginis videtur cognosci posse. Ergo iure dici potest: videtur probabile corpoream assumptionem B. Virginis esse veritatem, quae adeo pendet a libera voluntate Dei, ut solum per formalem revelationem cum certitudine cognosci possit."

276 H. Lennerz, *De Beata Virgine tractatus dogmaticus*, Apud Aedes Universitatis Gregoriana, Romae 1957 [On the Blessed Virgin: a Dogmatic Treatise, Gregorian University, Rome 1957], p. 131. Translator's note: "Definitum est, Assumptionem corpoream B. Virginis esse dogma divinitus revelatum," in the original Latin.

277 Cf. *ibid.*, pp. 147-148.

4.3. Giuseppe Quadrio: *Treatise "On the Assumption of the Blessed Virgin Mary" of Pseudo-Augustine and its Influence on Latin Theology of the Assumption* (1951)

Fr. Quadrio's doctoral dissertation is part of the movement in the '40s and '50s to theologially ground the definability of the dogma of the Assumption. Since this truth is not explicitly present in Scripture, patristic and liturgical tradition become the principal sources to examine in depth. Without explicit [Scriptural] support, essentially, the method of the Roman school used in the 19th century for the dogma of the Immaculate Conception is used.

If the 1946 debate was of a generally theological character and notably based on the scholastic method, the thesis is instead historical-dogmatic. It does not use the deductive method but is attentive to the historical development of dogma. It is the study of a medieval author who supported the Assumption, which had a great influence on later Latin theology.

The publication of the thesis came a year after the solemn proclamation of the dogma. Its conclusions, however, were already noted by Fr. Quadrio's teachers and were partly anticipated in the address of October 1950,²⁷⁸ some weeks before the proclamation.

The declared scope of the study is to "indicate what reason may be found by which the Living Magisterium teaches it, in Scripture and divine tradition, whether explicitly or implicitly."²⁷⁹ Applied to the Assumption, this means that theologians first must prove how the doctrine of the bodily Assumption is implicitly contained in other revealed truths. For Fr. Quadrio, the "fundamental aspect of the question lies in seeing how and in what revealed truths the Christian consciousness, illuminated by faith and guided by the Holy Spirit, had from the first a diffuse intuition of the bodily Assumption, then in an always clearer and more systematic certitude of the fact, and finally also the proof of its revelation and definiteness."²⁸⁰

In this regard, he holds that two steps must be taken: 1) ascertaining the consciousness of Church faith in the Assumption of Mary; 2) the foundation of such traditional consciousness in Biblical truth. And in the Introduction, he affirms having found in the treatise of Pseudo-Augustine "the first and deepest elaboration of the method and theological reasoning in favor of the Assumption."²⁸¹

His study is divided into two parts, six chapters in all. In the first, he talks about the origin and transmission of the treatise, and about its liturgical and theological setting. He attributes it to the Carolingian age and context of the 9th century and sees in Alcuin of York (+ 804) its probable author.²⁸²

Then he underlines the originality of Pseudo-Augustine's method. The *lex orandi*,²⁸³ and so the liturgical tradition of the Church, affirmed with sufficient clarity the heavenly glorification of Mary's body, by force of her divine maternity, purity and holiness. Many have tried to base this faith consciousness on readings from the Apocrypha. Other theologians, on the other hand, either don't talk about it or consider it a pious sentiment, due to the lack of explicit Scriptural reference. The merit of Pseudo-Augustine was to frame the problem differently.

1. Before all else, he holds that the bodily Assumption, before being an historical event, was a truth theologially connected with revealed truths and distinct from her death, even if joined to it.

278 Cf. G. Quadrio, "La definizione dogmatica dell'assunzione di Maria SS. alla luce della tradizione" ["The dogmatic definition of the Assumption of Mary Most Holy in the light of Tradition"], in *Salesianum* 12 (1950), pp. 463-496.

279 Cf. Quadrio, *Trattato*, p. VII. Translator's note: "indicare qua ratione ea quae a Vivo Magisterio docentur, in Sacra Litteris et in divina traditione, sive explicitae sive implicitae inveniuntur" in the original Latin.

280 *Ibid.*, pp. VII-VIII.

281 *Ibid.*, p. VIII.

282 Cf. *Ibid.*, pp. 46, 409. We already know that Barré attributes it to the 12th century, to the time of St. Anselm of Canterbury (+ 1109) and thus to the monastic theological movement of the 12th century and to Peter the Venerable (+ 1156). Cf. Barré, *La croyance*, p. 89.

283 Translator's note: an ancient Latin theological formula is "lex orandi lex credendi", roughly meaning "We believe what we pray".

2. He then researched the foundations of the Assumption not in purely historical tradition, nor in legend, nor in a more or less arbitrary accommodation to certain Scripture passages. He looked instead into the deposit of revelation itself (in this case in the truths of Mary's divine maternity, purity and holiness), penetrated with reason illumined with faith and checked against Christian sensibility. Pseudo-Augustine does not have recourse to non-existent Biblical proof texts, nor to the Apocrypha, nor to an empty tomb. He turns instead to the central truth of the mystery of Mary, and with dogmatic method, arrives at a deeper understanding of Mary as Mother of God, of her purity and excellent holiness. It is on these truths that he sets a solid foundation for the bodily Assumption of the Blessed Virgin.
3. Thus Pseudo-Augustine can conclude the aptness, possibility and reality of the bodily Assumption of Mary.²⁸⁴

In the second part, Fr. Quadrio treats of the influence of this theology of the Assumption beginning with the 9th century, showing a substantial agreement between Pseudo-Augustine's theological reasoning and that of the bull *Munificentissimus Deus*.

The conclusions show his acute historical-dogmatic sensibility when he takes note of the transition from simply noting liturgical and devotional celebrations of the Feast of the Assumption to its theological foundation:

The Christian sensibility, which with ever growing clarity, had fully intuited the Assumption in the concept of the very high dignity of the Mother of God, had in Pseudo-Augustine a faithful interpreter and a vigorous proponent.. He is the bridge between Christian sensibility and Latin theology of the Assumption, so that Christian sensibility became theological science in him.²⁸⁵

It was in fact in the ever more penetrating comprehension of the revealed privileges of the Most Holy ever Virgin Mother of God, that Christian sensibility, sustained by the Holy Spirit, had the first inkling of the bodily Assumption, and later a secure and systematic certainty of the fact, and finally the proof of its revelation and definability."²⁸⁶

5. A first evaluation of Fr. Quadrio's Study

The research done by Fr. Quadrio constitutes a fundamental point of reference for the theological justification of the dogma of the Assumption. In fact, it gives us a sufficiently complete and organic picture of the evolution of the "seeds of the Assumption"²⁸⁷ contained in the liturgical traditions of the East and West, and in theological reflection, primarily in Latin. This is why Mariologists, beginning with Fr. Quadrio's teachers and thesis advisers, cite him. In fact, through the dogmatic method of Pseudo-Augustine, he brings clearly to light the theological reasons for the truth and origin of the dogma of the Assumption.

In his thesis, differently from the 1946 debate, Fr. Quadrio kept before him the pneumatological component in the historical development of the dogma, and of the ever deeper and explicit comprehension of revelation. So, he overcame the objection contained in the axiom, "from silence to dogma". He upholds, instead, the thesis of investigation and historical-theoretical explicitation of the truths of faith by the light of the Holy Spirit in the Church. So, he compares the doctrine of the Assumption to a fertile seed:

284 Cf. Quadrio, *Il Trattato*, p. 116. On page 169, Fr. Quadrio translates the theological categories of Pseudo-Augustine into those of the first half of the 20th century, affirming: "So if we have to express his thought according to modern terms and preoccupation, we could say that in his treatise the Assumption appears 'implicitly revealed' with revelation, so that not a few theologians today would call 'formally implicit'". Translator's note: aptness, possibility and reality anticipate (in different order) the 12th century argument, attributed to St. Anselm of Canterbury, in favor of the Immaculate Conception: "potuit, deicit, ergo fecit." That means "God could do it, it was fitting that he do it, so He did it."

285 *Ibid.*, p. 412.

286 *Ibid.*, p. 413.

287 Cf. *ibid.*, p. 47, 70, 95.

And thus the fertile seeds, deposited in the treasure of Revelation, lay dormant for several centuries in the faith and doctrine of the Fathers, sprouting here and there in liturgical and theological formulas of the 7th to 9th centuries, but squeezed and choked by excessive concerns of a purely historical method, had their vigorous flowering in the West due to Pseudo-Augustine's method. This followed by a century a similar process in the East, thanks to the great Byzantine orators.²⁸⁸

He used the metaphor of the "seed" which, although in the deposit of revelation, only over centuries reaches full maturity. He adds a likening of the truth of the Assumption of Mary to a "new star" while shining in the sky since the beginning of creation, we are only now discovering.²⁸⁹ With remarkable historical rigor he examines the Eastern and Western *lex orandi*, placing it in harmony and at the base of the *lex credendi*, the *lex intelligendi* and the *lex definiendi*.²⁹⁰ In addition, he shows how the devotional experience of the faithful and their consensus from below corresponds with the magisterium from above in motivation and confirmation.

A look at *Munificentissimus Deus* of Pius XII (1950) cannot fail to show a harmony between Fr. Quadrio's investigation and the historical-theological panorama in the papal document. The bull, in fact, starts from the consensus of the faithful,²⁹¹ as witnessed by the *Petitiones* and by the responses to *Deiparae Virginis Mariiae* of 1946, referring to expressions of Marian piety (churches, cities, religious institutions, the Rosary, art), the liturgy (Feast of the Assumption in East and West) and to the consensus of the Fathers and theologians (quoting St. John Damascene, St. Thomas, St. Bonaventure, St. Robert Bellarmine); founding finally, this awareness of faith on the dogmatic realities of the divine motherhood of Mary, her grace and holiness, and her virginity.

Certainly the monumental historical-dogmatic researches by Jugie and Balic, in addition to the theological reflection of the great Assumption supporters of the '40s, were indispensable support for the definition of the dogma. Nevertheless, although published some months after the solemn proclamation, Fr. Quadrio's thesis – already known in substance by his teachers – cannot be neglected as excellent historical and dogmatic support for the truth just defined.²⁹²

Anyway, in him are found the methodological guidelines of the Roman school of the 1800s, that is, attention to research and above all in the essential reference to the Fathers and to the liturgical and theological tradition. More than an exaggerated theoretical deductivism, there is a more respectful attitude toward the historical data in all its manifestations and articulations. And this, at the beginning of the '50s, constitutes an innovative tendency of great modernity, which will have wider recognition and development at Vatican II and in the following period.

It is evident that Fr. Quadrio's hermeneutical palette is still pre-Conciliar. Thus, his interpretation, exposition and evaluation of Pseudo-Augustine has certain limitations common to that time. For example, in his research he still sticks with – and so with no divergence from the author he writes about – a certain "passive" preconception, a "matter of privilege" of the figure of Mary, while, for example, the Council would have considered the Assumption principally as an essential consequence of the burden of Mary's faith, hope and charity (see *Lumen Gentium* 59).

There is lacking, also, a wider ecclesial consideration of Mary Assumed as an image and principle

288 *Ibid.*, pp. 411ff.

289 Cf. D p. 1; cf. also Quadrio, *Le ragioni teologiche*, pp. 18ss.

290 Translator's note: see note above on *lex orandi*. The two other phrases, *lex intelligendi* and *lex definiendi* came much later.

291 Translator's note: in the original, the author uses another old Latin formula, *sensus fidelium*.

292 In a March 23, 1950 letter to Don Eugenio Magni, Father Quadrio writes, "The work cost me a lot, and I really sweated over it without holding back: now I'm happy, especially because it was judged to be a contribution to the preparation of the coming [dogmatic] definition" (L 061). About the debate of 12 December 1946, he wrote to Don Ricaldone, Rector Major of the Salesian Congregation, December 29: "The Holy Father was graciously interested in the debate and sent a request a few days ago for a copy of the address and answers to the difficulties." (L 041)

of the Church of the age to come and as an eschatological sign of hope for humanity (see *Lumen Gentium* 68).

Fr. Quadrio did not notice the danger of the strict parallelism between Jesus and Mary developed by Pseudo-Augustine.²⁹³

This notwithstanding, Fr. Quadrio's thesis repudiates in large part the affirmations of pathologically galloping Mariology of the pre-Conciliar years. Partly removed was the prejudice that the Mariology of the time was entirely based on deduction, far from the inspiration of Patristic sources. The accurate investigation made by the young Salesian scholar is not in fact accidental. It is the fruit of a mind sensitive to the historical dimension, and thus ready to accept the epochal change of direction of the Council, which he already had seen in a nutshell.

293 Cf. Quadrio, *Il Trattato*, pp. 135-137.

THE FATHERS OF THE CHURCH IN THE WRITINGS OF FR. GIUSEPPE QUADRIO²⁹⁴

Enrico dal Covolo

In this contribution I propose to review the citations from the Fathers of the Church contained in the published and unpublished writings of Fr. Giuseppe Quadrio, except for his letters. I will evaluate how and to what extent he accepted and interpreted the doctrine of the Fathers in his theological research and in his pastoral ministry.

This is a question not without interest, if one considers that the two decades of the '40s and '50s -- in which Fr. Quadrio was formed to study and exercised his teaching -- coincided with the pre-conciliar renewal of patristic, research characterized by a progressive claim of autonomy with respect to the dogmatic and other theological disciplines: a truly slow and difficult path, especially in Italy, even if even as late as 1952 - that is, a year after the publication of Fr. Quadrio's fundamental monograph -- Michele Pellegrino complained that research in the theology of the Fathers was "lacking an adequate basis for a solid philological and historical setting", which is often substituted by "a more comfortable doctrinal schematism", "suggested by later development of theological thought", often foreign to the mentality of the Fathers.²⁹⁵

The question that emerges is somewhat inescapable: in what measure did Father Quadrio, although not a patrologist, participate – as professor of dogma and as a pastor of souls – in the renewal climate of patristic studies? Or to what extent was he tied down to hopelessly dated concepts and methods?

To answer these questions, I will first proceed analytically, gradually taking into consideration Father Quadrio's monographs, his manuscript course notes, his book reviews, his still unpublished material like sermons, meditations, lectures and retreats, to which I will add his answers to readers' questions in *Meridiano 12*,²⁹⁶ and then, in a brief conclusion, I will launch a comparison of the data obtained from the analysis and the situation of patristic studies at the Gregorian University while Fr. Quadrio was there. I will try to discern the elements of past and future in the quality of his recourse to the Fathers of the Church.

294 This article appeared previously in *Ricerche Storiche Salesiane* [Salesian Historical Research] 9 (1990), pp. 443 – 455.

295 M. Pellegrino, "Un cinquantennio di studi patristici in Italia" [50 years of patristic studies in Italy], in *La scuola cattolica* [The Catholic School] 80 (1952), pp. 424-452, republished as *id.*, *Ricerche patristiche* [Patristic Research], 2, Turin 1982, pp. 45-73.

296 Translator's note: a popular Italian Catholic magazine, successor to Don Bosco's *Letture Cattoliche* [Catholic Readings]. The title translates approximately to "High Noon".

1. The monographs

1.1. *The treatise “De Assumptione Beatae Mariae Virginis” of Pseudo-Augustine and his influence in Latin theology of the Assumption (Analecta Gregoriana, 52), Romae 1951, pp.3 428.*²⁹⁷

Contrary to what one might expect at first glance, the fundamental monograph of Father Quadrio remains somewhat extrinsic to my proposed investigation.

First, because of chronological order. In fact, the Pseudo-Augustine in question does not belong, strictly speaking, to the patristic age: Fr. Quadrio tended to identify him as “Alcuin of York (+ 804), the most eminent personality in the theological circles of the Court of Charlemagne”.²⁹⁸ “From an examination of the internal elements,” Fr. Quadrio wrote about this, “everything suggests that the Treatise [of Pseudo-Augustine] originated in the Carolingian age and territory. As for the author, among possible hypotheses, the one more common today seems solidly plausible, naming him Alcuin ”.²⁹⁹

Actually, Fr. Quadrio's hypothesis was contradicted by Fr. Barré in a study published the year before:³⁰⁰ but Fr. Quadrio had been only able to see it while his thesis was in galley proofs, and at first glance it seemed to him that Fr. Barré did not reach results very different from his own.³⁰¹ In fact, criticism did not fail to point out that the conclusions of the two scholars at least partially agreed.³⁰² Contrary to Father Quadrio, in fact, Fr. Barré held that we could not attribute the *De Assumptione* to the Carolingian period without running into obvious anachronisms: in his opinion, it was quite reasonable to hypothesize the *Sitz im Leben* being the monastic theological movement of the twelfth century; as to the author - if you really had to name somebody - Peter the Venerable (+ 1156) appeared to be the most likely.³⁰³

In fact, the question of date and authorship of the little treatise was not resolved by Fr. Quadrio's researches, and it remains without a sure answer to this day.³⁰⁴

I will draw two conclusions from this discussion.

1. Already in Fr. Quadrio's hypothesis, and all the more in Fr. Barré's, the monograph on the treatise *De Assumptione* goes beyond the time traditionally considered patristic, and therefore does not respond directly to our present discussion.

297 The proposed observations also apply to two articles, which are declared to depend (see their initial asterisk and footnotes 11 of their respective contributions) on Fr. Quadrio's fundamental thesis more or less directly: “La definizione dogmatica dell'Assunzione di Maria SS. alla luce della Tradizione” [The dogmatic definition

Assumption of Mary in the light of Tradition], *Salesianum* 12 (1950), p. 463-486 (speech of October 19, 1950 to open the school year, in the presence of card. M. Fossati, Archbishop of Turin, and Fr. P. Ricaldone, Rector Major of the Salesians); “Le ragioni teologiche adottate dalla Costituzione «Munificentissimus Deus» alla luce della Tradizione fino al Concilio Vaticano” [The theological reasons adopted by the Constitution *Munificentissimus Deus* in the light of Tradition up to the Vatican Council], *La Scuola Cattolica* [The Catholic School], 79 (1951), p. 18-51 (paper presented at the International Congress Mariological Rome, also in October 1950).

298 G. Quadrio, *Il trattato...* p. 40.

299 *Ibid.*, p. 45.

300 H. Barré, “La croyance à l'Assomption corporelle en Occident de 750 à 1150 environ”, [Belief in the bodily Assumption in the West from 750 to about 1150], in *Bulletin de la Société française d'études mariales* [Bulletin of the French Society for Marian Studies] 7 (1949), pp. 63-123.]

301 G. Quadrio, *Il trattato...*, p. IX, note 13.

302 I refer especially to the reviews appearing in *Bulletin de Théologie ancienne et médiévale* [Bulletin of Ancient Theology] 6 (1952), pp. 411-412; «Angelicum» 30 (1953), pp. 91-92; *Revue de Sciences Religieuses* [Religious Sciences Review] 27 (1953), pp. 154-156; *Euntes Docete* [Go and Teach] 6 (1953), pp. 263-265.

303 H. Barré, *La croyance à l'Assomption...*, p. 99: “Très probablement, il faut renoncer à voir dans Pierre le Vénérable l'auteur du *De Assumptione*, et, avec lui, disparaît le prétendant le mieux accrédité.»

304 M. De Kroon, “Pseudo-Augustin im Mittelalter” [Pseudo-Augustine in the Middle Ages], *Augustinum* 22 (1972), pp. 511-530.

2. The fact that Fr. Quadrio had not resolved the question of dating and authorship of the little treatise should not be considered as much a "bump in the road", but rather reveals a key feature of his theological work. In truth he was interested in the development of dogma far more than the identity of the author or editing of the text.

He reserves some forty pages in all to literary-critical problems like these, out of more than 400 in all. There is no detailed analysis of the manuscript tradition, as we might legitimately expect, nor an evolutionary tree nor a critical edition of the text of Pseudo-Augustine's treatise. Consequently, the whole objective weight of Fr. Quadrio's dissertation rests on the theological study of the text.

It can be said, in conclusion, that Pseudo-Augustine's short work held little interest for him, except as "an very suitable observatory for measuring the slow progress of clarification in Latin theology about the bodily Assumption."³⁰⁵ This critical choice can be properly connected with the concept of patristics in the service of theology, widely used in Italy in the years of Fr. Quadrio, and with the objective situation of patristic studies in seminaries and universities in Rome before the Council.³⁰⁶

1.2. Mary and the Church. The Social Mediation of Mary Most Holy in the Teaching of the Popes from Gregory XVI to Pius XII (*Accademia Mariana Salesiana*, 5) Turin 1962, 299 pages³⁰⁷

A curious proof of Fr. Quadrio's distance from an autonomous consideration of the patristic writings and patristic study methodology is given by his second monograph devoted to the investigation of the relationship between Mary and the Church in the teaching of the popes from Gregory XVI to Pio XII. I refer - just to illustrate - to a passage in which Fr. Quadrio says that in *Adiutricem populi* Leo XIII³⁰⁸ "refers to and makes his own" the testimonies of Tradition: the Pontiff "refers first of all to the fervent cries of St. Germanus of Constantinople [...] then mentions the praise that St. Cyril of Alexandria addresses to Mary [...] and finally collects in an anthology as 'no less true that these beautiful expressions' addressed by the Church and the Fathers to Mary," and so includes some texts taken from the hymn *Akatistos*, from John Damascene, and again Germanus of Constantinople.³⁰⁹ Fr. Quadrio is looking at the 15th volume of the *Acta Leonis*, wherein the patristic texts are cited without any mention of their respective editions.³¹⁰ Well, only for John Damascene's *Sermon on the Annunciation* does he feel the need to expand the citations in the *Acta*, and in brackets indicates the abbreviation for Migne's *Patrologia Graeca* with the volume and the corresponding column:³¹¹ except that - completely isolated in the apparatus of footnotes and lacking a justifying criterion - the quotation of Migne ends up looking like an inconsistent methodological choice, while attesting to the author's rigor and his need for a direct

305 G. Quadrio, *Il Trattato...*, p. VIII.

306 Cf. M. Pellegrino, *Un cinquantennio di studi patristici...*, pp. 449-452.

307 The same observations are evidently valid also for the various articles which Fr. Quadrio put together for this monograph. Among them, the more important are: "La mediazione sociale di Maria SS. nel magistero di San Pio X" [The Social Mediation of Mary Most Holy in the Magisterium of St. Pius X], in *Problemi scelti di Teologia contemporanea* [Selected problems in Contemporary Theology](= *Analecta Gregoriana*, 68), Rome 1954, pp. 361-381 (re-published in *L'Immacolata Ausiliatrice* [The Immaculate Help of Christians] [= *Accademia Mariana Salesiana*, 3], Turin 1955, pp. 81-202); "La mediazione sociale di Maria Santissima nel Magistero di Pio XI" [The Social Mediation of Mary Most Holy in the Magisterium of Pius XI], in *Salesianum* 17 (1955), pp. 472-493; "L'insegnamento mariano del Papa Gregorio XVI (1831-1846)" [The Marian Teaching of Pope Gregory XVI (1831-1846)], in *Salesianum* 20 (1958), pp. 542-561; "Le relazioni tra Maria e la Chiesa nell'insegnamento di Leone XIII" [The Relations between Mary and the Church in the Teaching of Leo XIII], in *Maria et Ecclesia. Acta Congressus Mariologici-Mariani in civitate Lourdes anno 1958 celebrati* [Mary and the Church. Acts of the 1958 Mariological Congress Celebrated at Lourdes], 3, Romae 1959, pp. 611-641.

308 Translator's note: Sept. 5, 1895 Encyclical of Leo XIII on the Rosary. See §§9-11 for St. Germanus and St. Cyril, §14 for *Akatistos*, John Damascene and the other reference to St. Germanus. Leo wrote a whole series of these, coming out each year just before October, the month of the Rosary.

309 G. Quadrio, *Maria e la Chiesa...*, p. 63.

310 Leonis XIII P.M. Acta [Acts of Pope Leo XIII], 15, Romae 1986, pp. 303-305.

311 PG 96, col. 655.

approach to the magisterial patristic citations.³¹²

2. Lecture notes

I will briefly consider his lecture notes for the treatise on the Sacrament of Penance, and those for the treatise on the theological virtues. I will also make some reference, suggested by the affinity of the expository method used by Fr. Quadrio, for a non-academic handout entitled *The Greatness of Christian Marriage*, which collects some “family conversations on the dignity of marriage”. On the other hand, it is difficult to trace out elements directly pertinent to our investigation in *Problems of Today: Marginal Notes on the Treatise on God the Creator*.³¹³

It is known that Father Quadrio's lecture notes meet specific teaching criteria, especially clarity, brevity³¹⁴ and adherence to the teaching of a master, and critical investigation of a disciple.³¹⁵ The rigor with which Fr Quadrio pursues these criteria gives his lecture notes an original character, which distinguishes them from similar work.

With regard to recourse to the Fathers, he essentially follows the traditional method, considering patristic writings as theology, and pulling out of them long and thick tables of arguments in support of dogmatic assertions. This methodological approach in the lecture notes depends, in turn, on the character of theological studies of the particular year in which Father Quadrio was learning or teaching. Patristic research, as I mentioned earlier, did not enjoy its own autonomy and was not a discipline in its own right: in fact, dogmatics ended up absorbing patristics.³¹⁶ From this point of view the lecture notes of Fr. Quadrio appear clearly dated.

On the other hand, the author's diligence and commitment to combine brevity and completeness give the discussion of the Fathers some element of originality and wider autonomic space than other handouts and manuals of that time. In other words, it seems we can also apply to the “Patristic data” what Fr. Quadrio himself wrote in the introduction to his *Greatness of Christian Marriage* about the Scriptural and liturgical data: “What we say here,” he acknowledged, “is contained (at least substantially and fundamentally) in Fr. Charles Boyer's little *Synopsis praelectionum Sacramento Matrimonii* [Course reader: synopsis of the Sacrament of Marriage]. But we will proceed with more

312 It should be recalled that two 1950's contributions on the issue of Mary - Church relations appeared, which are still fundamental and then represented an important step at the time for progress in patristics no less than for Mariology. These are precisely the thesis of Father H. Coathalem, *Le parallélisme entre la Sainte Vierge et l'Eglise dans la pensée patristique* [Parallelism between the Holy Virgin and the Church in Patristic Thought], defended in 1937, but only published in 1954 in those same *Analecta Gregoriana* that in 1951 were hosting Fr. Quadrio's dissertation (= *Analecta Gregoriana*. 74); and Fr A. Müller, *Ecclesia Maria. Die Einheit Marias und der Kirche* [Church and Mary. The Unity of Mary and the Church]. Freiburg *nd.*, also 1951 (= *Paradosis. Beiträge zur Geschichte der altchristlichen Literatur und Theologie* [Paradox. Contributions to the history of early Christian literature and theology], 5). It turns out that Fr. Quadrio never cited these two volumes, which he probably knew. Translator's note should be *Analecta* 52 instead of 74 (1954) See title of 1.1 above. Moebius (library of University of Missouri) has them both.

313 G. Quadrio, *Subsidia in Tractatum de Paenitentia Pars I: positiva. Monumenta Paenitentia Antiquiora. Pars II. Summa lineamenta* [Lecture notes for the Treatise on Penance. Part I: positive. Ancient Sources of Penitential Practice. Part II: Main Features], Turin [no date], 193 + 267 pp.; *Id.*, *Subsidia in Tractatum de Virtutibus Theologicis. I. Summa Lineamenta, editio altera emendata et aucta* [Lecture notes for the Treatise on the Theological Virtues. Main Features. Expanded and Revised Edition], Turin [no date], 305 pp.; *Id.*, *Problemi d'oggi in margine al trattato de Deo Creante* [Problems of Today: Marginal Notes to the Treatise on God Creator], Turin 1963, 161 pp.; *Id.*, *Grandezza del matrimonio cristiano* [Greatness of Christian Marriage], Turin 1964, 65 pp.

314 “Breviter ac dilucide” [Briefly and clearly] is the programmatic motto of Fr. Quadrio's lecture notes, adapted from the prologue of the *Summa*: cf. E. Valentini, *Don Giuseppe Quadro modello di*

spirito sacerdotale [Fr. Giuseppe Quadrio, model of priestly spirit] (= *Spirito e Vita*, 6) Roma 1980, p. 263.

315 See the preface of his *Subsidia in Tractatum de Virtutibus....*, p. 3.

316 See notes 2 and 13 above, and context. Nonetheless, M. Pellegrino, *Un cinquantennio di studi patristici....*, p. 450 points out that among the symptoms of renewal the fact that already around 1950 the teaching of patristics was introduced as “autonomous courses in some Seminaries.”

adherence to the scriptural and liturgical data.”³¹⁷

Indeed, it is possible to find an objective commitment to “more adherence to the patristic data,” especially comparing *Lecture notes for the Treatise on Penance* with the Fr. Boyer's *Treatise on the Sacrament of Penance*, or with another manual enjoying success at the Gregorian University during Fr. Quadrio's years there, namely, Fr. Galtier's *De Paenitentia* [On Penance].³¹⁸

However it would be rather simplistic to consider the “greater adherence to patristic data” as merely a successful result of teaching criteria properly identified and rigorously applied.

Rather, we need to recognize in Fr. Quadrio an attitude of strong interest in the Fathers, as bearers of the living Christian tradition and guarantors of an authentic renewal of theological sciences: to them therefore it is necessary to have frequent recourse, otherwise research becomes sterile.³¹⁹ It is certainly no coincidence that both the *Lecture notes on Penance* and the *Lecture Notes on the Virtues* would open with the quotation of that still famous passage in *Humani Generis* (one of the Encyclicals most familiar to Fr. Quadrio, on which depend, we might say, his marginal notes to the *Treatise on God Creator*),³²⁰ where Pius XII indicated in “Return to the sources” the way to “restore youth to the sacred disciplines”³²¹ The cultural sensitivity of which Fr. Quadrio was endowed, according to the agreed testimony of colleagues and students, the concrete experience of classroom dialogue and diligent exercise of pastoral ministry, allowed him to validate in an original manner relevant indications of the Magisterium³²² and fruitful decades of teaching, and with that to intuit the dawn of a new era for theological studies.³²³

Ultimately, on the one hand, an explicitly stated commitment to “more adherence to scriptural and liturgical data”, and - undeclared but effective - to a more careful use of the Fathers, free Fr. Quadrio's lecture notes from the risk of an overly conceptual processing of the mysteries of faith. On the other hand, they allow us to find some unmistakable notes of renewal in the dogmatic treatises characteristic of post-war Italy.³²⁴

317 Fr. Giuseppe Quadrio, *Greatness of Matrimony...*, p. 6.

318 C. Boyer, *Tractatus de Sacramento Paenitentiae et de Extrema Unctione* [Treatise on the Sacraments of Penance and Extreme Unction], Rome: 1942 (new edition, after the one of 1928); P. Galtier, *De Paenitentia: Tractatus Dogmatico-Historicus*, Rome 1950 (new edition, following those of 1923 and 1931). But the real manual was only that of Fr. Boyer; the others are still useful for consultation.

319 See below, note 329 [34 in the original] and context.

320 Cf. G. Quadrio, *Problemi d'oggi...*, where he cites the encyclical of Pius XII no less than six times.

321 Pius XII, *Humani Generis*, «Acta Apostolicae Sedis» 42 (1950), pp. 565-569.

322 I say “in an original manner”, if it be true – as M. Pesce recently affirmed again – that *Humani Generis* in reality helped to widen the gap between the historical-critical exegetes and the allegorical and spiritual commentators, siding strongly in favor of the former with respect to a “new” exegetical and theological practice, more sensitive to patristic models. But there is no trace of this debate in the writings of Fr. Quadrio, which instead seem to incorporate in general the need, perhaps mediated in *Humani Generis* by the contribution of A. Bea, for a recovery of history in exegesis and theology. Cf M. Pesce, “Esegesi storica ed esegesi spirituale nell'ermeneutica biblica cattolica dal pontificato di Leone XIII a quello di Pio XII” [Historical Exegesis and Spiritual Exegesis in Catholic Biblical Hermeneutics from Pope Leo XIII to Pius XII], in *Annali di Storia dell'Esegesi* [Annals of the History of Exegesis] 6 (1989), p. 261-291.

323 Cf. S. Palumbieri, “Don Giuseppe Quadrio. Un uomo veramente credente. Un credente veramente umano” [Fr. Giuseppe Quadrio. A man Truly a Believer, and a Believer truly a Man], in *Don Quadrio a 25 anni dalla morte* [Fr. Quadrio at 25 years after his Death (= *Spirito e Vita*, 17), Roma 1989, p. 42: “At the watershed between two eras, Father Quadrio appears as an intelligent mediator between the richness of tradition and the disruptive energy of innovation [...]. He saw the coming noon, when it was just before dawn. A few hours before his death he spoke of the Council with clear hints, warm and prophetic, as one who had followed with lucidity the preparatory stages and meeting hassles, and had seen through many tangled debates and ferments, the symmetries of a new Church for a new world.”

324 Cf. A. Marranzini, “La teologia italiana dal Vaticano I al Vaticano II” [Italian Theology from Vatican I to Vatican II], in *Bilancio della teologia del XX secolo, 2. La teologia del XX secolo*, [Appraising 20th Century Theology. 2. Theology in the 20th Century] Rome 1972, p. 104: “Progress of biblical and patristic studies after the Second World War affected the dogmatic Treatises, still written mostly in Latin, but not much different from prewar versions.” Marranzini identifies the characteristics of renewal in the “better knowledge of exegesis, of patristic and historical method” and “the greatest concern to emphasize the vital value of dogma and to point out the relationship between perennial Christian truth and spiritual

3. Book reviews

Very little is gleaned by our investigation of forty-nine book reviews by Fr. Quadrio appearing in *Salesianum* between 1951 and 1963. They cover publications often linked to issues of Mariology, theological anthropology and eschatology. It can be said, in a very general way, that they confirm his familiarity with the Fathers, even in relation to such complex and sometimes contradictory matters as patristic eschatology.³²⁵

4. Unpublished writings

Regarding his unpublished material for sermons, meditations, conferences and retreats),³²⁶ the analysis shows that in the rich tapestry of quotations there are also the Fathers of the Church, but we cannot say they merit a special place. As befits the characteristics of the sermon genre, in Father Quadrio there is a systematic reference to the authors of the Old and especially the New Testament, while the other citations - including Fathers - appear somewhat rhapsodic. Unless I'm mistaken, in addition to the generic allusion to the "Fathers of the Church" - repeatedly attested - and a few references to ancient liturgical sources and martyrologies, we can trace a specific mention of Ignatius, one of Tertullian, one of Ambrose, one of Leo the Great, one of the Benedictine Rule, and nine citations of Augustine. To these data can be add an excerpt his spiritual conference on the Church and culture: "Already in the first propagation [of the Faith] in the second century," it says there, "there arose in Smyrna, in Rome, Alexandria and Edessa famous centers of learning and Christian wisdom. Between the second and third century flourished the famous *didascalei* (or higher schools) of Alexandria, Caesarea, Antioch, from which drew their knowledge, to mention only the greatest: Clement of Alexandria, Origen, St. Dionysius the Great, Eusebius of Caesarea, Athanasius, Didymus the Blind, St. Basil the Great, St. John Chrysostom ... These Fathers and ecclesiastical writers, along with St. Hilary, St. Jerome, St. Ambrose, St. Augustine and countless other doctors and teachers of the Church were all considered as leaders of science and culture. Who around the third century spoke Latin like the incisive and caustic Tertullian? Who in the fourth century surpassed St. Basil, or Augustine in the fifth century?"

Overall, the data seem to confirm the constant interest of Fr. Quadrio for the writings of the Fathers, his familiarity with the Augustinian *corpus*,³²⁷ and especially in his sermons to transmit the deposit of Tradition.

I believe that this concern is supported, rather than contradicted, by a conference on modern preaching, given to clerics some day or other.³²⁸ Fr. Quadrio warned them that one of the most unpleasant defects of the preacher is being not understood, and in the list of elements needed for effective popularization he put the heading "Fathers of the Church." This is simply a little note, followed by three dots of continuation. Very likely Fr. Quadrio wanted to suggest to the clerics that sermons to the people - rather than repeating the stereotyped formula "Fathers of the Church" or dazzling the audience with brilliant quotes - should popularize the teaching of the Fathers, when it has been assimilated in depth. In fact, it should be recognized that the Father Quadrio was first himself

attitudes of men." There is no denying that these characteristics were present, more or less clearly, in the theological teaching of Fr Quadrio."

325 See *Salesianum*» 19 (1957), pp. 520-521.

326 In truth, I could see only the material typed up so far, which fills two large folders in the Fr. Quadrio Archives: so some of the homilies have escaped examination. In the edition now available (Fr. Giuseppe Quadrio, *Homilie (= Spirito e Vita*, 21), edited by R. Bracchi, Rome 1993) I found some quotes, sometimes only loosely detailed in the minutes. Often they appear mediated by the liturgy (texts for celebrations, breviary).

327 Among the resolutions in his diary for November 2, 1944, is one to join "the study of the treatise On the One God with a meditative reading... of St. Augustine's *Soliloquies*." (Fr. Giuseppe Quadrio, *Documenti di vita spirituale*, ed. Fr. E. Valentini, Turin 1964, pp. 54-55.

328 Fr. Giuseppe Quadrio, *Sermons*, ed. R. Bracchi, Rome 1993, in the appendix.

implementing that rule, because - beyond the very limited number of explicit patristic citations - the content of his preaching appears solidly fed by the doctrine of the Fathers.

Both in pastoral ministry and in teaching theology he adhered closely to the strong warning - mentioned above - in *Humani Generis*, neither did he tire of urging its observance in formation conferences for priests and clerics: "Theologians must always return to the sources of divine revelation," warned the magisterial text of Pius XII, referring explicitly to the Scriptures and the Fathers. "The sacred sciences with the study of the sources of Revelation always rejuvenate, while on the contrary, as we know from experience, speculation which neglects the search for the Holy Deposit of Faith becomes sterile."³²⁹

5. Answers in Meridiano 12³³⁰

Something similar to that above on Fr. Quadrio's unpublished preaching material is also true for his answers to the readers of *Meridiano 12*. It is true that they lack explicit reference to the Fathers of the Church, except for a reference to the Augustinian doctrine of original sin³³¹ and an allusion to the Creed of Epiphanius about the Second Coming.³³²

But it is equally true that the doctrine of the Fathers completely substantiates some of the answers.

The most interesting case has to do with this reader's question: "Too often people tell me that outside the Catholic Church there is no salvation." In his answer³³³ Fr. Quadrio does not refer explicitly to any Father: but it is evident that he presupposes Augustine's re-reading of Ciprian's aphorism³³⁴ and the articulated ecclesiology developed by the Bishop of Hippo during the Donatist controversy.³³⁵

Finally see the Fr. Quadrio's notes on the diaconate in the sacramental discipline of the primitive

329 Pius XII, *Humani Generis*, p. 565-569. The passage in question is quoted by G. Quadrio, "Teologia dogmatica e catechesi" [Dogmatic Theology and Catechesis], in *Bibbia, liturgia e Dogma nella preparazione dottrinale del sacerdote catechista*, [Bible, liturgy and dogma in the doctrinal preparation of the priest catechist], Turin 1959, p. 53 (This was a memorable lecture by Fr Quadrio at the university during a Salesian Catechetical Congress held in February 1959, "on the initiative of the clerics, who in the Sodalities had undertaken to discuss practical problems for their future apostolate": E. Valentini *Don Giuseppe Quadrio ...*, p. 239), but we find that already, as we have said, in the prefaces of lecture notes *Subsidia in Tractatum de Paenitentia ...* 1, p. 3 and of *Subsidia in Tractatum de Virtutibus ...* 1, p. 3.

330 Translator's note: A popular Catholic monthly magazine published from 1955 to 1971, like *Reader's Digest* or *Catholic Digest*. It is the successor to *Lecture Cattoliche* [Catholic Readings] (1853-1955), founded by Don Bosco. The name roughly translates to "High Noon". Another interpretation, "Prime Meridian", does not quite fit: Turin is one time zone east of Greenwich.

331 G. Quadrio, "Spiritual deformities of the human race", in *Meridiano 12* 4/9 (1958), p. 6-7. Responses by Fr. Quadrio in *Meridiano 12* were collected and published by R. Bracchi in *Don Giuseppe Quadrio, Risposte* [Fr. Giuseppe Quadrio, Answers] (= *Spirito e Vita* [Spirit and Life], 20), Rome 1992. For the reader's convenience we will indicate in parentheses after the symbol 'R', the sequence number with which the editor has the marked. With regard to the answer cited above, cf. R 017.

332 *Id.*, "Stramberie ereticali" [Antics of the Heretics], *Meridiano 12* 5/6 (1959), pp. 7-8 (cf. R 027). Translator's note: Epiphanius of Salamis (315 – 403) was a Jewish Christian, Bishop of Salamis and polemical writer against heresies. At the end of his *Ancoratus* are two creeds expanding and explaining the Nicene Creed.

333 *Id.*, "C'è salvezza fuori della Chiesa cattolica?" [Is there salvation outside the Catholic Church], in *Meridiano 12* 4/11 (1958), pp. 6-7 (cf. R 019)

334 "Extra Ecclesiam nulla salus" [Outside the Church there is no salvation]: cf. Ciprian, *Epist.* 4,4,3, ed. L. Bayard 1, CUF, Paris 1945, p. 12; *Id.*, *Epist.* 73,21,2, ed. L. Bayard 2, CUF, Paris 1961 (2), p. 275.

335 Already several times we pointed out Fr. Quadrio's familiarity with

Augustine's body of work. As for Augustine's ecclesiology, he probably knew the contribution of A. Pincherle, "L'ecclesiologia nella controversia donatista" [Ecclesiology in the Donatist controversy], in *Ricerche religiose* [Religious Research] 1 (1925), p. 35-55, still fundamental today. Translator's note: Donatists (4th-7th c in North Africa) were moral rigorists, denying the possibility of reconciliation to any who had escaped the persecution of Diocletian by renouncing Christianity. Donatists also denied the validity of sacraments administered by any such.

Church³³⁶ and on the Offertory in the ancient Roman liturgy.³³⁷

6. Conclusion

Everyone is aware that the issue of appeal to the Fathers draws from the very substance of “doing theology”, if it is true that the hermeneutic of tradition lies at the crossroads of theological research.³³⁸ Therefore, the analysis carried out so far on patristic references in the writings in question is of no secondary importance.

But to get from them some indications on the methodological orientation of Father Quadrio between traditional models of theology and innovative stimuli, we need to return to the consideration of theological and patristic studies in Italy around 1950, and in particular, to the rapport between dogmatics and patristics, as it played out in the formation curriculum of the Gregorian University.³³⁹

I've already talked about this "ancillarity" of patristics in regard to theology. The objective finding is corroborated by the fact that during the basic curriculum the Theology Department at the Gregorian University did not provide for the teaching of the Fathers as a separate discipline, but as an integral part of dogma, to which were reserved a total of ten hours per week. In this way a wide exhibition of patristic doctrine was ensured, but always in strict dependence on dogmatic treatises in question. Very rarely ecclesiastical writers might appear to the student as real people, set in their own historical and cultural context, characterized by spiritual stories and unrepeatable insights of thought. The obvious risk was that of a “historical flattening” of theological reflection and undue absolutization of the underlying model of the dogmatic theology treatises: in this model – as on a “Procrustean bed” - the reading of the Fathers was fitted for theology.

There are cases – it must be recognized - of dogma of teachers who were also talented patrologists. One could mention Fr. Quadrio's mentor, Fr. Charles Boyer, author of many valuable publications on St. Augustine. Fr. Quadrio's particular attention to the Augustinian corpus certainly stems from Boyer's teaching. But the character of Boyer's patristic research clearly confirms our judgment. Overall he seems overly concerned to reconcile instances of Augustinian thought with that of Thomas, sometimes at the expense of proper historical setting of the investigation.³⁴⁰

The situation in textbooks, too, is indicative. Altaner's text, which reached its third Italian edition in 1944, remained in fact a volume for consultation. More used were Manucci's *Instituzioni di Patrologia* [Institutions of Patrology], updated several times since by Fr. Casamassa, and coming out in sixth edition between 1948 and 1950. But the real “manual” was only Fr. Rouët de Journel's *Enchiridion Patristicum* [Patrology Handbook] (fourteenth edition in 1946), which better met the needs of treatise compilers and students.

We should still make clear that at least the framework of patristic studies was recovered in a systematic way in the teaching of Church History. In this discipline Fr. Quadrio found a skilful master

336 G. Quadrio, “Padri di famiglia diventeranno diaconi?” [Will fathers of families become deacons?], in *Meridiano* 12 5/7 (1959), pp. 9-10 (cf. R 029).

337 *Id.*, “Soldi durante la Messa” [Money during the Mass], in *Meridiano* 12 9/11 (1963), pp. 11-12 (cf. R 078).

338 Cf. for example Z. Alseghy - M. Flick, *Come si fa la Teologia* [How to do Theology] (= *Teologia*, 1), Alba 1974, pp. 61-80; T. Citrini, “Tradizione”, in *Dizionario Teologico Interdisciplinare* [Interdisciplinary Theological Dictionary] 3, Turin 1975, pp. 448-463.

339 I cite once and for all my sources in this regard: in general, the above mentioned articles of M. Pellegrino, *Un cinquantennio di studi patristici...[A half-century of patristic studies] ...* and A. Marranzini, *La teologia italiana* {Italian Theology ...}, to which I add E. Bellini, “Gli studi patristici in Italia negli ultimi vent'anni (1951-1970)” [patristic studies in Italy in the last twenty years (1951-1970)], in *La Scuola Cattolica* [The Catholic School] 101 (1973), p. 107-139; in particular, the Gregorian's annual course catalogs between 1943-44 and 1948-49, as well as the living testimony of some students and teachers of the same University, including especially Fr. Zoltan Alszeghy.

340 See, for example, the conclusion of C. Boyer, “De fundamento moralitatis secundum S. Augustinum [On the foundation of morality according to St. Augustine]”, in *Acta Hebdomadae Augustiniana-Thomisticae* [Augustinian-Thomistic Weekly]..., Romae 1931, p. 109: “Et nos sane de Augustino et de S. Thoma in hoc praecipue eius discipulo, illud dicamas...” [And we, of course, say this of St. Augustine and of his chief disciple, St. Thomas, in this matter...]

in the Fr. Ludwig von Hertling, who in 1949 published the famous *Geschichte der katholischen Kirche* [History of the Catholic Church], translated into Italian much later, in 1967. It then went through several reprintings.³⁴¹ While teaching Fr. Quadrio, however, Fr. Hertling did not use books or handouts; students wrote up their notes from the teacher's spoken word.

Overall, it should be recognized that the educational setup at the Gregorian faithfully reflected the deeply privileged place accorded by the Magisterium, during and after the modernist crisis, to scholastic philosophy and Thomistic and post-Thomistic conceptualizations of theology. The “return to the Fathers” and the recovery of the historical dimension in theological work - emerging in France around Fr. de Lubac and Fr. Danielou in the '40s and '50s - remained largely foreign to Roman academia.

From this context, the stated commitment of Father Quadrio for a “better fit to the scriptural and liturgical data,” precisely with respect to the treatises of his revered master Charles Boyer, could not but take on the value of a prophetic signal. It was the intuition - how conscious, is hard to say - that scholastic conceptualizations were somehow being re-cast through the “return to the sources” and a more careful consideration of the lessons of history.

This is clearly not to inflate at all costs the scope of a simple statement by Fr. Quadrio, in order to show off a pioneer of theological renewal according to a canvas imposed by postmortem medals of honor. We have seen already that his fundamental monograph, since the time of publication, was vulnerable to criticism for a clear disproportion between the historical-philological investigations and systematic dogma.³⁴²

More generally, the recovered data on Fr. Quadrio's recourse to the Fathers of the Church and their way to “do theology” appear undeniable. We have captured them several times in the course of this analysis, and we can justify considering the context in which he did his teacher training – from which he did not want to free himself, but continued to depend on the Gregorian environment of the '40s.

But we cannot underestimate the convinced application by Fr. Quadrio - borrowed in an original way from *Humani Generis* – of a rejuvenation of the theological sciences through the use of Scripture and Tradition, and the actual commitment to a “better fit” to the patristic data found in several of his writings. At least from this point of view he seems to fit more or less consciously into the fervent atmosphere of pre-conciliar theological renewal.

And perhaps the historian will have to lay aside less nuanced assessments, taking into account that Fr. Quadrio's more mature scientific production, in relation to his age and the change in direction of post-conciliar theology, was cut short ineluctably by his illness and death.

341 According to F. Molinari, Fr. Hertling, “who for decades held the chair of Ancient Church History and auxiliary disciplines (archeology and patristics) at the Pontifical Gregorian University, has poured into this manual,” reaching its fifth edition in 1988, “the nectar of his expertise and his proverbial clarity and communication, of which he gave evidence in his daily teaching.” (cf. the corresponding testimony in *Civiltà Cattolica* [Catholic Civilization] 140 [1989], p. 303).

342 Note 302 [8 in original] above.

THE RESPONSES OF FR. QUADRIO TO READERS OF *MERIDIANO 12*

Raimondo Frattalone

1. Overview

1.1. *Meridiano 12 and its experts*

*Meridiano 12*³⁴³ was a monthly magazine which, in new clothing, inherited the purpose of *Letture Cattoliche*,³⁴⁴ and reached a vast number of readers.

Like the monthly *Selections from Reader's Digest*, also *Meridiano 12* wove together topical issues, science, literature and art. But its mark was the Christian and Catholic vision of life and messages: *Meridiano 12* is, in fact, what's going on in Rome! The section "Ask Our Experts", which took between 4 and 8 pages of the magazine, as well as soliciting the interests of readers, was one effective tool for cultural, religious and moral reflection.

1.2. *Fr. Quadrio, collaborator on Meridiano 12*

Among the experts recruited among academics and other specialists in the various disciplines, Father Quadrio was one of the most valuable and enthusiastic collaborators. His collaboration is documented in almost all issues of *Meridiano 12* appearing from October 1956 to March 1964.³⁴⁵

It should not be forgotten that, in those years, his poor health was affected by various ailments. Instead of slowing down his work pace, he intensified his commitment to the Kingdom of God, convinced that time is short! A precious page of his diary shows the resolutions taken, when he learned of the serious illness definitely diagnosed in him:

April 8, 1957 - Turin. Ulcer found: Deo gratias. Alleluia.

To do now:

- 1) Pray, pray, pray.
- 2) Work, work, work.
- 3) Hush, hush, hush.³⁴⁶

343 *Meridiano 12* [High Noon] (*Letture Cattoliche* [Catholic Readings]) was published in Turin from 1955 to 1971. This contribution has already been inserted as an introduction to the volume *Don Giuseppe Quadrio, Risposte (= Spirito e Vita, 20)*, edited by R. Bracchi, Rome, 1992, PP. 29-48. See translator's note 296 of the preceding chapter.

344 *Letture Cattoliche* [Catholic Readings] (founded by St. John Bosco), Turin 1852-1954.

345 In our opinion, the answers given then to readers still keep the freshness and often the relevance to the moment when they saw the light. For ease of reference the original text of Father Quadrio, from now on we will mention in the notes Responses to *Meridiano 12* (to which we add his five in *Voci Fraterne* due to their affinity of structure and content) prefixing consecutive numbering adopted in the aforementioned edition (for. ex.: R. 029, in *Meridiano 12*, July 1959, p. 9-10). Translator's note: *Voci Fraterne* is the magazine of the Italian Salesian alumni/alumnae.

346 E. Valentini, *Don Giuseppe Quadrio modello di spirito sacerdotale* [Fr. Giuseppe Quadrio, Model of Priestly Spirit] (Rome 1980), p.145.

His work during these years was orientated almost exclusively by theology. He was Chairman of the Theology Department of the Pontifical Salesian University (PAS) from 1954 to 1959, and professor of dogmatic theology from 1949 to his death.

The intertwining of his life as a professor of theology and the various diseases culminating in 1960, when “they found in him a malignant lymphogranuloma, which cut short a teaching career, but opened the way for a fruitful apostolate, consisting of example, of sacrifice and apostolic activity according to the circumstances and his remaining strength.”³⁴⁷

It is clear that Fr. Quadrio's collaboration in *Meridiano 12* represents a secondary activity in his life and personality. But we hold that, as happens with great artists, even in this activity that we could compare to a minor work is revealed, in a clear and original manner, the seal of his Salesian and priestly personality.

2. The personality of Fr. Quadrio in his replies to readers of *Meridiano 12*

2.1. Index of topics

The replies done by Fr. Quadrio (excluding the brief, schematic first 6 in October and November 1956), touch primarily on topics of dogmatic theology, the subject he was teaching at the PAS, but they extend also to other theological disciplines and to current problems in the Church. Let us look at a rapid synthesis:

1. *De Deo creante et elevante* (creation, original sin, primitive peoples, etc.): 15 replies.
 2. Marriage (the Sacrament, divorce, purity, celibacy): 10 replies.
 3. Evil and pain (sin, temptation): 10 replies.
 4. The Last Things (death, judgment, heaven, hell, limbo): 10 replies.
 5. The Sacrament of Penance: 4 replies.
 6. Vatican II: 6 replies.
 7. Ecumenism: 7 replies.
 8. The Bible: 2 replies.
 9. Priesthood: 2 replies.
 10. Various topics in theology (modernism, superstition, indulgences, work, prayer, Church history): 7 replies.
 11. Current affairs (bizarre heresies, the Mazzarino Friars,³⁴⁸ Catholics in Italy): 3 replies.
- In all, Fr. Quadrio's interventions in *Meridiano 12* and *Voci Fraterne* add up to 85.³⁴⁹

2.2. Analysis of the principal topics

2.2.1 Vatican II

Fr. Quadrio lived the preparations and beginning of Vatican II with great interest. Recall that the solemn opening of the Council took place on October 11, 1962, about a year before Fr. Quadrio died (October 23, 1963). Between the first and the second sessions of the Council the death of John XXIII (June 3, 1963) had occurred. Fr. Quadrio died during the second session of the Council, which coincides with the beginning of the pontificate of Paul VI (September 2, 1963 - December 4, 1963). Fr. Giuseppe, who followed closely the evolution of the work of the Council and the processing of various documents, did not live to see the approval of first two Council fruits, the Constitution on the Sacred

347 E. Valentini, ed. Don Giuseppe Quadrio. Documenti di vita spirituale [Fr. Giuseppe Quadrio. Documents of Spiritual Life], Turin, 2nd ed. 1968, p. 6.

348 Translator's note: 4 Capuchins accused in 1960, three convicted in 1963 of murder and extortion in Sicily.

349 Adding three pages of volume AA.VV., *La Bibbia sfida l'uomo* [The Bible challenges Man] (Turin, SEI 1968), 1313. the number of longer responses would rise to 86. We note, however, that in this multi-author book R 073 is exactly reproduced (except for two minor variations), appearing in *Meridiano 12* (August 1963), p. 13-14.

Liturgy (*Sacrosanctum Concilium*) and the Decree on the Means of Social Communication (*Inter Mirifica*), approved December 4, 1963.

Fr. Giuseppe's intuition, almost prophetic, is impressive. He describes in 1960 the most important topics that the Ecumenical Council would address:

Many believe that the Second Vatican Council will complete the exposition initiated by Vatican Council I about the nature and mission of the Church, considered especially in light of the doctrine of the Mystical Body of Christ. Connected with the doctrine of the Mystical Body is the very serious problem of the union of all Christians in the one true Church and of what stance Catholics should take in various unity movements.

Another issue related to the nature of the Church is that of a more intense participation of the people in the liturgy, the apostolate, the life of the Church. The mission of the Church in today's world seems to require also a courageous and wise review of the methods and tools of the apostolate of evangelization, missionary conquest, the care of souls, training of clergy in view of an effective adaptation to the demands and needs of our time.³⁵⁰

The ecumenical sensitivity of Fr. Quadrio is entirely revealed, joined to the clarity of his theological approach. When a reader, who asked if the Council would also have representatives of the separated Churches of the East and of the Protestants, replies in 1960:

Besides the Bishops and Catholic prelates, will representatives of the Protestant and Eastern separated Churches be invited? ... The possibility that non-Catholics could speak to the Council as observers is not excluded.

We know that, at Vatican I, Pius IX had invited the Orthodox Patriarchs and Bishops to the Council to intervene in perfect equality with the Catholic bishops. But nobody came ...

Now it's been almost a century, times have changed, understandings and exchanges of views have multiplied, and dialogue has been interwoven; the ground seems ready for a start on solving this great problem.³⁵¹

Writing in 1962, Father Quadrio, after stating that "the Council will be able to prepare the way for a future meeting of the baptized"³⁵² as an occasion for meeting and doctrinal comparison among the various Christian denominations, does not hide the difficulties that precede the goal of union among Christians; he compares it to a *Via Crucis*.³⁵³

With the Council drawing nearer, in 1962, the language of Father Quadrio on participation of the laity in its sessions becomes more pervasive and passionate, and highlights the image of the Church, the family of God:

The Council has been compared to a "family council" under the direction of the father, to make some serious decision together for the good of the whole family team... Well, the Church is our spiritual family, and since we are all "family", we have the right and duty to be concerned and to work together for the success of this most crucial event for the life of the Church in this century ... We must all feel committed and responsible ... The Council is like a living synthesis of the whole Church: each member in the Council exercises the same function as they practice in the Church.³⁵⁴

350 R. 036, in *Meridiano 12*, May 1960, p. 12.

351 R. 037, in *Meridiano 12*, June 1960, pp. 10-11.

352 R. 063, in *Meridiano 12*, August 1962, p. 8.

353 "But the way promises to be long, and everything seems to preview not a triumphal advance, but a long and fatiguing *Via Crucis* [Way of the Cross]. Unity won't happen without a general contribution of prayer, suffering and action." (R. 063, *Meridiano 12*, August 1962, p. 9)

354 R. 061, in *Meridiano 12*, July 1962, pp. 9-11.

Spiritually sensitive to the dynamism of the life and soul of the Church, Father Quadrio in 1959 already foresaw the possibility of restoration of the permanent diaconate in the Church,³⁵⁵ which would take some years later, November 21, 1964, with the approval of the Dogmatic Constitution *Lumen Gentium*.³⁵⁶

2.2.2 Christian matrimony

The theology students who had Fr. Quadrio as a teacher of the dogmatic treatise on the sacrament of marriage remember those lessons for the elevation of the theological message that reached the threshold of contemplation. And as it happened during the lectures, also when describing the beauty of Christian marriage, he spoke in lyrical tones that became a hymn to the love between Christ and the Church, his Bride.

To a Salesian past pupil who asked for a clarification on the phrase: “The union of man and woman is a symbol of the union of Christ with the Church,” Father Quadrio, after stating that the affirmation is from St. Paul's letter to the Christians of Ephesus, analyzes its Christological and ecclesial meaning in these terms:

Speaking of the duties of Christian spouses, [St. Paul] says that their marriage is a “sacred sign”, a living image of the union between Christ and the Church. To understand these words, we must remember that Jesus is the Bridegroom of the Church. Here, “Church” means the union of all the faithful, who are all together as one person, that is the Mystical Body of Christ ...

Well, this very union of Christ with the Church, his Bride, according to St. Paul, is made present and active again whenever two baptized persons unite in marriage. An example, perhaps, may serve to clarify this truth: as every Mass represents and renews sacramentally the one sacrifice of the cross, of which it extends and applies the fruit, so in a similar (but not exactly the same) way, every Christian marriage is a living, sacramentally renewed and perpetual marriage of Jesus Christ and his Church, extending and applying its fruits ...

In imitation of Jesus' love and sustained by his grace, conjugal love becomes pure, strong, tender, sacrificial, unailing and eternal.³⁵⁷

A chance to describe the key elements of the spirituality of marriage was offered to Father Quadrio by a provocative question from a reader of *Meridiano 12*: “I have read the exaltation of virginity and celibacy several times, but never a word about the greatness of marriage. Are you by any chance also one of those who consider the married as poor devils, doomed to mediocrity and incapable of any spiritual aspiration to Christian holiness?”³⁵⁸

Fr. Quadrio responds by accepting the challenge and developing a four-point theory of the spirituality of marriage:

No, ma'am, we're not one of those. If so far we haven't spoken of the divine greatness of marriage, it was only because there was no opportunity. We appreciate the chance you now give us to present some fundamental principles of married 'spirituality' and especially the holiness to which Christian spouses can and should aspire.

Christian marriage is a vocation to holiness.

The love of spouses is an irradiation of God, Who is Love.

The Sacrament of Matrimony is a perennial generator of holiness.

355 He wrote prophetically: “The supreme authority of the Church, and it alone, can decide whether the diaconate could also be conferred on married men not destined to become priests ... We have to wait, in faithful docility and fervent prayer, the solution that the Church, guided by the Holy Spirit and her own bi-millennial experience, will give ”(R, 029, in *Meridiano 12*, July 1959, p. 10).

356 Cf. LG, n. 29.

357 R. 082, in *Voci fraterne* 43/13 (July 1962), pp. 11-12.

358 R. 075, in *Meridiano 12*, June 1963, p. 13.

The spouses are architects of each other's holiness.

By virtue of the marriage bond, each of the two becomes spiritually responsible for the other, taking on the task of bringing the other to holiness; agreeing to be guide and ladder to climb to God .. Spouses tend to holiness not as two isolated hermits, but in perfect communion and collaboration. *It should be holiness "for two."*³⁵⁹

Fr. Quadrio uses equally lyrical and exalting expressions to describe the beauty of clerical celibacy and consecrated virginity.³⁶⁰

In addressing the issue of divorce, one can admire the scientific seriousness and clarity of when, responding to the question of a gentleman, addressing the exegesis of the Matthean clause "except for reason of fornication" (Mt 19.9; 5, 32):

"The concerns of Mr. P. C [alabrese] are perfectly understandable. Before him, Fathers and Doctors of the Church, theologians and Bible scholars, have ventured to seek a satisfactory explanation of this riddle. And they've proposed more than one explanation. The words of Jesus he refers to are still considered as the 'cross of the interpreters'."³⁶¹

One of the most moving pages written by Fr Quadrio in *Meridiano 12* is one in which he answers the question of why the Church should not grant the dissolution of marriage when one spouse has been sentenced to life in prison. In those pages the love of truth is joined with extreme empathy for the spouse forced to solitude:

Why does the Church insist on denying these innocent victims the opportunity to rebuild their happiness with another marriage? ...

I'll use a paradoxical expression, I would say that the Church would be more than happy to give these poor innocent spouses the opportunity to rebuild a life with a new marriage. If it does not, it is only because *she cannot*.

And why not? *Because, in matters of divorce, the Church is no arbitrary mistress, but only custodian and guardian of divine and natural law.* How can she ever allow murder or theft or blasphemy

...

But what purpose can the marriage of a lifer still have? Think, [esteemed] sir, of the noble mission of a wife heroically faithful to her unhappy husband convicted, rightly or wrongly, to life imprisonment ... Who better than she can start him onto redemption and moral rehabilitation? ... Some might say that this fidelity requires heroism. It's true. But as a condition of life doesn't often require heroism? The God who prescribes it as an obligation, makes it possible and even sweet with his help.³⁶²

359 R. 075, in *Meridiano 12*, June 1963, p. 13-16. Fr. Quadrio was able to express his thoughts about education to purity in three replies. The first one is about sex education to be given to children, and the other two are on the spiritual path a young man who seeks the joy of purity must take (cf. R. 071, in *Meridiano 12*, March 1963, p. 7-9; R. 074, in *Meridiano 12*, May 1963, p. 30-32; R. 081, in *Voci Fraterne* 43/9, May 1962, p. 8-10).

360 "Jesus Christ ... distinguished clearly between virginity forced or without love, and virginity voluntary or for love ... This virginity without love is really the saddest, most failed condition in which a human being can be .

But then, what is true Christian virginity? It is a kind of spiritual marriage, perpetual and exclusive, of a soul with the divine person of Christ. The virgin is not a bachelor or a loner who has renounced love. He or she is, on the contrary, a lover who chose a happier marriage and a more inebriating love ... Not squeezed or eliminated this energy, but it is sublimated and strengthened, expanding it joyfully into a higher plane." (R. 057, in *Meridiano 12*, February 1962, p. 9-10).

361 R. 038, in *Meridiano 12*, August 1960, p. 8.

362 R. 070, in *Meridiano 12*, February 1963, pp. 19-20.

2.2.3 *The problem of evil and pain*

Responding to various readers who asked for light on the thorny problem of evil and suffering, Fr. Quadrio, depending on the questions, addresses the issue from different angles, now in reference to God's goodness, now more directly in relation to human suffering and the premature death of innocent children. When asked, "Why doesn't God prevent us from falling into certain errors ... thus, letting some die badly, that is, in a state of sin?"³⁶³ Fr. Quadrio responded comforting the other person and giving some principles that illuminate the mystery of evil:

The first law of Divine Providence towards us is full respect for our freedom ... Just to safeguard this supreme dignity of his intelligent creatures, God runs the risk of seeing His love despised, His law broken, his Son killed, his favorites eternally damned ...

A second law of Divine Providence is to provide everyone with unlimited space and abundance of graces necessary to avoid sin and eternal damnation ...

A third law of God's will for us is always and only our good; to want it even without our knowledge and against our short-range human view... Since God can draw from any evil a greater good, even our sins in His merciful designs become a lure to His love, a factor of holiness, a stimulus to rise again, a glorification of His goodness.³⁶⁴

To a *Meridiano 12* reader who wrote: "The sight of so much evil in the world makes me doubt the existence of God..."³⁶⁵ Fr Quadrio responded with determination that evil is like the shadow which proves the existence of light.³⁶⁶

In reply to the anguished question if hunger is not an argument against the goodness of God, Fr. Quadrio, after reporting some staggering statistics that show how his love for the poor was real and documented, he expresses with clarity the doctrine of Church:

There are more than 800 million people today struggling against starvation under conditions of tragic want. 10% of humanity controls 81% of the total income: the rest is distributed unevenly among the other 90% of the Earth's population.

There are three things to say about this.

First. God is not responsible for this terrible disorder, but human wickedness ...

Second. In this tremendous imbalance, God is not on the side of the exploiters, but of the oppressed and the poor ...

Third. But ... waiting for justice to come, the men in this life are starving; what does God do for them? The first thing he did - the King of heaven and earth - was to become a man ..., he wanted to like us in all the poorest, most oppressed and trampled-down by human injustice ...

Also .. has willed that his Church teach that every man has the fundamental right to live with dignity, and that to this right to the right of property is subject.³⁶⁷

Fr. Quadrio fully reveals his father's heart by universal dimensions when he exhibited his reflections on the mystery of the suffering of innocent children:

363 R. 012, in *Meridiano 12*, October 1957, p. 3.

364 R. 012, in *Meridiano 12*, October 1957, p. 3-4. In response to readers published posthumously Father Quadrio address the issue of small clutter that appears to our eyes and big order which reigns in the universe and reveals the existence of God (cf. R. 080, in "Meridian 12" March 1964, pp. 9-10).

365 R. 016, in *Meridiano 12*, August 1958, p. 6.

366 "There is evil, therefore God does not exist." To this difficulty, as old as man and tormenting like few others, must oppose this absolutely certain statement: There is evil, therefore God exists! Evil is not only evidence, but is rather an argument for the existence of God, as the shadow is a proof that there is light." (R. 016, in *Meridiano 12*, August 1958, p. 6.7). Very subtle, even from the theological point of view, is the answer Fr. Quadrio gives to those who asked if a sinner can offer his suffering to God (cf. R. 018, in *Meridiano 12*, September 1958, p. 7 - 8).

367 R. 024, in *Meridiano 12*, April 1959, pp. 13-14.

Your letter, my dear doctor, contains many interesting and challenging questions ... I will limit myself to the first. It brings up the fearful spectacle of countless children, perished in the bombings, torn apart by weapons of war, tortured in the concentration camps, murdered for racial hatred.

I think, as I write, the thousands of children who at this moment lie motionless in hospital wards or on operating rooms tables, struggling with illness and death ...

In this long line of suffering little ones you add less well known but no less lamentable, cynically killed innocent people before they see the light. *It is a daily slaughter of the innocents*, even more barbarous than that of Herod ...

I'll tell you frankly now that *this problem is a mystery even to those who believe in God*. For an unbeliever, then, it is a cruel absurdity. *Faith does not completely eliminate the darkness, but wraps it in a light soothing and confident*.

There are two main certainties with which the Christian faith softens our pain confronting the pain and death of children.

The first is that not everything ends here. It seems that God wanted to put the problems here and ... the solutions there. Death sets everything right, forever. *This life is like a musical dissonance, which it resolves into a final harmony forever ...*

Another Christian certainty, no less comforting .. the first is that children do not suffer in vain, are not constrained by a cruel fate to pay for the wicked. On the contrary, *their suffering is part of a wise and loving plan of universal salvation*, of which those very children are not only builders, but also the first and main beneficiaries.³⁶⁸

Overflowing with delicacy, respect for pain and with intense inner light is his answer, like a personal letter, Fr. Quadrio writes to a lady who told *Meridiano 12* that for six months she and her husband stopped going to church after the death of the child:³⁶⁹

In these sad months, madame, you will certainly have heard many words of human comfort. But those are not enough to soothe your pain. And in fact, in front of his [unspeakable] agony, every word is likely to sound toneless and trivial. Besides, what polite phrase could fill the immense void left in you by the loss of your child?

[And that's why we bow in reverent silence] before your suffering. It would be presumptuous to try to teach something to a mother in mourning, or to consider us worthy and able to dry your tears. [There is] one [that] can do all this ... Jesus holds in reserve for you, madame, some extremely simple, but divinely true and comforting words ...

Jesus .. repeats: "I am the resurrection and the life: he that believes in me, though he die, yet shall he live, and whoever lives and believes in me will never die."

And so ... your baby is alive, more alive than before, in the infinite joy of God. Death has not annihilated him, but only taken him into a more perfect and happy state... I understand [well]: you yearn to see and embrace your little angel ... One day you will also see with your own bodily eyes, and you'll be together forever.

[But] nobody claims that, having this confidence, you can *sensibly* fill the huge void that death has carved in your heart. If you want, you can make this vacuum less dark and painful ... Your little one, who already sees everything clearly in the divine light, thanks and blesses the Lord over what we mourn as a irreparable misfortune. He is infinitely glad he could help Jesus to save mankind. His boundless joy is to *say yes* to God's will.

Try, madame, to do like your child. I will try to comfort. Because *the will of God is an enormous weight, as long we rebel, but if we accept it, it becomes our greatest joy*.³⁷⁰

368 R. 053, in *Meridiano 12*, November 1961, pp. 7-8.

369 R. 072, in *Meridiano 12*, April 1963, p. 7.

370 R. 072, in *Meridiano 12*, April 1963, p. 7-8. The language of Father Quadrio, so affectionate in this letter, becomes cold, aloof, but always attentive to the person, when taking a stand on the acquittal of twenty-four year old Suzanne Vandeput. She was referred to the court of Liege for killing her seven day old baby Corinne, born with her hands attached to her shoulders. Fr. Quadrio articulates his reply for *Meridiano 12* in four points:

1. Before this unhappy mother ...

2.2.4 The Sacrament of Penance

Those who had Fr. Quadrio as a teacher of dogmatic theology remember his lectures on the Sacrament of Penance with admiration, esteem and a certain nostalgia. They were clear, profound and updated. In some replies to readers of *Meridiano 12* he has left evidence of his pastoral sensitivity, joined to his theological competency.

To someone who asked about the Scriptural foundation of Confession, and particularly about John 20:19-23, Fr. Quadrio gives an exposition of dogmatic exegesis at the popular level, a help to understand the difference between the institution of the Sacrament and the various forms it has assumed over the centuries.³⁷¹

The thematic of Penance returns in two other responses by Fr. Quadrio, which present the figures of Peter and Judas and their different relationship with the forgiving love of Christ:

Why does Peter get everything Judas nothing? Didn't they both commit a grave sin? ... Conceit, ingratitude, perjury, betrayal of friendship, cowardice, this is the sin of Peter.

But here is Jesus, immediately after, chained and tortured by the guards. He passes, and looks at Peter for a long time with heartfelt sadness. Peter reads in that look the regret of his denied Friend, but also a call to repentance and the assurance of forgiveness. And he went out and wept bitterly...

And Jesus, who was never able to resist in front of repentance and Who rehabilitated every every repentant sinner, not only forgave Peter, but confirmed him in the office of supreme pastor of his flock. One condition only He asked him: who, having denied because he was supposedly better than the others, now is humbly committed to love Him more than these...

And now, why is Judas was not given the same treatment? His sin was certainly more severe than that of Peter, also because it was long premeditated. But this is not why it has not been forgiven... Even in the garden, just at the moment when Judas consummated his betrayal with the sweet sign of friendship, Jesus makes a last-ditch effort to save him. He receives the kiss; calls Judas "friend", calls him tenderly by name... In these acts of compassion can we not see an intention of mercy, a tacit promise of pardon, if the traitor would repent? But Judas rejected the saving hand that his betrayed Friend offered him to the last. *The most serious wrong that he did to Jesus, was not that he betrayed Him, but he had not believed Him able to forgive that betrayal...*³⁷²

2. Considering her act, viewed objectively ...

3. Considering the full acquittal ...

4. Considering a crowd delirious with enthusiasm ... (R. 068, in "Meridiano 12", December 1962, p. 8-9).

371 Fr. Quadrio's reply:

"Jesus Christ, in the mentioned passage in St. John, has expressly granted to the Apostles the mission of continuing his work of redemption, and in particular has communicated His divine power to forgive and retain sins, on behalf of God Himself, without limitation, any sin...

And Confession? If Mr. A. V. would be so kind to grant that neither I nor any Catholic theologian said that in the above passage Jesus speaks explicitly of the Confession of sins. I just said, and I repeat, that the power to forgive and retain sins, which was granted by Christ to his Church, cannot be exercised in accordance with justice and charity, if those who have to pronounce the judgment do not know the sins and dispositions of the penitent... Therefore I say that, although Christ has not spoken explicitly in the passage about Confession, He however has talked about a power that necessarily presupposes and includes it...

The substance is always the same and is maintained in every time and circumstance, but the particular modes are determined by the Church, to whom Christ has entrusted the administration of the Sacraments." (R. 011, in *Meridiano 12*, September 1957, pp. 1-2). In the same reply to readers Fr. Quadrio has a long list of theological texts as tools to study the issues of the Sacrament of Penance and confession of sins among primitive tribes.

372 R. 034, in *Meridian 12*, March 1960, p. 5-6. Fr. Quadrio continues reflecting on the mystery of the role of Judas in the history of salvation, replying to a letter asking: "If Judas were not there betray Jesus Christ, how could Jesus redeem mankind?" (R. 052, in *Meridian 12*, October 1961, p. 15). The answer moves between the affirmation that even without the person of Judas, Christ certainly would have redeemed mankind, and recognition that Judas, although guilty of his sin of betrayal, was an instrument to bring about the plan of salvation provided for by God (*ibid.*, p. 15-16).

2.2.5 Arguments of Protology

As a teacher of the dogmatic treatises on God the Creator and Redeemer, Father Quadrio was tasked by *Meridiano 12* to respond to readers asking for explanations of the first human beings, original sin, the creation of the soul, etc.. We mentioned above that Fr. Quadrio dealt with these subjects a good 15 times in the pages of *Meridiano 12*.

An issue at the boundary between science and biblical revelation is the inquiry into the extent to which early humans are connected or descended from the Adam of Genesis. For every discovery of paleontology or ethnology, one wonders whether, finally, we've found the link between the data of science and affirmations of faith. Fr. Quadrio stated with his usual clarity:

How can we reconcile these statements of Catholic doctrine with data from prehistoric and ethnographic science about the primitive state of the oldest known human beings today? The reconciliation is possible if one considers that the cultural level of Adam was not the result of effort and personal achievement, but a *free and extraordinary gift of God*. It was therefore not proportionate to the level of material civilization that existed in the world, but from the *singular dignity and mission of the first human, raised to the rank of a son and a friend of God; it was not to be transmitted to posterity by way of generation, like other gifts, but it was an endowment exclusive to our progenitor ...*

We still have to explain how our first parents, if they were not [morally and intellectually] primitive beings, were liable to give in to the lure of the devil. Suffice it to recall that neither the highest degree of civilization, of science, of holiness, nor grace and its associated gifts, deprive man of the sublime and risky gift of freedom, and therefore the tragic possibility to rebel against God.³⁷³

Regarding the nature of original sin, that is, whether it was a sin of pride or a some sexual fault, Fr. Quadrio responds by reaffirming the traditional Catholic doctrine and letting his deep theological culture shine through.³⁷⁴

We find a page of exceptional value in *Meridiano 12*, where Fr. Quadrio translates the difficult thought of St. Thomas into terms accessible to the general public. St. Thomas attempts to penetrate the mystery of how original sin is transmitted from father to son, since the soul, created directly by God, cannot be created in a state of sin.³⁷⁵

One of the problems associated with the treatise on "God the Creator" is the possibility of creating life in the laboratory. Facing the enthusiastic and superficial statements of newspapers, Fr. Quadrio

373 R. 007, in *Meridiano 12*, January 1957, p. 5-6. Cf. also R. 015, in *Meridiano 12*, February 1959, p. 7-8 (where Fr. Quadrio responds to a teacher who asked him about the discoveries of Tertiary man in Italy), R. 022, in *Meridiano 12*, March 1959, p. 8-10 (where Fr. Quadrio responds to a question on pre-Adamites), and R. 030, in *Meridiano 12*, August 1959, p. 7-9 (on the thorny issue "if man evolved from the ape"). Translator's note: the Tertiary period was the first part of the Cenozoic era, and began 65 million years ago with the demise of the dinosaurs. It lasted to about 1.8 million years ago. Human-like species are known to have evolved in the last few million years of the Tertiary. It was in 1959 that Mary Leaky found fossils of new, late Tertiary species of *Australopithecus* in Africa's Olduvai Gorge. Fossils of *Oreopithecus bamboli*, an extinct ape from around 8 million years ago, have been found in Italy. In the 1950's, when some were found, *Oreopithecus* was thought to be in the human evolutionary line, but now few paleontologists hold this view.

374 Cf. R. 008, in *Meridiano 12*, January 1957, p. 7.

375 "Here is the solution proposed by St. Thomas ... Original sin has a very special structure, very different from that of personal sins. These directly affect individuals and reside first place in the soul of the individual, and so are not transmitted from father to son, just because ... the individual soul is created directly by God and not passed on from parents.

Original sin, on the contrary, is a stain or hereditary defect, which relates directly to human nature taken globally ...

God, Creator of the soul, is not the author of original sin, because the soul is contaminated only by virtue of its infusion into the body. Neither the parents, properly speaking, are the authors of original sin in children, because they do nothing but pass on human nature as they received it. The real author of original sin in us is Adam, to whom sanctifying grace was given not as a personal gift, but as a gift of human nature, to be transmitted to his descendants." (R. 017, in *Meridiano 12*, September 1958 pp. 7-8; cf. R. 047 as well, in *Meridiano 12*, July 1961, pp. 15-16, where Father Quadrio explains how the human soul, created directly by God, has reference to a person who inherits many hereditary characteristics of a psychic nature).

explained, with serenity and scientific seriousness, the very limited results, of science and Church doctrine, which present some truths that go beyond the efforts and achievements of science:

Newspapers and magazines sometimes set the world astir with the sensational announcement that in such and such a laboratory, life has finally been manufactured. The news is often accompanied by comments, which lead one to believe that now the old Catholic doctrine on creation has had its day. Science – they repeat – has given the coup de grace, demonstrating that life on earth did not originate in God's creation, but by simple evolution of inorganic matter ...

Two fundamental considerations.

First, a fact, recognized by scientists all over the world. It is this: despite the amazing successes achieved recently in the biochemical labs, *nobody has yet succeeded in making artificial life*.

And here's the *second consideration*, more important for us. Suppose the chemists perfect their research and some day artificially produce a real living being. Would the Catholic doctrine on the origin of life then collapse?

Here is the answer: not only did it not collapse, but would not in any way be undermined. Let me explain briefly, making two observations.

The first is this: on the day we can produce life by chemical processes, it will not be proven that the first life on earth came about spontaneously from pure matter left to itself ...

Which brings us to another point. Let us suppose that one day science will be able to demonstrate the emergence of the first life on earth evolving from inorganic matter. Even in this case, the Catholic faith would remain intact, which puts God at the beginning of life. In fact: science, noting experimentally the emergence of life from matter, could not exclude the *intervention of God*, Who initially created the *germinal matter having the capacity to evolve into living substance*, when the circumstances were favorable ...³⁷⁶

2.2.6 *The Mystery of Death*

Two contributions by Fr. Quadrio in *Meridiano 12* that deal with death came in October and December 1963; so they coincide with the last days of his life. For him, death was the good sister who was preparing to open for him the doors of the Father's House.

When asked “whether it is appropriate or not to make known to a seriously ill the truth about his situation”,³⁷⁷ Fr. Quadrio, who had experienced firsthand what it meant crudely to learn that he has been affected by an incurable disease, wrote with lucidity and deep psychological insight:³⁷⁸

To be clear, I would like to distinguish two questions in this one question.

1. Should we warn the patient that he or she is in danger of death?
2. Should we tell that person that he or she is suffering from an incurable disease? ...

My answer to the first question ... yes. Each patient has the sacred right to know that his life is in danger, so that he or she can provide in time for eternal salvation and settle any important pending business. There is therefore a serious obligation to inform him or her...

The second question is no less delicate and difficult than the first. It is well known that doctors tend to hide from the patient the fact that he or she is suffering from an incurable disease. And this is to prevent the poor patient falling into a state of anguish and despair, which would aggravate the situation and undermine the effectiveness of any treatment ... I therefore consider that, in most cases, this attitude of prudent reserve should be followed by all those who approach the sick ... Let the truth be told in the

376 R 049, in *Meridiano 12*, August 1961, p. 15-17, where Fr. Quadrio presents the non-contradiction between science and faith in relation to the hypothesis that the origin of the universe should be attributed, as the great Belgian physicist George Lemaitre sees it, to a “primitive atom.” Translator's note: the “Big Bang”.

377 Cf. R. 079, in *Meridiano 12*, December 1963, p. 4.

378 When news got around in the Salesian community of Crocetta that the medical tests showed that Fr. Quadrio was suffering from lymphogranuloma, a cleric rushed to the hospital where the dear professor was. Fr. Quadrio, having read a

right time and place. In practice, the detection of a serious incurable sickness should only be done if it is inevitable, or definitely in the interest of the person ...

This obviously does not mean that the patient shouldn't be conveniently helped to accept, with love, all God wills, and to give Him generously his own life in union with Jesus crucified.³⁷⁹

A woman wrote to *Meridiano 12*: "I have a terror of death. When I was young and healthy, I resolved the problem by not thinking about it. Now it's become an obsession. Could you suggest anything to free me of this torment?"³⁸⁰ Responding, Fr. Quadrio writes one of the most significant of his pastoral productions; in it he reveals his exceptional intuition in dealing with the psychological theme of mortal anguish, illuminated further by his own experience of being a cancer patient close to death. It is almost a spiritual testament in which the dying life becomes a celebration of the Eucharist:

Be consoled: even the bravest men are often afraid of death. Many saints were not exempt. Even Jesus, on the eve of his earthly end, under the olive trees of Gethsemane, felt fear and anxiety to the point of sweating blood ... Heroism in the face of death is not to "feel no fear," but in facing up to it with courage and fortitude, despite the fear ...

To achieve this, we need to identify the causes of this excessive fear and counter with appropriate remedies.

The plaintive anguish that accompanies the thought of death, may be coming from a vision all too human and natural of that final step, considered only in its negative and terrifying aspects...

For faith shines on death with gentle light, presenting also the positive and comforting aspects. For a Christian, death is not an end, but a start, it is the beginning of true life, the door leading into eternity. It's like, behind the barbed wire of the concentration camp, we heard the longed-for announcement, "We are going home."

Dying is opening the door and saying, "My Father, here I am, I've come." It is, yes, a leap in the dark, but with the security of falling into the arms of the Heavenly Father ...

The haunting fear of death could also be caused by anxiety over sins and the fear of divine judgment. In this case, we must fight this terror with a steadfast hope in the infinite mercy of the heavenly Father. The One Who will judge and decide our eternal fate is not an enemy or a stranger, but our older brother, who has faced to the torments of Calvary to save us, and Who loves us more than we love ourselves. St. Francis de Sales said that on the day of judgment he'd rather be judged by God than by his own mother ...

Finally, the root of the confusion in the face of death may be thought of the pain and anguish that often embitter.

There is not an infallible remedy, not to suppress, but to control and soften this thought: it is to offer every day his agony and death, with all the physical and moral suffering that will accompany it, Heavenly Father in union with the death of Christ, with the same love and the same intentions that had Jesus on the cross.

What light and comfort stem from early this anticipated, loving celebration of one's own death, offering to the Father as a little host together with the big Host, which is Jesus slain on Calvary in every

deep disturbance in the face of that cleric, asked if his incurable illness was the cause. The cleric burst into tears. Thus did Quadrio know that his life was now marked by a malignant tumor. He wrote afterwards, Sept. 6, 1960, to Fr. Eugenio Magni: "When they told me - by the providential indiscretion of a confrere - that I had only a few days to live, it seemed to have settled my affairs with faith, hope and charity but I could not, then, stay at that level "(Fr. Giuseppe Quadrio, *Letters*, edited by R. Bracchi, Rome 1991, L. 158, cf. also *Articoli di prova testimoniale proposti dal Vice-Postulatore della Causa Rev.mo don Eugenio Valentini:i per il Processo Cognizionale sulle virtù eroiche e miracoli in genere del Servo di Dio don Giuseppe Quadrio Sacerdote professore della Società Salesiana (1921-1963)* [Articles of testimonial evidence offered by the Rev. Fr. Eugenio Valentini, Vice-Postulator of the Cause, for the informative process on the heroic virtues and miracles in general of the Servant of God Fr Giuseppe Quadrio, professed priest of the Salesian Society (1921-1963)], Salesian Pontifical University, Rome 1985, p. 6).

379 R. 079, in *Meridiano 12*, December 1963, pp. 4-5.

380 R. 077, in *Meridiano 12*, October 1963, p. 18.

Mass! Then our death takes on the meaning and value of a "co-redemption", that is, a cooperation with Jesus for the glory to the Father, to expiate sins and save the world.

Death, thus made the object of faith, hope and love, maybe would not cease to inspire fear, but fear will be accepted all the same and loved as precious material for the supreme sacrifice.³⁸¹

3. Conclusion: Fr. Quadrio, Theologian and Pastor in His Popular Writings

In the pages we've examined, the human and theological Fr. Quadrio is reflected, even in the language of a remote dialogue with readers. He was a theologian, entirely priestly in soul. He had a vivid consciousness of the manifold function confided to a theologian in the Church, and the pages he wrote for *Meridiano 12* highlight the pastoral projection of his theological research.

Wanting to highlight the most striking qualities of the personality of Father Quadrio, a theologian responsive to pastoral needs in these his popular writings, it seems to us that they are: scientific seriousness, attention to the reader's personality, and openness to the dynamism of the Church, to culture and to events in society.

3.1. *Scientific seriousness*

The philosophical and theological curricula gave him not only the content that he brought into his teaching and his life, but the "thirst for knowledge" proper of great souls. We have seen above how in the complex problem of human origins, which often poses a conflict of conscience between the data of faith and those of science, Fr. Quadrio moved with clarity and care, recognizing the effort of scientific knowledge, while holding firm to the immutable data points of theology: Scripture, Tradition and theological research. The same scientific seriousness is shown by his responses in *Meridiano 12*, where exegesis of difficult Bible passages, or the assessment of exceptional situations in life, or in the Church, or in history is required. However, it remains indisputable fact that every page written by him, even that of a proposal for a bibliography for the reader, bears the seal of his priestly heart.

3.2. *Attention to the reader's personality*

The second gift of the spirituality of Father Quadrio, which is well documented not only by the testimony of those who had him as confrere and teacher, but also from the pages we have been looking at, is that attitude, almost innate, of acceptance of others. It infallibly resulted in attention to the personality of those who approached him. It was all a "big brother" who had never taken off the clothes of the Good Shepherd.

The pages he wrote for *Meridiano 12* and for *Voci Fraterne* overflow with humanity, gentleness and desire to meet, understand and make happy the person concerned. The desire for human contact, to lift those in need, was the basis of his labors, which certainly had to weigh on him a lot, considering his poor health and his constantly feverish body. That's how he lived the pastoral outreach of his Salesian priesthood.

3.3. *Openness to Church, Cultural and Societal Dynamics*

From the variety of the issues addressed by Fr. Quadrio in his imaginary dialogue with the readers of *Meridiano 12*, you can see his openness to the life and dynamism of the Church, flooded by the Pentecostal wave of the Second Vatican Council. His soul is deeply ecclesial and "Roman". Fr. Quadrio saw, and had a foretaste of, the conclusions and riches spiritual, pastoral and ecumenical of Vatican II. He rejoiced, and he communicated his inner joy to his brothers.

Father Quadrio gave equal attention to the events of society and the evolution of culture. He carefully documented, when he was asked to explain his thought and that of the Church on these things. His balanced judgment always bore the imprint of attention and respect for the persons subject to his

³⁸¹ R. 077, in *Meridiano 12*, October 1963, pp. 18-21.

critical evaluation.

Once again it was always the priest-pastor giving shape to his every action. And the Good Shepherd always loves his sheep, even when they have strayed from the fold, and is confident that only the pastoral charity can bring them back home to the arms of the Father. As a word of conclusion, I borrow from Fr. Luigi Ricceri when he presented the booklet of of Father Quadrio's collected writings, sketching out his personality:³⁸²

He was an open soul: he admired human wisdom everywhere, but went beyond it. He was sensitive to the anguish of our time, but always re-emerging from it in faith. The light that sprang from his heart (he was essentially a contemplative, a "man of prayer" like Don Bosco), allowed him to enlighten all situations. His faith, deeply rooted in the Eucharist and in the Word of God, was for him a force to stick his arrow into the depths of our present age.

His inner world, in all its wondrous variety, was harmoniously unified. Fr. Quadrio was extremely intelligent, yet had profound humility, like a child. He was sensitive to the most pressing problems, but with rare balance; lived a supernatural atmosphere, everywhere crossed by flashes of an incisive spirituality...

Fr. Quadrio had a spirituality - how to call it? - of Holy Saturday. You could see that when he expected death, when he saw it coming towards him. His was the joyful serenity of one sure of returning to the Father's house.³⁸³

382 E. Valentini (ed.), *Don Giuseppe Quadrio. Documenti di vita spirituale* [Fr. Giuseppe Quadrio. Documents of Spiritual Life] (2nd ed., Turin 1968).

383 *Ibid.*, pp. 4-5.

THE “FR. QUADRIO SOURCES” IN THE ARCHIVES OF THE SALESIAN PONTIFICAL UNIVERSITY: PRELIMINARY ORGANIZATION AND INVENTORY

Cosimo Semeraro

These source documents are part of the Historical Archive of the Salesian Pontifical University. A Guide to this archive is in an advanced stage of preparation for publication, as is an inventory of all the documents submitted and collected to date [1989]. They are ready for consultation. Please therefore refer to these search tools for the origin, storage location,³⁸⁴ sorting criteria and, above all, the role and significance of such a heritage in an academic institution, and in view of research study.

In this contribution I will only present the inventory of the folders that currently make up this particular segment of Fr. Giuseppe Quadrio (1921-1963) and the actual ordering of the documentation.

As will be easy to see, the basic criterion that has guided the examination system and the placement of these documents was, above all, the availability and ease of consultation of the same in view of the canonization process underway.

The intelligent, generous and enthusiastic collaboration of participants in a seminar on the methodology of scientific work directed by me during the academic year 1986-87 was valuable and effective for this project.³⁸⁵

Folder 1: CERTIFICATES

1. Family: 2 items

Parish Archive of Vervio (1901-1940) p. 52: Family of Giovanni Quadrio (paternal grandfather of Fr. Giuseppe Quadrio); p. 188: Family of Agostino Quadrio (father of Fr. Giuseppe Quadrio).

Marriage certificate of Agostino Quadrio and Giacomina Robustelli, 12 Jan., 1910: St. Eusebius Parish, Grosotto (Sondrio), 2 April, 1985.

2. Civil: 9 items

1. Birth Certificate, 28 November 1921, town of Vendo (Sondrio), Civil State Office, 25 April 1936.

2. Certificate of health and absence of contagious diseases, from Dr. Francesco Foppoli, town of Vendo (Sondrio), September 1933.

3. Another certificate of sound health and robust constitution: Ivrea, 10 June, 1936.

4. Affidavit of Royal Army Infirmarian, fitness for service as health aide. Signed: Medical Officer, Chieri, Villa Moglia, 1 July 1940.

5. Form for indefinite leave from recruitment and induction; exempted from military service,

³⁸⁴ This archival collection, in particular, is physically located outside of the storage of the Historical Archive. It is in the office of the vice-postulator, prof. Remo Bracchi, for reasons understandable due to current work on the Cause of Canonization.

³⁸⁵ I remember with pleasure and appreciation those students currently scattered in different continents: Oscar Cantero, J. Ariosto Coelho, Zenon Klawikowski, José Lafuente, Ignacio Lete, Damian O. Moragues, J. Mannel Solano, Maurizio Spreafico, M. Jean M. Pierre TAFUNGA (now bishop in Africa in 1993), Juan Manuel Tejada.

having religious vows. Signed: Col. Giuseppe Cagianelli, city of Turin, 15 January 1942.

6. Another certificate of exemption from military service, being a religious with vows. Signed: Lt. Col. V.M., 41st Military District, Turin, 19 June 1944.

7. Identity card # 35148472, 24 April 1956, issued at Turin.

8. Photocopy of identity card, 1956.

9. Passport, dated 10 July 1950, with photograph.

3. Religious: 27 items

3.1. Sacraments: 3 items

1. Baptismal certificate, 30 November 1921; Confirmation certificate, 15 August 1927. Signed: Pastor Luigi Settorio, parish of Vervio, 19 September 1933.

2. Confirmation notification, 15 August 1927, administered by Bishop Adolfo Luigi Pagani, Bishop of Como. signed: Pastor Luigi Sertorio, parish of Vervio, 19 September 1933.

3. Another certificate of Baptism and Confirmation, with annotation of sub-diaconate, 14 July 1946 (by Bishop Luca Pasetto). Signed: Pastor Enrico Tognolini, parish of Vervio, 29 March 1985.

3.2. Salesian formation phase: 10 items

1. Ordinary of the Diocese of Como: no canonical impediments to religious life: Como, 1 May 1936.

2. Application for admission to the novitiate at Cardinal Cagliari Institute: Ivrea, 31 May 1936.

3. Letter of Giuseppe Quadrio to the Provincial, Fr. Giovanni Zolin: accepts remaining in Italy, instead of going to the missions: Ivrea, 14 June 1936.

4. Provincial document of admission to the novitiate, 28 August 1936. Annotations: began 5 September 1936; clerical vestition, 5 November 1936, from the hands of Fr. Pietro Ricaldone.

5. Application for admission to first religious profession: Chieri, Villa Moglia, 2 July, 1937.

6. Provincial document issued for religious profession in Chieri, Villa Moglia, 30 November 1937.

7. Application for renewal of triennial vows: Chieri, Villa Moglia, 28 September, 1940.

8. Provincial document issued for religious profession in Rome, Sacred Heart, 30 November, 1940.

9. Application for perpetual profession, Foglizzo, 8 September, 1943.

10. Provincial document for perpetual religious profession, issued in Rome, Sacred Heart, 28 November, 1943.

3.3. Priestly formation phase: 14 items

1. Application for admission to the tonsure: Rome, 28 February, 1948 [sic! instead of 1944].

2. Documentation of promotion to tonsure: Given in Rome, at the Lateran, 25 March, 1944.

3. Application for admission to porter and lector: Rome, Sacred Heart, 18 February, 1945.

4. Document of promotion to these minor orders: Rome, 28 March, 1945.

5. Application for admission to exorcist and acolyte: Rome, Sacred Heart, 31 May, 1945.

6. Documentation of promotion to these two minor orders: Rome, 20 July, 1945.

7. Application for admission to the subdiaconate: Rome, Sacred Heart, 24 May, 1946.

8. "Formula iurisiurandi ...".³⁸⁶ Signed: G. Quadrio: Rome, 12 June, 1946.

9. Documentation of promotion to the subdiaconate. Rome, 20 July, 1946.

10. Application to the order of diaconate: Rome, Sacred Heart, 8 January, 1947.

11. Documentation of promotion to the diaconate: Rome, 5 February, 1947.

12. Application for admission to the order of presbyter in Rome, Sacred Heart, 21 February, 1947.

13. Episcopal documentation of promotion to the priesthood in Rome, 18 March, 1947.

³⁸⁶ Translator's note: text of an oath.

14. Authorization granted by the competent ministry of the Holy See permitting celebration of Mass while seated because of his illness.

4. Academic: 39 items

4.1. Student: 22 items

1. Elementary school report card, class V, 1932-33, Opera Nazionale Balilla, Mazzo (Sondrio).
2. Letter of Father Giuseppe Rosso to Fr. Eugenio Valentini: Ivrea, March 23, 1979, about the Cardinal G. Cagliari Institute:
 - List of superiors for 1933-34, 1934-35, 1935-36;
 - List of pupils in school year 1935-36 III and IV;
 - School grades for Giuseppe Quadrio: years 1933-34, 1934-35, 1935-36.
 - Notable events in the chronicle for 1933-1936 at Ivrea.
3. List of staff for the novitiate of Chieri, Villa Moglia, 1936-37.
4. List of clerical students at the studentate of philosophy at Foglizzo, 1937-38.
5. Report card for 1937-38 from the studentate at Foglizzo.
6. List of staff in the community at Sacred Heart in Rome for 1938-39.
7. List of students in the community at Sacred Heart in Rome for 1939-40.
8. List of staff in the community at Sacred Heart in Rome for 1940-41.
9. List of staff in the community at Foglizzo for 1941-42.
10. List of staff in the community at Foglizzo for 1942-43.
11. Study curriculum.
12. Report card from the Philosophy Department of the Pontifical Gregorian University in Rome, 30 October 1945.
13. Affidavit of Bachelor in Theology from the Pontifical Gregorian University in Rome, 20 July 1945.
14. Communication to the Director, prize list for the degree of bachelor in theology. Gold medal awarded to the student Giuseppe Quadrio. By the secretary of the Pontifical Gregorian University in Rome, 30 October, 1945.
15. List of staff of the community of Sacred Heart of Rome for 1946.
16. List of staff of the community of Sacred Heart of Rome for 1947.
17. Diploma for licentiate in theology at the Pontifical Gregorian University in Rome, 20 July, 1947.
18. List of staff of the community of Sacred Heart of Rome of 1948.
19. List of staff of the community of Sacred Heart of Rome of 1949.
20. Letter to the Rector Magnificus of the Pontifical Salesian University, submitting the thesis: Rome, 3 October, 1949.
21. Certificate of doctorate in theology at the Pontifical Gregorian University, Rome, 7 December, 1949.
22. Diploma for doctorate in theology, Rome, 12 April 1951 (evaluation: *summa cum laude*).

4.2. Teacher: 17 items

1. Information for the Rector Magnificus of the Pontifical Salesian University about teaching dogmatic theology: Turin, 1949.
2. *Nihil Obstat* from the Holy See for promotion to Extraordinary Professor in the Theology Department of the Pontifical Salesian University in Rome, 28 December, 1949.
3. *Nihil Obstat* of the Grand Chancellor, Fr Peter Ricaldone, for promotion to Extraordinary Professor in the Theology Department of the Pontifical Salesian University in Turin, 7 January 1950.

4. Information for the Rector Magnificus of the Pontifical Salesian University in Turin, academic year 1950-51.
5. Information for the Rector Magnificus of the Pontifical Salesian University in Turin, academic year 1952-53.
6. Information for the Rector Magnificus of the Pontifical Salesian University in Turin, academic year 1954-55.
7. Publishing contract with Morcelliana for the book *La Fede* [The Faith]: September 18, 1956.
8. Information for the Rector Magnificus of the Pontifical Salesian University in Turin, academic year 1955-56.
9. Appointment as Ordinary Professor of the Theology Department of the Pontifical Salesian University. Signed: Fr. Renato Ziggiotti, Grand Chancellor, Turin, November 21, 1956.
10. Information for the Rector Magnificus of the Pontifical Salesian University in Turin, academic year 1956-57.
11. Information for the Rector Magnificus of the Pontifical Salesian University in Turin, academic year 1957-58.
12. Information for the Rector Magnificus of the Pontifical Salesian University in Turin, academic year 1958-59.
13. Letter from the Rector of the Pontifical Lateran University to the Dean of the Pontifical Salesian University in Rome, 1 July, 1959.
14. *Nihil Obstat* from the Holy See for the promotion to Ordinary Professor: Rome, February 22, 1960.
15. Information for the Rector Magnificus of the Pontifical Salesian University in Turin, academic year 1959-60.
16. Information for the Rector Magnificus of the Pontifical Salesian University in Turin, academic years 1960-61 and 1961-62.
17. Academic activity from 01/10/1949 until 1959: Department Chairman from 1954 to 1959.

Folder 2: MINUTES

A series of reports or certificates documenting the opinions and assessments of merit given to the applications submitted by Fr. G. Quadrio during his religious and priestly formation process. These cover from September 19, 1933 (Certificate of good conduct and signs of a missionary and ecclesiastical vocation, issued by the pastor of Vervio) to February 27, 1947 (Minutes of the Provincial Council for admission to the priesthood).

Detailed list:

1. Certification of the parish priest of Vervio (Sondrio), 19 September 1933.
2. Opinion of the House Council of Ivrea for admission to the novitiate, 20 April, 1936.
3. Presentation to the Salesian Provincial, July 16, 1936.
4. Minutes of the Provincial Council for admission to the novitiate: Turin, 28 August, 1936.
5. Minutes of the House Council for admission to three-year religious profession: Chieri, Villa Moglia, 14 July, 1937.
6. Minutes of the Provincial Council for admission to three-year religious profession: Turin, 26 July, 1937.
7. Minutes of the House Council for admission to three-year religious profession: Rome, Sacred Heart, 24 October, 1940.
8. Minutes of the Provincial Council for admission to three-year religious profession: Rome, 28

October 1940.

9. Minutes of the House Council for admission to perpetual religious profession: Foglizzo, 10 August, 1943.

10. Minutes of the Provincial Council for admission to perpetual religious profession: Turin, 23 September 1943.

11. Minutes of the House Council for admission to tonsure: Rome, Sacred Heart, 6 March 1944.

12. Minutes of the Provincial Council for admission to the tonsure: Rome, 9 March 1944.

13. Minutes of the House Council for admission to the first minor orders: Rome, Sacred Heart, 23 February, 1945.

14. Minutes of the Provincial Council for admission to the first minor orders: Rome, 28 February, 1945.

15. Minutes of the House Council for admission to the second minor orders: Rome, Sacred Heart, 22 June, 1945.

16. Minutes of the Provincial Council for admission to the second minor orders, Rome, 30 June 1945

17. Minutes of the House Council for admission to the subdiaconate: Rome, Sacred Heart, June 22, 1946.

18. Minutes of the Provincial Council for admission to the subdiaconate: Rome, Sacred Heart, June 26, 1946.

19. Minutes of the House Council for admission to the diaconate: Rome, Sacred Heart, January 9, 1947.

20. Minutes of the Provincial Council for admission to the diaconate: Rome, January 20, 1947.

21. Minutes of the House Council for admission to the priesthood, Rome, Sacred Heart, February 24, 1947.

22. Minutes of the Provincial Council for admission to the priesthood; Rome, February 27, 1947.

Folder 3: TESTIMONIES

This is an issue of particular importance, preserving the claims of those who directly or indirectly have known, dealt with or heard of Father Quadrio. This folder of documentation is basically divided as follows:

1. Official records (i.e., formalized under oath):
 - Face to face (by those who have directly met Fr Quadrio);
 - Second hand (by those who heard something from eyewitnesses);
2. Unofficial testimonies;
3. Testimony with peculiar characteristics.

We give below the corresponding list of names:

5. Official testimonies

Salesians:

Abbà, Giuseppe

Alossa, Arturo

Bava, Mario

Beltramo, Luigi

Bergamelli, Ferdinando

Bertetto, Domenico

Brocardo, Pietro
Cadelli, Giuseppe
Castano, Luigi³⁸⁷
Catalanotto, Cristoforo
Ceresa, Pietro
Crespi, Luigi
Curmi, Roberto
Del Mazza, Valentino
Faresin, Camillo, Bishop of Guiratinga (Brazil)
Farina, Raffaele
Franzetti, Gianpaolo
Fratallone, Raimondo
Gamba, Giuseppe Giovanni
García-Verdugo, Alberto
Giannatelli, Roberto
Gonzales Morales, Tomas, Vescovo di Puntarenas (Cile)
Groppo, Giuseppe
Grussu, Mario
Loss, Nicola
Mc Pake, Martin
Mognoni, Santo
Moser, Hilario, now Bishop of Olinda and Recife (Brazil)
Natali, Paolo
Nihoul, Femand
Oberosler, Roberto
Palumbieri, Sabino
Picca, Juan
Puthanangady, Pani
Praduroux, Emilio
Rivera Aroca, Celestino
Sabbe, Albert
Salerno, Rosario
Seita, Giuseppe
Sitia, Carlo
Vallino, Rinaldo
Valentini, Eugenio
Vanzetto, Adone

FMA:

Aretti, Pia
Bigatti, Teresa
Chiesa, Luigia
Dalcerci, Lina
Dalmaso, Carmelina
Dalmoro, Antonia
Franceschi, Maria

Gribaudo, Domenica
Massa, Giovanna
Roso, Anna
Tamagnone, Anna
Tondo, Maria
Valente, Angela

Non-Salesian priests and religious:

Capello, Carlo
Colombero, Giuseppe
Mattai, Giuseppe
Modenesi, Valerio, nephew of Fr. Quadrio
Ruffino, Giuseppe
Trevisan, Sr. Serafina

Lay persons:

Bardi, Franca
Bardi, Renato
Barra, Antonia, infirmarian for Fr. Quadrio
De Leo, Carmelo
Gianoglio Toja, Pierina
Illarietti, Albina in Quadrio, sister-in-law of Fr. Quadrio
Mezzana, Anna
Pepino, Luigi, physician for Fr. Quadrio
Pigorini, Mario
Quadrio, Augusto, Fr. Quadrio's brother
Quadrio, Elsa in Della Bosca
Quadrio, Gemma
Quadrio, Maria (la Pimpa)
Quadrio, Maria, sister-in-law and cousin of Fr. Quadrio
Quadrio, Marianna (widow: Modenesi), Fr. Quadrio's sister
Ricco, Giuseppe, physician for Fr. Quadrio
Zanin, Agnese, infirmarian for Fr. Quadrio

6. Unofficial testimonies

Salesians:

Bava, Mario
Cagnazzo, Sergio
Camilleri, Nazareno
Castillo Lara, Cardinal Rosalio
Cuva, Armando
Cantini, Juan
Franzini, Clemente
Iacoangeli, Roberto
Maggio, Stefano

Oliviero, Antimo
 Pedrini, Amaldo
 Pettenuzzo, Carlo
 Quarello, Eraldo
 Ricceri Luigi, Rector Major Emeritus of SDB
 Rudoni, Antonio
 Scampini, Giuseppe
 Scrivo, Gaetano
 Stefani, Dusan
 Vecchi, Juan
 Verdecchia, Amedeo

Non-Salesian priests and religious:

Asensio, Felix, SJ
 Cristiani, M. Pia, Super. Gen. of the Albertine Sisters
 Dezza, Cardinal Paolo
 Garrido Bonano, Manuel, OSB
 Lebrun, Card. José Alì, Archbishop of Caracas
 Marranzini, Alfredo, SJ
 Piolanti, Mons. Antonio
 Robustelli, Piero, Fr. Quadrio's cousin
 Vecchio, Vincenzo

Lay persons:

Canclini, Giuseppe
 Emidi, Serafino
 Foppoli Crotti, Gina
 Odello, Lorenzo
 Quadrio, Anna
 Visini, Luigi

7. Other testimonies

Inserted and published in the mimeographed Connection Bulletin of priests ordained in 1960, on the fourth anniversary of their ordination (11 February 1964). It shows the list of authors of the testimonies, with the dual reference to the mimeographed page and the book page in E. Valentini *Don Giuseppe Quadrio modello di spirito sacerdotale* [Fr. Giuseppe Quadrio, Model of Priestly Spirit], (Spirito e Vita 6), LAS, Rome 1980:

Name	Mimeographed	Valentini
Girardi, Giulio	18-28	
Piras Giuseppe, infirmarian	29-32	
Loss, Nicolò	33-35	
Sobrero, Giuseppe	35-36	373-374

Galcius, Tony		36-37
Alberich, Emilio	37-38	274-275
Bordogú, Giuseppe	38	275
Civilio, Willy	39-40	275-276
Ferranti, G. Piero	40-43	276-278
Frattallone, Raimondo	43-44	278-279
Garda, Gonzalo G.	44-46	
Gevaert, Joseph	46-47	
Giannatelli, Roberto	47-49	
Martinelli, Antonio	49-51	
Mayoral, Eugenio	51-52	279-280
Mazzon, Franco	52-53	280
Melesi, Luigi		53-62
Milanesi, G. Carlo	62-69	281-282
Pasquato, Ottorino	69	282
Puthenkalam, Pani	70	
Repetti, Enrico	71	282-283
Roels, Abete	72	284
Sanchez, Fulgencio	73	
Strba, Stanislao	64-75	
Zen, Giovanni	75-76	

Folder 4: unpublished works

8. Diaries

Diaries and intimate writings (from 12 September 1936 to 11 June 1962), with a total of 10 documentary items:

1. Spiritual diary written during his novitiate (12 September 1936 – 30 June 1937).
2. Sheets reserved for his spiritual director in the novitiate (1936 -1937).
3. Notebook of novitiate conferences (26 September 1936 – 3 March 1937).
4. Summary of a conference by Fr. Renato Ziggiotti (April 20, 1937).
5. Personal retreat resolutions (3 August 3 1942).
6. Spiritual Diary (28 October 1943 – 16 July 1958).
7. Sheet with plan of life (22 March 1946).
8. Notes during a retreat (Ivrea, 4 to 10 August 1949).
9. Diary of spiritual agenda (2 January to 11 June 1962).
10. Sheet of resolutions [no date].

9. Academic writings

Writings on academic and religious-spiritual themes, of various types and not exactly in chronological order.:

1. Two talks at Vervio, 20 July 1947 (First Mass in home town).
2. Talks in preparation for or in connection with priestly ordinations.
3. On the occasion of the canonization of Pius X.
4. Talks on Pius XII.
5. In the first evening of the triduum to start the school year.
6. On the last day of the year 1952.
7. Conversation about death.
8. Writings on Judgment.
9. Writings on Christian marriage.
10. Comments on various parts of the Mass.
11. An examination of conscience formulated with questions.
12. Folder with a warning for a confrere.
13. Draft of the manuscript for the debate on the definability of the dogma of the Assumption.
14. Typed draft of the previous document.
15. The Thomistic doctrine of the self-perception of the soul compared to modern thought.
16. Program for II Congress of the "Friends of Catechesis" held in Assisi, 12-16 September 1960.
17. Miscellaneous writings.
18. Typed manuscript of 324 pages (dated: Rome, 1949), and entitled: "The treatise 'De Assumptione Beatae Mariae Virginis' of Pseudo-Augustine and its influence in Latin theology of the Assumption."

10. Homilies

This unit of the archive has undergone the following phases of organization:

1. At first (1985), it was decided to put together the countless sheets, scattered in various boxes in which the "Quadrio material" had been haphazardly dumped. The recognition of these sheets, as homily notes or not, as lecture notes or otherwise, took the most care and time. Many of these sheets had been used, but without any special mention, for Fr. E. Valentini's publications on Father Quadrio. He also had part of the original manuscripts typed up (unfortunately on rice paper, now barely readable and usable), a good 459 pages. Part of the original manuscripts, which, once typed up, were unfortunately destroyed or lost somehow. I had confirmation of this from Fr. Valentini himself, for what he could still remember after more than 20 years.

The best result at first, then, was the following double series:

- Series I of homilies, 459 pages. Put together in no particular sorting order, by Fr. E. Valentini and typed up.

- Series II of homilies, 212 pages. Handwritten, which I ordered thematically as follows:

1. Homilies for Advent and Christmas.
2. Homilies for Lent and Easter.
3. Homilies for Ordinary Time.
4. Homilies on Our Lady.
5. Homilies on the Saints.
6. Homilies on St. Joseph.
7. Various homilies commenting on the Gospels.
8. Homilies in notebooks.

9. Homily at a wedding (his brother Augusto).
10. Homily at the conclusion of the spiritual retreat.
11. Homily at the Mass of the National Eucharistic Congress (Turin, September 6, 1953).
12. Homilies on the topic "Holy Mass".
13. Two similar homilies with variations.
14. Two other similar homilies with variations.

2. The second phase (1992-1993) of organizing this material coincides with the time of its preparation with a view to publication. For this purpose, the curator of the same, Remo Bracchi, modified the previous order, and arranged it according to an index based not on where the papers came from, but, basically, the cycle of the liturgical year. That decision is more functional for its publication as a pastoral aid, but taking care at the same time to preserve the internal units of the corpus and keep each to a chronological order.³⁸⁸

Folder 5: published works

11. Published writings by Fr. Quadrio

1. Books

1.1. *Il trattato «De Assumptione Beatae Mariae Virginis» dello Pseudo-Agostino e il suo influsso nella teologia assunzionista latina* [The treatise 'De Assumptione Beatae Mariae Virginis' of Pseudo-Augustine and its influence in Latin theology of the Assumption], PUG, Rome 1951, XV-428 pp.

1.2. *O comunismo apresentado pelos seus mentores* [Communism as Presented by its Mentors, tr. Giuseppe Abbà], Edit. Salesiana, Lisboa 1959, 98 pp.

1.3. *Maria e la Chiesa. La mediazione sociale di Maria SS. nell'insegnamento dei papi; da Gregorio XVI a Pio XII* [Mary and the Church: The Social Mediation of Mary Most Holy in Papal Teaching, from Gregory XVI to Pius XII] (Accademia Mariana Salesiana 5), SEI, Turin 1962, VIII-291 pp.

2. Articles and dictionary entries

2.1. "La definizione dogmatica dell'Assunzione di Maria SS. alla luce della Tradizione" [The Dogmatic Definition of the Assumption of Mary Most Holy in the Light of Tradition], in *Salesianum* 12 (1950) 463-486.

2.2. "Le ragioni teologiche addotte dalla Costituzione «Munificentissimus Deus» alla luce della Tradizione fino al Concilio Vaticano [I]" [The Theological Reasoning Adopted by the Constitution *Munificentissimus Deus*], in *La Scuola Cattolica* [The Catholic School] 79 (1951) 18-51.

2.3. [unsigned], "Maria Ausiliatrice lo vuole" [Mary Help of Christians Wants It], in *Il Bollettino Salesiano* [Salesian Bulletin = BS] 76/9 (1952) 161-163.

2.4. "La fede. La perdita della fede nei cattolici" [Loss of Faith by Catholics], in *Dizionario Ecclesiastico* [Ecclesiastical Dictionary, = DE], I, UTET, Turin 1953, pp. 1076-1078.

2.5. "La mediazione sociale di Maria nel magistero di Pio XII" [The Social Mediation of Mary in the Magisterium of Pius XII], in *L'Ausiliatrice della Chiesa e del papa* [Mary Help of the Church and of the Pope] (Accademia Mariana Salesiana 2), SEI, Turin 1953, pp. 91-125.

2.6. "La mediazione sociale di Maria SS. nel magistero di Pio X" [The Social Mediation of Mary in the Magisterium of Pius X], in *Problemi scelti di teologia contemporanea* [Select Problems in

³⁸⁸ See, for this section, *Don Giuseppe Quadrio, Omelie* [Fr. Giuseppe Quadrio's Homilies], ed. R. Bracchi, LAS, Rome 1993.

Contemporary Theology] (*Analecta Gregoriana*), PUG, Rome 1954, pp. 361-381.³⁸⁹

2.7. “L’Immacolata e la Chiesa nell’insegnamento di Pio IX” [Mary Immaculate and the Church in the Teaching of Pius IX, in *L’Immacolata Ausiliatrice* [The Immaculate Help of Christians] (*Accademia Mariana Salesiana* 3), SEI, Turin 1955, pp. 41-64.³⁹⁰

2.8. “La mediazione sociale di Maria SS. nel magistero di Pio XI” [The Social Mediation of Mary Most Holy in the Magisterium of Pius XI], in *Salesianum* 17 (1955) 472-493.

2.9. “Monogenismo e poligenismo. Dottrina cattolica” [Monogenism and Polygenism: Catholic Doctrine], in *DE*, II, UTET, Turin 1955, p. 1041.

2.10. [unsigned], “Pio IX e Maria Ausiliatrice” [Pius IX and Mary Help of Christians], in *BS* 79/9 (1955) 161-163.

2.11. [unsigned], “Pio XII e Maria Ausiliatrice” [Pius XII and Mary Help of Christians], in *BS* 80/9 (1956) 161-163.

2.12. [unsigned], “Modellatrice del carattere” [Character Model], in *BS* 81/9 (1957) 161-162.

2.13. “La comunione dei santi” [The Communion of Saints], in *Salesianum* 20 (1958) 129-135.

2.14. “L’insegnamento mariano del papa Gregorio XVI (1831-1846)” [The Marian Teaching of Pope Gregory XVI], in AA. VV., *Relazioni commemorative del Centenario Lourdiano* [Commemorative Contributions for the Lourdes Centenary = *CLC*] (*Accademia Mariana Salesiana* 6), SEI, Turin 1958, pp. 55-74 [also published in *Salesianum* 20 (1958) 542-561].

2.15. “Maria Mediatrix e la Chiesa nell’insegnamento del papa Benedetto XV” [Mary Mediatrix and the Church in the Teaching of Pope Benedict XV], in *CLC* pp. 75-108 [also published in *Salesianum* 20 (1958) 562-595].

2.16. “Pluralità dei mondi abitati” [Plurality of Inhabited Worlds], in *DE*, III, UTET, Turin 1958, pp. 247-248.

2.17. “Preadamitici” [People Before Adam], in *DE*, III, UTET, Turin 1958, p. 307.

2.18. “Teilhard de Chardin”, in *DE*, III, UTET, Turin 1958, pp. 1056-1057.

2.19. “Origine, antichità dell’uomo” [Origin and Antiquity of Man, in the entry “Uomo” (Man)], in *DE*, III, UTET, Turin 1958, pp. 1239-1242.

2.20. [unsigned], “La Vittoriosa” [Victorious Lady], in *BS* 82/9 (1958) 161-162.

2.21. [unsigned], “Perché l’Italia si consacra a Maria” [Why is Italy Consecrated to Mary], in *BS* 83/17 (1959) 345-347.

2.22. “Le relazioni tra Maria e la Chiesa nell’insegnamento di Leone XIII” [The Relations Between Mary and the Church in the Teaching of Leo XIII], in *Maria et Ecclesia. Acta Congressus Mariologici Mariani*, vol. III, Lourdes 1958 (Academia Mariana Internationalis), AMI, Rome 1959, pp. 611-641.

2.23. “Teologia dogmatica e catechesi” [Dogmatic Theology and Catechesis], in *Bibbia liturgia e dogma nella preparazione dottrinale del sacerdote catechista* [Bible, Liturgy and Dogma in the Doctrinal Preparation of the Catechist Priest] (*Studi di catechesi* [Catechist Studies] 2), LDC, Turin 1959, pp. 39-53.

2.24. [unsigned], “La Patrona e Maestra del Concilio Ecumenico” [Patron and Teacher of the Ecumenical Council], in *BS* 84/9 (1960) 177-178.

2.25. [unsigned], “Don Bosco e le vocazioni” [Don Bosco and Vocations], in *BS* 84/9 (1960) 180-182.

2.26. “S. Tommaso e le origini del lavoro nella Bibbia” [St. Thomas and the Origins of Work in the Bible], in *Thomistica morum principia. Communicationes Congressus Thomistici Internationalis* [Proceedings of the International Congress on Thomistic Morality], Rome 13-17 September 1960 (Bibl.

389 This article was also inserted in the collaborative work *L’Immacolata Ausiliatrice. Relazioni commemorative dell’anno mariano 1954* [The Immaculate Help of Christians. Commemorative Contributions for the Marian Year 1954] (*Accademia Mariana Salesiana* 3), SEI Turin 1955, pp. 181-202. Authenticity is not established for unsigned pieces.

390 Also reproduced in *Virgo Immacolata. Acta Congressus Mariologici-Mariani*, vol. XIII (Academia Mariana Internationalis), AMI, Rome 1957, pp. 1-24.

Pontif. Academiae Romanae Officium Libri Catholici, Rome 1960, pp. 481-496.

2.27. [unsigned], “La Chiesa guida morale della società” [The Church, Moral Guide for Society], in *BS* 85/11 (1961) 181-183.

2.28. [unsigned], “Prurito di riforma” [Itching for Reform], in *Atti del Capitolo Superiore* [Acts of the Superior Chapter = ACS] 8/223 (1962) 1275-1277.

2.29. [unsigned], “Le colonne della Chiesa” [The Columns of the Church], in *BS* 86/5 (1962) 145-147.

2.30.[unsigned], “Chiesa una, santa, cattolica, apostolica” [One, Holy, Catholic and Apostolic Church], in *ACS* 8/227 (1962) 1372-1376.

2.31.[unsigned], “Maria SS. e la Chiesa” [Mary Most Holy and the Church], in *BS* 87/9 (1963) 145-147.

Posthumous articles published in *Maria Ausiliatrice / Sussidi* [Mary Help of Christians / Aids]

2.32. “Vergine del silenzio” [Virgin of Silence], *ibid.* 5 (1981) 22-23.

2.33. “La prima parola di Maria” [The First Word from Mary], *ibid* 7 (1981) 22-24.

2.34. “La seconda parola di Maria,[The Second Word from Mary] *ibid* 9 (1981) 22-24.

2.35. “La terza parola di Maria,[The Third Word from Mary] *ibid* 2 (1982) 22-24.

2.36. “La quarta parola di Maria,[The Fourth Word from Mary] *ibid* 4 (1982) 22-24.

2.37. “La quinta e sesta parola di Maria” ,[The Fifth and Sixth Words from Mary] *ibid* 8 (1982) 22-24.

3. *Reviews published in:*

- | | | |
|-------|-------------------|--|
| 3.1 | 13 (1951) 605 | Bertetto, <i>Maria Corredentrice</i> [Mary, Co-Redemptrix] |
| 3.2. | 15 (1953) 693s. | Hesbert-Bertrand (ed.), <i>L'Assomption</i> [The Assumption] |
| 3.3. | 15 (1953) 694 | Bardy etc., <i>L'inferno</i> [Hell] |
| 3.4. | 16 (1954) 167s. | Bertetto, <i>Maria Immacolata</i> [Mary Immaculate] |
| 3.5. | 17 (1955) 168 | Peterson, <i>Le livre</i> [The Book] |
| 3.6. | 19 (1957) 144s. | Bertetto (ed.), <i>Il magistero mariano</i> [Marian Teaching] |
| 3.7. | 19 (1957) 145s. | Marin (cur.), <i>Doctrina pontificia</i> [Pontifical Doctrine] |
| 3.8. | 19 (1957) 339 | Marcozzi, <i>Le origini</i> [The Origins] |
| 3.9. | 19 (1957) 339s | Grison, <i>Problèmes</i> [Problems] |
| 3.10. | 19 (1957) 340-342 | Aa.Vv., <i>El evolucionismo</i> [Evolutionism] |
| 3.11. | 19 (1957) 355s. | Van Roo, <i>Grace</i> |
| 3.12. | 19 (1957) 512s. | Thibon, <i>Crisi moderna</i> [Modern Crisis] |
| 3.13. | 19 (1957) 520 | Thivolier, <i>L'uomo</i> [Man] |
| 3.14. | 19 (1957) 520s. | Vecchi, <i>Il rovesciamento</i> [The Overthrow] |
| 3.15. | 19 (1957) 523s. | Acqua, <i>Quo vadis</i> [Where Are You Going?] |
| 3.16. | 19 (1957) 524s. | Corte, <i>Satan</i> |
| 3.17. | 19 (1957) 525s. | Bartmann, <i>Manuale</i> [Manual] |
| 3.18. | 19 (1957) 526s. | Verrielle, <i>Il soprannaturale</i> [The Supernatural] |

- 3.19. 19 (1957) 669s. Brunhes, *La ragionevolezza* [Reasonableness]
3.20. 19 (1957) 670 Morano, *Religio* [Religion]
3.21. 19 (1957) 670s. Joly, *Qu'est-ce que croire?* [What to Believe?]
3.22. 19 (1957) 672s. Bertetto, *Sacerdozio* [Priesthood]
3.23. 19 (1957) 675 Bertetto, *Maria e i protestanti* [Mary and the Protestants]
3.24. 19 (1957) 677 Bertetto (cur.), *Il magistero* [The Magisterium]
3.25. 19 (1957) 689 Hohm, *Il ponte* [The Bridge]
3.26. 19 (1957) 693s. Berti, *Methodologiae* [Methodology]
3.27. 20 (1958) 278 Gianotti, *Verso l'altare* [Towards the Altar]
3.28. 20 (1958) 450s. Van der Meer, *Diario* [Diary]
3.29. 20 (1958) 451 Barra, *Presenza* [Presence]
3.30. 20 (1958) 475 Piolanti, *Natura* [Nature]
3.31. 21 (1959) 182s. Rideau, *Paganesimo* [Paganism]
3.32. 21 (1959) 183s. Schaller, *Secours* [Help]
3.33. 21 (1959) 184s. Wilson, *Perdono* [Pardon]
3.34. 21 (1959) 693s Schmaus, *Essenza* [Essence]
3.35. 21 (1959) 695-697 Flick-Alszeghy, *Il Creatore* [The Creator]
3.36. 21 (1959) 697-699 Wright, *The Order*
3.37. 21 (1959) 699 Riaza, *El comienzo* [The Beginning]
3.38. 21 (1959) 700s. Daniel, *Doctrina* [Doctrine]
3.39. 21 (1959) 702-704 D'Avanzo, *L'Unzione* [Anointing]
3.40. 21 (1959) 704s. D'Arcy, *Comunismo* [Communism]
3.41. 21 (1959) 735 Marcozzi, *Il problema* [The Problem]
3.42. 21 (1959) 741s. Kouznetsoff, *L'étoile* [The Star]
3.43. 22 (1960) 152s. Piolantí (cur.), *I sacramenti* [The Sacraments]
3.44. 22 (1960) 475s. Piolanti, *Dio nel mondo* [God in the World]
3.45. 22 (1960) 496 Calò etc., *L'odio* [Hate]
3.46. 25 (1963) 189 Bertetto, *Gesù Redentore* [Jesus, Redeemer]
3.47. 25 (1963) 189 Flick-Alszeghy, *Il Creatore* [The Creator]
3.48. 25 (1963) 189s. Peder, *L'atto di fede* [The Act of Faith]
3.49. 25 (1963) 665s. Jenny, *La santa messa* [The Holy Mass]

1. *Other minor works*
in *Meridiano 12*:

- 4.1. 1 (1957) 5s. Adamo ed Eva erano... uomini primitivi? [Were Adam and Eve ...]

- primitive humans?]
- 4.2 25 (1963) 665s. Il peccato di Adamo fu peccato di superbia o sessuale? [Was Adam's sin pride or sexual?]
- 4.3. 3 (1957) 2s. La Sacra Romana Rota [The Sacred Roman Rota]
- 4.4. 6 (1957) 1s. Confessione auricolare [Aural Confession]
- 4.5. 9 (1957) 1-3 Intorno alla confessione [About Confession]
- 4.6. 10 (1957) 3s. Sfiducia nella preghiera [Lack of Confidence in Prayer]
- 4.7. 5 (1958) 8s. Perché il modernismo fu condannato «in blocco»? [Why was Modernism totally condemned?]
- 4.8. 7 (1958) 5 Giudizio e inferno [Judgment and Hell]
- 4.9. 7 (1958) 6s. Un solo peccato mortale merita l'inferno? [Just One Mortal Sin Deserves Hell?]
- 4.10. 8 (1958) 6s. Perché il male? perché il dolore? {Why Evil? Why Suffering}
- 4.11. 9 (1958) 6s. Deformità spirituale della razza umana [Spiritual Deformities of the Human Race]
- 4.12. 9 (1958) 7s. Quando si soffre in peccato [When One Suffers in Sin]
- 4.13. 11 (1958) 6s. C'è salvezza fuori della Chiesa Cattolica? [Is There Salvation Outside the Catholic Church?]
- 4.14. 11 (1958) 7-9 Cristianesimo in espansione [Expanding Christianity]
- 4.15. 2 (1959) 7s. Uomo Terziario? [Tertiary Humans?]
- 4.16. 3 (1959) 7s. Uomini prima di Adamo? [Humans before Adam?]
- 4.17. 3(1959) 8-10 L'anima non muore [The Soul Does Not Die]
- 4.18. 4 (1959) 13 Fame e miseria [Famine and Misery]
- 4.19. 5 (1959) 7-9 Questa smania degli oroscopi [This Mania for Horoscopes]
- 4.20. 5 (1959) 12s. Cattolico e italiano [Catholic and Italian]
- 4.21. 6 (1959) 7s. Stramberie ereticali [Heretical Crazyiness]
- 4.22. 7 (1959) 5-7. Donne al sacerdozio? [Women Priests?]
- 4.23. 7 (1959) 9s. Padri di famiglia diventeranno diaconi? [Will Fathers of Families Become Deacons?]
- 4.24. 8 (1959) 7-9 Spieghiamoci chiaro [Explain to Us Clearly]
- 4.25. 10 (1959) 7-9 Che cosa avverrà nel 1960? [What Will Happen in 1960?]
- 4.26. 11 (1959) 7s. Esiste il limbo? [Does Limbo Exist?]
- 4.27. 1 (1960) 8s. Un tesoro di grazie [A Treasury of Graces]
- 4.28. 3 (1960) 5s. Pietro e Giuda [Peter and Judas]
- 4.29. 5 (1960) 9s. Il mistero della predestinazione [The Mystery of Predestination]
- 4.30. 5 (1960) 11s. Quali argomenti tratterà il Concilio? [What Will the Council Deal With?]

- 4.31. 6 (1960) 10s. Ci saranno al Concilio anche i protestanti? [Will the Protestants Also Be at the Council?]
- 4.32. 8 (1960) 8-10 Gesù avrebbe ammesso il divorzio? [Would Jesus Have Permitted Divorce?]
- 4.33. 11 (1960) 11-13 Evoluzione o creazione? [Evolution or Creation?]
- 4.34. 12 (1960) 4s. Dal fango della terra [From the Mud of the Earth]
- 4.35. 1 (1961) 8s. Fabbricazione della vita [Making Life]
- 4.36. 3 (1961) 13s. Il lavoro è una maledizione o una gioia? [Is Work a Curse or a Joy?]
- 4.37. 5 (1961) 8-10. Le magagne della Chiesa [The Church's Flaws]
- 4.38. 7 (1961) 10-12 Scienziati e razze umane [Science and Races of Humanity]
- 4.39. 9 (1961) 9s. La Chiesa è contro la libertà di coscienza? [Is the Church Against Freedom of Conscience?]
- 4.40. 11 (1961) 11-13 Il mio bimbo nato morto [My Baby Was Stillborn]
- 4.41. 13 (1961) 15s. Anima ed ereditarietà [Soul and Heredity]
- 4.42. 15 (1961) 10-12 Non è una mostruosità [It Is Not a Monstrosity]
- 4.43. 15 (1961) 15-17 L'atomo primitivo e la creazione [The Primordial Atom and Creation]
- 4.44. 17 (1961) 11s. Le anime sono tutte uguali? [Are All Souls Equal?]
- 4.45. 19 (1961) 9s. Cosa vuol dire «non c'indurre in tentazione»? [What Does "Lead Us Not into Temptation" Mean?]
- 4.46. 19 (1961) 15s. Che pensare di Giuda? [What to Think About Judas?]
- 4.47. 21 (1961) 6-8. Perché i bimbi soffrono? [Why Do Babies Suffer?]
- 4.48. 23 (1961) 7s. Non c'è preghiera senza risposta [There Is No Prayer Without an Answer]
- 4.49. 23 (1961) 15s. Adamo ed Eva erano bianchi o neri? [Were Adam and Eve Black or White?]
- 4.50. 1 (1962) 9s. Non so come discutere [I Don't Know How to Discuss]
- 4.51. 2 (1962) 14s. I sacerdoti sono dei minorati? [Are Priests Handicapped?]
- 4.52. 4 (1962) 14s. Cosa pensa la Chiesa dell'antisemitismo? [What Does the Church Think About Anti-Semitism?]
- 4.53. 5 (1962) 7-9 I frati di Mazzarino [The Friars of Mazzarino]
- 4.54. 6 (1962) 12-14 Perché Dio non concede un'amnistia? [Why Doesn't God Grant Amnesty?]
- 4.55. 7 (1962) 9-11 Noi laici e il Concilio [We the Laity and the Council]
- 4.56. 7 (1962) 14-16 Perché così duri verso gli spretati? [Why So Hard on Defrocked Priests?]
- 4.57. 8 (1962) 7-9 Che farà il Concilio per l'unione dei cristiani? [What Will the Council Do for Christian Unity?]
- 4.58. 9 (1962) 10-12 Il Concilio: immobilismo o trasformazione? [The Council: Immobility

- or Transformation?]
- 4.59. 10 (1962) 9s. Come comportarsi con i non cattolici? [How to Behave With Non-Catholics?]
- 4.60. 12 (1962) 7-10 No, mamma, non mi dovevi uccidere! [No, Mommy, Don't Kill Me!]
- 4.61. 1 (1963)13-16 Il Concilio: utopisti, pessimisti e realisti [The Council: Utopians, Pessimists and Realists]
- 4.62. 3 (1963) 19s. Ergastolo e divorzio [Prison and Divorce]
- 4.63. 5 (1963) 7-9 Il mio bambino mi fa certe domande [My Child Asks Certain Questions]
- 4.64. 7 (1963) 7s. Da quel giorno, non più in chiesa [From That Day, No More Church]
- 4.65. 9 (1963) 30-32 Vorrei..., ma non ci riesco! [I'd Like To ... But I Can't!]
- 4.66. 11 (1963) 13-16 Elogio e bellezza del matrimonio [Praise and Beauty of Matrimony]
- 4.67. 15 (1963) 13s. La Bibbia, storia o leggenda? [The Bible: History or Legend?]
- 4.68. 19 (1963) 18-21 Ho paura della morte [I'm Afraid of Death]
- 4.69. 21 (1963) 11s. Soldi durante la Messa [Money at Mass]
- 4.70. 23 (1963) 4s. Ai malati gravi conviene dire tutta la verità? [Should We Tell the Whole Truth to Those Gravely Ill?]
- 4.71. 5 (1964) 9s. Troppo disordine nel mondo [Too Much Disorder in the World]

in *Voci fraterne*:

- 4.72 9 (1962) 8-10 Perché devo essere puro? [Why should I be pure?]
- 4.73 13 (1962) 10-12. Idee chiare sul matrimonio [Clear ideas about matrimony]
- 4.74 21 (1962) 15. Le religioni non sono tutte buone [Not all religions are good]
- 4.75 23 (1957) 10s. Omicidio in laboratorio e omicidio al volante [Murder in the laboratory and murder at the wheel]

inserted into the following books:

4.76. *Cassetta delle risposte* [Question Box], 1. *Dubbi di fede* [Faith Doubts], M 12, Turin 1964, pp. 9- 16; 25-36; 45-51; 53-61; 67-70; 71-90; 94-97; 104-106; 107-110; 131-141; 159-164; 191-198; 204-208; 217-223; 226-236; 256-258; 281-283; 288-291.

4.77. *Vorrei..., ma non ci riesco* [I'd Like To ... But I Can't], in *Cassetta delle risposte* [Question Box], 3. *Problemi morali* [Moral Problems], M 12, Turin 1964, pp. 194-196.

4.78. *Cassetta delle risposte* [Question Box], 2. *Problemi dei giovani* [Youth Problems], M 12, Turin 1965, pp. 75-77; 166-169; 205-208; 210-212; 214-216; 261-270; 297-307.

4.79. *La risposta del piccone* [The Pickaxe's Answer], in *La Bibbia sfida l'uomo* [The Bible Challenges Man], ed. G. D'Alessandro, SEI, Turin 1968, pp. 10-12.

12. Published works about Fr. Quadrio

5. Books

5.1. *Don Giuseppe Quadrio. Documenti di vita spirituale* [Fr. Giuseppe Quadrio: Documents of Spiritual Life], ed. E. Valentini, PAS, Turin 1964, 240 pp.; 2nd ed. PAS, Turin 1968, 269 pp.

5.2. E. Valentini, *Don Giuseppe Quadrio. Modello di spirito sacerdotale* [Fr. Giuseppe Quadrio. Model of Priestly Spirit] (*Spirito e Vita* 6), LAS, Rome 1980, 289 pp.

5.3. *Articoli di prova testimoniale del servo di Dio don Giuseppe Quadrio, sacerdote professore nella Società Salesiana* [Articles of Testimonial Proof for the Servant of God Fr. Giuseppe Quadrio, Professed Priest in the Salesian Society] (1921-1963), ed. E. Valentini, Rome 1985, 46 pp.

5.4. *Don Giuseppe Quadrio a 25 anni dalla morte* [Fr. Giuseppe Quadrio at 25 Years Since His Death] (*Spirito e Vita* 17), ed. R. Bracchi, LAS, Rome 1989, 168 pp.

5.5. *Don Giuseppe Quadrio. Lettere* [Letters of Fr. Giuseppe Quadrio] (*Spirito e Vita* 19), ed. R. Bracchi, LAS, Rome 1991, 380 pp.

5.6. *Don Giuseppe Quadrio. Risposte* [Answers by Fr. Giuseppe Quadrio] (*Spirito e Vita* 20), ed. R. Bracchi, LAS, Rome 1992, 382 pp.

5.7. *Don Giuseppe Quadrio. Omelie* [Homilies by Fr. Giuseppe Quadrio] (*Spirito e Vita* 21), ed. R. Bracchi, LAS, Rome 1993.

6 Printed Articles and Obituaries:

6.1. [no author] “La definibilità dell'Assunzione nella solenne disputa alla Gregoriana” [Definability of the Assumption in the Solemn Debate at the Gregorian University], in *L'Osservatore Romano* (14 December 1946) 2.

6.2. [no author] Intorno all'Assunzione di Maria SS.ma [About the Assumption of Mary Most Holy], in *L'Osservatore Romano* (11 December 1949) 5.

6.3. Elena [pseud.?], “Il dialogo è un'arte. L'arte di conversare con chi non è delle nostre idee” [Dialogue is an Art. The Art of Conversing with Someone of Different Ideas], in *L'Eco della stampa* [Echo of the Press] (13 aprile 1962) 5.

6.4. Valentini E., *Lettera mortuaria di don Giuseppe Quadrio* [Mortuary Letter of Fr. Giuseppe Quadrio], 24 October 1963, 6 pp.

6.5. [no author] “Solenne ufficiatura funebre a Vervio in suffragio del prof don Giuseppe Quadrio” [Solemn Funeral Services at Vervio in Suffrage for Prof. Fr. Giuseppe Quadrio], in *L'Ordine* (2 November 1963) 2.

6.6. [no author] “Le estreme onoranze a Vervio del prof don Giuseppe Quadrio” [Last Honors at Vervio for Prof. Fr. Giuseppe Quadrio], in *L'Ordine* (9 November 1963) 2.

6.7. [no author] “Il salesiano don Giuseppe Quadrio, sacerdote di eroiche virtù” [The Salesian Fr. Giuseppe Quadrio, a Priest of Heroic Virtue], in *Corriere della Valtellina* (30 November 1963) 3.

6.8. [no author] “Due maestri” [Two Teachers], in *BS* 23 (1963) 410-412.

6.9. Bertetto D., “In memoriam. Sac. Josephus Quadrio” [In Memory of Fr. Joseph Quadrio], in *Salesianum* 25 (1963) 633-637.

6.10. Bertetto D., “In pace Christi Sac. Giuseppe Quadrio, sdb” [Fr. Giuseppe Quadrio in the Peace of Christ], in *Marianum* 26 (1964) 262-263.

6.11. Valentini E., entry “Quadrio Giuseppe, in: *Dizionario biografico dei Salesiani* [Biographical Dictionary of Salesians], Turin 1969, p. 229.

6.12. [no author] “Vervio ricorda don Quadrio a dieci anni dalla morte” [Vervio Remembers Fr. Quadrio Ten Years After His Death], in *Corriere della Valtellina* (October 1973).

6.13. Valentini, “Don Giuseppe Quadrio. Un giovane sacerdote salesiano che ogni anno, a maggio, scriveva una lettera alla sua 'dolcissima Mamma del cielo’” [Fr. Giuseppe Quadrio. A Young Salesian Priest Who Wrote a Letter to His “Sweet Mother in Heaven” Every Year], in *Maria Ausiliatrice Sussidi* [Helps from Mary Our Help] 3 (1981) 22-23.

6.14. Garrido M., “Ejemplares de vida sobrenatural. Don José Quadrio” [Exemplars of Supernatural Life: Fr. Joseph Quadrio], in *La Vida sobrenatural* 109 (1983) 370-378.

6.15. Pedrini A., “Sacerdote salesiano testimone fedele del Vangelo. Giuseppe Quadrio condivise la croce con gli ammalati” [A Salesian Priest, Witness to the Faith of the Gospel. Giuseppe Quadrio Shared the Cross With the Sick], in *L'Osservatore Romano* (27 October 1983) 4.

6.16. Palumbieri S., “Don Quadrio: un maestro, un amico” [Fr. Quadrio: a Teacher, a Friend], in *Bollettino della Facoltà di Teologia della Pont. Università Salesiana* [Bulletin of the Theology Department at the Salesian Pontifical University] n. 16 (1985) 13-14.

6.17. [no author] “La profondità del sapere teologico in un cuore di fanciullo. Don Giuseppe Quadrio, salesiano” [Depth of Theological Knowledge in the Heart of a Boy. Fr. Giuseppe Quadrio, a Salesian], in *Il Settimanale* [The Weekly] (2 August 1986) 14.

6.18. [Loss R.,] “Causa della beatificazione di don Giuseppe Quadrio” [The Cause for Beatification of Fr. Giuseppe Quadrio], in *Agenzia Notizie Salesiane* [Salesian News Agency = ANS] 1 (1988) 4.

7 Reviews:

a) of Fr. Quadrio's published thesis *Il trattato «De Assumptione B. Mariae V...», PUG, Rome 1951, XV + 428 pp.*

7.1. Capelle, in *Bulletin de Théologie Ancienne et Médiévale* 6 (1950-53) 411-412.

7.2. Bertetto, in *Salesianum* 14 (1952)158.

7.3. Martin, in *Nouvelle Revue Théologique* 74 (1952) 881.

7.4. Sericoli, in *Antonianum* 27 (1952) 389-390.

7.5. [s.a.,] in *Theological Studies* 13 (1952) 163.

7.6. Weisweiler, in *Scholastik* 27 (1952) 620-622.

7.7. Aldama, in *Estudios Eclesiásticos* 27 (1953) 267-268.

7.8. O. C., in *Ephemerides Mariologicae* 3 (1953) 134-135.

7.9. Geemen, in *Angelicum* 30 (1953) 91-92.

7.10. Rahner, in *Zeitschrift für Katholische Theologie* 75 (1953) 234- 235.

7.11. Rondet, in *Recherches de Science Religieuse* 41 (1953) 154- 156.

7.12. D. V., in *Euntes Docete* 6 (1953) 263-265.

b) of Fr. Quadrio's book *Maria e la Chiesa...* [Mary and the Church], SEI, Turin 1962, VIII + 291 pp.

7.13. Bendino, in *Ciencia Tomista* 90 (1963) 520.

7.14. Bertetto, in *Salesianum* 25 (1963) 160-161.

7.15. Besutti, in *Marianum* 25 (1963) 173-174.

7.16. Philips, in *Ephemerides Theologicae Lovanienses* 39 (1963) 881.

7.17. Regina, in *La Civiltà Cattolica* 4 (1963) 158.

7.18. Rivera, in *Ephemerides Mariologicae* 13 (1963) 184.

7.19. Korosak, in *Antonianum* 39 (1964) 341.

7.20. Solá, in *Estudios Eclesiásticos* 40 (1965) 374.

8 Course readers by Fr. Quadrio (unpublished):

8.1. *Subsidia in tractatum de virtutibus theologis, I: Summa lineamenta* [Class Notes for the Treatise on Theological Virtues], Turin, academic year 1958, 305 pp.

8.2. *Subsidia in tractatum de Poenitentia, pars I: Positiva. Monumenta Poenitentialia antiquiora collecta notisque illustrata* [Class Notes for the Treatise on Confession, Part I: Positive Aspects. Collection of Known Ancient Penitential Handbooks with Explanations], Turin, academic year 1959, 288 pp.

8.3. *Subsidia in tractatum de Poenitentia, pars II: Summa lineamenta* [Class Notes for the Treatise

on Confession, Part II: Summary Outline], Turin, academic year 1959, 267 pp.

8.4. *Problemi d'oggi. In margine al trattato "De Deo Creante"* [Problems of Today: Marginal Notes for the Treatise "On God the Creator"], Turin, academic year 1963, 162 pp.

8.5. *Grandezza del matrimonio cristiano* [Greatness of Christian Matrimony], Turin, academic year 1964, 66 pp.

8.6. *Trattato su "le virtù"* [Treatise "On the Virtues"], tr. in Italian from Latin by L. Meloni, Monteortone (Padua) 1966, 174 pp.

9 Mimeographed booklets:

9.1. AA.VV., *Ego sum Resurrectio et Vita, «In memoriam» di don Giuseppe Quadrio e di don Ugo Gallizia* [I Am the Resurrection and the Life. In Memory of Fr. Giuseppe Quadrio. Turin 1964, 76 pp.

9.2. Valentini E., *Don Giuseppe Quadrio, vicario dell'amore di Cristo. Appunti dattiloscritti in vista di una futura eventuale pubblicazione.* [Fr. Giuseppe Quadrio, Vicar of the Love of Christ. Notes in View of Eventual Publication]. No city or date, 12 pp.

INVENTORY OF CORRESPONDENCE

I.

1. Letters of Fr. G. Quadrio

(from 31 May 1936 to 1 September 1963)

[The first column gives the type of document (o: original, f: photocopy, c: handwritten copy, p: mimeographed or printed). Next columns: recipient, place, date of sending, content]³⁹¹

Type	Sent to	Place	Date	About
<i>Aspirant at Ivrea (1933-1936)</i>				
f.	Fr. G. Corso	Ivrea	31.05.19	Admission to Novitiate
f.	Fr. G. Zolin	Ivrea	14.06.1936	Coming to Salesian House
<i>Novice at Villa Moglia, Chieri (1936-1937)</i>				
f.	Fr. G. Vesco	Chieri	02.07.1937	Admission to first profession
<i>Student of Philosophy at Rome (1938-1941)</i>				
f.	Fr. A. Zappa	Chieri	28.09.1940	Admission to second profession
o.	Fr. E. Magni	Rome	30.12.1940	News
o.	Fr. E. Magni	Rome	07.04.1941	Greetings and news

391 Fr Giuseppe Quadrio, *Letters*, ed. R. Bracchi, LAS, Rome 1991. Two of those, present in the archive, remained unpublished because they were found after publication of the book. They are: the one to Fr. L. Căstano, written from Foglizzo on September 1, 1943, letting him know about his coming visit to Rome to start the theology course, and another to Fr. P. Zerbino of June 23, 1953, responding to a request for thoughts on the Assumption.

Philosophy teacher at Foglizzo (1941-1943)

o.	M. Modenesi	Aiasse	04.09.1941	Confidences, news
f.	Fr. L. Càstano	Foglizzo	05.10.1941	Thanks, news
o.	Fr. E. Magni	Foglizzo	08.10.1941	News
f.	Fr. L. Càstano	Foglizzo	21.12.1941	Greetings
o.	L. Modenesi	Foglizzo	30.06.1942	Rina's illness
o.	M. Modenesi	Foglizzo	19.04.1943	Easter greetings
f.	Fr. P. Ricaldone	Foglizzo	23.06.1943	Dispensation from practical training
f.	Fr. V. Colombara	Foglizzo	17.07.1943	Beginning theology
o.	Fr. N. Camillieri	Foglizzo	01.09.1943	Named department chairman
f.	Fr. L. Càstano	Foglizzo	01.09.1943	Various news
o.	Fr. E. Murtas	Foglizzo	08.09.1943	Admission to perpetual profession
f.	Fr. L. Càstano	Foglizzo	16.09.1943	Coming to Rome

Student of Theology at Rome (1943-1949)

o.	Fr. E. Magni	Rome	06.10.1943	News
f.	Fr. L. Càstano	Rome	14.02.1944	Pardon for misunderstanding
f.	Fr. R. Fanàra	Rome	28.02.1944	Admission to tonsure
o.	Fr. E. Magni	Rome	01.05.1944	News
o.	Family	Rome	28.05.1944	War news
f.	Fr. P. Berruti	Rome	29.06.1944	Greetings e confidences
f.	Fr. C. Faresin	Rome	17.07.1944	Greetings
o.	Fr. E. Magni	Rome	10.12.1944	News
f.	Fr. R. Fanàra	Rome	18.02.1945	Admission to minor orders
f.	Fr. R. Fanàra	Rome	31.05.1945	Admission to minor orders
o.	Fr. E. Magni	Rome	10.06.1945	Commissions
o.	M. Modenesi	Rome	04.07.1945	Birth of Marina
f.	Fr. P. Tirone	Rome	11.07.1945	Various news
f.	Fr. P. Berruti	Rome	11.07.1945	Various news
o.	Fr. E. Magni	Rome	20.10.1945	Various news
o.	Family	Rome	21.10.1945	News, greetings to dad
o.	Family	Rome	17.11.1945	News, gold medal
o.	Family	Rome	18.11.1945	Various news
p.	Fr. R. Fanàra	Rome	01.05.1946	Gift of life

f.	Fr. R. Fanàra	Rome	24.05.1946	Admission to subdiaconate
f.	Cousins	Rome	23.10.1946	Greetings for wedding
o.	Fr. E. Magni	Rome	17.12.1946	News of thesis defense
f.	Fr. P. Ricaldone	Rome	19.12.1946	Successful defense
f.	Fr. P. Ricaldone	Rome	29.12.1946	Thanks
o.	Fr. E. Magni	Rome	End of 1946	Various news
f.	Fr. R. Fanàra	Rome	08.01.1947	Admission to diaconate
o.	Fr. E. Magni	Rome	05.02.1947	Various news
f.	Fr. R. Fanàra	Rome	21.02.1947	Admission to priesthood
o.	M. Modenesi	Rome	01.03.1947	Preparation for first Mass
o.	Fr. E. Magni	Rome	25.09.1947	Various news
f.	Fr. P. Berruti	Rome	25.04.1947	Various news
f.	Cousin Maria	Rome	27.05.1947	Death of husband
o.	M. Modenesi	Rome	12.06.1947	Preparation for first Mass
f.	Fr. L. Càstano	Vervio	27.07.1947	Greetings, news
o.	Fr. E. Magni	Rome	14.03.1948	News
o.	Fr. E. Magni	Rome	26.03.1948	Various news
f.	Fr. R. Ziggiotti	Pescass.	11.08.1948	Information on the thesis
f.	Fr. P. Ricaldone	Pescass.	11.08.1948	Information on his studies
o.	Nephew Valerio	Rome	13.04.1949	Greetings and news
f.	Fr. R. Ziggiotti	Rome	26.06.1949	Coming to the Crocetta
f.	Fr. R. Ziggiotti	Rome	26.09.1949	Coming to the Crocetta
f.	Fr. A. Gennaro	Rome	03.10.1949	Arrival at the Crocetta
f.	Fr. R. Ziggiotti	Rome	10.10.1949	“ <i>Lectio coram</i> ” ³⁹²

Teacher at the Salesian Pontifical Atheneum in Turin (1949-1960)

o.	Fr. E. Magni	Turin	23.03.1950	News, thesis, commissions
f.	Fr. P. Robustelli	Turin	05.04.1950	News, advice
f.	Fr. P. Ricaldone	Turin	30.06.1950	Printing the thesis
o.	Fr. E. Magni	Turin	10.07.1950	News of the thesis
f.	Fr. P. Ricaldone	Turin	30.10.1950	Thanks for travel to Rome
f.	Sister-in-law Maria	Turin	23.04.1951	Death of her mom

392 Translator's note: *lectio coram*, “reading before”, a usual requirement for the doctorate in theology. The candidate presented a class-ready lecture, with time for questions and debate, before a board of examiners. This was to demonstrate teaching ability.

f.	Fr. L. Càstano	Turin	18.06.1951	Greetings, news
f.	Fr. L. Càstano	Turin	25.12.1951	Christmas greetings
f.	Fr. L. Càstano	Turin	18.06.1952	Greetings, news
f.	Fr. P. Zerbino	Turin	23.06.1953	News
f.	Fr. P. Robustelli	Turin	10.02.1954	First Mass of his cousin
f.	Liduina Selva	Turin	13.06.1954	First Mass of her son Piero
f.	Fr. P. Robustelli	Turin	26.06.1954	Felicitations on his first Mass
o.	M. Modenesi	Ulzio	18.07.1954	News, greetings
f.	Fr. L. Càstano	Turin	12.08.1954	Congratulations
o.	Fr. L. Crespi	Turin	17.10.1954	Mom's illness
o.	Fr. L. Crespi	Turin	22.10.1954	Mom's death
o.	Fr. L. Crespi	Turin	24.10.1954	Mom's death
o.	Fr. L. Crespi	Turin	26.10.1954	Mom's death
o.	M. Modenesi	Turin	12/01/1955	Birth of little Alda
o.	Fr. L. Crespi	Vervio	17/07/1955	Greetings
o.	Fr. L. Crespi	Milan	20/07/1955	Greetings
f.	Mom	Turin	24/07/1955	Greetings
f.	M. Modenesi	Turin	22/07/1955	Greetings
o.	Fr. L. Crespi	Turin	25/07/1955	Greetings
o.	Fr. L. Crespi	Turin	27/08/1955	Liturgical information
o.	Fr. L. Crespi	Turin	16/09/1955	Living the Passion
f.	Augusto	Turin	29/11/1955	Matrimonial advice
o.	Fr. L. Crespi	Turin	05/01/1955	Advice on studies
o.	Nephew Valerio	Turin	21/01/1956	Human maturation
o.	M. Modenesi	Turin	09/03/1956	Death of little Alda
f.	Fr. L. Càstano	Turin	18/06/1956	Greetings
o.	Nephew Valerio	Turin	14/09/1956	Invitation declined
f.	Fr. L. Crespi	Turin	29/09/1956	Faith, Hope, Charity
o.	Dad	Turin	04/11/1956	70th birthday
o.	M. Modenesi	Turin	07/12/1956	Confidences, news
o.	Fr. L. Crespi	Turin	12/12/1956	Declining invitation to preach
o.	Fr. E. Magni	Turin	19/12/1956	News
o.	Nephew Valerio	Turin	20/12/1956	Advice on formation
c.	Seminarian in philos.	Turin	? .01.1957	Advice on formation
o.	M. Modenesi	Turin	01/02/1957	News

o.	Fr. L. Crespi	Turin	06/04/1957	Various news
o.	Fr. E. Quarello	Turin	25/05/1957	Starting to teach moral theology
o.	Fr. E. Quarello	Turin	22/06/1957	Congratulations on his thesis
o.	M. Modenesi	Ulzio	21/07/1957	Greetings, news
p.	Fr. L. Mèlesi	Turin	08/08/1957	Greetings, thanks
p.	Fr. L. Mèlesi	Ulzio	06/09/1957	Theology of pain
f.	Fr. L. Mèlesi	Turin	06/10/1957	Advice, news
o.	Fr. G. Abbà	Turin	07/11/1957	Translation of a book
o.	Fr. E. Magni	Turin	07/11/1957	News
o.	Fr. E. Magni	Turin	17/01/1958	Greetings and request for prayers
o.	Fr. L. Crespi	Turin	28/03/1958	A review, advice
o.	Fr. L. Crespi	Turin	22/04/1958	Advice on priesthood
o.	Fr. E. Magni	Turin	25/04/1958	News, expectation
o.	Fr. L. Zavattaro	Turin	14/08/1958	Request for study guides
o.	Fr. L. Crespi	Turin	26/08/1958	Greetings for "the one counseled"
o.	Fr. L. Crespi	Turin	14/10/1958	Information, advice
f.	Fr. L. Càstano	Turin	01/12/1958	Coming to Rome
o.	Fr. T. Galofré	Turin	27.03.59	Memories, news
o.	M. Modenesi	Turin	22.05.59	Greetings, prayers
o.	L. Modenesi	Turin	17.06.59	Greetings
f.	Fr. L. Mèlesi	Ulzio	15.07.59	On Teilhard de Chardin
f.	Fr. L. Mèlesi	Turin	18.08.59	News, advice
o.	Eng. Vito M.	Turin	24.08.59	Theistic evolutionism
o.	Fr. L. Mèlesi	Turin	31.08.59	Advice for Salesians
o.	Eng. Vito M.	Turin	09.09.59	Advice for Salesians
o.	Eng. Vito M.	Turin	17.09.59	Advice for Salesians
f.	Fr. G. P. Ferranti	Turin	21.09.59	Advice on exercise and life
o.	M. Modenesi	Turin	03.10.59	Thanks, news
f.	Cousin Rita	Turin	07.10.59	Participating at wedding
o.	M. Modenesi	Turin	08.12.59	Thanks, recommendations
f.	Fr. G. Mattai	Turin	09.12.59	Greetings, News
o.	M. Modenesi	Turin	08.01.60	50th wedding anniversary of parents
o.	Fr. L. Crespi	Turin	11.02.60	News, advice
f.	Fr. L. Càstano	Turin	13.03.60	Thanks
o.	M. Modenesi	Turin	25.03.60	Otto's wedding

p.	Otto	Turin	25.03.60	Marriage advice
o.	M. Modenesi	Turin	17.04.60	Greetings and thanks
p.	Otto	Turin	17.04.60	Participating in wedding
o.	Fr. Valerio	Turin	07.05.60	Marian devotion

Period of illness (1960-1963)

o.	M. Modenesi	Turin	27.05.1960	News, health
f.	Fr. L. Mèlesi	Turin	27.05.1960	To die in love
f.	Fr. L. Mèlesi	Turin	28.05.1960	God is good
o.	M. Modenesi	Turin	07.06.1960	Success in exams
o.	Fr. Valerio	Turin	14.06.1960	News, health
o.	Fr. L. Ricceri	Turin	20.06.1960	Greetings
f.	Sr. M. Ignazia	Turin	28.06.1960	Things prohibited while in pain
f.	Sr. M. Ignazia	Turin	[s.g. e m.]1960	Greetings, religious profession
o.	Family	Turin	01.07.1960	Health, house visit
f.	Sr. M. Ignazia	Turin	02.07.1960	Thanks for cure
f.	Fr. L. Mèlesi	Milan	03.07.1960	Greetings
f.	Sr. M. Ignazia	Villa	22.07.1960	Advice, religious profession
o.	M. Modenesi	Turin	26.07.1960	Greetings, thanks
f.	Family	Turin	26.07.1960	Thanks, trip to Lourdes
o.	Fr. Valerio	Ulzio	09.08.1960	Missionary vocation
o.	Bishop P. Bèrtoli	Turin	19.08.1960	Celebration in the Grotto at Lourdes
f.	Fr. L. Mèlesi	Turin	25.08.1960	Nostalgia for Lourdes
o.	Family	Turin	29.08.1960	News, health, Lourdes
o.	Fr. E. Magni	Turin	09.06.1960	News, health
o.	Fr. P. Brocardo	Turin	06.09.1960	Trip to Rome
o.	Family	Turin	13.09.1960	News, advice
p.	Fr. G. Zen	Turin	20.09.1960	Advice on studies, health
f.	Fr. L. Mèlesi	Turin	27.09.1960	Advice on priesthood
o.	Fr. O. Tironi	Turin	01.10.1960	Advice on priesthood
f.	Fr. L. Mèlesi	Turin	03.10.1960	Pray, keep quiet, suffer
o.	Fr. Valerio	Turin	19.10.1960	Studying theology
f.	Fr. A. Pauselli	Turin	25.10.1960	Always, only, totally a priest
o.	Family	Turin	31.10.1960	News, worry about parents

f.	4th year theol. students	Turin	11.12.1960	Priestly preparation
o.	Fr. Valerio	Turin	12.12.1960	Greetings. Priestly formation
o.	Fr. P. Brocardo	Turin	12.12.1960	Greetings, health
o.	Family	Turin	14.12.1960	Greetings
f.	Deacons ordained in November	Turin	01.01.1961	Diaconate
o.	Fr. E. Magni	Turin	05.01.1961	News about health
f.	Fr. S. Palumbieri	Turin	05.01.1961	Confidence in God
o.	Augusto	Turin	19.01.1961	Birth of Donatella
o.	1st anniv. priesthood	Turin	26.01.1961	“Stir up the gift” ³⁹³
o.	Fr. Valerio	Turin	27.01.1961	Greetings, priestly preparation
f.	Priests ordained in November	Turin	11.02.1961	Greetings, priestly consecration
f.	Parents	Turin	20.02.1961	Greetings
o.	M. Modenesi	Turin	20.02.1961	Confidences, health
f.	Mèlesi family	Turin	20.02.1961	Condolences
o.	Fr. Valerio	Turin	01.03.1961	News about health, advice
o.	M. Modenesi	Turin	02.03.1961	News about health
o.	Fr. L. Bin	Turin	02.03.1961	Various news
c.	Dr. G. Ricco	Turin	19.03.1961	Greetings, faith journey
o.	Fr. E. Magni	Turin	02.04.1961	News about health
o.	Fr. L. Crespi	Turin	02.04.1961	News about health, advice
f.	Fr. L. Mèlesi	Turin	02.04.1961	“To be His Sacrament”
p.	Fr. A. Martinelli	Turin	02.04.1961	To be Jesus
f.	Fr. L. Càstano	Turin	10.04.1961	Thanks for publications
p.	Otto	Turin	16.04.1961	Wedding anniversary
f.	Fr. L. Càstano	Turin	19.06.1961	Greetings
o.	Fr. Valerio	Turin	22.06.1961	Minor Orders
f.	Fr. S. Palumbieri	Turin	15.08.1961	Pastoral advice
o.	Dad	Turin	22.08.1961	Happy feast day
o.	Fr. L. Crespi	Turin	10.09.1961	New obedience
f.	Fr. S. Palumbieri	Turin	16.09.1961	Pastoral advice
f.	Fr. M. Bonatti	Turin	23.09.1961	Priestly advice
o.	Fr. Valerio	Turin	05.11.1961	News about health

393 Translator's note: see 2 Tim 1:6.

o.	Fr. L. Crespi	Turin	04.12.1961	Greetings
o.	Parents	Turin	10 12 1961	Greetings, news
o.	Fr. O. Tironi	Turin	13.12.1961	Greetings, news
f.	Fr. S. Palumbieri	Turin	25.12.1961	Greetings, news
f.	To "Baby Jesus"	Turin	25.12.1961	Thanks to Sr. M. Ignazia
f.	Fr. L. Mèlesi	Turin	01.01.1962	Hymn to St. Joseph
f.	New priests	Turin	23.01.1962	Be "Christ, Today" ³⁹⁴
p.	New priests	Turin	27.01.1962	Priestly advice
p.	Fr. D. Zucchetti	Turin	06.02.1962	Book of Agnes Chiadò
f.	?	Turin	???.??1962	Advice to nephew
f.	Fr. R. Ziggiotti	Turin	07.03.1962	Itching for reform
o.	Fr. R. Ziggiotti	Turin	12.03.1962	Itching for reform
o.	Fr. Valerio	Turin	08.04.1962	Mentality of the Cross
f.	Fr. S. Palumbieri	Turin	12.04.1962	Greetings, prayers
o.	Fr. E. Magni	Turin	22 04.1962	News about health
p.	G. Girardi	Turin	24.04.1962	A bridge to others
f.	Family	Turin	25.05.1962	Mom's health
f.	G. Milanesi	Turin	25.05.1962	Overcoming discouragement
f.	Fr. P. Ambrosio	Turin	07.06.1962	Thanks for prayers
o.	Fr. Valerio	Turin	20.06.1962	Ordination to subdiaconate
f.	Fr. L. Mèlesi	Turin	21.06.1962	Greetings, news
o.	Fr. Valerio	Turin	05.07.1962	Psalms of hope
f.	Fr. R. Ziggiotti	Turin	12.07.1962	Thanks, membership
o.	Fr. Valerio	Ulzio	31.07.1962	Various news
f.	Dr. R. Corti	Ulzio	13.07.1962	Getting MD
f.	Fr. L. Mèlesi	Ulzio	13.08.1962	Death of uncle Bishop Selva
f.	Family	Ulzio	14.08.1962	Mom's health. News
f.	Family	Turin	07.09.1962	Greetings
f.	Parents	Turin	04.10.1962	News about health
o.	Fr. Valerio	Turin	18.10.1962	Gospel
o.	Fr. L. Crespi	Turin	18.10.1962	Always a priest
f.	Fr. S. Palumbieri	Turin	02.11.1962	Pray then think
o.	Fr. O. Tironi	Turin	05.11.1962	Advice, news
p.	Otto	Turin	26.11.1962	The home, a little Church

394 Translator's note: see Heb 13:8.

p.	Fr. C. Fiore	Turin	04.12.1962	Friendship between teenagers
o.	Fr. Valerio	Turin	05.12.1962	Preparation for diaconate
o.	Fr. P. Brocardo	Turin	10.12.1962	Letter about the Council
f.	Sr. G. Massa	Turin	14.12.1962	Thanks and prayers
p.	G. Girardi	Turin	25.12.1962	Bridge of Illness
f.	Fr. L. Mèlesi	Turin	25.12.1962	Baptism-Epiphany
p.	Fr. L. Mèlesi	Turin	26.12.1962	To pray and suffer
f.	Newlyweds	Turin	???.?.1962	Greetings
p.	3rd anniv. priesthood	Turin	03.01.1963	Priesthood-Incarnation
f.	Sr. M. Ignazia	Turin	06.01.1963	The Way of the Cross
o.	Fr. Valerio	Turin	23.01.1963	News
o.	Fr. Valerio	Turin	01.03.1963	“The Bishop is Christ”
p.	Fr. R. Ziggotti	Turin	06.03.1963	Decline request to write
f.	Sr. G. Massa	Turin	06.03.1963	Thanks, prayers
o.	M. Modenesi	Turin	13.03.1963	News about health
f.	L. Modenesi	Turin	21.03.1963	News about health
f.	Fr. R. Ziggotti	Turin	09.04.1963	Intercession of Fr. Rua
o.	Fr. Valerio	Turin	30.05.1963	Imminent priestly ordination
f.	Fr. L. Càstano	Turin	13.06.1963	Celebrating Mass while seated
f.	Uncle Bepu	Turin	25.06.1963	Aunt Rosa's death
p.	Otto	Turin	25.06.1963	Birth of Giacomo
o.	Fr. P. Brocardo	Turin	25.06.1963	Greetings and news
f.	Fr. S. Maggio	Turin	18.08.1963	Returning a book
o.	M. Modenesi	Turin	01.09.1963	News about health

II. Letters to Fr. G. Quadrio

Coming to him in the period 1946-1963:

Date	Place	Sender
11.12.1946	Turin	Fr. Renato Ziggotti
22.12.1946	?	Students at the Gregorian University
23.12.1946	Turin	Fr. A. Gennaro
19.07.1947	Rome	Bishop G. B. Montini ³⁹⁵

³⁹⁵ Translator's note: later, Pope Paul VI.

13.3.1950	Rome	S. Benso
17.03.1953	Rome	Fr. E. Quarello
16.03.1954	?	G. Crespi
21.07.1954	?	[unsigned]
18.08.1954	?	Enzo
???.1954	?	Valerio
09.05.1955	Courgné	Fr. G. Mano
24.04.1956	Rome	Bishop A. Piolanti
12.05.1956	Rome	Bishop A. Piolanti
28.06.1956	Brescia	Morcelliana Publishing
21.09.1956	Brescia	Morcelliana Publishing
01.07.1957	[s. l.]	Fr. D. Bertetto
04.12.1957	Missaglia	[unsigned]
15.07.1959	Rome	[unsigned]
13.10.1961	Turin	SEI Publishing
25.12.1961	?	Sr. M. Bernardetta
12.01.1962	Turin	Fr. B. Zucchetti
29.01.1962	Turin	[unsigned]
01.02.1962	Turin	[unsigned]
07.02.1962	Turin	Sr. Margherita B.
11.02.1962	Turin	Fr. F. Durante
11.02.1962	?	Fr. L. Basilissi
19.03.1962	?	L. Sormani
24.11.1962	Rome	Fr. P. Brocardo
25.12.1962	?	G. Quadrio
25.12.1962	?	Superior of St. Vitus Hospital
25.12.1962	?	Ravazza family
21.02.1963	Turin	Fr. R. Kerketta
05.03.1963	Turin	Fr. R. Zìggiotti
[undated]	Turin	Fr. G. Pérez
[undated]	?	Fr. P. Ricaldone
[undated]	?	M. Carrieri
[undated]	?	Ludovico
[undated]	?	Dom P. Renaudin
[undated]	?	Viarengo family

[undated]	?	Camerlengo family
[undated]	?	Arialdo Mambretti
[undated]	?	Fr. E. Quarello
[undated]	?	[unsigned]

The Archive also keeps, in an envelope, 13 picture postcards sent to Fr. G. Quadrio.

III. Letters about Fr. G. Quadrio

They go from 1960 to 1986 (3 undated): most, a good 25 of them, came just after his death, and after the publications by Fr. E. Valentini. Others were added after the indicated date.

Date	Place	Sender	Recipient
02.07.1960	?	His sister	Sr. Maria Ignazia ³⁹⁶
24.10.1963	Oulx/Ulzio	Francesco	Fr. R. Ziggiotti
24.10.1963	Turin	Guasto family	Fr. E. Valentini
25.10.1963	Castellamare	Fr. A. Martinelli	Fr. E. Valentini
25.10.1963	Benediktbeuern	Salesian Community	Fr. E. Valentini
25.10.1963	Châtillon	Fr. A. Alossa	Fr. E. Valentini
26.10.1963	Verona	[unsigned]	Fr. E. Valentini
26.10.1963	Turin	[unsigned]	Fr. E. Valentini
26.10.1963	Venice	Fr. S. De Pieri	Fr. E. Valentini
28.10.1963	Seville	Fr. E. Alberich	Fr. E. Valentini
28.10.1963	Sevilla	Fr. A. Balló	Fr. E. Valentini
29.10.1963	Rome	Bishop A. Piolanti	Fr. D. Bertetto
30.10.1963	Cordoba	Fr. M. Bellido	Fr. E. Valentini
30.10.1963	Castellamare	Fr. S. Palumbieri	Fr. E. Valentini
01.11.1963	Rome	Fr. S. De Pieri	Fr. E. Valentini
05.11.1963	Brussels	[unsigned]	Fr. E. Valentini
10.11.1963	Villa di Tirano	Quadrio family	Fr. E. Valentini
10.11.1963	Rentéria	Fr. L. Gomez	Fr. P. Brocardo
10.11.1963	Lorena	Fr. M. Bonatti	Fr. E. Valentini
12.11.1963	Ancona	[unsigned]	Fr. E. Valentini
25.11.1963	Acqui Terme	[unsigned]	Fr. E. Valentini
29.11.1963	Villa Moglia	Fr. A. Baruffa	Fr. E. Valentini

³⁹⁶ Written from Villa di Tirano. The second part is autographed by Fr. Quadrio and is reported in the collected *Letters*.

08.12.1963	Stockholm	Fr. G. Szöke	Fr. E. Valentini
10.12.1963	?	P. Beyer, SJ	Fr. E. Valentini
30.12.1963	?	Sr. A. Ronco	Fr. E. Valentini
???.1963	Canelli (Asti)	Fr. C. Filippini	Fr. E. Valentini
18.02.1964	Sondrio	Fr. V. Modenesi	Fr. E. Valentini
???.10.1964	?	R. Mottura	Fr. E. Valentini
29.10.1967	Dorgali	Maria M.	Director
07.02.1969	Turin	Fr. L. Ricceri	Fr. D. Bertetto
13.05.1969	Rome	[unsigned]	Fr. G. Marchisio
03.06.1969	Argentina	Fr. J. Vecchi	Fr. G. Marchisio
07.06.1969	Mato Grosso	Bishop C. Faresin	Fr. G. Marchisio
15.06.1969	Santa Rosa	Fr. O. Tironi	Fr. G. Marchisio
09.07.1969	Goa	Fr. G. Casti	Fr. G. Marchisio
04.08.1969	Fossano	Fr. A. Alossa	Fr. G. Marchisio
18.02.1970	Punta Arenas	Fr. H. Peterson	Fr. G. Marchisio
01.11.1971	[s. l.]	[unsigned]	Fr. E. Valentini
04.02.1972	[s. l.]	Bishop C. Faresin	Fr. E. Valentini
11.06.1973	[s. l.]	[unsigned]	Fr. E. Valentini
03.01.1979	Mataró	Fr. J. Galofré	Fr. E. Valentini
10.01.1979	Turin	Fr. T. Bosco	Fr. E. Valentini
12.01.1979	Rome	Fr. G. Raineri	Fr. E. Valentini
13.01.1979	Catania	Fr. G. Melilli	Fr. E. Valentini
15.01.1979	Barcelona	Fr. R. Colomer	Fr. E. Valentini
15.01.1979	Turin	Fr. D. Del Tetto	Fr. E. Valentini
15.01.1979	Trento	[unsigned]	Fr. E. Valentini
20.01.1979	Estoril	Fr. E. Magni	Fr. E. Valentini
25.01.1979	Murcia	Fr. F. Silvestre	Fr. E. Valentini
30.01.1979	Trieste	Fr. D. Stefani	Fr. E. Valentini
???.10.1979	Naples	Fr. Pietro G[...]	Fr. E. Valentini
13.02.1979	Turin	Fr. E. Pettenuzzo	Fr. E. Valentini
03.03.1979	Pordenone	Fr. Benedetto H[...]	Fr. E. Valentini
12.03.1979	Boston	Fr. E. Bissonnette	Fr. E. Valentini
13.03.1979	Rome	Fr. L. Ricceri	Fr. E. Valentini
15.03.1979	Cataño (P. Rico)	Fr. O. Cejas	Fr. E. Valentini
19.03.1979	Rome	Fr. J.L. Arocha	Fr. E. Valentini

21.03.1979	Turin	Fr. C. Caprioli	Fr. E. Valentini
23.03.1979	Los Teques	Fr. G. De Franceschi	Fr. E. Valentini
28.03.1979	S. Antonio M.	Fr. R. Samotei	Fr. E. Valentini
28.03.1979	S. Antonio M.	Fr. Carlo M. Bozzi	Fr. R. Bracchi
02.04.1979	Turin	Fr. A. Alossa	Fr. E. Valentini
15.04.1979	Rivoli	Fr. G. Bonifacio	Fr. E. Valentini
18.04.1979	Turin	Fr. P. Zerbino	Fr. E. Valentini
???.?.1979	Guiratinga	Bishop C. Faresin	Fr. E. Valentini
11.05.1979	Chofu	Fr. A. Crevacore	Fr. E. Valentini
28.05.1979	Cuiabà	Bishop B. Piccinini	Fr. E. Valentini
16.06.1979	Sao Paulo	Fr. H. Moser	Fr. E. Valentini
16.06.1979	Punta Arenas	Bishop T. Gonzáles	Fr. E. Valentini
18.06.1979	Pindomonhangaba	Fr. M. Bonatti	Fr. E. Valentini
???.06.1979	Como	Fr. V. Modenesi	Fr. E. Valentini
03.07.1979	Tokyo	Fr. F. Nakagaki	Fr. E. Valentini
05.07.1979	Santiago, Chile	Fr. G. Quiroz	Fr. E. Valentini
09.10.1983	Rome	Fr. L. Fiora	Fr. E. Faresin
10.06.1985	Ferrara	Fr. L. Foresti	Fr. E. Valentini
???.07.1985	Como	Bishop T. Ferraroni	Fr. G. Scrivo
13.08.1985	Madrid	P. M. Garrido	Fr. L. Fiora
29.11.1984	Rome	Fr. V. Macca	Fr. E. Valentini
02.01.1986	Foggia	Fr. M. de Paolis	Fr. G. Abbà
[undated]	?	[unsigned]	Fr. L. Fiora
[undated]	[India]	Fr. G. Casti	Fr. E. Valentini
[undated]	[India]	A. Olivieri	Fr. E. Valentini

APPENDIX

We think it opportune to add, in the form of an appendix, some memorial contributions on the Servant of God, particularly apt to shed light on his teaching and his spiritual message. These are promoted jointly by the Pontifical Salesian University, the Postulation of the Cause, by the Parish of Vervio, and by the group of “Friends of Father Quadrio” and the Salesian Province of Lombardy-Emilia and the Central Province.

The first two contributions echo to us the annual commemorations, by now become traditional, which take place in Valtellina on a date close to that of the death of Fr Quadrio (23 October). The first of these was held in Tirano in 1990 and the second in Bormio in 1991. Moving them around is part of a multi-year project, set up to involve more and more widely the main towns of Fr. Giuseppe's native land. The topics are varied in view to reconstruct a spiritual and scholarly album, gradually more and more complete.

The third contribution was held on March 19, 1993 at Turin, in the presence of Cardinal Giovanni Saldarini and other academic and religious personalities, combining the celebration of the twenty-fifth anniversary of “rebirth” of the Crocetta and the thirtieth of the death of Father Quadrio. He was certainly one of the most prestigious teachers at the Salesian Pontifical University, whose campus was in Turin when he taught there.

THE FIGURE OF THE PRIEST IN THE LETTERS OF FR. GIUSEPPE QUADRIO SDB APROPOS OF A RECENT BOOK³⁹⁷

Enrico dal Covolo

Whoever reads the *Letters* of Fr. Quadrio easily notes a thematic thread running through them all, recurring with particular intensity in the period of his illness (1960 - 1963): the identity and mission of the priest.

Fr. Quadrio unfolds this theme in his *Letters* in an occasional manner,³⁹⁸ writing at times to parents like Fr. Melesi's mother, to individual priests like Fr. Palumbieri, Fr. Crespi, Fr. Melesi himself... He writes to groups of priests, like those ordained at Turin-Crocetta in 1960; to future priests, among them his nephew Fr. Valerio Modenesi more than any other.

The most interesting result is that – without meaning to, without even being aware of it – Fr. Quadrio thus paints a splendid self-portrait. In fact, according to common testimony of whoever knew him, “the things Fr. Quadrio said and wrote on priesthood 'were his own': what he said was his life!”³⁹⁹ He was “always, everywhere, with everybody, a priest”⁴⁰⁰, exactly as he recommended with insistence to his priest friends.

Going over some passages in the *Letters* of Fr. Quadrio, I'd like to illustrate the high concept of priestly ministry in them; at the same time that unintentional, unexpected self-portrait left us by Fr. Quadrio himself will surface, as he speaks of the priesthood.

1. The priest: “a man taken from among men”

Before all else, Fr. Quadrio was aware that the priest – as attested by the Letter to the Hebrews – is “taken from among men.”⁴⁰¹

For him, humanity is an essential component of the priesthood. Unfortunately, as he regrets with [Crocetta] alumni in 1960 at the third anniversary of their ordination,

Indeed, there can be a disincarnated priesthood, in which divinity has not succeeded in assuming a true and complete humanity. Today we have some priests who are not authentic men, but mere larvae of humanity. They are like Martians dropped out of the sky, strange, de-humanized, incapable of

397 See Giuseppe Quadrio, *Letters* [=QL], edited by R. Bracchi, Rome 1991. This appendix was previously published – with small variations – in *Palestra del Clero* 70 (1991), pp. 699-706.

398 “Occasional,” given the fact that we are looking at letters. But the objective centrality of the theme comes through, whether from abundance of references, or from the fact that other subjects are easily redirected to priesthood. For example, see the various nods to Mary, mostly seen as the “Mother of the Priest”, in QL pp. 122, 209, 243, 338.

399 For example, so declared Fr. Crespi in his deposition in view of the canonical process [for canonization – Tr.]. See QL 350 ff.

400 *Ibid.*, p. 313. See also the letters to Fr. Pauselli: “Keep on being always a Holy Priest. Always, only, fully a Priest! Even at the teacher's desk and the courtyard, let your high school students see you and feel you always and everywhere as their Priest,” (*Ibid.*, p. 241) and to “dearest friends in the fourth year of the theology: be only, always, in everything, with everybody, priests; even at the teacher's desk or in the courtyard.” (*Ibid.*, p. 242)

401 Hebrews 5:1.

understanding or being understood by people of their own time and surroundings. They forget that Christ, to save men, “descended ... was conceived ... was made man.” and “wished to become like them in all things but sin.” If we are the bridge between men and God, the end of the bridge has to be solidly supported by the human shore, accessible to all for whom the bridge was constructed.⁴⁰²

To those same priests Fr. Quadrio had written the year before:

The Word was made truly and perfectly human, to be Savior. Not even your priesthood will save anyone, if not by this genuine incarnation. People, whether they come near or run away, are all without exception starving for goodness, for understanding, for solidarity, for love: they die of need for Christ, without knowing it. To every one of you comes a desperate prayer: “We want to see Jesus!” (John 12:21). Don't disappoint the hope of poor people. Know how to understand, feel, seek out, commiserate, excuse, love. Don't be afraid! They all want only this. Before using learned discourses, preach the Gospel with simple goodness, welcoming, with serene friendship, with cordial interest, with unselfish help, adopting the everyday evangelization method. Let it soak into them, one by one, person to person. Get in by the window of humanity, to get out by the doorway of God. Throw out to everyone the bridge of friendship, so the grace and light of Christ can cross over it to us.⁴⁰³

From convictions like these spring the pressing recommendation of Fr. Quadrio that priests carefully cultivate their human formation. No way are gifts of nature made vain by the gifts of grace. To his nephew Valerio, walking the road to priesthood, he confided:

You are present every day⁴⁰⁴ at my Mass and in my prayers, because I am too interested in your priestly formation. You don't know how much at heart I have the definitive maturation of your character in those human and natural virtues that will make you an authentic man, complete, a conqueror. These human virtues are generally very modest and dismissed, but fundamental: sincerity, loyalty, amiability, aiming to please, generosity, absolute self-mastery, eager action, unflappable calm in setbacks, unbreakably kept faith, constancy in proposals, a force of will that knows how to desire with clarity and unshakable calm.⁴⁰⁵

Some years later, he wrote to Valerio again:

I think we priests must know how to throw toward all the bridge of an amiable, polite, warm and serene personality, generous and simple, rich in humanity and understanding, welcoming and ready to serve. The Gospel and Grace can only run on arches like those!⁴⁰⁶

Who does not see, behind these recommendations, the good and welcoming face of Fr. Quadrio, his exquisite gentleness, his simple and frank loving kindness, his profound respect for persons?

In summary, the rich array of his human gifts, unveiled page after page in his letters, makes Fr. Quadrio a living testimony of what he himself counseled for his priests.

In this light, some characteristic traits of the *Letters* can be considered, like the faithful attention to occasions (patron Saints' days, anniversaries, congratulations, condolences), the capacity to express recognition (for example, to Fr. Magni and Fr. Castano), the wise alternation between the familiar and polite forms of “you”⁴⁰⁷, fantasy in personal attention. There is a funny little letter he wrote to Baby

402 *QL*, p. 326.

403 *Ibid.*, pp. 286 ff.

404 Some months later he wrote him again: “I feel the need to assure you of my daily remembrance to the Divine Master, Who is forming His priest.” *Ibid.*, p. 155.

405 *Ibid.*, p. 144.

406 *Ibid.*, p. 258.

407

Jesus at Christmas 1961. He imitates the wandering scrawl of a young child, brightening the page with typical kiddie errors, while composing a delightful prayer for Sister Mary Ignatius. She is a hospital Sister “so gud, always runing and make me jelly samwich ever day.”⁴⁰⁸

2. Ordained for men in the things that appertain to God⁴⁰⁹

The priest, a man “taken from among men”, is consecrated by God for the good of his brothers and sisters. In the person of the priest, a mysterious encounter of salvation is effected between the human and the divine.

In this regard, Fr. Quadrio admonishes his friends to guard themselves from

... a worldly priesthood, in which the human has diluted and suffocated the divine. We have now the tearful spectacle of priests who are maybe good professors and organizers, but no longer “men of God”. They are not true epiphanies of Christ. They are like certain churches turned into secular museums.

There is an infallible thermometer for measuring the consistency of one's own priesthood: prayer. It is the first and essential occupation of a priest, be he Director, Councilor, Prefect, or in charge of the Oratory. All the rest is important, but comes after prayer. Otherwise, we're a bridge where the last arch has collapsed: the one that reaches God.⁴¹⁰

The constant solicitude of Fr. Quadrio for the “contemplative dimension” of a priest is rooted right here. It is significant that of the famous “five counsels” for a new priest, the first three deal with – in order – the Mass (“Celebrate your Mass every day, as though it were the first, last and only one of your life.”⁴¹¹ A priest who celebrates Mass every day in a holy manner will never turn out rubbish.”), the Breviary (“Ordinarily, that's the first thing to get massacred by a lukewarm priest... be assured that you can change the world with your Breviary, more than with learned conferences and lectures.”), and Confession (“Remember that in the inevitable dangers of your priestly life, your salvation will be in having a man who knows everything about you, who can guide you with a firm hand and sustain you with a fatherly heart.”)⁴¹²

This is really about those same counsels Fr. Quadrio wrote two years before to Fr. Tirone:

Prepare your Mass carefully, live it intensely, extend it through your day... The whole day becomes a Mass. Live, love, enjoy your Breviary. Do not forget that you represent the whole Church and prolong the praying Christ with it. Be faithful to your weekly confession and daily examination of conscience.⁴¹³

To his “dearest friends in 4th year theology”, up for priestly ordination the coming February 11, 1961, he writes: “Do not be afraid! Prayer can do it all! A priest who prays will never turn out rubbish.” To Fr. Bin he recommends: “Offer yourself, abandon yourself to Christ without reserve. Do

Translator's note: in Italian, as in Spanish and German, there are separate forms for the pronoun “you”. *Lei* is used for honorific address of a noble or eminent person, *tu* for a family member or friend.

408 *Ibid.*, p. 284.

409 Heb 5:1.

410 *QL*, pp. 326 ff.

411 This expression first appears, added to the left side of the sheet, in a letter to priests dated January 26, 1961, on the first anniversary of their ordination. In the same letter, Fr. Quadrio wrote: “Understand and live your own Mass. Fall in love with it; be jealous. Let it be the light, the joy, the soul of your life, your all. And let your life be a prolongation, a realization of your Mass: that is, an effective preaching of the Gospel, a generous Offertory, a total Consecration, an intimate Communion is Christ with the Father and with the Brothers. Safeguard your Mass from any profanation by lack of preparation: the most fruitful Mass is generally the best prepared.” (*Ibid.* p. 252) And, again to the new priests of 1961: “Celebrate every Mass as though it were the first, last and only one of your life. Love the Mass as the soul of your existence. Defend it from the usury of habit; make of it the shield of your chastity and the force of your apostolate.” (*Ibid.*, p. 254)

412 *Ibid.*, pp. 288 ff.

413 *Ibid.*, p. 236.

not be afraid: it is He Who does it... Fall in love with your Mass: there is the secret to everything!”⁴¹⁴
To his nephew Valerio:

Let us pray together: meditating, loving, tasting the inexhaustible treasures of our Breviary. Love and enjoy this, our divine office, which daily connects us with the heart of the Church, at the vertex of the world, our miserable humanity person to person with the Divine Majesty, as mediators between God and the world.⁴¹⁵

Again, to Fr. Valerio, some weeks later, he asks:

Take the Gospel. Doesn't our ignorance and carelessness about it seem sacrilegious? A priest should vow to read at least a page of it every day. Aside from the Eucharist, there is nothing more sanctifying and nourishing than the Word of God incarnate in his Gospel.⁴¹⁶

And to Fr. Melesi: “Your first duty is to pray. All else comes after.”⁴¹⁷

3. **“A true and authentic priest, complete, always, and only a priest, while still a perfect man”⁴¹⁸**

According to Fr. Quadrio, finally, the two components of priesthood – human and divine, which we have delineated up to here – cannot remain simply juxtaposed, but ought to find in the priest a deep and harmonious synthesis.

In the above-cited letter of January 3, 1963 he writes

There can be the deformation of a lacerated priesthood, in which the divine and the human coexist without harmony. Priests on the altar, but they act like lay folk in at the teacher's desk, in the courtyard, among men. They are like a bridge with the two ends in good shape, but with a fallen central arch that should have connected them.

A true and authentic priest is the one in whom the man is completely, always, and only a priest, even while remaining perfectly human, not excluding any field or sector. The man and the priest have to expand and mutually penetrate in a harmonic synthesis which imitates the union of God and man in Christ.

Even the most secular occupations must be animated by an acute, un-eclipsed priestly consciousness.⁴¹⁹

In other words, the priest is called to be the incarnation of Christ – true God and true man – in the midst of the people to whom he is sent.

To those same priests ordained in 1960, Fr. Quadrio wrote a year earlier:

Be always, everywhere and with all a living and sensible incarnation of Christ's merciful goodness... Be really and practically the “Christ today” of your surroundings; an authentic Christ, in Whom the divine and the human are integral, and harmoniously united. Let the divine and the eternal, which is in your priesthood, be incarnated (not diluted) in a rich and complete humanity like that of Jesus. Let it have the style, the face, and the sensibility of your surroundings and your time.⁴²⁰

414 *Ibid.*, p. 243. In the letter sent to Fr. Crespi on 27 August 1955, he writes: “There is only one way to save our priesthood from sterility, from sloppy and superficial routine, from disillusion and failure, and it is that of effectively and seriously willing to become saints... And the holiness of a priest is measured in the way he says Mass and the Breviary.” (*Ibid.*, 140)

415 *Ibid.*, p. 260.

416 *Ibid.*, p. 303.

417 *Ibid.*, p. 305.

418 *Ibid.*, p. 235.

419 *Ibid.*, p. 327.

420 *Ibid.*, p. 286.

To Fr. Crespi he confides: “I think of you often, that is, about the 'Christ of Courgne'. You need to be the living and visible Sacrament of the Goodness of Jesus for your confreres and children.”⁴²¹ He recommends to Fr. Palumbieri: “Be truly the Christ of your boys!”⁴²² He wrote the same thing to Fr. Melesi: “Dear Louis, do not fear the thought that you should be the Christ of Arese, the Good, Patient, Crucified, Agonized, Dead and Risen Christ of your boys.”⁴²³ To Fr. Martinelli, he repeats: “Fear not the thought that you must be the Christ of Torre Annunziata: the Good, Lovable, Patient, Courageous, Crucified, Agonized, Abandoned, Dead and Risen Christ of your boys.”⁴²⁴

In the last years of his life, marked with sickness and suffering, Fr. Quadrio affirmed existentially that the human and divine of the priest fully merge only in the sacrifice of the Cross, the supreme epiphany of the Son of God and the Son of Man. On the first Sunday of the Passion in 1962,⁴²⁵ he wrote to his nephew:

I must finally convince myself seriously that a priest should sanctify his own sufferings and those of others. It is not to suffer that is important, but to suffer like Him. Your priesthood too, Valerio, is a mystery of cross and blood... The Cross is truly the “only hope” of our priesthood: we will do nothing if not through the Cross. My wish for you and me, Valerio, is to know how to understand and live the mystery of the Cross, and to know how to make our priesthood a living Cross, on which to hang our life for the salvation of souls.⁴²⁶

Only this way can a priest – a man taken from among men, and ordained for them in the things of God⁴²⁷ – become an “evident Sacrament of the Passion and Death” of Jesus.⁴²⁸

This is the most vivid and true portrait of Fr. Quadrio, that which he himself painted unawares while talking to his friends in the sacred ministry of the presbyteral Order. Truly, “the things Fr. Quadrio said and wrote” on priesthood ‘were his own’: what he said was his life!”⁴²⁹

In his life he was a “tangible Sacrament of the Goodness” of the Lord, and in the tragic epilogue of his last years the “evident Sacrament” of the passion and death of Christ for the salvation of the world:⁴³⁰ whoever came near him – on the altar or the playground, in class or on the bed of pain – knows he's met a witness to Christ, a “Vicar of His love”,⁴³¹ a priest in whom “is revealed the goodness and humanity of our Savior.”⁴³²

421 *Ibid.*, p. 264. Again to Fr. Crespi, he wrote four years before: “Either a priest is like Him, or is a mess” (*Ibid.*, p. 159).

422 *Ibid.*, p. 314.

423 *Ibid.*, p. 265.

424 *Ibid.*, p. 266.

425 Translator's note: the fifth Sunday of Lent, in the pre-Vatican II calendar.

426 *Ibid.*, p. 294.

427 Translator's note: paraphrasing Heb 5:1.

428 Already in 1959 he wrote to Fr. Ferranti: “We should look for Jesus under the olive trees in Gethsemane and relive His agony, repeating his prayer to the Father... Those are not lost sufferings, but the price we pay for our priesthood” (*Ibid.*, p. 196).

429 *Ibid.*, p. 350.

430 *Ibid.*, p. 265.

431 In his application for admission to ordination, addressed to Fr. Fanara on February 21, 1947, Fr. Quadrio wrote: “I have decided to neglect no means by which the Eternal High Priest, who has mercifully established me as a “Vicar of His love”, may give me a priestly heart like His: forgetful of self, abandoned to the Holy Spirit, big enough for self-giving and compassion, passionate for souls by His love” (*Ibid.*, p. 87). The same expression, “Vicar of His love”, was printed on his ordination card. See E. Valentini, *Don Giuseppe Quadrio modello di spirito sacerdotale* (from the *Spirito e Vita* collection, #6), Rome 1980, p. 89.

432 See *QL*, p. 286.

FR. QUADRIO: A MATURE PERSONALITY, A LIFE PERVADED BY SENSE⁴³³

Eugenio Fizzotti

Constant attention to the reader and his explicit questions and, even more, to those implied; a conscious, joyful and sometimes painful fidelity to his role as teacher and spiritual guide; a concrete pedagogical orientation with a clear indication of strategies for building respectful and enriching relationships; an extraordinary capacity and courage to cope with the pain in the face of approaching death: these are some of the psychological characteristics that emerge from reading the answers given by Father Quadrio to readers of *Meridiano 12*, *Voci fraterne*, *Catechesis* and other magazines, who sought his advice.

The thread that unites Fr. Quadrio's many contributions is a stated vision of the essential dignity of man, of his radical freedom before any conditioning (and how can we not consider “maximum” the conditioning of the disease that rendered him unable to pursue the work he so passionately loved?), of his orientation not towards the achievement of fleeting pleasures or cheap statements of self affirmation, but towards the identification of the unique, original and unique task of his existence, of his “unconditional faith in the meaning of unconditional life” (Frankl), thanks to which he could go on with head held high, albeit in painful acceptance of the destiny of imminent death.

The invitation to the full realization of the potential enclosed in his daily life is present in his various contributions, like a refrain. Suffice it to recall the constant reference to the work to be done with love and passion, human relations to live intensely, to the ability to judge reality in a detached perspective, objective and optimistic, with a serene gaze that turns to the world of experience, scientific research, social and political commitment, consistency in life as an adult and mature Christian.

From reading the “Answers” emerges, then, Fr. Quadrio as a mature master of his own existence, oriented towards the creation of a clear plan of life, aware of his limitations, but always ready to exploit his own resources, integrated in all aspects of his existence (physical, mental, social, cultural, spiritual, religious), ready for understanding, open to the unexpected, solid in convictions but exquisitely open to self-criticism. A Fr. Quadrio, in short, that has embraced the ideal of giving to others and seeing in them the face of the God incarnate in Whom he believed and hoped, considering this as the only way to identify and carry out the unique and unrepeatable task of his life.

⁴³³ Summary of a presentation of the volume of “Answers” [to readers' questions in *Meridiano 12*], done at Bormio, 17 November 1992.

FR. GIUSEPPE QUADRIO MASTER OF THEOLOGY AND LIFE

Remo Bracchi

I don't think any of you expects a theological treatise from me about the teaching and holiness of Fr. Quadrio. If that is the case, look for somebody better qualified for that.

What I have tried to do is to bring together in a very simple picture some evidence gathered from the writings of the Servant of God. The thoughts and words come from him and have been gleaned so that they become waybread for our journey. Mine is only the thin thread of memory that seeks to link them, so they don't get scattered in all directions.

I will tell first of all one of the reasons that connect the Cause of Father Quadrio directly to the twenty-fifth year of the re-launching of the theology department at the Crocetta.

I will then point out, with brushstrokes of light, some features of the life and teaching of the Servant of God, concentrating on the two great mysteries of Christianity as supporting pillars of his spirituality as he lived and transmitted it: the Trinity of God living in us, and the incarnation of Christ in our flesh and our "incarnation" (incorporation) in Him.

To them, which form the core of the message of Fr. Giuseppe, I will preface two essential aspects for directing our route to the mystery:

- The need of silence (not just one of things, but that of being, that is, being absolutely docile to the Spirit) as a condition for the reception of the Silent One in oneself;
- The need of continual rebirth in knowledge and intimacy with Christ, in order to be taken in as children in the family of God.

1. From deep roots

Fr. Luigi Ricceri, Rector Major of the Salesian Congregation, opened the academic year at the "Crocetta reborn" on 15 October 1968. He is ideally attracted to the luminous figures of teachers who, by their doctrine and their life, had in a brief time already made the name of the University big in the world. This trunk, not yet old, but already deeply rooted in the church garden, announced a hopeful springtime of renewal.

"For the Salesian who travels through the Congregation," Fr. Ricceri began, "it is interesting to hear talk about (and how they talk!) in San Francisco or in Cairo, Tokyo or Buenos Aires, London or Mumbai ... for example about Father Vismara, Father Gennaro, Father Quadrio."

Fr. Quadrio! Let me take you for a moment to look at our great confrere, Father Quadrio, almost like a man synthesizing of all these trainers, these "masters" that have come and gone ... Fr. Quadrio, a young master, but a master of life ... There is much to collect, much to ponder ... Well, collecting this example, all of you together (because he was a master of life for his colleagues and a teacher of life for students), you are grafted onto the vigorous and fruitful trunk of the Crocetta."⁴³⁴

This speech was the spark that made, in the heart of each one present, a belief flare up that has long

⁴³⁴ Speech lithographed and distributed to teachers (Turin, December 1968), p. 3-4). See also Fr. Remo Bracchi's history of the introduction of the Cause in this volume, ch. 5.

rested in waiting. Fr. Domenico Bertetto, confessor of Father Quadrio and witness to his death, under the impression of this unprovoked praise coming from the highest level of the Congregation, wrote a letter to Fr Eugene Valentini, a promotor of the knowledge of Father Quadrio. This was to interpret the desire of many to suggest that the Rector Major launch the Cause for beatification, and so that “this figure so precious, modern and close” become valued more in memory and heart, especially at a time of transition, in which is felt more and more urgently a “need for true leaders, that is true saints, who lived in our time and for our time.”⁴³⁵

At the same time, and without prior arrangement, Fr. Giuseppe Abbà was deeply impressed by the breath of the mystical that permeated the pages of Fr. Quadrio's diary, published shortly after his death.⁴³⁶ He drafted a letter to be sent directly to Fr. Luigi Ricceri, to ask that the Cause be started, so that, with the seal of the Church, “this modern, Conciliar figure could pass more completely [to future generations]: a man of dialog, of learning, a teacher, a priest and a Salesian, a human synthesis” of the human and the divine, as the Rector Major himself had expressed.⁴³⁷

2. Presuppositions for the spirituality of Fr. Quadrio

2.1. *The silence that prepares the symphony*

What is most impressive in the gathered testimonies about Father Quadrio is the agreement in attributing to his personality a unified harmony of virtues. Not even in his rich gifts of nature and grace was there one that lorded it over the others, such that it could be identified as qualifying. Perhaps humility covered all, as if to hide, if the light that shone from the inside had not overwhelmed it every time.

It was enough to meet him to feel in him a deep peace, an absolute silence within him, ready to accept anything that had echoed in his direction, like a valley at dawn after the night had extinguished every echo.

Approaching him was like climbing onto a high ledge and suddenly finding oneself stupified in ever new marvelling at a limitless sky, and feeling it swing open in the very womb of all things. Meeting him allowed one to experience the vertigo of the abyss opening to view, but with an everyday naturalness that never came to facile familiarity with mountain trails. There was in him that silence which is not empty, but full of warmth, the infinitely open silence which alone can accommodate God, because it is the only reality in the world that does not have dimensions. The effort to open himself to the light is evident from the pages of the diary right from the start. It aimed to make every day of his life the cavity of a flute, such that God could fill him with His secret harmonies.

Upon entering the novitiate in 1936, young Quadrio threw open his heart to the guidance of the Novice Master, Fr. Eugenio Magni. His autograph sheets summarizing his life up to that point have come down to us, and they manifest his commitment to absolute clarity into the future: “I want you to know me well, entirely, know me better than I know myself. This is why I hold dear, as a resolution, this sentence: *Anima mea in manibus meis semper*, so that you can read it like a book. Yes, I repeat it with that holy youth, *Ero superiori meo tamquam aqua limpidissima*.”⁴³⁸

Right from then, therefore, the secret of holiness was understood in docility of heart. The future teacher identified the most direct route to wisdom through discipleship.

435 Letter from Fr. Domenico Bertetto to Fr. Eugenio Valentini (3 December 1968).

436 Fr. Giuseppe Quario, *Documenti di vita spirituale* [Documents of a Spiritual Life], ed. Fr. E. Valentini (Turin 1964, 2nd ed. Turin 1968) [= *Documenti* (first ed.)]. Translator's note: the book went to a third edition (LAS, Rome 1980), which he had in hand for this translation.

437 Letter of Fr. G. Abbà to Fr. L. Ricceri, 20 December 1968. Fr. D. Bertetto, Fr. M. Simoncelli and Fr. N. Loss also signed the request.

438 E. Valentini, D. *Giuseppe Quadrio modello di spirito sacerdotale* [Fr. Giuseppe Quadrio, model of priestly spirit = *Model*], Rome 1980, p. 13. Translator's note: Latin for “I will be like clear water to my superior.” [Who is that holy youth?]

2.2. Growth in intimacy with Christ

In the diary covering his first years of religious life (1936-1941), the search for intimacy with Jesus predominates. He is the only friend worthy of the name. To Him he manifests his purpose already all-encompassing: “Your life will overflow, will perspire right out of my life.”⁴³⁹ Later in life, he will recommend to young people to let themselves be conquered by the irresistible charm, if only just experienced, of the person of Christ. In abandoning the self to this invitation, we should not behave like the child who sticks a toe in the water instead of diving in, but pulls back, tries a second time, then pulls back for good. You need to jump in all the way. This comparison is of Father Quadrio.

The secret of success is in totality. It is unselfish love that unifies the person. “Man is not an inventory of desultory multiplicity, nor a collection of unrelated pieces, but a perfect unity in his multiple varieties. His actions do not follow one another like shells from the mouth of a cannon, but as links in a chain, so that the earlier act has its influence on the following.”⁴⁴⁰ As St. Augustine said, *amor meus pondus meum: eo feror quocumque feror*:⁴⁴¹ “Love is my law of gravity: My every instinct emanates from it with power.” With these words, Father Quadrio translated the Augustinian image into a concrete one of navigation: “The needle of our compass swings restless until it rests in its magnetic north, God.”⁴⁴²

We can identify Fr. Quadrio's definite conversion with a precise date in his spiritual journal: 28 November, 1943, the day of his perpetual profession, his “second baptism”⁴⁴³ in the fire of the Spirit. In his unconditional “yes”, the twenty-three year old seminarian relived in himself the mystery of the seed fallen in the furrow of the Easter Triduum: “I will raise up in me the grace of baptism. This month is therefore the preparation for my baptism, death and burial with Christ, my regeneration in Christ.”⁴⁴⁴

The mode of his choosing reveals a mystical maturity anticipating the science that will accumulate gradually through his long study of the theological manuals. The “Divine Unknown,” the “Interior Teacher,” had led him through secret paths to the essential that only He knows. His Voice could then bubble from the interior silence through death as an experience of all being - because only words born of silence are not contaminated. “Every night after dinner I will go to Jesus and ask him to explain: *quomodo potest homo nasci... Renasci denuo?* I will listen long.”⁴⁴⁵

So the law that directs crystallization happened so in him. As each crystal, under its external, changeable form, has a secret constant orientation of the axis, so too does the soul, brought by love, building the multiplicity of acts one after another, reveal only one polarity without scattering. *Suaviter equitat, quem Dei gratia portat*: that was a phrase drawn from the *Imitation of Christ*,⁴⁴⁶ which accompanied him throughout his life.

3. First mystery: the Divine Trinity in man

In the essential baggage packed up by Fr. Quadrio for his Exodus toward Easter, we find those two truths that the catechism calls “the principles of the Faith: the Unity and Trinity of God, and the Incarnation (Passion, Death and Resurrection) of the Lord.

Friendship with Jesus and docility to the Holy Spirit brought the seminarian Giuseppe Quadrio to the most intoxicating discovery of his life: the lived experience of the Trinity dwelling in us. His plunging into Christ through death made him feel like being supported in the arms of the Father, raised

439 *Documenti* 7.

440 *Ibid.*, 9.

441 *Confessions* 13,9,10 = PL 32, 848.

442 *Modello* 205. The expression recurs often in his homilies and retreat meditations up to the end. Translator's note: compare with Augustine, *Confessions* I. 1.

443 *Documenti* 20-23.

444 *Ibid.*, 21.

445 *Ibid.* Translator's note: quote from Latin Vulgate John 3:4-5.

446 *De Imitatione Christi* 2, 9, 1. Translator's note: “Whoever is led by the grace of God gets along just fine.”

up to His cheek, wrapped in the warmth of His Hand. Still nineteen, before the big “conversion” of 9 August 1940, at 18:50, he writes in his own diary: “God the Father perfectly loves Himself in the Son, and is loved in return by Him perfectly. This is the Holy Spirit. This is the eternal divine action, the Father towards the Son and of the Son towards the Father. Wherever you find Jesus Christ is, there this action is eternally repeated.”⁴⁴⁷

Following liturgical rhythm, Fr. Quadrio launches his existence into the current of love that has its source in the Father and is poured from him eternally into the Son, to be floated gently towards the river mouth, which coincides with the wellspring in God. On 7 April 1944, Good Friday, he notes in his diary the mystical surge that had long sprung from the heart: “O my Dead Brother! May the power of your Death penetrate and dominate my life! That my life be really buried with You in Your death ... Jesus, to die with you, be absorbed into your death, to be consumed in Your Holocaust, in loving praise to our Father, for the benefit of our holy Church.”⁴⁴⁸

Next day, the Hymn of Moses sounds at full strength from the pages of his diary: “Arise, live, triumph, rejoice! Rise in my soul, in my life ... Shine in my life and scatter the darkness of the ancient error, O holy, O shining, O eternal light of Christ. O renewed youth of Christ, defeat the ancient death in me, scatter the darkness of sin, revive me, renew me! Alleluia!”⁴⁴⁹

On 18 May, the Solemnity of the Ascension, the seminarian Quadrio begins a memorable novena leading up to Pentecost. On the first day (19 May) he resolves to worship, penetrated “by the Holy Spirit in the bosom of the Father.” It is the same Spirit of God in him crying Abba, “O Love Divine and subsisting, O yearning, throbbing of the most tender paternal bosom, O most sweet Beloved, ineffable joy, life-giving warmth of the Father with the Son, O intoxicating and uninterrupted burning kiss from the lips of the Father and the Son. O exchange of love, always equal!”⁴⁵⁰

Nourished by love in the bosom of the Father, conceived with love from all eternity, we are pronounced in time, each one unique, but only through the Word of God, to be with him word and song of praise to the Father. On the second day of the novena, there flowers the desire of total involvement in the hymn that sounds along the centuries through Christ in the Spirit. “You, who, before the world ever was, in the bosom of the Father, breathed into the divine Word those ineffable accents, those never before heard harmonies, which He sings eternally to the Father in eternity, sweet embrace in which You live, You Who wanted to join all in ineffable song of the Word, in that sublime and symphony both divine and created, that from the bowels of every creature rises, different yet the same, and is released through the lips of the Word! You, who of that eternal symphony are the inspiration, the soul, the director, You direct and at the same time inebriate, You the Conductor of great and small, innumerable singers, invading and almost getting high off the same lyrical, poetic impulse, Who melt and harmonize all voices into the one, ineffable Voice of the divine eternal Singer of the paternal bosom. Oh, yes, truly your Spirit, O Father, filled and possessed all things, and from all, as from innumerable harp strings break out and release the divine eternal harmonies, accompanying the voice of your Son, they excite the paternal tenderness of Thy bowels.”⁴⁵¹

26 May 1944 (Pentecost) is the second key date, marked with a stylus of fire in the heart of Fr. Quadrio. That year, it coincided with the sixteenth anniversary of his First Communion. In a prayer to the Holy Spirit, left to us in the Diary, there is touched one of the highest moments of all Fr. Quadrio's experience. “O Divine Spouse of my soul, thank you for this day, which will be memorable in my life: my Pentecost, my marriage with Thee, O sweet my spirit, my soul, my instincts, my anguish, my love. Today something is renewed in my life: take You now the helm and be its only guide. I am a docile little boy in your hands, a flexible reed. I solemnly renounce all opposition, contrast, resistance,

447 *Documenti* 16. Translator's note: See Augustine, *De Trinitate*, VII.6.

448 *Documenti* 29.

449 *Ibid.*

450 *Ibid.*, 33-34.

451 *Ibid.*, 35.

hindrance, impediment to your divine Breath; I detest my pride, my desire, my taste, my interest, my competitive spirit, you'll be the only sweet sorrow that can throb my heart. There you are, O divine Bridegroom, my hand, my sincere "yes", complete, final. I want to also take your name ... and call myself with your sweet name, the name that you have given me in this new baptism: *Docibilis a Spiritu Sancto.*"⁴⁵²

From that day, all will be "a crescendo of light."

On 19 November 1944, Father Quadrio began a novena to the Holy Trinity, in preparation for the twenty-third Anniversary of his baptism and his first of perpetual profession. The Trinitarian dimension, earlier solidly emerged, becomes henceforth a stable arched bridge joining life and teachings.

Even now, the trajectory is drawn with no hesitation: "O Jesus, I believe most boldly that the seed of the Holy Spirit sown in my being by baptism, fertilized by your death and your blood warmed and germinated by your Holy Spirit, will grow and be amplified in me during this novena of preparation, and will become a great tree for many children of the Father. Most surely I believe that the divine leaven of your death (blood) and your life (Holy Spirit) will ferment all my life, and will overcome every resistance to nature. *Christus Vincit, regnat, imperat!*"⁴⁵³

The page most overflowing with mystical fullness coincides with the feast of the Holy Trinity, May 27, 1945, the seventeenth anniversary of his first communion. In pilgrimage to Our Lady of Divine Love, Fr. Quadrio abandons himself totally to the flood of divinity washing over him and asks, with bold frankness, to become a small companion of the Three Persons, to carry out with Them the divine, infinite operations, which exist among Them from all eternity. "At the dawn of this day, I offer and consecrate myself completely to you, adorable Holy Trinity. I offer myself to the Father as a small companion in the generation of the Son; I offer myself to the Son as a small companion in the gift of self to the Father, I offer myself to the Holy Spirit as a small companion in the embrace and sweetest kiss of between Father and Son. O my Three, you are in me and I in you. Whisper in my heart the eternal words of your eternal discourse: do in me the most joyful circulation of your Trinitarian life and friendship, operate in me your inaccessible and most loving mutual expansion. Be really in me, Father, Son, Holy Spirit.

And may I be in you, in the consortium of your Trinitarian communication, the mutual outpouring of Your love one and indivisible. May I be in You, Your life partner, a member of your family, sharing your intimate talk, a member of your friendship. O my Father, pull me into your Son. O Son, glorify the Father in me: show me the Father, and that's enough. O Holy Spirit, bind me to the Father and to the Son with that most loving and indissoluble bond that is You. O my Three, my home, my family, my life, my love."⁴⁵⁴ In this summit of life experience, more than by intellectual perception, one captures the vibration of the deeper spirituality of Father Quadrio. Borne by such a long wave on the sea of infinity, our life that resonates with it like a shell.

The Father is the source gift, and cannot exist except as Love that overflows from eternity, generating His own Only-begotten, infinite as himself, because His own giving cannot include rejection. When man, in His own image, makes a gift of himself to God and to others, he becomes a small companion of the Father in his effusion and in his generation. Our small, limited gesture floats along on the flood that gushes from Him who is and always rushes towards the One who is forever, coupled to all its infinite vibrations.

The Son is the "Yes" of the Father in the welcoming of His entire gift and in the unconditional obedience to His love, even when emptied of divine prerogatives and mixed up with our sin, it is forced to raise the stakes even to death. Fr. Quadrio repeatedly showed that he understood that being a small companion of the Son would lead him on the way to Calvary. "I want to be at all times a stalk of straw

452 *Ibid.*, 40. Translator's note: "Docile to the Holy Spirit."

453 *Ibid.*, 58.

454 *Ibid.*, 77-78.

consumed in Your fire, everything in praise of Your Grace. I want to die here, now, rather than betray even “in the least”, even once, my three vows, rather than resist once, even in the slightest degree, rather than withdraw from Your living Fire a moment or the tiniest atom of my being and of my love.”⁴⁵⁵

In the infinite stream of love that flows from the Father in the Son and from the Son flows back to the Father, the Spirit is the irresistible gravitation between them. In the direction moving from the Father, the Spirit forms in us the image of the Son, the perfect likeness of the face of the Father. In what impels us to the origin, the Spirit leads us to the full stature of Christ⁴⁵⁶ formed in us in baptism, to the totality of His “yes”, towards the supreme measure of His self-emptying and His resurrection already operating but not yet reaching its climax. Fr. Quadrio asks to be the small companion of the Holy Spirit, to urge his assimilation to the Son, and of being able to leave all burden, and be launched madly into rapids of love, rushing to the Father.

The river channel dug in himself during formation will remain the never-evaded orientation of all his life. The diaries which might have described the stages of growth from this point were probably destroyed by the same author. In the homilies, in conversations, in school, his inner self always emerges with the clarity of spring water welling up to eternal life from the inside,⁴⁵⁷ and with the depth that only in pristine purity can be achieved.

4. Second mystery: the Incarnation

The urgency of the Incarnation, the second great mystery of faith that impregnates all the spirituality of Father Quadrio, arises as a logical consequence of the first. Welcomed into the family of the Trinity of God, the Christian becomes a son in the Son, realizing himself in his own etymology. Being “Christ today,” before being an advice to others, was for Fr. Quadrio an achievement for his life of faith fully realized.

4.1. *Christ, flesh of our flesh*

On Christmas 1944, Fr. Quadrio is fully wrapped in the idea of being Christ's flesh, and that everything belonging to Him by nature is communicated to us as a gift. The note in his diary remains one of his most steeped in the wisdom revealed unto babes. This Christmas we could compare to that of St. Francis in the cave at Greccio. He writes on Christmas Eve: "*Mane videbitis.*"⁴⁵⁸ My God, how I long for You! I believe with all my mind in You! I trust madly in your redemption. I love your coming with all my being! Let me die here, rather than reserve a single ounce of my being from immolation, from being consumed for You who are to come. May I not resist even minimally to your abundant redemption. Here, throw open the doors of my soul, enter, O God of my soul, come in and be King. Behold, my being is ready, like a handful of dry tinder: burn me, flame me, consume me in your redeeming love.”⁴⁵⁹

Silence now invaded his exterior and his interior, not only the silence of things, but much more deeply, the silence of being, where every cupidity was extinguished, every vanity, every extraneous desire, every movement not directed to the one goal. And when silence had taken over all things, its Word came down to him.

From the soul of Fr. Quadrio rose a song almost beyond meaning, even to him. It is distributed in the Diary from Christmas Eve 1944 through the following days, up to New Year's Eve, but only as noted in its first and last verse.⁴⁶⁰ What he continued from the Holy Night and the following week, he

455 *Ibid.*, 60.

456 Translator's note: see Eph 4:13.

457 Translator's note: see Jn 4:14.

458 Translator's note: Latin for “Tomorrow, you will see...” See Exodus 16:7.

459 *Documenti*, 66-67.

460 Translator's note: diary entries for Dec. 24 and Dec. 31.

could not express in words.

O Holy Humanity of my brother, Jesus! O Flesh, sister of my flesh, O bones like my bones, O Blood like my blood, O ineffable likeness! How I joy and confide and love and desire to love and live in You!...

Your triumphal coming floods high-handedly into my being, and loosens all resistance! You come so that I my live no longer but of You, in You, and for You...

Today I understood, O my brother Jesus, the vital necessity of communing, participating, convening, coming to concord with You, with Your life, with Your Holy Spirit, with Your operations, judgments, desires, appraisals. Never like today have I felt that which is Yours belonging to me so intimately: Your Father, His love and embrace, Your flesh real and mystical, Your mission and work, Your Church and Your Mother, Your blood and Your Spirit, Your life, passion and death, Resurrection, exaltation, Your Redemption and Your Eucharistic immolation. All this is mine: I must participate in intimate communion; I must concord and consent; I must avoid any contradiction between You and me.⁴⁶¹

4.2. *Sacrificial dimension of the Incarnation*

This mystical intimacy could not last for long without revealing its sacrificial dimension. “Under the olive trees of Gethsemane things do not go differently. That is where you go to find Christianity. If there were not good people to suffer, the Kingdom of God would be no longer a scandal and a failure, as was Calvary then and after, but instead it would become a peaceful republic of well-wishers.”⁴⁶²

Two days before his ordination, 15 March 1947, just past midnight, Fr. Quadrio asks Christ, for Whom he was about to become a minister, “as a particular grace, priestly compassion for Your priestly passion.” And he asked, in exchange for the fullness of his gift of self: “Give me martyrdom of soul, of heart, of body, in union and conformity with Your priestly suffering. Give me love, Your love for the Father, for the Church, for souls. Let me forget myself completely, my things, my interests, and live only and all for You, for Your love in me, and the perfect fulfillment of Your will.”⁴⁶³

How much he had matured in the formation years appears solidified in the thought printed on his ordination card: “O Eternal High Priest, Who have constituted Your humble servant as vicar of Your love, grant him a priestly heart like Yours: forgetting self, abandoned to the Holy Spirit, generous in giving and compassion, passionate for souls by Your love.”⁴⁶⁴

Fr. Quadrio spared no love and Providence spared him no pain. This becomes perfectly understandable and acceptable, precisely in his identification with the obedient Son. “For we have not been given a spirit of slavery, but a Spirit of sonship, in which we can turn to God and say, my Father! This is the essence of Christianity. This never feeling lost, alone or abandoned. This sense of being wanted like a son resting in the bosom of the Father. This feeling of God at our side in every situation, certain He will never abandon us. This feeling God's fatherly hand on our shoulder, guiding, sustaining, lifting, comforting us. This being bound in the love of the Father, cupped in the warmth of His hands. And, even when we fall, this sense of being mourned, longed-for, searched out, desired by Him Whose greatest joy is to pardon us! All this, and more, is the sense of hope.”⁴⁶⁵

With heroic coherence, three days after learning he'd have no pardon from his illness, he wrote to his sister: “All that God prepares and disposes for us is a gesture of infinite love. What evil can befall us, if God loves us, holds us as the pupil of His eye? Could you ever wish me ill? And what do you think the Lord wishes, Who loves me much more than even you? Have faith, then, joy and gratitude to the good God, always! Let us thank Him for everything, that everything is grace!... I assure you, with the Lord's grace, that I am serene, happy, calm and joyful, as I have never been in my life. I feel the hand of the Heavenly Father on my shoulder, and am perfectly at peace. When He says, “Come!” I will

461 *Documenti* 67-68.

462 Letter to Fr. Luigi Melesi, 6 September 1957 (Modello 146; L 106).

463 *Documenti* 105.

464 *Modello* 89.

465 Fr. Giuseppe Quadrio, *Omellie* [Homilies, = O], ed. R. Bracchi, Rome 1993, p. 238 (Q 068).

answer, “Here I am!”⁴⁶⁶

“Here I am.” The words of leaving and of arriving. The words which, translated into everyday gestures, connects us with the beginning and the end. In pronouncing this “Here I am,” the teaching of Fr. Quadrio becomes truth; his all flows together in a single “Yes” to God, Who is defined Truth and Life. With the serene acceptance of his sickness, he left the chair of specialized theological teaching, and was given instead the one of free teaching, the only truly free one, that of the wandering Jesus. Now he was teaching with his whole self, become himself testimony, so that he might be transformed into the suffering Lamb, without a word escaping his heart.

4.3. *Vicar of love*

The process of Incarnation is in two directions: acceptance of Him in us, and our total conformation to Him, to reach His full divine stature with no sunset.

In his letters to priests, Fr. Quadro does nothing else but translate into words those convictions he had himself transformed into life.

Be always, everywhere, and with all a living and sensible incarnation of the merciful goodness of Christ. The priest is the vicar of the love of Christ, so he may be His agent for loving souls. Whoever approaches you should feel in your person that the goodness and humanity of Our Savior is there. Be really and practically Christ today in your surroundings, an authentic Christ, in Whom the divine and the human are integrally and harmoniously united. The divine and the eternal that is in our priesthood sin incarnated (without dilution) in a humanity rich and complete like that of Jesus. Let it have the style, the face, the sensibility of your surroundings and of your time. The Word is made truly and perfectly man, to be Savior. Your priesthood, too, will save nobody, if not through this genuine incarnation. People coming to you, or running away from you, are all indistinguishably starved for goodness, for comprehension, for solidarity, for love: they're dying of need for Christ without knowing it. To each one of you, they lift a desperate prayer: We want to see Jesus. Don't dash these poor people's hopes. Know how to understand, to feel, to seek out, to suffer with them, to ask pardon, to love...

Before any learned discourse, preach the Gospel with simple goodness, welcoming, with serene friendship, with heartfelt interest, with unselfish help, adopting the method of evangelization by osmosis, one on one, person to person. Get in through the window of Man, to get out through the door of God. Throw out the bridge of friendship to each one, to let the light and joy of Christ pass over to them. Always give, never waiting for anything. Be servants of all, slaves of none.⁴⁶⁷

He wrote to those same new priests, to whom the preceding letter was addressed, on the third anniversary of their ordination, and in the last year of his life. Fr. Quadrio points out, in erroneous views of priesthood, those same errors that marked the Christological controversies.

Because priesthood and incarnation are two faces of a single mystery; the classical deformations that threaten our priesthood correspond to false notions of the Incarnation, well known from theology.

Indeed, there can be a disincarnated priesthood, in which divinity has not succeeded in assuming a true and complete humanity (Docetism). Today we have some priests who are not authentic men, but mere larvae of humanity. They are like Martians dropped out of the sky, strange, de-humanized, incapable of understanding or being understood by people of their own time and surroundings...

But maybe for us the opposite risk is worse: that of a worldly priesthood, in which the human has diluted and suffocated the divine (Monophysitism). We have now the tearful spectacle of priests who are maybe good professors and organizers, but no longer “men of God”. They are not true epiphanies of Christ. They are like certain churches turned into secular museums...

Finally, there can be the deformation of priestly Nestorianism: a lacerated priesthood, in which the

466 L 143 (17 June 1960)

467 *Modello* 224-225; L 206.

divine and the human coexist without harmony. Priests on the altar, but they act like lay folk in at the teacher's desk, in the courtyard, among men.

An “incarnated” priest, then, is one in whom the human and the divine combine harmonically, to resound from inside in unison. In the perfect unification of his own personality, Fr. Quadrio was a luminous example of the “successful priest”, an “Epiphany of God” in our flesh, a prolonging of the person of Christ amid the fragmentation of space and time which He assumed and redeemed.

4.4. *The priest, fallen in love*

The sense of full realization of one's personality in an embraced ideal also forms part of the Incarnation so conceived, as a source of joy for oneself and others.

If the matter of celibacy is renunciation and immolation, its specific form is consecration, love, the marriage of the soul with Christ physical and mystical. If this positive part were to go missing, [the priest] would be like an old bachelor, who has found no one to marry and so has renounced married life, with nothing to substitute for it. [The priest], instead, is one who has renounced human marriage for divine marriage; has renounced the love of a creature for the inebriating love of Christ; has snuffed out the trembling candle flame of flesh, because he has found the light of the sun; has refused the poor droplets of natural pleasure, because he has been pitched into the torrential rapids the divine Will. Consecrated virginity is a true and real marriage with Christ, albeit a mystical and spiritual marriage.

The essence of human matrimony is unveiling the profound mystery of one's own being to a creature, giving oneself to her body and soul in complete abandonment, exclusively and definitively. The essence of consecrated virginity is putting the profound mystery of one's own being in the hands of Jesus, handing it over intact and sealed, as a total gift, exclusive and definitive, of body, heart and spirit. “He is dear to me, and I to him, who pastures among the lilies,” is the best formula for the spousal love that unites a most sweet knot Christ the Spouse and the soul of the consecrated virgin.⁴⁶⁸

4.5. *The Church as place of Incarnation (womb of the Spouse)*

It would be an unpardonable oversight not to accentuate, in Fr. Quadrio's vision, the sense of the Church. Always flowering with lyrical power from the notes in his Diary and in public speaking, his lively belonging to the Church, flesh of Christ, Spouse by blood, is realized as the insertion, or prolonging, of Christ into the centuries.

The necessity of being incorporated into the Church, to participate in Christ, is gathered from the Diary right from the time of his “conversion”. On the fifth day of the novena to the Holy Spirit (23 May 1944), we find a mystical effusion, bubbling up from such a realization, “O most fecund germ, seed of Trinitarian Life, divine sprout, deposited by Jesus in the womb of His most beloved Spouse, so that many, many faithful offspring of that sacred marriage may spring forth. O vital lymph, that vivifies, makes fertile the body of the Church. O soul that rules and governs her, inspires and leads her.”

Next day, he adds: “We little fish are born in the water like our *ichthys*⁴⁶⁹ Jesus Christ. O water regenerating, O source of life to which You give birth, by the power of the Holy Spirit, to new children of the Father, new brothers and sisters for Jesus Christ! O immaculate womb of the divine fertility of the Holy Spirit, from which You birth all to the same infancy!”⁴⁷⁰

We are not given here the possibility to dwell at length on other pieces which would confirm a “sense of the Church” strongly realized and lived. Deepening that sense constituted for him a constant recommendation for those he formed to the priesthood, but it is also seen in his homilies to simple

468 *Documenti* 185-186.

469 Translator's note: Greek word for “fish”, also anagram of Greek phrase for “Jesus Christ Son of God, Savior”.

470 *Documenti*, 37-39.

faithful. In the one entitled “The Heart and the Church”, we find the formulation, humble and lofty at the same time, of the ultimate desire of Fr. Quadrio: “If it be allowed to a poor man like me to think of a motto to chisel on my tomb, I’d be extremely proud if, with some truth, one could write onto the rock of my sepulcher: He loved the Church.”⁴⁷¹

It was a common conviction that Fr. Quadrio had offered his life for the success of the Ecumenical Council.⁴⁷² Even at that last moment, the incarnation of the priest coincided with that of Christ, who “loved the Church, and gave Himself up for her.”⁴⁷³

471 O 033, of 28 June 1957.

472 *Modello*, 185.

473 Eph 5:25.

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