



OPEN HOUSE TO YOUNG PEOPLE

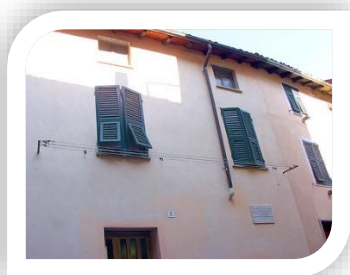
They are precious testimonies of the unfolding of the events that lead Maria Domenica and some FMA (Daughters of Mary Help of Christians) to open up to a new life project

3Maín, reveals an extraordinary ability to go beyond herself, to solve difficult moments in life related to health problems or interpersonal relationships.

- Their thinking is prone to the needs of others, especially girls and young women.
- God begins to unveil his project in Borgoalto's vision with the slogan: "I entrust them to you"

Revelation of an intuition... The path of the vegetable gardens. It is located between the house of the Immaculate Conception and the parish house. It was precisely on this road that Mary commonly met Petronila. During the convalescence of her illness, Mary felt with greater insistence and clarity the call to the educational mission. One morning, leaving the parish, while walking with Petronila along this path, Maria shares with her friend the new project:

"Listen, Petronila, it seems to me that the Lord wants us both to take care of the mornesi. Look: you don't have the strength and you can't go to the field. After the illness I can't take it anymore. We both feel the desire to save our souls by doing good to girls. Don't you think, that if we knew how to sew, we could do it? I decided to learn how to be a seamstress. Come with me too" And after explaining the reasons for her decision, she adds the main purpose: "to bring them out of danger, to make them good and to teach them to know and love the Lord." Finally, she sets as the basis of the spirituality that will animate them: "Every stitch is an act of love for God".



House of the tailor Valentino Campi - 1861-1862: María y Petronila learn the craft of tailor.

Mr. Valentin was the village's tailor, a Christian and father of a five-year-old son. Although the seamstress was also in the village, Maria chooses to go and study at his house. To Petronila's amazement, Maria explains to her the reasons for her choice. "Mr. Campi also sells the fabric: so, we learn to sew men's clothes, which is more difficult: in the mean time we practice not only the cutting, but also of the value of the fabrics, and this will serve when deciding what prices practice. We can sew to many women of easy contentment and that he cannot always respond to, because he

has too much work. We will beg him to give us those easier jobs that he would refuse, we will cut them and sew them at home in our free time and evenings. The seamstress, on the other hand, has just enough work for herself, and she may fear that we want to take away her clients." (Cron I,98)

House of Teresa Pampuro – 1862: Beginning of the workshop. At the beginning of the road that leads to the parish we find the house of Teresa Pampuro, a native of Mornese, five years older than Maria, having lost her parents, she lived alone. Petronila came to live here after the death of her father and in the afternoon, after being at the tailor's house, they came with Maria to finish the work. Teresa gladly offered Maria and Petronila a small room so that they could start a small workroom to which they soon had the first girls of Mornese attending.

But as the number of girls grew, the available space was not enough and the poor lighting of the room led to the decision to move, beginning the search for a suitable location. Teresa Pampuro always remained at Maria's side, witnessing her disinterested action for the girls. She is among the first who began life together in the House of the Immaculate and among the first Daughters of Mary Help of Christians.





Maccagno House 1863: Seat of the workshop and festive oratory...

While they were looking for a larger place to set the small workshop, Angela Maccagno offered María and Petronila a room on the first floor of her house, where they could gather the girls. This place had its own entrance at the back of the house, so that they did not disturb and could maintain a certain independence.

Angela's brother, aware of the difficulties of space for the workshop, rents them, for five lire a month, the large and bright room with a small interior patio. María and Petronila accepted willingly, especially since the house is a step away from the parish. Here they continue the daily

workshop and begin, even without knowing Don Bosco, the first Festive Oratory.

Bodrato House – 1863: Hospice The joy, serious commitment and familiarity experienced in the workshop builds a great credibility for María and Petronila among the families. So much so that providence enables them to respond to a new need. A widowed merchant asks for hospitality for his two orphaned girls, one 6 and the other 8 years old; at the beginning only during the day and then also at night. (Cron I,120)

This meant a renovation of the oratory and also of the rooms. The Maccagno house did not have an environment conducive to the maintenance of the workshop and the rooms at the same time. Antonio Bodrato had two rooms that could be of use to them. The house was even closer to the parish. María does not hesitate to rent these rooms and thus begins the first house-home.



Second Valponasca 1864: Providential exile

She returns here, sent by Don Pestarino, because of the misunderstandings and difficulties that have arisen in the group of the Daughters of the Immaculate. Her stay has the flavor of exile, she helps her brothers Domenico (18) and José (14). She goes to the city only on Sundays to participate in the Eucharist. (Cron I,143)

Suffering, lack of understanding and loneliness are for Maria a privileged moment of maturation in faith and growth in her availability to God's plans. Providential "exile", because it brings out, with greater transparency, the spiritual path that María Doménica had brought out.

The fruitfulness of her work passes through the Easter Mystery to which it is always associated with whole heart, mind, with strength..

House of the Daughters of the Immaculate 1867: Fraternal life, synodal community. From October 1867 until May 1872 María Mazarello, Petronila Mazarello, Juana Ferretino and Teresa Pampuro lived there. With them also some girls: Maria Grosso, María Gastaldi and Rosa Mazarello, Petronila's niece.



This change, for María Doménica, meant the definitive separation from her family. This group was distinguished from the new Ursulines. They lived a life together, renewed every year the vow of chastity and did not commit themselves to stability at home so that those who wanted could return home.

Her life was a poor one, built on a few demands and conducted with dignity (all are maintained with the sweat of her brow); it is a quiet and joyful life.

Those who looked at them saw them serene and happy, with full trust in the heavenly Father, who feeds the birds of the air and thinks about how to dress the lilies of the field.



Confronting themselves with the experience of Maín and welcoming the call to be OPEN HOUSE ...

“we renew our educational and missionary passion by committing ourselves to being with young people, listening to them, giving them confidence, believing in them, finding them where they are: beyond traditional environments, even in squares or streets, in the market, in the factory, in the digital world, in the university, in the shopping center ...”

- Are our environments today spaces which we share with young people, recreating the family style of the origins?
- Our being Salesian educators maintains the mission that God has entrusted to Maín among children and young people. How do we live today this experience of mission shared with the FMA and the laity?