



OPEN HOUSE TO YOUNG PEOPLE - HOUSES IN THE VILLAGE OF MORNESE

Meeting with Maín at the beginning of the experience of living and working together for young women.

Objective: To compare our life in the light of the years in which Maín gave a total turn to her life, to renew our educational and missionary passion by committing ourselves to be Open Homes for children and young people.

- ❖ Hymn of the 150th anniversary
- ❖ Greeting and presentation of the Team

We have seen and touched on Maín's experience in her illness and in the proclamation of her mission: "I entrust them to you". This proclamation requires a journey of discernment in order to grasp God's will. In this meeting, Maín invites us to travel with her on this journey through the houses that have witnessed her. We motivate ourselves to enter into them, to enter the house of friendship and fraternity.

- ❖ Working methodology: "Palabrario"

INITIAL PRAYER:

1st Lord Jesus, we ask you to grant us, that in this meeting, we may grow in docility in what You want from each of us.

2nd Guide 1: Mother Mazzarello invites us to make our ego uncomfortable, which seeks the role of protagonist, the physical and human security, to adapt to your Holy Will.

3rd Guide 2: May Mary, a woman open to the Holy Spirit, help us to grasp the message that Maín wants to convey to us today.

Together : *Hail Mary...*

PRESENTATION: THE HOUSES OF THE VILLAGE

1. The path of the Vegetable Gardens – House of Sarto Valentino Campi 1861-1862; House of Teresa Pampuro 1862; House Angela Macagno 1863; Bodrato House 1863- 1866; The Valponasca 1864; House of the Immaculate 1867-1872
2. 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
3. Maín, 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 Borgoglio's vision with the slogan: "I entrust them to you"
4. 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:



5. "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"
6. 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".
7. Between these two girls there is a friendship matured over time and a common ideal is shared whose center is Christ and the interests of his kingdom. This experience of fraternity will progressively outline the style of relationships of our Institute, where charity, respect, correction and affection between sisters and young people are the characteristic features of daily life.
8. In María Doménica there is a clear awareness of the new vocation and mission and, from here, flows her commitment to find ever new paths of spiritual fruitfulness that are accomplished in the realization of the workshop.
9. Accomplish the idea of the "laboratory" through a series of progressive stages that will end in the stable experience of the House of the Immaculate.

10. **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.
11. "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)

12. **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.
13. 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.

14. **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.

15. 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.

16. 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)

17. 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.

18. Second Valponasca 1864: Providential exile

19. 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)

20. 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.

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

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

Camminando con te, Maín

Pellegrinaggio virtuale verso Mornese



"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?

❖ SUMMARY OF THE WORK WITH THE PALABRARIO METHODOLOGY

❖ SINGING:

Open your house Maín

Open your house for us, Maín.

We are looking for where to live (bis)

Thousands of voices sing loves:

I want to love, I want to love.

How many slogans call for death:

I want to live, I want to live.

It hits hatred and violence:

I seek peace, I seek peace.

Things, pleasures want to take away my freedom, my freedom.

❖ PARTICIPANTS ARE INVITED TO WRITE 3 KEYWORDS IN THE MENTIMETER TO SHARE WITH THE WHOLE GROUP

FINAL PRAYER

1 My life itinerary

2 The houses of Maín

3 "My life, Lord, simple and direct as a reed flute that you can fill with your music"

4 The house is the place where unity is made between the inside and what is outside, through greeting and hospitality.

The self exists by gathering and not dispersing.

5 Gathering is losing the distance from external things, in a greater attention paid to oneself to dwell near others.

6 In the trial the masks fall, the illusions dissolve, the essential emerges.

In the trial a person is worth what his faith is worth, how much his loves are worth.

7 The house where life is beautiful, humanly beautiful, is because in it they find friendship,

Camminando con te, Main

Pellegrinaggio virtuale verso Mornese



shared joy, encounter, ability to praise and wonder,
serene fun, a light spreads.

8 To transmit joy is to act according to God's style.

9 Builders of communion are called friends of God.

10 The house is a place where God speaks to us, first of all,
through the faces of the people he placed near us.

11 Faith is saying yes to Christ

15 Now, with the help of Main and Maria contemplate
my life,
My house
here and now...

16 Let us pray together:

Mother Mazzarello, we ask you to intercede for us,

so that, in the face of the new surprises that the Lord gives us
at this stage of our lives, like you

May we be open houses that generate life!

Presentation of the Family Video

Invitation to the next meeting: 24 April.