

The Fruits of Allamano's Spiritualities

In his first letter to the Corinthians (12:4) Saint Paul writes that *“ there are many different gifts, but it is always the same Spirit, there many ways of serving but it is always the same Lord, there are many different forms of activity, but in everybody, it is the same God who is at work in them all”*. This



quotation from the letter to the Corinthians gives us the foundation of the Fruits of Allamano's Spirituality. At the offset of this exposition, it is appropriate to call to mind the fact that, it is appropriate to speak about Allamano's spiritualities rather than spirituality in the singular.

As Saint Paul states that there are many different gifts, but is it always the same Spirit, we can as well equate this to the fruits of Allamano's Spiritualities in that Father Allamano is one person but from him come many spiritualities, which in themselves bear different fruits. In other words, it must be well noted that, just as there are many different spiritualities from the one-man Allamano, so there are many fruits that come from his spiritualities. The fruits of Allamano's spiritualities are not only found within the context of missionary religious life but are also found outside the confines of religious life. This is because the dream of the Founder was never limited to the religious context, no Allamano's dream was bigger than this. Therefore, when talking about the fruits of Allamano's spirituality, one should take into consideration the following aspects:

Spiritual formation and Direction

(a) *Spiritual encounter with the students at the Seminary*

The words spoken by Archbishop Rolenzo during the priestly ordination of Father Allamano, did not only enter his soul and mind but also built a permanent house therein. During his sermon, the archbishop stated *“you have dedicated yourselves entirely to God, to work and to suffer for his glory and the salvation of your neighbor. Great sacrifices await you, but with God's guarantee, you will overcome them. And what consolation await you too! take heart, therefore, be generous with the Lord; now only give pride of place to hard work; do not assume this is the time for rest, rest will be ours in heaven”*. The reality of these words from the archbishop can only be seen in the fruits of

Allamano's spirituality. Spiritual formation and Direction stand out head and shoulder as one of the major fruits of Allamano's spirituality.

The very first appointment that Allamano received immediately after his priestly ordination was to go back to the seminary with the post of first assistant, or perfect. In other words, the job of supervising the Theology students individually, in their studies, and in their other activities, intervening too to correct mistakes and negligence. The second appointment came not long ago after the first one; that is, being the spiritual director in the seminary. With regards to being a spiritual director in the seminary, Fr. Iginio Tubaldo summarises Allamano's personality as Follows: *" he was very zealous to attend to whatever might serve to form the students' spirit following the rules laid down by Jesus Christ and the Church for her Ministers.....to accustom them to judge everything by the light of faith, to maintain union with God and to be filled with the spirit of prayer"*

With this new appointment, Allamano distinguished himself as a master of spiritual formation and direction. Therefore, spiritual formation and direction showcased itself as one of the fruits of Allamano's spirituality. In this area, Allamano shared his spiritual insights, in theory, and in practice with different students who were put under his care. To see how many matters a spiritual director was meant to deal with, over and above, Dominic Agasso states that, it is enough to read some of the 'Notices' which Allamano had to bring to the attention of the students and which were of course 'exactly' expressed. First of all, they were to pay attention during sermons, share with faith in the prayers in the chapel, and at Mass....!

The centrality of this task is seen in its sublime nobility. It was an enormous responsibility which consisted in assessing everyone's suitability for the priesthood. What follows next from this point is that those students who passed through Allamano's hands to the priesthood became the fruits of Allamano's spirituality.

(b) Spiritual encounter with Lay

In his spiritual addresses to his missionaries (1916), Allamano recalled something that happened in 1881: a woman from Loranze in the diocese of Ivrea was sent to the Consolata by her bishop in the hope of seeing her freed from a "diabolical obsession". Allamano was asked to go and exorcize her through an order from Archbishop Gastaldi. Taking the Consolata Medal, Allamano placed it against her mouth and said *" Acknowledge your Mistress!"* and that was it. This lady recovered and every year she went on pilgrimage to the Consolata to thank Our Lady. This healing is a fruit of Allamano's spirituality through the encounter with people who were tormented spiritually in various ways. Along with this, Allamano was also the rector of the Sanctuary of St. Ignatius in the hills of Lanzo Torinese. With Allamano presence, this Sanctuary became a *"first-class"* retreat house. *"there was never an empty room"*

The Canonization and Beatification of Joseph Cafasso

Concerning the whole process of Canonization and Beatification of Joseph Cafasso, Allamano pointed out, *" if it had only been because Fr. Cafasso was related to me, I would not have done all this!"* and again he said *" but I can honestly say, I introduced this cause, not for the reasons of affection or relationship, but for the good that can come from the exaltation of this holy priest"*.

The church is immensely grateful to Allamano, since to him alone the beatification of Fr. Cafasso is due. This was the view of Cardinal Carlo Salotti, who had known all the ins and outs of the case. In response to this, Allamano was to admit that on some evenings, he was helpless with fatigue on leaving those Roman rooms. Another fruit of Allamano's spirituality is witnessed in the beatification of Saint Joseph Cafasso.

The Foundation of the two missionary Institutes (IMC & MC)

The foundation of the two missionary institutes by Allamano, in some way, marks the climax of his spirituality. As stated in the Constitutions, *" an intense spiritual life and an ardent apostolic zeal*

enabled our Founder to accept and deepen his charism”. Here, the phrase *“intense spiritual life”* is the focus.

The centrality of the foundation of the two Institutes can only be figured out in its apostolic spirituality: the primary and the secondary purpose. In other words, the sanctification of the members and the apostolate among people. The foundation of the two Institutes (IMC& MC) is another fruit of Allamano’s spirituality.

From the two institutes, a crowd of Consolata missionaries is scattered throughout the world taking people the good news of consolation. From them, the people do not only receive the good news, but they partake of the spiritual fruits of Allamano. Among these missionaries, we categorically mention two Consolata missionaries' sisters (MC) who have been beatified, Irene and Leonela. These two nuns bore in themselves the spiritual fruits of Allamano and today we celebrate them as *“beatified”*. Their beatification is indeed a very significant fruit of the spirituality of Allamano.

In the Gospel of John, Jesus said to his disciples *“ If you remain in me and my words remain in you, ask whatever **you wish**, and it will be given to you. This is to my father’s glory, that you bear much fruit, showing yourselves to be my disciples”*. The spiritual fruits of Joseph Allamano find their place in the words of Jesus. As missionaries, we are called to serve, and our service following the footsteps of Allamano must bear fruits for we too must be known by the fruits that we bear among the people of God.

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