

«*Docibilis a Spiritu Sancto*»

The Life in the Holy Spirit of Fr. Giuseppe Quadrio SDB, Venerable Servant of God

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1. A young man speaks to Theologians and Cardinals.

12 december 1946. There are a few days left until Christmas of seventy years ago, and the halls of the Pontificia Università Gregoriana are housing a solemn discussion on the 'defineability of the dogma of the Assumption of the Virgin Mary in Heaven, in body and soul'. There are four years left to that 1st November 1950 when Pope Pius XII would have officially proclaimed such dogma. The Church, relying on secular tradition, the Word of God and the authority of the Magisterium, does not have any doubts on the content of the dogma: however, it ponders on how to articulate, in an argumentative way, contents, nature, premises and consequences of the Assumption of the Virgin Mary. The debate amongst the scholars is intense, and everything is happening under the watchful eyes of prominent figures of the Church of that time.

On that day, in front of the future Pope Paul VI, then the Substitute of the Secretariat of State, to respond to the cross-fire of questions (including those, fearsome, of the famous Father Garrigou-Lagrange OP), is a young twenty-five year old man, coming out of the hardships of World War II, he studied theology in Rome and spent his days helping "shoeshine boys" (street children) of the Roman suburbs. His name is Giuseppe Quadrio, he has been a Salesian for some years, not even a deacon. He must dwell mainly on the aspect of the 'corporeal' Assumption of Mary into Heaven, discussing the reasonableness in the light of faith. He speaks calmly and composed. It's all inflamed by his love for the Virgin Mary: he does not defend his position, nor intervenes for recognition. He waits patiently for some of the objections towards his intervention end: often academics ask questions longer than the answers that they themselves seek. But Giuseppe knows how to wait. The awaiting is interwoven with wisdom: he is not flustered. When it is his turn, he replies by summarizing in a few words, the long introduction made by the one who put forward the objection. He responds by going to the heart of the matter. When he speaks, things become simple. The obscure points are clarified. The truth, shines in its own beauty. It is an extraordinary success. The Salesians of Don Bosco, the Jesuits of the Gregoriana and especially the influential protagonists of the discussion acknowledge the high level of his contribution: the Pope himself would be informed.

This, aforementioned episode, already reveals the many gifts and fruits of the Holy Spirit that enrich Giuseppe Quadrio: wisdom and understanding, goodwill and peace, etc.: his wisdom cannot be reduced to human commitment: his teaching is a charism that builds the Church.

2. Biographical Notes: points of light and shadow in the life of Don Quadrio

Who is Giuseppe Quadrio? He was definitely not born in contact with books and the world of culture: He was born in Valtellina, in the mountains of northern Italy, on Nov. 28, 1921, in an area of great poverty, but then it was said that, 'even if the house is poor, mom and Dad love each other'. Their 'love' kept the family together in the joys and sorrows, it was a guarantee of loyalty and built on solid Christian values. Giuseppe grew up in one of these families, surrounded by a number of younger siblings. A 'por rafagnin' was what they said about him, with a mixture of tenderness and concern: Giuseppe would remain small in stature and not in good health. Growing up, his limited physical energy is contrasted by his extraordinary willpower. At a young age, he discovers his calling: he will become a priest!

Initially, however, this is only a 'confused thought': Giuseppe carries it within himself, but does not actively nurture it. He becomes involved with a group of boys of questionable character (the same groups whom Don Bosco wanted to save his youths from!): he wishes to do good, however he lacks the means to do it (the 'heroic virtues'), to persevere even when surrounded by evil. In adulthood, Don Giuseppe Quadrio would recall and divulge that during that period of time, he was in contact with:

«in one word, all the venom, all the filth, that the world can offer; [...] with the mud of vice and immorality. All this (he continues) made me abandoned the confusing thought of becoming a priest»¹.

While everyone thought he was exemplary, he experienced within himself a painful schism between the good that he wanted to do and the evil in which he fell, more for the sake of not going against his companions and risking their friendship, rather than the will to rebel. Giuseppe remains a good young man: who must learn to pay the price of love and faithfulness to Jesus, to win self respect and strengthen the goodness in himself. He says:

«The good thing is, that even in this sad and horrible period of my life, everyone thought I was good, even the most holy, the most pious, but God only knows how low I had fallen»².

He needed something to providentially shake him from the indolence into which he was falling: «The Lord was waiting for me: it was time to stop»³. Two events of contrasting nature helped him. In the first case, it was a beautiful thing: the day of All Saints, he heard the words of Augustine, «if them, why not me?». In that moment, he felt a great longing to become holy and acknowledged that there is no obstacle to become one, because God is a Father who welcomes, sustains, heals and wants everyone in his house: «I read books of saints, and so I wanted to become a saint myself ... »⁴). In the second case, it is a bad thing: it is half a blasphemy, he utters. No one heard it, but he and God "know". It is the final definitive push towards conversion: he then formulates several resolutions: he commits himself to visit the Blessed Sacrament daily, earning the respect of others and the derision of his companions. He definitely decided to become a priest. He even wrote a note («I will become a priest. Giuseppe»). And he hides it behind a mirror at home.

Giuseppe is like this: transparent and clear as a mirror - crystal clear, his Salesian brothers will say. However, he keeps his secret within himself. The fervent behaviour of his brother, who providentially dropped the mirror brought out the note, which his mother read, encouraging him in his vocation. In his Salesian life, it is worthy to note that even though Don Quadrio helped in deciphering the endless 'notes' of the lives of his clerics, few would have been able to read his soul, especially when he hid great suffering behind his smile. Don Giuseppe, salesian, would, inevitably be a man of communion torn by great solitude.

He arrives at the Salesians in 1933: he had decided to be a missionary, and he was welcomed at the Institute of Ivrea. Some years earlier he had professed, without any consulting anyone, the perpetual vow of virginity. Then, he eventually forgot about the vow (it would have come back to him several years later, and his spiritual guide would have, discretely, dispensed the vow): in the meantime, however, his thirst for giving himself totally grew and it «called him from within». He moved quickly through human and Salesian formation: proved he had an outstanding gift for studying, but mostly he had a harmonious personality. His novice master attests to this:

¹ G. QUADRIO, *Diario e pensieri. trasparenze d'azzurro*, a cura di R. Bracchi, LAS, Roma 2014, 28.

² *Ibidem*.

³ *Ibidem*.

⁴ *Ibi*, 29.

«As a novice he was so calm, serene, observant... I was struck by his sweet and serene seriousness that required no special efforts... my impression of him was that there were no ups and downs that you normally notice in others»⁵.

Giuseppe was fifteen, and would soon understand that peace – in the hebrew sense of the word ‘shalom’ – was not the absence of conflict but rather the way in which one learns to live through trial. His first challenge would be to renounce his dream of becoming a missionary: his companions leave; he remains, and would see his novitiate prolonged due to his age and would eventually be destined to higher levels of theological formation. His mission would eventually consist of teaching, namely in Universities.

He professed his perpetual vows in 1943, and became a priest on the 16th March 1947. Giuseppe Quadrio (who discovers in these years that the Holy Spirit is the true master) would eventually consider his teaching as his mission field. Don Luidgi Melesi, who was one of those who knew him and witness to his friendship, states:

«He was a master and witness... He suffered through school, the truth had to go through his soul. He did not sell the truth to others, but made it his, lived and suffered. He put through a living Christ in our souls... I meditated his teachings other than those in church during mornings... He evangelized us, through his living the Gospel»⁶.

Such fruitfulness was not improvised and don Giuseppe knew it. He used to say that theology was lived ‘on his knees’, mainly through prayer, letting himself be seduced by the Mystery of Christ. He knew that the «fruits» were brought forth through «roots of love»: commitment, strength, suffering, to give to others clarity, beauty and conviction. impegno, sforzo, sofferenza, per regalare agli altri chiarezza, bellezza, convinzione. And the bitterness of those roots, most often came through the perception of his own limitations and his mistakes. On February 14, 1944, a few months after the vows and a month after the tonsure, he writes:

«Today is the first ugly page of my life as a theology student: my first failure. I feel humiliated by myself and my own weakness...»⁷.

Giuseppe Quadrio had to decide, with a companion, who of them both would have to talk during an academic meeting. As he would then come to understand, «fear», «personal interest», «concern about doing well» would have held him from revealing himself. Through reading his *Note intime*, one would notice the burden of this situation, which could be described as follows: Quadrio, the cleric (always praised, until that moment, by his superiors) was under the illusion that he was better than he really was; he was under the illusion that his extraordinary will would have rendered him immune to failures. However, life is not like that. He would write:

«Once, I used to think that it was enough to observe the Regola to be a good salesian; now I believe that one needs to do much more»⁸.

From his failures, he draws the motivation for conversion. He wants, on the contrary, *he must* be holy. With strong words, sometimes even seen as disconcerting, Quadrio is the young salesian who affirms:

«Either be holy, or nothing. The holy cannot live lightly, at best, giving to God but keeping something also for himself. Now I must and wish absolutely to be holy [...]. I do not want to fail the Divine plan for me to become holy.

⁵ M. CODI, *Il prete dal sorriso di fanciullo. Vita del Servo di Dio don Giuseppe Quadrio Sacerdote Salesiano (1921-1963)*, LAS, Roma 1998, 52.

⁶ E. FERASIN, *Segno vivo di Cristo Maestro. La formazione sacerdotale negli scritti e nell'azione pastorale di Don Giuseppe Quadrio (1921-1963)*, LAS, Roma 1999, 127.

⁷ G. QUADRIO, *Diario e pensieri*, cit., 82.

⁸ E. FERASIN, *Segno vivo di Cristo Maestro*, cit., 266.

Definitely [...] holy, soon to be saint, a great saint. My sin compels me, and it feels like an arrow in my side, which urges me on, pushes me, conveys me [...]. Sanctity for me, is the best, the maximum, the effort at all cost, it comes not only from my own free will, supererogatory, to be advised, but it is a debt of justice: for You who suffered, for the damaged souls, for my own scarred soul»⁹.

When he adds the resolution of «heroism in purity», he seems to perceive that ‘purity’ must mean more than a pure and virginal heart for him (something he already has), but a *whole* heart, which is unified and not fragmented, accepts modification, and desists from relying on himself.

One can then understand a third (and last) episode which has a negative impact on his life and can say: here, don Quadrio is not yet perfectly docile to the Holy Spirit’s will. We are talking about several circumstances, between 1945 and the beginning of the 1950’s, with another occurrence between 1951-1952. There appear suddenly, in his *Diario*, strong expressions, which shed light on his profound crisis.

«I offer to you [Jesus] this hour of tremor... this hidden, wordless anguish... this melancholy which is gripping me, without letting me work, without letting me pray... Men have robbed me, they have left me poorer and much more similar to You...»¹⁰.

Don Giuseppe even feels death approaching («Maybe you are coming, o Lord: perhaps we are close to the great encounter. May my death be more useful than my life lived so far»)¹¹. In 1952 he speaks of a «bitter cross», and a time of «distress», abandonment e «failure»¹². The author of the book – Marino Codi – does not hesitate to note that: «on the brink of despair»; «one has no idea of what brought so much suffering. One notes a growing concern which does not bode well»¹³.

Yet, these are the years when everyone praises Don Quadrio and endorse the fruits of holiness brought by his teachings and his ability – sometimes heroic – to relate to others, building up the community ‘from the inside’. Thus, thick darkness inside him. Light, surrounding him. Contradiction? Error of judgement? No: but a person whose «too great love» for the Lord, makes him sensitive; a person whom the Holy Spirit forms and educates, until he becomes attentive to all the smallest details. Even the lack of love given and received hurts don Giuseppe, who writes in his personal *Confiteor*:

«I confess that I compared my actions towards others and the acting of others towards me, expecting that others would treat me like I have treated them in my life [...] I must confess I despair of the gratitude and humanity of my neighbour without reacting. I confess that I have not sufficiently fought my internal and external feelings, as natural fruits of my own wounded and exasperated pride and my ill body (he was somatizing with an ulcer). I confess that I was tormented with the reflection on my own state of mind, going through with a brush on an open wound»¹⁴.

In his *Propositi* during this period, he goes back to a hard volutarism: on the ‘doing’ to make himself worthy. For example: «I will pray well, often», «I will live in *abscondito*, as least for some time»: but it is not the soul of one who surrenders to the Holy Spirit, to define time and become weary. The peace that he radiates on others (because holiness does not mean lack of vulnerability and weakness), has yet to be experienced within himself. The «fruit of the Spirit» (love , joy , peace , kindness , gentleness...) has not yet matured in him. Don Quadrio resembles the child who hid the note behind the mirror: a clean soul which hides a secret and risks being crushed.

⁹ *Ibi*, 80, 83.

¹⁰ M. CODI, *Il prete dal sorriso di fanciullo*, cit., 159.

¹¹ *Ibi*, 157.

¹² *Ibi*, 160.

¹³ *Ibi*, 160, 159.

¹⁴ *Ibi*, 160.

There needed to be someone, who with a decisive gesture (like what happened in Valtellina, with his brother dropping the mirror) drops the mirror again. And frees don Giuseppe of his burden. This «break» - – humanly outrageous but wise according to the plan of the Lord – is his illness: an illness, not surprisingly, which devours him from the inside (just like his interior dramatic crisis), without anything visible from the outside, and which will require numerous transfusions, read in an analogy related to the infusion of Grace in his soul e in his communion with the Body and Blood of Christ. The diagnosis: malignant lymphogranuloma. Don Giuseppe is 38 years old. He would die, 3 years later, on the 23rd October 1963. He is sick: he must let go. He is obliged to acknowledge his own limitations. He can only abandon himself.

There is then a rapid flowering: all the good in him (it was a lot!), is accomplished; errors, lost their strength; the small imperfections, melt like snow in the sun. One could say that subdued Quadrio has welcomed the disease like a liberation. He teaches, has the courage to declare himself "useless". He writes to some brothers, between 1960 and 1962:

«There I work, here I rest. But I await (1st October 1960).

When and how can I leave (the hospital)? It may be possible that this is the right time and God will not send me back to prepare myself better. In reality, I am living with my eyes looking towards heaven, waiting for the door to open so that I can go through» (6th March 1963, to don Ziggotti)¹⁵.

The Congregation prayed to Don Rua, for a miracle. But Quadrio writes:

«The great miracle that Don Rua has given me since the first announcement is an undeserved and sweetest peace, that makes these long days of waiting the most beautiful and the happiest of my life»¹⁶.

«Each day that goes by, I am always happy about my God», he used to say. Now, he is full of «the fruits of the Spirit»: and don Giuseppe, today Venerable Servant of God, is now ready for Heaven.

One can then dwell in conclusion but also in a growing crescendo, some of the dynamics of the life of the Holy Spirit, in Don Quadrio.

3. Don Quadrio and the Holy Spirit: an inseparable link.

Retracing the short life of Father Quadrio gives the feeling that his earthly parable has amounted to a short span, all aimed towards the Lord, full of zeal for Him. Even his failures - mentioned here because every "adventure in the Spirit" has its difficult moments, and it is unfair to ignore their presence in the lives of the saints - have spurred him to an increasingly large and all-encompassing love that burned within, and in which every little imperfection seemed serious: when you love, nothing is insignificant, nothing is indifferent.

The testimonies - numerous - attest to the wisdom, peace, love and joy, the ability to advise, so typical of Don Quadrio. Listening to him was, for many, the experience of the disciples of Emmaus: a heart that burns and it burns others. The witnesses of his life and his death confirm the savouring of Don Giuseppe for the things of God, and the ability to enter into dialogue with stakeholders, to be their companion on the journey toward Truth. Among these qualities, loom therefore the numerous gifts and fruits of the Holy Spirit. Discussing the link between Don Quadrio and the Holy Spirit is, therefore, particularly fruitful.

There are some reasons which make the discussion of the life in the Spirit, in Don Quadrio, even more conclusive.

Don Giuseppe Quadrio, first of all, was declared «Venerable» by the Church in 2009. This means that the Holy Father has recognized his ability to exercise the virtues at a heroic level: but such heroic degree – as taught by theology - is only possible "with the gifts of the Holy Spirit": Only God, can, in fact, afford to believe, to hope, to love "to His level." Knowing Venerable Quadrio, means believing that the Holy Spirit has fully gifted him with His gifts.

¹⁵ Dalle *Lettere*.

¹⁶ *Ibidem*.

Secondly, the same Don Giuseppe Quadrio attributes a special bond with the Holy Spirit. He experiences a «mystical» moment, during the Pentecost when he was twenty-three years old. Since that time, he adopts a «new name», which will remain secret but will eventually use to sign his *Spiritual Diaries*: «*Docibilis in Spiritu Sancto*». It is a Latin expression, difficult to translate while preserving the enriching semantics, which means: «He who lets himself be formed by the Holy Spirit». Being formed has nothing of the rigidity of «getting an education»: it demands and fosters docility, interior willingness, a readiness of a loving adherence, an opening to receive the *novum* of the Spirit. He writes:

«The Holy Spirit has given me a great Grace during Pentecoste. I believe that this Pentecoste will remain significant in my little life»¹⁷.

And again:

«My marriage to you, O my sweet Spirit, my soul, my instincts, my breath, my love ... You're just the sweetest breath that will make my heart beat....»¹⁸.

Those who know him, confirm that in that year his meditations revolved around the theme of «correspondence to Grace»: Giuseppe wanted to condense his life in the «yes», like the Holy Mary, whom he so loved.

Thirdly Don Giuseppe, other than having an intense theological life, is a theologian: he associates the richness of his own life with the ability to talk about - objectively - who is the Holy Spirit and how he operates, in the souls and in the Church. Don Quadrio guides us to the discovery of the Holy Spirit through his life and teachings, with actions and with words.

Fourth and finally, the life of Venerable Giuseppe Quadrio was interrupted abruptly by a serious illness, in the full vigor of early adulthood. Humanly speaking, it should therefore be treated as a broken life, devoid of the fruits - the most abundant – that an increased human maturity would have allowed him to achieve. But those who met him, know that it is not so. On the human objective incompleteness of a dead person at just forty years of age, is grafted the fact of the completeness of the work of Grace in him: gifts and fruits of the Holy Spirit. It is therefore necessary on certain aspects of the journey of Don Quadrio "in step" with the Holy Spirit. "Spiritual" is, in fact, for the Christian, an individual animated by the Spirit.

4. La vita nello Spirito Santo nel Venerabile Giuseppe Quadrio.

In Don Quadrio theologian, pastor and teacher, the gifts of the Holy Spirit are definitively demonstrable, from early childhood: wisdom, understanding, knowledge, counsel, fortitude, piety, fear of God.

His teaching activities for students become a continuous taste of Christ and turning to Him: it is the gift of wisdom!

He has the gift of clarity, a clarity associated with the depth and intensity of content: it is the gift of the intellect, which allows the believer to «intuitively deepen the knowledge of revealed truths».

Don Quadrio can embrace the beauty present in creation, always elevating him to God, to give Him praise: it is the gift of science, with which he attracts even non-believers (as the doctor treating him) to a life of faith.

From the pages of «Meridian 12», he resolves the moral questions of readers, without being trapped in casuistry, but without even circumventing the challenge of applying the general law to the particular case: this helps him in the gift of counsel, which involves «intuitively deciding what you must do».

His strength supports him during trials, helping him to conceal his suffering with a smile.

Piety and fear of God, finally, help him to feel deeply as a son - therefore loved beyond his worth; but also develop in him a keen sense of sin, and a perception, at times heartbreaking, of the «malice that every offense to God brings forth, even if it may seem insignificant».

¹⁷ E. FERASIN, *Segno vivo di Cristo Maestro*, cit., 236.

¹⁸ G. QUADRIO, *Diario e pensieri*, cit., 19.

Don Quadrio also demonstrates the fruit of the Holy Spirit that is, as Saint Paul states, "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Galatians 5:22). The entire life of Venerable Giuseppe Quadrio (and particularly the years of illness) offer, within these "fruits", an abundant phenomenology.

His self-control, for example, is a constant tendency to say "no" to himself, which is functional to the good of others: no to having a rest, if there is a cleric who needs his counsel; no to rudeness, if someone continues to come into his room, interrupting the work of scholar (but is always greeted with a smile); no to fatigue, when a youngster still in formation must leave the Congregation and is forced to leave, almost like a fugitive, while it was still dark. Don Quadrio was dying, but he was always ready to accompany him on foot to the station, because he is «always a brother».

His self-control sustains the goodness which he insists on wanting for every other person, and the *benevolence* that is first and foremost a "constructive attitude" capable of turning even evil into good: the testimony that Don Quadrio knew how to meet the other through his or her failures, and conquer him or her to the good life of the Gospel by throwing a discreet bridge of confidence and friendship is unanimous.

Ultimately meekness, patience, peace, joy and love radiate from his whole person. So his friends describe him:

«The face of Don Quadrio was a reflection of his spirit full of human talents and full of gifts of grace. Thus, the weaving of the Spirit was manifested. His face was open, smiling, always welcoming. He was jovial and at the same time wise. He was humble and elegant, he never appeared to be agitated even when he lived his internal trials. He communicated and radiated peace¹⁹.

He praised all, encouraged all, he was full of hope²⁰.

His intelligence was functional to the heart»²¹.

Don Quadrio, would have wanted to be defined as:

«a true brother, friendly, affable, smiling, welcoming»²².

Other dimensions of life in the Spirit are proclaimed, then, in him and through him.

The Holy Spirit, on the day of Pentecost, leads the apostles to go out of the place where they were, and enables them to give testimony in many languages, so that everyone can understand: Don Quadrio had, by nature, a shy and introverted character, so different even from the physical exuberance of Don Bosco and other figures of Salesian holiness. The work of Grace in him led him however to be welcoming, the one who breaks down the barriers (of timidity or indifference), both within himself and around him. During his time as a student, he noted:

«I'll find those who do not approach me; I will encourage the timid; I will comfort the lowly; I will greet first those who meet me; I will not let time pass without staying with all the others; I will always offer everyone a favour; I will win shyness and prudence»²³.

Again: the Holy Spirit urges the apostle Philip to go to a deserted place, through an absurd way for man. But there Philip meets and baptizes a man. Don Quadrio also demonstrates the ability, at times heroic, to justify his huge efforts to achieve goals which may seem insignificant. For example, he thanks God for extending his novitiate because at that time he had been able to read a good book; and even affirms that his terminal illness was not in vain, if he had the chance to meet a doctor, who thanks to his friendship had approached the sacraments.

Then: the Holy Spirit is the "sweet guest of the soul, a sweet relief." Don Quadrio is a person of great discretion - as a "village fountain from which all can draw water," affirms someone, but does not make any noise.

¹⁹ E. FERASIN, *Segno vivo di Cristo Maestro*, cit., 392.

²⁰ *Ibi*, 395.

²¹ *Ibi*, 396.

²² *Ibi*, 392.

²³ *Ibi*, 167.

It is the soul of the community, without being visible. He is a man of communion, faithful to life with his brothers even when he was dying, and goes down to the refectory with high fever.

Finally: the Holy Spirit creates harmony between the diverse, and distributes gifts "to each one, as he pleases," for "building up the Mystical Body of Christ which is the Church." Don Quadrio follows an extraordinary harmonization of his own person, and educates young people to become men on whom one can rely. He is also a priest in love with his vocation - a priest who has formed other priests. But he is also a person in love with *other* vocations, who reserves words of unspeakable beauty to the eminent holiness related to marriage and motherhood, even physical attributes of the woman. He believes in his vocation, which he lives to a heroic degree. But he does not absolutizing it. In this, he brings to mind Don Bosco, who was so dedicated to the young, but he wanted above all that young people grow up in a hurry to direct them to the service of society and of the Church. Like Don Bosco, Quadrio loves young people, not the youthfulness. He urges everyone not to resist to the Holy Spirit, to trust in Him, to «say yes»:

«Do not resist, do not hesitate, [...], do not discuss. [...] He [the Holy Spirit] knocks frequently at the door of our soul... Let us open quickly, for fear that he may move on...»²⁴.

To his nephew Valerio, who was preparing himself for his priestly ordination:

It is good: but keep calm, have faith, serenity, abandonment: the One who has begun, will complete the work. He does not give promises, without maintaining them. Entrust yourself to his grace, his Spirit, his love. It is not so much in doing, but letting him do, without interposing deafness, hesitation, resistance, evasion. Confidence, openness, peace. He takes you as you are and molds you as he wishes...²⁵

These are the words which illustrate how great the journey of Don Giuseppe was, in a few years. The Venerable Giuseppe Quadrio lived with Jesus, the adventure of the Spirit. Preceding and accompanying each one of us in the "journey" towards Heaven.

Bibliographic Notes: To learn more about the figure of the Venerable you can take advantage of the many articles published in recent years, especially by the LAS of Rome. Among these, we highlight the following:

G. QUADRIO, *Diario e pensieri. trasparenze d'azzurro*, a cura di R. Bracchi, LAS, Roma 2014.

ID., *Esercizi spirituali*, a cura di R. Bracchi, LAS, Roma 1998.

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²⁴ *Ibi*, 245.

²⁵ *Ibi*, 244.