

STILL MORE ESSAYS

IN HONOR OF

ST. GASPAR DEL BUFALO

by

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INTRODUCTION

This volume of essays, like the two which preceded it, did not originate in a vacuum. There were concrete circumstances which inspired each offering and some description of what occasioned their composition might provide a helpful focus for reading them.

The first essay, "Gaspar's Interior Life," was occasioned by the repeated request of three confreres, namely, Frs. James Franck and Gregory Comella of the Pacific Province and Fr. John Colacino of the Atlantic Province, for a hermaneutic, an insight into Gaspar himself. In a way, everything I have written thus far has been meant to provide that. As I said elsewhere (Essays, p. 103), my intent has been to replace the myth by the man. But that is easier said than done and I am not sure that it can be done at all. There is a stretch of imagination, not to say empathy, which is called for if we are to enter into the early nineteenth-century world in which the Founder lived. And whether that world can really be recovered is dubious. It was so different from ours.

As I see it, the danger in a too free-floating hermaneutic is that one myth can simply replace another. It does not do much good to have Gaspar step out of one stained-glass window only to put him into another. That is why I have been careful, even overly so, to avoid constructing any sort of icon of Gaspar. That is what the early lives did with the laudable, if unstated, aim of getting him canonized. That is what some contemporary presentations (not to say artistic representations) can do with the equally well-intentioned aim of making Gaspar relevant to some version of a spirituality of the Blood.

The point, simply, is: Gaspar was Gaspar. He lived, he thought, he reacted in the style of a nineteenth-century Roman cleric. And, let us admit it, he wrote the same way. This means that his spiritual writings do not achieve the transcendent literary appeal of such classics of spirituality as those of Teresa of Avila or Francis De Sales. But that does not mean that Gaspar's spiritual writings are not a record of a profoundly transforming experience of grace. This is just what I have tried to exhibit in the first essay. In so doing, I have tried to exhibit something of Gaspar himself, especially the actual moving forces of a spirituality of the Blood as he experienced it.

When I sent a draft of the first essay to Fr. John Colacino, one of those wonderful bits of serendipity occurred. While he was preaching two missions in the area, he stayed at the Pacific Province Center in San Leandro, California. Thus, I had the benefit both of his written and oral evaluation of the material. But, even more, he told me that, besides translating Gaspar's treatise on the three ways "In omnibus divites factis in Illo," that in the third chapter of his doctoral thesis on Gaspar's spirituality, he had made a line-by-line commentary on this treatise. One hopes that this invaluable theological supplement to my personal presentation of the same treatise will soon be published. Until then, it remains available only from him.

The second essay, "Gaspar del Bufalo's Idea of the Mission House," was occasioned by another confrere of the Pacific Province, Fr. Jeffrey Keyes, who expressed interest in the

material as a background for the foundation of a contemporary mission house based in the Province's house of formation in Berkeley, California. It was named "Sonnino" and, even though the needs of the formation program eventually required that the house return to its original purpose, the name and the concept have remained. The question now is one of habitation. Can "Sonnino" be incarnated in a parish entrusted to the Society? Or can it be incarnated into a community which, even though having no specific habitation, nevertheless has the Work as its reason for existence? It remains to be seen. But, meanwhile, the material presents Gaspar at his most reflective vis-a-vis the Work which was his life -- and the life of the Society.

The third essay, "Gaspar's Correspondents," if it can be called an essay, is really a tribute. First of all, a tribute to D. Beniamino Conti of the Italian Province who produced the *epistolario* of St. Gaspar and painstakingly indexed the nine volumes of letters which, along with a tenth volume of newly-discovered letters, make up his work. But, above all, this essay is a tribute to Fr. Raymond Cera of the Cincinnati Province who painstakingly over the past twenty years has translated Conti's volumes into serviceable English. In so doing, he has made available the material which I have mined so gratefully.

What I had in mind, first of all, was a supplement to Conti's indices which would provide a brief biographical annotation of each of the addressees in order to give them some sort of local habitation and name. This, in my opinion, would facilitate reading the letters. As I said in Essays (p. 2), if one wishes to appreciate Gaspar and the realities he had to deal with, it is best to read letters which he addressed to a given individual rather than reading them one after another in historical continuity.

But projects have a way of growing. I decided to add to each entry the number of letters written to that person and, at times, to characterize the correspondence itself. That done, I noticed that the essay really became a place in which to browse and to become interested in this or that aspect of Gaspar's life.

So we have the addressees themselves from pope to housewife; we have the range of interests from high spirituality to details of domestic economy; we have the unending burdens of business which Gaspar courteously and unfailingly undertook from follow-ups on a mission to trying to get someone out of jail. It is all there and I wish the reader the pleasure of discovery!

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February 4, 1996
Feast of Blessed Maria De Mattias

GASPAR'S INTERIOR LIFE

Christian existence is a practice.

It is the following of the crucified one
that transforms the human self
and his situation.

In that sense the theology of the cross
is a practical theology.

Jurgen Moltmann
'The Crucified God

This essay results from the urging, nay nagging, of three members of the Society who have patiently borne with my previous writings on Gaspar del Bufalo, namely *Essays in honor of St. Gaspar del Bufalo* and *More Essays*. I refer to Fr. Gregory Comella and Fr. James Franck of the Pacific Province and Fr. John Colacino of the Atlantic Province. One might say that I have been urged from coast to coast to attempt a hermeneutic, a presentation of Gaspar's inwardness. Up to now, my defense has always been that my training in research in pursuing graduate studies at the University of Toronto has made me extremely restrained in going beyond my sources. But reading and meditating on Gaspar's little treatise on the three ways "In omnibus divites factis in Illo" as translated by John Colacino, has given me some confidence for an attempt at a research-based hermeneutic, as uncertain and tentative as it may be. But before we turn to Gaspar's treatise on the spiritual riches of Precious Blood spirituality, two preliminary considerations are in order. One might think of them as the two preludes of an Ignatian meditation --- a not inept comparison given the influence of Jesuit models in Gaspar's ministry.

Gaspar: An unlikely saint?

In 1943, Margaret T. Monro, following the hagiographical lead of C.C. Martindale's groundbreaking life of St. Aloysius, authored *A Book of Unlikely Saints*. In it she presented realistic assessments of some very unlikely persons who, nevertheless, reached levels of holiness which merited canonization. There was St. Aloysius Gonzaga, child of wealth and privilege; there was Benedict Joseph Labre, a societal dropout to say the least. By means of such examples, she portrayed persons least likely to succeed in the order of grace be it because of their heredity or their personal peculiarities.

I do not mean to claim that Gaspar del Bufalo belonged to this select group. But I do mean to claim that, from a human standpoint, his heroic holiness, like theirs, was anything but predictable. In fact, even his own associates did not take particular note of his spiritual stature. For instance, Fr. Pietro Spina, the addressee of innumerable of Gaspar's business

letters, thought it rather unlikely that Gaspar should be presented even for beatification. As he candidly testified at the Process: "even though he esteemed Gaspar highly 'during the time that he was alive, while being indeed a most exemplary person, I never looked upon him as a saintly man, for I never saw in him anything of the extraordinary'" (Biographical data, p. 94).

Remember that, at the time, the element of the "extraordinary" was considered indispensable in order to be raised to the honors of the altar. In order, then, to appreciate what is unlikely about Gaspar's holiness, we have to turn to Merlini's testimony offered at the same Process:

I believe that God did not will to give that sort of extraordinary sanctity to his Servant, the kind that demonstrates itself in a striking manner so as to elicit the feeling of admiration; but rather, that he willed to give him the type that would be more of an example to our own kind of people...I therefore maintain the opinion that in this, and in nothing else, should one seek out the Servant of God's heroism, just as in this, and nothing else, do I consider that he was richly endowed (Ibid., p. 95).

In this sense, Gaspar is an unlikely saint. There is a quality of ordinariness about him. As Spina says, he was, indeed, an exemplary person, hard-working and dedicated. But what made him extraordinary? That is what makes it imperative that we seek an insight into his inner life, especially his spirituality of the Blood. Even more, we have to ask ourselves whether, given this spirituality as Gaspar lived it, true sanctity is not inevitable no matter what the circumstances of one's life?

Gaspar: An inevitable saint?

Every time I think of Gaspar, a scene from Evelyn Waugh's 1953 novel *Helena* comes to mind. It really is a sort of association of opposites. Helena, mother of Constantine and tireless pilgrim, busy turning up relics all over the Holy Land, decides to celebrate Christmas in Bethlehem. But, alas, it is not meant to be. Stricken by illness, she cannot leave Jerusalem until the feast of the Epiphany. Arrived late, she apologizes to the Savior. Identifying herself with the magi who, unlike the shepherds, were also late at the crib, she begs the forgiveness and understanding of the Christ-child for all persons who, like herself, are complex in their thinking and calculated in their responses.

But not Gaspar del Bufalo. If we are to put him in the Nativity scene, he would surely be grouped with the shepherds. As I said elsewhere (Essays, pp. 104-5), there is a sort of simple directness to Gaspar's holiness. But we can too facilely think that, given his piety, his sainthood was inevitable. This does not follow. Mature piety, admirable as it may be, is not the necessary equivalent of the heroic virtue of a saint. That calls for a transformation of the person, a conversion of heart. What, then, we must investigate what transformation Gaspar experienced in a spirituality of the Blood. What was there about it which inevitably took him beyond the practices of priestly piety and ministry, exemplary as these must have been?

This is what we must discover and, as witness to Gaspar's inner life, I can think of nothing

better than his little treatise on the three ways "In omnibus divites factis in Illo."

"In him you were enriched in every way" (1 Cor 1:5)

Preliminary remarks

The treatise on the three ways occupies only thirteen pages in Fr. John Colacino's translation. Yet, if we seek out its interiority and not be put off by its style, it reveals much about Gaspar's own Precious Blood spirituality --- some of it unexpected.

But as with the rest of Gaspar's writings, the ornate rhetoric of early nineteenth-century Italian style can be as overwhelming, not to say as distracting, as the florid ecclesiastical architecture of the period. Add to this the fact that Gaspar, quite naturally, adopts the style of spiritual writing with which he was most familiar. For example, the treatise is addressed to "the soul" as it searches for perfection rather than to any more human and concrete individual or individuals. (Yet, in a way, this impersonal and sexless style gives the treatise a timeless openness to any and all individuals. It is a matter of taste.)

But much more importantly, the trouble with this treatise --- as with many spiritual writings -- is that a saint shares with us the results of his pilgrimage without taking us step by step along the path by which the spiritual destination was arrived at. Without having experienced the path, one can find what Gaspar sets down forced or even contrived. In this presentation, we will have to remind ourselves constantly that what Gaspar wrote is the distillation of a spiritual experience and not a treatise of theological erudition.

(A final, practical note: Any quotations from the treatise are referred to by the page numbers of a mechanically copied version of Fr. John Colacino's translation. This will have to do until his doctoral thesis appears in this series.)

The purgative way (pp. 1-4)

For Gaspar, there can be no conversion without an over-arching and persevering confidence in God's mercy. And, for him, it is axiomatic that the basis of all such confidence derives from a spirituality of the Blood. "Those in the purgative way must depend on the riches of the blood of the Lamb" (p. 2).

As we begin our consideration of Gaspar's treatise, we should remind ourselves that such unshakable optimism, derived from the spirituality of St. Francis De Sales, permeated his life and ministry. Gaspar writes what he lived.

His treatment proceeds by way of a series of images of Jesus our propitiation. Gaspar speaks of Jesus as our advocate, our shepherd, our life, our solace, our repose, and, finally, Jesus our teacher (repeated four times). One wonders how often these images arose in Gaspar's prayer life as they certainly recurred in his preaching and writing.

Each of them is rooted in his spirituality of the Blood. Some are predictable: It is the Blood which is our propitiation, which speaks for us to the divine mercy; it is the Blood which is life-giving, which calms our spiritual anxieties and doubts. But one image is as unexpected as it is striking: Jesus, the shepherd who lays down his life for his sheep, walks a path reddened with blood. Scarcely the conventional image of the Good Shepherd.

But perhaps most surprising is the four-fold repetition of the image of Jesus as teacher with which Gaspar's consideration of the purgative way concludes. Each of Jesus' teachings is associated with one of his wounds. The wounded feet teach us to walk in the paths of righteousness; the wounded hands dedicate us to good works; the wounded shoulder teaches us the two-fold lesson of the cross: to endure suffering and to persevere uncomplainingly. "And behold how the soul already begins to participate in the illuminative life through its imitation of the Savior's example" (p. 3). One might note that these beginnings of illumination are also the qualities of an apostolic life, especially endurance and perseverance.

This association of the basic lessons of the spiritual life with the wounds of Jesus is by no means contrived. From the Middle Ages on, it has a long history in spiritual writers as, for example, in St. Bonaventure. But, of more interest, it shows us something of Gaspar's style as a spiritual director. For him, there were things which had to be impressed upon the memory and reviewed over and over. Whatever there may be of spontaneity in prayer, there are structures upon which it must be built in order for the Spirit to work. What better way, then, than to have a stock of images which serve to recall the teachings? And, in a spirituality of the Blood, what better book in which to read the lessons than the cross? It goes without saying that an insistence on structure, so characteristic of Gaspar, is equally a revelation of his own interiority.

The illuminative way (pp. 4-8)

Before we begin to consider the spirituality of the Blood as a font of spiritual wisdom, it might be appropriate to note something about Gaspar's abundant use of Scripture throughout the treatise. Again and again, he quotes the Scriptures, it would seem often from memory. Besides showing his preacher's familiarity with the sacred text, it shows a trust in the power of the revealed Word as a medium of spiritual instruction. The texts are not mere decoration; Gaspar detested ostentation both in preaching and in life.

Putting it simply, in the illuminative way we form a mind enlightened by the mystery of the cross. "All the riches we possess are ours in the blood of the Lamb" (p. 4). Gaspar celebrates this heavenly wisdom in seven sections (numbered as was his habit) each of which begins with *sapientia* (underlined as also was his habit).

1. The first moment of illumination occurs in a realization of the greatness of faith. Gaspar will recur to this theme towards the end of the treatise when the one advanced in the unitive way can say: "Now I understand how love empowered by faith worked such marvels in the world" (p. 12). Because it is a faith which endures and which suffers, it is a faith illumined by comprehension of the blood of the cross. So illumined, this faith comprehends the

sweep of salvation history from faithful Abel to Abraham, our father in faith, to Jeremiah, man of sorrows. Their faith bore upon the One who, on the road to Emmaus, enlightened the faith of his disciples with the simple question: "Was it not necessary that the Messiah should suffer these things and enter into his glory?" (Lk 24:26) This Gasparian conception of faith as an illumination of the mystery of the cross reveals much of his interiority. Equally, it reveals much about how he read and understood the Scriptures.

Parenthetically, one wonders how much an adequate theology of resurrection, lacking in Gaspar's time, would have helped him to express his meaning. A faith illumined by the paschal mystery reveals the unity of the two Testaments upon which he insists so much. One need only read the dogmatic constitution on the Church to see this. This said, let us return to our theme.

2. Now Gaspar's mind turns to the Scriptures themselves. Specifically, he speaks of their glory as revealed on every inspired page. He means a glory in the Johannine sense, not so much a light but, rather, a sort of weight which impresses itself on the mind of one who is enlightened by a spirituality of the Blood. Here, especially, we meet examples of Gaspar's discernment of the spiritual sense of the Scriptures and how blood --- like a thread --- provides continuity between the two Testaments. That same glory weighs upon his missionary heart. It is the weight of the world's unbelief. "How one laments the loss of respect for holy things." Complaints such as this will recur through the treatise.

3. A faith enlightened by the mystery of the cross is a stable faith, a confident faith. Its first instance is to be found in the apostles' spreading of the gospel. "They sanctified the world in the blood of the Lamb, applying it in the sacraments" (p. 5). For the moment, we will put aside a consideration of Gaspar's notion of "applying" the Blood and, instead, note that, for him, an enlightened faith is a missionary faith. It naturally turns outwards when one comprehends faith's greatness and glory. How could one not proclaim it?

4. How respond to such riches possessed through the merits of Jesus? With respect and zeal, one takes up the cup of salvation in the sacrifice of the Mass.

5. The wisdom of the enlightened soul "sees how in the blood of the Lamb it gives thanks for favors received" (p. 5). Parenthetically, Gaspar adds "eucharistic sacrifice" as sufficient explanation of this step in spiritual wisdom.

6. Continuing the theme, Gaspar declares: "To obtain grace, there is nothing to do but offer the blood" (p. 6). Somewhat surprisingly, the rest of this sixth invocation of wisdom is more like a theological proof than a spiritual instruction. Could it be that Gaspar thinks that this idea may be a novelty in the mind of the one seeking spiritual advancement? It, along with the whole spirituality of the Blood, was certainly a novelty in the minds of many of his contemporaries as witnessed by the opposition to the Society itself. Evidently, then, the notion of the Blood as voicing humanity's needs will need further attention as we progress in our analysis of the treatise.

7. Finally, the one so illumined by heavenly wisdom "experiences greater sorrow for having sinned." In its efforts at reconciliation, the person unites its actions and sufferings to the Blood knowing that "goodness, salutary works --- indeed everything --- stems from the continual application of the treasures of Jesus Christ and that the blood of the Savior gives comfort." Jesus, having been made our justice, provides the foundation for yet another stable relationship to God: "Behold how the soul is enlivened with another theological virtue, hope" (p. 6).

In sum, it seems that, in the spirituality of the Blood, Gaspar sees a unity of faith, worship, and works. This is true wisdom and, let us not hesitate to say, this is an account of his own interiority.

The section on the illuminative way concludes with three paragraphs which not only reinforce the themes just enumerated but lead into the unitive way --- much as the section on the teachings which concluded the purgative way led into the illuminative way. Gaspar leads one on the path to union again by means of images of the Blood. They are images of overarching love. The spirituality of the Blood does not come to rest until the mystery of the cross unites one in mind and will with the suffering Beloved. Once again, how one wishes that the theology of the paschal mystery had been available to him, especially as it explores the union of the Church with its Spouse. But that awaited a future concealed from his vision. Let us, then, return to his treatment.

8. Jesus, our justification. One whose faith and hope have been illumined by a spirituality of the Blood continues on the path of spiritual advancement by confident love, that is, by a love responding to the love manifested in the mystery of the cross, in a realization of "how much Jesus has suffered to make it [the soul] holy. Therefore, the soul exclaims: 'What will separate me from the love of Christ?'" (based on Rm 8:35 and underlined in the original).

9. Jesus our redemption. Again, Gaspar offers images in order to make recall of the path available in moments of stress. "In order to establish better [the soul's] attachment to good, it sets itself to thinking, point by point, of the pains suffered by Jesus. It sees him at prayer in the garden, and what pain it feels in seeing him sweat blood! It ponders the scourging, asking who would not pity him? Thinking of Jesus Crucified, the soul asks, 'What are these wounds?' (p. 7. The quote --- underlined --- is from Zec 13:6).

9. Jesus our redemption (repeated). The key image --- so beloved by spiritual writers --- is that of the wounded side of Jesus. Here love finds its confidence in the love which poured out blood to the last drop. "Man shall come to a deep heart" (Ps. 64 (63):7, Douay-Rheims version). With this quotation from the psalter as Gaspar knew it, our treatment of the illuminative way comes to a fitting close.

The unitive way (pp. 8-13)

Perhaps the best introduction to this section is found in its densely packed opening sentence:

"The illumined soul, admirably found at the foot of the cross, seeks the way in which to unite itself in an intimate relationship of love with its beloved Lord who speaks to the soul saying: 'I am faint with love'" (p. 8 --- the quotation is Song 2:5). Meditating deeply on this, one discovers two central points in Gaspar's vision and, let us dare to say, Gaspar's experience of the unitive stage of the spiritual quest.

First of all, there is the search for a "way" and, secondly, the search is a response to a crucified Lord who, amazingly, seeks to be loved. Upon reflection, it is truly amazing to think of Jesus as seeking love. A Lord who seeks and even commands our respect, our worship, our obedience is understandable but a Lord who actively seeks our love? No wonder that, for Gaspar, once this realization illumines one's spiritual life, the search for the way becomes a search for perfection.

Note that, here, Gaspar is describing what spiritual writers call "active contemplation," that is a stage of spiritual progress in which the person, while under the inspiration of grace, still is taking the initiative in his or her advancement. In the treatise, Gaspar does not speak of passive contemplation in which God takes the initiative and himself perfects his work. Could this mean that Gaspar himself never experienced this stage? Perhaps. But no matter. Merlini has already told us that Gaspar pursued a path of ordinary holiness --- but in an extraordinary way.

"The soul loves perfection; it studies perfection; it practices the way of perfection"
(p. 8)

That poor word "perfection"! Like the word "virtue," "perfection" has been so overused in spiritual discourse as to have become almost devoid of meaning. Probably it should be retired in order to regain its original force and vigor. What Gaspar describes is something concrete and achievable. It is a spiritual maturity, a faith-response intolerant of anything but selfless and total concern for the One who, amazingly, should seek or, more amazingly, should need love.

For Gaspar, the way of spiritual maturity involves, first of all, a love intolerant of all that is not centered on God. "I look on everything as so much rubbish if only I can have Christ" (Phil 3:8 --- Jerusalem Bible translation). Gaspar's quotation from Phillipians sums up this phase of the maturing of the spirit. And why is all else rubbish? Because of a concrete realization of the height and breadth and depth of God's love for us: "'The love of Christ impels us' (2 Cor 5:14). It does so especially when seeing how far that love went when in his capacity as redeemer [Christ] shed his blood to the last drop: 'He loves us and has washed away our sins in his blood'" (Rv 1:5 --- Jerusalem Bible translation). For Gaspar, it is axiomatic that one who has deeply appropriated a spirituality of the Blood reach this stage of the spiritual life. As we said at the outset, there is something inevitable in a spirituality of the Blood and Gaspar is its holy witness.

Secondly, in its search for union, the person "studies perfection" (p. 9 --- underline is Gaspar's). One would think that, for Gaspar, this would mean efforts on our part to find

ways of pleasing the Lord --- prayers, good works, etc. True enough. But there is an antecedent step: "The soul studies perfection, seeking each day the ways in which to draw from the Crucified new motives for growing in perfection and in holiness" (Ibid.). Thus, before one rushes zealously to the Lord's defense, there are motivating images, among which recurs that of Jesus, the shepherd who lays down his life for his sheep. It is somewhat surprising to find this in a spirituality of the Blood but there it is, somehow lodged in Gaspar's mind.

Thirdly, the soul practices perfection. Now, in the spirit of Francis De Sales, Gaspar speaks of the instrumentalities of true devotion: sacraments, indulgences, works of piety, purification of motive, patient endurance of what comes. Note well that, for Gaspar, the higher reaches of the spiritual life do not vanish in a haze of interiority. On the contrary, they cannot dispense with ordinary religious and ascetical practices. But with a difference: "It [the soul] recognizes, however, that all this good is due to the efficacy of the redemption, and sees that in all things the mysteries of the shedding of the blood of Jesus Christ are being applied to it" (pp. 9-10).

Again we encounter Gaspar's expression: "applying" the merits of the divine blood. How many ordination cards of members have slightly misquoted the sentence which one finds in the last paragraph of the treatise: "For this purpose I am a priest: to apply the merits of the divine blood" (p. 13).

Somehow, I find the word "applying" inadequate even as a medical image because of its externality. One applies salve or ointment externally to the skin as a remedy. Certainly, the idea of the Blood as a remedy is a meaningful and theologically viable notion. But an external one?

In trying to recover how Gaspar's mind worked, I thought that the root meaning of *applicare* might have influenced his choice of words. Literally, *applicare* means to "fold in" as one folds an enclosure into a letter or, giving rein to one's imagination, a cook delicately incorporates something into a recipe. If so, the Blood, as remedy, enfolds and incorporates itself into the life of the believer. That Gaspar intends something much more than some sort of external application seems evident from the sentence with which he concludes this section on the search for perfection: "What virtues, what surgings of love are seen resulting from the practice of good, which is nothing but a continual application of the merits of the divine blood" (p. 10).

Thus enfolded in the Blood, the person on the way of union achieves and practices the love of God, the object of all its striving. "The soul, therefore, loves the life of prayer" (p. 10). It is a prayer of longing, a longing to "please him by extending its own ardent longings" (Ibid.). And what are these longings? For Gaspar, they can be nothing but a missionary prayer, a voicing of the needs of the world and those who minister to them. "It weeps for those who do not weep, prays for those who do not pray...The soul prays for those who labor in the Lord's vineyard, hurrying to do what good it can, never ceasing to pray" (Ibid.). One cannot help thinking of St. Therese of Lisieux, patroness of the missions, whose contemplative

prayer embraced all humanity.

To say that the one who has achieved the heights of contemplation finds himself or herself immersed in prayer is almost trite. But when one fleshes it out as an experience matters turn out differently. And I have no doubt that Gaspar, here, is writing from experience. Contemplative prayer and missionary longing become at one in his spirituality of the Blood. The contemplative's prayer and the Blood become one voice. Again, I am sure that this was Gaspar's experience. Even more, I am sure that he experienced what follows, namely that the exigencies he experienced in prayer became a call to total discipleship, a call to suffering. "The soul is uniquely ready for that exacting obedience to the Lord who became 'obedient to death, even death on a cross'" (p. 11 - the reference is to Phil 2:8).

"That exacting obedience"

"My lover is to me a sachet of myrrh." With this quotation from the Song of Songs (1:13), Gaspar introduces the two final considerations of the treatise. First of all, that the one called to total discipleship suffers with gladness (p. 11) and, secondly, that the one thus called comes to suffer with joy (p. 12).

At this point, one instinctively tends to draw back. Gaspar recognizes this: "Having come so far in the ways of love, the soul will find itself subject to disturbances by the enemy, or by weariness, excessive fears, or inexpressible dejection" (p.11). Somehow, the words "inexpressible dejection" strike me as more personal and experiential than what precedes them. Acedia, the noonday devils of weariness and uncertainty, are staples of spiritual writing. But "inexpressible dejection?" One wonders how much of Gaspar's interiority is being revealed here.

In any case, Gaspar does all in his power to inspire the contemplative soul to embrace the mystery of the cross in its ultimacy. One motivated by a spirituality of the Blood can do nothing else: "But one glance directed at the blood of Jesus Christ flowing from his wounds encourages the soul not to abandon its good resolve" (p. 11).

Gladness and, finally, joy in suffering is nothing less than a sharing in the obedience of Jesus who was "tested in every way" (Hb 4:15) and who, "for the sake of the joy that lay before him...endured the cross, despising its shame" (Hb 12:2). In these two quotations from the Letter to the Hebrews Gaspar finds the assurance that, in suffering, one in the unitive way has reached true identity with the Beloved and not some counterfeit.

Yet one must admit that, if this is the outcome of a spirituality of the Blood, there is something almost disappointing about it. True enough, no spirituality of the Blood can dispense with suffering just as no spirituality which pretends to do away with the cross can be a spirituality of the Blood. But for Gaspar is there no joy, no inbreak of the hereafter in the midst of a pain-filled present?

Indeed, there is. But it is the perfect joy of St. Francis of Assisi, the joy arising from

mistreatment and rejection. It is the joy which validates one's identity as a disciple. Nor was Gaspar unacquainted with such joy. One need only read the retreat letter of 1831 to see how the promise of the celestial wedding banquet already illumined his life and ministry. Then, too, one need only read the early correspondence with Innocenzo Betti to discover Gaspar's playful yet gentle humor.

In other words, Gaspar's inner life was neither joyless nor cheerless. It was not a life which expected nothing of the here and everything of the hereafter. Yet, as has been stressed elsewhere, Gaspar's optimism was that of De Sales, not that of Candide. Perhaps --- and here one hesitates --- Gaspar's interiority and its exigencies can best be summed up in one word: ministry. This being said, one can see --- again, perhaps --- why his treatment and his experience of the unitive way identifies the seeker totally with that exacting obedience which led Jesus to the cross. If one's ministry is to a broken world and a demoralized society (certainly the case in Gaspar's time) and, even more, to a world and society inattentive and unappreciative of such ministry, then we can understand something of the suffering which Gaspar's sensitive soul had to bear. So, too, can we understand why he sees suffering as the inevitable calling of one motivated by a spirituality of the Blood. It is, at the end, "love empowered by faith" (p. 12) in which Gaspar places all his confidence.

In this light, one can begin to understand the concluding words of the outline of the month of the Divine Blood according to the three ways which Gaspar enclosed in a letter to the missionary Fr. Nicola Santarelli (May 1, 1827). Though only notes for a preacher, they may provide a fitting conclusion to this essay:

Through suffering, develop love for Jesus Christ, which is an extension of perfection beyond the courage that joins us to the cross. One begins with the courage to suffer, one continues on then to the joy of love and one takes delight in its precious qualities... Finally, our glory lies in the suffering endured in behalf of our most tender devotion...

Courage! The work is of God as is the suffering.

GASPAR DEL BUFALO'S IDEA OF THE MISSION HOUSE
ESPECIALLY AS FOUND IN HIS DEFENSES
OF THE SOCIETY

Impelled by the love of Christ, manifested especially in the shedding of his Blood, and sensitive to the need of the Church, St. Gaspar del Bufalo founded a priestly institute. He attracted from the diocesan clergy a group of like-minded priests and united them by a bond of charity only, instead of by vows. Living together in mission houses they were a source of continual renewal for the priests and the people, mainly by preaching missions and retreats.

In this nucleus the Society of the Precious Blood had its origin, and from it derives its spirit (Normative Texts, art. C1).

It seems that almost every essay in this series is no more than an attempt to contextualize one or the other of the opening articles of the C.P.P.S. Constitutions. This essay is no exception; it deals with what perhaps is Gaspar's most original contribution, namely, the Mission House. Its mode of life and operation provide the frame for the Work as Gaspar conceptualized it. In fact, in a very real way, the Mission House "went on the road" with the missionaries. Its life-style was theirs whether they were in the field or at home.

Was the Mission House Gaspar's invention?

As we have said elsewhere in this series of essays, Gaspar's was not an original mind. He himself said so. For instance on August 20, 1824, he writes to Cristaldi: "... [the retreats] are carried out in accordance with the regulations of St. Ignatius Loyola, the originator of these retreats." Somewhere, too, although the reference eludes me, he speaks of his method of the missions as derived from that of St. Leonard of Port Maurice. However, in the 1831 Memorandum to Gregory XVI, Gaspar says: "For Missions, the system of the Jesuit Fathers, recently published in Rome, is to be used." Whether this represents a change is hard to say because Gaspar's does not add any further description.

[St. Leonard of Port Maurice is so called because his birthplace was Porto Maurizio on the Italian Riviera (his family name was Casanova). He was an austere Franciscan missionary active in the second quarter of the eighteenth century who preached in many of the same areas as Gaspar. He was particularly famous for popularizing the Way of the Cross. His feast day is November 26, the date of his death in 1751.]

But, to return to our theme, there is little to indicate that Gaspar derived the idea of the Mission House from something already existent. For instance, during that part of his exile which he spent in Bologna (1810-1813), Gaspar became familiar with the Opere delle Missioni founded by the Venerable Bartolomeo Dal Monte (see Contegiacomo's Prison Experiences, pp. 57-9). But this group of missionaries did not live in community. Rather, they formed ad hoc teams to fulfill their preaching assignments.

Then, too, in the famous Memorial to Leo XII Gaspar compares the Society to other apostolic groups who live in common and, in each case, finds something wanting in their sort of organization. For instance, the Oratorians of St. Philip Neri limit their apostolate basically to the evening oratory whereas the Society

adds to their most praiseworthy objectives, the practice of giving Missions and Spiritual Retreats, either by doing their preaching to the people in a very public way as well as (in the Retreats) by a very private approach in the respective Houses that have been founded...It differs from the Oblates of St. Charles insofar as they are required to assume bonds that hold them in conscience and, as a consequence, it is not easy for them to engage in a rapid and necessary propagation of the faith.

It likewise differs from the Missionaries of St. Vincent de Paul, because they too are bound by the sacred vows [is Gaspar mistaken here?] and, abstracting from the apostolate of the Missions and other pious works undertaken by their foundations, they do not have the flexibility to put into practice what shall be described in detail in these pages, not ordinarily making use of a public church for each of the sexes, so that all souls are given an equal portion of nourishment of the divine Word...

One must now also cast a glance at the foundation of the Liguori Fathers...in order to point out that this congregation in the Papal State does not engage in an extensive propagation, it, too excludes those programs that make the Society that we are discussing here plausible. The Houses of Study for priests...having an even much broader idea of the Apostolate than the spirit of the now-deceased Doctor Bartolomeo del Monte...

Later on we will return to the Memorial but, already, it is becoming evident that, for Gaspar, the Mission House is not a religious foundation centered upon living out the consecrated life. Rather, in a very real sense it is an essential component of the Work and the Work in turn, is conceived of as nothing less than total evangelization. In other words, just as the idea of the Society does not fit exactly into the pattern of the Congregations which Gaspar reviews, so too the "fit" of the Mission House is not exactly that of a religious foundation.

That, by the way, is why Gaspar was always preoccupied to get the Society recognized as an Institute; there was the constant danger that, otherwise, it would get swallowed up by something else. For instance, on April 28, 1828, he writes to Cristaldi:

Likewise, remember to establish our exemption from the reports of pastors. As far as our interior structure is concerned, we are similar to the Filippini Fathers, and as for our external structure, we carry out the ministry of giving Retreats and other ministries contemplated by St. Ignatius, while also following St. Charles in whatever pertains to the House of studies, something quite distinct from seminaries. So, this calls for maintaining the idea that we are a true institute.

Up to the time of this letter, the only semi-official recognition of the Society as an Institute was a passing mention of it in an Apostolic Brief of Leo XII (July 12, 1826) assigning the goods

of San Felice to the Mission House belonging to the group "cui nomen a Pretiosissimo Sanguine." (See note to letter of Feb.14, 1829 to Betti. Gaspar's concern continues in his letter of January 1831 to the same addressee.)

Returning to the original question, was the Mission House Gaspar's own invention? In a preliminary way, the answer seems to be "yes." As we shall see, especially in the documents which Gaspar wrote in defense of the Society, the Mission House was more like a center of spirituality open for both priests and laymen to share in the spirituality of the missions. (Unfortunately the house was not open to laywomen because the temper of the times would simply not permit it.) To put it differently, there was no spirituality nor devotional practices which were strictly "community" as opposed to those spiritual resources such as the "true devotion" of St. Francis De Sales which were available to the whole Church.

Why emphasize the documents which Gaspar wrote in defense of the Society?

My reason is two-fold: 1) these documents present a reflective Gaspar, a Gaspar who had to take a step back in order to contemplate the Work; and 2) two of them, namely the memorial to Pius VIII (June 1829) and the memorial to Gregory XVI (March 31, 1831) were never previously available in English. Thus these documents have both an intrinsic and an historic interest. Of course, there were other, less formal descriptions on the Society's functioning. For instance, in a letter of April 4, 1821, to his friend and spiritual daughter Lucrezia Ginnasi, Gaspar writes:

Each one of us is well aware of the need that exists for reform. The means to be used for achieving that are Retreats and Missions. Consequently, in accordance with the ideas of the Holy Father, we establish in the different dioceses and provinces, a pious House with those objectives under the direction of the Archconfraternity of the most Precious Blood of Jesus Christ, namely, the priests drawn from the secular clergy. In our churches, we promote the Oratory, that is, services each night only for men; on feast days, the organization for young people dedicated to St. Aloysius Gonzaga; then, too, for the women, there is the organization of the Sisters of Charity etc., etc., etc. Finally, in addition to giving Missions, we set apart a section of our House for the making of Retreats. There, many of the clergy as well as the laity can withdraw from time to time to pursue that knowledge which is the knowledge of the Saints. Our printed regulations will bring these points out more clearly. With our priests, we insist on continuous study, all following a definite method that is arranged and directed carefully.

"...our Houses are continuous Missions, open to all...our churches are open missions.."

From just what we have read, we can already see the justice of these two sentences excerpted from letters to Cristaldi dated January 26 and July 15, 1826. What is interesting is the connection between the Mission House and its accompanying church and that Gaspar uses the word "open" to characterize them both. In a word, house and church form a well ordered service-unit. Of course, the missionaries also used the house for needed rest and, let it be noted, for needed study.

Could it be that Gaspar discerned an element of closedness (if the word be allowed) in the various religious foundations he describes at the beginning of the memorial to Leo XII? It would bear out my contention that, for Gaspar, a religious foundation always involves an esoteric element (using "esoteric" in its root sense) which was just not part of his "open" spirituality derived as it was from the common founts of spirituality, especially priestly spirituality.

Letter of October 20, 1821, to Cardinal Della Somaglia

Guilio Della Somaglia was cardinal-bishop of Velletri where Gaspar had given a mission in April of 1820 and where, in January of 1822 a hospice of the Society would be opened. If he was not already prefect of Propaganda Fide, he would become so before 1826 and, in this capacity, he invited Gaspar to send missionaries to the Ionian islands. Either he or the future Gregory XVI would be Gaspar's superior during Gaspar's stint at Propaganda from May to October of 1826. (We know that there was a change of command sometime during 1826; I would like to think that it took place in October and provided Gaspar with the opportunity to escape from a job which he found distasteful.)

The "letter" is really a formal paper presented to this prelate by Gaspar --- one supposes in reply to an inquiry made by him.

It begins by putting the Society in its context, namely, the Archconfraternity of the Precious Blood instituted by Pius VII in order to enliven the clergy and people. Somewhat artfully, Gaspar continues by asking:

But, how can that be accomplished if not through the two great means of reform, namely, Retreats and Missions? So to achieve that most important objective, the founding members of the aforementioned Archconfraternity, joined together in Mission and Retreat Houses, afford the facilities for the application of these same means to the greater glory of God and the welfare of souls.

This contextualizing of the Society within the Archconfraternity was, in Gaspar's mind, never more than a means for giving the Society some sort of ecclesiastical standing. For instance, it was as "missionaries of the Archconfraternity of the Precious Blood" that Bonanni claimed the house of S. Felice in Giano. But to be honest about it, once Gaspar

was satisfied that the Society had been recognized as a true Institute in the Leo XII's brief of July 12, 1826, Gaspar admitted that the Archconfraternity only served as "cover" for the Society which, legally, was always an independent entity. For instance, in a letter of June 13, 1827, to Bellisari Gaspar says directly:

One observation with regard to the report and this is, in short, a matter of history. The Archconfraternity was erected even before the period of my exile. Its beginnings, at least, go back to that period of time. After the exile, the union of the Missionaries to it took place so as to make use of its means for their objectives. This, however, was a pure accident which is not of value.

However, this is not to mean that Gaspar was being dishonest. He was taking advantage of the fact that, on December 27, 1817, he was elected first Promotor and Missionary of the Archconfraternity and, at that time, his missionaries also enrolled in the organization. Nor should it be forgotten that on May 8, 1826, it was decided that all the members of the Society were to be considered "blood brothers" of the Archconfraternity (chronological prospectus under Dec. 27, 1817). Thus, even in the Memorandum to Gregory XVI (1831) Gaspar does not hesitate to identify the priests as "primary members of the Archconfraternity." But more of this later.

So, to return to our topic, Gaspar continues his presentation to Della Somaglia by pointing out the "openness" of the Society's apostolate: "... the life of these evangelical workers is directed to no other purpose than that of sustaining the primary objectives of the ministry, by contacting the various groups and classes of people in a way proportionate to their status..."

Besides missions and retreats, he points out other examples of the missionaries' zeal: conducting the nightly Oratory for men, sponsoring the various organizations for young people, visits to hospitals and prisons. And, once again, study: "Within the House itself, assiduous study is made of the basic ecclesiastical subjects, and, in the communication of ideas, one cannot sufficiently describe what advantages accrue to the Society...Everything is in conformity with the Sacred Canons, the practices of the saints, and is, indeed, the support of the episcopal ministry during these difficult times in which we are living."

Although the phrase "communication of ideas" is open to several interpretations, it may well refer to the prescribed theological conferences which kept the missionaries' minds sharp and to which the diocesan clergy were cordially invited. It is another example of the openness of the apostolate of the Mission House. It all goes to bear out that the Mission House, in Gaspar's mind, was more like a center of evangelization than a religious foundation. Thus it is that Gaspar concludes:

Therefore not only do they seek to train (by setting up pious organizations) the people where the Mission House is located, but by travelling about to neighboring towns, they try to stabilize and make perfect in them the fruits of a holy Mission. This is the great good that these evangelical ministers supply in various ways.

Memorial of July 29, 1825 to Leo XII

By the time this document so important to the history of the Society was written, the final element of the Work was in place, namely, the houses of study, the first of which was opened in the previous year. As is well known, at this moment, the existence of the Society was quite precarious and it needed defense on all fronts from its very constitutive idea, its title, and its very existence as an ecclesiastical entity.

We have already quoted from the Memorial in order to establish the central point that Gaspar did not conceive of the Mission House as a religious foundation but rather as a center of evangelization. But of what sort of evangelization? Let us continue our quotation of the "General idea of the Society:

While other institutes, such as the Fathers of the Company of Jesus, have as their primary objective the education of youth, our Mission and Retreat Houses offer whatever is necessary to bring about, with the greatest possible rapidity, the conversion of souls, good example from the grown-ups, and, in short, an apostolate directed towards every sort of grouping of people in the various dioceses which will then evaluate, facilitate and consolidate the education given.

For "education" read "evangelization" and I think what Gaspar has in mind becomes clear. The Mission House is "open" in two senses: 1) it does not restrict its functioning and influence to a specific group or social level; 2) nor does it aim at less than total evangelization in order to present to the institutional Church a people prepared for witness, dare one say for ministry?

There is yet more as Gaspar focuses on the ministry of the Mission House. Let him speak for himself:

There will be no fear that the clergy will fall into a state of inertia, for, excluding the pastors, the canons and other sacred ministers necessary for the respective places, the other clergy will gradually be brought together into a union bonded by dedication to the ministry and they will activate this apostolate which is for the greater glory of God. Their own personal affairs will not deter them, since we do not forbid proper ecclesiastical assistance. Nor can being advanced in age make them at times fearful of the fulfillment of their sacred duties, since those who are more vigorous will apply themselves to the giving of Missions and those who are not so strong in health can take care of the internal forum, thus enjoying that peace which the Houses of our foundation can offer. In these Houses, in a special way, the soul is lifted to God in prayer. Also, ignorance, at times, may be the cause of complaints, but even with all that, one moves ahead by the provision of scholarly conferences which, in a way, make up for the past and eventually prepare them for whatever may be relevant.

In a word, Gaspar expects that --- with the exception of those clergy whose assignment requires residence --- the ideal of the Mission House will be so attractive that all other clergy will become zealous participants in the Work! And that, in the process, they will not only become sanctified but also educated.

This is surely an extreme example of that Salesian optimism which permeates Gaspar's spirituality. And yet, and yet --- has not the Society, to some extent, neglected its ministry of outreach to the diocesan clergy? Admittedly, there has always been a tradition of hospitality, a sense of fraternal kinship with the local clergy (see Normative Texts, art. C12). But Gaspar conceived the Mission House as something more: an invitation to a shared spirituality and, at times, an invitation to enter fully into the Work motivated by that spirituality. "So we conclude that in these foundations, already put into motion by the now-deceased Supreme Pontiff Pope Pius VII, the clergy find a haven and the longed-for reform of the clergy itself is promoted so that they can become a beacon of holiness for the people."

For the rest of the Memorial Gaspar tries to institutionalize the title --- and thus the Society -- by references to the ecclesiastical approbation of the Archconfraternity of the Precious Blood. This is followed by a petition for a re-granting of the privileges granted to the Archconfraternity's missionaries. This latter is by no means an idle move on Gaspar's part. If the Holy See re-grants these privileges, it implies recognition of this group of missionaries as an ecclesiastical entity of some sort, i.e., an Institute.

In his observations on the Archconfraternity much can be learned about Gaspar's views on the history, appropriateness, and applications of Precious Blood spirituality all of which might be the topic of another essay. But, since these have nothing directly to do with our topic, we will pass on to the next of Gaspar's formal presentations of the Society, namely, the Memorandum to Pius VIII.

The June 1829 Memorandum to Pius VIII

I am accepting the date assigned to the Memorandum by D. Beniamino Conti, indefatigable editor of the *epistolario*. But, as I have argued elsewhere (*More Essays*, p. 24), I think it should be assigned a later date closer to the end of the short pontificate of Pius VIII (March 31, 1829-November 30, 1830). In any case, its intent is clear: to have the papal subsidies granted by Leo XII restored. These were the subsidies which Pius VIII had suspended under the mistaken belief that Gaspar's methods of missionizing were, somehow, coercive.

Gaspar makes his aim explicit in the second-last paragraph of the Memorandum: "Thus, now it is urgent that the one to whom the Lord has given the government of the Church should lend a helping hand to this Society..."

What leads up to this statement is a history of the support given to the Society by the previous pontiffs, namely, Pius VII and Leo XII.

Effectively, Gaspar makes Pius VII the founder of the Society, although here and in the memorial to Gregory XVI he credits Albertini with the basic notion and plan of the Society. (Gaspar never considered himself the Society's founder although, after November of 1819 when Bonnani resigned all authority, it was evident to Gaspar and to all that he was its sole director.)

The Society, then, was to be Pius' instrument of evangelization to repair the ravages of the Napoleonic occupation.

In view of the fact that one of the purposes of the Archconfraternity was that of having our brother-priests dedicate themselves to the apostolic ministry of giving holy Missions and Retreats, that beloved Pontiff wished to make use of them for this project for God's greater glory and through their services to promote also that most important devotion to the Divine Blood.

And next comes a reference contextualizing the Mission House in the light of this papal determination:

Eventually, he recognized that it was of the highest advantage to establish residences in the various provinces so as to facilitate assistance to the bishops in the holy ministry of God, and, at the same time, to afford a sacred haven in those localities for anyone who would wish to make a Retreat.

Note, then, that for Gaspar the Mission House, though independent of diocesan control, does not function as if it were independent of the pastoral program and planning of the local church. Already article 27 of the Rule of 1841 says: "When, therefore, houses are established for us, the members should promote all forms of piety in the local community and should have a greater concern for the people with whom they live." Today's Normative Texts, art. C27, emphasize this need: "Coordinated apostolic action will bear fruit if it conforms to the

directives of the Holy Father and the bishops, and is supported by cordial collaboration with the diocesan clergy, the religious and the laity (canon 738 §2)."

If there was one thing which Gaspar insisted upon in the apostolate, it was coherence. As we have already seen, Gaspar wrote to Lucrezia Ginnasi eight years previously: "With our priests, we insist on continuous study, all following a definite method that is arranged and directed carefully." Evidently, this is not just an internal coherence of life-style and apostolate; it is also an external coherence with the pastoral planning of the hierarchy. A cynic once asked me: "But what if there is no pastoral plan?" My reply is that there always is one, albeit it may be implicit and regrettably, may be cause for the Society to abandon a foundation. But that is another story.

To return to our theme, what comes next is one of those serendipitous bits which confirms my claim that our spirituality is basically derived from the masters of classical priestly spirituality rather than from those who wrote on religious life. Gaspar says simply: "He [Pius VII] did not wish to have an Institute with vows since the society would be directed to the clergy and for the clergy." At last, a positive statement rather than a weak apologetic for not taking the vows. The fontes of our life are simply diverse from those of Institutes of Consecrated Life and there the matter ends. ¶In this connection, one might note the very first article of the Rule of 1841: "Therefore, it is the intention of the Society that its members, who belong to the secular clergy, conduct their actions and their whole life in accordance with the precepts of the sacred canons..." The same point is made again in article 7: "But there is no reason for seeking the rules for right conduct in a great many documents, since, as we have inferred, these are to be sought in the pontifical decrees."

What follows next is an overview of the foundations with special stress upon plans, never realized, for the Society's expansion into the foreign missions under the pontificate of Leo XII. (As already noted, Leo gave great impetus to the foreign mission activity of the Church. See More Essays, p. 70)

And, as already mentioned, Gaspar concludes by asking the pope's support:

Thus, now it is urgent that the one to whom the Lord has given the government of the Church should lend a helping hand to this Society..."

Convinced, finally, that Gaspar's missionizing was not coercive, the pope restored the badly-needed subsidies.

March 1831 Memorandum to Gregory XVI

D. Beniamino Conti assigns a date of March to this Memorandum because of its non-defensive tone. After April 20, Gaspar was aware that the Society once again needed defense (see chronological prospectus under that date). However, there is no evidence that Gaspar did anything more than write this document. Perhaps he felt that it spoke for itself. In any

case, there is a particular quality of serenity in Gaspar's correspondence of this time (see *More Essays*, pp. 32-3). Although Gaspar was conscious of the accusations against the Society, he simply continued on with the Work.

In the Preface, a typically Gasparian theme is sounded which will find its echo in the preamble to the Rule of 1841: "In the upheaval of our times, times which God has been pleased to reserve for us, and in the need for reform of the people, the Lord, rich in mercy, has willed to bring forth a powerful means to be used in setting up a rampart against the torrent of iniquities and to provide us, at the same time, with means that are salutary for attaining eternal salvation through the sanctification and the spiritual cultivation of souls."

And what is this "powerful means"? One would expect to hear "missions" and "retreats." But, surprisingly, Gaspar says "Mission and Retreat Houses." In this Memorandum Gaspar chooses to present the Society not in the abstract, but descriptively, that is, in terms of the day-to-day functioning of the House and the rule of life followed by the missionaries residing there. Here, then we have an important anticipation of the Rule of 1841.

Gaspar begins by speaking of a similarity between the "norm," i.e., the overriding concern put forth by Benedict XIV for promoting the Archconfraternity of Christian Doctrine and that chosen by Pius VII for promoting the Archconfraternity of the Precious Blood. Both organizations call clergy and laity to involve themselves in a most important endeavor: in the former case, the giving of instruction in doctrine; in the latter, zealous evangelization.

But to this second concern Gaspar adds something new:

In addition, the Holy Father [Pius VII] wanted the priests, as the primary members of the Archconfraternity, living together in community life after the pattern of the Filippini Fathers, but with a different extension of objectives, to constitute, in the urgent situation of the times, a supporting force for the Catholic religion, reviving in these ministers of the sanctuary, decorum, good example, holiness and study. It was to be similar to the practice of ancient discipline in the Church, emphasizing strongly the idea of the priests living in union. Aligning himself with this same attitude was St. Charles Borromeo when he founded his Oblates. This is likewise true of St. Philip Neri as he instituted his congregation.

After thus locating the Society in its proper canonical constellation, Gaspar continues by pointing out previous papal recognition of it as a proper Institute in the historical line of pious unions, confraternities, etc., dedicated to the Precious Blood. All this, of course, shows Gaspar's constant concern to justify the Society and its title.

Now begins the functional description of the Mission House. Gaspar begins by distinguishing seven offices: the praeses (also responsible for the priests' association), the local superior (who had the Brothers as his particular responsibility), the vice superior (responsible for the archives and library and also house secretary and director of the girls' group), the director of missions (also director of the nightly oratory), director of retreats

(also responsible for the boys' group), the prefect of the church (who also assists with the boys' group), and, finally, the economist.

In the Rule of 1841 these offices survive practically intact except that the praeses becomes the "rector" and the care of the church falls to the retreat director. Also no mention is made of specific responsibilities regarding the various associations or the nightly oratory.

For anyone unfamiliar with the Society's initial structure, it should be mentioned that the praeses was a sort of spiritual leader, a mature missionary to whom the rest could look up. The other offices seem self-evident. More often than not, a number of these offices were combined because the usual staff of a Mission House was no more than three or four missionaries. For instance it was quite common that the vice-superior was also the economist and the director of missions was also director of retreats. But the praeses was never the local superior.

At first, it seems that all this is of purely historical interest. However, it reveals Gaspar's real convictions about what it takes to make a Mission House really run. Some of it is nuts and bolts administration: Obviously no enterprise can run without some sort of administrative authority and some way of controlling expenditures. Nor can an enterprise devoted to missions and retreats function without someone to direct the work. Nor can a church which is used for continuous religious functions be effectively used without someone to see to its upkeep and availability.

But as one moves off of this immediate level of responsibility, one can see Gaspar's concern for the coherent functioning of the Mission House on a deeper level. There is concern for the archives; something needed in order to provide the Director General with the detailed information he needed in the highly centralized administration envisioned by Gaspar. There is concern for the library: As mentioned many times, Gaspar wanted his missionaries to be informed as well as holy. (Whether the library was available to the retreatants, I have not been able to determine. But I suspect it was available to the local clergy invited as they were to participate in the missionaries' theological conferences.) There is concern for the various associations -- priests, men, young people -- even though in the Rule of 1841 responsibility for them is assigned to the Mission House as a whole. (This was probably a matter of good sense since what can guarantee that a good economist, for example, will also be good in handling a group of lively boys?) Putting aside all the nineteenth-century details, this reveals that Gaspar thought of the Mission House as a place of on-going spiritual formation no matter what forms future associations might take. In this sense, today's Companions' program is the apt inheritor of this ministry of the Mission House. Unfortunately, nothing comparable seems to have succeeded the ministry to priests envisioned by Gaspar.

And what of the praeses? Has canonical tidiness deprived the Society of this form of spiritual leadership? I think not. If one removes the inserted canonical terminology of the first sentence of article C60, the office of Moderator General as stated in the Normative Texts does, in fact, retain this important idea of Gaspar:

The visible sign of unity in the Society is the Moderator General, endowed with the authority over all Provinces, houses and members invested in him by Common Law, the Constitution and the General Statutes. His first duty is to vivify and renew the spirit of the Society, and to promote its expansion. Working in the closest harmony with the other major superiors, he coordinates the whole life of the Society and promotes unity among members and Provinces.

The Memorial to Gregory XVI continues with a section titled: "The Missionary's Method of Life." which, basically, lays out the missionary's day. It begins with private mental prayer in his room, continues in the church with where one missionary celebrates the first Mass (during which another missionary leads the Chaplet of the Precious Blood for the laity in attendance). The Masses of the other missionaries then follow.

Silence is a practical necessity in a house where retreatants are present although Gaspar mentions that there are "other reasons" for it as well.

Gaspar then explains how responsibilities for confessions are determined. Something tells me that women's confessions were heard only in the morning with opportunity for men's confessions after working hours. In any case, in the way Gaspar's mind seems to be working, this is one of the daily ministries of the Mission House church. So, too, would be visits to prisons, hospitals, etc., by the missionaries. In this regard, Gaspar insists that the missionary never go out alone but always with a companion, be it another missionary or a brother-in-service.

These then were the normal morning activities of the Mission House. They concluded just before midday, on signal, with a private particular examination of conscience followed by a public recitation of the Angelus in the house chapel followed by dinner. This was always accompanied by spiritual reading. (There is no implication that this reading lasted for the whole meal. On the missions, it was the custom for the missionaries to invite a promising young cleric to read for half the meal after which there followed conversation. It is not clear whether the young reader was invited to participate in the conversation; in any case, it gave him a "close-up" of the missionaries and, perhaps, encouraged him in a missionary vocation.)

After the midday meal there followed a period of recreation and then a time for rest. On signal, the afternoon tasks of the house began, e.g., visits to the hospital, travel [this is probably to nearby places in order to continue the work of a Mission], etc. All participate in the nightly Oratory for men. (One should remember that "all" may well have meant one or two since the missionaries were seldom all at home. Then, too, one may be misled by the term "nightly." In an age where artificial illumination was provided by expensive candles, the Oratory probably concluded around sunset.)

The community concluded its day with a meditation in common followed by supper accompanied by spiritual reading. After a period of recreation there was an examination of conscience in the chapel plus the customary community prayers.

In passing, Gaspar mentions "For Missions, the system of the Jesuit Fathers, recently published in Rome, is to be used." Does this represent a change from the system of St. Leonard of Port Maurice used up till now? Unfortunately, Gaspar's remark is too brief to determine the matter.

In the second title of the Rule of 1841 all these practices of piety survive but without as much detailed scheduling as that given in the Memorandum. However, what strikes me as central is something else which is the similarity of all this (even to some of the scheduling) with my seminary days! And if anything was evident from the seminary training of, let us say, thirty or forty years ago, it was that it was designed to inculcate habits of priestly spirituality. As I said before (*More Essays*, p. 93), it never crossed Gaspar's mind that anything else was needed to sanctify his missionaries.

In the next section titled "Sacred functions which the Institute promotes" Gaspar speaks of weekly, monthly, and yearly spiritual services provided by the Mission House church, e.g., weekly adoration of the Blessed Sacrament on Thursdays, stations of the cross on Fridays, etc. This is that "promotion of all forms of popular piety" called for in article 27 of the Rule of 1841.

But of greatest interest is the description of Sunday: "On Sundays, there is the urban Mission. Thus, it is that our churches offer the idea of a continuous urban Mission, providing a continual and shared cultivation of the people." At times, Gaspar can be infuriatingly elliptical as thoughts tumble over each other in his writing. Does he mean that, Sunday after Sunday, the hearers are treated to a series of sermons based upon themes which, in a regular Mission, would be treated intensively within a period of roughly two weeks? By "shared" does he mean that the hearers are exposed to the ideas and styles of all the missionary-members of the house? If so, in a very real sense, they never came off the Mission; the Work continued even when they were at home.

Every month conferences were scheduled for the various organizations and there was held the monthly day of recollection in preparation for a happy death (another remembrance of my seminary days!) and --- in an age not noted for frequent communion --- a general communion.

Every year public retreats are available for the people just as the community itself made its retreat in preparation for the feast of St. Francis Xavier.

When one thinks that, in general, all this was carried on by three or four missionaries, one sees that life in the Mission House was scarcely a cloistered retreat. The demands of preaching called for a wide repertoire and --- as is evident from Gaspar's correspondence --- this repertoire could often be called on unexpectedly.

Gaspar adds that some of the Mission Houses are also houses for ecclesiastics "who are being called to the ministry of giving Missions" and gives the pope some idea of the course of studies being followed. Basically it consisted of the inculcation of those theological

principles which are definitively established along with passing references to "other opinions" in order that the young clerics have both solid knowledge and a "level sense of judgment." Then, too, they are "given training in the basics of preaching, following the pattern that is so laudably practiced by other sacred Institutes and especially by the Fathers of the Company of Jesus."

The Memorandum closes with an evocation of those who contributed to the foundation of the Society: Albertini, Bonanni, Strambi, Marchetti, and --- not to forget --- Cristaldi. Gaspar was never a person to overlook what he owed to those others who so generously helped him on his way and who believed in him and in the Work.

A final observation regarding a contemporary Mission House

Naturally, if a segment of the Society decides to found a Mission House today, no one expects that it will reproduce, point by point, the Mission House of the early nineteenth century. With that in mind, I should like to make one final observation: In Gaspar's time, the Work was tightly focused --- and if it got unfocused, Gaspar saw to it that the situation was corrected! Which meant that, allowing for differences of talent, a missionary could pretty well function in any Mission House. In fact, Gaspar moved them around rather regularly which resulted in some leaving the Society.

Putting it a bit differently, this meant that all the members were involved totally in the Work; there was nothing else to be involved in! But, today, what with the Society's work, for good or for ill, having expanded into different fields, this is not the case. This means, then, as far as I can see, that there are two possibilities: 1) that a Mission House apostolate be one among the apostolates of the Society and that its staff be exclusively charged with carrying out this apostolate; or 2) that a Mission House, since it embodies the central thrust of the Society, be made, somehow, into the apostolate of the whole segment of the Society which sponsors it and that all the members of that segment and not just the staff of the Mission House be prepared and trained to share in its functioning.

Perhaps the preceding overloaded sentence can be clarified by means of an example: The Italian Province has as its stated policy that every member, according to his talents, should be able to be called from his assignment in order to assist the Province's central core of missionaries in the giving of a Mission. For instance, I know that when I was stationed in Rome, I was called several times to celebrate Mass at Santa Maria in Trivio because one of the men stationed there was away helping out with a Mission.

My preference, obviously, is for something like this involvement of all in a Mission House. It is a concrete way of recalling us to our vocation as it is so admirably summed up in the Normative Texts:.

The Society dedicates itself to the service of the Church through the apostolic and missionary activity of the ministry of the word (article C3).

GASPAR'S CORRESPONDENTS

1808-1837

This index of addressees of St. Gaspar's letters, with one exception, includes only those whose names are known. After each entry is the total number of letters written to this person according to D. Beniamino Conti's index. If a date is given for one of Gaspar's missions, it is the date of entry. Unless indicated otherwise, persons identified as missionaries who are not included in the biographical data are taken from a list of missionaries produced by Fr. Andrew Pollack - March 9, 1978.)

NOTE REGARDING VOLUME TEN: These letters were published after D. Beniamino completed his indices. Addressees or numbers marked with an asterisk appear in that volume and are not included in his indices.

- A -

Achille, Luigi. Missionary (see biographical data). (4)

Adriani, Vincenzo. Layman; resident at Perugia who promoted the month of the Precious Blood. (8)

Agostini, Sebastiano. Missionary (see biographical data). (5)

Agresti, Domenico. Priest; resident at Gaeta; offered his help in the missions. (2)

Albertini, Francesco. This single letter is a list of pious organizations dedicated to the Precious Blood. The footnote assigns it to the beginning of 1819. (1)

Alderisio, Giuseppe. Missionary. (3)

Aloysi, Pasquale. Missionary (see biographical data) Gaspar refers to him as "former companion of mine in exile" (Feb. 18, 1827) but this does not seem correct. (2)

Ambrosi, Filippo. Priest; resident at Ascoli. Gaspar recommended various theological authorities to him. (1)

Ambrosini, Francesco. Layman; resident at Pennabilli whose son was a student-boarder. (1)

Ambrosini, Luigi. Priest; resident at Pennabilli who seems to have expressed some interest in joining the Society. Relationship to the preceding, if any, unclear. (4)

Amici, Giuseppe. Layman; involved in the associations founded after Gaspar's mission at Calderola (May 3, 1819). (1)

Ammirati, Vincenzo. (1)

Angelici, Ferdinando. Cleric; resident at Sananatia with whom Gaspar discusses instituting a foundation of adorers of the Divine Blood. In a letter of March 12, 1825, Gaspar congratulates him on his priestly ordination. A letter of Sept. 29, 1828 is addressed to him as pastor at Matelica. (10)

Angelini, Francesco. Conventual Franciscan; resident of Todi(?) for whom Gaspar arranged travel arrangements to return after assisting in Lenten exercises at Alatri (?). (1)

Angelini, Sante. Brother-in-service (see biographical data). (3)

Angelo, Antonio. Priest; resident at Castel S. Elia to whom Gaspar sent various devotional material. (1)

Angelucci, Giovanni Battista. Priest; vicar general of Tivoli with whom Gaspar arranges a mission to be given at Castelmadama. (1)

Annovazzi, Vincenzo. Priest; resident at Civitavecchia; pastor to whom Gaspar gave an opinion concerning an ecclesiastical promotion; he seems to have known Albertini; he and Gaspar exchanged ascetical writings; he helped in establishing the house at Albano. Subsequently must have become auxiliary bishop (Oct. 23, 1826) (9)

Antenangelo, Andrea. Priest; resident at Arpino whom Gaspar had to inform of the rejection of a student-boarder he had sent him. Relation to Crescenzo Antenangelo (next entry) uncertain. (4)

Antenangelo, Crescenzo. Priest; resident at Arpino whose request for a mission in June of 1825 Gaspar has to turn down. (4)

Antico, Antonio. Priest; resident at Penne; Gaspar took care of a rescript for him. (1)

Antognetti, Tommaso. Priest; resident at S. Girolamo della Carita', Rome, with whom Gaspar made arrangements for some spiritual exercises, probably a Retreat. (5)

Antonelli, Biagio. Layman; resident of Sonnino to whom Gaspar certifies that the Masses he wished were celebrated. (1)

Antonini, Angelo. Priest; resident at Collamato; Gaspar assisted him in a case before the Sacred Penitentiary and encouraged him in his preaching ministry and tried to recruit him for the Society. (4)

Aretini-Sillani, Guglielmo. Priest; resident at Nocera; Gaspar urges him to recruit priests for the Society. By 1836, he is bishop of Terracina. He became a member of the Society after resigning his diocese -- see our Necrology for August 12th. (5)

Arlotti, Antonio. Layman; resident of Rimini from Gaspar purchased candles. (1)

Arrighi, ----- . Lawyer; resident of Rome who assisted in the work of Santa Galla. (2)

Aversano, Vincenzo. Layman (treasurer?) resident at Gaeta. (2)

- B -

Bachettoni, Giuseppe. Priest; resident of Spoleto who was involved in the Oratory there.
(4)

Baiocco ----, Doctor; residence unknown. Gaspar asks him to provide wine for the mission house at Rimini. (1)

Baldi, Luigi. Layman; resident at Meldola for whom Gaspar handled a petition to the Holy See. Their friendship continued. (21)

Baluffi, Gaetano. Bishop in diplomatic service (was internuncio to North America); involved with the Archconfraternity. (1)

Barcaroli, Pietro. Layman; resident of Chiaravalle who promoted a new Mission there and who promoted the Oratory. (27)

Battisti, Virginia. Laywoman resident at Frosinone whom Gaspar consoled on the death of her mother. (2)

Battisti, ----. Layman; resident of Frosinone. Gaspar thanks him for a gift given to the Mission House. Relationship to above uncertain. (1)

Bazzoli, Agostino. Priest; resident of Forlimpopoli whom Gaspar encourages to continue the nightly oratory. (2)

Begni, Antonio. Bishop of Montefeltro-Pennabilli with whom Gaspar made arrangements for a mission at Torricella; he also shared plans with him for expanding the mission house at Rimini; also involved in foundations at Macerata Feltria and Pennabilli. (49)

Bellenghi, Vincenzo. Priest; resident of Ascoli with whom Gaspar made arrangements for a month of the Precious Blood, June of 1823. (1)

Bellini, Stefano. Bishop of Loreto and Recanati whom Gaspar petitions to erect the Pious Union. (2)

Bellisari Giuseppe. Priest; resident at Aquila who asked for some missions in the area, e.g.,

Ariano (Jan. 6, 1827). (18)

Benedetti, Maria Geltrude. Religious. (1)

Benedetti, Vincenzo. Layman; resident of Mergo where Gaspar gave a mission (July 29, 1820); he offered to set up an annuity for the Missions (Gaspar suggested the House at Pievetorina). (1)

Bentivoglio Orsi, Caterina. Countess; in residence at the Monastery of Divino Amore, Rome. Projected foundress of a religious Congregation of women dedicated to the Precious Blood -- it came to naught. (1)

Bernetti, Tommaso. Cardinal; secretary of state under Gregory XVI. (1)

Bertolotti, Maria Angelica. Ex-Dominican nun; recipient of Gaspar's spiritual direction (see biographical data and note to letter of Sep. 8, 1812). (1)

Betti, Innocenzo Saverio. Missionary (see biographical data). (46)

Bevilacqua, Antonio. Roman priest; substituted for Gaspar in occasional ministry. (1)

Bocci, Paterniano. Priest; resident at Collamato; Gaspar assisted him in some matter, otherwise unknown, and encouraged him in his ministry. (1)

Bonacci, Vincenzo. Priest; resident at Piglio where Gaspar had preached a mission (April 6, 1822); Gaspar handled a petition of his to the Holy See; the correspondence with him a typical example of the sort of follow-up work involved with a mission (see esp. letter of Sep. 2, 1822). (9)

Bonanni, Gaetano. Missionary; eventually first bishop of the reactivated diocese of Norcia. Founder of the Operai evangelici; original member of the Society (see biographical data). (18)

Bonarelli, Annunzia. Religious; nun in the monastery of St. Cecelia, Rome. (3)

Bonarelli, Maddelana. Religious; nun in the monastery of St. Cecelia, Rome. Perhaps the niece of Annuziata (previous entry). (1)

Bonderi, Filippo. Missionary ? (not on Pollack's list). (8)

Bonelli, Basilio. Priest; resident at Giuliano with whom Gaspar had correspondence regarding a foundation in the diocese of Ferentino. (3)

Bonomo, Francesco. Bishop of Gaeta to whom Vallecorsa [and Sonnino?] were subject. (20)

Borti, Tommaso. Priest; resident in Rome, vice rector of the Roman seminary, who assisted the work of Santa Galla. (1)

Bracaglia, Orazio. Student-boarder to whom Gaspar gave spiritual direction. Eventually became a missionary. One of the few -- if not the only -- missionaries trained in our own schools with whom Gaspar worked closely. (86)

*Brandimarte, Marcello. Missionary (not in biographical data or on Pollack's list).
Relationship to next entry? (*1)

Brandimarte, Raffaele. Missionary whose health concerned Gaspar (1).

Brioli, Michaelae. Bishop; vicar capitular of Rimini; administrator of the diocese after the death of Zolio (Zollio?) on April 2, 1832. (2)

Bucciarelli, -----. Priest; resident at Veroli to whom Gaspar recommends a woman religious candidate. (1)

Buda , -----. Priest; resident in Meldola to whom Gaspar communicated rather detailed arrangements for a mission there scheduled to begin Jan. 2, 1829. (2)

Buffoni Pietro. Priest; resident at S. Agata Feltria whom Gaspar encouraged to pursue his vocation (as a missionary?). (2)

Bussi, Giovan Battista. Cardinal-archbishop of Benevento. (2)

Butirroni, Andrea. Priest; resident at the hospice "Buon Consiglio" in Rome; associate of the Society (see biographical data). (16)

Butti, Pietro. Canon resident at Alatri with whom Gaspar arranged a clergy retreat for May of 1822; there is follow-up correspondence regarding an evening Oratory. By Sept. of 1831 the work needed reviving. The last letter in this extensive correspondence is dated March 22, 1837. (108)

Buzzolini, Vincenzo. Priest; resident at Pescosolido to whose people Gaspar promises a "pep talk." (6)

- C -

Cadolini, Ignazio. Cardinal; bishop of Spoleto (1).

Cajani, Pietro. Layman; resident at Bologna from whom Gaspar requests a copy of the eulogy given at the funeral of Countess Bentivoglio. Not in Conti's index. (1)

Calamati, Vincenzo. Priest; resident of Rome to whom Gaspar sends three nominees for enrollment in the Carmine (?), including Merlini. (1)

Calamita, Michele. Priest; resident of Vallecorsa whom Gaspar helps with a petition. (1)

Callinea, Gennaro. Monsignor [probably bishop] resident at Benevento whom Gaspar informs about student-boarder (eventual missionary) Giuseppe Verusio's progress. (1)

Calvi, Giovanni. Layman; resident of Sora. Gaspar made travel arrangements with him for a priests' retreat at Sora (April 5, 1825). (10)

Camilleri, Nicola. Priest; resident in Malta with whom there was some correspondence regarding aggregating a foundation there with the Society. (1)

Capo, Carlo. Layman; resident at Vallecorsa for whom Gaspar forwarded a memorandum to Rome. (1)

Caprano, Pietro. Cardinal (?) Bishop of Iconium; secretary of Propaganda Fide. (3)

Caracci, ----. Lawyer resident in Rome who was involved in the interminable dispute between the Lateran chapter and the C.P.P.S. house at Albano. (2)

Caracciolo Malaspina, Virginia. Countess; befriended Gaspar during his exile in Piacenza. He became her spiritual director and friend. (17)

Carbonieri, Gaspare. Missionary; first foreign missionary of the Society (see biographical data). (2)

Cardillo, Mattia. Missionary. (20)

Caroni, Giovanni. Priest; resident at Belforte where Gaspar preached a mission (Oct. 1819); Gaspar advised him about presenting a petition to the Holy See; he requested him to conduct the month of the Precious Blood at Belforte in 1821. (5)

Carrara Francesca. Laywoman resident of Sora where Gaspar lodged during the priests' retreat there (April 5, 1825). (3)

Carusi, Filippo. Priest; resident in Traetto with whom Gaspar had follow-up correspondence after a peoples' retreat (February, 1825). (2)

Casalbani, Giacomo. Priest; resident at Cesena with whom Gaspar discussed the possibility of a foundation in S. Marino. (1)

Casanova, Raimondo. Priest; resident at Zagarolo with whom Gaspar has follow-up correspondence after a mission he preached there (Jan. 1833) (2)

Castellani, Filippo. Layman (?) resident of Pievetorina who, apparently relayed some complaints about Fr. Tommaso Meloni to Gaspar. (2).

Castracane, Innocenzo. Bishop of Cervia with whom Gaspar makes arrangements for a mission. (4)

Catucci, Egidio. Layman; resident at Atri for whom Gaspar took care of some business with the Conventual Franciscans. (2)

Ceccacci, Vincenzo. Priest; resident at Guarcino with whom Gaspar made arrangements for a mission which opened March 5, 1824 (there is a copy of the flyer for this mission in the archives after May 16, 1824); later he unsuccessfully asks him for help in the mission at Campoli (?) which opened Aug. 29, 1824. Gaspar was still following up his mission when he writes him on Aug. 7, 1833 -- a good example of his care for the fruits of the mission. (23)

Ceresani, Fabrizio. Layman; resident of Camerino whom Gaspar asked to take care of some matter, otherwise unknown. (1)

Cherubina, Maria Teresa. Religious; superior of the monastery of Buon Consiglio, Cori. (28)

Chiarelli, Pietro. Priest; resident at Civitella Roveto whom Gaspar helped regarding a postulant to the Battistine nuns in Rome. (1)

Chiodi, Giovanni. Missionary; originally priest resident at Ascoli. Seems to have entered in 1825 -- see letter of July 31, 1825. (40)

Chiodi, Domenico Antonio. See "Di Fogliano, Domenico Antonio."

Cicconi, Giuseppe. Layman; resident at Sonnino whom Gaspar informs about the petition to get the monastery of S. Maria in Canne (Sonnino) back for the Society (see letter to Bernetti, secretary of state, Sept. 24, 1832). (3)

Cipriani, Francesco. Bishop of Veroli; Gaspar petitioned him for the erection of the Pious Union at Frosinone and at Pofi. (4)

Ciufi, Biagio. Student-boarder at Pievetorina who could not pay his full tuition (Nov. 16, 1827) (1)

Cocci, Luigi. Priest in pastoral ministry (curate acc. to letter of Sept. 2, 1825) at Grutti; missionary in subsidium; Gaspar tried to recruit him for the Society; Gaspar gave a mission at Grutti (August, 28, 1820). Letters of 1835-6 are addressed to him at Todi. (46)

Coccia, Antonio. Priest; resident at S. Cristina with whom Gaspar made arrangements for a

mission. (7)

Cocumelli, Giacomo. Priest; resident at Ferentino with whom Gaspar made arrangements for a priests' retreat (if it was in conjunction with a mission, this began on April 20, 1825 -- see esp. letter of Apr. 4 for a description of a mission entrance - also Apr. 10 for further detail). (8)

Colognesi, Lorenzo. Layman; resident at Comacchio whom Gaspar asks for advice on what to do with a journal lent him by the late Msgr. Manassi, bishop of Terracina. (1)

Colombari, Domenico. Priest; resident at Mercatino to whom Gaspar sent the formulae for blessing water in honor of St. Francis Xavier. (3)

Colombari, Mariano. Priest; resident at Farneto to whom Gaspar writes regarding the disposition of a Lenten series (presumably a book). (1)

Consalvi, Ercole. Cardinal; secretary of state to Pius VII. (6)

Contedini, Girolamo. Layman; resident of Rome who did some proofreading for Gaspar. (3)

Co(n)stantini, Domenico. Priest; resident at Poggio Mirteto with whom Gaspar makes arrangements for a mission (Jan. 13, 1828). This was part of the S. Salvatore e Farfa campaign. (5)

Conti, Luigi. Priest; resident at Ceprano with whom Gaspar makes arrangements for a Retreat. (1)

Corbi, Felice. Priest of Cori where Gaspar gave a mission (April, 1817). (1)

Corbi, Felice. Layman; resident at Velletri whom Gaspar assisted to enter the Cistercians in Rome. See "Fassini, Livio." (2)

Corbucci, Benedetto. Priest at S. Giovanni in Marignano with whom Gaspar arranged for a mission at Savignano (Sep. 18, 1819). (3)

Corbucci, Vitale. Missionary (at least so in Pollack's list but a letter of Jun. 17, 1827 address him as "of the Oratory, Fossombrone"). (22)

Cortesi, Salvatore. Priest; resident of Forlimpopoli; director of the archconfraternity there. (1)

Costante, Maddalena. Superior of the Monastero delle Barberine, Rome. Took care of some matter having to do with the cutting of a copper plate or casting. (5)

Costantini, Domenico. See Co(n)stantini, Domenico.

Costantini, Giuseppe. Bishop; vicar-general of Albano; eventually became vicar-general at S. Salvatore (Rieti). (28)

Cotini, Vincenzo. Missionary. Gaspar expresses displeasure at his (apparently) over-extending himself. (1)

Crescenzi, Nicola. Priest; resident at Veroli whom Gaspar thanks for some lodging arrangements which he declines. Also some discussion of a possible foundation at Veroli. (22)

Cristaldi, Bellisario. Papal treasurer and eventually Cardinal; benefactor of the Society and confidant of Gaspar. Became a cardinal on Dec. 15 1828 and, interestingly enough, no correspondence between him and Gaspar survives after that date. Could it be that all the extant correspondence was preserved in the files of the papal treasury and that Cristaldi, on Gaspar's instruction, burned all the letters that followed? (see biographical data). (275)

Cruciani, Geltrude. No date nor location indicated in this brief letter of spiritual direction written to this laywoman(?). (1)

- D -

Da Campotosto, Vincenzo. Franciscan of the Convento della Foresta, Rieti. (1)

De Angelis, Filippo. Layman; resident at Concerviano; brother of Luigi (see next entry). (1)

De Angelis, Luigi. Layman, mayor of Concerviano with whom Gaspar made arrangements for a mission (Nov. 2, 1827). This was part of the S. Salvatore e Farfa campaign and Gaspar makes arrangements for missions in other parts of the territory with him. Subsequently, Gaspar gives another mission at Concerviano (Sep. 15, 1833). (12)

De Carolis, Angelo. Priest; resident at Fumone for whom Gaspar obtained a rescript for the feast of St. Francis Xavier. (1)

De Castris, Enrico. Layman; nephew of Sister Nazzarena De Castris who consulted Gaspar regarding a possible vocation to the priesthood. (1)

De Castris, Nazzarena. Woman religious of the Monastery of S. Chiara, Piperno, with whom Gaspar entered into a "sacred alliance" of prayers and spiritual correspondence. Possibly the most detailed spiritual correspondence of his which has been preserved. (92 +*1)

De Felici, Tommaso. Layman; resident at Pianella. (1)

De Giorgio, Luigi Maria. Priest; resident, perhaps, at Terracina. (1)

De Gregorio, Emmanuele. Cardinal penitentiary from whom Gaspar requested special faculties. (1)

De Luca, Francesco. Priest; resident at San Lorenzo whom Gaspar asked to make travel arrangements for his arrival at Vallecorsa (to open the mission house?); Gaspar subsequently invites him to participate in the June, 1822 mission at Benevento and others - without much success. (12)

De Mattias, Giovanni. Layman, chief magistrate of Vallecorsa. Father of Michele and Blessed Maria De Mattias (family name was changed from "Di Mattia" to accommodate Giovanni's notion of nobility in their ancestry.) (11)

De Mattias, Maria. Blessed; foundress of the Adorers of the Precious Blood. (1)

De Mattias, Michele. Son of Giovanni; was a boarding student. (5)

De Nardis, Pasquale. Missionary (not on Pollack's list). Priest; resident at Penne; Gaspar invited him to assist at the mission in Atri (Nov. 1824); apparently he entered (see Dec. 16, 1824). Gaspar writes him at Sermoneta on July 10, 1825, giving him some spiritual direction. (12)

De Persis, Giacomo. Layman; resident at Torrici with whom Gaspar has a preliminary discussion about setting up a foundation there. (1)

De Rossi, Lorenzo. Priest; resident at Zagarolo where Gaspar preached a mission (Jan. 1833) and whom Gaspar encouraged in the work of the Oratory. (1)

De Tuzi, Cosimo. Layman; resident of Sermoneta, of some prominence ("cavaliere"). (1)

De Victoriis, Pietro Maria. Missionary (see biographical data). (2)

De Vio, Francesco. Priest; resident at Gaeta; Gaspar took care of a rescript for him. (2)

Del Bono, Tommaso. Layman; resident at Penne whom Gaspar advises on an undetermined matter. (1)

Del Bufalo, Luigia ("Giggia"). Gaspar's niece. Towards the end of his life, she became practically his business agent in Rome. (197)

Del Bufalo, Paolina. Gaspar's sister-in-law; mother of Luigia. (1)

Del Bufalo, -----. Marquis; benefactor of Santa Galla. (1)

Della Somaglia, Giulio. Cardinal; bishop of Velletri; pro-Ä-prefect of Propaganda who became secretary of state of Leo XII; Gaspar negotiated with him for a short-lived foundation at Velletri (opened in Dec. of 1821 and closed in Oct. of 1822). Later (see Jan. 17, 1826) he gave him the choice of Carboneri, Merlini, or Valentini to be the first foreign missionary. The first was chosen (see Jan. 22, 1826, to Caprano). (5)

Di Folignano, Domenico Antonio. Capuchin priest resident at Folignano-Monte Santo. Brother of the missionary, Giovanni Chiodi. (1)

Di Rionero, Michelangelo. Master of novices in the Capuchin convent of Cesena. (1)

Di Mattia, Giovanni. See "De Mattias, Giovanni."

Di Mattia, Michele. See "De Mattias, Michele."

Dominici, Giovanni Francesco. Priest; resident at Macerata Feltria to whom Gaspar writes regarding an image of the Madonna of the Chalice. (1)

- E -

Ercolani, Fortunato Maria. Passionist; Bishop of Civita Castellana, Orte and Gallese with whom Gaspar arranged a mission in Vallerano. (5)

Ercolani, Luigi. Cardinal; Gaspar visited the Monastery of the Holy Family at Sezze for him and continued much correspondence with him about its affairs. (23)

- F -

Falzacappa, Francesco. Cardinal-bishop of Albano (see biographical data). (2)

Fantilli, -----. Layman (?) resident at Maenza whom Gaspar asks to provide oil (for Frosinone?). (1)

Fassini, Livio. Cistercian abbot of S. Bernardo alle Terme in Rome with whom Gaspar corresponded concerning a young candidate for the monastery. See "Corbi, Felice." (2)

Felici, Felice. Priest; resident at Rome of whom Gaspar requests faculties for missionaries to enroll in the Pious Union of the Sacred Heart of which he was secretary. (1)

Felici, Luigi. Priest; resident at Rome worked at Propaganda Fide to whom Gaspar passed on a query about a Mass of thanksgiving to the Trinity. (4)

Feliciangeli, Carlo. Chief magistrate of Pievatorina to whom Gaspar explains the Society's rules for Lenten preaching. (1)

Ferrante, Pietro. Priest; resident at Ripi with whom Gaspar makes arrangements for a missionary to preach Good Friday. (9)

Ferrutti, Francesco. Layman; resident at Poggio Mirteto involved in the mens' group after the mission there (Jan. 13, 1828). (1)

Fidanza, Antonio. Priest of Matelica where Gaspar gave a mission (May 4, 1818); Gaspar used him to recruit missionaries in subsidium for the mission at Montecassiano (Aug. 4, 1818) . (6)

Filion, -----. Layman. General secretary of the Papal Treasury. (1)

Finaguerra, Lodovico. Oratorian priest resident in Matelica whom Gaspar encourages to spread devotion to the Precious Blood. (1)

Fini, Antonio. Layman; resident of Bassiano to whom Gaspar sent material on the Archconfraternity and also advised in a personal matter. (1)

Fiorenza, Giuseppe. Priest; resident at S. Germano with whom Gaspar made arrangements for a retreat. (2)

Flori, Giovanni Battista. Layman; resident at Guarcino; secretary of the men's organization set up after the mission there in March of 1824. (7)

Fontana, Vincenzo Maria. Missionary (for a mention of him see letter to Betti of Sept.-Oct. 1828). (2)

Foresi, Carlo. Layman, resident of Camerino who Gaspar advises regarding a petition. (1)

Fortini,, Francesco. Layman, resident at Albano whose son studied at Giano. (1)

Fortini, Vincenzo. Priest; resident at Albano from whom Gaspar tries to collect some money due the house there. (1)

Foscolo, -----. Bishop of Sabina with whom Gaspar made arrangements for missions to be given in Monte Rotondo and Scandriglia. (1)

Francesconi, Luigi. Layman; resident of Maenza with whom Gaspar arranged for Holy Week functions. (1)

Fransoni, Giacomo Filippo. Cardinal-vicar of Rome (1)

Fratarcangeli, Benedetto. Layman; resident at Bauco who consigns 20 scudi to Gaspar for the use of the missionary, Luigi Locatelli. (4)

Fratellini. Canon; resident at Rome with whom Gaspar dealt regarding a rescript for absolving those who had taken part in the civil disturbances of 1835 ff. (1)

Fusari, Pietro. Priest; resident at Fumone; candidate for the Society. (6)

Fuschi, Luigi. Layman; resident of Norma where Gaspar had preached two missions (Nov. 8, 1817 and end of March, 1822); Gaspar handled some business for him; Mr. Fuschi was involved in the men's organization. (54)

Fuschi, Pasquale. Layman; resident at Velletri [?] from whom Gaspar asks for funds for the care of the missionaries in Marittima. (1)

- G -

Gagliardi, Domenico Antonio. Layman; resident of Castelforte whom Gaspar thanks for his kindness to the missionary, Pasquale Aloysi. He also gave him some spiritual counsel, especially regarding the writings of Metastasio. Also concerning the vocation of his son with special reference to problems connected with his being a resident of the kingdom of Naples (July 22, 1833) (22)

Gajani, Pietro. Layman; resident at Bologna who proposed that a life of Countess Caterina Bentivoglio Orsi be written (Sep. 25, 1826, note). (6)

Galeffi, Pietro Francesco. Cardinal-bishop of Albano. (4)

Galli, Filippo. Missionary. (7)

Galli, Francesco. Priest of Savignano where Gaspar had conducted a mission (Sep. 18, 1819) which had unfortunate consequences. (2)

Gambetti, Alessandro. Layman; resident at Mercatino. Gaspar asks him to provide hospitality for members passing through there. (5)

Gamboa, Gennaro. Missionary. Not in biographical data but on Pollack's list. Not identified as a missionary in Conti's index of names. (1)

Gammarelli, Antonio. Priest; resident in Rome to whom Gaspar explains the three purposes of devotion to the Precious Blood. Gaspar asks him to clarify his reply concerning the reduction of the March 12 observance of St. Francis Xavier to a single, sung Mass; also some arrangements for celebration of the feast of the PB at Ascoli. (8)

Gargari, Vincenzo. Priest; resident at Veroli who was thinking of joining the Society. (2)

Gaspari, Giovan Battista. Monsignor, rector of the "Santuario Madonna del Piano," Rimini, who arranged for a Mission House to be opened there. But, since parochial duties were involved, it closed after six months. (1)

Gaspari, Nicola. Priest; resident at Frosinone with whom Gaspar discusses some difficulties about the foundation there. (1)

Gazola, Carlo. Missionary (see biographical data). (17)

Gazzoli, Francesco Maria. Bishop of Todi. (1)

Gentili, Michele. Student-boarder at Albano who eventually became a missionary (see biographical data). (3)

Giannini, Luigi. Priest; resident at S. Agata with whom Gaspar arranged transportation for some missionaries. (1)

Giannoni, -----. Priest; resident at Ferentino whom Gaspar encourages to continue with the nightly Oratory and the men's organization. (1)

Giannotti, Donino. Layman; resident at Monte Copiolo whom Gaspar advises regarding some affair having to do with the Holy See. (1)

Gigliozzi, Ferdinando. Priest; resident at Fontana Liri who propagated devotion to the Precious Blood. (8)

Giliucci, Anacleto. Priest of Ancona; promoter of Precious Blood spirituality after Gaspar's mission there (Sept. 8, 1816); a sort of clearing house for mission requests coming from the area; occasional missionary in subsidium. (22)

Ginnasi, Annibale. Prelate (bishop?), native of Imola. He worked in various posts for the Holy See; brother-in-law of Lucrezia Ginnasi. (28)

Ginnasi, Bianca. Countess; daughter of Lucrezia Ginnasi. (2)

Ginnasi, Dionisio (Domenico?). Prelate (bishop?), native of Imola, who like his younger brother, Annibale, worked for the Holy See. (3)

Ginnasi, Lucrezia. Countess; along with her brother-in-law, Msgr. Annibile Ginnasi, befriended Gaspar during his exile in Imola. He became her spiritual director and confidante (see biographical data). (46)

Giorgi, Carlo. Priest; resident at Genazzano with whom Gaspar made arrangements for mission to be given in Pisciano. (17)

Giorgi, Giacomo. Missionary. Priest; resident at Bassanio with whom Gaspar arranged a mission (May, 1822); in November 1821, Gaspar recruited him for the Society: see correspondence of May-June, 1824. In March of 1825 he is involved in Lenten preaching. Stationed at Albano. (36)

Giovannelli, Vincenzo. Oratorian priest resident at Ascoli (see biographical data). (41)

Giuliani, Filippo. Roman Priest. Associated in the charitable work of Santa Galla. (2)

*Giusti, Giovanni. Priest, resident of Priverno whom Gaspar asks to assist with confessions. (*1)

Golfarelli, Giorgio. Count; gave a legacy in order to have missions conducted at Forlimpopoli (there was one in August of 1822). (5)

Gonnelli, Luigi. Missionary from 1820 to about 1828; childhood friend and confidante of Gaspar (see biographical data). (29)

Graziani, Luigi. Layman; resident at Cotignola to whom Gaspar writes about a mission to be held there. (5)

Gregori, Ambrogio. Priest; resident at Loreto to whom Gaspar gave some advice regarding a moral case. (1)

Gregory XVI. Pope (1831-1846) (5)

Grossi, Luigi. Priest; resident at Lenola whom Gaspar encourages in the spreading of devotion to the Precious Blood. (2)

Gugliemi, Domenico Antonio. Layman; resident at ? with whom Gaspar had business dealings. (1)

Gugnoni, Giuseppe. Priest; resident at Forlimpopoli to whom Gaspar gave spiritual advice. (1)

- I -

Iannini, Nicola. Layman; resident at Arpino whom Gaspar asks for an offering to complete the work on the church of St. Francis Xavier at Frosinone. (1)

Innamorati, Giovanni. Priest-candidate residing at Albano whom Gaspar encourages to get approved for confessions. (1)

Lais, Giuseppe. Bishop; apostolic administrator of Agnani in whose diocese Gaspar preached a series of missions (early 1822); became bishop of Ferentino where Gaspar conducted a Mission (April 20, 1825). (9)

Lanna, Francesco Saverio. Priest; resident at Sora; Gaspar encourages him in his vocation (to the Society?). (2)

La Penna, Luigi. Priest; resident at Sezze. Gaspar had follow-up correspondence with him after giving a mission there in May of 1823. Involved as confessor with the Monastery of the Holy Family. Became vicar general of Terracina (Sep. 14, 1827). (5)

Lateran Chapter. Interminable correspondence regarding the church of S. Paolo at Albano. See "Secretary, Lateran Chapter."

Lattanzi, Carlo. Priest; resident of Civita Latina whom Gaspar advised about his vocation to the Society. (1)

Lazzarini, Angelo. Priest; resident of the Republic of San Marino whom Gaspar advised regarding erecting the Archconfraternity. (1)

Leo XII. Pope (1823-1829).(31)

Leonardi, Giuseppe. Priest; resident in Rome; took care of some ministry at Gaspar's request. (1)

Lesinelli, Ignazio. Layman; resident in Rome who resigned the presidency of the association of St. Francis Xavier at S. Maria in Vincis (Jan. 21, 1835). (28)

Lilia Maria di S. Luigi. Religious of the monastery of Cori; apparently a close friend of the missionary, Pietro Maria De Victoriis. (3)

Liparelli, Antonio. Missionary - not included in biographical section. Gaspar writes to him concerning a day of recollection for the clergy and laity. (1)

Locatelli, Luigi. Missionary (??); in charge of opening a collegio (residence for seminarians) at Terracina. A letter of Dec. 22, 1835 counsels him to "get firmly settled in the Institute and in that case your appointment would be to Romagna." Neither in biographical data nor on Pollack's list. (42 +*1)

Loffreda, Antonio. Priest; resident at Sermoneta whom Gaspar thanks for a sonnet in honor of St. Francis Xavier (apparently born at Sora - see Sep. 20, 1825). (1)

Lucarelli, Gregorio. Priest; resident at Sarnano whom Gaspar tried to recruit for the Society.

(2)

Lucibello, Andrea. Bishop of Aquino, Sora and Pontecorvo; Gaspar arranges a mission at Roccasecca with him (in which Gaspar apparently did not participate). (2)

Luzzi, Angelo. Priest; resident at Veroli with whom Gaspar arranges a retreat for the laymen's association.

- M -

Majorano, Nicola. Missionary (see biographical data). (3)

Manassi, Carlo. Bishop of Terracina, Sezze and Priverno; Albertini's successor. Died Aug. 19, 1826. (3 + *162)

Mancini, Bartolomeo. Priest; resident at Itri. Gaspar invited him to take part in the mission at Guaricino (March 5, 1824) and at Campoli (?) which opened Aug. 29, 1824. (2)

Manieri, Girolamo. Bishop of L'Aquila. (3)

Marani, Carlo. Layman; resident of Cerreto where Gaspar gave a mission (Sep. 1, 1818); Gaspar helped him with a petition; Marani was associated with the St. Francis Xavier group. (6)

Marani, Maddelena di S. Teresa. Religious of the monastery of the Seven Dolors, Rome, for whom Gaspar arranged spiritual direction. (10)

Marazzani, Nicola. Priest; resident at Rimini with whom Gaspar shared his plans for expanding the mission house there. (2)

Marchetti, Felice. Priest; resident at Ariccia with whom Gaspar arranges entrance for a candidate. (1)

Marchetti, Filippo. Layman; resident of Velletri where Gaspar had given a mission (Arp. 9, 1820); Signor Marchetti helped Gaspar with the transportation arrangements for the mission at Porto d'Anzio (Feb. 13, 1821). (1)

Marchetti, Giuseppe. Priest; resident of Frosinone who is informed by Gaspar that he (Gaspar) cannot fulfill his preaching obligations there. (1)

Marchioni, Maria Eletta. Religious resident at Sezze (monastery of S. Chiara). (2)

Marchioni, ----- Priest; resident at Supino; Gaspar invites him to join the Society. (1)

Mariani, Paolo. Priest at Sogliano whom Gaspar advised concerning a petition for aggregation to the Confraternity of the Precious Blood. (2)

Mariotti, Antonio. Priest; resident at Caldarola where Gaspar gave a mission (May 3, 1819); Gaspar advises him about submitting cases to the Sacred Penitentiary and encourages him to keep up the organizations founded after the mission. (1)

Martinez, Vincenzo. Priest; resident at Gaeta to whom Gaspar writes in follow-up to the mission beginning June 5, 1824. (4)

Martinucci, Pio. Priest of Rome who was admitted to the Pious Union dedicated to the care of the poor at Santa Galla. (1)

Massarella, Domenico Antonio. Layman; resident at Fondi with whom Gaspar makes transportation arrangements for some of the missionaries on their way to Benevento. (2)

Mattei, Nicola. Archbishop of Camerino in whose diocese the house at Pievetorina was located; missionary in subsidium. (76)

Mattei Gentili, Guidobaldo. Layman; resident of Torricella whom Gaspar, amid some doubts, helps with a petition to the Holy See. (1)

Mattiangeli, Mattia. Priest; resident at S. Severo who wished to join; Gaspar invited him to make the 1822 community retreat at Giano. (2)

Mattioli, Francesco Saverio. Priest; resident at Cerreto where Gaspar had given a mission (Sep. 1, 1818). (1)

Mazzoni, -----. Priest of Velletri where Gaspar gave a mission (Apr. 2, 1820). (2)

Meccia, -----. Layman; resident at Ferentino whose son became a brother-candidate. (1)

Meletti, Francesco. Priest; resident at Fano for whom Gaspar obtained faculties to aggregate (to the archconfraternity? at the request of Possenti? see Dec. 14, 1825) Gaspar invites him to join in a mission in Romagna (May 26, 1826). (6)

Meloni, Tommaso. Missionary (see biographical data). (72)

Merlini, Giovanni. Missionary; declared venerable (see biographical data) (17)

Micheli, Giovanni Francesco. Layman; resident at Offida; Gaspar thanks him for a copy of the letters of Xavier. (1)

Mimmi, Giovanni. Priest; resident at Aquasparta for whom Gaspar arranged Lenten preachers in 1821; later that same year, Gaspar asked his help in some transportation

arrangements. In a letter of March 12, 1825, Gaspar arranges for a mission to be given there. Seems to have been the regular provider of meat to Giano. (18)

Moretti, Francesco. Lawyer, resident of Rome. (1)

Morichelli, Ponziano. Layman; resident in Rome to whom Gaspar writes a thank-you note. In a letter of Dec. 5, 1835 he invites him to "your usual breakfast at my place." (5)

Moscardelli, Germano. Priest; resident at Montorio; Gaspar encourages him to follow up on the mission which Gaspar had given there beginning December 20, 1822.(1)

Moscatelli, Costante. Religious resident at Spello. (1)

Moscatelli, Luigi. Missionary (not on Pollack's list). (7)

Mosconi, Luigi. Missionary (see biographical data). (12)

Mosti, Antonio. Priest; resident at Benevento; Gaspar asks his assistance in getting two missionaries moved from there. (1)

Muccioli, Antonio. Priest; nephew of Cristaldi, missionary in subsidium until 1819 (see biographical data and note to letter of Jul. 22, 1819). (3)

Muccioli, Gregorio. Priest (eventually titular bishop of Agatopoli); perpetual president of the Confraternity of the Precious Blood (see biographical data). (100)

Mugnai, Giuseppe. Roman priest; apparently a friend of the del Bufalos who assisted Gaspar in his work at Santa Galla. (2)

- N -

Necci, Antonio. Priest; resident at Acuto for whom Gaspar procured certificates of enrollment in the Archconfraternity. Great support of Maria De Mattias in her work. (1)

- O -

Odescalchi, Carlo. Cardinal-archbishop of Ferrara who subsequently became a Jesuit (see biographical data) (7)

Olivetti, Luigi. Priest; resident at Trebbio with whom Gaspar arranged details of some preaching ministry. (1)

Olivieri, Simone. Priest; resident at Ripatranzone whom Gaspar advises re various types of P.B. devotion. (1)

Ottaviani Giuseppe. Priest; resident at Ancona whom Gaspar encourages to continue the ministry to prisoners which he (Gaspar) had begun in July of 1823. (19)

- P -

Pacca, Bartolomeo. Cardinal; prefect (?) of the Congregation of the Council to whom Gaspar wrote concerning the dispute between the house at Albano and the Lateran chapter. (1)

Pacini, Gian Francesco. Auxiliary missionary. (1)

Pallotti, Vincenzo. Priest; resident in Rome; future saint. Same person as "Pallotta" in the biographical data. They say that no letter of Gaspar to him has survived but there are brief notes of Jan. 14 and June 21, 1832. (3)

Palma, Nicola. Canon of the cathedral of Teramo; see biographical data. (15 +*1)

Palmieri, Francesco. Priest; resident at Ferentillo whom Gaspar encouraged to enter the Society. Eventually he became a missionary. (15)

Palmucci, Giovanni Francesco. Layman; resident of Offida where Gaspar gave a mission (June 26, 1821); he helped with the arrangements; from the familiar tone with which the extant correspondence begins, Gaspar seems to have known him previously. (67)

Palmucci, Michelangelo. Layman; resident of Ascoli, presumably related to Giovanni Francesco Palmucci. (1)

Palombi, Michele. Missionary (see biographical data). (2)

Panzacchi, Bernardino. Bishop of Terracina, Sezze and Priverno with whom Gaspar made arrangements for various ministries. (2)

Panzini, Bartolomeo. Layman; self-appointed valet to Gaspar. (5)

Paoletti, Isidoro. Missionary. (1)

Paolucci, Giuseppe. Lawyer; assisted Gaspar in acquisition of Giano; benefactor of the Society (see biographical data). (1)

Paparello, Placido. Priest; resident at Itri; provided lodging for the missionaries. (2)

Paradisi, Francesco. Missionary (see biographical data). N.B. Biographical data say he entered in 1826. But from the correspondence beginning in September of 1828, it seems that it was this year that he entered. (43)

Parisio, Luigi. Bishop of Gaeta. Gaspar sends him dimissorials for the ordination of Giovanni Laracca to the subdiaconate. (2)

Pascucci, Antonio. Priest; resident of Sassoferrato whom Gaspar tries to recruit for the Society. Gaspar sent him notes for a nuns' retreat (mid-ÄJan. 1827) (2)

Passalacqua, Vincenzo. Priest; resident of San Severino whom Gaspar encourages in the ministry. (2)

Pecci, Lodovico. Colonel; resident of Carpineto where Gaspar preached a mission (Jan 7, 1822); father of the future Leo XIII. (3)

Pedini, Giovanni Battista. Missionary. (4)

Pedrosi, Sigismondo. Priest; resident at Santarcangelo with whom Gaspar arranged a mission at Canonica; (Sep. 18, 1819) later he expressed a desire to become a missionary but was told by Gaspar that this is not compatible with the *cura animarum* (1)

Pellegrini, Pietro. Missionary; admitted and re-admitted until he finally left definitively (see biographical data). (1 +*1)

Perciballi, Demetrio. Layman; resident at Veroli who had the missionaries reside at his house during the mission there (end of April 1833 -- so says the historical compendium). However in a letter to him of June 6, 1833, Gaspar speaks of the mission as forthcoming. Or is he speaking of subsequent retreat in early July which he could not preach? (See June 22, 1834.). Interesting to note are the table regulations which Gaspar wrote for him. (16)

Perrone, Michele. Layman; resident at Gaeta; offered hospitality to the missionaries. (1)

Perucchini, Felice. Priest; resident at Spello whom Gaspar advised regarding a patrimony and also encouraged in his missionary yearnings. (2)

Pesciatelli, -----. Layman; resident of Poggio Mirteto from whom Gaspar requests reimbursement for garb in honor of St. Francis Xavier. (1)

Petrilli, -----. Doctor who visited Gaspar's uncle, Fr.Eugenio Pecchi (see biographical data). (1)

Petrucchioli, Andrea. Priest; resident at Foligno who checked out a bequest for Gaspar. (1)

Pezzella, Giuseppe. Bishop of Teramo; Gaspar defended the nightly oratory to him (see biographical data under "Palma"). (3)

Piacentini, Luigi. Priest; resident at Rome whom Gaspar requests to send bedding [?] for the students at Albano. (1)

Piatti, Antonio. Bishop (?) resident in Rome with whom Gaspar makes arrangements for some nuns' retreats. (2)

Pichi, Francesco. Bishop of Tivoli with whom Gaspar arranges a mission.(2)

Pierangeli, Venanzio. Priest; resident in Gagliole with whom Gaspar corresponded regarding the founding of the Confraternity of the Precious Blood there. (4)

Pierantoni, Francesco Maria. Missionary who left the Society in 1823 because of ill-health (see biographical data). (51)

Piervisani, Luigi. Bishop of Nocera; Passionist; missionary in subsidium. (6)

Pigliucci, Stefano. Student-Boarder (subdeacon or deacon?) at S. Felice. Later he is addressed as a canon resident at Nettuno. (6)

Pilozzi, Valeriano. Layman; resident of Acuto who requests a mission there. (1)

Pius VII. Pope (1800-1823) (13)

Pius VIII Pope (1829-1830) (5)

Pittori, Maria Giuseppa. Witness at the canonization process. (1)

Poeta, Vincenzo Priest; resident at Soanne with whom Gaspar arranged a retreat. (3)

Poggioli, -----. Layman; resident of Rome from whom Gaspar bought candles. (1)

Pompa, Erasmo. Priest; resident at Gaeta with whom Gaspar made arrangements for the procession opening the January (February?) mission at Mola and Castellone. (2)

Pompili, Martino. Priest; resident of Giano whose nephew was a student at Pievetorina. (2)

Pontoni Alessandro. Missionary. See biographical data. (4)

Porfiri, Maria Giuseppa. Nun of the Buon Gesu at Serra S. Quirico whom Gaspar advises to consult with her confessor or with one of the missionaries. Gaspar preached a mission there in September of 1818. (1)

Possenti, Camillo. Layman; resident of Fabriano where Gaspar gave a mission (April 20, 1818); Gaspar's agent in many things, especially in printing devotional material; Gaspar often dealt with the Holy See on matters referred to him by Possenti. (238)

Prefetti, -----. Bishop of Pesaro from whom Gaspar asks copy of a work on the Three

Hours Agony. (1)

Primavera, Angelo. Missionary (or at least in subsidium) resident of Bolognola (not on Pollack's list) (11)

*Priori, Maria Agnese. Laywoman; resident at Terricina. Directee of Albertini and involved in his work. (*2)

Prinzivalli, Luigi. Priest; resident in Rome who assisted as confessor for the poor (at Santa Galla?). (1)

- Q -

Quarenghi, Sebastiano Cella. Layman; resident of -----? Gaspar queries him about a withdrawal of money. (1)

Quartaroli, Donato. Layman; resident at Teramo who took care of getting material printed. (2)

Quattrocchi, Francesco. Priest; resident of Veroli with whom Gaspar made arrangements for a monthly pension for Tommaso Meloni's (q.v.) mother. Seems to have been always on the look-out for vocations to the Society. (5)

- R -

Ranghiasci Brancaleoni, Caterina. Laywoman from Sanseverino; Gaspar gave her spiritual advice; in November of 1821 she communicated to him her desire to become a religious; Gaspar continued to advise her. (7)

Ratti, Nicola. Layman; resident of Rome with whom Gaspar seems to have been on close terms. (2)

Regi, Carlo, Roman Priest; associated in the work of Santa Galla. (2)

Renzi, Fortunato Maria. Layman; resident at Sora who arranged transportation for a retreat to be given there. (4)

Renzoni, Giuseppe Maria. Priest; resident of Morolo who was thinking of entering the Society and whom Gaspar advised on a moral case. (1)

Riccardi, Giuseppe. Missionary. (2)

Ricelli, ----- . Priest; resident at Sermoneta who sold grain and oil to the house there. (1)

Ricci, Antonio. Priest; resident at Sanginesio whom Gaspar encourages in the cultivation of the follow-up organizations after a mission. (1)

Ricciardoni, Domenico. Bishop of Penne and Atri; Gaspar handled some affairs for him. (1)

Ridolfi, Antonio. StudentÄBoarder at Cesena whom Gaspar discourages from seeking ordination for the Society. (1)

Righi, Sante. Priest; resident at Domagnano whom Gaspar informs on setting up the Confraternity of the Precious Blood. (1)

Righini, Giacomo. Priest; resident at Forlimpopoli whom Gaspar encourages to continue the post-mission organizations. Gaspar gave a mission there beginning on August 31, 1834. (4)

*Rinaldi, Sisto. Priest; resident of Maenza who tried for the foundation of a Mission house there. (*1)

Rogai, Baldassarre. Mayor of Vaccareccia with whom Gaspar corresponded regarding a painting of St. Francis Xavier. (10)

Romani, Beniamino. Missionary (see biographical data). (6)

Rosati, Francesco. Priest; resident at Villagrande with whom Gaspar corresponds regarding the practices of the Confraternity of the Precious Blood. (1)

Rosati, Rafaele. Missionary (not on Pollack's list) who prepared for his work at Sermoneta (Sep. 23, 1826). Gaspar gives him some advice on Mar. 25, 1827. G's correspondence with him is a very good example of how he handled the routine work of preaching assignments, etc. (67)

Rossi, Benedetto. Priest-curate resident at Ripatransone whom Gaspar provided with materials on devotion to the Precious Blood. (1)

Rossi, Camillo. Missionary (see biographical data). (3)

Rossi, Giovanni. Oratorian priest resident at Montefiore; Gaspar discussed with him the possibility of a foundation there and also the possibility of his entering the Society. (4)

Rozzi, Eleonora. Laywoman resident at Campli to whom Gaspar recommends various devotional practices in honor of the Precious Blood. (1)

Rubertini, Sante. Priest; resident at Pennabilli who recommended a candidate to Gaspar. Gaspar asks him to hold off on the matter until the following academic year. (1)

Ruffoli, Raffaele. Priest; resident at Palestrina active in spreading devotion to the Precious Blood (10)

- S -

Sala, -----. Bishop; secretary of the Congregation of the Council. q.v.

*Sanguigni, Gaetano. Priest; resident of Terracina with whom Gaspar arranges a retreat. (*1)

Santangeli, Angelo. Priest; resident at Bassano. Gaspar asks him to help in getting him out of the importunings of a convict's wife who wants him to assist in getting her husband out of jail. (17)

Sant'Angeli, Luigi. Layman; chief magistrate of Bassano with whom Gaspar made arrangements for a mission (May, 1822). (1)

Santarelli, Nicola. Missionary. Gaspar wrote the month of the Divine Blood according to the three ways for him. (May 1, 1827) (3)

Santelli, Antonio. Roman Priest (eventually papal chamberlain); fellow-student of Gaspar at the *Collegio romano*; life-long friend and first biographer of Gaspar (see biographical data). (21)

Santinelli, Luigi. Priest; resident of Serra S. Quirico where Gaspar gave a mission (Sep. 14, 1818). (5)

Santoni, Giovanni. Priest; resident at Genzano where Gaspar had a mission (Sep. 8, 1821); Gaspar writes him follow-up instructions after the mission. (1)

Santucci, Emidia. Laywoman; resident at Matelica who promoted devotion to the Precious Blood after Gaspar (?) had given a mission there. (5)

Sarto, Andrea (Antonio?). Layman; resident of Mola de Gaeta with whom Gaspar corresponds regarding works of the ministry and the possible vocations of his two sons with specific reference to the problem of dealing with residents of the kingdom of Naples. (10)

Saveria, Maria di S. Agostino. See "Marani, Maddelena di S. Teresa."

Savi, Luigi. Priest; resident at Poggio Mirteto with whom Gaspar had follow-up correspondence after the mission there (Jan 13, 1828) See also January 1828 for a schedule of follow-up activities. (11)

Sebastianelli, Antonio. Priest; student-boarder at S. Felice. In a letter of Feb. 13, 1835, directed to Nepi, Gaspar addresses him as "missionary." (1)

Sebastianelli, Rocco. Missionary (see biographical data) (17)

Secretary, Congregation of the Council. (1)

Secretary, Lateran Chapter. (1)

Segni, Giuseppe. Bishop of the Marsi (Pescinia) with whom Gaspar made arrangements for a round of missions. (5)

Sermoneta, Duchess of. Gaspar asks her if the missionaries in Sermoneta could reside in her palazzo during the days of high summer. (1)

Serafini, Angelo. Priest; resident at Meldola where Gaspar gave a mission (July 13, 1818) and with whom he arranged a mission for Mergo (July 29, 1820). (2)

Sertori, Candido. Student-boarder at Pievetorina. (2)

Silvestri Celi, Camillo. Layman; resident at Montalto where Gaspar had preached a mission beginning June 16, 1823. Gaspar took care of some affair with the Holy See for him. (4)

Silvestri, Domenico. Missionary (see biographical data). (34)

Silvestri, Giuseppe Maria. Priest; resident at Sora with whom Gaspar had follow-up correspondence after the mission there (Mar. 20, 1824) and correspondence regarding priests' retreats (April 5, 1825). He was Domenico Silvestri's uncle. (32)

Spina, Pietro. Missionary (see biographical data). Gaspar's correspondence with him is the best example of his business correspondence. (69 + *1)

Spoleto, Gonfalonier of. Layman; Gaspar carried on an interminable correspondence with him regarding a communal subsidy for Giano. (6)

Stani, Giuseppe. Carmelite; resident at Pianella (or Penne) with whom Gaspar has correspondence regarding a painting of St. Francis Xavier. (3)

Stefani, Giuseppe. Layman; Vice-governor of Acuto from whom Gaspar requests information "in behalf of Egesippo Necci." (1)

Sulpizi, Gaetano. Priest; resident at Ponzano di Civita' del Tronto. Gaspar encouraged him to promote devotion to the Precious Blood. (1)

Tagnani, Giuseppe. Layman; resident at Frosinone whom Gaspar arranges a Tre Ore. (1)

Tamini, Maria. Religious; childhood friend of Gaspar and lifelong confidante (see biographical data). (10)

Tanari, Nicolo. Bishop of Urbino who wanted to borrow a book from Gaspar but which Gaspar had already returned to the person from whom he had borrowed it. (1)

Tarulli, Adriano. Missionary. Originally a priest resident at Matelica where Gaspar gave a mission (May 4, 1818); Gaspar tried to free him for entrance into the Society and, on December 25, 1820, assigned him to Pievetorina but matters dragged on and it was not until July 15, 1821, that Gaspar addresses him as "missionary." On July 15, 1829, he writes: "Lord, I hope that Canon Tarulli will come back to our Institute." (31)

Tellarini, Tommaso. Layman; resident at Forlimpopoli whom Gaspar encourages to continue the post-mission works, especially the nightly Oratory. Gaspar gave a mission there beginning on Aug. 31, 1834. (3)

Terilli, Domenico. Layman (Gaspar addresses him as "doctor"); resident at Maenza who consulted Gaspar on some moral cases. (2)

Tesei, Giuseppe. Count; resident of Matelica, involved in preparations for the mission at Serra San Quirico (Sep. 14, 1818). (2)

Tirletti, Dionisia. Mother superior of the monastery of the Holy Family, Sezze, with whom Gaspar made arrangements for a retreat (July 9, 1835). (2)

Tobia, Giovanni Battista. Layman; resident at Trisulti. Watchmaker. (1)

Todesco, Gaetano. Layman; resident at Loreto Aprutino who, afterwards, became a Dominican. Gaspar encourages him in getting something made (a "uniform"?). (1)

Tori, Giuseppe. Priest; resident at Perugia; promoter of the Confraternity. He sent Gaspar some catechetical works. (1)

Torsani, Pietro. Missionary whom Gaspar encouraged at the beginning of his preaching career. (8)

Tulli, Francesco Antonio. Priest; resident at Penne with whom Gaspar had some follow-up correspondence after a mission there (Sep. 20, 1824). There is also some discussion of a foundation there. (1)

Ugolini, Luigi. Bishop of Fossombrone with whom Gaspar makes arrangements for a clergy retreat. (1)

- V -

Valentini, Biagio. Missionary; future director general. (2)

Velentini, Salvatore. Priest; resident of Rome whom Gaspar requested to help in obtaining the faculty of enrolling in the Sacred Heart association. (2)

Valenziano, -----. Priest; resident in Rome; helper in some preaching assignment? (1)

Vanni, Rachele. Laywoman; resident of Vestignana, associated closely with the missionary de Victoriis; she underwrote the expenses for the reception of minor orders of boarding-student, Quirino Guerrieri. (2)

Vannini, Angelo. Monsignor (bishop?), commissioner of the Camera Apostolica with whom Gaspar had dealings about a legacy. (1)

Verardi, Pietrantonio. Priest; apparently looked after the house at Sermoneta but not referred to as a missionary. Gaspar tried to recruit him for the Society. On Sept. 3, 1826, Gaspar writes to him at Lenola giving him information about certification as a missionary in subsidium. (14)

Verili, Francesco. Student-boarder at Sonnino (ordained Sept. 1835). Gaspar seems to have used as a sort of economo. A letter of July 31, 1835 calls him "pro-economist." Along with the correspondence with Spina, this correspondence is a good example of Gaspar's business letters. Eventually became missionary. Later correspondence is also a good example of Gaspar's style of spiritual direction. (31)

Verusio, Giuseppe. Missionary Gaspar reproaches him for having struck the sacristan at Sermoneta. (1)

Verusio, Nicola. Layman; resident at Benevento. Father of Giuseppe Verusio (see previous entry). (1)

Vespignani, Giuseppe Maria. Priest; resident in Rome (canon of the Lateran basilica) with whom Gaspar had some dealings regarding the house at Albano. (2)

Virgili, Pasquale. Missionary. (21)

- Z -

*Zacchia, Giuseppe Antonio. Bishop; apostolic delegate in Frosinone to whom Gaspar writes concerning defending Fr. Pietro Pellegrini. (*1)

Zamitti, Francesco. Missionary (not on Pollack's list) to whom Gaspar sends some Mass stipends. (1)

Zampetti, Giuseppe. Priest; resident at Spello where Gaspar gave a mission (May 11, 1820); Gaspar advised him in a matter of litigation and encouraged him to keep up the organizations established after the mission.. (7)

Zincola, Cesare. Layman; resident of Terracina to whom Gaspar attests that Fr. Pedini and his companions will be coming from Albano. (1)

Zolio [Zollio?], Ottavio. Bishop of Rimini. (14)