

FOREWORD

Many are the paths which let us know a person and the richness of his being. When we treat of a historical person, in general we are restricted to reading his biography or an autobiography. One studies his works and the historical context in which he lived. This has been the experience of the majority of us when we treat of the life of St. Gaspar. We have gotten to know him by what others have said about him. Up until now there have been very few of his writings that have reached our hands, with the exception of the Circular Letters” which he wrote to his missionaries on the occasion of the Italian Province, now there has been opened up to us another very rich way to let us enter into the soul of the Saint: his personal letter, written to a vast amount of persons and for different reasons during the years from 1808 to 1837, the year of his death.

Gaspar was a prolific writer; it is estimated that he wrote more than three thousand (3,000) letters during his sacerdotal ministry. Those which have come down to us fill twenty-three (23) volumes in the General Archives of the Society in Rome. Some people speak of a veritable charism for the “written word” which complemented his apostolate of the spoken word preached to the “bandits,” to the sick, to his priest missionaries, to religious, to children and to people of every social class.

During and after my sabbatical year in Rome (1986) I have been interested in reading these letters with a very precise goal: to discover in them more of his spirituality. This little work, which I hereby present to you today, is the result of the effort of many years, a project which I still continue to pursue. The majority of the letters treat of situations and concrete problems of the ministry and of the daily life of the Institute and of the Mission Houses. But Gaspar, having written these letters, has let us see a rich inner self and a complex personality. How often, when writing a letter to a friend, a family member or to a co-worker in the ministry, have we not revealed our inner self and the secrets of our soul! These letters are truly relics which let us see the something of the intimacy of Gaspar del Bufalo. They are just “Strokes of the Pen” picturing a soul profoundly in love with God, with the Church and with everyone.

I hope this will be the first stage of a work much more extensive. The extracts which I present to you here on these pages are from the letters he wrote between 1808 and 1823; there are eight hundred and twenty one (821) letters in this group. For me it has been an enriching experience to read them and I hope it will be such for the readers of these “Strokes of the Pen.”

To facilitate the reading, I have divided the extracts according to topic, which is my responsibility exclusively. I have noted after each citation the name of the person written to and the date of the letter. At the end of the work can be found a brief chronology of the life and times of Gaspar in order to place the letter in its historical context.

The number after the date are for the more “studious” who would like to return to the source in order to read the whole letter. The first set of numbers refers to the place where the original handwritten letter (or the official copy thereof) is to be found in the Archives of the Missionaries of the Most Precious Blood in their Generalate in Rome. The last reference refers to the number of the letter according to the recent publication of the Italian Province titled “Epistolario” of several volumes.¹

Would to God that meditation on these extracts would bring about not only a discovery of the personality and thought of Gaspar, but also that it would be a help for us on our way to holiness and support for our ministry.

“Glory to the Blood of Jesus Christ!”

Father Barry Fischer, C.P.P.S.

Feast of St. Gaspar
Rio Negro, Chile, 1988

THE WILL OF GOD

“May God always be blessed in times of prosperity as well as adversity, and let us try to live ever in conformity with his holy will.”

(from letter No. 11 to Maria Tamini,
November 11, 1810)

“As for me, I am cheerful, tranquil and content, only because I am doing the will of God. I proclaim that I want to live and die with total abandonment to him.”

(from Letter No. 22 to Countess Virginia Malaspina Carocciolo, June 18, 1811)

“Oh how our souls find comfort in the exercise of virtue and of what great undertaking is the heart capable that is dedicated solely to God! . . .”

(from Letter No. 44 to
countess Lucrezia Ginnasi, March 4, 1813)

“I wish to know what God wants of me so that I can industriously apply myself to carrying it out. Knowing full well that on this earth we can expect only tribulations and woes, it will be for me a clear testimony of God’s most loving and special protective care over my very self when I see myself led along this road to heaven.”
(from Letter No. 44 to Countess Lucrezia Ginnasi, March 4, 1813)

“The bravery of a soldier and his skill are recognized in the battle that he fights; the sturdiness of a plant is made evident as soon as it resists the violent impact of the wind; the quality of metal is proved by the repeated blows of a hammer. Therefore, be courageous: our most loving Father is totally intent on having us grow in evangelical perfection in detachment from created things, in total abandonment to his most holy desires.
(from Letter No. 51 to Countess Lucrezia Ginnasi, February-April, 1813)

“That all of us belong to Jesus since he gave himself entirely to us!”

(from Letter No. 57 to Countess Lucrezia Ginnasi,
April 14, 1813)

“do not make too much of those moments of anguish of spirit, for they serve to exercise us in humility and in having recourse to God with greater trust. Live always in total abandonment to the will of the almighty God who *fortiter et suaviter disponit omnia.*”

(from Letter No. 61 to Countess Lucrezia Ginnasi, April 29 1813)

“Along with you, I wish nothing more than to belong to the Lord.” (from Letter No. 65 to Countess Lucrezia Ginnasi)

“... Let us resolve each day to belong entirely to God who is the fount of grace, of mercy, of love.” (from letter No. 66 to Countess Lucrezia Ginnasi, May 10, 1813).

10. “Let us yield totally to the divine wishes, let us always adore the ever-holy divine dispositions and with humility of soul, let us energetically repeat: *fiat voluntas tua.* Therein we find the wonderful comfort that our faith provides for us; therein is the center of peace for our hearts; therein is the balancing power of the most holy cross of Jesus!” (from Letter No. 78 to Countess Lucrezia Ginnasi, September 3, 1813)

11. But, patience! May the ever-holy and adorable will of the Lord be always done – he who disposes all things for our benefit!” (from Letter No. 79 to Countess Lucrezia Ginnasi, September, 1813)

I. THE WILL OF GOD

12. “Let us profoundly adore the ever holy, most just dispositions of our great God. Let us conform ourselves willingly to his divine goodwill. Let us grasp with love those crosses which are indispensable in our present life.” (from Letter No. 80 to Msgr. Annibale Ginnasi, September, 1813)
13. “Oh what a beautiful thing it is to live indifferently in the hands of the Lord, that is to say, with perfect submission to his wishes!” (from Letter No. 83 to Msgr. Annibale Ginnasi, October 22, 1813)
14. “Meanwhile let us live in conformity with his most holy will, and may this be our comfort in any case.” (from Letter No. 84 to Msgr. Annibale Ginnasi, December 23, 1813)
15. “I feel now again, more than ever in the past, the loss of my dear mother and this thought causes me to experience a depression in the present consoling situation. Help me with your prayers so that the Lord, I hope, will bring me comfort; please never forget to pray for me since I desire nothing else than to serve my God fervently and zealously until I die.” (from Letter No. 89 to Countess Virginia Malaspina Caracciolo, February 1, 1814)
16. “I cannot now express to you how much more I am feeling the sorrow for the death of my very dear mother whom I remember the divine wishes which I bless and adore with all the humility of my spirit.” (from Letter No. 90 to Countess Lucrezia Ginnasi, February 2, 1814)
17. “Meanwhile, let us fervently pray for that intention to the most merciful God whose will must always form the object of our delight ... Ask the Lord to manifest to me what he wants of me (for I yearn to live with an indifferent spirit in accord with his divine good pleasure) and that he grant me the grace to carry that out.” (from Letter No. 93 to Countess Lucrezia Ginnasi April 15, 1814)
18. “... but, as for me, it is impossible that I return to the house where so many objects remind me of my good mother. Despite my efforts to distract my mind, it surely would cause me to experience a new melancholic feeling and renewed distress ... Enough; just let us pray and if it pleases the Lord, all will work out and we will adore the divine dispositions, since doing his will is what will make us saints.” (from Letter No. 97 to Countess Lucrezia Ginnasi, July 2, 1814)
19. “I yearn for one thing only and that is to live solely for God. In short, this is my heart opened up to its full capacity.” (from letter No. 97 to Countess Lucrezia Ginnasi, July 2, 1814)
20. “In regard to the question of my joining the Jesuits, I have sought the advice of the most expert spiritual directors and the advice commonly given was that I should continue to do good work as a secular priest. But even so, let us continue to pray so that I will know how to recognize what the will of God is.” (from Letter No. 102 to

Countess Lucrezia Ginnasi, end of November 1814)

21. “Your absence has been quite deeply felt by me, but doing the will of the Lord is the healing balm of every tribulation.” (from Letter No. 110 to Msgr. Bellisario Cristaldi, April 19, 1815)
22. “... but in this matter ... we simply do not know the ways of God. Adhering to the means which prudence suggest, it seems to me that we must leave it to the divine good pleasure.” (from Letter No. 303 to Fr. Giuseppe Ampetti, July 10, 1820)
23. “As far as I am concerned, I simply say: “Lord, you do your most lovable will.” (from Letter No. 322 to Msgr. Nicola Mattei, August 21, 1820)
24. “Let us place our wills as victims on the altar of God’s will, for that altar is the bed of the mystical spouse mentioned in the Canticle.” (from Letter No. 359 to Fr. Luigi Locatelli, November 1, 1820)
25. “Prayers, and we shall see what the will of God is.” (from Letter No. 683 to Fr. Pietro Buttti, February 8, 1823)

II. SANCTITY

1. “... and thus we will mutually help one another to be eternally united in paradise. Meanwhile let us seek out the greater glory of God alone, let us inspire each other in the doing of good, let us always live closely bound to the cross of Jesus, and let us not doubt his loving assistance in every moment of our lives. He wishes from us a broadness of heart, abandonment to his divine will and zeal for the sanctification of his name. Let us cultivate these holy maxim by serving God joyously...” (from Letter No. 39 to Msgr. Annibale Ginnasi, February 27, 1813)
2. “Therefore, let us walk along the road of perfection, according to the rules that accompany our state of life; and with the crucifix ever before our eyes, let us repeat continuously: *mihi autem absit gloriari nisi in cruce Domini nostri J.X.*, for the time will come when, blessed by God, we will be placed on the high throne of glory in the blessed Jerusalem. Amen.” (from Letter No. 42 to Msgr. Annibale Ginnasi, February-March, 1813)
3. “This matter of our advancement in perfection surely does not consist in doing great things, but rather in fulfilling the will of The Lord and becoming sanctified along the path through which he is pleased to lead us. So, what is most important to our being successful in this great undertaking is the exact execution of those ordinary and common daily actions which God wants us to do in the state of life in which he, in his loving kindness, has place us. In my opinion, this constitutes the very essence of a holy and virtuous life. Upon this does advancement in goodness depend; upon

this the more copious bestowal of God's blessing." (from Letter No. 43 to Msgr. Annibale Ginnasi, February-March 1813)

4. "What a great counsellor is the thought of death. Monsignor, pray for me so that I will become truly holy and with you reach paradise." (from Letter No. 43 to Msgr. Annibale Ginnasi, February-March, 1813)
5. "Let us keep well in mind this great truth: evangelical perfection cannot be acquired in a few moments. It is prefigured in Jacob's ladder, that is to say, that we arrive only gradually to a most intimate union with God. Let us not be frightened then if at some time, we should fall into some fault, because with the fire of divine love, little by little, the mystical soil of our hearts will be purged; and mindful of our own frailty, with the holy desire to perfect ourselves evermore (with divine help) in the exercise of virtue, let us meritoriously fulfill the will of the Lord and let us never neglect the cultivation of beautiful Christlike works." (from Letter No. 52 to Countess Lucrezia Ginnasi, February-April, 1813)
6. "Yes, let us mutually be concerned about paradise, for one day we are to be reunited there, never to be separated again. Everything in this world quickly vanishes and we can find comfort during the final portion of our lives only in the practice of the Christian virtues. So, let us become saints, let us serve God with holy joy, let us trust in his love and never be fearful of the deceits of Lucifer who must always be treated with scorn and firmness." (from Letter No. 93 to Countess Lucrezia Ginnasi, April 15, 1814)
7. "This world is a place of exile. Our homeland is heaven. Every day we draw closer to it. Oh, how dear are the thoughts of paradise." (from Letter No. 186 to Fr. Angelo Antonini, November 21, 1818)
8. "... Oh, how all of this serves as a lesson for us, to be more united to God and to become saints." (from Letter No. 241 to Mr. Camillo Possenti, December 15, 1819)
9. "But, let us always be united in spirit, and let us become saints." (from Letter No. 297 to Fr. Adriano Tarulli, June 25, 1820)
10. "Then, there is the monthly congressus which serves to promote harmony, to appoint the members for preaching and on that occasion, each one is to give a report of his office. Likewise, discussion is to be had with respect to the good management of thins ... Oh, yes, let us do great work for the glory of God and let us become saints. May the love of God inflame our souls with holy zeal, and lead us each day to the perfection that is proper for us." (from Letter No. 300 to Fr. Giuseppe Zampetti, July 3, 1820)
11. "Let us offer prayers and let us become saints." (from Letter No. 335 to Fr. Fancesco Pierantoni, September 19, 1820)

12. “Courage, my dear D. Francesco! Let us become saints and entirely God’s. I hope that the fire of the Lord’s love will transform us in God, so that each one of us will give evidence to it: *Vidi Angelum Dei fortem, volantem.*”
13. “May the Blood of Jesus be our consolation in this life, and the motive and cause of our hope for holy paradise.” (from Letter No. 367 to Fr. Luigi Locatelli, December 1, 1820)
14. “The Lord deserves everything. Join to that the following thought: it is a great grace of God that he makes use of us as corner stones of this mysterious edifice. He has placed us on the road to becoming saints. Let us establish ourselves firmly in holy humility and in all the virtues; let us be convinced that the substantial thing in the spiritual life is the composure of spirit in God.” (from Letter No. 370 to Fr. Francesco Pierantoni, December 6, 1820)
15. “In this, let us seek indeed the greater glory of the lord and we shall become saints... offer prayers so that the most lovable will of God will be manifested. Let us become saints.” (from Letter No. 383 to Fr. Anacleto Giliucci, December 29, 1820)
16. “Let us become saints, and let us do the good that we would have liked to have done when facing the final moments of our lives.” (from Letter No. 393 to Mr. Camillo Possenti, February 28, 1821)
17. “Pray that I become a saint. Let us cultivate ourselves deeply in humility and in prayer, and we shall do great good.” (from Letter No. 402 Fr. Adriano M. Tarulli, March 17, 1821)
18. “Every person must be holy. Holy in their internal affections; holy in the utterance of their words; holy in the execution of their deeds.” (from Letter No. 418 to Fr. Francesco Pierantoni, May 1, 1821)
19. “May the Lord fill you with his holy love and make you fearless in doing good works. May Jesus on your lips, Jesus in all your works, and one day, may he lead you into his most blessed kingdom.” (from Letter No. 451 to Mrs. Caterina Ranghiasti, July 24, 1821)
20. “... God knows how greatly I wish that you receive copiously every heavenly favor so that you will become more and more saintly and filled with the love of God so as to be able to instill fervor in the people through the holy missions and whatever else you promote with zeal. May glory be given to God in all things.” (from Letter No. 523 to Fr. Adriano M. Tarulli, December 25, 1821)
21. “Let us be united in the hearts of Jesus and Mary; with each passing hour, let us seek higher perfection through which we close our eyes to the present, fleeting life so as to reopen them to the splendors of eternity.” (from Letter No. 547 to Colonel Lodovico Pecci, February 9, 1822)

22. "... blessed, indeed, is the one who seeks after God wholeheartedly and loves him tirelessly. (from Letter No. 595 to Mr. Luigi Fuschi, June 2, 1822)
 23. "Take care of yourself and pray a lot for me so that I will belong entirely to Jesus." (from Letter No. 694 to Fr. Vincenzo Bellinghi, March 20, 1823)
 24. "May Jesus make us saints. May his holy love bring us to be altogether his." (from Letter No. 729 Fr. Vincenzo Giovannelli, June 1823)
 25. "Oh holy paradise, the only goal of all our desires!" (from Letter No. 739 to Msgr. Carlo Manes, July 7, 1823)
 26. "Oh, what a grace of God it is, my dearest in the Lord, to render service to the glory of Jesus crucified. He gave himself entirely for us, and we must give ourselves entirely to him. We are irrevocably his." (from Letter No. 740 to Fr. Pietro Torsani, July 8, 1823)
 27. "So, be courageous; do not cease to be insistent so that the plant will set deeper and deeper roots." (from Letter No. 750 to Mr. Camillo Silvestri Celi, August 6, 1823)
 28. "... I add nothing further except to recommend all of us to God, so that invested with the spirit of the Lord, we might imitate more and more our great exemplar, Christ the divine Savior." (from Letter No. 785 to Fr. Francesco Pierantoni, October 24, 1823)
- "May the Lord make all of us entirely his own." (from Letter No. 809 Fr. Pierantoni, October 24, 1823)
30. "Have many prayers offered for me so that I become a saint." (from Letter No. 1821 to Fr. Vincenzo Giovannelli, December 29, 1823)

III. ETERNAL LIFE

1. "Courage --- for paradise is very near; every day we draw closer to that blessed homeland." (from Letter No. 127 to Countess Lucrezia Ginnasi, October 11, 1815)
2. "Be courageous in following in the ways of the Lord, for every year we draw closer to blessed eternity." (from Letter No. 154 to Fr. Anacleto Giliucci, January 27, 1820)
3. "Now, it is up to us to prepare ourselves for eternity. For everything here on this earth is but fleeting and transitory." (from Letter No. 322 to Msgr. Nicola Mattei August 21, 1821)

4. “Let us prepare ourselves for gaining the youthfulness of spirit spoken of by the prophet. Youth represents robustness. So, may our interior life be robust, etc.” (from Letter No. 358 to Fr. Adriano M. Tarulli, October 30, 1820)
5. “In the meantime, pray for me so that I will become a saint, and prepare myself for that moment of life that is drawing ever closer.” (from Letter No. 359 to Fr. Luigi Locatelli, November 1, 1820)
6. “Let us become saints! May God re-unite us in his most blessed kingdom just as he has united us here in our vocations.” (from Letter No. 379 to Fr. Adriano M. Tarulli, December 25, 1820)

IV. PRAYER

1. “I know my own wretchedness but, at the same time, I acknowledge the kindness of the lord and I have complete hope in prayer which is the key to the heavenly treasury.” (from Letter No. 61 to Countess Lucrezia Ginnasi, April 29, 1813)
2. “Prayer and confidence in God’s goodness must be the anchor of our salvation and the Lord’s peace must always abound in our souls.” (from Letter No. 110 to Countess Lucrezia Ginnasi, October 22, 1814)
3. “Especially let us be strong in mental prayer, the food and life of the soul. May our lives be holy and productive of holiness.” (from Letter No. 183 to Fr. Angelo Antonini, November 7, 1818)
4. “... and particularly through prayer may you find true spiritual peace.” (from Letter No. 184 to Fr. Paterniano Bocci, November 7, 1818)
5. “Prayers, energy and firm patience are called for in this project so that the mountains of difficulties will vanish once and for all.” (from Letter 318 to Msgr. Nicola Mattei, August 18, 1820)
6. “The more one prays, the more good can be done.” (from Letter 424 to Fr. Giovanni Caroni, May 12, 1821)
7. “Let us develop everything by the use of prayer.” (from Letter 467 to Fr. Adriano Maria Tarulli, September 5, 1821)
8. “I shall pray tomorrow at the foot of the crucifix, and I shall decide many things.” (from Letter No. 575 to Fr. Francesco Pierontini, April 24, 1822)

9. “Let us support all of this with our prayers.” (from Letter No. 578 to Mr. Camillo Possenti, May 10, 1822)
10. “The prayers and the joint communal activity will call down from God his most special blessings on our work.” (from Letter No. 680 to Msgr. Francesco Bonomo, January 29, 1823)
11. “Prayer and action.” (from Letter No. 682 to Mr. Giovanni Francesco Palmucci, February 6, 1823)
12. “Let us help each other mutually so that one day we can be inseparably united with the saints in heaven. Whichever one of us is first to happily become possessor of that, should not cease praying for the one who is still left behind.” (from Letter No. 784 to Msgr. Bellisario Cristaldi, October 24, 1823)
13. “What a beautiful thing is the charitable offering of prayers.” (from Letter No. 797 to Mr. Giovanni Francesco Palmucci November 12, 1823)

V. TRUST IN DIVINE PROVIDENCE

1. “And oh, what a great consolation it is for us to reflect that no matter where we may be, we are with God. This is the same thing as saying that we are with the one and only Good, with the object of our delight, with the only one who can satisfy our heart’s desires.” (from Letter No. 43 to Msgr. Annibale Ginnasi, February-March 1813)
2. “... As far as I am concerned, I can never be sufficiently satisfied in continuously inculcating in the minds of good people that they must score a convincing victory over excessive timidity, over languidness of spirit, over that pernicious pusillanimity that not only stymies one’s progress toward virtue, but even causes one to gradually lose determination to serve God. I am only too well aware of the grave damage that actually results therefrom. But, really, what is the source of that deadly pusillanimity? It has its origin in a certain kind of diffidence toward the Lord, fused into the soul by the devil, to which many virtuous souls faintheartedly yield. In order to repair that evil, let us see how displeasing diffidence is to the Lord and how efficacious, on the contrary, is holy confidence in his divine goodness to provide special helps and unusual graces.” (from Letter No. 62 to Countess Lucrezia Ginnasi April 29, 1813)
3. “... While passing through the desert of this miserable world, you will encounter dangers, obstacles, inconveniences; you will have to suffer for love of me as well as for your own good. But, do not be fearful, for as long as you are docile to my loving invitations, my infinite mercy, like a devoted mother who takes her child in her arms so that it will not perish in going through difficult situations, will reach out to you with its almighty right hand and will guide you to the happy goal of your journey....

“Oh, my children, do not become terrified; you have a Father capable of everything, who wishes all to be for your well-being. You will not be lacking in prodigies that will be a testimony of his love; you cannot at all be doubtful of his desire to see all of you saved forever; indeed, you must be convinced that his fidelity in fulfilling his promises is incontestable. Of whom therefore, should you be afraid? *Si Deus pro nobis, quis contra nos?* So, do not grieve the heart of God with vain, prejudicial fears, with diffidence, with pusillanimity —because in doing that, you offer an insult to his infinite love. Rather, repeat with the Apostle: *Omnia possum in eo qui me confortat; ... non ego sed gratia Dei mecum.*” (from Letter No. 62 to Countess Lucrezia Ginnasi, April 29, 1813)

4. “God, added to your nothingness, will change you make you a totality of omnipotence. To be sure, why did the Lord always select the weak, the unlearned, those despised in the eyes of the world for his greatest undertakings, if not to banish from our hearts every feeling of diffidence, filling them with holy trust in his divine power? *Confortamini in domino, et in potentia virtutis eius!*” (from Letter No. 62 to Countess Lucrezia Ginnasi, April 29, 1813)
5. “In the same way does the Lord act when he wishes to demonstrate his mercy, and he will do so also for us, oh souls redeemed at the price of living blood; so, do not be doubtful. Are difficulties encountered while in service to God? Then God will open a way through that sea; he will take away those obstacles. Keep going ahead, you will have no impediments. You have behind you all the demons of hell pursuing you, very vehement temptations that threaten you with destruction. But, *Nolite timere*. God will arrest their fury and will lead you to a place of rest. In your defense, your holy advocates watch over you; your Guardian Angel is there to assist you; Mary most holy spreads her mantle of protection over you; Jesus crucified extends his open arms to you. He waits to welcome you in the sacraments of penance; he comes to meet you, nourish you and strengthen you in the sacrament of the Eucharist. Already he holds out to you the indestructible crown of glory that will make you eternally happy. What more could you wish for? In your difficulties, so de Sales asserts, repeat frequently to yourself that this is the road that leads to heaven. I see the port and I am certain that the storms will not be able to stop me from reaching it. The greater your misery, so much greater will be the triumph of divine goodness.” (from Letter No. 62 to Countess Lucrezia Ginnasi, April 29, 1813)
6. “My enemies assail me, but you battle with me, or better said you ward off their darts; all I have to do is to hide myself in the great tower of defense which is your most sweet heart, and therein, to allow myself to be governed and directed by you; *Domine vim patior, responde pro me*. What, then, can I fear when I find myself helped by a Father who is total love, total piety, by a Lord who is totally intent on what is best for me and before whom all creatures tremble.?” (from Letter No. 62 to Countess Lucrezia Ginnasi, April 29, 1813)
7. “In this world, we are all in a forest populated with thieves and murderers. What

guides us and governs us is an all-powerful God. But, he wills that with trust in him we surrender ourselves into his divine power and that we do not become fearful weaklings, when confronted with those threats.” (from Letter No. 66 to Countess Lucrezia Ginnasi, May 10, 1813)

8. “With God’s help, we can do all things since God is total goodness and love towards us. Hence, be confident and courageous.” (from Letter No. 74 to Countess Lucrezia Ginnasi, July-August, 1813)
9. “Try to continue maintaining yourself in the exercise of Christian confidence in God, as one who is in service to him who essentially is love itself. Encouraged by this trust in divine goodness, we generally move forward with great strides along the path of virtue and we, in a holy fashion, rejoice in the silence of our hearts. Let our gardens of delight be the most sacred wounds of Jesus, the source of grace, the mine of the purest gold of love. Let them be our comfort, our consolation; and therein, let us set up our spiritual mansion during the brief days of this life.” (from Letter No. 77 to Countess Lucrezia Ginnasi, August 19, 1813)
10. “God will continue to provide for the future.” (from Letter No. 115 to Msgr. Bellisario Cristaldi, July 30, 1815)
11. “... The need is great, but great too is the treasury of divine providence and god is using you to make that fact manifest.” (from Letter No. 119 to Msgr. Bellisario Cristaldi, August 17, 1815)
12. “Man, on his part, must do as much as he can; the rest he must calmly leave to divine providence.” (from Letter No. 130 to Msgr. Bellisario Cristaldi, October 28, 1815)
13. “Let us not doubt, God will provide.” (from Letter No. 264 to Fr. Luigi Locatelli, February 4, 1820)
14. “God will not fail to assist us. The more hopeless human means appear to us, so much more does confidence in God increase. God will take care of things.” (from Letter No. 340 to Fr. Francesco Pierantoni, October 7, 1820)

VI. AVAILABILITY

1. “We must do good, but it must be done in an orderly fashion.
... I leave the decision up to you whether to prefer first the one for the priests or the one for the lay people, since you seem to have in mind firmly that I myself will be giving both of them. Indeed, it appeared to me sufficient to give only the one to the clergy. But if you see otherwise to the glory of God, I will be obedient. ... I will go wherever possible, as long as the glory of God is promoted.” (from Letter No. 441 to Fr. Luigi Gonnelli, June 30, 1821)

2. “Do not fail to include those inspirations which God will give you. You know that God *ubi vult spirat*. We are nothing, and yet God will make use of whomever he wishes.” (from Letter No. 692 to Mr. Giovanni Francesco Palmutti, March 6, 1823)
3. “But, you know what my life is like, and I do appreciate sincerity and doing whatever good work I can and as well as I can.” (from Letter No. 777 to Fr. Giuseppe Ottaviani October 8, 1823)

VII. LOVE

1. “Oh soul, redeemed by the most precious Blood of Jesus the redeemer, at this point, lift up your thoughts and realize that this ineffable benefit and august mystery, together with incarnation of the Son of God, was a flaming outburst of love: *exinanivit semetipsum formam servi accipiens*. His submission to so many pains and trials was a flaming outburst of love to leave himself of Calvary. It was a flaming outburst of love to leave himself entirely in the eucharistic banquet. It was a flaming outburst of love for him to find his delight in us miserable creatures: *deliciae meae cum filiis hominum*, and that burning wish of his for our eternal salvation in the beloved homeland of heaven.”

“Oh soul, plunge yourself deeply into these moving thoughts and you cannot help but repeat with the Apostle: *Caritas Christi urget nos!* It is not so much what Jesus suffered as it is the love that he demonstrated in his suffering for us that obliges us and even forces us to love him in return.” (from Letter No. 57 to Countess Lucrezia Ginnasi, April 14, 1813)

2. “You cry out that you are offended if I do not love you, and even though everything obliges me to cling to you with the sweet bonds of love, you go so far as to give me an absolute command! What a truly precious thing is love; and what measures your wisdom has sought to provide to make love set deep roots within my heart! ...

“Oh holy, divine faith, with your power, arouse the hearts that are most hardened by vice, at the same time, pardon the numerous insults that you receive from so many who even identify themselves as your followers and who refuse even the voices of nature itself which cries out: love! It seems impossible that a human heart, in the presence of all those reasons and stimulated to love by so many different ways, could ever remain unmoved and as cold as a stone. But, that was not the case from many, many others! ...

“In short, love is a celestial fire that never says: enough! We must allow ourselves to be consumed by it in accordance with the will of the Almighty. Whatever we have is entirely God’s. Rightly is it all given to him since that is what he wills, that is how it must be. It is only in that way that we will enjoy calmness of spirit which, as St. Augustine said, will always be restless until it rests in God. ...

“How can we stop for a single moment from loving the Lord, when at every moment of our lives his divine goodness speaks to us and inspires us with sentiments of love, along with new reasons for understanding better the ineffable sweetness of his holy love? ...

“And, in order too emerge with a victory, speak to him (Lucifer) with direct frankness as follows: At each and every moment, I am at the threshold of eternity, at each and every moment, I have an infinite number of reasons for loving my God, as well as for hoping deeply in him since he loves me; at each and every moment, I am to recognize more and more that true happiness, true peace is found only in union with God.” (from Letter No. 66 to Countess Lucrezia Ginnasi, May 10, 1813)

3. “Anyone who loves deeply (final characteristic of divine love), that is to say intensely, so noble an object as God, is never satisfied with his service to him. Nothing upsets him. Nothing frightens him. Nothing restrains him. His heart is like a torrential river that inundates the surrounding countryside; or similar to nourishment in no other thing than in loving the Lord; its thirst never says that it has enough. Just as bees feed on nothing other than honey, so also this person is entirely immersed in the nectar of paradise, in that fountain of sweetness, in that holy, divine love...

“However, Jesus could have achieved that without undergoing so much suffering, I mean, without the total outpouring of his Blood. Jesus wanted to be the model for confessors and martyrs, for apostles and virgins, for hermits and contemplative. Jesus wanted to be the universal master. Jesus wanted to nourish us with his very self; he wanted to die for us! Oh love! Oh love! My dear redeemer, grant that I may live only to love you. Amen.” (from Letter No. 66 to Countess Lucrezia Ginnasi, May 10, 1813)

VIII. THE CROSS – SUFFERING

1. “Jesus be with us, and let us suffer for him so we can enjoy the saintly paradise promised to the ones who willingly bear the holy cross during this miserable life.” (from Letter No. 16 to Fr. Antonio Santelli, February 19, 1811)
2. “Let us often mutually repeat in the face of troubles encountered in this present life: *fiat voluntas tua*. This is the clear, distinguishing mark of the true follower of Jesus: to suffer anything out of love for him and to drink a small drop from that bitter chalice which he drank even to the very last drop for us ... Jesus helps us to face every tribulation ... What a beautiful thing it is to know that Jesus has preceded us down the avenues of suffering, and to know that we are pleasing to him and will gain from him an eternal reward.” (from Letter No. 17 to Countess Virginia Malaspina Caracciolo, February 26, 1811)
3. “Before rising gloriously and ascending into heaven, he for 33 years always

suffered and anguished out of love for us; and from the cross, he says to us: ‘My children, if you want to live gloriously with me in heaven, first live my life of patience and mortification on earth’ ... The penitential life in Jesus consists principally in serving him in the way that he wishes, denying our very selves and, so to speak, making our progress against the current of water.” (from Letter No. 25 to Countess Virginia Malaspina Caracciolo, March 29, 1812)

4. “Here is for you another way of meriting for heaven and performing acts of resignation at the foot of the most holy cross of Jesus, who makes me worthy of suffering some little thing for him. In these days they have been proclaiming from police headquarters the execution of that famed decree of May 4, which affects all exiles, in virtue of which S. Giovanni in Monte will continue to be a place of imprisonment, etc. To date, I have not been called, and I am afraid that there are only three days left; the notice will not be long in coming. In the meanwhile I am putting together the few little things that I have. I simply am putting together the few little things that I have. I simply cannot express to you how obligated I am to the lord for the very special assistance by which he takes care for me; nor can I sufficiently indicate to you the peace and tranquility and happiness of my spirit, which will always live, according to our agreements, united with the sweetest heart of Jesus.

“With these few lines I am asking you to do me three favors: the first is to pray to the Lord that I, who am isolated in prison, will always continue to have joy of soul, clarity and peace of conscience, and also health of body, if it so pleases him... Moreover, because of the love which you bear for the Lord, for the honor of virtue itself and because of whatever sway I may have over your heart, I beseech you to be courageous and exult ultimately in seeing me more like my crucified Jesus. You will recall the mother of the Maccabees who, to the end, was present at the sacrifice of her sons; turn your eyes toward the Crucified One and the martyrs, and you will be comforted.” (from Letter No. 28 to Maria Angelica Bertolotti, September 8, 1812)

5. “I continue to maintain myself in tranquility of spirit and I thank the Almighty for the many gifts he gives me.” (from Letter No. 30 to Countess Virginia Malaspina Caracciolo, December 9, 1812)
6. “It is true – they are thorns, but, they are thorns that sustain the mystical rose. They are bitter drink, it is true – but a bitter drink that helps anyone to a change of life in the spirit and assists us to be distrustful of self and confident in the divine goodness, which is the sum total of our sanctification. To this mystical winter, there usually follows a flowering spring; to this most beautiful mystical night, there usually follows a most serene day; to this mystical storm, there follows a most consoling calm. In any event, it is always proper to remain in conformity to the sovereign dispositions and to recommend oneself to the Lord to keep us always faithful to him. Amen.” (from Letter No. 51 to Countess Lucrezia Ginnasi, February-April, 1813)
7. “Even let crosses come, for my confidence is entirely in Jesus, our redeemer...” (from Letter No. 59 to Msgr. Annibale Ginnasi, April 1813)

8. “Let us bind ourselves strongly to the cross of Jesus, my most beloved Monsignor. It is there that our delights lie; may it be our reward in this life, our support in tribulation, comfort in our trials, in short, the ladder to paradise.” (from Letter No. 72 Msgr. Annibale Ginnasi June 30, 1813)
9. “May the Lord be blessed in all things and his divine wishes be fulfilled perfectly in us, so that we can always with joy and courage bear the holy cross which is our distinguishing identification in this present life.” (from Letter No. 73 to Msgr. Annibale Ginnasi, July 16, 1813)
10. “Let us profoundly adore the ever holy, most just dispositions of our great God. Let us conform ourselves willingly to his divine goodwill. Let us grasp with love those crosses which are indispensable in our present life.” (from Letter No. 80 to Msgr. Annibale Ginnasi, October, 1813)
11. “So let us be united frequently in the most loving heart of Jesus and there let us mutually pray for the most copious blessings of our merciful God. In the meantime, you can be certain of gaining great merit by suffering the habitual discomforts of life with the continuous practice of Christlike patience. In that way, it pleases the Lord to have you weave a beautiful crown, always remembering that the more one suffers in this miserable life so much the more will one be happy in the next. It is in this way that we come now to resemble even more our model and exemplar, Jesus Christ. Hence, be courageous, for every day we are drawing closer to our heavenly homeland. Jesus loves us! Jesus is with us, so what do we have to fear? Oh, what a joy it will be to be forever in his presence in heaven!” (from Letter No. 98 to Countess Virginia Malaspina Caracciolo, July 17, 1814)
12. “Since suffering is the refinement of God’s love in his servants, the holy Apostle to the Indies will give her comfort with his example of being conformed to the divine will. May the wounds of Jesus be the comfort for all of us.” (from Letter No. 266 to Countess Lucrezia Ginnasi, February, 1820)
13. “... be serene. Think of Jesus in the garden, and seek tranquil repose in his lovable will. You know very well that the cross is the royal way to heaven.” (from Letter No. 305 to Rev. Mother Costante Moscatelli, July 10, 1820)
14. “However, never lose courage. Oh! What Jesus suffered in internal anguish in the garden! Be with Jesus then in the garden *in deliciis animae*, for the tears of penitence are more precious than the profane enjoyment of a deceptive world.” (from Letter No. 392 to Fr. Francesco Pierantoni, February 26, 1821)
15. “My soul continues to maintain its unshakable tranquility, despite the scattered rumors, by keeping its glance on the crucifix. *Ignosce illis, nesciunt quid faciunt*.”
16. “I recognize your affection for the Society. My dearest in the Lord, it is born

among thorns since it wages war against the devil.” (from letter No. 445 to Fr. Luigi Gonnelli, July 13, 1821)

17. “Do not allow difficulties to deter you. Be as strong as a lion. Courage.” (from Letter No. 449 to Fr. Vincenzo Giovannelli, July 23, 1821)
18. “Do not be fearful of becoming a saint and belong entirely to God. ... Think of God and how lovable he is. Jesus has redeemed you with his Blood, so, why be fearful? Do not be surprised if the devil tempts you; even the saints endured temptations. In those circumstances, think of heaven, think of the grave, of Mary, and thus in a very gentle way you will distract your mind.” (from Letter No. 451 to Mrs. Caterina Ranghasti, July 24, 1821)
19. “I am swamped with work, and taking care of temporal things tends to give one grey hair. On the desk, things assume one look, in practice they are otherwise. But that in no one’s fault; for pious works are born amid thorns.. A great deal of good work is being done and that is indescribable. Believe me, God is being glorified.” (from Letter No. 516 to Fr. Luigi Gonnelli, December 21, 1821)
20. “The devil tempts one with these words: *descende de cruce, etc.*; but, clinging to the cross, you will accomplish prodigious things.” (from Letter No. 575 to Fr. Francesco Pierantoni, April 24, 1822)
21. “But that is how the works of God are born: the fruit of hardships, of prayers and of patience.” (from Letter No. 634 to Msgr. Gregorio Muccioli, September 4, 1822)
22. “Despite all, we are not discouraged. I would be disappointed if the Society were to be born either through opulence or through other purely human causes. But, oh! The good work that is being done ... But, Jesus was born on straw and died on a cross, so we are not afraid ... Let us be joyful to the glory of God ... Just like you, bearing so many crosses, St. Francis Xavier was still able to say: *plura*. We, at least are carrying peacefully the ones we have. But, the master whom we serve is so lovable that we say *si tam dulce est flere ante te, quid erit de te gaudere.*” (from Letter No. 635 to Msgr. Bellisario Cristaldi, September 4, 1822)
23. “Jesus Christ accomplished his good through suffering; we, too, must comfort each other in this same way. What is very definitely certain is that we want to be irrevocably and completely for Jesus. Let him be the king of our hearts and let us take up our repose with him.” (from Letter No. 716 to Mr. Giovanni Francesco Palmucci, May 14, 1823)
24. “It appears from your letter that you are somewhat upset. Courage, courage. I love you deeply in Jesus Christ. I hope that I can restore you to contentment. We shall discuss things together. United, we shall try to discover the will of God. You will listen to me, and I will listen to you. We shall work things out at the foot of the crucifix. Indeed, for you and for me, what else do we yearn for if not Jesus, and Jesus

crucified? So, I leave your now within the adorable wounds of our beloved.” (from Letter No. 740 to Fr. Pietro Torsani, July 8, 1823)

25. “I sympathize with your situation. What I mean to say is that even though God is increasing your crosses, he will not fail to supply you with the necessary and proportionate helps. It is our faith that *cum ipso sum in tribulatione, eripiam eum et glorificabo eum.*” (from Letter No. 757 to Fr. Vincenzo Giovannelli, August 16, 1823)
26. “Do not let thorns and tribulations distress you. That is how man exercises virtue and becomes a saint.” (from Letter No. 762 to Brother Sante Angelini, August 31, 1823)
27. “They must know that one is called upon to do good with suffering, as well as with purity of intention and in accordance with the well-known rules of evangelical simplicity.” (from Letter No. 790 to Fr. Francesco Pierantoni, October 12, 1823)
28. “The works of God are the fruit of tears and of patience. Jesus accomplished good through suffering.” (from Letter No. 790 to Msgr. Gregorio Muccioli, October 31, 1823)

IX. CHRIST CRUCIFIED

1. “I leave it all in the side of Jesus Christ.” (from Letter No. 8 to Maria Tamini, August 5, 1810)
2. “O Jesus, God of my heart, I beg you, through the five wounds that you suffered on the cross out of love for us, that you help your servants whom you have redeemed at the price of your Blood.” (from Letter No. 38, to Countess Lucrezia Ginnasi, February 22, 1813)
3. “Let us read more reflectively the great book of the crucifix which is opened for all and, therein, let us learn lessons leading to eternal life, while repeating often each day as a short prayer, *To ergo quaesumus tuis famulis subveni etc.* Oh, how happy we would be if all people were to avail themselves of the price of our redemption! What comfort this would be to the sweetest heart of Jesus... May I suggest that they adopt the practice of placing before their minds each morning one incident from the passion of Jesus. With that before their minds, let them direct all of their daily actions with patience, in their struggle against sin. Indeed, anyone who reflects (when being tempted) that by sinning one renews the suffering of Jesus, the very making of that reflection provides him with an incentive to keep doing good and a help toward overcoming temptations.” (from Letter No. 40 to Countess Lucrezia Ginnasi, February 27, 1813)

4. “Oh soul, do you not see that I am on the cross with my arms opened out to take you in and that you can truly satisfy my burning desire for love? Do you not know that I went so far as to sweat Blood in the garden solely because of the pain of seeing so many souls lost? ... Come now, wash yourself in my Blood, for I indeed have prepared for you a splendid banquet which is the most holy sacrament of the Eucharist and, thereafter, an eternity of joy in heaven.” (from Letter No. 50 to Countess Lucrezia Ginnasi, February-April, 1813)
5. “In the meantime, let us give thanks to the Lord for so many graces that he shares with us. Let us cling firmly to the holy cross which is the ladder to heaven, the instrument that will weave for us a beautiful crown for all eternity.” (from Letter No. 54 to Countess Lucrezia Ginnasi, April 5, 1813)
6. “Therefore, let us enter in spirit the sweetest heart of Jesus, the burning furnace of love for mankind and, therein, let us briefly remind ourselves of all the aspects of that mystical fire, so that we can offer ourselves with completeness and greater perfection to the exercise of the Christian virtues, living for God alone.” (from Letter No. 57 to Countess Lucrezia Ginnasi, April 14, 1813)
7. “My enemies assail me, but you battle with me, or better said, you ward off their darts; all I have to do is to hide myself in the great tower of defense which is your most sweet Heart, and therein, to allow myself to be governed and directed by you: *Domine vim patior, responde pro me*. What, then, can I fear when I find myself helped by a Father who is total love, total piety, by a Lord who is totally intent on what is best for me and before whom all creatures tremble?” (from Letter No. 62 to Countess Lucrezia Ginnasi, April 29, 1813)
8. “... offer to the heavenly Father these acceptable sacrifices and, as best you can, try to live with tranquility and calmness of spirit in the sweetest Heart of Jesus ... Find comfort in the crucified Lord.” (from Letter No. 78 to Countess Lucrezia Ginnasi, September 3, 1813)
9. “Try to continue maintaining yourself in the exercise of Christian confidence in God, as one who is in service to him who essentially is love itself. Encouraged by this trust in divine goodness, we generously move forward with great strides along the path of virtue and we, in holy fashion, rejoice in the silence of our hearts. Let our gardens of delight be the most sacred wounds of Jesus, the source of grace, the mine of the purest gold of love. Let them be our comfort, our consolation; and therein, let us set up our spiritual mansion during the brief days of this life.” (from Letter No. 77 to Countess Lucrezia Ginnasi, August 19, 1813)
10. “Prayers, and consider this important problem in the presence of the wounds of Jesus Christ from which flowed the balm of our eternal salvation.” (from Letter No. 204 to Fr. Angelo Antonini, March 10, 1819)
11. “Hence, listen to God’s voice at the foot of the crucifix.” (from Letter No. 588 to

Fr. Francesco De Luca, May 20, 1822)

12. "... the Lord inspires me to offer the following proposal to you, which, when pondered over at the foot of the cross, has as its object solely the pure glory of God, and nothing more." (from Letter No. 780 to Fr. Francesco Pierantoni, October 12, 1823)

X. THE PRECIOUS BLOOD

1. "Paradise, St. Francis de Sales used to say, is a mountain that one scales better with broken legs than with healthy ones: that is, much better by means of tribulations than by prosperity. Blessed are we, therefore, to whom it is granted to drink some little drop of that bitter chalice, which Jesus drank in love for us to the very last drop. The reward prepared for us in heaven is great; the present life is extremely short." (from Letter No. 14 to Maria Tamini, January 24, 1811)
2. "... then at the elevation of the chalice we would recommend our souls to the divine eternal Father, ..." (from Letter No. 37 to Msgr. Annibale Ginnasi, February 22, 1813)
3. "... consider nothing more glorious than to bear in itself the marks of the Crucified. Oh how, my beloved, can I repay you for your love? He is deserving to have a compensation of blood for blood. See, here I am tinted with that blood and nailed to that Cross! Oh holy Cross, receive me unto thyself. Oh crown, lease those innocent hands of my Lord and pierce my heart with compassion and love... Oh my most loving Lord, intoxicate our hearts with this wine, burn them with this flame, wound them with the arrows of your love." (from Letter No. 57 to Countess Lucrezia Ginnasi, April 14, 1813)
4. "... in the meantime, let us not cease offering the price of our redemption for Holy Church and for the eternal salvation of our souls." (from Letter No. 65 to Countess Lucrezia Ginnasi, May 10, 1813)
5. Monsignor Cristaldi has been begging me to put our community under the title of the most precious Blood of Jesus. He makes this observation with every good reason. The Evangelical Workers labor so that the Blood of Jesus will be applied to the salvation of souls, and this they must offer continually, asking for pardon for sinners; if other institutes assume the charge of propagating the one or the other devotion, this one of the missions must be intent on the propagation of that devotion which incorporates all the other, that of the price of our redemption. *Per sanguinem salvi facti sumus*. I could do nothing but praise the intentions of this prelate, and making his principles my own, from now on our community is committed to the merits of Blood of Jesus." (from Letter No. 105 to Fr. Gaetano Bonanni, March 1, 1815)
6. "Finally, with regard to the title of the most precious Blood etc., I believe that this

too must also be a declaration *ab alto*. The other day, Bonanni assured me that he had propagated this devotion. Everything, in short, has been completed in the month of the most precious Blood *per quem salvati et liberati sumus, etc.*” (from Letter No. 112 Msgr. Bellisario Cristaldi, July 5, 1815)

7. “I hope that in your heart there will be enkindled an even greater flame of holy, divine love which will encourage you to promote good work, and especially devotion to the most precious Blood.” (from Letter No. 223 to Fr. Luigi Santinelli, February 3, 1819)
8. “Pray *sine internissione*, and always be courageous through the merits of the most precious Blood of Jesus Christ.” (from Letter No. 223 to Fr. Luigi Santinelli, September 26, 1819)
9. “Above all, and of greatest consolation, is learning from your letter the interest you nourish for the devotion to the most precious Blood. To propagate this devotion in proper fashion, it is necessary first to introduce the recitation of the Chaplet, or at least the Offerings. Later, you must find priests who wish to become aggregators, so that when you have them listed on a sheet of paper, I can then send them the necessary authorization.” (from Letter No. 227 to Fr. Anacleto Gilliucci, October 21, 1819)
10. “May the Lord bless our desires, and grant us the spiritual consolation of seeing so many souls cleansed in his most precious Blood.” (from Letter No. 258 to Msgr. Bellisario Cristaldi, September 26, 1819)
11. “Make a memento of me *nominatim* at the altar when you raise the chalice.” (from Letter No. 263 to Fr. Adriano Tarulli, January 29, 1820)
12. “Introduce the devotion to the most precious Blood.” (from Letter No. 279 to Fr. Giacomo Giogi, April 18, 1820)
13. “If people return into the arms of God’s mercy, all else will easily fall into place. Once consciences are set right, so too will all problems find a solution. I am compassionate with you in the burden that you have with your worries, and I beg God that whatever you do will be accompanied with a copious supply of blessings.” (from Letter No. 307 to Msgr. Nicola Mattei, July 12, 1820)
14. “In time, and at your convenience, have them put on the doors: *Viva il Sangue di G.C.*” (from Letter No. 335 to Fr. Francesco Pierantoni, September 19, 1820)
15. “Confide, indeed, in the merits of the most precious Blood of Jesus Christ and you will accomplish great work in that locality.” (from Letter No. 402 to Fr. Adriano M. Tarulli, March 17, 1821)
16. “Pray to Jesus for me, and let us become saints. Propagate more and more the

tender devotion of the most precious Blood and let us not be fearful.” (from Letter No. 425 to Fr. Francesco Pierantoni, May 12, 1821)

17. “For in that place everything exudes the devotion to the most precious Blood. Those gates are tinted with the Blood, so to speak, and consequently there is nothing to be feared. Oh what great work we will accomplish, my beloved in Jesus Christ. Oh souls, come and cleanse yourselves in the Blood of the Lamb!” (from Letter No 490 to Fr. Luigi Locatelli, beginning of November 1821)
18. “With enthusiasm, filling out all the hours throughout the year or on feast days will be so many adorers of the mysteries of the Blood of Jesus Christ, uniting these devotions to those days... in this way, compensation will be made for the many sins committed against Jesus, in particular blasphemies etc. The time of prayer can be carried out either in the home or in the church, kneeling down or seated ... The more this devotion is propagated, the more will the copious blessings of God increase.” (from Letter No. 630 to Fr. Vincenzo Bonacci, September 2, 1822)
19. “Ah yes ... the Blood of Jesus Christ must cleanse the world. Be insistent on the pious institutions in your area, and let us become saints. Continue to nourish a great confidence in God a *quo ome bonum*.” (from Letter No. 725 to Fr. Giovanni Caroni, June 10, 1823)
20. “In the meantime, continue making progress under the direction of the man whom God has given to you, trust in prayer, and have great confidence in the divine Blood.” (from Letter No. 732 to Caterina Ranghiasci, June 26, 1823)
21. “The Lord wishes you well, but, in order for you to draw ever closer to him, he shares with you the bitter chalice of suffering, which however, produces the sweetness of virtue which ennobles us etc. etc. Therefore, lovingly *mortificat et vivificat*. I repeat that I hope that he will soon restore you to the status of perfect health.” (from Letter No. 784 to Msgr. Bellisario Christaldi, October 24, 1823)
22. “... oh, how much god will be promoted and the number of souls that will be given to the side of Jesus Christ! The divine Blood will be triumphant and the Apostle of the Indies, St. Francis Xavier, will obtain distinct blessing from the all merciful God. (from Letter No. 805 to Msgr. Francesco Bonomo, November 28, 1823)

XI. THE MINISTRY

1. “Let us never tire of doing good works and procuring the salvation of souls, for our own salvation depends upon our saving them.” (from Letter No. 5 to a Priest friend, November 11, 1809)
2. “... and thus we will mutually help one another to be eternally united in paradise. Meanwhile let us seek out the greater glory of God alone, let us inspire each other in

the doing of good, let us always live closely bound to the cross of Jesus, and let us not doubt his loving assistance in every moment of our lives. He wishes from us a broadness of heart, abandonment to his divine will and zeal for the sanctification of his name. Let us cultivate these holy maxims by serving God joyously.” (from Letter No. 39 to Msgr. Annibale Ginnasi, February 27, 1813)

3. “The Lord wants us to serve him perfectly, not only because he is present to us as master, but also because he is present to us as friend. He expects from us definite proof of our true love of him. Finally, he is present to us as Father and wishes us to love him with filial love: “*Fili, praebe mi cor tuum, ecce cor meum*”. What a difference there is (generally speaking) in the love of a servant, the love of a friend and the love for one’s child. Oh, what thoughts are these that re-animate our spirits in such a way that they are to be completely inflamed by the exercise of that beautiful virtue of charity! What an anticipated heaven do we not experience in being intent on working for the greater glory of God. What unspeakable joy! What a calming peace! ... The second means for doing well the deeds and work of our state in life is to do each thing as though it were the only thing left for us to do.” (from Letter No. 43 to Msgr. Annibale Ginnasi, February-March 1813)
4. “... in short, we must become all things to all people in order to save all for Christ ... Charity does not lie down inactively; it is a flame that never lies still ... That is what constitutes sanctity and the perfection of the soul, that is to say, to be totally intent on serving God.” (from Letter No. 49 to Countess Lucrezia Ginnasi, February-April, 1813)
5. “Enough to say that it is up to us to do this good work. The rest does not depend on us. The time of suffering is short, the time of enjoyment eternal.” (from letter No. 50 to Countess Lucrezia Ginnasi, February-April, 1813)
6. “As for myself, I am in special need of being recommended to our most merciful God since ministers of the sanctuary must have a solid foundation in virtue and such a strong love for God that he can sustain his own fervor and even increase it by sharing it with others.” (from Letter No. 128 to Countess Virginia Malaspina Caracciolo, October 14, 1815)
7. “This is the only happiness that we can have here on this earth, namely, doing good and becoming saints. But, serve God joyfully and without discouragement.” (from Letter No. 134 to Countess Lucrezia Ginnasi, March 2, 1816)
8. “Keep up your kind prayers for me so that while preaching to others I know how to preach to myself.” (from Letter No. 154 to Fr. Anacleto Giliucci, January 27, 1818)
9. “In the meantime, prayers; God will, with time, bring things to maturity. You should prepare yourself always for handling the ministry whenever God manifests it

to you.” (from Letter No. 297 to Fr. Adriano Tarulli, June 25, 1820)

10. “Let us adore in all things the will of God and let us be joyful. Be insistent about the pious organizations. God will reward you a hundredfold for the good that you continue to promote. For if at any time it is our obligation to keep the people warmed up, so to speak, with the love of God, it is especially now that we must be insistent in order to cooperate through prayers and pious works with the divine providence that is awaiting from our efforts the desired reform.” (from Letter No. 338 to Fr. Giuseppe Zampetti, October 7, 1820)
11. “God knows how willingly I involve myself in such undertakings and how earnestly I desire a total success in it. If I were to refuse to do this, as I exercise my ministry, I would prejudice the glory of God ... I am consoled to know that you are endowed with a generous heart and that you try to the best of your abilities to be a comfort especially to the poor. This thought brings me calm.” (from Letter No. 344 to Msgr. Bellisario Cristaldi, October 13, 1820)
12. “Oh, my Lord, if it is such a sweet and satisfying thing to labor for you here, what must be the enjoyment of you in paradise! My dearest D. Francesco, blessed are you who are becoming a saint with your practice of virtue. Give no heed to the disturbances of the devil. It is well known that the tempter besieges anyone who is occupied with doing good. It is sufficient that one retain the will to love him who out of love sacrificed himself on the cross.” (from Letter No. 382 to Fr. Francesco Pierantoni, December 29, 1820)
13. “Have the duty prepared requests sent to me, and we shall make the arrangements. I would like, however, that you keep me informed, for my own direction, of any request whatsoever, since there are so many of them that I cannot give an immediate reply and I try to observe where the need is greatest.” (from Letter No. 412 to Fr. Adriano M. Tarulli, April 14, 1821)
14. “Do not suspend the Oratory, even if there is only one little youngster there. The Lord would have given his life for a single soul.” (from Letter No. 629 to Fr. Francesco Pierantoni, September 1, 1822)
15. “Let us labor joyously for God. May Jesus fill us with his holy love. In him and for him, always with that desire for our final union with him in heaven, I remain...” (from Letter No. 743 to Mr. Giovanni Francesco Palmucci, July 26, 1823)
16. “God has given him the priesthood to be put into operation, and everyone can see the Church’s needs.” (from Letter No. 797 to Mr. Giovanni Francesco Palmucci, November 12, 1823)

XII. THE OPTION FOR THE POOR

1. “Please, I urge you not to abandon the poor, who are the image of Jesus Christ; so, if it were not possible to cultivate all of our different works, let not the most necessary to be abandoned. Illiterate people have at present greater need of instruction, and you can be sure that the Lord will accompany you with his grace. Instill fervor into our companions, and with that prudence with which you are endowed, stimulate them to labor.” (from Letter No. 9 to Fr. Gaetano Bonanni, August 28, 1810)
2. “I have understood with pleasure the report concerning our pious works, and I am consoled by it. *Virlier age et confortetur cor tuum*. May the teaching of Christian Doctrine at S. Galla be close to your heart. Alas, I have a feeling that this project, however, is almost totally dead. On Sundays there is scarcely anyone available, even to have Benediction. What is going to happen to the rest? My dear Santelli, at least at night try to go and preach to our poor who are in need of instruction and preaching. God will reward your efforts. Do me this favor, stimulate others to be present. I live at peace, I trust in your zeal and the attachment which you are good enough to hold for me.” (from Letter No. 16 to Fr. Antonio Santelli, February 19, 1811)
3. “Confirm the workers in fervor and zeal, maintain our initial spirit, and especially work had for the continuation of the catechising of the poor as you yourself know that they are most interested. In my own poor prayers I never forget all this, and the Lord knows to what point my heart’s desires reach.” (from Letter No. 31 to Fr. Gaetano Bonanni, December 15, 1812)
4. “I cannot tell you how I have deeply impressed in my soul in a special way our projects, our poor, etc. These latter, at least by desire, will form the object of my consolations until death. I beg you to encourage always in our zealous members the most generous concern for the aforementioned, so as ever to maintain alive that fire of charity, already enkindled by the indefatigable zeal of our Venerable De Rossi.” (from Letter No. 75 to Fr. Luigi Gonnelli, August 12, 1813)
5. “There are, however, two things in particular that I would like to inculcate on you briefly: the first is the continuation of the First Communion each year for the poor children, a work which though it is still in a nascent stage because of the system introduced for conducting it with greater fruit, I would hope that it assure you that, though I am far away, I will not cease to support it if at all possible, and I am hopeful that it will be so. The second is the work with the farm-people on feast days, at least be sufficient for this project to assign two or three of the country people themselves so that they would assume the responsibility and would lead their companions to hear the divine word, at least at those times when we would be able to administer to these poor people. I leave all to your wisdom.” (from Letter No. 87 to Fr. Antonio Santelli, January 14, 1814)
6. “Be especially concerned for the poor, particularly those most in need and deprived of every comfort. Jesus says that he considers done to himself what one

does for the poor, and the prayers of these people are heard in a special way by the most merciful God.” (from Letter No. 97 to Countess Lucrezia Ginnasi, July 2, 1814)

7. “I am consoled to know that you are endowed with a generous heart and that you try to the best of your abilities to be a comfort especially to the poor. This thought brings me calm.” (from Letter No. 344 to Msgr. Bellisario Cristaldi, October 13, 1820)

XIII. WORKS, MISSIONS AND RETREATS

1. “As though from you yourself, recommend to your most worthy nephew to observe the strictest exactness in the personal horarium for the missionaries as well as in everything else. The missions are like a sacred machine – like a clock – hence, to achieve a desired result, one must set an interrelationship of many tears and many prayers.” (from Letter No. 160 to Msgr. Bellisario Cristaldi, March 31, 1818)
2. “The Canon should wear the missionary cross on his chest.” (from Letter No. 171 to Fr. Antonio Fidanza, August 18/20, 1818)
3. “If the practice is that only while giving a mission is the crucifix to be worn thus, as is true, then you should refrain otherwise. But, have no doubt, God will reward you for your sincere intentions. You can take it along with you, under cover, and in that way it will be a comfort to you in the difficult work of your holy ministry ... May the Lord maintain you in good health; may he increase evermore in you the desire for perfection.” (from Letter No. 186 to Fr. Angelo Antonini, November 21, 1818)
4. “For this type of work surely requires persons with spirit and men who are suitable for this ministry. It is a matter of an institution, which has so important a work as giving missions and of providing to the clergy, good examples of apostolic life. In seeking to give greater glory to God, therefore, we must come to the conclusion that the Holy Father would be greatly content to have such a man involved in this excellent endeavor.” (from Letter No. 196 to Msgr. Bellisario Cristaldi, January 26, 1819)
5. “Requests for missions are like the snowflakes of wintertime.” (from Letter No. 216 to Msgr. Bellisario Cristaldi, August 6, 1819)

6. “Remind the suffragan to send me the coachman on time so that we can come to an agreement, since I am very intent on order and precision that so greatly affect the doing of good work for the glory of God.” (from Letter No. 275 to Archpriest Mazzoni, March 24, 1820)

7. “For this reason are we priests, to follow in the footsteps of Jesus Christ to the extent that it is possible for us. Blessed is the one who offers himself for the missions, for it is a means that God provides for the reform of the people ... Oh, dear God, if everyone were to love you, how many there would be, who waste money on other things, who could make it available for the ministry and to cooperate in the reformation of the world. The ministry makes me feel as light as a feather; I never enjoy such good health as I enjoy when I am giving a mission. All of my companions likewise are in good condition and most energetic. May God increase his holy love in them. I always ask for one favor of God, and that is, to always be involved in giving missions, to die in this holy ministry.” (from Letter No. 293 to Msgr. Bellisario Cristaldi, June 5, 1820)

8. “Missions and retreats: these are the two means of reform for the world.” (from Letter No. 299 to Msgr. Nicola Mattei, July 2, 1820)

9. “God will reveal his will. So, I just keep on saying: “Our society is from God; he will look after it.” (from Letter No. 302 to Msgr. Nicola Mattei, July 9, 1820)

10. “Missions that have a great number of difficulties turn out to be the most fruitful one.” (from Letter No. 304 to Fr. Luigi Santinelli, July 10, 1820)

11. “In this mission house also a great good has been achieved in the merits of the blood of Jesus Christ. Give thanks to the Lord along with me. Pray to the Lord for our society. Missions and retreats give life to so many of our clergy, and it that way, the bishops are assisted as well. This is the reason why it is so important to the good that is produced by these two means that the providence of God has given for the reform presently underway. And oh how consoled I am by the work of my beloved companions, who renouncing other aspirations of this deceitful world, give themselves in zealous service only for the greater glory of God. I pray that he will increase in all a fervor for the salvation of souls.” (from Letter 307 Msgr. Nicola Mattei July 12, 1820)

12. “Each one of us is well aware of the need that exists for reform. The means to be used for achieving that tare retreats and missions ... With our priests, we insist on

continuous study, all following a definite method that is arranged and directed carefully ... I, who trust firmly in God, have opened one or the other house with just a meager income but relying on the obligation incumbent upon the representatives and other pious persons to provide for whatever may be needed. May the Lord give you his enlightenment. Just what great things may come from this Institute, you can calculate at the foot of the crucifix ... And oh what blessings does God pour out upon all of this! Secretly, I would like you to know that God has shed extraordinary gifts upon our work.” (from Letter No. 410 to Countess Lucrezia Ginnasi, April 4, 1821)

13. “Yes, indeed, let us become strengthened through the Blood of Jesus Christ which is applied to souls in an especially fruitful way through missions and retreats.” (from Letter No. 426 to Fr. Vincenzo Annovazzi, May 14, 1821)
14. “If the Jesuits come, they will be able to take care of the schools, but our Society has different aims in view, and in my opinion, they are of the first importance for our times.” (from Letter No. 427 to Countess Lucrezia Ginnasi, May 21, 1821)
15. “But, the works of God are born amidst thorns ... Continue, only with the glory of God in mind, to support our type of work which formed the delight of a St. Charles in the time when he established the celebrated foundation of the Oblates; ours is a work of reviving the ecclesiastical spirit of the clergy, so necessary for our times, and one that is close to the heart of the Lord who initiated it in this very House of S. Felice; the, one in Pievetorina, and just a short while ago one Albano.” (from Letter No. 428 to The Apostolic Delegate of Spoleto, May 21-25, 1821)
16. “God’s works are born in thorny situations, and we cannot avoid them, but God himself disposes things *fortiter et suaviter*. (from Letter No. 457 to Mr. Camillo Possenti, August 14, 1821)
17. “Just as Pope Benedict XIV instituted formerly the Archconfraternity of Christian Doctrine in order to animate the clergy and the people with a spirit of fervor as well as a zeal for the Christian institution, so also did the roman Pontiff Pius VII formerly establish the Archconfraternity under the title of the Most Precious Blood in order to recall souls to a study of crucified Lord; for though the devil would like to conquer all, the victim of justice came to give life to the people through the efficacy of the precious Blood of the immaculate Lamb, providing hope for mercy and pardon. 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 very same means to the greater glory of God and the welfare of souls.

“Hence, 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, and providing those salutary incitements through which the heart is led to compunction and souls

return penitently into the arms of the divine Savior. That is why they cultivate the practice of the nightly Oratory for men, the organizations for young people in many other devout pious practices whereby they fulfill not only the principal aim of the Society for missions and retreats, but also their own particular aspirations.

“Within the house itself, assiduous study is made of the basic ecclesiastical subject, and in the communication of ideas, one cannot sufficiently describe what advantages accrue to the Society which nowadays, in a special way, is being promoted. 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.

“Therefore, not only do they seek to train (by setting up pious organizations) the people where the Mission House is located, but by traveling 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. As cannot be denied, if these are the bases that will bring about the desired reform, is there anyone who would not, through prayer and good works and with the most solicitous care, not wish to cooperate in the designs of divine Providence, cleansing of souls through the application of the means of redemption?

“This is only a brief outline of our Society concerning which we have spoken. You can get an even clearer concept of its nature by reading our regulations that have been printed, which...” (from Letter No. 483 to Cardinal Giulio Della Somaglia, October 20, 1821)

18. “In the meantime, what is of interest is to know that with this organization His Holiness wishes to have holy mission conducted throughout the province in order to recall the faithful to the love of Jesus crucified. To achieve that aim, the devotion to the most precious Blood will be propagated so that they will acknowledge the price by which we are redeemed.” (from Letter No. 497 to Msgr. Francesco Bonomo, November 13, 1821)
19. “Our Society is now in need of great help, prayer and action ... So, at times we must be together, at other times, separated, according to the needs.” (from Letter No. 518 to Fr. Adriano M. Tarulli, December 21, 1821)
20. “I urge you to set up a cross, make preparations for the Oratory as well as for the catechetical instruction of the young people; spread our tender devotion.” (from Letter No. 559 to Fr. Pietro Pellegrini, March 16, 1822)
21. “And oh, how the devotion to the most precious Blood and the remembrance of the great Xavier brings fervor to the ministry!” (from Letter No. 565 to Fr. Nicola Canielleri, March 24, 1822)

22. “Propagate the devotion of an hour of prayer on Fridays in order to offer to the eternal Father the merits of the Blood of Jesus Christ in behalf of the desired reform and keep a notification of what is done.” (from Letter No. 641 to Fr. Vincenzo Giovannelli, September 21, 1822)
23. “However, let us not lose courage. The Society is God’s; God will look after it.” (from Letter No. 643 to Msgr. Nicola Mattei, September 22, 1822)
24. “I conclude this letter by saying that if it is such a pleasure to work for God, what will it be to enjoy him! I would not leave this ministry not even for the possession of a principedom, nor, indeed, for all of them put together. I make this special prayer to God that he deign to allow me to exercise the work of the missions until the moment of death, and to die with the weapon of the crucified Lord in my hands, still proclaiming, if it be his good pleasure, the divine word.” (from Letter No. 658 to Msgr. Bellisario Cristaldi, November 28, 1822)
25. “It is true that we are far from each other, for God wills that one be here and another there: *Veni separare*. But, our union in spirit is very, very close. Yes, *in Corde Jesu Christi ibi be invenies*. In this open furnace, let us become saints, since *summus hospites et advenae, et futuram gloriam inquirimus*. Above all, let us not be neglectful of our devotion to the most precious Blood of Jesus Christ.” (from Letter No. 675 to Fr. Anacleto Guliucci, January 25, 1823)
26. “I would like to see the place filled with our missionaries as well as other retreatants. Oh, if everyone would love God! Be assured that our Society is a spring in the midst of the evangelical field. Let us be active and let us set deep roots for this mystical plant, so that it will spread *ad majorem Dei gloriam*. Propagate the news of this good work, and you will be consoled for having promoted it. *Dominus retribuet in benedictionibus dulcedinis*. (from Letter No. 740 to Fr. Pietro Torsani, July 8, 1823)

XIV. CONCERN FOR THE COMMUNITY

1. “I am quite indifferent about the lodging. Our principle is, however, that the missionaries should not be separated from each other.” (from Letter No. 275 to Archpriest Mazzoni, March 24, 1820)
2. “Pray for me *sine intermissione*, for this year I have rather renounced one or the other mission so as not to neglect the better systematization of our Mission Houses. But, through the merits of the Blood of Jesus Christ, they are the delight of my heart, and I am completely happy.” (from Letter No. 299 to Monsignor Nicola Mattei, July 2, 1820)

3. “Then, there is the monthly congressus which serves to promote harmony, to appoint the members for preaching and on that occasion, each one is to give a report of his office. Likewise, discussion is to be held with respect to the good management of things. ... Oh, yes, let us do great work for the glory of God and let us become saints. May the love of God inflame our souls with holy zeal, and lead us each day to the perfection that is proper for us.” (from Letter No. 300 to Fr. Giuseppe Zampetti, July 3, 1820)
4. “I am writing these few words, recommending my soul to the prayers of the entire Community so that the Lord will communicate to me his Holy Spirit and that, once and for all, I may acquire the virtues that are necessary for this exalted ministry of giving missions. I understand fully all the troubles that you endure with regard to temporal matters. But that is how the works of the Lord grow in the midst of thorns, and our Beloved is a small cluster of myrrh. If needed, one should even go about begging so that nothing will be lacking for the Community. The devil must not score a victory over it. Trust in God. ... God is with us. Further more, read what you see in *plagis Jesu Christi crucifixi*.” (from Letter No. 395 to Fr. Luigi Gonnelli, March 2, 1821)
5. “So, at times we must be together, at other times, separated, according to the needs.” (from Letter No. 518 to Fr. Adriano M. Tarulli, December 21, 1821)
6. “When we show love for the Society, we show love for God. ... After all, one must have regard also for the good of the Society: that is, we must never leave the new men all alone.” (from Letter No. 577 to Fr. Francesco Pierantoni April of 1822)
7. “My heart always is deeply concerned for the health of our companions. It is true that I trust in God, and if I am given a refusal, I nevertheless remain resigned to the will of God; in that case, doubly, so to speak, would we place our trust in him.” (from Letter No. 733 to Msgr. Bellisario Cristaldi, June 29, 1823)
8. “I would be doing your virtue an injustice if I were to remind you that zeal for the Society and your personal satisfaction should be on par.” (from Letter No. 780 to Fr. Francesco Pierantoni, October 12, 1823)

XV. MARY

1. “Let us remember that the most holy Virgin is the aqueduct of divine mercy, our

advocate and, after Jesus, our hope and our protection.” (from Letter No. 65 to Countess Lucrezia Ginnasi, May 10, 1813)

2. “I have entrusted our congregation and its members to Mary most holy. From heaven, she will see to its protection and will bless it lovingly.” (from Letter No. 122 to Msgr. Bellisario Cristaldi, August 27, 1815)
3. “The love of Jesus Christ that I nourish for you urges me to have you participate in the delightful consolations that the Lord has given to me during the missions in Umbria which I completed today. I attribute everything to the efficacy of the Blood of Jesus Christ, the prayers of most holy Mary and St. Francis Xavier, my most beloved protector.” (from Letter No. 293 to Msgr. Bellisario Christaldi, June 5, 1820)

A BRIEF CHRONOLOGY OF THE LIFE OF ST. GASPAR DEL BUFALO

1786 January 6	Gaspar del Bufalo is born in Rome.
1788	He is cured of a serious ailment in the eyes through the intercession of St. Francis Xavier.
1808 July 31	He is ordained priest in the Church of the Missionaries of St. Vincent de Paul in Montecitorio, and is named Canon of the Basilica of St. Mark.
October 23	With Frs. Bonanni, Santelli and Gonnelli, he founds the nocturnal Oratory of S. Maria in Vincis.
December 8	He assists Fr. Albertini in the institution of the Confraternity of the Precious Blood in S. Nicola in Carcere and preaches the sermon.
1809 May 17	Napoleon suppresses the Papal States.
July 6	Pope Pius VII is deported.
1810 June 13	Gaspar refuses the oath of fidelity to Napoleon for the first time. He is condemned to exile.
July 15	He arrives in Piacenza, the place of his exile.

September	Gaspar is gravely ill and near death.
December	He is transferred to Bologna.
1811 October 20	The death of Annunziata del Bufalo, mother of Gaspar.
September 13	Having refused a second time the oath of fidelity to the emperor, Gaspar is arrested in Bologna and then locked up in the prison of S. Giovanni in Monte.
1813 January 12	Gaspar is transferred to the prison in Imola.
March 5	Gaspar is transferred to the fortress in Imola.
May 16	Having refused still another time to take the oath, Gaspar is moved to the fortress in Lugo.
June 17	Fr. Bonanni, in Rome, institutes the group of priests called "Evangelical Workers", to promote the preaching of missions.
December 10	Gaspar is sent back to Bologna and, still rejecting the oath, is condemned to Corsica.
December 20	He arrives in Florence and awaits orders to leave for Livorno where he is then to embark for Corisca.
December 27	The "Evangelical Workers: write to him in Florence, through the secretary Fr. Antonio Santelli, inviting him to become a member of their group.
1814 January 14	Gaspar responds with enthusiasm to the invitation.
1814 January 26	Murat enters Rome and restores liberty to the priests who had been detained or exiled for refusal to take the oath.
February	Gaspar returns to Rome after four years of exile and imprisonment.
1814 March 10	Napoleon gives Pius VII his freedom.
May 24	Pius VII returns to Rome.

November 30	Pius VII grants the monastery and Church of S. Felice of Giano for the establishment of the Institute of the Missions.
December 8	Gaspar begins his missionary activity with his first mission given in the Church of S. Nicola in Carcere, Rome.
1815 July 20	Gaspar renounces his Canonry at St. Mark's in order to be free to dedicate himself to the missions.
August 15	THE FIRST HOUSE OF THE INSTITUTE IS OPENED AT S. FELICE OF GIANO. A solemn Te Deum is sung by the "first four members there."
November 20 to December 10	Benevento --- the city where the first solemn mission is called for by the Holy Father himself. The most famous preachers of Rome join with Gaspar.
1816	He preaches missions and retreats.
1817	He preaches missions and retreats.
December 27	Gaspar is elected First Promotor and Missionary of the Archconfraternity of the Precious Blood.
1818	He preaches missions and retreats.
1819	He preaches missions and retreats.
	Gaspar publishes his "Method of the Holy Missions," and the regulations for the establishment of parochial societies wherever missions were given in order to continue the work begun in the mission.
July 22	With the intention of extirpating brigandage, rampant in Marittima and Campagna, Pius VII issues the decree for the destruction of the city of Sonnino, stronghold of the brigands.
1820	He preaches missions and retreats.
June 7	pievetornia --- FIRST CONGRESSUS OF THE INSTITUTE. Gaspar clarifies and amplifies the

Regula, already outlined in Giano from the beginning.

- 1821
- In Rome, Gaspar prepares “The Project of Religious and Moral Culture for the Province of Marittima and Campagna.”
- October 28
- Pius VII signs the Document with which he entrusts to the Saint the moral reformation of the provinces infested by brigandage, and he orders the opening of six mission houses in that area. Gaspar makes an inspection tour of Marittma and Campagna and contacts the bishops and civic authorities with the purpose for finding buildings suitable for the foundations.
- 1822
- He preaches missions and retreats.
- March 3
- Mission (in Vallecorsa). The first meeting of Gaspar with Maria de Mattias. While preaching, he looks at her and points to the crucifix he is holding. He will entrust her direction later to Fr. Giovanni Melini so that he can prepare her for the foundation of the Sisters Adorers.
- 1823
- He preaches missions and retreats.
- 1823 April 18
- Opening of the Mission House in BENEVENTO.
- August 20
- Pope Pius VII dies in Rome.
- September 28
- Election of Pope Leo VII.