

Strokes of the Pen V

Extracts from the letters of

St. Gaspar del Bufalo

(1834 - 1837)

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Introduction

With this last volume of "Strokes of the Pen" I end my study of the letters written by St. Gaspar in which I searched for expressions of his spirituality and which we discover as the "pen-strokes" in his letters. This volume covers the letters written between 1834 and 1837, the year of his death. There are 958 letters which were published by Father Beniamino Conti, C.PP.S. in *Epistolario VII* and *VIII*. During these years the health of Gaspar was slowly weakening him and he used his time in the less strenuous labor of revising the Rule of the Institute and the Method of giving missions. He wanted to leave everything in order before his death. I have included references to the cholera so that the readers can appreciate how the spread of this sickness overshadowed Gaspar's life and ministry throughout the last year of his life.

You will also find "pen-strokes" taken from the Italian *Epistolario IX* and *X*. *Epistolario IX* has 177 letters written by St. Gaspar between the years 1818 and 1836, plus some without dates. We also find 24 letters written to Sister Maria Giuseppa Pitorri, an Ursuline nun and niece of Bishop Francesco Albertini. These letters were quoted (and submitted by her) during the Process of Beatification and Canonization of St. Gaspar in 1847. When I quote a "pen-stroke" from these texts, they are identified as "Quotation [number]". The *Epistolario* also has another 45 citations written to

the same nun but cited by Msgr. Antonio Santelli in the same Process. In order to distinguish the two, this second type of citations is identified as "Quotation [number] SA" (Santelli). This indicates that the letters were written by St. Gaspar to Sister Giuseppa and were quoted by Msgr. Antoni Santelli.

Epistolario X, on the other hand, has letters written for the most part to Bishop Carlo Manassi, bishop of Terracina, Sezze and Priverno. This work has 162 letters written to the bishop and eleven written to other people. They were discovered recently (between 1992-1993) in the archives of the Chancery of Terracina. They come from the period of 1819 - 1826. Bishop Manassi died 19 August 1826.

We have run through the 3959 letters of St. Gaspar that have been found up to now and published in Italian. There is still much work to be done. This small series of "pen-strokes" has only just started. Recently there was published in Italy the first volume of the "Writings and Sermons" of St. Gaspar which promises to be a most fruitful resource to discover his spirit. (This first volume is the first of 15 volumes just of his sermons.) I hope that in a future not too distant I can begin a search for more "pen-strokes" in these works of the untiring Father Beniamino Conti, C.P.P.S.

I hope that the readers of these "Strokes of the Pen", which reflect the thinking and spirituality of Gaspar del Bufalo, have discovered "stroke by stroke" the spiritual structure of our Founder, who even yet today is pushing us in our mission with the word and the example of a zealous missionary.

Barry Fischer, C.P.P.S.

Rome, October 1995

Introduction to the Strokes of the Pen VI

This work is a translation of *Pinceladas VI*, prepared and published in Spanish by Father Barry Fischer. It was originally in two parts. The first part consisted of citations from letters found in *Epistolario VII* and *Epistolario VIII*; the second part came from letters in *Epistolario IX* and *Epistolario X*.

I have jointed the two parts into one. The original work was divided into topics, which were arranged according to the Spanish alphabet. Thus "*La Alegria*" is first and "*La Voluntad de Dios*" is last. I have rearranged the topics alphabetically according to the English nouns. Thus "*Francesco Albertini*" is first and "*Apostolic Zeal*" is last.

Milton A. Ballor, C.P.P.S.

Brief chronology of the life of Gaspar in this period

1834

4 March - Maria de Mattias begins the Institute of the Adorers of the Blood of Christ in Acuto (Frosinone).

2 June - Inauguration of the new Mission House in Vallecorsa (Frosinone).

1835

Beginning of June - Presentation of a descriptive document about the Congregation to Pope Gregory XVI through the

mediation of Giovanni Cardinal Frasoni

September-October - Revision of the "Method" and "Directions" of the Congregation in Albano.

During these two years (1834-1835) St. Gaspar preached approximately nine Spiritual Retreats, two Popular Missions, one Month of Mary, two Lenten Series, one Month of the Precious Blood and he dedicated much energy to the visitation of the Mission Houses (there were more or less 17 houses).

1836

August - The cholera already present in Italy, gets to Ancona.

End of December - During the mission in Nepi he contracts a strong convulsive cough.

1837

August - The cholera erupts in the city of Rome

Beginning of August - He preaches the "40 Hours" in the New Church in Rome

15 October - He presides in the "Thanksgiving" for the end of the cholera in Rome

middle of October - He returns to Albano for recuperation, by order to the doctor

4 December - Gaspar returns to Rome

28 December - Gaspar dies in Rome

During this last period of his life, i.e., between 1836-1837, Gaspar preached eleven Spiritual Retreats, four Popular Missions, two Lenten Series and his last Month of the Precious Blood, which he was not able to finish. He also made the visitation of three Mission Houses.

1. Francesco Albertini

1. I share in your sorrow upon the great loss that we have experienced. [This refers the death of Bishop Albertini on November 24, 1819]. You can surely imagine how deeply moved I have been

since the deceased did not have anyone closer to himself than I, keeping in mind the exile that we suffered together and numberless other reasons which I will not go into for the sake of brevity. However, what is comforting to us is our faith: that by adhering to the bond between the militant church and the church triumphant, our souls are granted peace and we are led to reflect that he, from heaven, will be of assistance to us and will continue to pray for us in the presence of the most merciful God.

(to Maria Agnese Priori
December 14, 1813, Letter 3788)

2. *Assignments*

1. Whoever stands at the head of an organization is subjected to a variety of unforeseen things.

(to Mother Maria Nazzarena De Castris
May 7-18, 1834, Letter 2714)

2. When there are differences of opinion and doubts, it is up to me to make the final decision. Also, in regard to the *luogo*, you take care of that; but two of them will be needed.

(to Missionary Father Domenico Silvestri
August 3, 1836, Letter 3206)

3. Concerning economic matters, one must never lament, but always say: it is a merciful act of God to make use of my services; an act of mercy to allow me a reason for doing his will and not my own; a merciful act of God to bring forth some fruit from the mystical tree of the Cross.

(to Missionary Father Francesco Verili
August 1837, Letter 3512)

4. Your economy there is so greatly excessive that I do not know how to remedy the situation. There is no other House that has such expenses, not even where 12 or more are in residence. It is a true fact, taking everything into consideration, ever since you have gotten

there. I say that the cook makes little effort to satisfy the community by seeking to be economical; this is clearly evidenced. Why is there provision of such an abundance of eggs! What is this having meat all the time! There is no shortage of healthy and safe greens. Perhaps, at the butcher-shop, a better bargain can be had for chicken rather than meat. Just what would anyone do if he were in his own home? I am surely not saying that what is necessary should be lacking. Be receptive to as many sparks of illumination that may be needed. Be watchful. In this way, we will make progress. ... Fewer trips are to be made to the market; it is a good thing to note that the one in Ticchiena is more abundant. You realize, of course, that the Economist is to be trustful of all; but, he must also keep things locked, he must be active, he must be thoughtful, he must be concerned about things; and, he must be sharp-witted.

(to Missionary Father Giovanni Chiodi
September 28, 1837, Letter 3541)

5. When you have duties to be done, alacrity of spirit and a true zeal should be your mystical wings for carrying them out.

(to Missionary Father Francesco Verili
Letter 3614, No. 12)

6. One presides only by praying and that presiding is only another school for learning how difficult it is to rule and how easy to be obedient.

(to Monsignor Carlo Manassi
March 10, 1824 Letter 3984)

7. At the first opportunity, which I hope will be soon, I shall be sending the Superior, the one whom God inspires me to send after having prayed for the selection to be made, who will once again open the House, or better said, to prepare and dispose the things that will be necessary. I have considered seriously the qualities (and I do not wish to do injury to any of the other men of our group) that are required for handling Terracina. They are: extreme patience, a rigid need for giving good example, a mature knowledge of our Institute

and especially the method that we follow so as to communicate spiritually with the retreatants who be coming. I find these prerogatives in our excellent Canon Fontana. He is endowed with sufficient knowledge for hearing confessions; he has a mature and practical judgment because of his experience, since I discovered him as the Vicar Forane in Prossedi at the time when he dedicated himself to our Institute. Finally, he has developed himself lately as a preacher who is more down-to-earth and I do not cease seeking for ways of having him improve even more, *auxiliante Deo*. He is a man of continual prayer and with the humility and simplicity of his heart he truly seeks God: "*cum simplicibus sermocinatio mea*". He will be an apostle in Terracina. To his position as Superior, I also join that of Director of Retreats, a job that is compatible, and one that he has fruitfully carried out in our House in San Felice.

(to Monsignor Carlo Manassi
December 22, 1825, Letter 3940)

3. Availability

1. I praise greatly your holy conformity to the will of God to go anywhere. This is a true characteristic of an apostolic person. May the Lord ever increase in you the zeal for his glory.

(to Missionary Father Mattia Cardillo
January 24, 1836, Letter 3062)

4. The Precious Blood

1. Thanks be given to the Giver of every good gift for what is being promoted there to the glory of God; in particular for what is being done for giving glory to the Divine Blood! For you, what a reason for comfort and so many, many blessings!

(to Luigi Fuschi
July 19, 1834, Letter 2751)

2. So, on Good Friday, following our methods, on that same night as happens in many towns, there will be the ceremony of the

deceased Christ, a very touching ceremony entirely in keeping with one who is promoting the great devotion to the Divine Blood. ... The devil will seek any pretext at all to remove the sacred cult of which we are speaking. It is our Institute, wherever it is in existence, that on one night promotes this ceremony in which everyone is called to form a crown for the cross of Jesus. It is there that I now leave you, as I respectfully renew myself.

(to Monsignor Literio Turchi
July 20, 1834, Letter 2755)

3. I note from your most appreciated letter the propagation there of the greatly important devotion of the Divine Blood. May praise be given to the Lord, and may you, in particular, be granted endless blessing. I assure you, I could not have received more consoling news. The cult to the Divine Blood makes compensation for the abuse offered to it by so many in our days. May it be an offering to the Eternal Divine Father for the much longed-for reconciliation. Through its application may the consciences of people be made clean: *Pacificans per Sanguinem ... justificasti in Sanguine salvi erimus ab ira per ipsum.*

(to Vincenzo Adriani
July 24, 1834, Letter 2760)

4. In the meantime let us promote evermore this most interesting devotion.

(to Monsignor Dionisio Ginnasi
December 22, 1834, Letter 2811)

5. I have no doubt that in your area the Chaplet is recited publicly. Oh what treasures we have in this tender devotion!

(to Father Raffaele Ruffoli
January 21, 1835, Letter 2836)

6. Here, now, are a couple of ways by which you can strengthen more the devotion to the Divine Blood. First, for Fridays, select seven devout persons who will divide seven hours prayer, one

hour each, adoring and offering the Divine Blood, the price of our salvation. Second, to select from the communities, or wherever possible, for example, 12 persons who will each take one month to practice the devotion; this can also be arranged with 12 different churches as has been done for some time now in Rome. As for the churches, one could, for the sake of economy, recite, for example, the Chaplet during one of the Masses; or whatever you find to be most feasible.

(to Father Giuseppe Ottaviani
February 20, 1835, Letter 2861)

7. Have courage, and trust in the merits of the Divine Blood.

(to Mother Teresa Cherubina
May 19, 1835, Letter 2894)

8. Corpus Domini is solemnized by us in the month of the Divine Blood.

(to Student Father Francesco Verili
May 23, 1835, Letter 2897)

9. The month of the Divine Blood is to be preached in our church. I urge that special attention be given to the training of the men, as I have no doubt you will do.

(to Missionary Father Orazio Bracaglia
May 26, 1835, Letter 2899)

10. In the meantime, you are zealously to take care of the organizations; and, more and more, diffuse and extend the devotion to the Divine Blood.

(to Father Carlo Giorgi
July 26, 1835, Letter 2930)

11. Continue to propagate this most interesting devotion, the mystical font of every blessing.

(to Father Raffaele Rosati
August 11, 1835, Letter 2947)

12. Prayers, trust in the merits of the Divine Blood.
 (to Monsignor Antonio Santelli
 August 13, 1835, Letter 2950)

13. Therefore, may devotion to the Divine Blood be our comfort and through it may we be strengthened in our apostolate so that we will work with ever greater fervor wherever we note the greater need among souls.

Be tireless in promoting and spreading our devotion to the Divine Blood. I believe that I have explained the various ways to you.

(to Father Giuseppe Ottaviani
 January 2, 1836, Letter 3037)

14. Praise to the Divine Blood.
 (to Luigia del Bufalo
 First part of July, 1836, Letter 3165)

15. May the price of our Redemption always be blessed.
 (to Pietro Barcaroli
 August 6, 1836, Letter 3207)

16. In the meantime, offer prayers for a favorable outcome and let us place our trust in the merits of the most Precious Blood of our Lord Jesus Christ.

(to Father Giuseppe Bachettoni
 October 16, 1836, Letter 3207)

17. Let us place our trust in the merits of the Divine Blood, the devotion so close to our hearts, and let us spread it ever more and more.

(to Giovanni Francesco Palmucci
 December 30, 1836, Letter 3304)

18. Let us place our trust in the Divine Blood that the Lord

will manifest justice and truth, as the cause continues to pend. Let us strengthen all of this, using the intercession of Mary most holy and of Xavier.

(to Luigi Fuschi
June 8, 1837, Letter 3441)

19. I give thanks to God for the good work that you are accomplishing and in particular our interested devotion.

(to Father Raffaele Ruffoli
July 7, 1837, Letter 3458)

20. Above all, let us place our trust in the merits of the Precious Blood of Jesus Christ. Oh! what a truly great devotion this is!

(to Mother Maria Nazzarena De Castris
August 31, 1837, Letter 3510)

21. Finally, do not cease propagating the great devotion to the Divine Blood, as I am sure you are doing.

(to Father Vitale Corbucci
September 20, 1837, Letter 3537)

22. In this regard, we are doing nothing else than what is useful for our souls, redeemed at the great price of blood.

(to Father Paolo Mariani
Letter 3756)

23. I feel that I am growing in my devotion to the most holy Mary; but the one to the divine Blood is truly indescribable. Oh! if I could only propagate this devotion with the shedding of my own blood.

(to Sister Maria Giuseppa Pitorri
Letter 3785, clipping 1)

24. Devotion to the divine Blood is a weapon of our times. If you have the opportunity to propagate this devotion of ours, then

write to me for any booklets at all as well as for any other good materials. Let us do great, good work for the glory of God.

(to Sister Maria Giuseppa Pitorri
Letter 3785, clipping 5)

25. I feel that I am growing in my devotion to most holy Mary, but the one to the divine Blood is truly indescribable. Oh! if I could only propagate this devotion with the shedding of my own blood.

(to Sister Maria Giuseppa Pitorri
Letter 3785, clipping 6)

26. Oh Lord! when I begin speaking about the divine Blood, I feel my soul experiencing a special emotion. This is the most tender attestation of God's love.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 9)

27. Oh what a treasure this salutary devotion is. I would like to have a thousand tongues to draw every heart tenderly to it, and I wish that my own soul would be totally penetrated with it.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 12)

28. Oh Lord! when I begin speaking about the divine Blood, I feel my soul experiencing a special emotion. This is the most tender attestation of God's love. O how happy I would be if I could manage to bring about that result (that is, that the divine Blood would be honored by public cult), then I would be able to say: *Nunc dimittis servum tuum.*

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 2 SA)

29. You will be receiving the two books of the Divine Blood, a devotion which one cannot deny is the weapon of our times. Whatever you might need in order to diffuse this great devotion, feel

free to let me know and immediately you will have whatever is necessary.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 45 SA)

30. In the meantime, assiduous prayers, profound humility and great confidence in the Blood of Jesus Christ.

(to Sister Maria Agnese Priori
October 24, 1819, Letter 3786)

31. My heart is overjoyed in already seeing the mercy of God which shows itself precisely in the Precious Blood of the Lamb extended now to the Province of Campagna, once shipwrecked in the sea. What a consolation it must be for a shepherd to see his flock wearing white stoles etc.

(to Monsignor Carlo Manassi
October 21, 1821, Letter 3806)

32. In time, from this Society, help will be offered to the Missions in the East and the most Precious Blood of Jesus Christ will sing a song of victory over the powers of hell.

(to Monsignor Carlo Manassi
February 17, 1822, Letter 3819)

33. It is necessary that, where you can, you promote the observance of the month of the most Precious Blood and throughout the entire year the recitation of our Chaplet on feast days, before the benediction of the most blessed Sacrament.

(to Monsignor Carlo Manassi
April 30, 1822, Letter 3828)

34. During your visitations, continue encouraging the public recitation of our Chaplet. The more this devotion is propagated so much more will the mercies of God be accelerated.

(to Monsignor Carlo Manassi
May 15, 1822, Letter 3830)

35. Wherever possible, let us propagate our devotion.
 (to Monsignor Carlo Manassi
 June 4, 1823, Letter 3857)

36. Encourage our devotion and the Oratory.
 (to Monsignor Carlo Manassi
 January 21, 1824, Letter 3877)

5. *Charity*

1. Excuse my delay in sending you a reply, brought about by the work of the ministry which has kept me particularly busy this time. However, in thinking continuously of you, oh how often I would have liked to write to you. Never have I ceased being united with you in spirit, in the holy bond of charity, in the adorable Heart of Jesus Christ, the only center where our souls find the mystical ark of salvation and of peace. I have implored and continue to implore thousands and thousands of blessings for you and for everything that pertains to you, certain of the continual charity you have in remembering me to the Lord.

(to Pietro Barcaroli
 January 23, 1834, Letter 2663)

2. In as far as it is given to us, we should supply for the defects of our neighbor and excuse them with charity.

(to Mother Maria Nazzarena De Castris
 January 1, 1835, Letter 2819)

3. I am convinced that everything will go along well. Otherwise, I would be compelled to make a decision about something that I would not even want to imagine. Docility is a basic virtue in man.

Encourage D. Raffaele to be obedient, and at the same time, to be assured of my equal affection for him. Do not encourage some of his ideas, etc. and let him learn to bear patiently etc. what is right. I

have opened my heart to him: it is no crime to have differences of opinion, etc. Let each one enjoy the peace that God offers him. Let charity exist among all; eliminate all gossip by informing anyone that you think needs it, that these things are not to be spread around to others, or even to our own.

(to Missionary Father Pietro Spina
May 1835, Letter 2892)

4. Monsignor Cadolini, though a holy and good person, was surely disturbed by the enemy of every good work when he said such an insipid and indigestible thing. I excuse his intention. You and Father Luca would be remiss if you did not give a reply on the matter.

(to Missionary Father Orazio Bracaglia
May 21, 1835, Letter 2896)

5. We will not excuse his conduct, but we do excuse his intentions, in keeping with our practice.

(to Student Father Francesco Verili
August 21, 1835, Letter 2956)

6. I do not know why you, at times, lose your control, using certain expressions which are not in keeping with virtue, even though this may be in small matters. Such things are the result of diabolical suggestions. Our attitude must be altogether different.

(to Missionary Father Mattia Cardillo
August 23, 1836, Letter 3232)

7. Therefore, let us confirm our holy union of charity in the Heart of Jesus Christ with a most ardent desire for that everlasting union in heaven.

May God bless whatever is done for the sake of his pure glory.

(to Monsignor Nicola Mattei
March 31, 1837, Letter 3372)

8. Some things are written during a confused state and at the

time of temptation; the unburdening is helpful only by recognizing the temptation itself so as to overcome it more successfully. (No. 1)

Some considerations have nothing at all to do with the unburdening of the soul and whenever charity does not give them order, these also are to be considered as undigested ideas and flights of the imagination which are deserving only of rejection. (No. 2)

Consider your neighbors as so many infirm people, which we truly are; but, be slow in judging. Ordinarily, a calm spirit will keep things in balance. This does not subtract from charity towards all. (No. 15)

(to Missionary Father Francesco Verili
Letter No 3614)

9. Let us forgive our neighbor and *si non potes excusare opus, excusa intentionem*.

(to Father Vincenzo Passalacqua
July 1, 1818, Letter 3660)

10. Charity levels off everything.

(to Monsignor Carlo Manassi
April 4, 1821, Letter 3800)

11. I am distant from you but I can tell you that I always have you in my mind and our intimate union in the Divine Heart holds us firmly united and conjoined *in vinculo charitatis*.

(to Monsignor Carlo Manassi
November 29, 1825, Letter 3939)

6. *The Cholera*

1. We have people in the Institute who are ill, but no one seriously: this involves new expenses. May the will of God be done. Even here in the city of Albano, there are many who are ill. I give thanks to God that I am rather well; and, God gives me strength to continue to work for his glory.

Let us do good work and let us become saints.

(to Luigia del Bufalo
Middle of August, 1835, Letter 3221)

2. You are to remain quiet and peaceful; you have no reason to become upset. Pray for me, for our Institute and for public needs.

I understand that Ancona has been visited by God with cholera, as it is called. Let us hope that God preserves the Province from it; we must pray.

(to Mother Maria Nazzarena De Castris
September 8, 1836, Letter 3240)

3. In the meantime, let us prepare ourselves through many prayers. I am hopeful that the holy Missions and the care for souls will preserve us from the scourge of the pestilence.

(to Father Angelo Santangeli
December 4, 1836, Letter 3293)

4. I give thanks to God that presently the danger of contagion has ceased; thus, in a holy fashion, we must occupy ourselves in removing the cause of those castigations, that is, sins. In these times of ours, it is evermore necessary to promote holy Missions.

(to Pietro Barcaroli
January 2, 1837, Letter 3308)

5. I hope that God will free this city of the cholera, and my hope rests on the merits of the Divine Blood and on most holy Mary.

(to Pietro Barcaroli
August 5, 1837, Letter 3488)

6. In spring, the question of health, namely the well-known cholera in Rome which is presently besieging us, notably impeded the Mission. Along with my companions, I was supposed to depart from Rome, despite the cholera, in order to be obedient to you, and even with a struggle in my interior feelings, all preparations were made. But then! unexpectedly the orders from quarantine stations prevented the making of any trips. God disposed things thus! All I

can do is supply you with a group of our men in Romagna; but there is no usable time available for the 25th. These are the adorable dispositions of God! In the springtime, I made this same offer. What God orders and disposes is not dependent on me.

(to Pietro Barcaroli
August 18, 1837, Letter 3497)

7. We have cholera here. S. Galla is one of the quarantine stations. Prayers, prayers. We truly are in desolation: but the holy Job will guide us.

(to Missionary Father Tomasso Meloni
August 26, 1837, Letter 3505)

8. I pray to God that the cholera does not spread to Frosinone. Prayers. Oh, in what times we find ourselves!

(to Missionary Father Filippo Galli
September 4, 1837, Letter 3513)

9. I reserve all of September for myself to see whether the cholera will be ended and that the health documents can be obtained, since without them one is not permitted to travel! The preaching platform should be ample, solid and conveniently placed.

(to Pietro Barcaroli
September 14, 1837, Letter 3526)

10. Here the cholera epidemic is calming down quite a bit. Let us pray for a complete liberation.

(to Camillo Possenti
September 30, 1837, Letter 3544)

11. Here we are just about at the end of the cholera epidemic. Prayers.

(to Pietro Barcaroli
October 7, 1837, Letter 3553)

7. Christmas

1. Recommend me to God during the upcoming mysteries. I extend to You my very best wishes for every blessing and I shall pray wholeheartedly to the Almighty for this.

(to Camillo Possenti
December 11, 1834, Letter 2805)

2. I return my very best wishes for the upcoming mysteries, both to you and yours, and I wholeheartedly hope that every blessing of sweetness will be bestowed. Dear Canon, let us never cease praying even more during the solemnities for which our Church prepares us, so that we can make progress in the ways of the Lord, and, as the temporal years pass by, can prepare ourselves for eternity.

(to Father Francesco Paradisi
December 11, 1834, Letter 2806)

3. So, may the Lord, during these very holy days, fill you with a most ardent zeal for his glory. From that zeal flows the eagerness to work hard in the evangelical field in order to maintain, sustain and diffuse the good to his divine glory. Indeed, let us do this in our relationships with others. And oh! what a beautiful crown will be awaiting us in heaven!

(to Tomasso Tallarini
December 23, 1834, Letter 2814)

4. In the meanwhile, enjoy that tranquility and peace which the Lord will be announcing to us with the upcoming sacred mysteries. I wish for you, for your Monastery there in that city and for the whole world, ample and distinct blessings. Let your response be to pray for me, sincerely the one who is most needful of all, as well as for our Institute, so very dear to me, the great work of the Lord. Let us continue to propagate ever more and more the great devotion to Xavier and that very primary one of the most Precious Blood of our Lord Jesus Christ, the fountain and mine of every good thing. May most holy Mary be our guide.

(to Mother Maria Nazzarena De Castris
December 20, 1836, Letter 3299)

8. The Cleric

1. I have set up the association for clerics. ... I am very pleased with the practice observed by the archbishop of Cammerino who appointed a capable priest in each place to watch over the clerics with particular care, bringing them together once each week, in addition to providing them with meditations and the directives concerning their vesture etc., stressing study etc. as a preparation for major orders. And that, where we do not even have a Mission House.

(to Monsignor Carlo Manassi
May 15, 1822, Letter 3830)

2. I have read in Rodriguez that at one time a single Prior was sufficient for 100 monks. But now, at times, 100 Priors are not sufficient for one monk. Let us make an application of this. The defect lies in us because (speaking in a general way) we do not have a proper understanding of perfection. You are the teacher. The ones who have jaundice see everything as yellow, but the defect is not in the object but rather within the person who is ill. Prayer, time, counsel and the divine Word will improve things. In the meantime, may God pardon our ignorance and our wretchedness.

(to Monsignor Carlo Manassi
April 24, 1823, Letter 3849)

3. In regard to your dioceses, and I wish to say this only because you give me the liberty to express my thoughts, may I suggest that it seems to me to be a useful idea for you to compose an encyclical in which you encourage your priests to make an annual Retreat. Since some of them may be a bit short of education, inculcate upon them the need for study. Perhaps you have already done this. At any rate, I have been stimulated to make this request to you. For example, I noticed a young priest in Roccagorga, by the name of Coja if I am not mistaken, who showed a need for study and,

with prudence and respect, I recommended this to him. Concerning things to be studied, you yourself are more experienced.

(to Monsignor Carlo Manassi
July 8, 1825, Letter 3935)

4. I do not know whether you will approve the following: after the young men are ordained priests, they might spend at least one month withdrawn to the House of studies in Sermoneta so as to prepare themselves better for those aspects of the ministry to which God is calling them. In that way, too, they will develop more maturity for being either pastors or being engaged in other offices.

(to Monsignor Carlo Manassi
October 8, 1825, Letter 3937)

5. Stress with your clergy the study of moral cases, the wearing of the cassock, making a Retreat, mental prayer made in common before the case-work, and with reference to the oratories, remind them that, at one time in the past, there was not a head of the family who, after having covered all the affairs of the day, did not, at night, present himself before the Lord. The work of the oratory recalls everything; also prayers in public.

(to Monsignor Carlo Manassi
May 18, 1826, Letter 3954)

9. Holy Communion

1. Like the thirsty deer, long for the most holy sacrament; and may the sacred ciborium be the sweet place of abode for your soul which, evermore stimulated with fervor, exclaims: "*Vivo ego jam ego, vivit vero in me Christus.*" Repeat often: "O Lord, enkindle in this monastery of mine your divine love; may that fire purify us, inflame us so that this pious place will become like the bramble--bush."

(to Mother Maria Nazzarena De Castris
January 24, 1837, Letter 3326)

10. The Community

1. You do not name for me the people who have expressed their concerns about you, and so I can do nothing more than pray. You know very well that even among good people reasons for suffering are encountered. The heart is good, the fear of God is not lacking, but to live in community is to live continuously exercising virtue. In general, I think the same thing is true in families; there is a diversity in natures, a diversity in temperaments; and, consequently, in that lies the great balance of the practice of virtue.

(to Father Francesco Paradisi
January 28, 1834, Letter 2666)

2. Experience will produce a more mature judgment. Communities are always budgeted etc. ... But then, youth is cultivated by kindness and orderliness. ... Consequently, prayers, enthusiastic application and mutual help, charitable and kind.

(to Missionary Father Tomasso Meloni
April 7, 1834, Letter 2703)

3. I remind you of the exclusion of cats when you are eating dinner and supper, as well as when you are sleeping, and, that in all things you abide by the rule: remember the conferences to the Brothers, the days of recollection for the Missionaries etc., all the practices of the Institute.

(to Missionary Father Pietro Spina
August 10, 1834, Letter 2769)

4. A few lines in confidence. The holy enthusiasm of the people to keep there the two Missionaries, who are no strangers to you, is not pleasing to me and is discouraging for anyone who will be coming to Benevento. Institutes have their rules and impartiality must be the characteristic endowment of the one who governs. God has no need of us: he makes use of us *pro sua voluntate*. This does not deny the esteem that I have for all our companions; but, I love good order in the Society more, and I insist on saying that from this moment on,

the residence there of D. Carlo and Can. Betti has been sufficiently long; eventually, they are to be transferred.

I would like Doctor Gioja to take into consideration that the air of Benevento, as I have been told, is not good for Canon Betti's health. Likewise, the Doctor could do without making so many bombastic statements. I laud his zeal, but *est modus in rebus*. However, neither the one nor the other will be leaving for the time being. With due caution I beg you, to whom I open up my heart, to look for the opportune moment of offering them *monita salutis*. I know the person with whom I am speaking, and to whom I am writing.

(to Antonio Mosti
August 31, 1834, Letter 2776)

5. Be assured that as a matter of principle I would like to go along with your desires as you express them. However, in matters dealing with our Institute, since I have no other responsibility than that of watching that our established methods are safeguarded, I am distressed when those practices are altered.

(to Monsignor Bernardino Panzacchi
September 12, 1834, Letter 2780)

6. I would like you to get acquainted with the practices in that House and maintain with me the strictest communication. ... I have no doubts about your virtue, your strict observance as well as your obedience which is the ship that leads one safely into port. ... Above all, in everything, prayers, humility and courage.

In the meanwhile, perfect what you already have on hand. See that nothing is lacking in behalf of the Brothers-in-service. As I have no doubt that you will, use affability, following our usual method, encouraging everyone to the practice of virtue, etc.

(to Missionary Father Orazio Bracaglia
November 17, 1834, Letter 2789)

7. The rule is directive for our ministry and in ascetical matters the desire of the Superior should be sufficient.

(to Missionary Father Mattia Cardillo
January 8, 1835, Letter 2824)

8. Do not fail to provide what is necessary, but, I also urge economy which is so necessary.

(to Missionary Father Pietro Spina
January 13, 1835, Letter 2828)

9. Promote the good. I urge the observance of the rule, including the Conferences; the ones to the Brothers should not be neglected.

(to Missionary Father Pietro Spina
January 21, 1835, Letter 2838)

10. You are acquainted with our Institute: it is up to you to adapt yourself to it. No one moves our men again after they have reached a certain age. No one will assign you to a foreign ministry. It is necessary for you to adapt yourself to our method of life. It would be difficult, for example, to expect the preparation of food that matches what you have in your house. However, what is of necessity, will not be lacking. In Giano, the work is a bit more discreet. See that you are freed of any bonds or connections, if you come. Community life demands a certain degree of virtue and mutual compassion.

(to Father Francesco Paradisi
March 31, 1835, Letter 2877)

11. I urge simplicity, cleanliness and observance of the rule, withdrawal, silence, prayer, study, humility.

(to Missionary Father Orazio Bracaglia
May 21, 1835, Letter 2896)

12. With many prayers, humility, charity and kindness, let us support the good work and the objective of the glory of the Lord.

When you are in Congressus, discuss anything that is urgent about any topic at all; and, when necessary, write to me.

(to Missionary Father Tomasso Meloni)

May 26, 1835 Letter 2898)

13. Soon the visitation will take place and *ex conscientia*, it will be necessary for the visitor to speak of what is needed for the better progress of the Institute. So, continue to promote the observance of our rule with holy liberty of spirit. No one has the authority to change the rules, no matter what position he may hold. Also, maintain your life of withdrawal and be encouraged through your trust in God. I am not forgetful of our general plans. Pray for me.

(to Missionary Father Mattia Cardillo
June 29, 1835, Letter 2918)

14. I urge vigilance since the ship is moving along well and each one is fulfilling his duty. I rely on everyone and indeed on your activities.

(to Student Father Francesco Verili
July 31, 1835, Letter 2935)

15. What is of importance is that in our Institute we never raise our hands against anyone. How could you strike the sacristan? Has this been your training? Rightly were you admonished and I was regretful that I was not informed. Is this your way of respecting the motto of our Institute? Examine yourself, humble yourself, correct yourself. Realize that it is from you and not from me or the Institute that such inconsistencies arise. I shall forget everything. Begin now conducting yourself as I hope you will do, I repeat, we will speak no further about this. Do not allow yourself to be overcome by a temptation to leave us, as you experienced in Sonnino, for all of us are little burros in service to the Institute and none of us is in control of it. However, if, ultimately, our Institute does not provide you, in a prudent way, with a proper ecclesiastical training, then you might leave. Again, I repeat, raise your hand toward no one... Recommend yourself to God. Out of a sense of duty, I felt that I had to write to you in this manner. I am not tearing down the suggestions that you made in your letter, which I am sending back to you, for in person I

pointed out enough to you. ... Do not give in to melancholy.

(to Missionary Father Giuseppe Verusio
August 5, 1835, Letter 2940)

16. Generally speaking, nowadays, there is a most urgent necessity for training among the clergy. ... We will not fail to have our own usual conferences.

(to Father Nicola Crescenzi
August 12, 1835, Letter 2949)

17. I have learned about the little clash with Santarelli. What you said comes to me as something new. But, are you not a Missionary like all the rest? Everything should be handled through the Congressus. You are obliged in conscience, as an individual member, to state your opinion. If this does not work things out, let them await my resolution of it, sending me information *hinc inde*. ... In doing what you must do, should you encounter sufferings, say: *Patior sed non confundor*.

(to Missionary Father Tomasso Meloni
August 21, 1835, Letter 2954)

18. I do not care to have arguments, and the truth must be sought at every encounter.

(to Student Father Francesco Verili
September 6, 1835, Letter 2968)

19. The gratuities to the Brothers are *ad libitum* for the Congressus of the respective Houses. If the Congressus feels that a somewhat greater consideration be shown to Sante, they must do so prudently in order to avoid giving rise to rivalries; and, in order to maintain impartiality, I would say that in this matter of gifts, they should be treated on an equal basis. However, if any Missionary provides something out of his own possessions, let him give this offering of money privately, because of Sante's poverty-stricken mother, and only for that reason.

(to Missionary Father Pietro Spina)

September 11, 1835, Letter 2972)

20. Virtues are perfected through trials. Gentleness in one's conduct captures souls.

Here is what I think: either decide that setting aside this responsibility will contribute to your greater tranquility and hence drop it, dedicating yourself to the common activities of the rule, to observance, preaching especially by your example, applying yourself to study, to prayer, to the ministry; or, believe that you can continue in it: and then, really go forward; but, make every effort to be compassionate toward your neighbor and uphold charity, in addition to using that prudence which is proper to your age and state of maturity.

(to Missionary Father Tomasso Meloni
September 25, 1835, Letter 2981)

21. With regard to the jerseys, generally speaking, they are not used except in particularly different climes; likewise we do not concern ourselves with such cares and our Brothers-in-service are not accustomed to be given such things. At any rate, if the community of the Missionaries, in congressus, thinks that one or the other should be provided with jerseys, after having considered my reasons, then let the economist see that they are obtained wherever they can be found. I would conclude: let only the gardeners have them when they are working out in the open. However, the cook is very close to the fire; the sacristan is wearing his old cassock and waistcoat like the cook.

(to Student Francesco Verili
December 8, 1835, Letter 3018)

22. Just one reflection: Whoever lives in community participates in its good etc., adds his influence, goes along with it, and assists it *pro viribus* through his prayer, good example, advice etc. *Agitur de bono maximas gloriae Dei.*

(to Missionary Father Mattia Cardillo
December 15, 1835, Letter 3024)

23. Promote the observance of the rule, the day of recollections, etc.

(to Missionary Father Orazio Bracaglia
July 1, 1836, Letter 3159)

24. The transfer that you asked for in regard to that individual is not altogether within my power. When a worker has reached a certain age, it is more proper to pray than to give a command. Such is the practice in our Institute, well-known to our members. I shall do whatever I can, but with gentleness and propriety and without anguish. Let us be trusting in God and let us pray.

(to Filippo Castellani
August 15, 1836, Letter 3227)

25. Now we come to the harpsichord. These are my feelings on the matter.

As a matter of principle, it cannot be introduced, for very easily one contracts such an attachment that the observance of the rule collapses and private study goes out the window, so to speak. We all live in Community. For many, that repeated sound would constitute a disturbance. Sometimes very nice lay people would like to hear it: but, I do not want outsiders coming into our midst. With all due respect, the Missionary should be like a Carthusian in his own room. If it is heard from the street (trust in my experience) there will be those who will say: "the Missionaries are having a good time". If you have to pay a teacher, they will add: "they could be helping the Mission House - they could be assisting and visiting the sick in the hospitals, the prisons, etc., as our rule directs". In short, private study in preparing sermons would be all through or greatly reduced. Who is there who cannot deepen himself by more study? How many things are there that could be investigated? I would have more to add, but, I shall pass over them all. The case of a Trappist is quite different. But the devil seeks vexatious everywhere.

Nevertheless, while still maintaining our policies firmly, here is what I can permit or tolerate only for you *et non aliter*. Act with courage and with love of the holy Institute, as I do not doubt you do,

and come with me so that we understand each other.

(to Missionary Father Domenico Silvestri
August 17, 1836, Letter 3229)

26. Furthermore, the propagating of the spirit of alienation from certain duties is the source of discouragement for our companions. That you should manifest to the Superior whatever is necessary *transeat*, but it is to be done always with trust in doing the will of God. Still, our companions continue being encouraged, animated. I cannot say how conducive to the greater glory of God is your adherence to certain things. I would like each of our individuals to have that same sort of affection for our Institute as Xavier had for his. Each word, therefore, that we utter should be one of encouragement. Doing certain tasks where everything is easy is indeed virtuous; but, far greater are they where greater effort is called for. At the present time, there is no economist who does not keep in touch with the general headquarters and, with the grace of God, we will continue working things out.

(to Missionary Father Mattia Cardillo
August 23, 1836, Letter 3232)

27. The fear and the apprehension of the people is certainly something that will diminish the good work to be done, since that calm that is desirable will be lacking. I will adhere to your advice and in the meantime I will pray that God will give you his holy enlightenment.

(to Pietro Barcaroli
August 25, 1836, Letter 3233)

28. Have no doubts, everything there will be put in order. Prayer and patience, and a discreet amount of time. But, I repeat, everything will be worked out.

(to Missionary Father Orazio Bracaglia
September 4, 1836, Letter 3236)

29. You will resume the Study Conferences after All Soul's

Day. You do agree that even a priest remaining in his own private house should continue to study.

(to Missionary Father Domenico Silvestri
October 20, 1836, Letter 3262)

30. On the feast of All Saints, the Mission in Piperno will begin. After that our Retreat in honor of St. Xavier will be approaching, and at that time, we withdraw from any external ministry and turn our attention to ourselves.

(to Father Angelo Santangeli
October 27, 1836, Letter 3269)

31. I urge you to maintain good order, cleanliness, accuracy, and observance of the rules.

(to Missionary Father Orazio Bracaglia
May 19, 1837, Letter 3416)

32. You know how highly I esteem you and how much I love you; but, when it comes to regulations pertaining to the Institute, I would like to see them remain intact. Here, we are experiencing the visitation of God through the cholera. Prayers. I urge the observance of the rule, the day of personal recollection, the conferences.

(to Missionary Father Luigi Mosconi
August 22, 1837, Letter 3501)

33. What I do recommend is that you promote observance of the rule, study conferences, the monthly day of recollection. Remember that the older members have a double responsibility.

(to Missionary Father Raffaele Brandimarte
September 5, 1837, Letter 3517)

34. I do not cease inculcating the most exact and at the same time most just economy. I never intend that whatever is of necessity be lacking. Let us place our trust in God, and let us become saints.

(to Missionary Father Giovanni Chiodi)

September 12, 1837, Letter 3519)

35. The devil would be delighted to destroy our unity; he is not to succeed in that. Our unity will always endure. In time, more faculties will be conceded to the congress: but now is not the moment for that. The departure of Camillo has brought about this imbalance. Ultimately, one is not to worry; one can do only that which is possible. More trust in God is needed.

(to Missionary Father Orazio Bracaglia

October 7, 1837, Letter 3551)

11. Confession

1. Ordinarily, penitents come because they have the intention of setting their own souls in order; therefore, in general, charity and ease of manner. ... In case of doubt, resolve the matter *in favorem poenitentis*.

(to Missionary Father Sebastiano Agostini

February 18, 1834, Letter 2680)

2. To the query: "For one who falls again, after making a general confession etc." I reply: You will discover a lessening, at least in the first days, an attempt to fight the battle; the help given in the sacraments, prayer and devotion to the Divine Blood, etc. will complete the work.

For priests who are not leading a good life, advise them to make a Retreat, withdrawing themselves *ex devotione*. Urge them to make a meditation, even though only a short one, have devotion to the Divine Blood, and to most holy Mary. Anyone who confesses out of fear of death demonstrates that he experiences remorse of conscience; that feeling of remorse is the voice of God. The confessor should encourage the person and go ahead with the usual means. To have to change one's state of life, one's profession, is not an ordinary matter. Much thought must be given before deciding.

(to Missionary Father Francesco Verili

July 5, 1836, Letter 3164)

12. Confidence in God

1. Have great trust in the goodness of the Lord and let that be the principle virtue to practice during this new year. I wish you an abundance of every celestial blessing for this new year and for many more, all of them spent in his divine service. Trust gives honor to the infinite goodness of the Lord; it brings comfort to the soul and exercises it in showing diffidence toward self and confidence in God.

(to Mother Maria Nazzarena De Castris
January 1, 1835, Letter 2819)

2. Trust in God and you will do great work and will enjoy great peace. ... Recommend me to God. Let us keep moving forward along the way of the Lord.

(to Missionary Father Mattia Cardillo
September 21, 1835, Letter 2978)

3. Do not cease praying for me at all times. With trust and alacrity of spirit, continue making progress. Do not dwell on fears which cause one to lose heart when they are excessive. May our fear be filled with trust in the one who shed for us his most precious Blood to the last drop.

(to Mother Maria Nazzarena De Castris
October 1, 1835, Letter 2983)

4. Prayers and trust in God.
(to Student Francesco Verili
December 8, 1835, Letter 3018)

5. With God's help, you are to remain tranquil, and more and more build up your courage. Of ourselves, we are able to do nothing; but we can do everything, with God's help. May his grace be our support.

(to Mother Maria Nazzarena De Castris

September 15, 1836, Letter 3243)

6. The terrain is rugged; but, so much the more do we put our trust God. ... Sufficient for us is that we hold on to the will of loving God.

(to Monsignor Carlo Manassi
March 5, 1821, Letter 3799)

13. Conflicts

1. With respect to what you wrote me, do not at all be fearful. Imitate the Saints as they defend the truth. The things that are being said there, let it be noted once and for all, are not from God. I forgive our opponents because of their good intentions, but I shall never approve what they say nor the way that they do things. ... So, we are right back at the beginning again: everything changes. ... Peace and tranquility everywhere. ... Do not lose your enthusiasm and be happy. ... Make this decision at the foot of the Crucifix.

(to Missionary Father Michele Palombi
January 30, 1836, Letter 3068)

2. The affairs dealing with Father Eugenio are such a delicate nature that none of the relatives can or must be involved. Even though our uncle, the monk, did everything correctly and with permission, it will, indeed, be necessary to avoid talk; in addition, the case of dividends is something quite remote. I spoke of this to you several times, reserving to myself the opportunity of reading the copy. But, then, what did you do? You wrote a letter which displays nothing other than real, diabolical confusion. As is my wont, I simply offered this up to God; as a consequence, I feel that it is not proper for me to give any further response. You talk like someone who has *carte blanche*, and you say so many other things that are the product of your imagination. You say to me that if you had known the things that were conceived, you would have acted otherwise. To these and to other things, I have answered several times, and I am simply tired

of giving responses. The only thing I can say is that this type of procedure is not pleasing to God; and that is sufficient. I add that no person has *carte blanche*, and neither is what you imagine about the money true. Only that much that is just is to be given and nothing more. Certainly, in my entire career, I have never used the method of thought or of writing as the one you have chosen to use. So, you have my compassion. Since I act in accordance with my conscience, I place no value on what has been written, but rather on what is my duty, what is virtuous, and what is the will of God. The Lord reproved Martha because she was getting overly upset about temporal things. I would be delighted to see more noble sentiments in you, and I am hopeful that you will acquire them. I point out to you that in reference to these matters, I wish to hear nothing more, ever desirous to live peacefully the time left that God is pleased to grant to me.

(to Luigia del Bufalo

End of June, 1836, Letter 3157)

3. With people such as you operating as you indicate to me, all oppositions are defeated. At times, even good people, not out of malice, but because of a veil, shall we say, pulled over their intellects, show opposition. But, with industrious patience, all is overcome.

(to Luigi Baldi

September 21, 1837, Letter 3530)

4. Then, too, we are constantly at war, and opposition is never lacking. Your soul, therefore, through these conflicts and victories, as everyone experiences, must be brought to a state of maturity for the sake of gaining heaven. The more challenging the wars, so much more exalted is the vocation and the burdens that God enjoins upon it. (No. 3)

To operate on the basis of ability, or of feeling, or of a natural exuberance or any other human motivation does not lead to good order or the fulfillment of the divine will, except in those cases in which the natural motivation is subaltern to the disposition of the Lord, as that inclination is at times united with the vocation. (No. 4)

(to Missionary Father Francesco Verili

Letter 3614)

5. When one is upset or feels melancholy, that is not the time to act, to write, or to make decisions. At those times, one is to suspend action. (No. 20)

(to Missionary Father Francesco Verili
Letter 3614)

14. Courage

1. Be courageous. God is a generous rewarder.
(to Missionary Father Tomasso Meloni
March 7, 1834, Letter 2684)

15. Crosses

1. Let us joyfully carry the cross that God gives us: "*Superabundo gaudio in omni tribulatione.*" Do not think about the past; be at peace, very much at peace and even more so with regard to the present which promises further and more ample blessings. If suffering is a grace, which it truly is, this is a sign of those more mature merits for which God is disposing us. Our lives, more or less, are like winter. In the springtime one sees the work that the winter has produced in the depths of the earth. Be courageous. These are the fruits that arise from the plant of the cross. Let us apply this image of winter to our souls.

Never lose hold of a sweet confidence in God; never lose serenity of mind in God. To pray, for example, for more suffering is not, in my judgment, something called for at the present time. Let us willingly suffer whatever God wishes. Let us repeat often: "*Fiat voluntas tua sicut in coelo et in terra.*" We are to do the will of God as it is done in heaven. So, make distant those feelings of anguish. I repeat, those fears, those perplexities. *Quare tristis es anima mea?* Let us enjoy the peace which God grants to us and in his divine Heart

let us find that feeling of calmness even in all the storms that surround us.

(to Mother Maria Nazzarena De Castris
January 1, 1834, Letter 2648)

2. In battling against these tribulations, as you have directed me to do, we are encouraged to recognize that our Society is from God, that it is a source of displeasure to the devil and that amid thorns and crosses, it will prosper.

(to Monsignor Nicola Mattei
January 7, 1834, Letter 2653)

3. Unexpected and quite painful was the reception of your letter of the seventh of this month. In it, you tell me that I am content that the Passionist Fathers might return to Pievetorina. Unable to excuse the words that someone uttered in that falsehood that has been reported to you, I do excuse, however, their intentions. I will say that it is an aberration of the mind, an involuntary mistake, and I could use other terms that charity might suggest. But, my Monsignor, how in the world could you ever write in such a way to me to bring bitterness to my soul? I know what your heart is like and I repeat that this must all be the result of a confused situation that the devil has cooked up.

(to Monsignor Nicola Mattei
January 9, 1834, Letter 2654)

4. May your spirit always remain calm, your trust in God most vibrant, and forgiving your neighbor in keeping with the laws of charity. Do not forget to work hard, to be active, and to stimulate everything through prayer. ... Above all, let us pray.

(to Pietro Barcaroli
May 24, 1834, Letter 2732)

5. Each day, let us draw nearer to our beloved homeland in heaven. And, Oh! what rewards the Lord has prepared for us! In the meantime, the Cross is our ladder to heaven. Through it, we mature

in patience and in all the other virtues.

(to Mother Maria Nazzarena De Castris
July 19, 1834, Letter 2752)

6. Especially in certain cases, we do everything if we pray and we suffer and if we remain silent. So, any thought that might be productive of anguish is dissipated. God is a God of Peace; yes, in bitter things, even the extremely bitter things: "*Ecce in pace amaritudo mea amarissima.*" So, put aside any feelings of depression; let us joyfully carry the Cross, let us live by the Cross, let us die with the Cross.

(to Mother Dionisia Tirletti
August 23, 1835, Letter 2959)

7. The love for suffering, however, is a very special operation of divine grace. That is indeed a special witnessing of your love for Jesus. God is working in your soul; continue to go forward using the ladder of the holy Cross which leads to Paradise; and oh! the great reward that has been prepared for a most blessed eternity!

(to Mother Maria Nazzarena De Castris
September 10, 1835, Letter 2971)

8. You told me that you are spiritually afflicted. Recalling the spirit of the Saints when they suffered, we too must submit in holy abandonment to God. Place everything within the Heart of Jesus Christ, as I do.

(to Luigia del Bufalo
Middle of October, 1835, Letter 2993)

9. So, let us remain in a holy, inseparable union with the Divine Heart. Therein, may we become inebriated with that holy divine love so as to do great work for the glory of the Lord, always through sufferings and through crosses. The Cross is the royal stairway to heaven.

(to Father Giuseppe Bellisari
March 28, 1836, Letter 3101)

10. The works of God are always tested through sufferings. ...
So, as far as I am concerned, I place myself in the hands of God.

(to Father Luigi Cocci
April 9, 1836, Letter 3110)

11. As for crosses, be assured that if we work with an upright
spirit, they will facilitate our road to Heaven.

(to Missionary Father Domenico Silvestri
July 1, 1836, Letter 3161)

12. Please suffer this inconvenience patiently for the glory of
God.

(to Missionary Father Pasquale Virgilj
July 24, 1836, Letter 3189)

13. In the meantime, let us go forward, let us do good and let
us pray.

Surrender yourself peacefully to God; at the same time, have
great confidence and offer yourself in obedience. Amidst pains and
thorns, do not abandon the ministry. The act is that much more
meritorious the more difficult it is.

Do not give way to apprehension which simply dries up the
spirit.

(to Missionary Father Pietro Spina
July 2, 1836, Letter 3162)

14. Bear this cross that God is offering you.

(to Missionary Father Domenico Silvestri
August 3, 1836, Letter 3206)

15. Having returned just a short while ago from the Mission
in Nepi, I received one of your very esteemed letters in which you
bring me the sad news concerning the Sisters. I do not deny that these
are sufferings, but virtue converts them into mystical roses for
heaven. God's ways are admirable! He is the one who consoles us *in*

omni tribulatione. Suffering has principally three degrees. To suffer with patience, to suffer voluntarily, and to suffer with joy, that is, to suffer with that joy which keeps in mind what the Apostle has said: "*Superabundo gaudio in omni tribulatione*". I, indeed, will not fail to pray to Mary most holy for graces, and I shall do so with particular concern. May God hear my prayers that Mary will present to him, and may he grant what we desire for the glory of his adorable name.

(to Mother Maddalena of S. Teresa Marani
January 18, 1837, Letter 3321)

16. As for the other things, they are simply annoyances produced by the devil and no consideration is to be given to them. I repeat, they are the extravagant works of the enemy of every good. By focusing attention on the Crucified Lord, all will be kept in good order, whereas working from a human standpoint, all will end up in confusion. Crosses are inevitable. ... God wishes from you several degrees of suffering and when he has achieved what he wishes from you, the storm will cease. Be happy in God. Maintain peace and make a sacrificial offering of all this to the Lord. (to Luigia del Bufalo

March-April 1837, Letter 3070)

17. In regard to your spirit, what am I to say? I seem to view your imagination like a boat being battered by contrary winds; however, the heart, which is its pilot, is steady in God and the lashings will not prevail. Jesus is in the boat; verified will be what happened with the Apostles: "*Ipse vero dormiebat*"; so, "*quid timetis, modicae fidei?*" To put it briefly: Your imagination is the crucible in which God does the refining. But, I do not want you to ask for any particular thing in your prayers. Let me explain this further. Just pray for a greater love of God, and request the same thing for me; simply ask for whatever is needed to practice the virtues as well as for whatever is urgent in temporal matters; finally, petition for whatever is expedient for an ever greater good for the monastery. But saying: "O Lord, this cross... this suffering..." is something that I do not clearly see as being in accordance with the will of God. It appears as

something beyond the ordinary method. In order to apply this to particular things, it is necessary to recognize that. ... In short, you might write and let me know. Indeed, I will not cease stimulating you to be courageous; greatly so, confidently so, magnanimously so in God.

(to Mother Maria Nazzarena De Castris
First part of June, 1837, Letter 3439)

18. I am surprised, indeed, by the way that you have become one who disunites herself from my opinions. I adore, in all things, the will of God; however, you, in certain instances, should not cease seeking my advice and come to an agreement with me, while also offering to God these small crosses which must be borne with an energetic spirit as well as sustained with a holy joy out of love for Jesus who has given us so many examples of how to suffer. I, too, realize that many of these crosses could be lessened, but this is not at all something that is dependent upon us. I try to use the 24 hours of the day fulfilling my duties and I move forward. You, too, should do this and thus we follow the path taken to Calvary, between Jesus who is bearing his cross and the sorrowful Mother who is accompanying him. Please note that if a particular cross were not there, another would be. Here below we can never be without a cross. So, courage. This is the way laid out for everyone, assigned to all by the Lord.

(to Luigia del Bufalo
July 8, Letter 3642)

19. As for the thing that happened, concerning which you wrote to me, I praise highly your holy virtue of humility which will make you evermore acceptable to God. However, at the same time, I tell you that you are to set aside every feeling of anguish. By the grace of God, I am always the same. Keep only two things in mind and, with the passing of years, you will come to know them better. The first thing is that you must show compassion to your neighbor and that only God is without defects. The second thing is that there will never be a lack of suffering.

(to Luigia del Bufalo)

August 9, 1831, Letter 3768)

20. While praying one day and while contemplating the Crucifix, it seemed that I heard these words: "Look, my son, at my divine Blood. Through sufferings, I poured it out and through sufferings will its adoration be promoted." Humankind shudders at the word suffering, but it is nevertheless necessary for one to learn to carry the Cross.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 5)

21. It seemed to me that on that night I had two heavy crosses weighing down on my shoulders, one on each shoulder. Do you suppose that this was an illusion? I do not think so, but rather an announcement of new crosses. What a great word is the word suffering.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 14)

22. My meditations are on suffering. On the vigil of the Exaltation of the Cross, while saying Mass, it seemed that I saw a large cross descending upon me. My poor humanity fled from it. God will govern me in any and every event."

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 20)

23. I, indeed, wish that your fear would not be isolated, but allow the mystical framework of confidence, which provides the soul with an image of God, to be what must necessarily be emphasized. God is faithful and remains with us in our tribulations; nor does he fail to give us his loving comfort in every one of our doings.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 6 SA)

24. For anyone who wishes to imitate Jesus Christ, there is nothing else but crosses, sufferings and hardships. However, the cross

is the ladder to heaven and the mysterious tree of life as well as the shield of defense against the devil. Let us cling forcefully to the cross and let us accept sweet things as bitter and bitter things as sweet. This morning, while celebrating Mass, it seemed to me that I saw a large cross descending upon me. God will govern me in any and every event.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 8 SA)

25. Nowadays, everything is confusion, coldness, torpor, decadence. Just how things are going to end up, I simply do not know. In this year [it was 1827] the number of my crosses have rather increased; still, I feel courageous in suffering them and I have a feeling of magnanimity in serving God as he wills. Sufficient will it be if I gain salvation, and, bearing those sufferings gives me greater assurance. Up to now, the little that has been accomplished is equal to a moth-eaten piece of cloth. How much more has yet to be polished in order to reach that dear, most dear homeland where *nihil coinquinatum introibit*.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 21 SA)

26. It seems that I am accomplishing nothing, or almost nothing... I am, more or less, in a furnace. God gives me very, very little time of calm; I am always battling. However, all is internal; outside of the guide, nothing shows up externally. There are sufferings, there are crosses, but that is the nature of our present condition. We are pilgrims, we live in a temporary inn, we are in transit and this is not our homeland. Temptations within me, like a small lance, lead me to seek an explanation for the great suffering. It appears that I must be obedient to my director. One who is on board a ship has a pilot, but he cannot escape the storm. Jesus is in the ship, but he is sleeping, for our own good, and may it never happen that he will have to say: *Quid timetis?*

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 30 SA)

27. Thus, where the need is greater, so much greater will be the supernatural means; and, where there is more suffering, higher will be the palm of victory and the reward. God rewards *secundum laborem et non secundum fructum*. You could teach me that. I say this also in case the correspondence of the fruit is not equivalent to the efforts exerted. For the upcoming winter, surely, without listening to the reflections about the times, made by anybody at all, for otherwise no conclusion could ever be reached, it will be necessary for you to put your hand to the plow and begin breaking the soil. I will help you. I am aware of the needs and in his time I wanted the good Albertini to do this good work during his tenure, taking care of the needs of the other provinces at other times. Crosses, however, will never be lacking everywhere. What are we to do? The Lord was tempted to come down from the Cross! But he showed that he was the Son of God in another way, not by coming down from the Cross. *Cum ipso sum in tribulatione, eripiam eum, et glorificabo eum*. And, even if something should happen, we must be generous in drinking to the last dregs the chalice of bitterness. For the Lord *miscet gaudia fletibus*.

(to Monsignor Carlo Manassi
April 4, 1821, Letter 3800)

28. The works of the Lord are begotten through tears, difficulties and sacrifices. However, divine grace is our mystical staff and our supportive cane.

(to Monsignor Carlo Manassi
July 29, 1823, Letter 3859)

29. Surely, the devil just had to make every effort he could to offset the good work, but he just could not impede it. It is my belief that *cum ipso sum in tribulatione* etc... *et si Deus pro nobis quis contra nos*.

Oh how lovable God is who, along with those sufferings, pours out a feeling of consolation that is simply incapable of description by mortal tongue!

(to Monsignor Carlo Manassi
July 7, 1824, Letter 3903)

30. I have no recollection of ever having submitted any complaint against not only a bishop but even anyone of lower status. I am very strict about this matter of principle. All that I have in mind is preaching, hearing confessions and communicating respectfully and personally my ideas about doing good work to the sacred pastors who benignly have always shown to me that loving kindness which I do not at all deserve. So, I fear that here we have some sort of misunderstanding which the Lord will have to clarify. I love everyone equally and I respect each one as he deserves. If someone has taken upon himself to write something of which I know nothing, then I would say: "Let us excuse the intentions." When I embraced the ministry, which I am not worthy of exercising, I realized that I would have to face humiliations as my inheritance. They are simply inevitable. So pray to God that I learn, once and for all, to be a true follower of the Crucified Lord. Could it be said that my companions submitted the complaint? Really, I know very well the people whom I place as directors of the Missions and they are very close to me. Better than I, they adhere to the basic principles that have been established. My oh my! How the devil really hates our Society! When you come to its defense in this situation, you are surely defending the truth. The Lord will reward you amply. I do not wish to debate the quality of the items of accusation. However, if the most reverend Monsignor, whom I know very, very well and whom I beseech, if he will, to speak up in my behalf, were to bring everything to a proper examination and seek out the proof, including documents as well as the testimonies of neighboring bishops, then the truth will have its day. I think that I need add nothing more. I repeat, however, that I am afraid, but without saying "I am afraid" I recognize that there is certainly a decisive battle to be faced with the devil. By not depending on the sacred shepherds, it would be clear that there is a loss of conscience. The functions observed at the Ave Maria hour are the same as those that are practiced in Rome in the Oratories of St. Philip as well as in the Caravita etc. You are a witness of that. The

rule that I would be able to produce for you is that of your own personal testimony that can be asserted, namely, for the glory of God. Furthermore, Monsignor could question the bishops where I have conducted Missions and note their responses.

Let us adore the Cross and today, the feast of the Divine Heart, let us remain united in that most blessed place of asylum.

(to Monsignor Carlo Manassi
June 10, 1825, Letter 3933)

31. I have finally been informed that all the upheaval comes from Teramo. I can assure you that under the present bishop of Teramo, our Institute has not engaged in anything and I am not acquainted with him, not even by sight. Furthermore, I am stunned by the report that we have registered a complaint when he removed the Oratory; *et hoc falsum est*. I repeat everything that I mentioned in my previous letter. It is true that I got his unacceptable printed statement, but all I could do was shed tears over it and to humble myself before God; nothing more. So now I abandon myself and these matters concerning me to divine providence. With St. Francis De Sales, I conclude as follows: "May God do with my life and my reputation and my honor as he pleases. If my abjection serves for his glory, I must do nothing other than to offer myself to be despised for that glory. As the Apostle said: I will glory in my infirmity so that the power of Jesus Christ will dwell in me. What virtue of Jesus Christ? Humility, the delight of facing abjection."

(to Monsignor Carlo Manassi
June 17, 1825, Letter 3934)

32. I excuse everybody's intentions and more and more am I learning what a great study the human creature is. ... Likewise I know that after our departure, false rumors about us were bandied around as an act of opposition (there is no shortage of freethinkers there). I placed all of these contradictions at the foot of the Cross of Jesus Christ. Oh how easily misunderstandings can happen. Dear Monsignor, this can also be said of those who ought to know better. ... The inheritance and the reward of exercising the Apostolate are

found in the accompanying difficulties and humiliations. ... Courage. The Cross is the stairway to heaven. Once again, I thank you for your charity in defending so well in Rome the cause for truth.

(to Monsignor Carlo Manassi
July 8, 1825, Letter 3935)

16. The Crucifix

1. Make your decision at the foot of the Cross.

(to Ponziano Morichetti
May 4, 1834, Letter 2713)

2. In particular, I recommend the work of the Oratory and the procession with the crucifix which invites the people to this very salutary work. May the grace of our Lord Jesus Christ crucified always abound in our hearts.

(to Father Giacomo Righini
November 27, 1834, Letter 2794)

3. Believe me, in Jesus Christ crucified, the only center of peace.

(to Father Giuseppe Gugnioni
January 21, 1835, Letter 2839)

4. Think it over at the foot of the Crucifix.

(to Missionary Father Antonio Sebastianelli
February 13, 1835, Letter 2853)

5. Think this over at the foot of the Crucified.

(to Missionary Father Vincenzo Cotini
May 28, 1837, Letter 3428)

6. Serve the Lord with joyfulness of spirit and may the Crucifix be our great book of learning.

(to Geltrude Cruciani)

Letter 3617)

7. Always carefully study the great book of the Crucifix and you will discover peace, comfort, and encouragement for every good work. Let us take our repose in his divine wounds, the sources of every blessing.

(to Luigia del Bufalo
Letter 3623)

8. Let us have recourse incessantly to the fountains of Jesus which are his wounds. In them the thirsty soul, like the stag, quenches its thirst with the very sweet waters that are the symbols of the Lord's graces. Indeed, in those fountains we will always find every benefit.

(to Luigia del Bufalo
Letter 3669)

9. You should reflect on this at the foot of the crucifix.

(to Emidia Santucci
Letter 3671)

10. May the Cross of Jesus Christ, the standard of eternal life, be our support.

(to Monsignor Carlo Manassi
January 12 1822, Letter 3817)

17. Death

1. With extreme regret did I learn of the death of the good bishop. He was a ripened fruit and the Lord reaped him for himself. Now, pray that I will be able to prepare myself well.

(to Mother Maria Nazzarena De Castris
January 1, 1835, Letter 2819)

2. I feel so distressed that I see only a miracle to straighten it out. The distress lies in the sufferings of my soul; virtue itself does not remove them: all it can do is hold them in check and sustain them.

... My meditations are about suffering and about gaining victory over myself. It all ends up with the thought of death. This thought ordinarily occupies my mind.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 10)

3. "Just between us as a secret, I say to you that my health is no longer robust and my illness of nerves has become more sensitive. In general, I am always counting on not having a long life. As long as God takes me at a good time, I do not care to keep living and I will die content. Fear is not absent, nor can I say fully what impression the idea of death makes upon me. Meanwhile, the years move on. So, let us pray that the love of God will adorn our lives, will purify us and will lift us in such a way that we will be saved."

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 42 SA)

4. In great prayer the desire for perfection. My fear of death is the same as you have, but in me it is greater because of so many enterprises, both spiritual and temporal, involved in being at the head of our new Institute: *quid dicam? quid dicam?* Up to now, what have I accomplished? Nothing or almost nothing. I have the name but not the essence of an apostolic man and the more advanced I get in years the more do I recognize what it means to be a Missionary. As for the fear of death, God permits that so that we can better prepare ourselves for it. ... The thought of death is a thought which ordinarily occupies my mind just as it did for a disciple of St. Philip Neri concerning whom I read that he always had death before his mind. *Cogitanti vilescunt omnia*. And oh! how lovable God is who keeps us here below to become mature. Time passes and eternity is the great thought which directs us and draws us to the good, and it enchants me.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 43 SA)

5. Oh what a great meditation it is to think of passing from

this miserable life into eternity! Indeed, the Divine Blood will be triumphant in our behalf. Blessed is the one who nourishes a tender devotion to this inestimable treasure!

(to Monsignor Carlo Manassi
April 24, 1825, Letter 3930)

6. Above all, recommend me to the Lord so that he give me the grace to be able to prepare myself well for that final extreme moment. Always have trust in the Divine Blood and say: Lord, it is you who have sent me here as the instrument of your glory. *Fortitudo mea Dominus* etc. In short, we are entirely Jesus', and irrevocably his.

(to Monsignor Carlo Manassi
December 22, 1825, Letter 3940)

18. Devotions

1. I did, however, come to this firm conviction: After Jesus and Mary, St. Joseph will be the special protector of my soul. St. Francis Xavier, of whom I am certain I shall never forget, will be the special protector of my ministry.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 5)

2. I would, however, like to feel enraptured, drawn in and completely penetrated by it; and, by the grace of God, that I could say that I had received that gift. Yes, that is the gift I yearn for and implore. In the meantime, I shall say along with St. Francis de Sales: "I am completely St. Joseph's". I love this devotion, in keeping with the general principles of our Catholic faith, because it promotes the interior life, the hidden life which is so very, very dear to me. I shall, therefore, make an effort to recommend to that Saint this very important matter. Indeed, at the present time, I often invoke the help of this dear Saint and I expect wondrous results from this devotion to him. I did, therefore, come to this firm conviction: After Jesus and Mary, St. Joseph will be the special protector of my soul. St. Francis Xavier whom I certainly cannot forget, will be the special protector

of my ministry.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 31 SA)

3. Recommend me a lot, a whole lot to God so that with all my heart I may love my Lord, the only center of every good thing. Pray for our Society and do not fail to nourish a very tender devotion to the Divine Blood, to most holy Mary Immaculate and to St. Francis Xavier.

(to Mother Maria Nazzarena De Castris
November 26, 1824, Letter 3907)

19. Dialogue

1. However, the thing that heals everything is that you did indeed open up, abandoning yourself to God; and that is very, very good. Indeed, please say whatever you wish to communicate to me and do so with total spiritual freedom.

(to Missionary Father Orazio Bracaglia)
July 18, 1836, Letter 3181)

20. Spiritual Direction

1. With regard to spiritual direction, it is quite true that there should be a single director; and, according to the principles given by Monsignor Albertini, one is to bare the soul to one only guide. This does not detract respect for all; but such is the rule.

(to Mother Maria Nazzarena De Castris
October 17, 1835, Letter 2994)

21. Discernment

1. One is not to make decisions when upset.

(to Missionary Father Tomasso Meloni
September 25, 1835, Letter 2981)

2. If I were asked to express an opinion, I would say: let us pray just a bit longer and you will be given a copious supply of illuminations to make a decision. I will be a child of obedience and my very special esteem, respect and affection for you will always remain the same, despite the disappointment that I experience in these difficult moments.

(to Monsignor Nicola Mattei
July 18, 1836, Letter 3180)

3. With reference to the method which you are intending to observe for the year *ad deliberandum* it will be the fruit of inspirations that the Lord will communicate to you through prayer.

(to Father Giuseppe Maria Renzoni
August 3, 1836, Letter 3205)

22. *Formation of the Clergy*

1. Only God is without defects.

Dear Monsignor, keep in mind that I do not want our men to fail to have, for example, our study-conferences, our spiritual exercises, our reading at table etc. Even though much of this could be supplied with one's private effort, still, just as you instruct me, community living offers much more extensive means.

(to Monsignor Francesco Bonomo
August 9, 1836, Letter 3765)

23. *St. Francis Xavier*

1. But the best doctor, when necessary, is a small vow to the great Xavier, preceded by a Novena. I am hoping that you will get better.

(to Missionary Father Pietro Spina
July 26, 1834, Letter 2762)

2. I supposed that you were relieved of your discomforts. So, every time that you find it necessary to consult any doctor, even in Rome, let me know. It now occurs to my mind that if you were to

make a novena, together with a discreet vow to St. Xavier worked out in agreement with your Spiritual Director, and if you were to pray with faith, I would expect to see you cured, since our Saint is the doctor *par excellence* for Missionaries. So, bless yourself with the relic of St. Xavier.

(to Missionary Father Pietro Spina
September 11, 1835, Letter 2972)

24. The glory of God

1. We must have no other intention in mind than the greater glory of the Lord.

(to Mother Maria Nazzarena De Castris
September 10, 1835, Letter 2791)

2. All for the glory of God.

(to Luigia del Bufalo
July-August, 1836, Letter 3199)

25. Gratitude

1. Oh how many obligations I have toward you! At least provide me with the opportunity of showing you my sincere gratitude.

(to Camillo Possenti
February 9, 1834, Letter 2678)

26. Happiness

1. Keep happy, very, very happy and set aside any feelings of dejection.

(to Missionary Father Mattia Cardillo
October 31, 1835, Letter 3003)

2. Be happy in the Lord, and we will arrive at that degree

which was attained by the apostle when he said: "*Superabundo gaudio in omni tribulatione.*"

(to Mother Maria Nazzarena De Castris
June 13, 1837, Letter 3448)

3. We laugh to the glory of God.
(to Monsignor Carlo Manassi
May 27, 1826, Letter 3957)

27. Health

1. With regret did I learn from your recent letter of the status of your health. Through that, your virtue is tried and it can be refined even more. Do not cease using the opportune means available, since that is of obligation in the order established by the Lord. Nor should you cease being zealous *et per se juxta vires et per alios* in behalf of the pious organizations, in order to achieve a felicitous progress.

(to Father Carlo Giorgi
February 9, 1834, Letter 2677)

2. Also to Rome, you wrote to me in reference to Father de Victoriis; but, I want you to know that, because of certain indispositions, he is now initiating a cure of some 40 days, so not even I can do anything about that. In autumn, he will be resuming his work in the ministry; and, even though he may not be concerned about his health, still the doctors insist upon this procedure.

(to Mother Maria Teresa Cherubina
May 15, 1834, Letter 2727)

3. I would also be pleased to learn of the state of his health. Assure him that I do not fail, in my wretchedness, to pray for whatever his needs may be, while being certain of his charity in remembering my poor soul.

(to Vincenzo Adriani
August 15, 1834, Letter 2770)

4. With regret did I learn about your illness and about your present period of convalescence. I hope that it will be of short duration and that very soon you will be able to resume your apostolate.

(To a priest
January 30, 1836, Letter 3067)

5. You might adduce a reason which is true: but because of reasons of health in one of our men, this accidental variation in assignment was caused.

(to Missionary Father Orazio Bracaglia
January 30, 1836, Letter 3069)

6. I am sorry to hear that you are not feeling well. But I am hopeful that you will improve soon. Take care of yourself and take nourishment. Nausea for food is sometimes a real weakness of the stomach.

(to Missionary Father Tomasso Meloni
August 6, 1836, Letter 3209)

7. The Mission in Nepi, though very, very fruitful, was accompanied by snow, cold winds and continuous rain and caused me to catch a cold from which I am recovering, but not to the extent that I am able to travel yet. So, I would say that the Mission should be scheduled as soon as possible, and as soon as a time in the upcoming Lent is feasible.

(to Father Angelo Santangeli
January 14, 1837, Letter 3316)

8. Just a couple of lines, since I am continually thinking about your health, as is only right. I have decided to assign you to Pievetorina, where I hope that you will improve.

(to Missionary Father Tomasso Meloni
April 15, 1837, Letter 3388)

9. I wrote to you not too long ago. Presently, I am writing

from Rome where I have returned, but somewhat afflicted with a cold, (a sickness that happens here), and not able yet to apply myself to new campaigns. I realize that this is more an inconvenience rather than anything else. Still, the voice is needed for preaching. The continuous rainfalls have brought this on. However, the Mission is not to be overlooked and the companions are all set. We must do the will of God.

(to Pietro Barcaroli
May 6, 1837, Letter 3403)

10. My stomach disorder as well as that of my nerves is of long-standing. But, then, they are only minor inconveniences and are not always suffered. I must only be cautious about healthy and light foods; and that is what I keep trying to do. The climate of Albano with which I am accustomed is doing me some good. I am feeling better in the condition of my stomach.

(to Luigia del Bufalo
May 14, 1837, Letter 3408)

11. Except when some physical cause makes it impossible, I certainly, as a matter of principle, maintain order in keeping my appointments. ... If it were simply a question of a weakening in the voice, one could readily take care of that, but this is a question of a heavy cold which was caught during some torrential downpourings, and its cure is continually being sought. It requires a bit of rest in using the voice.

(to Pietro Barcaroli
May 19, 1837, Letter 3417)

12. Take care of your health and pray for me; and let us do good.

(to Missionary Father Tomasso Meloni
May 19, 1837, Letter 3418)

13. Also, spend whatever is necessary for what Mamma has promised. I am sorry to hear that she has not been feeling well. This

year, however, the coughing sickness has been a general one. See that she takes care of herself and let me know how she is doing. Give her my greetings.

(to Luigia del Bufalo
First part of June 1837, Letter 3437)

14. I hope that all those who were ill there have recovered. I, too, have had a very bad cold; but now I am back on my feet again. ... In every House, without exception, there are *sick members*. Blessed be the Lord. ... In the adorable Heart of Jesus Christ let us confirm our holy union of charity, and let us pray that soon the health cordons will be removed.

(to Missionary Father Innocenzo Betti
June 13, 1837, Letter 3447)

15. My health, by the grace of God, has shown some improvement. Pray that the life that still remains for me will be usefully employed for God and for his glory.

(to Mother Maria Nazzarena De Castris
June 13, 1837, Letter 3448)

16. In all of our Houses, we have sick members, but none of them serious. I have not heard anything further about Canon Fontana. Let us hope that he is feeling better.

(to Luigia del Bufalo
June 15, 1837, Letter 3449)

17. Add to that the situation that I have some members who are sick, even though not seriously. One of them is Father Cristoforo who today was surprisingly seized with a very strong fever. Now, however, with the grace of God, it has been declining. So right now, I simply am unable to leave. There are sick ones all over the place.

(to Luigia del Bufalo
June 15, 1837, Letter 3450)

18. I am sorry to learn that you are ill again. Continue to give

me news about yourself and keep me informed of everything. If a change of climate is required for you, write to me in all candor and we will do whatever is best for you. After the soul, the care of the body is a primary concern. So, let me know what climate the doctor suggests.

(to Missionary Father Orazio Bracaglia
August 31, 1837, Letter 3511)

19. I am faced with an extreme necessity to go to Albano for a bit of rest and the milk cure, before the season begins to change. I have consulted with the noted Doctor Belli and he told me to take a bit of milk cure in Albano since, in Rome, I do not digest it. ... The doctor told me to be happy and that the illness would go away.

(to Bartolomeo Panzini
October 14, 1837, Letter 3558)

20. I am improving quite a bit; if I had stayed any longer in Rome, humanly speaking, I would not have been able to make progress. You say to me: Tell the truth; well, what do I have to lie about?

(to Luigia del Bufalo
October 22, 1837, Letter 3560)

21. Here I am in Albano, undergoing the cure that was prescribed for me. A bit later on, I shall write with more details. Generally speaking, my strength is beginning to return.

(to Cardinal Giacomo Filippo Fransoni
October 22, 1837, Letter 3561)

22. My betterment of health is proceeding in gradual steps toward an improvement.

(to Luigia del Bufalo
End of October 1837, Letter 3563)

23. When there is question of miracles, God performs them wherever he wishes. But, he has not done so in Rome nor even here.

He wishes us to make use of human means. For example: Was I able to digest milk in Rome? etc. Let us adore the will of God. I am continuing to feel better; but this takes its good old time.

(to Luigia del Bufalo
October 25, 1837, Letter 3564)

24. I am here undergoing a bit of a cure, from which I am deriving a good deal of benefit, after having been hit quite severely by cholera. I say Mass, etc. It really isn't too bad.

(to Missionary Father Innocenzo Betti
November 4, 1837, Letter 3571)

25. The only thing left for me to do is to pray. Give my greetings to everyone and in the Heart of Jesus Christ believe me.

(to Luigia del Bufalo
November 9, 1837, Letter 3576)

26. Whenever there is any change in my physical condition, I will inform you, that is to say, as per usual. So, with regard to the condition of my stomach, I have managed to have a return of strength and there is an easing of my coughing spells. The coughing does not assail me in the morning hours. Just a bit in the afternoon and night; and, I do not have those fierce convulsions anymore. I do not suffer any burning sensation when celebrating Mass. The convulsive attack is quite a bit gentler. This season of the year is not the most favorable one. So, when I do not have a change in my condition, I will not write so as not to become exhausted.

(to Luigia del Bufalo
November 13, 1837, Letter 3579)

27. I, too, would like to add a couple of lines of gratitude for the many favors that your monastery shows toward our Institute and to me personally in behalf of my health which is gradually improving; also, your prayers will bring our Society to its fulfillment.

(to Mother Teresa Cherubina
November 14, 1837, Letter 3581)

28. I am improving in my health; I no longer have those fierce convulsions nor any more of that burning etc.

(to Luigia del Bufalo
November 16, 1837, Letter 3583)

29. With regard to my health, I no longer have very much burning and, ordinarily, by taking a couple of drinks per day, I manage to rid myself of it. That is somewhat of an improvement. My coughing is gentler and less frequent, but it is not altogether gone. Much depends upon the weather and how it changes.

(to Luigia del Bufalo
End of November, 1837, Letter 3594)

30. Oh! how many there are who are passing on to eternity; you are doing correctly in informing me because of the suffrages to be offered. Here is a bit of news: my coughing is calming down and I give thanks to God. Prayers to the great Xavier. This is something that depends on the season; it is not a uniform thing. But, in general, it is better.

(to Luigia del Bufalo
End of November, 1837, Letter 3596)

31. Do not be surprised if I am not writing this in my own handwriting; I have not been feeling too well. Recommend me to the Lord.

(to Luigi Baldi
December 20, 1837, Letter 3604)

32. I thank you for your letter and I extend to you my greetings for very happy feastsdays. May they be filled with every consolation, both spiritual and temporal. Do not be surprised if I am not writing this in my own handwriting since I have not been feeling too well.

(to Camillo Possenti
December 25, 1837, Letter 3606)

33. I wish you very happy feastdays, filled with every consolation, both spiritual and temporal. Do not be alarmed if you do not see my own handwriting since I have not been feeling too well. Recommend me to the Lord.

(to Luigi Fuschi
December 26, 1837, Letter 3607
and the last letter written by St. Gaspar)

34. Because of the aforementioned reasons relating to sickness, I have had to ask the bishop of Assisi to postpone the good work that was to be promoted there. If I left, a sick person would have grown worse.

(to Monsignor Bellisario Cristaldi
November 18, 1826, Letter 3779)

35. My health is always weak and afflicted by the usual difficulties. However, I always have strength to take care of my responsibilities, and, in the ministry, even greater things. I would like good work to be done everywhere. Even in just writing a letter, my arm gets tired, but I nevertheless have a lot of that desk-work to do. The pains in my stomach and my nerves are a torment, but still I am all right. I can say that early in the morning I do not feel too good and the same is true for the evening at which time I am able to do very little since my vision is getting weaker. In short, there is a bit of misery everywhere. My heart, so to speak, is kneaded, as it desires to be of help to everyone.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 20 SA)

36. I would like to sanctify the entire world. I do not waste time. I dedicate my life to the ministry, though I am not worthy of it. I care nothing for the temporal except, insofar as it relates to God and to his glory. My stomach grows weaker, but not when someone helps me or draws close to me; others think that I am strong and of robust make-up. I am always not too well and in this regard I try to adapt

myself. My nervous condition assails me. At times (I say this to you) I can hardly remain on my feet with the changes in weather; still, I go ahead bearing the sufferings involved with travelling that are so bothersome. Would that I could have a more mature practice of virtue.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 28 SA)

37. You ask me how I am doing. I do not have time even for necessary sleep. And, because of my nervous disorders, I experience a certain sensitiveness which I think will shorten my life. Still, my heart is in a rather calm state. ... Oh! how well I recognize my own wretchedness.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 36 SA)

38. Your health is in need of greater attention. Do not apply yourself after the noon meal; keep busy but be sure to set aside sufficient time for sleep. St. Teresa herself said that the loss of sleep impedes the effectiveness of the machine. Conserve yourself for the doing of greater good.

(to Monsignor Carlo Manassi
June 5, 1825, Letter 3931)

39. You acted very wisely in having a doctor come from Gaeta. ... I incessantly keep thinking about you and am truly sorry about your state of health. God looks into my heart.

(to Monsignor Carlo Manassi
Beginning of June, 1826, Letter 3958)

40. In reply to your letter, I tell you that I am most hopeful in St. Xavier in behalf of your cure. However, let us not cease praying *in humilitate cordis*.

Your proposals are quite appropriate in seeking to obtain evermore from God the gift of health. I hope that there will be an accompaniment of the most copious blessings. In addition, I feel

inspired that you, in order to obtain the grace during this month, should add to your proposals that, upon obtaining a cure, you will offer a silver heart to the miraculous Crucifix in S. Nicola, on the day of the most august title of the Divine Blood, as a perpetual remembrance etc. This will involve an expense of no more than one scudo. I submit all of this to your consideration, for you know only too well how great my wretchedness is.

Then, too, I do not cease suggesting a stay in our House in Albano where you can spend the hot months. After the autumnal rains, you will be able to return to your dioceses. However, check with your doctor. Religious quiet, the advantages of shady walks, what more can I say, seem to be things that will be restorative of your strength. The doctor will decide. Finally, I offer you whatever I have and to whatever extent you judge me capable, and I would deem it unforgivable to be at all sparing. Here, in short, is all that I can say. Feel free to give me your commands. Let me know of anything you may need from Rome, anything that would be helpful for your stomach problems, such as alkermes or anything else. I repeat, have the doctor determine that. With all my heart, I am desirous to have you healthy again and with the most vivid trust, I ask this from God.

(to Monsignor Carlo Manassi
June 11, 1826, Letter 3959)

28. The Heart of Jesus

1. Let us join with each other evermore in the adorable Heart of Jesus Christ.

(to Father Pietro Butti
January 30, 1834, Letter 6270)

2. So let us be united more and more through prayer; may our sweet dwelling place be in the Sacred Divine Heart where we can be with each other often, praying for one another.

(Father Raffaele Ruffoli
January 21, 1835, Letter 2836)

3. Let us in the meanwhile remain always closely united in the Divine Heart through the holy bonds of charity, holding to the desire for that everlasting reunion in heaven. Amen.

(to Tomasso Tallarini
January 6, 1836, Letter 3042)

4. Let us renew our union in charity in the adorable Heart of Jesus Christ.

(to Father Anacleto Giliucci
February 3, 1836, 3075)

5. Maintain your virtuous abandonment to God, the center of peace. In every event, we are to remind ourselves that the Heart of Jesus Christ is surrounded with thorns; thus, we will have peace and comfort.

(to Mother Maria Nazzarena De Castris
July 1, 1836, Letter 3160)

6. Oh how willingly would I like to see you again! But, even though we may be *absentes corpore*, we are, however, present to each other in spirit in the most lovable Heart of Jesus. Therein, let us keep in touch with each other. Therein, let us be inflamed with the holy fire of charity. Therein, let us maintain our home here below, so that, one day, we will be inseparably united in Paradise.

(to Giovanni Francesco Palmucci
December 30, 1836, Letter 3304)

7. Always engaged in working evermore for the glory of God, let us yearn for that holy union in charity in the adorable Heart of Jesus Christ, the center of peace, the furnace of celestial fire, the haven of security.

(to Mother Maria Nazzarena De Castris
September 28, 1837, Letter 3542)

8. But let us be with each other in spirit in the bond of charity in the Heart of Jesus Christ where I am and will constantly be, with

esteem and respect.

(to Missionary Father Giuseppe Riccardi
October 12, 1837, Letter 3556)

9. More and more let us be united in the divine Heart and therein let us repose as the Ark of our salvation.

(to Monsignor Carlo Manassi
April 24, 1825, Letter 3930)

29. The Mission House

1. It would seem that gratitude and an interest in the good work itself leading to eternal salvation would stimulate them to suggest and propose whatever they might judge to be necessary for the fulfillment of the desired project. If they will supply what is most urgent for the founding of a work that is of such great importance, then you can be sure that I, myself, will not omit on my part any effort required to give a new and glorious beginning to the foundation in this place that is so very, very dear to me. It is understood that we will take up residence in our locale and, from that central location, spread our good work for the souls in that area, so lovingly entrusted by God to your pastoral vigilance.

I am eager for the re-opening of our House there (in Terracina) in order to provide the opportunity for spiritual exercises for so many people who will be coming there from the Kingdom (of Naples). Likewise, I would hope that, during the summertime, the men whom I will be sending there in time will be able to enjoy good health.

May Jesus be our delight. Amen.
(to Monsignor Carlo Manassi
November 29, 1825, Letter 3939)

30. Humility

1. Tabella already knows the schedule and when he is not otherwise occupied he should be in the garden. Not everyone,

however, has the same gifts. Rodriguez would say: "Let us praise simplicity."

(to Missionary Father Tomasso Meloni
September 4, 1835, Letter 2966)

2. However, God does not need us, poor creatures that we are.
(to Father Giuseppe Bellisari
January 24, 1836, Letter 3063)

3. Burn my letters.
(to Missionary Father Orazio Bracaglia
June 17, 1837, Letter 3453)

4. Pray a lot for me, a miserable sinner.
(to Countess Lucrezia Ginnasi
Letter 3683)

5. Humility is the dearest to me, but it is a teacher that gives lengthy lessons. I recognize my own miserable qualities and I wish to know them better. I do not sense a great problem with humility.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 17)

6. Please, help me and have others do so too. Great are my responsibilities, great the obligation I have to God, and inexpressible is the desire that I have to become a saint. Whenever I pray, my entire prayer reduces itself to this: *Miserere mei*. However, only with ingenuousness do I say that as long as I have been living. I still have yet to be able to have the ease of saying prayers in my own way. Come now, indeed, doing the will of God will be our bed of repose. So, you are not to stop praying so that the will of God will be carried out by me. And, pray in a special way that the Lord will always keep me insignificant, neglected, hidden from the eyes of the world and grant me the doing of much good work, but in a hidden way. Oh my God! How backward I am when it comes to the school of love. I am filled with imperfections and defects. I do, however, keep yearning

for perfection and I earnestly long for it.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 18)

7. Oh my! what a miserable thing I am, how little practiced I am in virtue, how lacking in fervor, and this is a confession of truth. A certain habit of suffering, and a resolution to await patience, but having to confess that I am always in anguish in acting as the Superior, and to do so patiently and even more so to have to demonstrate it with an overly generous heart.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 19)

8. It seems that my heart is equally well disposed and content to be on the preaching-platform or to be just a door-keeper for a convent. Paradise is the homeland for those who are despised."

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 21 SA)

9. Poor me! How needful I am of prayers! Still, I am full of trust in God whom alone I wish to love. Pray, therefore, that the world will forget me and that the Lord will grant me that hidden life in Christ.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 33 SA)

10. Furthermore, I feel more deeply penetrated by humility. That is a virtue that I would like to possess in the highest degree.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 34 SA)

11. Humility is the thing dearest to me, but it is a teacher that gives lengthy lessons.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 35 SA)

12. I would enjoy, yes, I would enjoy having my life neglected, forgotten and hidden away, and with that I would be very notably pleased. Oh my! how wretched I am, how lacking in fervor, how short in the practice of virtue. That is a confession in truth, and because of that, the Lord is allowing me a bit more time so that I can mature. I feel no other desire in myself than to do the pure and simple will of God. I beg him never to look at certain inclinations of mine, but only his glory and his will. I experience, furthermore, a greater feeling of health when I am involved in the ministry; however, that is never free of difficulties. Seeing myself so wanting in virtue, so desirous of prayer and so unable to use all of the time as I would like, all of this gives me reasons for looking at myself with greater concentration. I do not lose peace of mind in what is substantial; the more I am afflicted, the more I see that those many disorders will be preparing me for another crisis.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 36 SA)

13. I see in myself nothing other than my miseries, my lack of gratitude, my fears and doubts. So many problems faced... so many souls helped... so many transactions directed; it is true that this was done with the direction and counsel that was able to be had. But, if the Apostle could say: *Non in hoc iustificatus sum*, and was fearful that in preaching to others he might become the worst of all, what am I, a miserable thing, the most miserable wretch, to say? So, please, continuous, numerous and fervent prayers for me so that I might well be able to say these words: *Miserere mei, Deus, secundum magnam misericordiam tuam. Redde mihi laetitiam salutaris tui.*

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 37 SA)

14. I have prayed firmly to the Lord that he keep me hidden away, at least from positions of dignity, and, except for a clear precept of obedience (let this be between us), I will say no to all of them. I hope that the Madonna will have obtained this grace for me.

Help me to thank her. I love to be hidden away, at least insofar as it is possible.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 38 SA)

15. Keep reading them and burn them, if you so decide.
(to Monsignor Carlo Manassi
April 13, 1820, Letter 3791)

16. I, myself, on the occasion when I will be going to the nuns in Piperno, shall also try to get to Maenza for the Retreat. I will do whatever good work I am able to do. Another energetic worker of ours, however, would do better than I ever could. At any rate, with divine grace and for the sake of condescension, which is the flower of charity, as (St. Francis) De Sales would put it, I shall go, but reliant very much on your prayers.

(to Monsignor Carlo Manassi
April 24, 1825, Letter 3930)

31. *The Institute*

1. By divine mercy, our Institute continues to be blessed by the Lord; it offers a special service for the urgencies of our times.

(to Monsignor Giuseppe Costantini
July 22, 1834, Letter 2758)

2. Since there are difficulties in arranging a meeting with your most reverend Eminence, permit me to recommend to you the establishing in Rome of our Institute for the Missions. Pope Pius VII had given us San Clemente since he had no other place that he could offer. The good Cardinal Cristaldi, *cujus memoria in benedictione*, saw to its restoration. But then! Once the work had scarcely been concluded, Pius VII died. Pope Leo XII, with the desire of offering us another locale, recalled to himself that of S. Clemente in order to arrange for a passageway for the clergy, as well as to establish the Jesuit Fathers in the Collegio Romano. Now, I am of the opinion that

if the Maestro Pie in Santa Agata would be offered another convenient locale, that church and monastery would be most opportune for our purposes. Likewise, it would be in a section of the city where Institutes are scarce. With that arrangement, a final touch would be given, so to speak, to our Institute which God is blessing so wonderfully. Also, it would be most appropriate because of the urgencies of our times! With our Society existing in Rome, how much more could be done in preparing our men for the study of foreign languages. This would be a great help to the Missions of the Propaganda. Since we have Boarding Schools for young men of canonical age, preparing themselves for the ministry, by installing them in Rome, what edification and encouragement would be promoted in the pursuit of the greater glory of God? I will say no more in order not to abuse the patience of your most reverend Eminence whom I see always in spirit in the adorable Heart of Jesus Christ, the only center of peace.

(to Cardinal Carlo Odescalchi
January 16, 1834, Letter 2831)

3. I thank you most sincerely for the donation of the chalice to the Institute, so very needful of help in the many programs to which it is dedicated and particularly for those things that pertain to the cult of the Lord as well as the proper treatment of the sacred objects relating to the ministry.

(to Ignazio Lesinelli
February 17, 1835, Letter 2857)

4. God is making use of you for many very interesting projects for his glory; may his adorable name be blessed. In these miserable times of ours, what an urgent need there is for workers! In general, the clergy are in need and from the clergy must come the welfare of the people. With the establishment of our Institute in Rome, what assistance could be given, in time, even to foreign Missions, using the advantages provided for the study of languages! I would likewise consider setting up there a Boarding School for our young men. What an encouragement that would be for the clergy to

dedicate themselves to the apostolate! I recommend to Your prudence and efficacy the Hospice for the poor in S. Galla. At least inform yourself about it and then when you discover that this is what the glory of God is calling for, set up a working program. Do not spare any efforts.

(to Monsignor Antonio Santelli
July 6, 1835, Letter 2924)

5. God surely knows how unhappy I would be to close that House of Missions. I would never renounce it, except under obedience, which by necessity would force me to withdraw the Society. God looks into my heart: the expenses that I faced in a special way for that House of Missions as well as the most recent Missions are proof of that.

(to Missionary Father Filippo Galli
July 18, 1836, Letter 3179)

6. Everything is fine when you sent all of the preachable matters to me. I have already received them in the bag that I mentioned previously. Now send me all the other materials covering study, since I would like to put all of this in good order when I review all of my writings, which is something that I have long been wanting to do. If I do not do it now, other occupations will demand my attention and will prevent me from doing it. Little by little I will get rid of so many useless pieces which I will then burn. I am speaking now of whatever is left over in the cabinet holding my writings of every sort. I repeat, the writings in the cabinet. I will be working on this and sending it back to Rome. In the drawer of the large desk, well-dusted, you probably have placed the bunches that were sent.

(to Luigia del Bufalo
July 21, 1836, Letter 3183)

7. Be assured that the Institute is what must continue to exist. The devil just produces confusion. Let our own individual wills be curbed and everything will proceed in orderly fashion. Do not be surprised that the devil should tempt you against me and the Institute.

That is a sure sign that you should be obedient, and furthermore, love the Institute.

(to Missionary Father Domenico Silvestri
August 3, 1836, Letter 3206)

8. I esteem and respect Canon Tarulli; however, the status of our Institute nowadays is in a period of growth because of the supply of members and foundations that have been made, ever since the time of Leo XII's pontificate. We go out on Missions only with individuals who are *de gremio* and live in our Mission Houses, with all due respect to those priests who were of assistance in the beginnings of our Society.

(to Pietro Barcaroli
August 6, 1836, Letter 3207)

9. In occupying yourself with the work of the Institute, you will be occupying yourself for the glory of God.

(to Missionary Fr. Orazio Bracaglia
October 23, 1836, Letter 3264)

10. Everyone has felt deeply grieved with the death of the good de Victoriis. But God is the owner of us all.

It is very well known how devoted the deceased was to our Institute. However, God selects some who will serve at the beginnings of things and others to carry them on. Really, I do not know what more I can say. God will make known his will.

(to Rachele Vanni
February 28, 1837, Letter 3345)

11. As you say very correctly, Gentili has a delicate temperament. In our Institute, he is not a raging torrent, but a placid stream.

(to Mother Maria Nazzarena De Castris
March 28, 1837, Letter 3365)

12. Ever since the pontificate of Leo XII, the number of

Missionaries *in subsidium* has no longer increased since that most worthy Pontiff preferred instead to have boarding schools for young men. Therefore, presently all those who are engaged in the ministry are firmly established in our Houses.

(to Monsignor Guglielmo Aretini Sillani
March 30, 1837, Letter 3367)

13. We shall not consider Giano any more. Do not ever say again "that you are a burden". I forbid you to do so. Please be kind enough to help me. You know very well that the blessings of your abilities are for the benefit of the Institute, and you should keep thinking about this *usque ad extremum vitae*. Recall what Xavier used to say: "*Oblivioni detur dextera mea, si obliviscar tui, etc.*"

(to Missionary Father Tomasso Meloni
April 2, 1837, Letter 3377)

14. I conclude: blessed is he who abides by the rules and is obedient.

My purpose in writing to you is that, with a respectful spiritual freedom, you present and defend our proper methods of doing things.

(to Missionary Father Domenico Silvestri
April 11, 1837, Letter 3384)

15. With regard to the disturbances that you mention, I recognize them as a storm produced by the devil. From such things God brings us more and more to a recognition of how beautiful our regulations are.

(to Missionary Father Orazio Bracaglia
April 18, 1837, Letter 3391)

16. With regard to the things that have happened, it means that the devil has become thoroughly angered at our Institute. In history, these things are nothing new, even though we pray that they do no happen. Let us place our trust in God. Everything has been provided. May the mantle of charity preserve everything.

(to Missionary Father Francesco Paradisi
May 20, 1837, Letter 3422)

17. Prayers for the House in Sonnino. The glory of God gives me courage; however, the means are very scarce when compared to the needs. Still, God will do great things.

(to Mother Maria Nazzarena De Castris
First part of June, 1837, Letter 3439)

18. I love the Institute and I love each and every member.

(to Missionary Father Filippo Galli
August 1, 1837, Letter 3484)

19. You will receive great reward from God for the services that you render for the Society. Because of the many responsibilities taken on in behalf of our Institute as well as the commitment to the ministry, I am able to do very, very little.

(to Lawyer Arrighi
September 18, 1837, Letter 3529)

20. So, I am trusting in your exactness and good systematization. May the Lord, indeed, always render you more vigorous with zeal for his glory. I note in the printed invitation that the Missionary will be proclaiming the glories of Xavier. So, I point out two things. First, when reference to us is made in print, the term *Compagnie* is not used, but rather a Missionary of the *Institute* of the most Precious Blood, or even, of the Congregation of Missionaries of the most Precious Blood, thus adhering to our usage. I am consoled that the most reverend Vicar supports so well the pious organizations.

(to Luigi Baldi
September 21, 1837, Letter 3530)

21. Here in Rome they have set up a part of the convent as a hospital; another part, completely isolated, for the brethren. I am hopeful that you will not have to go through all that, and that God

will protect Sonnino. ... It goes without saying that everything is to be kept locked. Abuses are to be removed. The House should be run like a Carthusian's place. Think about this, and, except for extraordinary cases, things should be done as in Albano and elsewhere. The people of Sonnino are accustomed to taking recreational walks and they might well look upon the Mission House as a sort of cafe. So, run things, I repeat, as though it were a Carthusian house or, if I might express myself thus, as though nuns were there in charge. ... Have no doubt: God will assist you in a most wonderful way.

(to Missionary Father Francesco Verili
September, 1837, Letter 3532)

22. In his spare time, see that Viola attends Mass, prays, reads the book of the Crucified, reminding himself that time is a gift of God. I have nothing more to add except that I am concerned with the good of my own soul as well as of every other member of the Institute. I have no doubt that everyone has that concern. Our discourses must be directed more and more toward preparing ourselves for Eternity: "*quod aeternum non est, nihil est.*" ... Inspire all of them toward the tender devotion to the *Divine Blood*. No organization is without a head; nor does our Institute restrict its services only to Rimini.

(to Missionary Father Luigi Mosconi
September 19, 1837, Letter 3535)

23. I have, indeed, acknowledged the beauty of our Institute which I shall love to the grave, but with a love that is raised up by every spiritual attack, and this, it seems to me, is what I possess.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 33 SA)

24. Pray so that I will be able to guide this little mystical ship of mine which hell is trying so hard to send astray; it is written, however: "*Ipsi vicerunt draconem propter sanguinem agni.*" Before Jesus returns as judge, he calls back to us the memory of the price of our salvation.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 22)

25. With reference to our Institute, in God I see the great good that it will have to do, but the crosses will never be lacking. I have detached myself; in such a way that I can say without difficulty: "O Lord, I love our Institute because it is yours; if it were not to give you glory, you do as you will. I use these words in imitation of St. Ignatius. Yes, all our men are working hard and without respite, or at least very scarce is any rest for our Missionaries. It seems to me, likewise, that they keep well in mind that saying of St. Ignatius: the greater glory of God. The Society, with which I identify myself, I see as a miniature of prayer. The oppositional works of the devil confirm that it is from God. I feel that my position is such that I would be ready to leave it, if that were the will of God, for I love it in its relationship to good work. How I greatly envy, though without altering my tranquility in God, the status of one who is a mere individual and subject to obedience. How rugged it is to have to govern. Oh Lord, help me; oh how the pains of the soul assail my humanness! There is always an endless supply of them. However, while God is opening up for me a pathway to great sanctity, I still remain weary and weak. So, pray that the Lord will look mercifully upon me. Whoever is in God's service must not abandon the steering of the ship except only when God takes it away from him".

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 45 SA)

26. If necessary, I shall go begging alms for the Society, and God will work miracles. Temporal matters are for me the last of my worries.

(to Monsignor Carlo Manassi
January 12, 1822, Letter 3817)

32. Judgments

1. As far as I am concerned, it is sufficient that God be my

Judge.

(to Missionary Father Tomasso Meloni
May 27, 1837, Letter 3364)

33. *Community Life*

1. I also will be pleased to be singular in not having singularity. *Vita communis*. What beautiful words! An ordinary life with regard to externals and one most perfect in regard to the goal and the means thereto.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 32 SA)

34. *Eternal Life*

1. Yes, my dearest friend, let us pray that through these temporal years that fly by so rapidly, we will be able to attain the eternal years, the blessed goal of our aspirations.

(to Pietro Barcaroli
January 23, 1834, Letter 2663)

2. Do not cease praying for me and have others do so too so that I can prepare myself for the eternal years.

(to Father Giuseppe Bellisarj
April 6, 1834, Letter 2701)

3. Will we be seeing each other again down here? We pray for that everlasting union in Paradise, the center of every true and solid felicity.

(to Camillo Possenti
December 28, 1835, Letter 3032)

4. A certain fear about the tribunal of God assails me at times, but the divine Blood is my comfort. Pray that I will be able to prepare myself for death, which I always have before my mind and which I have, perhaps only too soon, to face, but that is meaningless. What

God wills is what counts. I can say that the Lord, through my meditations, has always led me to contemplate the grave, despite other themes what I have proposed for myself.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 8)

5. Right now, I am in the forties; the final period of my life remains, and with tears I pray to God that it will be filled with works meritorious for heaven".

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 41 SA)

6. I am unable to express the deep affection in Jesus Christ that I nourish for you, along with that definitive desire for an everlasting union in paradise. Oh that beloved fatherland ... oh sweet source of comfort in our misery ... oh most blessed end toward which our hearts aspire.

(to Monsignor Carlo Manassi
November 28, 1823, Letter 3869)

34. Eternal Life

1. Yes, my dearest friend, let us pray that through these temporal years that fly by so rapidly, we will be able to attain the eternal years, the blessed goal of our aspirations.

(to Pietro Barcaroli
January 23, 1834, Letter 2663)

2. Do not cease praying for me and have others do so too so that I can prepare myself for the eternal years.

(to Father Giuseppe Bellisarij
April 6, 1834, Letter 2701)

3. Will we be seeing each other again down here? We pray for that everlasting union in Paradise, the center of every true and solid felicity.

(to Camillo Possenti
December 28, 1835, Letter 3032)

4. A certain fear about the tribunal of God assails me at times, but the divine Blood is my comfort. Pray that I will be able to prepare myself for death, which I always have before my mind and which I have, perhaps only too soon, to face, but that is meaningless. What God wills is what counts. I can say that the Lord, through my meditations, has always led me to contemplate the grave, despite other themes what I have proposed for myself.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 8)

5. Right now, I am in the forties; the final period of my life remains, and with tears I pray to God that it will be filled with works meritorious for heaven".

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 41 SA)

6. I am unable to express the deep affection in Jesus Christ that I nourish for you, along with that definitive desire for an everlasting union in paradise. Oh that beloved fatherland ... oh sweet source of comfort in our misery ... oh most blessed end toward which our hearts aspire.

(to Monsignor Carlo Manassi
November 28, 1823, Letter 3869)

35. The Love of God

1. May Jesus be the love of our hearts.

(to Missionary Father Carlo Gazola
January 7, 1834, Letter 2652)

2. God is at work in your heart which he activates just like a furnace of charity. And what really is true zeal if not the ardor of charity?

Stick to the usual procedures. Particular situations, those that call for special illuminations, just take note of them for the time being, relish them and be resigned to God for whatever ardor the divine mercy might surprise you with, while saying: "O Lord, always greater is your love and your grace; may this be my comfort."

(to Mother Maria Nazzarena De Castris
January 24, 1837, Letter 3326)

3. May Jesus be our love. Be very, very tranquil. Enjoy that peace which God grants to you which is, for us, an anticipation of paradise.

(to Mother Maria Nazzarena De Castris
September 28, 1837, Letter 3542)

4. May Jesus be our delight.
(to Luigia del Bufalo
Letter 3624)

5. Our Society, which has thousands of plans, is stealing time that is running short even for the most urgent things. Nevertheless, I do not forget to pray for you so that you will be evermore loving of the things that pertain to God, the only center of our consolations. Everything else is but vanity. Thus, the love of God excites us to think, to speak and to act and suffer for his greater divine glory. It is like a flame that consumes in us everything that might slow down our more intimate union with the highest good. However, with that holy flame working, let us allow the Lord to purify us so that we can be, as de Sales says, irrevocably his entirely.

(to Luigia del Bufalo
Letter 3669)

6. Ah! Implore for me an ardent, hard-working, eager, courageous, magnanimous, extensive, persevering love for Jesus. Oh my God! How backward I am in the schooling of love. ... Oh holy love! Oh divine heavenly fire, deign to purify us, lift us high, transform us into God himself, our only desire and the center of every

good thing. *Deus meus et omnia*. What beautiful words those are! That love constitutes the furnace wherein our love is tested. May Jesus fill it with his love, especially since I am lacking in love so very, very much. May I see to it that there will be at least one generous loving heart for God.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 12 SA)

7. Let us love God and let us be incessantly united to his heart. That heart is the furnace through which our soul gains a tender love for Jesus. That heart is the mystic ark of salvation, the delightful dwelling place of our souls.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 13 SA)

8. May Jesus and Mary be with us. May he always live in our hearts.

(to Monsignor Carlo Manassi
April 16, 1820, Letter 3792)

9. To my sincere delight I learned of the great work that you are promoting there, and oh how we must bless the Lord. ... Stimulate that attitude, that hunger and spiritual thirst so that you can consecrate yourself more and more to a love for that Lord who, out of love for us, became a victim on the Cross. What other purpose do we have in life? The entire world is a temple in which we are adorers of the majesty of the Lord! What a great thing!

(to Monsignor Carlo Manassi
December 25, 1820, Letter 3796)

10. Oh, may the fire of holy divine love make us all for Jesus and stimulate us to the accomplishment of great things, suffering for his glory.

(to Monsignor Carlo Manassi
September 20, 1822, Letter 3837)

11. My very dear Monsignor, let us join together evermore with Jesus Christ crucified for he *est fasciculus myrrhae*. His holy love will make us entirely his and, one day, he himself will be our reward in Paradise.

(to Monsignor Carlo Manassi
January 21, 1825, Letter 3920)

12. In Your solitude, please remember this most wretched of all ministers of the sanctuary so that the Lord will grant salvation. Oh my beloved, how lovable is our God! *Ego dilectio meo ...* how I love those words. I am entirely consecrated to my beloved. Indeed, may Jesus be our love.

(to Missionary Father Pietro Spina
End of February, 1825, Letter 3924)

13. Recommend me a lot, a whole lot, to God so that I begin to love him as he should be loved. May Jesus be our only delight *in hac lacrimarum valle*.

(to Monsignor Carlo Manassi
March 27, 1825, Letter 3928)

14. May the grace of Jesus Christ always be abundant in our hearts.

(to Monsignor Carlo Manassi
October 17, 1825, Letter 3938)

36. *Mary*

1. I recommend to your charity and zeal, the petition in favor of our Institute to have the Office and Mass of the most holy Mary under the title of Mother of the Divine Pastor, following the norm of the grant made to the Liguorini Fathers. Just as we had obtained the other Office in honor of the Mother of Good Counsel for our Institute, so now I am hopeful that we will receive this one that we are asking for now, because of the reasons which are stated in the petition.

(Father Antonio Gammarelli)

March 31, 1834, Letter 2697)

2. In regard to the novena in honor of the most holy Mary, Help of Christian, oh *utinam* ... I were capable of such a beautiful attestation of devotion to the most holy Mary.

(to Father Giuseppe Bellisarj
April 6, 1834, Letter 2701)

3. I nourish an inner desire for an angelic life. I am pleased by nobility of thoughts relative to virtue and, in particular, I cultivate my very, very dear devotion to the Immaculate Mary.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 44 SA)

37. Matrimony

1. I am, furthermore, very certain, as God inspires me, that Giggia will not be involved with matrimony and that God, in an extraordinary way, will manifest very clearly his will. The crosses of married people are not small; one goes into that state of life only after lucid inspiration.

(to Father Giuseppe Mugnaj
Letter 3631)

38. The Ministry

1. To tell the truth, it would be very good to stimulate there another new Mission, and with the Institute habitually changing the variation in its methods when returning for the ministry, along with a change of preachers, it thus makes its efforts even more useful for the interests of the glory of God. In your prayers and your industrious works of charity, make every effort to succeed in this intention. In the meantime, do not cease taking care of and animating the pious institutions, the holy Oratory, and the devotion to the Divine Blood, especially in times of greatest urgency.

(to Pietro Barcaroli)

January 23, 1834, Letter 2663)

2. Let us support each other in the doing of good work.

(to Father Raffaele Ruffoli

January 30, 1834, Letter 2669)

3. If the Retreat is for one retreatant, that will be done; but if three or four can be gotten, all the better.

(to Camillo Possenti

March 18, 1834, Letter 2690)

4. I learned about the Oratory which I recommend more and more to your zeal. Likewise, I am consoled by the news about the pious establishment there. What a pleasant thing it is to be occupied in bringing glory to the Lord!

(to Luigi Fuschi

March 22, 1834, Letter 2694)

5. I recommend three things: Prayer - Humility - Maturity in the exercise of your ministry.

(to Missionary Father Francesco Zamitti

April 3, 1834, Letter 2699)

6. Prayers. Continue zealously in taking care of the Oratory and the pious organization of St. Xavier; it is such a sweet thing to serve and to work for the glory of God.

(to Demetrio Percibali

May 12, 1834, Letter 2718)

7. May the Lord bless and increase evermore the zeal for his divine glory that resides in your heart and which is totally directed toward your own welfare.

(to Father Nicola Crescenzi

May 14, 1834, Letter 2720)

8. Full of consolation for the fruits produced by the Word of

God, I remain, in Jesus Christ crucified.
 (to Camillo Possenti
 September 19, 1834, Letter 2782)

9. All you need do is drop me a line for whatever can be done by me in order to help maintain perseverance in the fruits of the Mission.

(to Monsignor Vicar General of Forlimpopoli
 November 28, 1834, Letter 2796)

10. May the work of the Oratory and the other pious practices be your delights.

(to Tomasso Tallarini
 December 23, 1834, Letter 2814)

11. God rewards us according to the purity of our intentions and according to our labors. If the results, at times, do not correspond to our desires and the situation does not depend upon us, we will speak through prayer and through good example. Never should one lose equilibrium in God. We must be like the boulder in the sea which, though constantly battered by the waves, it remains immobile.

As for our House in Sonnino, I am now speaking from a human standpoint, I have had to refuse the establishment because of a lack of means forthcoming. I had accepted that foundation for God's honor, for souls and for virtue. When one comes to the point of going beyond even one's own strength, all the more will it be necessary to turn to God, and therein lies the practice of trust in him. ... In the meantime, I give thanks to the Lord for all that has been accomplished.

(to Mother Maria Nazzarena De Castris
 January 1, 1835, Letter 2819)

12. I give thanks to God that in the midst of whirlwinds and storms the pious works continue to flourish. You know that, at times, the Lord withdraws his illuminations even from the good people in order to test their practice of virtue. So be courageous, be zealous and

persevere.

(to Luigi Baldi
January 3, 1835, Letter 2821)

13. We preach from a platform and not from a pulpit and it is required that he live apart, just as is done during a Mission, even in regard to the arrangement for meals. ... If, each year, this type of good work is done, then the pious organizations will take on a special fervor.

In the meantime, let us continue to be evermore eager to work hard.

(to Luigi Baldi
January 20, 1835, Letter 2835)

14. You should continue exercising your apostolate in Palestrina, and, through the merits of St. Francis Xavier, you will come to recognize more and more the manner of activating yourself for the programs that lead to the ever greater glory of God whom we are to serve incessantly.

(to Father Raffaele Ruffoli
January 21, 1835, Letter 2836)

15. The glory of God and your good work stimulate me, out of a sense of pure zeal, to do all that I can with regard to the Masses which you know about. Until I can succeed in that, I shall continue to be concerned about it.

(to Ignazio Lesinelli
January 21, 1835, Letter 2840)

16. All for the glory of God.
(to Missionary Father Mattia Cardillo
February 3, 1835, Letter 2847)

17. You will be doing a great good if, with prudence and charity and excusing all as best you can, you can revive the pious organizations in Porto d'Anzio. ... St. Xavier is, my brethren, your example. ... We are living in times when prayer is exceedingly

urgent.

(to Father Stefano Pigliucci
February 20, 1835, Letter 2862)

18. I send my greetings and my thanks to Perciballi. May the pious organizations be our delight; and may you increase, through them, your merits for heaven. Be insistent about the Mission House.

(to Father Nicola Crescenzi
July 29, 1835, Letter 2933)

19. It is understood that, when the need of the ministry calls for it, the Houses in Romagna cooperate with each other in supplying help. So, as long as God provides us with the strength, let us offer ourselves for the real welfare of God's work. Virtue and doing the will of God, never our human will. Let no suffering that may arise retard our steps in doing the greater good to which the most high Jesus is calling us: "*Signa apostolatus in multa patientia.*"

(to Missionary Father Mattia Cardillo
September 7, 1835, Letter 2969)

20. In the meantime, the Oratory and the pious organizations: there can be your apostolate. How much does your benefice there bring you?

(to Father Nicola Crescenzi
November 27, 1835, Letter 3012)

21. As for spiritual matters, at another occasion. Meanwhile, to me it seems that one sees our present time as a deplorable one. Prayers, in particular for me, weighted down with worries.

(to Mother Maria Nazzarena De Castris
December 10, 1835, Letter 3019)

22. May the Lord increase in You and in your companions the zeal for his glory, especially during these times in which we find ourselves. If, in my place, another were to be sent, there would be no difference, as long as God will be glorified. Good work will be done

and the pious organizations will be revived.

(to Giovanni Battista Flori
December 11, 1835, Letter 3020)

23. In the meantime, continue activating there, evermore and more, the devotion to the Divine Blood, the Oratory and other good works to the benefit of souls, and let us frequently repeat: "May the will of God be done."

(to Father Francesco Paradisi
December 11, 1835, Letter 3022)

24. Remembering that God rewards *secundum laborem*, let us never cease working for and defending the cause of the glory of his adorable name. May the Association of the Apostles, the Oratory for men, and other branches of good work always be the sources of our delight.

(to Father Giuseppe Ottaviani
January 2, 1836, Letter 3037)

25. To be zealous for souls is a testimony to the love of God. Every work of the Lord is usually quite similar to plants which, though being tender, are assailed; still they continue to set their roots deeply. Eventually they spread out their branches, and finally produce their copious fruits. Let us allow ourselves to be cultivated by the celestial planter. He is the owner of the vineyard.

(to Missionary Father Mattia Cardillo
January 24, 1836, Letter 3062)

26. The Lord will reward you for your charity. Sufficient for me, however, is that you recognize the care that I have taken in not going back on my word. Within a short time, let me know what I am to do in the line of the ministry in behalf of these men. Send me the schedule and the folder of faculties. Try to procure the most generous concessions possible, especially in regard to the obligation to report crimes, since there is question here of imprisoned men. ... I

recommend myself to your prayers.

(to Tommaso Antognetti
February 19, 1836, Letter 3086)

27. As for the hospice assigned to us, I ask that it be proper for the ministry and, as far as I know, that will surely be so. While writing to you with freedom of spirit, I recommend that you see to the beds. They should be poor but clean. You already know what I mean. ... I add that the preaching platform should be ample, and placed in the middle of the church; not needed is a supporting stand for the crucifix.

(to Father Luigi Cocci
April 4, 1836, Letter 3105)

28. Hoping for the assistance of others just does not work for me. Our ministry gives and not receives.

(to Vincenzo Adriani
May 10, 1836, Letter 3122)

29. Let all be done with purity of intention, with gentleness and kindness.

(to Missionary Father Tomasso Meloni
May 27, 1836, Letter 3132)

30. The changes that are made are due to an effort to satisfy the requests of the bishops and to try to content individuals. Ultimately, the letters of Xavier provide a solution for me: what an apostolic man should be. Residences of a permanent nature are for other institutes, except in cases of poor health, age etc. Thus, God wishes from us greater trust and more joy in serving him.

(to Missionary Father Mattia Cardillo
May 28, 1836, Letter 3135)

31. You know the freedom of action which the ministry demands. ... Indeed, it should be well-known that I feel that it is only right that I am one who loves to have freedom in the ministry.

Everyone is aware of this. ... Move forward.

(to Mother Maria Nazzarena De Castris
July 23, 1836, Letter 3188)

32. But, prayers, time and patience are needed.

(to Mother Maria Nazzarena De Castris
August 13, 1836, Letter 3223)

33. With regard to NN., he should not be surprised by his repugnance for the ministry. What good work is ever promoted without virtuous sacrifice? We are at war; hence, we are not to cease fighting. Fear will accompany us in our work, but this is both a restraint and a stimulus to work with wariness. Therefore, he is not to be disjoined from trusting in God, in whose immensity we reside. Examinations of conscience, meditation every day, a monthly day of recollection, silence and union with God are the spiritual refreshments, may I say, that the ever lovable Lord provides for us.

(to Missionary Father Orazio Bracaglia
August 14, 1836, Letter 3226)

34. By observing well our rule which calls us to carry out various practices, in addition to private study, namely, the training of various groups, prisoners wherever they exist, soldiers to whom time for a monthly conference is not to be lacking and not to be advanced, and in such a way that even in places where there are different kinds of people, one can, with God's help, do some good work.

(to Missionary Father Mattia Cardillo
August 23, 1836, Letter 3232)

35. Moral education is always to be stressed, as well as the activation of pious organizations, *ut Dominus misereatur nostri*.

(to Father Giuseppe Ottaviani
October 16, 1836, Letter 3260)

36. May virtue direct each one of our operations. Prayers.

(to Missionary Father Orazio Bracaglia

January 3, 1837, Letter 3310)

37. Let us win over souls for God; let us suffer for love of him; and let us not lose courage. The devil is cunning: but *ipsi vicerunt draconem propter Sanguinem Agni*.

(to Missionary Father Domenico Silvestri
January 26, 1837, Letter 3527)

38. Let us be enthusiastic more and more for the pious institutions and let us maintain that holy union of charity.

(to Father Pietro Butti
March 22, 1837, Letter 3360)

39. Be assured that when I am away from Rome, it is because that is what God wills and nothing more. My life in the ministry is parcelled out.

(to Luigia del Bufalo
April 2, 1837, Letter 3378)

40. My cold is getting better; I am hopeful that soon I will be completely rid of it. ... All is well with regard to the date set for the holy Mission. This delay has occurred for the better. After the harvest-time, the people, this year, will be better disposed, even though this good work would be advantageous at any time. ... I am consoled with the news of the devotions that have been promoted for the Marian month as well as for the imminent one of the Divine Blood.

(to Pietro Barcaroli
June 1, 1837, 3433)

41. A severe cold, contracted during the recent Missions, and brought on because of the heavy rains etc., has delayed the Mission in Chiaravalle that I had promised and which, as a consequence, I must carry out. Starting from now, offer prayers for a successful outcome. ... May an industrious charity and a trust in God direct this holy undertaking.

(to Father Giuseppe Ottaviani

June 11, 1837, Letter 3443)

42. Finally, I now put everything quite succinctly: be my helper, especially through prayer; next, with your work, being vigilant in economic matters etc. Practice your ability for preaching. I urge observance of the rule.

(to Missionary Father Francesco Verili
August 5, 1837, Letter 3487)

43. Go wherever the glory of God urges. It is a question of only a few days. Things completely unexpected arise.

(to Missionary Father Orazio Bracaglia
August 20, 1837, Letter 3498)

44. Go forward courageously with your preaching. God is with you. But, accustom yourself to being brief.

(to Missionary Father Francesco Verili
September-October 1837, Letter 3546)

45. God has preserved me so far and the epidemic, in general, is abating. Prayers. prayers. Continue looking after the pious organizations and, in particular, the holy Oratory and the devotion to the Divine Blood.

(to Luigi Fuschi
October 7, 1837, Letter 3550)

46. To do one's own duty and to do it to one's own delight does not diminish the good; but to do it by conquering tedium is a greater good.

(to Missionary Father Francesco Verili
No. 4, Letter 3614)

47. Pusillanimity of soul is the worst thing that one can ever identify as injurious to good order.

(to Missionary Father Francesco Verili
No. 8, Letter 3614)

48. No scruples, no sadness. We are in service to a good master. Let us make lovable the divine service. Whoever serves God should be happy: "*Exaltate in Domino.*"

(to Missionary Father Francesco Verili
Letter 3678)

49. In the meantime, tell him three things. 1. rejection of every form of agitation; 2. courage; 3. joy in God.

(to Missionary Father Francesco Verili
Letter 3679)

50. Finally, do not cease working zealously for the glory of God; while advancing in our sacred career, we are to remember to be energetic just as God wishes us to be. What, after all, is the priesthood? Oh what an ineffable dignity!

(to Father Candido Sortori
May 7, 1831, Letter 3699)

51. For all clergy, the Association of the Apostles is formed and, where the clergy are very numerous, a certain number of them are selected to preside over the pious institutions, but also that any priest who wishes to do so can attend the monthly meetings.

Each priest is to assume an assignment and while all work in the name of the association, harmony among the clergy is thus promoted and their stability is transmitted to the pious works.

The programs to be kept in sight for these organizations are: 1. the propagation of our devotion which is to be adopted by each of the pious institutions; 2. the Oratory is to be available for the men every evening; by working with the men through the Oratory, undesirable idleness and idleness at night are removed and what is even more important is the frequent reception of the holy sacraments. ... Finally, one or two deputed members are to visit the prisons, others visit the sick in hospitals, and not to be overlooked is training in the divine word for the soldiers. All this is the hedge that is to be constructed protecting the cultivated vineyards; thus every group and

class of people is tended to.

(to Canon Father Francesco Albertini
Letter 3719)

52. The Congregation of the most Precious Blood, erected in Santa Maria della Piazza, are to go, on the afternoon of the feast day after the completion of the services, to the shrine of the Madonna delle Grazie, while reciting prayers, so as to prevent get-togethers, games, drinking sprees etc. After that ceremony, all are to gather together for a meeting.

(to Father Antonio Fini
End of April, 1822, Letter 3745)

53. In reference to my own situation, I say that it is the will of God that I be for a short time outside of and for a short time within Rome. That is how it is for the time being, so that in this regard it is necessary only to set up a systematic arrangement. How many people, because of the demands of their businesses, at some time have to travel and at other times remain at home; are we not to do the same for God? Indeed, my own health requires this of me and even more, the welfare of our Institute.

(to Luigia del Bufalo
August 9, 1831, Letter 3768)

54. I attribute to divine disposition of things that, while I was seeking for a bit of peace and quiet to clear up so many items collected on my desk, I was not given it. Time is always running short and in doing the will of the Lord, I conclude, He will be doing everything.

The requests for our ministry can only keep piling up. Still, I see the urgency of seeing to the finalizing of those matters still pending in reference to our Institute. Your words of advice will also govern deeply my actions since I cherish them as though they were commands.

(to Monsignor Bellisario Cristaldi
November 18, 1826, Letter 3779)

55. My zeal for the divine glory is increasing within me; were it not for the ministry and the work of God which I love more than myself, I would yearn for a life of solitude as a hermit. The noise of the city causes me anguish, and I seem to be very close to death, and this is my meditation.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 5)

56. I love withdrawal and solitude, I would like it to be just God and I. Depending on the inclination, I would be pleased to be a Trappist, but the vocation... Souls are calling me to remain in the open field. Oh the need!... Oh the souls that are giving themselves to God, I do not think of relatives nor of fatherland. Here, God is opening up for me a great field of work, so, let us move forward.

Zeal for divine glory is ever increasing in me, but oh! how many things yet to be done does the ministry present.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 10)

57. Great simplicity, great order, great neatness! These are my delight.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 15)

58. Oh how external things weigh on me. You understand, the duties and the writing and the governing, etc. Enough; using the scale of doing the will of God makes everything sweet.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 10 SA)

59. We are living in times when it is necessary to form apostolic workers among people of all ranks.

(to Monsignor Carlo Manassi
April 15, 1820, Letter 3792)

60. Action, enthusiasm and zeal.

(to Monsignor Carlo Manassi
January 16, 1822, Letter 3818)

61. Before your departure, do not cease inculcating our devotion, the frequenting of the Oratory and for the clergy, a Retreat every year.

(to Monsignor Carlo Manassi
April 30, 1822, Letter 3828)

62. In the cathedral of Terracina, at the altar of the Blessed Sacrament, there is only a very small crucifix (I pointed this out once before) which, as a result, is not easily visible; also, in some churches, there is not that splendor which neatness in holy things calls for.

Here, in Sonnino, one finds people that have hearts that are easily directed, even though they may be just a bit fiery.

(to Monsignor Carlo Manassi
May 15, 1822, Letter 3830)

63. The Lord wishes that we also take care of this sort of work, namely, to console the afflicted.

(to Monsignor Carlo Manassi
May 13, 1823, Letter 3853)

64. Albertini's principle of action was the following: "Upon noting a beginning of docility, resulting from an act of correction, that is something to be cultivated." The bishop is to be a judge, but he is also to be a father and have a strong feeling of love for his sheep. ... Still, in virtue of your office, you surely are given those illuminations which I do not have.

to Monsignor Carlo Manassi
May 31, 1823, Letter 3856)

65. I thank God, also, for the good progress made in the Oratory there. It is not necessary for Canon Giusti to preach in the

oratory, but to read a selection from the book of meditations, to make a visit of the Via Crucis, to preside over it, to encourage it with his good example, to stimulate the companions and to activate every type of pious exercise and good work; this does not require him to preach.

(to Monsignor Carlo Manassi
September 18, 1823, Letter 3864)

66. For the services honoring Most holy Mary, there is nothing more needed than a well-adorned image which some family there possesses.

Courage, prayer, zeal, energy, fearlessness.

On the doorways of the houses, if it is not possible to place the names of Jesus and Mary, have them set up a wooden cross at their own expense.

(to Monsignor Carlo Manassi
Middle of January, 1824, Letter 3874)

67. God gives to some the desire, to others the execution. (St. Francis) Xavier loved China but still that area was cultivated *per alios*. It is not for us to alter the pattern of the greater glory of God.

(to Monsignor Carlo Manassi
Middle of January, 1824, Letter 3876)

68. Lent is not the time to think about making the *ad limina* visit. That season is the autumn-time of gathering in the harvest of souls whose thirst must be quenched by the *vino compunctionis*. ... When it becomes necessary to supply others, I, in keeping with our understanding, will send another Missionary. But I am looking at the good itself that you will be doing personally, the good example that you are giving to the bishops, the conferences that you will promote for the clergy, the closer affection for their shepherd that will be shown by the sheep. God will provide you with agility. When you are in Roccasecca, you will carry out your duties in the finest way. The stipend for your assignment as Lenten preacher will be used if not for your maintenance then certainly for your almsgiving.

(to Monsignor Carlo Manassi)

February 6, 1824, Letter 3886)

69. Be a lover of withdrawal, seriousness, and prayer. Pray for me and our Institute. I must inform you that on the Monday, immediately after Easter, after the noon meal, you are to depart for Terracina where you will arrive by nightfall. You are to take up residence in San Francesco where the two Sessi brothers are staying because of the usual fear of the brigands. So, you will be away from anything that is to be feared and also because the Pope has given his approval to our being there.

I rely in everything on your activity and zeal.

Do not be jolted if you should hear criticism against the Institute. Let the lives of the saints be our schooling. I add nothing more.

(to Missionary Father Marcellino Brandimarte
Beginning of March, 1824, Letter 3891)

70. Your trip to Rome should be delayed. You can make your *ad limina* visit at any time at all, but, right now going sea-ward is the urgent matter. St. Francis Xavier gave up visiting his mother so that he could continue to wage war against sin. ... I do not place obstacles to this action for that might bring about feelings of remorse.

(to Monsignor Carlo Manassi
June 7, 1824, Letter 3901)

71. In regard to the clergy wearing the cassock, that is what the notices from Rome are stressing, namely, that holy shepherds should be insistent about this and be very vigilant. Venerable Tenderini used to refer to it as the priest's guardian angel.

(to Monsignor Carlo Manassi
December 12, 1824, Letter 3910)

72. I regret to hear that there is constant chatter about you changing dioceses. With your present jurisdiction it is certain that the *de Sales* saying must be fulfilled to the letter, namely: not to be desirous, not to be looking for etc. In another diocese, perhaps your

human feelings may be more satisfied by dealing with a better civilized people, but your spirit will always remain in doubt or perplexity in its consideration of what is to the greater glory of God. Where the mystic terrain is more needful of cultivation, it is certain that to apply oneself there is to the greater glory of God, just as you are presently doing. These changes are the ruination of dioceses. I have not failed to write this very thing recently to the most reverend Treasurer (Cristaldi). ... Likewise, in rustic places, the life of the spirit is developed better. I do not deny that surely elsewhere one can practice eminently the virtues proper to the episcopacy, but there, more wariness is required and the external circumstances more easily assail the spiritual life. Do not attribute to audacity what I am suggesting to you, but rather attribute it to the affection that I nourish for the greater glory of God and for the benefit of souls.

(to Monsignor Carlo Manassi

January 14, 1825, Letter 3915)

73. I likewise give thanks to God for the firmness you show to remain in your dioceses. ... I fear that your transfer would be more truly a chastisement rather than an act of mercy. Furthermore, how much longer do you suppose that we will be down here! Along with these spiritual considerations, give no further thought of undergoing additional expenses for a transfer. Even though they may be only small expenses, nevertheless that money could always be better used in impeding vices and sins. Finally, just being the successor to Monsignor Albertini will help you to withstand things just like a boulder that is battered by the waves remains immobile in the sea. If God has offered you a field of work that is more extensive than that of other dioceses, he will also provide you with greater elasticity, heart and energy. I am not satisfied by the reply that you indicated would be sent to the Holy Father, expressed in these terms. "If the Holy Father commands me, I will go." To that, I would add the efficacious petition to be exempted from that command, just has been done with edification by so many, many other good shepherds. So, after that petition has been made known to the Holy Father and the will of God is for transferral, then we humbly bow our heads. I would

want you to submit your petition entirely in keeping with your zeal, as I have no doubt you will do, acquainted as I am with your sincere love of God. The other two parts of the letter, intended for the most holy Auditor, are worthy of total applause because of their pertinence to the glory of God and to holy humility. Here are my own humble reflections on the question at hand.

(to Monsignor Carlo Manassi
January 21, 1825, Letter 3920)

74. I would appreciate seeing a bit more orderliness used in matters relating to the Lord.

(to Monsignor Carlo Manassi
January 15, 1826, Letter 3943)

75. Try to introduce, wherever you can, the public devotion to the Divine Blood as well as the sanctified month etc. If you need booklets, I will send them as soon as I can. May Jesus be the love of our hearts. I urge the establishment of oratories everywhere, and may you be strong in the face of difficulties.

When you are a bit more advanced in age, you can then withdraw to one of our Houses and boarding-schools to help form the new plants etc. and, if it please God, to have another Missionary succeed you in Terracina etc. Now, it is up to you to keep moving forward with courage and also *aegra valetudine multa facies*. ...

With reference to the oratories, remind them that, at one time in the past, there was not a head of the family who, after having covered all the affairs of the day, did not, at night, present himself before the Lord. The work of the oratory recalls everything; also prayers in public.

(to Monsignor Carlo Manassi
May 18, 1826, Letter 3954)

76. Note that the Monsignor is accustomed to the same frugality as the Missionaries.

(to Monsignor Carlo Manassi
May 27, 1826, Letter 3956)

39. *Foreign Missions*

1. Here I am in Rome in order to attend some meetings for the provision of workers for Missions, even foreign ones. There are settlements of people who have no priest at all. Indeed, I trust in God that everything can be worked out. However, there is a need for prayers, and copiously.

(to Monsignor Carlo Manassi
February 12, 1826, Letter 3945)

2. In the foreign Missions there are peoples completely deprived of a priest. The Holy Father has charged me to write to bishops of my acquaintance to have them encourage priests to take part in this great work. Any one of them that would be selected from the dioceses, while the seminaries continue to develop new plants, would be a big help *in circumstantiis* to the benefit of religion. God will inspire you, who are familiar with the Lombardia region and elsewhere, to assist me by writing about this search in behalf of the Catholic faith. At least they can be replacements in our houses if, as of now, they do not have the desire for foreign missions, and this would be most gratifying to the Holy Father, thus releasing some of our men who are ready to go. God is increasing the number of workers in our Society. Help me to give him thanks. I will have to have information from the respective bishops concerning anyone who accepts this offer.

(to Monsignor Carlo Manassi
February 14, 1826, Letter 3946)

3. The Missions under the Propaganda are in extreme need of workers. One of our men who will be going is Canon Carboneri. Now, it is the wish of our Holy Father that bishops stimulate the clergy to the apostolic life. So, if someone is inspired to offer his services, namely, for Propaganda, make-this known and some agreement will be made; also, if someone would wish to withdraw to one of our Houses. With others covering the places in the State, in

our Mission Houses, more or our own men will move into the mission work of the Propaganda.

(to Monsignor Carlo Manassi
February 16, 1826, Letter 3947)

4. Our Society presently is enjoying a very strong development. Canon Carboneri has already arrived in Zante and, *Deo dante*, will do marvelous work.

(to Monsignor Carlo Manassi
May 18, 1826, Letter 3954)

40. Obedience

1. Obedience to legitimate superiors is a virtue; to act contrarily would be obduracy.

(to Missionary Father Domenico Silvestri
February 9, 1834, Letter 2676)

2. Go with the merit of obedience and trust in God. ... In all of this, let us be in full agreement and you will be the recipient of many merits in the eyes of the Lord.

(to Missionary Father Mattia Cardillo
September 7, 1835, Letter 2969)

3. Tell NN. that in the *meum*, he should move forward with the merit of obedience; he is not to be worried about what passes through his mind.

(to Student Father Francesco Verili
December 8, 1835, Letter 3018)

4. May the Cross be the great book of comfort. That the devil should attack our obedience is not surprising. For obedience is the anchor that helps us navigate safely to the port of salvation. Once obedience is taken away, the mystical ship can no longer maneuver well.

(to Missionary Father Mattia Cardillo
January 24, 1836, Letter 3062)

5. In my last letter to you I presented a listing of our well-known Houses for your own selection. In that Mission House you will not be concerned about anything else except to celebrate Mass - to say the Office - to hear confessions - to preach, if your health permits and whenever you are assigned to it - to be present at the Conferences, if you wish. It is the same as saying that this is the apostolic life, without the least worry about external things or about individuals. I, in virtue of holy obedience, relieve you of every responsible position. I would like to see you make a voluntary choice for Nepi. I trust in your virtue. Your enthusiasm must be prudent and not cause incidents out of the ordinary. Excuse this bit of advice.

(to Missionary Father Tomasso Meloni
August 20, 1836, Letter 3230)

6. The House where God is summoning you is the one in Nepi. The water is the best and the air is thrashed like that of Rome. So, be compliant and do not deprive yourself of the royal road of obedience.

(to Missionary Father Tomasso Meloni
September 13, 1836, Letter 3241)

41. Option for the Poor

1. Zeal for divine glory is ever increasing in me. But, oh! how many things yet to be done does the ministry present. The evangelization of the poor is something dear to me, and I am ready to do whatever God wills.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 3)

2. It is only right that you also be insistent about this, so as to benefit the poor.

(to Monsignor Carlo Manassi)

July 8, 1825, Letter 3935)

42. The Poor

1. Pray for me. Do not cease being zealously occupied with the work of Santa Galla.

(to Father Antonio Gammarelli
March 31, 1834, Letter 2697)

2. Not long ago I preached at night to poor of Santa Galla. I learned that Father Teodoli was given charge of the tasks as a help to your most reverend Eminence. I have not had the pleasure of knowing him; it may be urgent to provide him with information concerning this pious work; but, perhaps, just a word or so would be sufficient. I have no doubt at all that your most reverend Eminence will remember to remind the clergy of this on opportune occasions, as well as reminding the one, whom you judge to be best, to preach to and hear the confessions these poor people. I assure you that the Lord has given me a very particular concern for that institution. Unfortunately, I am not able to do as much as I used to do at one time because of demands of the ministry.

(to Cardinal Carlo Odescalchi
January 16, 1835, Letter 2831)

43. Prayer

1. Pray for me and let us do good work, applying greater concern wherever the need is greater.

(to Father Luigi Cocci
April-May 1834, Letter 2711)

2. Prayers and patience. Pray, my Monsignor, for me. I never forget you in my poor prayers. May the Lord grant us that holy reunion in heaven which we all hope for.

(to Monsignor Nicola Mattei
May 18, 1834, Letter 2729)

3. In the meantime, prayers and prudent activity.
 (to Missionary Father Tomasso Meloni
 November 19, 1834, Letter 2796)

4. Pray for me, so that the Lord concur in this great good.
 (to Mother Abbess of the Monastery of the Purification
 November 24, 1834, Letter 2793)

5. I too, with all my heart, shall pray for whatever may be your needs. Let us always be evermore united in spirit, helping each other through prayer, so that one day we will be reunited in our dear homeland of heaven.

(to Missionary Father Pasquale Virgilj!
 December 10, 1834, Letter 2803)

6. With regard to prayer, lean heavily on that *fiat voluntas tua sicut in coelo et in terra*; say to yourself that in maintaining this attitude, you intend to remain tranquil about the past, the present and the future.

Finally let us pray for everyone, just as the Lord taught us to say: "Our Father."

(to Mother Maria Nazzarena De Castris
 January 1, 1835, Letter 2819)

7. Keep me in your prayers and in the holy sacrifice of the Mass.

(to Cardinal Carlo Odescalchi
 January 16, 1835, Letter 2831)

8. Let us offer prayers so that we will recognize the will of God.

(to Father Giuseppe Maria Silvestri
 April 15, 1835, Letter 2882)

9. Prayers. Not everything that one wishes to accomplish can

be achieved.

(to Missionary Father Orazio Bracaglia
July 24, 1835, Letter 2929)

10. God will give you his enlightenment through your prayer.

(to Father Vincenzo Giovanelli
September 9, 1835, Letter 2970)

11. It is quite true that the occupations are not coming in torrents but in floods; that is how God, *qui facit mirabilia magna solus*, is disposing things. Still, I never forget you in poor prayers, certain that you likewise are showing the same charity toward me.

Have no doubt about it, we are living in times during which we must raise our hands upward to heaven in prayer. Let us entrust ourselves to the powerful means we have in the devotion to the Divine Blood. Let us have recourse to most holy Mary and to St. Francis Xavier.

(to Mother Maria Nazzarena De Castris
September 10, 1835, Letter 2971)

12. Everything is brought to maturity through prayer.

(to Missionary Father Tomasso Meloni
September 25, 1835, Letter 2981)

13. Let us give thanks to God in the meantime and let us continue to pray, for prayer will bring forth the perfect cure.

(to Nicola Verusio
October 6, 1835, Letter 2987)

14. In regard to the Mission, prayers and acts of charity.

Let us not lose our trust in God with respect to the cure of the Nun; let us be hopeful. God wants us to pray, and with more perseverance.

(to Mother Maria Teresa Cherubina
October 22, 1835, Letter 2998)

15. Pray, please, even for temporalities.
 (to Student Father Francesco Verili
 End of October, 1835, Letter 3002)

16. I give thanks to God for the Nun about whom you wrote;
 that shows just how perseverance in prayer obtained what was hoped
 for.

(to Mother Maria Teresa Cherubina
 November 12, 1835, Letter 3006)

17. My remembrance of you is indelible and I, in my
 wretchedness, do not cease recommending you to God, certain of
 your reciprocal charity, so that through your help I will be able to
 prepare myself well for the eternal years.

(to Father Vitale Corbucci
 December 6, 1835, Letter 3015)

18. Pray for me always as well as for our Institute, especially
 during the recurring mysteries.

(to Missionary Father Pasquale Virgilj
 December 23, 1835, Letter 3033)

19. May the Almighty listen to my pleas addressed to him for
 those true goods that form the very center of peace for our hearts.

(to Father Luigi Baldi
 January 2 1836, Letter 3036)

20. At the holy altar, I have not failed nor will ever fail to join
 with you in that holy union of charity in God, from whom I also
 implore for you, in whatever need you may have, every blessing of
 sweetness. My dearest Canon, may God grant us that real peace
 which is found in true love, holy and divine.

(to Father Giuseppe Ottaviani.
 January 2, 1836, Letter 3037)

21. Help me a lot with your prayers.

(to Mother Maria Nazzarena De Castris
May 26, 1836, Letter 3130)

22. Do not forget to pray for me; I feel assured of your charity in this regard.

(to Monsignor Guglielmo Aretini Sillani
July 28, 1836, Letter 3191)

23. Above all, pray, and have others do so to, for me and for the good work that must be promoted.

(to Father Vitale Corbucci
August 6, 1836, Letter 3210)

24. Especially, recommend me a lot to God from whom every good thing comes. Pray for me and for the Institute; let us recognize as a special grace our vocation. Let us be strong in running and sustaining the Lord's work.

(to Missionary Father Mattia Cardillo
August 23, 1836, Letter 3232)

25. Thank you for remembering me in particular in the holy Sacrifice of the Mass. Continue doing so in order that I might be able to prepare myself for the eternal years, *quod est maximum*. May this be an attestation of our true friendship in God.

(to Father Luigi Cocci
October 26, 1836, Letter 3267)

26. Pray for the Holy Father, for the Church, for the conversion of sinners, for the longed-for reform, for all the pious organizations, for those in agony, for the souls in Purgatory and for our holy Institute which urges, revives and promotes all those pious works. *Omnia ad Dei gloriam*.

(to Mother Maria Nazzarena De Castris
January 24, 1837, Letter 3326)

27. Meanwhile, let us predispose things through prayer.

(to Father Angelo Santangeli
February 7, 1837, Letter 3333)

28. In the meantime, pray for me for three graces:

1. That the Lord will help me prepare well for death; who knows how close it may be for me. Offer a bit of prayer for this intention.

2. That God will send, as a compensation for the death of de Victoriis, another valiant worker.

3. That, if it please him, may the institute spread; and may he be merciful toward me.

(to Mother Lilia Maria di San Luigi
March 9, 1837, Letter 3350)

29. Therefore, I have set the time, for in these miserable days what more can we do than pray and offer souls to God? May the grace of Jesus Christ abound in our hearts. Pray for this truly desolate city.

(to Father Angelo Santangeli
August 26, 1837, Letter 3504)

30. Pray a lot for me and for this city.

(to Camillo Possenti
September 14, 1837, Letter 3524)

31. To recognize what must be done and then to carry it out is a source of anguish. Prayer and deliberation facilitate the means needed. (No. 17)

(to Missionary Father Francesco Verili
Letter 3614)

32. Pray a lot for me so that the Lord will grant me strength in both spirit and body for his greater glory.

(to Monsignor Bellisario Cristaldi
September 28, 1826, Letter 3774)

33. What am I to say with regard to prayer? I have little time; I am helped by thinking of the presence of God and offering ejaculatory prayers. Albertini gave his approval to all of this.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 9)

34. I seek to steal time for prayer but my soul would like to have more.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 40 SA)

35. Pray over this and you will hear the voice of Jesus.

(to Monsignor Carlo Manassi
September 25, 1822, Letter 3838)

36. Pray and have many prayers said for me so that I will become a saint. I beg you for this act of charity.

(to Monsignor Carlo Manassi
January 29, 1824, Letter 3881)

37. Finally, do not cease recommending me a lot to God, *et sine intermissione*. I do not forget you in my scanty and poor prayers.

(to Monsignor Carlo Manassi
April 24, 1824, Letter 3898)

38. I do not cease recommending our Institute and my own soul to the charity of your prayers.

(to Monsignor Carlo Manassi
February 14, 1826, Letter 3946)

44. The Priesthood

1. Pray in particular on the feast of St. Ignatius Loyola, the anniversary of my ordination to the priesthood. The older I get, the more aware do I become of what it means to be a priest.

(to Sister Maria Giuseppa Pitorri)

Letter 3785, Quotation 16)

2. I am most edified by your sentiments, and the virtue that you are developing assures me that you will be getting the fullest and most generous blessings from our most merciful God. With a deep acknowledgment in humility, prepare yourself for the priesthood. I am desirous of your accomplishing great things, with God's help, for it is he who bestows on the humble the most singular gifts of his love. I repeat, prepare yourself well through both learning and prayer.

(to Missionary Father Pietro Spina
End of February, 1825, Letter 3924)

45. *Propaganda Fide*

1. Finally, *animo exponendi tantum*, see whether you can convince His Holiness that since there are capable men in our Institute for good work in Brazil, he might allow me to remain in the Papal States. His Holiness (I forgot to tell you) said to me: "I want to send you (he was referring to me) with some quite young Capuchins so that you will be able to form them etc. Then, he changed his mind, realizing the maturity of our men, a program which God has given me time to develop, with all due respect to the Capuchins. I shall put everything else that is necessary into motion as soon as God so wills it.

(to Monsignor Bellisario Cristaldi
February-March, 1826, Letter 3775)

2. I add that it would be a good idea if you, *quasi aliud agens*, would see that the Holy Father is made aware of my present occupations; 1. the management of all of our Mission Houses; 2. the important correspondence with the bishops, especially, at present, with the ones in the Kingdom in order to set up the foundations which are desired, etc.; 3. the gathering of preaching-materials for our young men; 4. the matters that are to be continually handled with the Sacred Penitentiary, the fruits resulting from our Missions; 5. the occupations of the ministry which are not lacking even in Rome; in

this regard, allow me to suggest that you might point out that this city is in greater need now than the need that existed when we returned from deportation; 6. the present concern about having a hospice in Rome; you might indicate to His Holiness the hospice of San Norberto, a situation which must surely be brought to a conclusion; likewise, the handling of the problems relative to Prussia, a thing that can be brought to maturity by a private person only with great difficulty. From all of this, anyone can see how painful would be my being sent abroad. I hope that the Lord will spare me from that distancing career. So, I beg that you, using your powers of persuasion and prudence, will make this whole explanation clear, for in this matter I can truly say: *Scit Deus quod non mentior*.

(to Monsignor Bellisario Cristaldi
March 31, 1826, Letter 3777)

46. *The Reform*

1. Any other approach for reform, no matter how plausible it may be, would be entirely fruitless if the clergy do not acquire the true spirit of Jesus Christ.

Likewise, not to be overlooked were the basic principles of Christian education as well as the indispensable need that there be fit workers who would offer themselves indefatigably for the training of the people and who would promote particularly the two great means of reform, namely, Missions and Retreats, while animating the whole process with the example of their own lives, based on the regulations established for those Mission and Retreat Houses, thereby attaining the consolation of seeing the Lord placated through the establishment in the people themselves of every good and religious way of life. ... Here, too, is the reason why we are trying to activate the boarding-schools for the young men coming out of seminaries so that they can mature in spirit and in knowledge, be practiced and prepared for the ministry, becoming notable instruments for the glory of God in the very hands of the Omnipotent. From these boarding-schools will come the zealous Pastors, the Canons who will truly be edifying in accordance with the norms of the Canons, the Missionaries and

workers for the entire Catholic world.

However, the intrinsic and dogmatic reason is that we are priest in order to apply to souls the Divine Blood; *Redemisti nos in Sanguine*, and therefore, *fecisti nos Deo nostro regnum et sacerdotes*.

Therefore, go out and purge the land *in Sanguine*; bring to the attention of people that in this there is the fulfillment of *ea quae desunt passioni Christi*; that in this there is the efficacy and the foundation for every good work, the founding of the desired reform falls upon the shoulders of that Institute.

The churches of the Missionaries present continuous, so to speak, open Missions to the benefit of souls.

In our own community, meditation, examination of conscience, spiritual reading at table and study conferences are never omitted. Any member of the clergy from the respective towns can freely attend those conferences.

On weekdays, visits are made to the prisons and other apostolic works.

(to Pope Leo XII
July 29, 1825, Letter 3755)

2. And oh, my most beloved Monsignor, if the clergy can be stimulated to activity, we will quickly see the longed-for reform. Faith is propagated through preaching and that preaching must be kept alive.

(to Monsignor Carlo Manassi
Feb. 17, 1822, Letter 3819)

47. Spiritual Retreat

1. Oh, who is capable of telling in detail or describing in words the love of a good shepherd towards his sheep! May the Lord increase ever more and more your holy principles of action. Indeed, in being limited to around 15 days for a religious Retreat in a monastery, along with your other customary very religious prescriptions, I find in this no difficulty in my mind. Add, also, that this will be for you a brief respite for refreshing your strength so that you can

carry out well the duties of your laborious office, and in making this trip, God will afford you time to propagate our devotion and procure for yourself spiritual aids to handle better the responsibilities of your flock. So, fortify yourself beforehand with our booklets and with a copy of the month of June so that with this supply of things you will then be given special assistance by God.

48. Sanctity

1. Let us do good work and let us become saints.

(to Luigi Baldi

April 14, 1835, Letter 2881)

2. We are to be content with everything since everything gives glory to God. As long as we dedicate 24 hours a day to God, *hoc sit ad solatium*. God acknowledges our good intentions, our purpose

in life, the virtue that we continue to preach about, and the manner in which we seek to perfect our practices. *Oculi Domini super justos*.

In a garden there is a variety of flowers, just as there is a variety in the works of God. Each flower grows according to the order of providence. The method that is used renders the soul spiritually dead to everything.

(to Missionary Father Mattia Cardillo

January 24, 1836, Letter 3062)

3. Let us offer prayers and let us become saints.

(to Domenico Antonio Gagliardi

May 28, 1836, Letter 3062)

4. Prayer and trust in God. For a Missionary and for anyone else who is being formed for our Institute, it is not sufficient just to have some sort of sanctity; we are called to a special perfection, indeed a gentle and suave type, but one that is proportionate to the ministry.

(to Missionary Father Francesco Paradisi

August 7, 1836, Letter 3213)

5. Help me and get as many others as possible to be of assistance with their many and abundant prayers. In those prayers I have trust for they will open the gates of paradise, obtaining for us enlightenment, courage, faith, patience and a spiritual death to everything. Oh God! When will we be irrevocably yours? This work of yours is not a matter of just a day, but for all life-long, which passes by with unspeakable swiftness.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 5)

6. I would like to become a saint, but up to now, it is only a presumption of mine. What I notice in myself is, indeed, a great desire for perfection, for establishing myself firmly in the practice of virtues, and for giving myself over to prayer.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 7)

7. It is a well-known saying in asceticism that one is to do ordinary things with great spirit rather than many things in a confused and imperfect way. God is pleased as much by the way a hair is handled as with the conduct of the eyes. (No. 7)

To work hard and with unconstraint, and, it goes without saying *juxta vires* and with joy, is a sign of true and solid virtue. (No. 14)

To be even-minded in every circumstance, with every person, in every place, and at all times, is a sign of mature sanctity. (No. 18)

(to Missionary Father Francesco Verili
Letter 3614)

8. Be happy in the Lord. Think only of God, of your soul, of blessed eternity in heaven. Everything else is nothing.

(to Luigia del Bufalo
Letter 3630)

9. Let us be united with Jesus and let us become saints.
 (to Father Giuseppe Mugnaj
 Letter 3631)

10. I feel in myself the desire to fortify myself against even venial faults. Do nothing against God. Oh! if only I could acquire a great love of God which would purify my soul. Sins are flooding the worked and indeed everything in the world is breathing out languor and coldness.

(to Sister Maria Giuseppa Pitorri
 Letter 3785, Quotation 10)

10. Here is the fruit that I experience within myself as the result of this visitation of God. First, a more intimate devotion to the divine Blood, to Mary most holy, to St. Joseph and to St. Francis Xavier. Second, to dedicate myself entirely to God wherever he wishes to make use of my miserable being, even to the ends of the earth. Third, an inexpressible love for our Institute. Fourth, a desire to lead a hidden life, one deprived of honors. Fifth a pursuit of virtue and perfection. I have come to realize more and more how needful I am of establishing myself in God's ways and how urgent prayer is, even though I must say that it has always been my delight. I would like to help sanctify the whole world.

(to Sister Maria Giuseppa Pitorri
 Letter 3785, Quotation 11)

11. During Retreat-time, I prayed to God for a profound humility, for zeal and for patience, for love toward my neighbor, and for a spiritual death to everything, especially in my very self. I did not think about relatives nor my fatherland. Oh! if only I could acquire a great love for God which would thoroughly purify my spirit! To do nothing contrary to God. God is working and I see that he is raising my heart toward perfection. But, alas! what confusion, what wonderment it is for me! Prayers. It will be only through the supreme mercy of God that I will be saved. All of my demerits stand in the

way of any advancement in the works of the Lord. *In Domino autem confido.*

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 14 SA)

12. Here in Albano, I have passed a few days not feeling too well, but now I am doing better. I say this to you so that you will keep this in mind with the Lord, so that he will regard me with a merciful eye as I carry out my sacred duties. These things are so numerous, so varied, so insistent and so frequent, so demanding and urgent that they call for special helps both for spirit and body. I feel within myself a continual battle between the life of Martha and Magdalene, so to speak. I try to unify it, but only God knows how! What I am trying to say is that I seek to steal time for prayer, but my soul would like to have more and in such a way that it desires to be unburdened from my position so as to have a more regulated life, more methodical, more at peace. However, if God wants to lead me along this path surrounded by thorns, here I am ready. So my status is as follows. First, a detachment from everything and from everyone. Second, a disesteem for things of the world and a desire for God and his glory. Third, an abhorrence for travelling (something I have almost always had) but still always ready for it when God so wills it. Fourth, a hunger and a thirst for justice and holiness. Fifth, a suffering, but at the same time a peaceful one, while not achieving that mature sanctity which my heart yearns for. Sixth, a certain habit of suffering and a resolution to await patience, but having to confess that I am always in anguish in acting as the Superior, and to do so patiently and even more so to have to demonstrate it with an overly generous heart.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 27 SA)

13. Even to the degree that a worker applies himself to the bowels of the earth, it still does not offer the totality which exists in that inner work place. One has to dig diligently in those mines... Oh! may our souls be like a mine from which something will be extracted

only by the one who is its guide. It makes no difference whether or not we recognize the great value involved, but only that which is the common practice of virtue. As for me, I see that God would like to set up a mine in my heart. On the Lord's part, there would be only an abundance of gifts; but perhaps he will find there only appearances, just like stones that look beautiful but do not have great value. So, one may come to feel that he has something of value, but in reality it is only a misery. What a great grace is the hidden life, good example which is uncomplicated, unencumbered, adorned by a naturalness especially in the spiritual aspect. Oh! what a great good! Even in earth, of all the things created by God, the most beautiful is in the depths of the earth itself.

(to Sister Maria Giuseppa Pitorri
Letter 3785, Quotation 32 SA)

49. *Scruples*

1. Now, coming to the status of your soul, the fears, the doubts, the perplexities, the uncertainties, your tendency to feel that you are always sinning, these things do not render you guilty in God's presence, but rather place you in a position for gaining great merit. God permits these things; thus, by establishing our souls in the spirit of humility, along with a basic recognition of our own selves, he prepares us for receiving special graces. We are trained through suffering and through internal anguish; we are detached from worldly things, and are brought to sharing through those interior sufferings. God, however, is a God of peace and we should frequently repeat *ecce in pace amaritudo mea amarissima*. I note that you are needful of these three things:

1. A director whom you can obey blindly.
2. A great trust in God.
3. A tender devotion to the Divine Blood,

In your present condition, there is no shadow of fault, please believe that, and what is evident is that "*trepidaverunt timore ubi non erat timor*." Why are you fearful? Because you love God. Why do you suffer? Because you fear God. There is no consent involved at

all. Again, in your present condition, you are to repeat often: "*Fiducialiter agam, et non timebo.*" We are serving a most lovable Father. So, let us serve him joyfully: "*Servite Domino in laetitia.*" I say once again: be very, very much at ease in your conscience; and, continue to move forward with freedom of spirit. Do not allow the devil to enjoy a victory for he would like you to lose your sense of peace. One thing: keep up your good work in the apostolic labors, as I have no doubt you will, and you will be rewarded by the Lord. Feel free to write to me. I know that you do not need my wretched help. Be courageous.

(to Father Giuseppe Gugnioni
January 21, 1835, Letter 2839)

50. *The Seminarists*

1. You men are to continue ever more preparing yourselves through prayer, with humility and with study, so as to be able to direct and expand the good that we must promote incessantly. This is the great aim and purpose for which we are united in our Houses, along with the most ardent wish of being one day united in heaven.

(to Student Father Rocco Sebastianelli
January 29, 1834, Letter 2667)

2. It is quite true that I have been seeking a chaplaincy for the time when you would be ordained, and I did obtain one. However, it is a chaplaincy only of Mass offerings and it can be renounced at any time. In fact, it must be renounced if one were to be otherwise provided for. While these arrangements were being made by me, I came to the knowledge that you might not succeed in the examinations and that would be the cause an ugly impression. This is not something dependent on me. But, since you are not of age and are of limited talent for reaching the priesthood in our Institute, try either to contact another Institute or return to your hometown with your parents.

A young ecclesiastical student, recently come to our group and acknowledging that he is not succeeding, should look for another

sacred order. I repeat, this is not something of my doing, but yours. If you were to consult with Father Gennaro and if the Lord inspires you, you might stay on, if you wish, as our sacristan, or become a lay-Benedictine or after being ordained you might take the exams in other Institutes where the programs of the ministry are not so numerous. I add nothing more. Pray over this; read *La Selva Predicabile* by Blessed Liguori and note the things that are required for the priesthood. Make your decision as though it were one made at the point of death. In any case, the situation should be handled prudently.

(to Student Antonio Ridolfi
May 14, 1834, Letter 2723)

3. I find your excellent nephew so well and content that one can clearly see the divine calling. I know that you are a bit anxious about the method etc.; but, ultimately, it is pardonable in the complexity of the circumstances.

(to Father Michele Brioli
August 17, 1834, Letter 2774)

4. For you to move on to the priesthood, I must have an affidavit *ex conscientia* from Santarelli attesting to your adequate knowledge of the entire Moral course with the exception of that part *circa praxim* which is communicated at its proper time. Read Liguori in his *Selva Predicabile*, and note what is to be expected of a priest.

You must realize that you entered the Institute at an advanced age and not very well-founded in the Latin language. Recommend yourself to God for facility in your studies and in this regard, exercise humility, prayer and application. I am hopeful that you can be ordained and that you will successfully pass the exam with flying colors. As far as I am concerned, I would be very happy to have you already a Missionary.

(to Student Rocco Sebastianelli
July 8, 1835, Letter 2925)

5. You are not quite ready yet for ordination. Study, please. A

little time, more or less, is not that significant, as long as we become fit ministers of the Sanctuary.

All is overcome with patience. Prayers and humility. I do not presently have the time to occupy myself with the question of computing the age. Work it out with Santarelli. Let me know when the time falls due for your ordination.

(to Student Rocco Sebastianelli
August 23, 1835, Letter 2957)

6. Generally speaking, solitude has always formed men maturely for the ministry. If they do not love it as young men, how can it be brought about that the Missionary is a Carthusian at home and an Apostle out in the field? In solitude, the spirit is cultivated; in solitude, knowledge etc. But you are to conduct yourself as the one who sets the line and moves forward. I would have you be like the one who does miniature painting, keeping in touch with me about things which I must examine. Be courageous and let us become saints. Pray for me as much as you can.

(to Student Father Francesco Verili
September 6, 1835, Letter 2968)

7. You will agree with me that our most reverend Monsignor is doing right when he goes, just as he always does, very calmly in the matter of ordinations.

(to Father Nicola Crescenzi
November 17, 1835, Letter 3008)

8. Meanwhile, pray, study and ground yourself more and more deeply in virtue.

(to Student Rocco Sebastianelli
March 12, 1836, Letter 3099)

9. I inconvenience you with this letter of mine in order to engage your zeal in behalf of the poor Milizia in San Felice in Giano. For this young man to be able to get ahead without even a pin from his household is impossible. Our Society is not in a position to meet

so many expenses! Great situation! His relatives cannot even take care of supplying clothing! Finally, if God is calling him to the ministry, they ought to give thanks, for this merciful attention, to the Lord *a quo bona cuncta procedunt*. I pardon everyone's intentions. But, what can we do?

(to Monsignor Giuseppe Lais
March 21, 1826, Letter 3741)

10. Prayers, for I am engulfed in a sea of things ... prayers ... prayers. In November, the full program of study will be begun in San Felice in Giano. Thus, the young men, when they are at the required age to make a decision, will be admitted as boarding students, since at the present time, the Society is not able to support them on its own. The courses to be taught are: Eloquence, Philosophy, Theology.

(to Monsignor Carlo Manassi
August 9, 1823, Letter

11. Tell me, is Rossi really prepared sufficiently in the entire field of Moral theology? If so, then, I will not oppose his ordination to the priesthood; rather I will give thanks to God. If he is not, I will oppose it, but wanting him to be in our Institute. I am not in favor of rushing things so much, for a priest can find himself in a moribund state. If he does not have sufficient learning, he is unable to help this or that soul and his own conscience is subject to anguish. In such a case, the church would not be served by a fit minister, notwithstanding personal holiness which I have no doubt about in regard to Rossi.

(to Monsignor Carlo Manassi
February 16, 1826, Letter 3947)

12. Do not think at all about holding ordination for the approaching ember days. It will not be necessary for you to be concerned at all. It is not the will of God. You will be able to do that in September and those to be ordained will be a bit more mature. Rather, for ordinations, a half-year longer is better than a half-year less. Then, in particular, with reference to Deacon Rossi who is in the

boarding-school in Terracina, I ask that you reserve his ordination for September. I have nothing against him, but in this way he will be even better prepared for the ministries. You, yourself, should try to follow this bit of counsel that I give you.

(to Monsignor Carlo Manassi
May 9, 1826, Letter 3953)

13. In reply to your most esteemed letter, I say that you have acted well in reserving the ordinations until September because at that time you can handle the function yourself. I am very hopeful, through the merits of the Divine Blood, of Mary most holy and our St. Xavier. Likewise, I hope, too, that the ordination ceremony will be a most fervent one. Starting now, let us keep on praying.

I will be sending some new priests to Sermoneta. I would like for them to be hearing confessions a month later than a month before. The church is in dire need of true workers; in fact, that is what we mean when we say: "*rogate Dominum ut mittat operarios*", and "*non tantum presbyteros*" etc. Oh how good it would be for your own men, before receiving sacred orders, to stay for a certain amount of time in our boarding-school which would offer them a more elevated education than that given in the seminaries! From there, they will also come out as wonderful pastors etc. As you probably know, Terracina is a House well-equipped with our members. In everything, praise be to God.

(to Monsignor Carlo Manassi
May 18, 1826, Letter 3954)

51. *The Sermon*

1. With regard to preaching. Then arrange your thoughts and proofs in successive order, supported them with opportune examples, avoiding in your preaching questionable matters and thus producing only certain doctrine. You will be richly blessed by God.

See that your preaching is simple, dignified, clear and tending toward getting results. Avoid being monotonous and learn how to distinguish the fervor of your instruction with the various inflections

of your voice. These are basic things. The rest will follow.

Above all, have trust in God and you will be victorious. Become accustomed to being brief, and you will be doing a greater good.

(to Missionary Father Orazio Bracaglia
Beginning of February, 1834, Letter 2674)

52. Simplicity

1. You know that simplicity makes doing good easier.

(to Father Pietro Butti
January 30, 1834, Letter 2670)

2. Always keep in mind a proper and healthy thriftiness which we must consistently practice. I urge you always to keep yourself distant from every vain thing pertaining to clothing, being mindful that we must maintain that positive feeling of ease in matters of clothing, providing whatever is urgent and avoiding whatever is superfluous.

(to Luigia del Bufalo
Letter 3623)

53. The Society

1. There is a devout chapel existing in the rural area near the church of San Felice in Giano, archdiocese of Spoleto, dedicated to Maria Santissima del Pianto. Now, in order to stimulate and increase this devotion as well as the frequenting of the aforementioned chapel which, in reality, is a small church, the devotees would like to add the Via Crucis so that anyone paying a visit to the most holy Mary could also, by making the Via Crucis, offer suffrages for the holy souls in Purgatory. ... This small church is under the care of the Missionaries living in the locale of San Felice.

(to Pope Gregory XVI
January 9, 1835, Letter 3762)

2. In the meantime, I would like to have the endowments for the Province so as to complete the foundations of our Society or at least that the order would say that the payment is for the maintenance of six foundations and not simply say, in a general way, only for a Mission; I point out, moreover, that this was the original rescript and the provisional endowment. In this way, it will be made known that I am only the agent, so to speak, or the representative of the Society, keeping in view the most economical methods and seeking to govern and maintain, in its total extension, the programs which it has undertaken, asserting the fact that handling temporal matters is truly a heavy Cross to bear. In particular, being at the head of this operation, something that I willingly and even joyfully accept, I would be willing to surrender to anyone at all, provided that the necessary system which has been maintained up to now will continue to make progress and that both the ordinary and extraordinary expenses will be balanced out. God sees my heart.

Finally, I do not cease praying that, before your term in the office of treasurer is completed, our affairs will be in a settled status. It would be good for the present Pontiff to know how the now-deceased Pius VII was preparing San Clemente for us. We need a place of hospice, or, at least, that the Society be relieved of the payment made for Buon Consiglio. We would move forward as best as possible and, in addition, there would be support for at least one man who would be exercising the office of Procurator for our Society which, more and more, is important for the welfare of religion and for the decorum of the clergy. Along with that man, one Brother-in-service would act as assistant to the Procurator.

Pray a lot for me to God. I never forget the obligations that I have to you and all of us in the Institute keep you in our prayers.

(to Monsignor Bellisario Cristaldi

September 28, 1826, Letter 3780

3. Our Evangelical Workers, in surrendering themselves to the Society, renounce ecclesiastical positions, allowing room for others, during the shortage of ecclesiastical positions, particularly nowadays. They find it very difficult even to make ends meet.

Nevertheless, *dignus est operarius mercede sua*. Those are the words of God. It is not men who give compensation for the sole purpose of giving glory to God; it is God himself who gives and will continue to give it as an assurance to us who *inquirentes Dominum non minuentur omni bono*. But, it is not for that reason that one is to maintain equilibrium in his basic concepts. ... Indeed, if I could have my way, with the help of divine grace, I would take away from others the thought of occupying themselves with the Institute. God looks into my heart. Yes, God is good because he humbles me. ... Still, it is a severe hardship always to be in anguish about making progress in the work that has been begun so well. ... May God reward accordingly those who dedicate themselves to his glory. ... So, you can be consoled that, with God preserving you for many long years, as I surely hope he will, you will have opened the doors of heaven, especially for having promoted the glory of the Divine Blood for so many who have abused it. As soon as Adam sinned, the word referring to the Immaculate Lamb was immediately uttered: *Agnus oocisus a constitutione mundi*; so, too, before the Lord comes as Judge, he reproduces this devotion in order to cleanse again the redeemed and render glorious his holy Church *quam acquisivit Sanguine suo*.

(to Monsignor Bellisario Cristaldi
November 30, 1826, Letter 3781)

4. Partly through studies, partly through the deportation, partly through the ministry, my life has united me ever more closely to the Cross of Jesus Christ. I am happy to make any sacrifice and never to have received any complete reimbursement for the expenses incurred in measuring, so to speak, the Papal State with the ministry, in establishing pious organizations, in maintaining a letter-correspondence which I would say is not too bad and which I compare to any Secretariat in Rome; also, with the means I have received, to have reactivated disheveled convents, supplied for the travelling expenses of my companions, sustaining them all day after day, promoted services in abandoned churches which were also lacking in the principal furnishings etc., provided everything for our

Brothers-in-service, met unforeseen expenses due to sicknesses, provided devotional materials for our Missions. I do not mention one or the other hidden thing. All of this should be more than deserving of consideration for the Institute's accounts. I say "the Institute" because everything that is granted to me is the Society.

Do not forget Romagna and, in general, all the good work that the Institute can do. In you, after God, it has its cornerstone.

(to Monsignor Bellisario Cristaldi

December 2, 1826, Letter 3782)

5. I am so consoled to see so many of my priest-confreres joined together in the name of God, occupying themselves for his glory. In regard to our Institute, with God's help, I see the great work that has yet to be done, with crosses will never be lacking. I have detached myself in such a way that I can say without difficulty: "O Lord, I love our Institute because it is yours; if it were not to give you glory, you do as you will." Yes, all our men are working hard and without respite, or at least very scarce is any rest for our Missionaries. It seems to me that they keep well in mind that saying of St. Ignatius: the greater glory of God. I love our institute beyond any possible imagination and at the same time I say to God: "if it does not glorify you, then I no longer love it." It seems to me, likewise, that the devil would devour me if it were not for a crown of chalices which, it appears to me, have overburdened my spirit. The Society, with which I identify myself, I see as a miniature of prayer. The oppositional works of the devil confirm that it is from God; I cannot help but persuade myself, so to speak, that it will be loved by all. Oh! if only everyone would come to know it. I feel that my position is such that I would be ready to leave it if that were the will of God. This House of San Felice in Giano is a veritable garden spot, without prejudice to the others. Oh, how the love of God is at work. Our workers are growing more numerous, but there are still not enough. Our Society is a great one and the true basis for reform: I will dare to say this to my very last breath.

(to Sister Maria Giuseppa Pitorri

Letter 3785, Quotation 2)

6. If anyone should ever write that we would, in the meantime, inhabit the San Francesco locale, please answer with an absolute no. I will enter only where my dear Monsignor Albertini wished to have the Mission House and that is, precisely, the locale of the Passionists. It is not up to us to pound a single nail in places that do not belong to us, if indeed, the Delegate could assign a company of soldiers in the vicinity. The entries, tinted with blood, if I may express myself thus using the image of the Hebrews in Egypt, will not be harmed. Such is my confidence in God.

With regard to the Capuchins, remember also the thoughts I had which must be taken into consideration. As a policy, I am against convents having just one brother or two. I am speaking in a general way: generally speaking institutes lose credit; individuals suffer. I would go up above only if the house were *ad tempus*.

(to Monsignor Carlo Manassi
November 2, 1821, Letter 3808)

7. I am eager to see all six Mission Houses opened; in that event, we will have six bulwarks set up against the powers of hell.

(to Monsignor Carlo Manassi
December 12, 1821, Letter 3812)

8. I regret inconveniencing you with this letter of mine, but the glory of God demands it. They have written to me from Rome that two Missionaries and the cleric are at Buon Consiglio because of their fears etc. As I continue working things out with the Treasurer, in order not to lose out on this good work, I am upset about this new development. Patience! Patience! Patience! However, I am not dismayed and, trusting in the most Precious Blood of Jesus Christ and the intercession of Xavier, I am hopeful that the devil will not chalk up a victory. With two Missionaries having gone to Rome, that means that one is still there. So, tell him that he is not to depart. I want to know who has remained and who has departed and what the situation is with the Brothers-in-service. At the earliest possibility, I shall try to arrange for my arrival; in the meantime, *per viscera*

misericordiae Dei nostri, I beg you to see that everything is guarded well and that none of the things loaned be returned, for the time being, otherwise the poor efforts made etc. Keep me informed in detail, but have this written by others. You should not distress yourself.

(to Monsignor Carlo Manassi
January 10, 1822, Letter 3816)

9. During Lent, I will review our foundation there, then the one in Sonnino, followed by the one in Sermoneta. Tender plants are in need of much attention until they have set very deep roots.

(to Monsignor Carlo Manassi
February 17, 1822, Letter 3819)

10. St. Ignatius had the job of sending people to the Indies as workers and he selected only Xavier and Simon Rodriguez. That is how the works of God are born and it is only proper to note that he *misit binos* etc. Whoever is at the head of a Society must be obedient to the orders coming from Rome; he must establish Houses and bring about a recognition of the Society through the promotion of the ministry. So, our companions should be happy to occupy the 24 hours of each day for God.

(to Monsignor Carlo Manassi
April 30, 1822, Letter 3828)

11. Presently, I am activating the ecclesiastical House of Studies in Albano. I add that our study-conferences will be open publicly to the clergy who would like to profit from this. But I would like to see the people of Terracina show a bit more concern; now, all I see is stupidity. God knows what expenses we face: payment of rent, sicknesses and maintenance, all relating in general to money-matters, besides the concern about the changing of the members etc. Terracina is very close to my heart and that for very many reasons. But, still, I see nothing more than a cold, northern-wind treatment. Prayers. Prayers. That question dealing with the beds is still unsettled and nothing has been concluded. Jesus Christ said that they should shake

the dust off where there is no welcome. So, we shall see. I was almost overtaken with the idea of transferring this foundation elsewhere, but then God inspired me to stick with it. I would be sending more Missionaries there during the pleasant season, but how can that be done with a lack of beds, coverlets, etc. You would be doing a great work if, with very clear directives, you would speak to those who should be contacted, or, write to the Buon Governo. Up to now, we have managed to pay the rent, something which, perhaps, in history, they will find as something not easily done. Hospitality is the primary consideration that the people must show when they welcome the holy ministers. Indeed, I cannot demand heroic sacrifices from my companions; all I can do is wish for them to make them.

Our foundation in Sonnino is continuing to make progress very vigorously and within a few days I shall be sending others there. And the gratitude of the people cannot be denied. Let us pray fervently to God during these miserable times in which we are living and let us become strengthened through our devotion to the Divine Blood.

(to Monsignor Carlo Manassi
October 3, 1823, Letter 3865)

12. I shall not hesitate for a moment in writing to Lawyer Angeli in regard to the matters dealing with Terracina. In *communicatione spiritus*, I say to you, in regard to the leaders there that, for the sake of religious decorum as well as for encouragement to our companions, they should show toward our Society some indication of their willingness to share the present burdens, supplying necessary things etc. and thus demonstrating that religious joy to be shown in welcoming the ministers of the Lord. I (to be frank with you) tell you that our companions are not looking for this, but still I would like to see some emulation of charity. I think it is necessary that this be made clear to the leaders and to the clergy in that city. Of course, I always excuse their lack of reflection, but still the laws of charity must be safeguarded. If, tomorrow, for example, some great prince were to be passing through, I would see that magistrature putting itself out etc. A foundation of ours must be activated there etc.

and all that I see is languor, indifference and an "I don't care" attitude. As far as you yourself are concerned, you cannot do anything more, but, because of the sincere affection that I have for the people of Terracina, I would like to see them be a bit more zealous. ... If it were not that this ministry, in its entirety, is a veritable sea of activity, I would not be searching for certain helps from the people for this foundation. But, we have to keep expenses in mind. Sicknesses that occur, daily food and lodging, clothes for the Brothers-in-services, ceremonies and expenses for the ministry which we carry out with the spirit of St. Ignatius. In your good judgment, you can see very well that we are called upon to consider many different angles. There are, furthermore, expenses involved with the care for the buildings etc. Despite all of this, I am not in the least discouraged. There simply must be a House of ours in Terracina. The fond memories of our Founder beckons us to do this etc. I would like you, with your fine abilities, to select two deputies there who would be of assistance to our companions.

(to Monsignor Carlo Manassi
November 28, 1823, Letter 3869)

13. In dealing with matters such as these, as the holy Albertini trained me, I pay close attention to basic principles because I love peace and tranquility and I have no desire for bitterness. I love open sincerity; and by doing so, it does not take away the respect that I owe to all.

(to Monsignor Carlo Manassi
December 12, 1823, Letter 3870)

14. With regard to the selected Vicar General, Father Pietro Pellegrini, I answer: that I cannot deny the deep feeling that I have on the loss of any one of our individuals. Still, I see that God is intervening and, since our Society is his, he will continue to take care of it. I am fully aligned to his divine will, *et quod Domino placet, fiat*.

(to Monsignor Carlo Manassi
March 10, 1824 Letter 3894)

15. I have closed the House in Terracina and until the Retreat is begun, when things have settled down a bit, I am not planning to return. I am quite aware of the annoyances (let this be between us) that I have experienced with this foundation and, after praying to God, I feel quite at peace about what has been done. When the Commune provides a fit hospice for us, our Society will return. In the meantime, with regard to San Francesco, we must set aside any consideration of it so as not to get involved with Canon Locatelli. Our Society has done enough. In order not to inconvenience anyone, I have had everything that pertains to this foundation stored in Sonnino and Canon Carboneri has a separate notification prepared by Merlini. He will also watch over the *Ritiro*. Outside of providing the place of residence in the Province, no one in the entire Commune has made any move at all. Only Terracina has been a source of disturbance, and only for us. Your Previous letter, dealing with a meeting in reference to two rooms in the episcopal quarters, has caused confusion since it got to me after my departure from Terracina. In it, the statement appears: "Here are the Missionaries who have not wished to stay on", etc. At any rate, I do not look for casual arrangements. To stay in the episcopal quarters along with the Collegio and with only two rooms, was not expedient. I do not care to set up a skeleton of our Institute. Still more: we must have available a change in climate during the summer, and it was not good to go from San Francesco to live in the lowland. I would not have allowed Father Marcellino (Brandimate) to stay there alone since he is not experienced in governing things; I would supply another whom I have on hand. I would not have needed a room for a Brother-in-service. So, for the time being, let the people of Terracina pray for those merciful acts of God which, in a general way, they have valued very little up to now.

I am careful about what I say since I know very well the bases for your reasoning. That is why, today, I have thought it a good idea to indicate all of this to you because I know that they are seeking to knock the project down, not wishing to be cooperative as they should. So, *juste haec patimur* etc. This, in no way, takes away the desire that I have for getting the good work done; however, I see that this is incapable of fulfillment until they make the means available

and give a helping hand to this holy undertaking.

Surely the devil just had to make very effort he could to offset the good work, but he just could not impede it. It is my belief that *cum ipso sum in tribulatione, etc. et si Deus pro nobis quis contra nos.*

Monsignor Carlo Manassi
July 7, 1824, Letter 3903)

16. God knows how deeply I am regretful of the suspension of our Society in Terracina *ubi requiescunt cineres S. Fundatoris*. Nevertheless, I say to you that, in the presence of God, I feel perfectly at ease. The first implantation in the Ritiro was quick, and the Missionaries had to withdraw because of the lack of room. The new installation in the Annunziata was made next and there the shelter which is due to the owner of a house was denied. We moved on to S. Francesco and then were excluded. The townsfolk have not faced their responsibility, or if they have, it has had no results in providing us with a fit place of residence, despite the voluntary expenses that we endured for the glory of God, not to mention the annoyances suffered patiently. We simply had to come to the conclusion: We will return when the Ritiro is habitable. I have neither plans nor means to offer. I have placed this whole situation in God's hands. The men appointed to be at the head of that foundation have always been the most experienced ones. Father Marcellino was only custodian, so to speak, assigned temporarily because of the sudden departure of both Pellegrini and Sessa for allowing a bit more time to work things out and to conclude the Mission-work of the springtime. But, *dum haec agebantur*, all of a sudden there was a new confusion. Presently, in the Province, we count five communities that are flourishing and I find them sufficiently manned with our members. It is not to the glory of God to sacrifice one individual in two rooms where there is space for only one Missionary and one Brother-in-service. Our men simply do not wish to stay and I do not have the authority to require them to do that much. We are ever more and more reliant upon your help. In the episcopal quarters, there is also another group, that is, the chancery alongside. There is public access there for business matters.

So, tell me, what is to be done? I would like to have your counsel. If I am mistaken, then tell me, and I will consider that a favor. You can be sure that your wishes, your suggestions will be the same as commands. All I can do is pray *coram Domino*. We need to have a church that is unencumbered, a place of residence that is free, otherwise we will always be in a starting-out posture. During this period of time, when the climate is dubious, if you succeed in coming up with an opportune plan to settle this problem...*utinam ita fiet*. Your zeal, even if no results are forthcoming, will not go unrewarded. So, what is needed is that you deliver a homily to the leaders who, out of ignorance have been lacking in support, pointing out to them that they should open their eyes and come to the realization that the mercies of God are only the fruit of prayers and tears. Indeed, I have heard that Father Marcellino gave an imprudent pep talk; still, even though I have a deep esteem of him, nevertheless, I say that he does not merit a reproof. I have not hesitated to recall him and issue a warning. You know with what concern I have always written to you, but he is a good young man, one not too experienced. In fact, I hope that he will find another area in ecclesiastical work, and I will be very happy for him. Also, you might, if need be, make known these basic principles of mine.

See that the pious organizations there keep functioning. In that way, the clergy will be evermore edifying.

Take care of yourself. Let us both remain united in the divine Heart and let us become saints.

(to Monsignor Carlo Manassi

July 1824, Letter 3904)

17. One simply cannot imagine what a serious consideration this temporal matter is when attempting new foundations for an apostolic Institute.

(to Monsignor Carlo Manassi

November 29, 1825, Letter 3939)

54. Temptation

1. Temptations against your guide are only indications that the devil is not at all pleased with this sort of communication. Making that known is praiseworthy; but needed is an awareness so as not to be deceived. The devil is cunning. We are to exclude any rationalizing with him who, at times, presents himself under the appearance of light, a light which is really not there. (No. 5)

Any thought that does not lead to virtuous action and to God is to be dissipated. One should conduct oneself with calmness, and problems are to be treated with modest simplicity and clarity, serving purely the glory of God. (No. 10)

(to Missionary Father Francesco Verili
Letter 3614)

55. Testimony

1. I have no doubts about the exemplariness of your life principles, of your words or your good conduct.

(to Student Fahter Rocco Sebastianelli
January 5, 1836, Letter

56. Vocation

1. Having learned the advice of your director, which you quoted to me, I would say that you should stimulate good work in your hometown as well as in the neighboring places, and, in particular, to propagate the devotion to the Divine Blood. It appears to me that community-life is not something indicated for you.

If your director should approve of your coming, you are the one to make the decision. Send your letters to me in Rome.

(Father Francesco Paradisi
October 5, 1834, Letter 2784)

2. Then, with regard to what Father Giovanelli observes in your regard, I can only offer my words of praise. I recall that you have promoted in that area the Oratory, the devotion to the Divine Blood and other very valuable practices for the glory of the Lord. At

the foot of the Crucified, you, along with Father Giovanelli, should make the decision of where the greater glory of God lies. Also, take into consideration the honest conveniences offered in the family as well as recognizing what our Society is, and then make your decision. Note, in saying this, I am not excluding you from the Institute. I simply do not wish to make a decision that is not for me to make.

Otherwise, this is what should be done: 1. do not have the restriction of residence; 2. observe the internal rule as best you can; 3. try to adapt to community-living; 4. you will be altogether exempted from conducting Missions; 5. a change of House, because of the ministry will not happen in your case; 6. You, *pro viribus*, will assist the House and the Institute wherever and however you can *in temporalibus* in its various programs, and always *ex charitate*; 7. I will be able to assign you to whatever place you would prefer, however, in as far as it falls under my decision, I would assign you to San Felice in Giano. I am excluding Albano and Frosinone since I do not have room available there. So, it appears now that the only thing that I must do is await the decision made by you and Father Giovannelli. In the meantime, I give you thanks for the affection which you have shown toward our Institute. You can be absolutely certain of my delight in having you return, if God so inspires you and if that be his divine will.

(to Father Francesco Paradisi
December 11, 1834, Letter 2806)

3. Let us all work for the good of the Society, and let us realize that the agitations, the disturbances and agonies are all produced by the enemy of what is good. Let us be concerned about ourselves. If so-and-so no longer wishes to remain in the Society, for example, let him decide. God gives the vocation to the Institute, the ministries in the Institute, the method of life that is to be lived in a Community way in the Institute. But, there are crosses... Do you not know that one must live and die on the Cross? *Satis*. Courage.

(to Missionary Father Tomasso Meloni
February 13, 1835, Letter 2854)

4. It is necessary for you to examine the young man whom you are proposing and get to know him. In view of the fact that you are the one proposing him, unless you have some precise reason otherwise, you are to accept him after having spoken with him. In prayers think this over.

(to Father Carlo Giorgi
July 1, 1835, Letter 2920)

5. Let me know about his studies and his age, and, while I have no doubts about his health, whether in addition to his good health he has any other defects. I am writing this, presupposing indeed that he has the desire to enter. Furthermore, I urge him to make his decision as he would make it if he were at the point of death.

(to Mother Maria Nazzarena De Castris
December 10, 1835, Letter 3019)

6. I would never have believed that of a companion... It proves that old saying: "It's a good plant, but it's not for our kind of soil." May God inspire him to return to his own diocese. Abide by whatever God disposes, and continue working in the meantime.

(to Missionary Father Pietro Spina
June 21, 1836, Letter 3151)

7. Our vocation, in contrast, is an indication that the devil, in an effort to destroy the spiritual edifice, will try to strike at the very foundation stones. If everyone is provided with the usual means for recognizing and cultivating his vocation, NN. has them in a very special way. He should often reflect on *quomodo intrasti?* Likewise, he should verify the meaning of *manete in vocatione*.

Anyone who finds himself tempted with respect to his vocation should exercise charity twice as much - praying - and being cautious. The ailments that we find in ourselves are never sufficiently recognized and never are they sufficiently cured. This is the reason why so many begin to imagine things that do not exist. The devil keeps on being vexatious and the individual becomes like the sick

person who takes it out on the doctor. As a result, he is attributing his trouble to our holy Society, which is something that must be a matter of examination by the members. We pardon everyone; but the cure is urgent.

Then, too, crosses will never be lacking, as long as we are here below. One might make a change in the method, but there will be no change in the crosses to which we are heirs as children of the redemption.

(to Missionary Father Orazio Bracaglia
August 14, 1836, Letter 3226)

8. De Angelis, whom I have not met, tells me that he, too, is not one for our Institute. Not every good plant is good for every type of soil. He will apply to some other Institute.

(to Mother Maria Nazzarena De Castris
February 20, 1837, Letter 3340)

9. As far as I am concerned, I am very, very happy about your decision; however, since you have been living with your family up to now, I do not know whether you would be capable of living and adapting to community life. At any rate, it would be necessary, first, to test this, in order to come to a better decision.

Be courageous. From everything, God draws forth his glory.

(to Father Carlo Lattanzi
February 26, 1837, Letter 3343)

10. Let us excuse his intentions; but not every plant is adaptable to every kind of soil.

(to Missionary Father Orazio Bracaglia
April 18, 1837, Letter 3391)

11. He will be returning to his home town. May God bless him. God, for sure, does not need us. If he might have had a change of heart, write and let me know and with your encouragement, direct him to write and let me know what is convenient for him. Only God knows the anxiety that he has caused for me with his trip to

Mondaino. Once he has gone through the portals, and this is the second time, he will no longer re-enter. Either observe the rule or go home, without bickering, dissertations or laments. A most urgent piece of advice: read the letters of Xavier. *Satis*.

(to Missionary Father Orazio Bracaglia
April 28, 1837, Letter 3396)

12. I cannot conceal my displeasure with your decision. You should form a plan for yourself which is in compliance with your physical abilities. If they were to diminish, what would happen to you? In the Mission House, healthy or sick, you will be assisted and nothing will be lacking. As for clothing, you require very little. The offerings for Masses, the appointments to be procured from the sisters, the trust in some pious person whom God will provide as a help, all of these things will be available. You should look at things in their total perspective. I shall not enter into the discussion about how God led you to our Society, nor of the blessings that he has accorded to the ministry.

(to Missionary Father Vincenzo Cotini
May 28, 1837, Letter 3428)

13. Paradisi, by never doing anything about his canonry, has had to return to his home-town. I ask you to be kind enough to prudently relieve me of that priest; despite his goodness and his piety, he is simply not one adaptable to our communities. I will do whatever you direct me to do; I have sent him to your care, since he is no longer of age for our community. Let him take care of his canonry, work spiritedly with the pious organizations in Montalto and surrounding areas, and let him reside with his relatives.

It is an altogether different situation when one enters an Institute as a young man and then grows old in it.

(to Father Vincenzo Giovannelli
July 12, 1837, Letter 3471)

14. Father Paradisi is a good priest: but he does not fit into our Society.

(to Missionary Father Tomasso Meloni
July 12, 1837, Letter 3472)

15. Prayers. I would like him to be like another Xavier.
Prayers.

If the young man, about whom you wrote to me, does not come *animo permanendi*, then he will not fit in with the present system employed in our Institute. He has, however, a year *ad deliberandum*, and that is how it should be.

The young man might say: I would like to try out.

(to Camillo Possenti
August 24, 1837, Letter 3502)

16. With regard to the Brother-in-service, it will be necessary for him to adapt himself to taking up the collection. You check with him. ... In the meantime, you are to contact his pastor; send me a reply and everything, I hope, will be brought to a conclusion. Make sure that he is not older than 32 which is the age for a Brother-in-service who applies a bit advanced in age. Think it over well. Note to see whether he has good eyesight, good hearing and strong enough to work etc. You must have on hand all necessary documents. Speed things up. In that way, he will be able to make the Retreat called for by our rule.

(to Missionary Father Orazio Bracaglia
October 27, 1837, Letter 3566)

17. However, learn from the life of Jesus Christ that even every upright affection is subalternate to the will of the Lord; in following this way, everything is kept in proper order. With regard to your vocation, I repeat, you have only to do the will of God. This is something that I have always mentioned to you. Furthermore, God wishes from you a well-ordered spirit. Get rid of those disturbances and those ideas of changes.

(to Luigia del Bufalo
November 9, 1837, Letter 3576)

18. The first is that in accordance with the principles received by me from the holy Albertini, when a person is not decidedly called to the bonds of matrimony and remains indifferent, and, at the same time leads a recollected life, detached from the world, trained as it is in holy union with God, then why should we not try to procure a greater good, the status of a more elevated sanctity? I add that if I have stated firmly that I have not done violence to her vocation, as is the case, I am, nevertheless, convinced that according to the pronouncements of Albertini, no wrong has been done. She does not want vows, but there are no Institutes without vows. By not being called to make vows, nor clearly decided about any other status, how can she be sure of her position? She must continue to contemplate at the foot of the Crucified one. The second of my principles is this one, an inflexible one. After hearing your advice, as soon as I learn not only of her simple indifference but of her decided call to marriage, then Luigia should quickly go to a pious place of her choice until everything is clearly decided. She should not leave the monastery except to go to the church and to the holy altar. At this point, I am shaking. Oh how the practice of many things is our teacher!

(to Father Giuseppe Mugnaj
Letter 3631)

19. There is no doubt that taking care of young people is a great work! I am compassionate with you in your concerns about your nephew who, though not decisively against the ecclesiastical state, he may, through silence and prayer, come to a better knowledge of the will of the Lord and eventually make a decision, just as he would like to decide at the point of death. At any rate, it would not normally be proper procedure for us to keep him in our Institute while he is in that state of perplexity. Still, both in order to go along with doing a good work and because of the regard that you deserve from us, I shall not reject him. But, let us pray to God that the young man will settle down and that we can strengthen everything through the intercession of Mary most holy and St. Francis Xavier. Do not cease keeping me in your prayers and in the holy Sacrifices, just as I, miserable one, do not fail to do for you.

(to Father Martino Pompili
January 3, 1829, Letter 3772)

20. In regard to the petition of Father Marcellino (Brandimarte), what am I to say? You have total control over my heart, but if I were required to make a decision, I would undoubtedly be in favor of a NO. He is not one that fits into our Institute. So, I would judge plausible your handling of the situation by suggesting to him that he consider other institutes of which there is no lack.

(to Monsignor Carlo Manassi
July 8, 1825, Letter 3935)

57. The Will of God

1. But, in all things, whatever God wishes.
(to Monsignor Nicola Mattei
February 6, 1834, Letter 2675)

2. Think no longer about the past. Do not be the cause of your own crosses. Live joyfully with the Center of every good gift ... the will of God. May this be our mystical food, our comfort, our every good. Let us live in God, for God and with God.

(to Mother Maria Nazzarena De Castris
July 18, 1834, Letter 2752)

3. Let me know whether you would be able to handle the Lenten series in Sermoneta. I am indifferent about this; I place myself in the hands of God whose glory alone we must promote.

(to Missionary Father Pietro de Victoriis
December 9, 1834, Letter 2802)

4. Live in holy abandonment to God.
(to Mother Maria Nazzarena De Castris
January 1, 1835, Letter 2819)

5. I pray that the Lord will give you his holy enlightenment

for settling things for the greater glory of God.

(to Mother Teresa Cherubina
June 9, 1835, Letter 2907)

6. Let us adore the divine dispositions; let us pray.

(to Mother Teresa Cherubina
August 19, 1835, Letter 2953)

7. Offer some prayers so that in all things the divine will be done.

With reference to your obligations, "desire nothing, expect nothing, refuse nothing." That is how things are to be with you. Only say "*Fiat voluntas tua.*" May doing the will of God be the balance for all our acts. Have nothing else in mind. Whatever may come up, just say: "*Fiat voluntas tua.*"

(to Mother Dionisia Tirletti
August 23, 1835, Letter 2959)

8. So, let us leave everything in the hands of God and, in this regard, we will be doing everything to fulfill the divine will.

(to Ignazio Lesinelli
August 28, 1835, Letter 2961)

9. Prayers, and let us keep this between us as best as possible, for these are infirmities that are not prejudicial. We must do the will of God.

Do what you think is best. Indeed, my method of action is already known; so, I believe that it is the will of God that everyone should adapt themselves to this. Are we to say that being prudent, that keeping balance in one's conscience, that wanting to do in all things the will of God, is hard-heartedness? These, at any rate, are the reasons for which I simply must adhere to basic principles. Nevertheless, as a favor to you, tell me what more is needed for I have no doubt that you will be very discreet.

(to Luigia del Bufalo
Beginning of October 1835, Letter 2986)

10. Prayers. These are the special dispositions of providence which we can only humbly adore. Just what has been and still is the anguish that I have suffered I am unable to describe. In all things, may the will of God be done.

(to Monsignor Gennaro Callenea
October 6, 1835, Letter 2988)

11. Offer prayers that in everything the lovable will of God may be done; I repeat, prayers.

(to Camillo Possenti
February 3, 1836, Letter 3014)

12. Offer prayers that in everything the lovable will of God may be done.

(to Monsignor Giuseppe Costantini
February 28, 1836, Letter 3090)

13. In all things, may the will of God be done.

(to Father Giuseppe Ottaviani
May 26, 1836, Letter 3129)

14. Let all things be done according to the will of God.

(to Ignazio Lesinelli
August 8, 1836, Letter 3215)

15. Pray a lot for me so that I will be entirely with Jesus both through time and through blessed eternity.

(to Mother Maria Nazzarena De Castris
January 24, 1837, Letter 3326)

16. In all things, may the will of God be done.

(to Ignazio Lesinelli
January 27, 1837, Letter 3330)

17. With regard to Enrico, prayers, so that he will come to

know the will of God, the only center of peace and of true tranquility.

I do not believe that he is one for our Institute.

(to Mother Maria Nazzarena De Castris
February 20, 1837, Letter 3340)

18. Let us do good works. Let us live surrendering ourselves to God.

(to Rachele Vanni
February 28, 1837, Letter 3345)

19. In my own wretchedness, I wish only that in all things the will of God be done for it is to him that I surrender myself. Have no consideration for me, but only for the glory of God.

(to Pietro Barcaroli
March 7, 1837, Letter 3348)

20. The loss of the good de Victoriis has been a great shock for me; he was I getting everything ready for his coming there after Easter. Oh the adorable dispositions of God! Let us do the divine will.

(to Mother Lilia Maria di San Luigi
March 9, 1837, Letter 3352)

21. Be tranquil in God and may his will be the center of your peace.

(to Mother Maria Nazzarena De Castris
March 28, 1837, Letter 3365)

22. Let us in all things, most willingly, do the will of God.

(to Missionary Father Orazio Bracaglia
April 3, 1837, Letter 3379)

23. In all things may the will of God be done.

(to Missionary Father Luigi Mosconi
May 15, 1837, Letter 3410)

24. I am very, very sorry about this; but the will of God is the center of peace and comfort.

(to Missionary Father Innocenzo Betti
June 13, 1837, Letter 3447)

25. In all things, praised be God.

(to Luigia del Bufalo
June 16, 1837, Letter 3451)

26. May Jesus be our love.

(to Pietro Barcaroli
July 7, 1837, Letter 3460)

27. I noted that in carrying out the ministry, it is a good thing to leave the directions surrendered to providence.

You will learn who it is that God, *ab aeterno*, has selected. If you would like me to come, I say to you, in all candor, that by divine mercy my desire to come there is as strong as yours. Prayers. Let us allow God to regulate things, without appending any conditions relating to circumstances.

(to Pietro Barcaroli
August 29, 1837, Letter 3507)

28. Prayers for everything.

You are not to limit yourself in asking the Lord for such and such a death; rather say, for example: "*Fiat voluntas tua.*" What beautiful words!

(to Mother Maria Nazzarena De Castris
September 12, 1837, Letter 3520)

29. In everything, may the will of God be done.

(to Luigia del Bufalo
Beginning of November, 1837, Letter 3570)

30. Once the will of God is recognized, three steps are acquired. First, to carry it out in such a way as to avoid faults; second,

to carry it out with the very decisive and magnanimous attitude of wishing to live only to do what God wills; third, to train yourself gradually to do the will of God on earth as it is done in heaven. This requires time, prayer and effort. (No. 3)

(to Missionary Father Francesco Verili
Letter 3614)

31. We should be content to say: O Lord, may your will be done in all things; give us the grace to bear, with great strength, the crosses that you subject us to. That is the ascetical practice that I follow in my ordinary life and, truthfully, it is free of all doubt.

(to Luigia del Bufalo
Letter 3766)

32. I place everything in the hands of God. I want only what God wants.

(to Monsignor Bellisario Cristaldi
November 28, 1826, Letter 3780)

33. May the Lord manifest his most lovable will which is that bed of repose for us, covered entirely with the flowers of the holy virtues.

(to Monsignor Carlo Manassi
April 4, 1821, Letter 3800)

34. In all things, let us adore the divine dispositions!

(to Monsignor Carlo Manassi
April 9, 1826, Letter 3949)

58. The New Year

1. Let me wish you a happy New Year, filled with every celestial favor in accordance with your desires: "*repleat in bonis desiderium tuum*," and many, many more that will be usefully spent in gaining that beloved fatherland of heaven.

(to Tomasso Tallarini)

December 23, 1834, Letter 2814)

2. Happy New Year and many more, all of them filled with merits for heaven.

(to Camillo Possenti
January 1, 1835, Letter 2820)

3. I have received your letter and I am returning my sincere wishes for prosperity and peace in every way possible with the beginning of the new Year, and, along with this, huge loads of greater merits for heaven.

(to Camillo Possenti
December 28, 1835, Letter 3032)

4. I can assure you that I never forget you in my poor prayers joined with yours for whatever you may need. Even if I do so regularly, I now, even more forcefully, present my wishes that the Lord, during these solemn days, will increase in us his holy fire of divine love and a zeal for promoting in our respective states the greater glory of God whom we must serve incessantly.

(to Tomasso Tallarini
January 6, 1836, Letter 3042)

5. I was most delighted in receiving your handwriting again which brought me your best wishes for the recurrence of the holy feast of Christmas. I thank you so very, very much, and, with the greatest outpouring of my heart, I return to you my sincere desires for every good thing, both spiritual and temporal. You, of course, can be certain that I do not ever forget you at the holy altar, and I hope that you will also remember me, so much more needful because of the greater responsibility that I have toward God.

(to Giovanni Francesco Palmucci
December 30, 1836, Letter 3304)

6. Thousands and thousands of thanks for your season's greetings. With the greatest outpouring of my heart, I return them to

you, desiring for you every blessing, spiritual and temporal.

(to Camillo Possenti
December 31, 1836, Letter 3306)

59. Youths

1. The hearts of young men, handled properly, can be easily cultivated; more difficult is the care of those already matured.

Your Vicar General might be sent away for studies. Perhaps, you will do this; I do not know. Since he is still a young man, he could be well-trained. I do not know whether there is some way of preparing him for desk work under the direction, however, of a capable and upright person. However, I would not send him to Rome.

The young priest, Milza, might also be placed under the direction of some prudent person. I realize that he is talented and with the passing of time, he could do some very progressive work.

The priests about whom I spoke could be afforded room and board in one of our Mission Houses. I would be hopeful of good results, because, I repeat, young people can be led forward without causing any harm to the others.

(to Monsignor Carlo Manassi
May 15, 1822, Letter 3830)

60. Apostolic Zeal

1. Let us work hard for God, for he will be a generous rewarder.

(to Luigia Del Bufalo
First part of July, 1836, Letter 3165)

2. May God bless your zealous efforts as well as those of the others working for the glory of his adorable Name.

(to Luigi Francesconi
July 9, 1836, Letter 3166)