

St. Gaspar's Letters

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1151

June 10, 1825
 Doctor Domenico Terilli
 Maenza

Hail to the most Precious Blood of Jesus Christ

Venerable Doctor

I am supplying now for my forgetfulness and confusion at the time that we spoke.

Please, using NN. or a fictitious Tizio etc., indicate to me in sufficient detail the theological questions that you have, so that I can, with greater precision, give you a reply to them.

Excuse the inconvenience that I cause you. Pray and have others pray likewise, most venerable Doctor, for the one who now, with esteem and respect, renews himself as

Your humble, devoted and obliged servant

Gaspare C. del Bufalo

M. Ap.

Mission and Retreat House in Frosinone, June 10, 1825

1152

June 13, 1825
 Cardinal Luigi Ercolani
 Rome
 Most reverend Eminence

Here is another petition,¹ to be approved by your most reverend Eminence, relative to the matters of the sacred visitation. While kissing the sacred purple and with profound esteem and homage, most reverend Eminence, I am and will constantly be

Your most humble, devoted and obliged servant

Gaspare Can. del Bufalo

Mis. Ap.

House in Frosinone, June 13, 1825

1153

June 13, 1825
 Pope Leo XII
 Most blessed Father

The nuns of the Monastery of the Holy Family in the city of Sezze humbly report that, since there is a distinct need to have two copes made, one for solemn functions and the other *pro defunctis*² to the benefit of their church, they do not have the financial means for meeting such an expense. However, they do have an image, which is very prodigious and has been venerated in that Monastery, that is adorned with valuable gifts. They thought that they might sell those gifts, if your Holiness, for this one single time, would authorize them to do so in order to establish with the income a fund that would cover the above-mentioned expense. Necessity alone is compelling them

¹ Cfr. The following petition.

² For the dead.

to make this request; otherwise, they would have preferred not to have done so. That, etc.

In behalf of the Nuns of the Holy Family in Sezze

1154

June 15, 1825

Fr. Andrea Antenangelo

Arpino

Hail to the most Precious Blood of Jesus Christ

Venerable Canon

I am quite distressed by the uncivil manner displayed by the father of young Emidio, whom you proposed to me for our Institute, because I said that it was not possible for him to be accepted by us as a student. At the time that you contacted him and took him with you, that was the time when two of our other Brothers were not in good health and so in that case help had to be sent from the other Houses. Patience. The Lord is probably calling him to other lines of work. But with sacred Institutes, one does not proceed in that fashion. It is not out of resentment, thanks to divine mercy I have none, that I write this letter, but in order that one recognize the rule of good education; that is the only reason for my directing these few lines to you, serving also as a norm for their conduct. Asking you for your prayers, I remain, with esteem and respect

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

House in Frosinone, June 15³

1155

June 15, 1825

Fr. Giuseppe Maria Silvestri

Sora

Hail to the most Precious Blood of Jesus Christ

Dearest Canon

After having written my other letter to you, I received a letter of reply from the most reverend bishop of Marsi concerning the Missions. Everything has been arranged. *Laus Deo et Mariae*.⁴ If you have incurred any expenses for shipments or anything else, let me know so that I can reimburse you.

as for the appointments for the Missions in those dioceses, I have already written to you.

Two of my companions along with a Brother will be passing through Sora on their way to the diocese of Marsi around the 4th of July. So, I would like you to inform the Carrara household, if the woman of the house is not there, that they might offer their hospitality for one night. Who knows, perhaps I myself may be going to the aforementioned Missions. At any rate, I would like to know whether lodging will be available in Sora, but I do not want to be the cause of excessive bother. The Carrara house is large, and with peace of mind I would like to make use of it. One would be giving the other families too much disturbance. Check a bit with Giammitti to see whether he

³ The year is 1825. Cfr. the letter to this person on June 6, 1825.

⁴ Praise to God and Mary.

would like to help along with the Missions in Marsi, since he displayed to me a qualification for that work; at any rate, you might consult with the most reverend Vicar General, to whom you will give my best regards, and point out to him how useful that sort of qualification is in behalf of the oratory in Sora. As for the rest, you judge as you see fit. I am content just having mentioned this. I shall be awaiting a prompt reply to this letter of mine. With esteem and respect, I remain

Your humble servant

G. C. del Bufalo

M. Ap.

House in Frosinone, June 15, 1825

1156

June 17, 1825

Mr. Meccia

Ferentino

Hail to the most Precious Blood of Jesus Christ

Most illustrious sir

I have appointed your son to be the sacristan in the church of S. Paolo in Albano. Therefore, you are to take him there, and not to Frosinone. For this reason I am enclosing a letter of mine which is to be presented to the Missionary President of that House, and he will be welcomed. From Valmontone there is a road that leads to Albano. You arrange the trip, and see that he brings along with him whatever he can by way of clothing; also, two pairs of bed sheets, two towels for his own use, a lamp for his room, but he will get the oil from the community; a mattress with a covering, since our Brothers are not provided with a mattress. Anyone who wishes to have one, must bring it himself. The Society will provide the bed, along with table, chairs, straw pallet and even a bedspread, but a very poor one. So, you regulate things. Nothing else is required. You might also read the enclosed. With particular esteem and respect, and asking you for your prayers, consider me as

Your humble servant

Gaspare C. del Bufalo

Mis. Ap.

House in Frosinone, June 17, 1825

P. S. Tell Father Collalti that I have the package for the aggregation, obtained in Rome. He should send someone for it.

1157

June 17, 1825

Fr. Luigi Gonnelli

Albano

Hail to the most Precious Blood of Jesus Christ

Venerable Canon

The bearer of this letter of mine is a very fine young man, of canonical age, who, not succeeding in his studies, now wishes to become a saint as the Brother sacristan of our church of S. Paolo. In the history of the Church, we find no small number of people who, though layman, have dedicated themselves through virtue to various offices which, in the judgment of the world appear

menial, but in the spirit of religion and the spiritual life, are great and special in the eyes of God. In the area set aside for the Brothers, please assign him his room, where he can keep the things that he has brought with him, and help him to arrange things as best as possible; see that he is taken care of as you know how. Try to provide him with the best room available in the aforementioned area, and if he does not succeed in the ringing of the bells, have the others help him along. He is most fit for all the rest. With esteem and respect, most esteemed Canon, I remain

Your humble, devoted and obliged servant

Gaspare C. del Bufalo

M. Ap.

House in Frosinone, June 17, 1825

1158

June 17, 1825

Fr. Luigi La Penna

Sezze

Hail to the most Precious Blood of Jesus Christ

Venerable Canon

With extreme regret did I learn of your withdrawal from the Monastery of the Holy Family at this time of its greatest need. I, too, am aware of your multiple, varied and laborious occupations, but still with your industrious zeal, you should try, during these present days which are not so brief, to satisfy the desire of your penitents. In a special way, I am doubly disappointed [that you]⁵ have given up the direction of the Mistress of novices, since you know well the importance of that direction for the novices that she must train. It is quite true that I have no right to make way into your heart, but the glory of God and the welfare of souls ought to encourage you to continue with the work that you have begun. God will give you special gifts, and I, in my wretchedness, shall pray in a particular way for this intention. Recall our discussion when we talked about your becoming their ordinary confessor for a period of three years. On the occasion when the most reverend bishop will be coming there, I would consider it to be very expedient that you demonstrate the most convincing interest in the retreat for the clergy that we spoke about.

With regard to the nuns of S. Chiara, likewise discuss this with the most reverend bishop. At the present time, however, I can only give you a provisional word, namely, that if I am unable to come because of just reasons, I shall send another member of our Institute who is experienced in that line of work. It seems to me, then, that with this understanding of the situation, a time could be set and we can be sure of a good work being done.

Finally, do not cease cooperating in the renewal of the pursuit of a perfect community life, and advise that city with whatever direction you deem useful, as well as the most reverend bishop. In the meantime, asking you for your prayers, with esteem and respect, I am and will constantly be

Your humble, devoted and obliged servant

Gaspare C. del Bufalo

M. Ap.

House in Frosinone, June 17, 1825

⁵ At this point, the page is torn.

1159

June 17, 1825
Fr. Andrea Antenangelo
Arpino

Hail to the most Precious Blood of Jesus Christ

Most esteemed Canon

Emidio's father will be returning and I am writing these few lines in order to assure you that as soon as I get a reply from Rome I shall quickly send it on to you. You can be sure of that. I am sending a few booklets of our most important devotion to the Divine Blood which you should seek to have recited in various churches and congregations just as it is done in Sora. You must not cease promoting as much good work as you can and pray for me always. With regard to Emidio, I declare to you that it is a matter of principle that anyone who leaves our midst is not readmitted. Nevertheless, having recognized a certain immaturity in him as he thoughtlessly left our Society, I have readmitted him. Upon the return of your nephew, please give him my best regards and encourage him to join our Institute where, if God is calling him to it, he will gain greater merits for Heaven. With particular esteem and respect, I remain

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

House in Frosinone, June 17, 1825

P. S. I have sent some other packages to Sora and they will be forwarded there.

1160

June 17, 1825
Fr. Vincenzo Martinez
Gaeta

Hail to the most Precious Blood of Jesus Christ

Venerable Father Vincenzo

In reply to your most appreciated letter, I assure you that I have received the notification of enrollees in our devotion. Please give this information to anyone who has the faculty so that they can give you an exact report of them.

With regard to the booklets, if it pleases God, we are planning to send you a few more for the coming year. Now, as this month is coming to a close, I presently do not have any on hand. I desire, however, that you continue evermore the propagation of this very important and most beneficial devotion from which one derives every good gift.

Until the canonical erection takes place according to the prescribed regulations, the altar can be the center of the devotion for the Chaplet which is recited during the month, the enrolment that is promoted and the preparation for further work in the future when the Lord offers the opportunity. The apostolic Brief says: "All men and women who are outside of Rome will be able to acquire each and every indulgence by visiting the parish church or the principle church where they are situated". This cannot be altered and it is necessary to adjust oneself to these general regulations. However, let us be consoled that the substantial effect is assured and that you should be pleased as the principle promotor of so great a devotion. This is about all that I wished to tell you in reply to your very dear letter. Recommending myself to your prayers, I am and will constantly be

Your humble, devoted and obliged servant

G. C. del Bufalo

Mis. Ap.

House in Frosinone, June 17⁶

P. S. During the octave after the month, the Chaplet and the Seven Offerings are recited solemnly, along with a devout hymn.

1161

June 17, 1825

Fr. Vincenzo Giovannelli

of the Oratorio

Roma per Ascoli

Hail to the Precious Blood of Jesus Christ

My dear Father Giovannelli

Here I am answering your most appreciated letter. Thank you for your concern in sending me devotional materials. With deep pleasure I am delighted with your solemnizing the Month in honor of the Divine Blood there. *Laus Deo et Mariae*⁷

I have not registered a complaint against the Bishop of Teramo,⁸ nor do I know, my beloved, how the name of C. del Bufalo has been connected with all these things at the present time. I do not do things in that way. Under the present Bishop, I have done nothing in the Diocese of Teramo. I instituted the Oratory, that is quite true, but I did so with the approval of both authorities. I heard of its suppression, and in the presence of God I wept because of it; I have not ceased praying. Now, perhaps someone else might have lodged the complaint. People are saying: "It is the work of the Canon, etc."; you can be sure that that is absolutely false. I am not exceedingly upset and I offer it all to God. I put myself in his hands, and seek to prepare myself for the years of eternity.

I am sorry to learn of the death of Msgr. Ambrogio. I hope that he has reached the place of salvation, for he was truly a pious person. *Nunc nobis instat dies magna.*⁹

If it would please God to allow me to come to Ascoli for the reasons expressed by you, oh, how I would be delighted to see you again. With regard to the rest, others better than I will do good for the glory of God.

I will recommend the petition for your Congregation, if you send it to me. Just today I received a letter, from the Nun Giannelli, which I will answer in the near future; I have not received any others.

I kiss your hand. Pray to Jesus that he make me holy; consider me with esteem and respect, kissing your hand

Your humble, devoted, obliged servant

G. C. del Bufalo

⁶ The year is 1825. Cfr. the letter (n. 1119) addressed to the same person on May 11, 1825.

⁷ Praise to Jesus and Mary.

⁸ The Bishop of Teramo (cf. biographical section: Fr. Nicola Palma) was very irritated by a complaint against him made to the Sacred Congregation of Bishops and Regulars, of which the Saint was accused as being the author. The Saint denies this rumor in the most resolute manner by means of letters (n. 1200 and n. 1199) to both Cristaldi and the Bishop of Teramo himself, on July 8, 1825.

⁹ Now the great day presses us on.

M. Ap.
House at Frosinone, June 17, 1825

1162

Middle of June, 1825
Fr. Pietro Butti
Alatri

Hail to the most Precious Blood of Jesus Christ

My dearest Canon¹⁰

Oh how your always very dear letter brought me consolation because of the news concerning the oratory. May praise be given to God, to the most holy Mary and to our great saint, St. Francis Xavier. How many reasons God gives you also to be consoled! The small tribute that I promised you for the program is always ready to be given at any request from you. I repeat, it is small, but if I am not lacking in heart, I am lacking the way of doing something more, and St. Francis Xavier knows that.

Wretched thing that I am, I shall not fail to pray for the person mentioned, who possibly might embrace some Institute of perfect common life in Rome.

I remind you about the design.

I hope that, by the feast of the Divine Blood, you will once again be active. When you see the most reverend bishop and your nephew, I ask you to extend to them my respects. Also greet all the other workers, and, believe me to be, in the heart of Jesus Christ Crucified, the book that you read so well,

Affectionately yours in the most sacred Hearts

G. C. del Bufalo

M. Ap.

The organization for the women, once things are established well, will also be doing great work. The Pious Union of the Divine Blood should be erected at the new altar. May the painting of St. Xavier be very, very beautiful.¹¹

1163

June 19, 1825
Fr. Vincenzo Ceccacci
Guarcino

*Christus dilexit nos et lavit nos in Sanguine Suo*¹²

Venerable Canon

I have received the six *scudi* and the memorandum along with the bishop's rescript. Now, what is still lacking is the proxy letter¹³ which, if the bishop says it is up to the members, it will be

¹⁰ This letter has no date, but from the context and from a comparison with other letters written to the same person, we conclude that it should be assigned approximately to the middle of June of 1825.

¹¹ This postscript was placed on the outside wrapping.

¹² Christ loved us and washed us in his own blood.

¹³ This letter of proxy was written by Ceccacci on June 23, 1825 and authenticated by St. Gaspar with the following words: "I, the undersigned, attest that through the correspondence that I have with the reverend Vicar Forane of

all right for you, as the Vicar Forane, to prepare it. Please send it to me early next Tuesday so that it will get to me by the 14th hour since there is a priest who is leaving for the Holy Year at the 15th hour and I will send everything along with him.

I am writing immediately for the three crucifixes, the coat-of-arms and the sashes. I am not worthy to serve in the works of God, and you always favor me by making use of my services since you consider me capable.

I kiss your hands. Give my best regards to all the zealous priests there, as well as to all of the workers in the oratory. Venerable Canon, pray and have others pray for the one who renews himself now with esteem and respect as

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

House in Frosinone, June 19, 1825

1164

June 19, 1825

Fr. Pietro Spina

may not have [...] ¹⁴ provide it.

With regard to medicin[...] [...]perior of co[...] your concern. [He]re, then, is a prescription which you, in your charity, can give to others

Take:

the root of faith
 the leaves of hope
 the rose of charity
 the violet of humility
 the lily of purity
 the wormwood of contrition
 the myrrh of mortification
 the wood of the holy Cross

tie them all together into a bouquet with the string of resignation. Put them on to boil over the fire of divine love in the vessel of prayer, together with the mystic wine of holy joy and the mineral water of temperance, all securely covered with the lid of silence; put it on in the fresh air of meditation and then take a cup of it in the morning and in the evening, and you will enjoy spiritual health.

Oh my beloved, may Jesus be our love. In his divine Heart, I am

Suo infimo in Christo Servo ¹⁵

G. C. del Bufalo

Mis. Ap.

House in Frosinone, June 19, 1825

Guarcino with respect to the ministry, this document was written entirely by him in his own handwriting. In faith etc. this 24th of June, 1825. *Gaspare Can del Bufalo* - Mis. Ap."

The request for aggregation was received on June 26, 1825 and the rite of aggregation was set for July 3, 1825.

¹⁴ The upper part of this letter is missing and this part is in a torn condition.

¹⁵ Being his lowest servant in Christ.

1165

June 20, 1825
 Msgr. Bellisario Cristaldi
 Rome

Hail to the most Precious Blood of Jesus Christ

Venerable Monsignor

Having completed a few more responsibilities of the ministry (in addition to other Missions of Montagna, where the harvest, which is imminent, has been delayed), I am writing this letter of mine to get some news concerning your health.

With the conclusion of this past month, you probably received a couple of my letters. One of them dealt with the matter of portable altars in the Kingdom and, with the documents I enclosed, I pointed out to you that Monsignor Mazio has never written concerning the portable altars, but rather about the erection of permanent chapels. In regard to this, I think that it would be necessary to reissue the circulars for the State with reference to and analogous to the aforementioned altars. The original circulars, as far as I have discovered, were not addressed to the bishops, but to the governors. Now, with the death of our holy Father, Pius VII, and the change in governors, the situation is altogether new. In my opinion, it would be helpful to send a circular to the bishops, since they have never received any. Likewise, it would be helpful to point out that Monsignor Mazio's circular, or more correctly the correspondence with the most reverend Nunzio, took place under King Ferdinand and not under the present ruler. I mention this because things are easily forgotten.

Canon Betti informs me that the complete examination of the rumors spread by the Congregation of Bishops and Regulars, which he tells me that you and he discussed in person, deals with what happened in Teramo. Now I give you my assurance that, except for the observations which were privately expressed between us. I have said nothing else, nor have I given any thought to registering a complaint, for that is something foreign to my way of thinking. I deplored the deterioration of the pious organizations and I shed some tears because of the rumors uttered by libertines, but nothing more. So, I have fixed in my mind the following saying of De Sales, that is: "May God do with my life, my reputation and my honor whatever is pleasing to him". If my abasement serves to give him glory, I offer myself to the glory of being scorned. As the apostle says: I shall glory in my infirmities so that the virtue of Jesus Christ may dwell in me. What virtue of Jesus Christ? His humility, the delight in being scorned.

An outstanding soul, one greatly favored by God, and my spiritual director, compels me to say that the holy Father should be told "that if the reform is not begun based on principles, especially beginning with what is sacred, then new scourges are in store for us", and he adds more in detail. In keeping with the rules that I have been able to learn, I see that this is altogether in accordance with the discourses held with our holy Albertini. I have on hand a number of pages entitled "Cloisters, Clergy, Nobility, etc.", in addition to the memoranda sent to you on other occasions. I shall not submit these pages to your most reverend excellency without first getting your consent. At times I worry about having sent you some page or other. All I want is the true good, and I weep in the presence of God when I see the wretched situation of our times. *Videntes no vident, intelegentes non intelegunt*.¹⁶ Enough of this.

¹⁶ Seeing they do not see, hearing they do not understand.

I kiss your hands. May Jesus be with us. Let us aspire more and more for heaven, and let us become saints. *Hoc est enim omnis homo absque hoc nihil est omnis homo.*¹⁷ On the first Sunday in July, the feast of the mysteries of the Divine Blood, I shall offer Mass for you. I tell you this so that you can join with me in my intentions.

I heard from Perugia that Monsignor Cittadini paid you a visit. I ask you to give him my best regards as well as in behalf of a certain Canon Tori who has written to me. Recommend me to his prayers.

Most reverend excellency, with fulness, of esteem and gratitude, I am and will constantly be
Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

House in Frosinone, June 20, 1825

P. S. Another letter of mine dealt with a memorandum for the altar of St. Xavier in Civita di Penne, and the purchase of certain little work-tables (I believe of pine) found in the Monastery in Sezze, a matter of concern for his Eminence Ercolani etc.

P. S. The Missions in Rome are to be regulated as Benedict XIV regulated them in the times of B. Leonard, and the retreats were classified as "cardinal", for example, for the clergy "prelature" etc. But, nowadays, the rules of the saints are of little interest.

The Archbishop of Benevento would like to open one of our boarding schools as a service also for the priests of the Kingdom. He would like me to come there, even though there are others better than myself who could carry out this project rather than our humble Institute. I do not know what to do. I would appreciate your advice which I always value and will continue to value until the end of my life etc.

1166

June 20, 1825

Msgr. Bellisario Cristaldi

Rome

*Empti estis praetio magno*¹⁸

Venerable Monsignor

After some reflection, I thought that since I had already written the enclosed pages, it might be useful for you to examine them. So, for this time only, please read them, and note that the basis for the reform lies in considering situations observed in former times as well as those observed at present, and God wishes us to move quickly etc. Whatever is expressed here is always in accordance with the customary rules of respect, and precise adherence to the real objective, the glory of God, as well as to bring an end to the scourges.

I kiss your hands and, most reverend excellency, with profound esteem and homage, I am and will constantly be

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

¹⁷ For this is every man, without this in no way is there man.

¹⁸ You were bought at a great price.

Frosinone, June 20, 1825

P. S. I ask you to destroy my pages and letters etc. I have just received another request from Benevento.

1167

June 20, 1825

Msgr. Bellisario Cristaldi

Rome

Reflections to be pondered at the foot of the Crucifix
concerning the hoped-for reform of the people

1. The Roman Pontiff should issue an Encyclical to the bishops so that they will revive the nerve of ecclesiastical discipline and be insistent on the observance of synodal regulations which, if necessary, should be modified. In that Encyclical, emphasis should be placed on the necessary remedies against the obscenity in paintings, etchings and other similar articles; furthermore, vigilance in respect to the garb of women should be urged and, in short, other points of great interest for the Reform.

2. Another Encyclical would be necessary for all of those who govern, gently pointing out to them that the diminishment in piety, education, and dependence on the Church has, to some extent, been attributable to their positions etc.

3. In reference to Regulars, nothing has ever yet been said with public authority concerning restrictions. In foreign courts, this is a source of abuses; I say the same thing applies to parishes, which, being composed of a diverse number of souls, are more or less provided with different talents, both physical and moral. Should this idea of restriction be adopted, it should be carried out, but, *quasi aliud agens*,¹⁹ that is, having the respective Generals of the sacred Orders operate. This plan may be considered to be implausible in practice, as the most reverend bishop Strambi maintained, because then the small towns would be deprived of outside confessors, of gaining many indulgences, and of having the benefit of the devotions which those sacred Institutes promote. Likewise, there would be a loss of so many shrines. Someone might object: you cannot insist on observance. The answer to that is: it is not the mass of people in general that will be principally affected by this, but the interior life of each individual. Such a plan can be carried out in the novitiates as well as in the convents. People who display maturity and good judgment are to be sent as custodians of the respective places, the havens prepared for the extension of the sacred and religious congregations. I have met a religious who is all alone with a few lay persons in a convent, and still at midnight he gets up to recite Matins, and the same could be said of the rest of the observances which he carries out inviolably. Does not Church History offer us other such examples in the early foundations of monasteries? With those restrictions, how many will there not be who will come out of those pious institutions and will then proceed to locate themselves in other places where, by reason of their professional ability, will be able to set up a holy constitution and habit, and not something else. So, here we have, in a dangerous state, souls that are bound by the vows, who, because they are lacking in virtue, stand in need of guidance, special vigilance, and a religious program, so as to prevent them from falling into more serious failings in the eyes of God, to whom

¹⁹ As if doing something else.

they must render what they promised at the foot of the altar. In practice, (speaking generally of regulars who have come out of the sacred cloisters) we see the anguish to which their consciences are subjected!

4. With respect to prelates, oh! what does one see nowadays, speaking in general; how they engage in vivacious conversations, dances, evening parties etc. How can such things be reconciled with ecclesiastical reserve or the fulfillment of the sacred canons? Furthermore, with what courage could laymen be led away from such things, the root of effeminacy and the like, if they had the good example of the prelate, one constituted in dignity. At times, do they not also print, even in the public press, the details of certain amusements, naming in them those who were in attendance, to the veritable harm of the dignity of which they are not worthy? In particular, the Delegation headquarters, and are these not positions to be assigned to individuals with more maturity, more experience and to those who from the very beginning have given proof of themselves to the Roman Curia?

5. Oh my! what need there is with regard to the clergy, both in learning and in sanctity! How urgent it is for us to set up our Mission and Retreat Houses in order to jar them from their inertia, to raise their estimation in the eyes of the people, to detach them from their relatives, their properties, and their laziness! Excluding pastors and canons, from among the other clergy who are in places that were so famous in the early years of the Church and from which every sort of good work was done in the respective dioceses, how many workers could be sent out into mission-work, even the foreign missions of the Propaganda! But, in order to achieve this great end, which is the pupil of God's eye, it is necessary to convene the young priests who have recently come out of the seminaries and who need to be formed for parish-work, for the various ministries in the cultivation of the vineyard of Jesus Christ. Only occasionally practiced is the holy visage of the cassock which the Venerable Tenderini referred to as the angel-guardian of the clergy. Therefore, as the glories of the Regular Institutes are renewed, we do not overlook the decorum of the secular clergy and the training that pertains to them. Oh would that this lesson could be learned well, and instead of a certain type of silence toward this matter, rather both liveliness and enthusiasm would be directed towards it. *Oremus provoluti coram Domino.*²⁰

6. Finally, with respect to pious buildings, one can get a bit of an idea from what has been specified in another letter dealing with the Province of Marittima and Campagna.

7. In places where the Maestre Pie or communities of women are not located, one must follow the directions of Monsignor Albertini, well-known to his Eminence Falzacappa. In such arrangements, there is no lack of methods for bringing about good results without heavy expenses and with notable benefit.

This is an outline written only for the pure glory of God (after considerable doubt whether it should be done or not) and submitted to the wise consideration of your most reverend excellency, Monsignor Cristaldi.²¹

Observations

These operations should be carried out *sensim sine sensu*,²² and by only a few people. Even with regard to studies, it would be necessary to have a program available which would provide not

²⁰ Let us, therefore, pray prostrate before the Lord.

²¹ This paragraph was enclosed in lines forming a rectangle about it.

²² Gradually without feeling.

only scientific knowledge, but especially one for piety etc.

With regard to the naming of episcopal sees, especially cardinalatial ones, it is not so very necessary to look after the selection of a subject, but *principaliter*²³ the selection of the respective episcopal headquarters etc.

1168

June 20, 1824

Msgr. Bellisario Cristaldi
Rome

The Causes of brigandry

1. It cannot be denied that brigandry may, in great part, have its origin in a certain hatred between the poor and the well-to-do, and especially with regard to interest. One is unable to say what sort of ruinous system may have been introduced relative to negotiations in grain and to so-called

loans, which have no resemblance to a loan, so that the poor people, irritated by this oppression, contemplate revenge and havoc.

The rich person makes use of that oppression of the needy and furthermore knows how to squander that temporal income in continual gaming, dances, intemperate actions and similar things. In order to remove this cause, the means that is looked upon as most expedient is to reorganize the tribunal of food supplies and re-establish a system of free-trade. The commerce then is to be regulated by prudent individuals who, by observing the theoretically moral principles and the pertinent laws, will prevent abuses. In this way, the hoped-for equilibrium of the people will be maintained.²⁴ Also considered to be necessary²⁵ is the reactivation of the grain-collectives in accordance with the regulations laid down in the last synod of Velletri by the now-deceased Eminence Cardinal Mattei; in this way there will be a correlation between those external laws and the pious and religious training that they will get. I repeat, in this way, a huge number of baneful weeds in the hearts of people can be removed.

2. The second cause is the reduction of the immunity of the local church and pious places to a simple external convenience, at most a matter of words, and not preserved in its substance. The purpose would be to set up, between the crime and the measures to be taken, a sort of middle way which would indeed impede one from despair but would dispose the person to a condition of surrendering himself into the hands of the authority, like a son who is returning to the arms of his parent. The mixture of bitter and sweet, so to speak, causes the crime to be seen in its own proper deformity.

3. The removal of feudal rights, moderated and subject always to the authority of the sovereign ruler, also would offer an outlet for the delinquent; the miserable condition of the prison; the methods used to bring the wrongdoer back to reconciliation with the government; and the acceptance of the punishments, mitigated because of docility. From how many worries and expenses would the State not free itself? Experience has shown that, even though all of the disorders are not

²³ Principally.

²⁴ This paragraph was underlined.

²⁵ These words were boxed in with four lines.

going to be removed in this manner, it cannot be denied that they would be lessened and there would be a way of not increasing them, as follows, for anyone who, in despair, might decide to live in the mountains.²⁶

I shall say nothing about certain practices that are being used (thinking that they are doing something good; I do not wish to blame anyone in particular, but just to point out what the situation is) by the government in their effort to extirpate brigandry, when, in doing those things, the number of criminals is being multiplied.

Hence, by drawing up an edict, composed in such a way that it does not overlook anyone (and there are plenty), including also an indirect invitation to anyone who has been delinquent up to now, urging them to place themselves in the arms of the Church and peacefully submitting themselves to those measures which the ruler, who is also a father, would know how to apply in those cases, all of this would, in every way, remove this evil form of life. Likewise, one must adhere to a certain decisive action and from among the various possibilities available, to select the one which balances best what is spiritual and eternal with the temporal and external world! What a painful experience it is to be informed that there are poor people who are about to die without even pronouncing the word: Jesus. Indeed, this is a matter of eternal fire and of souls that have cost the Blood of our suffering Lord! Whatever may be the principle of the *jus publico*²⁷ to be taken into consideration, it is certain that we should examine those principles of law, not in a restricted fashion but in a composite sense, that is to say, with mercy, with charity, with zeal for the salvation of souls. It may have worked out all right to offer a reward of 1000 *scudi* to anyone who would bring in, alive, to the government a companion; three or four, who, joined together to degrade, to disarm, to tie up a sinful accomplice, leading him to the tribunal of justice, could have achieved a similar effect over the bad faith of those wrongdoers by giving them the opportunity for religion, for the sacraments, for Catholic piety.

With regard to immunity, I know very well what the reasoning is, even though it is quite erroneous, in foreign kingdoms; but they do not recognize the differences that exist, and they offer the Papal State as an example; pitifully, one observes excesses which are not to be remembered. I have discovered priests combining and mingling with the gangs in the public galleys, and tearfully I have had to listen again to the story. That does not excuse one of the crime, but here there is question only of the manner.

4. The abuse of wine, especially on festive occasions, is another cause for the disputes. I know that, in some way or other, there is something being done about public taverns, but that is not enough. What is needed is for the bishops to show a bit of vigorous discipline in seeing that they are closed, as directed in the synodal decrees, and other similar rulings. Using pious means, they should call people of every level back to a religious training. Still, when I speak of such things to the good pastors, what do they say? They say that even though it may appear that they have the power, in practice they just do not, since either because of themselves or because of the government, they have no confidence in this power and so the directions of the sacred synods are ignored. At one time, it was the bishop who, by his own will and disposition, was to see to the execution of ecclesiastical orders; now, however, the method has been changed, and with most unpleasant results. Why don't those individuals who are growing older in the ruler's militia, as long as they are wise and moderate,

²⁶ This paragraph, too, was enclosed with lines.

²⁷ Public law.

move over with their special uniforms to serve in the episcopal curias? In this way, there would be a refreshing of the service given, and with a facile and more economical system, they could revive what was at one time regularly achieved for public peace and tranquility.

Means of training to be used in the Province of Marittima
and Canpagna and to be entrusted to people who are
particularly selected *ad hoc*

1. For the sake of good training, it is necessary to distribute to the parishes the regulations of St. Charles Borromeo for the organizations of fathers and mothers, so that they are made aware of the obligations that they have. Also, that they know where the Mission Houses are located.

2. In a city where the weather is good, but one that is somewhat isolated, in order to cut down on expenses, to establish an orphanage based more or less on the pattern of Tata Giovanni, and, in another city, an orphanage for girls. I shall not discuss details of the economy; these can be easily provided when they are requested.

3. A house for *Convertite*:²⁸ this, too, can be built at small cost.

4. As regards schools, seminaries for the priesthood; there is the Jesuits' school in Ferentino for the families of the leaders who have children who are not studying for the priesthood; likewise the *collegio* run by the Scolopi Fathers in Alatri. As for the rest, sufficient is reading, writing and grammar. Anything more is, as a matter of fact, superfluous.

1169

June 20, 1825

Msgr. Bellisario Cristaldi

Rome

Reminders to his Excellency, the most reverend Treasurer
with regard to matters that are extraneous
to our Institute

The matter of S. Palazia in Ancona, in behalf of the Congregation of S. Luigi, with regard to the training of the youth etc.

Monsignor Santelli would like to obtain again an endowment in order to encourage his gathering of young people of the Pianto organization, as was done on a previous occasion.

The Vicar General of Osimo recommends the matter sent to you in behalf of the nuns of that city. The meeting that took place was not satisfactory and, as a matter of fact, the situation is calling for other temperaments and not to obligatory meetings demanded by authorities etc.

The nuns of Sezze, in regard to the sale of a few work-tables, which is of concern also to his Eminence Ercolani. You have already received that petition.

1170

June 20, 1825

Msgr. Bellisario Cristaldi

²⁸ Convert.

Rome

General observations

1. It is necessary gradually to return to the old and proven practices of government, at least in those things that are substantial.

2. With regard to free trade, there is much that could be said, but at least there should be an avoidance of so many usurious practices. In as far as it is plausible, there should be fixed prices etc. etc. along with many other aspects treated in the preceding pages.

3. If the pen and sword concerns are not reduced in number, we shall no longer have a scientific culture. A certain treatment of generosity with regard to *ad tempus*²⁹ boarding, or something similar, should be offered to those presently involved, and a fundamental procedure should be set down for the benefit of poor young people. Even better would be to set up one or the other opportunity *gratis* in a school; or, provide a fund for some other career, in order to be of assistance to the truly poor individuals, rather than keep those talents buried. Thus, good character and a fine appearance in the military will then be helpful in the formation of a man. In saying this, there is no intention of blaming anyone, but simply to look at the situation as it exists.

4. To establish fundamental principles with regard to a true local immunity, in addition to personal immunity, so that a delinquent person might have that means available, which at present is lacking, for avoiding greater crimes; nothing more that could be said will be added here with regard to this sacred principle of immunity. Someone might comment... crimes are not being committed... and the reply is that this is a holy principle in theory, as everyone knows, but not in practice. It is necessary to put it on a practical basis. For example, by this time, brigandry would have been brought to an end in the Province of Campagna and so many expenses would have been avoided along with other observations which have been pointed out on other occasions with respect to this question.

5. It is likewise necessary to set up a means of removing the tolls on sacred properties, if not immediately, at least to allow for the enjoyment of the basic principles as they will be applicable in the future. The Church is privileged. In this way, the government would be spared so many subsidies which it gives to the Church, as well as for other pressing matters.

Thus, in the case of the property of a priest who, for example, enjoys a considerable and respectively rich benefice, instead of having to pay the tolls, he would assume charge of a pension in favor, for example, of that conservatory or some sacred person to whom the Treasury, *verbi gratia*, grants pensions etc. and, if provision is not made at least in that fashion with the acceptance of terms, always maintaining a balance in the public Treasury, still, much would be proportionately accomplished. Certain matters in Rome, which are to be improved later on, have already begun to afford encouragement to foreign courts.

6. If the Holy Father will support the men in preparatory schools, he will see them distributed in foreign lands by the bishops. However, in some courts, they are saying that we want to have regulars but not those dependent on general parish work. Those who think in this fashion are speaking unacceptably, and, in order to gain a victory for these fundamental principles we must set up the means to achieve it. What is that means? Workers who will begin by tearing down the walls of division etc. etc. Later on, more will be undertaken. In the meantime, I repeat, let us initiate the great means for reform with Missions and Spiritual Retreats.

²⁹ At the time.

7. It would be a good idea for the Holy Father to restore the cavalrymen with the uniforms of their times, free of luxury, remaining on foot, judicious individuals who can, with little money, be salaried. Get rid of the Noble Guards who give the impression of excessive pomp and who ordinarily are only young men given to laziness. So many of them, instead of pursuing the fine arts, the legal profession or sacred studies, say: I am getting a position with the Noble Guards etc. and then move forward.

8. While wishing to retain this form of taxing, the output of stamp and registration expenses could be cut down. How? By putting the responsibility on the older leaders in the communes. This would avoid so many trips for people who will have to be assigned; it would make matters better understood in the respective places, and in view of the fact that gentlemen usually spend their mornings lounging about either in a cafe or in the public square, at least they would be available in the respective communes etc. Then, in order to avoid any deception, the respective governors would be well-informed concerning the progress of things etc.

Everything else would flow as a consequence of the general principles that will be gradually adopted, thanks to the grace and mercy of God.

9. It is necessary now to add a word concerning canonical denunciations. For various and just reasons, I would advise that things be handled in such a way that it will be sufficient for now to make these denunciations to the bishops only verbally, without anyone having to put anything into writing. Speaking generally, the damage is great and we have precious few good people. We must allow suitable time for the penitent to accomplish this but, in general, *quam primum*.³⁰ Access to the curias is not easily made in 15 days or sometimes even a month. I see that benignity of this kind, at least for those on the outside, is inevitable by recommending to the bishops the appointment of representatives most scrupulously screened by them. Here, likewise, we stress the basic principle, adjusted for practical application, that confessors examine well the individual cases and thus avoid every extreme.

10. I am told that in the Holy Father's antechamber there is, by inadvertence, a depiction of the Samaritan woman who is inadequately covered in keeping with the rigid rigor that God wishes with respect to modesty. Perhaps this report is not true.

11. Nothing is said with regard to the confusion of things pertaining to the sale of immobile as well as mobile possessions of the Church, or pious legacies etc., especially in the foreign courts. What is needed is that the bishops everywhere give instructions, otherwise one falls into a very deep sleep. In this way, *nunc pro tunc*³¹ everyone will fulfill everything that is enjoined by the sacred canons etc.

12. The system introduced in the Sacred Congregations in Rome of being generally restrictive is not appropriate for the present state of things. It would seem to be the same as wanting a beginner to do what is expected of one who is already proficient. For example, the Secretariat of memoranda sends every petition to the appropriate Congregation. A person makes an application, *verbi gratia*³², for an offering of Masses, and money is needed. The reasoning is just. I will not go into that, but the penitent is extremely poor and does not have the means. So, since he does not have the money required, he remains very, very disturbed within his conscience. Therefore, because of this system which is maintained inadvertently, many, many complaints arise, and in order to avoid

³⁰ As soon as possible.

³¹ Now for then.

³² For example.

these, the Holy Father should order the Cardinal Secretary of memoranda to ask for a testimonial from the bishop, affirming the poverty of the petitioner. Once that is verified, the Holy Father should issue the rescript. Then, too, anyone who goes to Rome for business reasons has to walk endlessly in order, for example, to be able to talk with a Cardinal. That this should happen, so to speak, once in a hundred times, could be reasonable, but to make it a regular system. ... They should, at least, have a supplementary method such as the one suggested by St. Charles, namely, to open up the doors in charity and listen to as many cases as possible and to be watchful so that families do not settle matters in their own way. This can also be applied to those who have other duties. Furthermore, when one has reached an age when he can no longer handle an office, he should resign, as we have been directed by the saints. Each one (except for an extraordinary gift given by God) is to bear that burden of which he is capable, in proportion to the talents which the Lord gives to his children; otherwise, *plurimis intentus minor est ad singula sensus*.³³

I forgot to point out the urgency for observing the feast days and likewise that on those feast days there should be no fairs and similar things held. This should be applied both to those feasts that are observed in common as well as to individual patronal feasts. I particularly noticed in a certain part of the Kingdom that for every feastday, as a rule, there was an accompanying open marketing. Oh Lord, it is a miracle of mercy that the earth still stands under our feet; in practice, I have discovered the people in a way of life that is truly deplorable. *Orabimus igitur provoluti coram Domino, etc.*³⁴ The reasons to pray and to weep before God are very many, and all together we must occupy ourselves *verbo, consilio et opere*³⁵ for the work of the reform.

Orders should be issued that everywhere the military people are to be given a sermon at least monthly, etc. etc. With just a line or two, certain matters can be taken care of by people in authority, whereas words of persuasion sometimes have no worth at all for certain ones.

1171

June 20, 1825

Msgr. Bellisario Cristaldi
Rome

Clergy

The Lord is not happy with his sacred ministers. Ordinations are too greatly accelerated; in short, and generally speaking, the clergy are not formed for the life of the spirit. Therefore, note the following:

1. The seminaries are to be reformed in accordance with the rules set down by St. Charles Borromeo and Blessed Liguori.

2. Once the seminarians have finished their course of studies, as priests they ought to come to board in our Mission and Retreat Houses for a suitable amount of time to build up their spiritual life, to prepare themselves for preaching, for taking care of pious organizations etc. etc. Many of them may remain in the great work of these foundations while others will leave to become model pastors or canons who will truly live according to the canonical regulations etc. Monsignor Albertini has already provided us with the basic rules that will govern all of this noble effort. It is the fruit of great enlightenment communicated to him by God who wants the Mission and Retreat Houses *sub titulo*

³³ Intent on many things, the mind is less attentive to individual matters.

³⁴ We will pray, therefore, prostrate before the Lord, etc.

³⁵ By word, counsel and deed.

pretiosissimi Sanguinis.³⁶ It is through this inestimable price that we come to an acknowledgment of the great means of redemption whereby we are reconciled to the divine eternal Father and by which we can purge the earth *in Sanguine Agni*.³⁷ Thus we find written: "*justificati in Sanguine ipsius, salvi erimus ab ira per ipsum .. . pacificans per Sanguinem Crucis ejus sive quae in caelis sive quae in terris sunt*",³⁸ The world is stained with sin and therefore it needs to have workers who will apply the redemption since it was precisely: *redemisti in Sanguine*³⁹ and *fecisti nos Deo nostro regnum et sacerdotes*.⁴⁰ Here we have the great work in behalf of the clergy that will raise them out of their inertia, elevate their spirits and their learning and restore to them the idea of the primitive church where we find the clergy joined together in order to spread the spirit of fervor and zeal for the greater glory of God.

The education of the young is indeed necessary, but if we do not arrange for a group who will particularly be concerned about the pruning of adult plants and the great work of the ministry, then we will never achieve that interrelationship of things that is so very, very urgent in our time.

Now, at this point, I must refer you to other pages given to you at another time concerning the reform in general etc., as well as what could still be added when the opportunity arises.

Since we are discussing the clergy, it is necessary that the bishops, some of whom are already doing so, go about dressed in the cassock; they should observe a frugal table and other things that the Venerable Bishop Tenderini has exemplified in a particular way in his life. The choice of bishops is a very delicate matter and, in the present discipline, he should never ordinarily come from the same area.

The courts of other individuals assigned to positions of dignity should be conducted in accordance with the regulations set down by St. Charles Borromeo, at least in regard to those things that are imitable, if not to say, admirable. Otherwise, if such examples are not made evident to the view of all, then the Reform will never really come about.

1172

June 20, 1825

Msgr. Bellisario Cristaldi

Rome

Nobility

In addition to the schools for children, completely separated from the episcopal seminaries, there out to be, in every location, a spiritual organization for the leading men, directed either by some sacred institute or by a zealous and pious priest. Once a week, that organization should meet and record the attendance so that anyone who is remiss can be duly aroused. Allowance should be made for the *compelle intrare*.⁴¹ Besides the usual religious acts, a spiritual conference should be presented that is appropriate and in proportion to the abilities of the people who are addressed. If such a talented person is not available to do this, then they should supply with a reading from some

³⁶ Under the title of the most Precious Blood.

³⁷ In the Blood of the Lamb.

³⁸ Justified by his blood, we shall be saved through it from wrath ... bringing peace through the blood of his cross to whatever is in heaven or on earth.

³⁹ You have been redeemed with blood.

⁴⁰ You have made us for our God a kingdom and priests.

⁴¹ Force to enter.

excellent author, as for example, from "*L'incredulo senza scusa*" written by Father Segneri; "*Il Cristiano instruito nei suoi doveri*" by the same author etc.

We mentioned that this should be done in every location because even though there may not be nobility as such present, still, this organization is necessary for the benefit of the gentlemen who make up the assembly of leaders.

It cannot be denied that there is great lack both in the sanctuary as well as in leading laymen. Of Jesus Christ we read: *principes et sacerdotes persequebantur eum; turbae autem sequebantur.*⁴²

Since this deals with those who have means, this organization, for the sake of convenience to the workers, could have meetings on Fridays or after the noon meal, or even at the *Ave Maria* hour.

Changes to be made and arrangements for various programs are to be the bases for a true reform. Many, many of the items mentioned in these pages can be covered in the Encyclical.

Some of the confraternities established in sundry locations to the benefit of those primary leaders could also add, as an appendix to their statutes, this very interesting good work.

1173

June 20, 1825

Msgr. Bellisario Cristaldi

Rome

Nuns

In the circular to the bishops, it is necessary to encourage them to call all monasteries back to perfect observance of the rule of the respective sacred Institutes, and, as St. Teresa noted, the religious women, in general, are lacking in the vow of poverty; so, in order to avoid the danger of lukewarmness and undue attachments, the perfect life in common is to be established and revived.

Novices are to be trained in those basic principles; those who are professed and are united in the perfect life in common are to be of help to the novices; anyone who wishes only to lead a private style of life should be released. Time should be made available, and indeed quite a bit, for the cultivation of the spirit. With the private style of life removed, with attachments set aside, along with other relationships, getting rid of the continual flow of gifts, including gifts of gratitude, etc., this is how time will be made available for the establishment of a very precise observance, with charity becoming triumphant, etc. The perfect life in common will overcome the weaknesses etc. and soon the victories will be evident, flowing from those basic principles that have been suggested by the saints.

The sacred dowry should be appropriate; very plausible, if necessary, is that it even be greater, as long as those levels are not the cause of argumentation upon their collection, etc. Parents are likewise content in making the disbursement only once, without any further concern, for those things that are constantly needed in administration, and is this way, too, without repeated visits to the parlors etc. etc. Herein also one can see notable situations of competition in favor of one who is more or less rich, humanly speaking; and with the lay sisters a concern of rather looking after one nun instead of another, a form of partiality which stands in the way of perfection and which debilitates regular observance.

Every diocese should have at least one institute for the education of girls; wherever that is lacking, the now-deceased Monsignor Albertini has laid down basic procedures by which, with little

⁴² The leaders and priests persecuted him, but the crowds followed him.

difficulty, an organization can be set up, under the title of adorers of the Divine Blood, so that every girl will realize what her soul cost and what concern we should all have in seeing that we are saved for eternity.

Religious women who live outside of cloisters should be asked to withdraw for a time, at least as temporary boarders, to some monastery.

There should be no thought of mergers of the different Institutes lest there be a loss of peace; and, since subsidies are scarce for life in common, provisions should be made, for example, by setting up a pension in some monastery that is more or less solvent, or, a fund for some sacred benefice, etc. etc. The question of handling monasteries will become much easier etc. etc.

1174

June 20, 1825

Msgr. Bellisario Cristaldi

Rome

Cloisters

The famous Father Alfonso Muzzarelli in his work *"Il buon uso della logica in materia di Religione"* in his treatment of cloisters remarks as follows: "Nowadays the freethinker says ... what good are cloisters?" And after having given all of those invincible replies, quite proper and convincing, he presents a difficulty and objects: "there are disorders in the cloisters!...so, the freethinker says: get rid of them." This is not a logical argument. The disorder lies in the abuse that is made in one or the other holy matter; so, one should seek to remove that abuse as much as possible and leave the holy matter intact. One would never think of saying ... : many parents of families abuse their status as parents... therefore, they should be gotten rid of etc.

Now, what is necessary is to set up a method of reconciling things in accordance with the just notions put forth in the longed-for reform. Have the Holy Father call in only one of the superiors of each order in turn, and, individually carry out with each one the following concise and fruitful discussion: "We (the Holy Father will say) are interested in renewing regular observance, but first we would like to activate the novitiates in accordance with the regulations set down by their respective founders, abrogating any practice to the contrary, and the locating of the novitiates should, in general, be completely separated and set apart". After that, each Superior General should send out a circular to those who are already professed and find out if there are individuals who would like to return to the original rule.

Having noted their number, then, convents of strict observance should be set up. As for the others who reply: "we wish to continue with the benignity and the practices experienced in the act of profession", getting rid, of course, of anything that is in no way admissible (*si opus sit*⁴³); then, having noted their number, these can, for example, form two or three schools or more, and be left there to live according to what they have professed; however, they should be given special spiritual encouragement particularly with the yearly retreat to be conducted by one of the fathers of the strict observance. There is much to be hoped for so that, if not all, at least part of them will grow stronger in the strict observance, and those who are left over, without hope for substitution, concerning the things mentioned before, in time they will give way to having their places inhabited by the ones who have been trained in the basic rule during their novitiate, etc., etc., etc.

⁴³ If it should be necessary.

However, it is desirable that those so-called schools or hospices should not be replaced until the community grants that it no longer maintains any idea of being a religious family according to the canonical stipulations. In that case, it would be necessary to set up a new family, with one or the other survivor remaining as a boarder. As the family diminishes, the surplus of income, given to those cloisters that have possessions, should be made available to those convents with a larger membership and for the welfare of that institute, until that new family which resulted reclaims for itself the entire subsidy. In this manner, one can also argue in favor of those cloisters that do not have possessions. With this plan, one is able to determine how many places they occupy in the Papal State (where at the present time this must be verified) and those that would remain free.

There are two basic principles that are taken into consideration nowadays: one that completely favors the small convents, the other that excludes them. Thus, to show duly and religiously more favor to the sacred Institutes, derogating from any canonical law, *ex peculiaribus circumstantiis*,⁴⁴ I would permit, in the first place, that the selection of the locales should be *ad libitum*⁴⁵ for the respective ordinaries, keeping in mind the following: secondly, I would make the endowment for 12 in the form of Masses etc in addition to that of the more or less generous laity, so that nothing will be lacking for setting up of the perfect life in common the principle thing to be established in the novitiates and comments of strict observance. Likewise, it is necessary to consider an equal endowment for the schools and the hospices, being aware of the future, *juxta superius exposita*.⁴⁶ If these schools or hospices were to show an extended number of individuals, one could supply by setting up a tentative pension which would later be provided.

However, in order to maintain the extension of sacred Orders as an example also for foreign courts, I would permit them to be established as follows: "priests, four in number; laity, three in number". Seven individuals will cover the arrangement of one religious in one place, another in another, and at the same time they will not reduce the situation to a point where only cities and principal locales will have outside confessors and religious, and places with a fairly good number of inhabitants will not be deprived of them. Therefore, the increases in the endowments made for 12 individuals by way of Masses etc. etc. will be granted in order to stimulate the perfect life in common and set aside many outlays of money which were previously requested.

Once all of this is accomplished, bringing about good order and providing a new, just distribution of the endowments which should be, I repeat, quite generous, I would then oblige the religious who present the request, to go once a month, *servatis servandis*,⁴⁷ for two or three days to hear confessions in that particular locale where they make their collections as well as in other places where they do not have a sacred corporation or institute. With each respective institute operating according to the points mentioned, everything should work out peacefully and agreeably without the imposition of absolute authority. In my opinion, this would bring about the great result of a precise restoration in the religious Orders.

Two observations must be mentioned at this point. First, that even though at the present time the endowment for novitiates with possessions may be in a way limited, the government should promise them again their full consideration for appropriate assistance as well as increases in the endowments when they find that they are practically necessary. Also, that as an institute grows, they

⁴⁴ From peculiar circumstances.

⁴⁵ At [your] wish.

⁴⁶ According to what was set forth above.

⁴⁷ Observing what needs to be observed.

will be duly provided for *in circumstantiis*,⁴⁸ just as occurred in their first foundations at the time of their holy founders, when the Providence of God was always noted *a pro nostro*.⁴⁹ In this way, finally, an even greater endowment should be allowed for those convents of study and always "perfect life in common".

Sacred places that are going to remain as churches should be given to the confraternities who ordinarily have only an altar in the collegiate or parochial churches; thus, exactly, with freedom and peace, they will be able to continue doing their good work. The locales should be the sacred centers for a holy income to the advantage, however, of the respective towns, *arbitrio Episcopi*⁵⁰ since the religious buildings are a monument of the piety of the faithful. The confraternities, then, will take charge of those churches under the condition that if, one day, some particular institute should return there, they must be reliant on it, and the continuation of their functions to be carried out at appropriate hours, but their actual possession will be conditional. Efforts should be made, based on these principles, that the places themselves should not be changed in their form, being entrusted to the consciences of the bishops, etc.

This is what I have wanted to submit to the judgment of the Holy See etc.

I add that, insofar as possible, those religious who have received briefs and dispensations, should be requested to return to their sacred institutes, encouraging them etc. etc. Furthermore, it is necessary to set aside any idea of merging, for example, the Barnabites and the Theatines etc. That *non expedit*.⁵¹ first of all, for the sake of preciseness in sacred history; secondly, because of the reactions of foreign countries where some of these institutes have a firm standing which they may not have in the Papal State; thirdly, one would not know what title to give them ultimately; fourthly, it would be necessary to make a mixture of their rules; fifthly, there would be no peace and many of them would depart; one would not be able to oblige them to remain, since they had professed themselves according to their own constitutions, name, rules etc. This is something that would produce a real confusion and even a scandal. Finally, such a plan would have to be executed *sensim sine sensu*,⁵² beginning with one institute and, having systematized that one, to proceed gradually to the others. It is a most desirable thing that these religious themselves should carry out and work together on everything that has been described.

1175

June 21, 1825

Doctor Domenico Terilli

Maenza

Hail to the most Precious Blood of Jesus Christ

Most illustrious sir

Relative to the case presented, in which one notes that Tizio induced Caja with enticing acts etc., I would advise that an offering of Masses be made for the deceased woman, or, an occult alms, determined by him freely, to the parents, if they are poor, instead of the Masses. This should be done as a virtuous Christian act of charity and be done according to his own judgment.

⁴⁸ In [under the] circumstances.

⁴⁹ From our interest.

⁵⁰ At the will of the bishop.

⁵¹ It is not expedient.

⁵² Gradually without feeling.

Do not cease recommending me to God, and, with esteem and respect , I remain
 Your humble, devoted and obliged servant
Gaspare C. del Bufalo
 Mis. Ap.

Mission and Retreat House in Frosinone, June 21, 1825

1176

June 24, 1825
 Fr. Andrea Antenangelo
 Arpino

Hail to the most Precious Blood of Jesus Christ

Most esteemed Canon

Enclosed herein is the reply from the Sacred Penitentiary. It is to be opened *in actu confessionis*.⁵³ With particular esteem and respect, most esteemed Canon, I am
 Your humble, devoted and obliged servant
Gaspare C. del Bufalo
 M. Ap.

House in Frosinone, June 24, 1825

1177

June 24, 1825
 Fr. Giuseppe Maria Silvestri
 Sora

Hail to the Blood of Jesus Christ

Venerable Canon

I warmly recommend to you the enclosed matter. Having had the Holy Father informed about the requests of the bishops of the Kingdoms with regard to our foundations, he was very exultant in the Lord about them. In the meantime, with particular esteem and respect, most venerable Canon, I remain

Your humble, devoted and obliged servant
G. C. del Bufalo
 M. Ap.

House in Frosinone, June 24, 1825

1178

June 24, 1825
 Fr. Giuseppe Maria Silvestri
 Sora

Hail to the most Precious Blood of Jesus Christ

Venerable Canon

I thank you for so many acts of concern and solicitude that you show toward our Society, *et*

⁵³ At the moment of hearing a confession [in the confessional].

*Dominus retribuet pro me in benedictionibus dulcedinis.*⁵⁴

I understand what you tell me about the Carrara household. I also realize the difficulty that Mr. Gemmiti has. It is indeed a matter of very small people. The important Missions will be held in 1826. At any rate, we will come to a clearer understanding.

I shall not fail to offer suffrages for the priest Guadagni. What a great thought it is for all of us to be mindful of death!

As for a Mission House there, do not cease insisting, as I have no doubt that you are doing, knowing the zeal that you have for the glory of the Lord.

The Missions in the diocese of Sora, except for Isola, will have to be arranged at an appropriate time, keeping in mind that in November the rainy season begins and any traveling that is not over level land becomes very dangerous. I submit to your good judgment and well-known prudence. But, be sure to allow time for making those appointments so that all will turn out to be in good order and I will be able to set up my schedule in accordance with the many new requests that keep coming in. I will not determine a specific time for them until I get definite word from you. I kiss your hands and, while asking you for your prayers, I remain with esteem etc.

Your humble, devoted and obliged servant

G. C. del Bufalo

Mis. Ap.

House in Frosinone, June 24⁵⁵

I point out that after the middle of November, our retreat, called for by the rule, will begin, in preparation for the feast of St. Xavier on the 3rd of December, a time when all of us go into retreat. I would suggest, therefore, that the one in S. Donato should begin for the feast of the assumption, as soon as the harvesting of the grain is completed and before the wine harvest begins.

1179

June 27, 1825

Msgr. Andrea Lucibello

Bishop of Sora

Amalfi

Hail to the most Precious Blood of Jesus Christ

Most venerable Monsignor

With this letter I am renewing my sentiment of esteem and respect for you, as well as to inform you that the Holy Father was exultant in learning of the requests of five bishops of the Kingdom, among whom you are included, for our foundations. The most reverend bishop of Gaeta spoke lengthily of this when His Majesty made his way through Mola di Gaeta, and Cavalier Medici in particular was well-informed and interested. All this is mentioned to you by way of information so that you can speak effectively of it in Naples.

My dear Monsignor, we are promoting, with intrepid zeal, the welfare of souls and we are doing everything possible to come, one day, to the beloved goal of heaven. I kiss your hands, and, with profound homage and esteem, I remain

*Suo infimo in Christo servo*⁵⁶

⁵⁴ And the Lord will repay on my behalf in sweet blessings.

⁵⁵ The year is 1825. Cfr. the letter to the same person on June 15, 1825.

⁵⁶ Being your lowest servant in Christ.

Gaspare Can. del Bufalo

Mis. Ap.

Mission and Retreat House in Frosinone, June 27, 1825

1180

June 28, 1825

Cardinal Luigi Ercolani

Rome

Most reverend Eminence

Oh how sorry I am to learn that you are still not feeling well. Miserable thing that I am, I do not cease praying for you, most reverend Eminence, and I have also written to the nuns that they should keep you in their prayers.

I am enclosing the two petitions which your most reverend Eminence will have brought before the Holy Father, accompanying them with your own most fervent prayers.

The retreat for the nuns has been scheduled, always of course that your Eminence will not object, for the coming December, the month in which the Church recalls for us the mysteries of the infancy of our Lord Jesus Christ. Along with the title of the monastery, concerning which you will acquaint the Holy Father (when the petitions are presented), you should have him learn of the good work that was accomplished in that city by the now-deceased Eminence Coradini. It is likewise necessary that those petitions be explained in such a way that they will in no way at all be the source of disturbances to the spirit.

As for your seminary, if it pleases you, I would like you to grant me, from this very moment, all of the faculties that are worthy of special mention. With regard to the Retreat in Sezze, the nuns would like me to have them available in their behalf. I have already told you that I shall do everything possible. Otherwise, if it should please your most reverend Eminence, I shall send another of my companions who is quite capable of handling monasteries.

It seems to me that with reference to other matters in the monastery I have nothing more to add, except to remind you of the dispute that exists in S. Ivo relative to the boundary with the other monastery of S. Chiara in Sezze. Pray a lot, a lot for me who, while kissing the sacred purple, most reverend Eminence, has the honor of declaring once again with complete homage, that I am

Your most humble, devoted and obliged servant

Gaspare Can. del Bufalo

Mis. Ap.

Frosinone, June 28, 1825

1181

June 29, 1825

Msgr Bellisario Cristaldi

Rome

Hail to the most Precious Blood of Jesus Christ

Venerable Monsignor

You probably have received my other letters. Now I am inconveniencing you for two reasons. First, to recommend to you as forcefully as I can the enclosed petition. See that you note

thoroughly the *pro-grazia*.⁵⁷ I replied to Canon Ottaviani, that I do not count for anything, but a very zealous priest, that I have great hope only in the religious zeal of the most reverend Treasurer as well as in the very reasonableness of this petition.

The second reason is to let you know confidentially, *et in communicatione spiritus*,⁵⁸ a thought of mine, and it is this: deportation and because of the Missions, and surely not to escape the crosses for then I would have scruples, but perhaps for the sake of a greater good, I would like, through your intervention, to propose to His Holiness three of the primary leaders in our Institute, together with the gifts found in those being proposed, given to them respectively by God for his glory, so that from those three names he would select a Director of our Society, which is in its tribulations so dear to God. I, then, would withdraw to S. Felice in Giano, since I am already in my 40s, and there I would work with our young men, though still not abandoning Mission work, and also have a bit more peace and quiet. What do you say to this? Then, too, with regard to our Institute, I say to you sincerely that if the sacrifice of my life would be helpful to give it an ever stronger foundation, here O Lord am I: *paratum cor meum Deus*.⁵⁹ I must not, however, deny that my natural sensitiveness is extreme in learning of the weight of human miseries, but de Sales says that, by controlling oneself, that is what will bring about a double merit, as the Saint points out, to the benefit of the soul. My dearest Monsignor, up to now we have carried the cross as far as Mount Calvary. Now it will be necessary to climb that mountain and then die with Jesus Crucified at the top of that same mountain of myrrh and bitterness.

However, even with all the troubles, no matter what the powers of hell may say, good work is being done; and, the anguish and anger of Lucifer is manifestly evident. Please read the enclosed letter, sent to me from Pofi. But, keep this a secret between us; read it, then, as usual, burn it. Pray for me, my Monsignor; I am doing so for you, and, shall I say, at every moment, for whatever you may desire, surely, that fullness of merits which is the foundation of our great elevation to glory. But *ad magna praemia perveniri non potest nisi per magnos labores*.⁶⁰

Try to find a moment in which to send me a reply concerning the petitions made to you in other letters of mine which have, so to speak, weakened my hand. In Jesus Christ, consider me to be constantly

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Frosinone, June 29, 1824⁶¹

P. S. I am beginning the 30 visits in keeping with the privilege granted to us by His Holiness.

⁵⁷ As a favor.

⁵⁸ And in the communication of the spirit.

⁵⁹ My heart is prepared, O God.

⁶⁰ It is not possible to arrive at great rewards except through great labors.

⁶¹ St. Gaspar wrote "1824", but is 1824 correct? It seems not. In fact: in the text itself he says that he is "in his 40s" and that would be so only in 1825. In the postscript he says that he is beginning his "30 visits in keeping with the privilege granted to us by His Holiness", and that privilege was obtained through Mons. Cristaldi upon the request made to him in the letter (n. 1123) of May 19, 1825. It deals with visits to be made in order to gain the jubilee indulgence which was available in 1825. Finally, he says that "Cardinal Ercolani wants that in the upcoming November he reschedule the Retreat that was dropped during the past year in S. Salvatore". He refers to this very material in his letter (c. 1149) to the Cardinal that was written on June 10, 1825. Cfr. likewise the letter (n. 1181) to this same person of June 29, 1825. So, it is without doubt that this letter which bears the year 1824, really belongs to 1825.

The greatest satisfaction for me up to now is the support given to me by the Society. Cardinal Ercolani wants me to reschedule the Retreat, which was canceled last year, for this coming November in S. Salvatore Maggiore. *Oremus ad invicem*.⁶²

1182

June 30, 1825

Fr. Vincenzo Giovannelli

Ascoli

Hail to the most Precious Blood of Jesus Christ

Dearest Father Giovannelli

If God has given you the inspiration in prayer that I should come to Ascoli, here I am, all ready. Our pious organizations will be given new life and with a Retreat provided for each group, a great work will be done, and the bishop will be content. With regard to Missions, the system used is not my own but of the saints. With regard to Retreats, nothing is externalized, but still, with the grace of God, much, very much good will be accomplished. Then, too, in order to economize, it would be sufficient that I and another capable companion, or at most two, would be on hand for two or three months, or however much time may be needed. I repeat, with regard to myself, prayers should be offered, since it is written: "*bonorum meorum non indiges*".⁶³ I am a *vir videns paupertatem meam*.⁶⁴ You should not cease advising the bishop in whatever you deem useful, and God will bless your words.

You should have no doubts about the celebration of the ten Masses. However, these are few in number, so please send more of them, but always without the restrictions of time, because of the traveling as well as letter-writing at times required by the urgent demands of the ministry.

Oh how consoled I am to see you so intent on directing the pious organizations. May praise be to God. May St. Francis Xavier and St. Philip govern you and provide you with extraordinary strength so that you do not give in. Still, do not fail to have a certain regard for your own poor self. I thank you ever so much for your charity and zeal in having gotten in contact with the bishop of Penne in order to give a helping hand to the Missions in that diocese. I would like to hear of the results achieved. Indeed, I believe that at this very time, a couple more of our men may have arrived there. I am presently awaiting letters. However, I think that Carboneri is rather exhausted. Prayers. I have written to him that if he feels tired, he should withdraw to his home in Rimini as soon as the others have returned, since he is of a certain advanced age.

By this time, I learned that a certain Father Luigi Mosconi has arrived in Penne. He is a man who is quite mature, not that I wish to do harm to the others. I, too, realize that the clergy and the nobility are in need of a solid reform. Let us accelerate our prayers for divine mercy.

*Dominus retribuet pro me in benedictionibus dulcedinis*⁶⁵ for the members that you have recruited for me so as to activate even more the apostolate. I intend to write a separate letter to Father Giovanni Chiodi, so, you should forewarn him to be looking for it in the mails. Urge Bellini likewise to come to a decision.

We hope that Father Latini will be able to get some sort of help. It would be very helpful if

⁶² Let us pray for one another.

⁶³ You do not need my good things.

⁶⁴ A man seeing my poverty.

⁶⁵ The Lord will repay you on my behalf with sweet blessings.

he were presented to the Holy Father. For my own consolation, I would like you to write and let me know what the results are.

My dearest in the Lord, as for all the other things let us continue to be of full assistance to each other through our assiduous prayers: *Oremus ad invicem*.⁶⁶ What a beautiful thing it is to be spiritually united here below and then reach the everlasting and indivisible union in heaven! What sweet thoughts these are! Our life, indeed, is growing shorter. The tribulations of this exile are the things that produce our crown of glory. Let us adore the crosses that God sends to us and let us embrace them tenderly. Wherever we seek Jesus here below *in statu viae*⁶⁷ we find that he is always the *fasciculus myrrrhæ*⁶⁸ for our souls, but, those things that are bitter for our mortal lives are sweet *ad futuram gloriam quae revelabitur in nobis*.⁶⁹

With total affection, I leave you now in the wounds of Jesus Christ. *Si me quaeris ibi me invenies. Gratia Dei nobiscum. Sum tuus ex corde, in Corde Jesu Christi crucifixi qui suo nos redemit Sanguine*.⁷⁰

*Suo infimo in Christo servo*⁷¹

Gaspere C. del Bufalo

Mis. Ap.

House in Frosinone or Rome (for forwarding), June 30, 1825

Give my best regards to Father Vincenzo Belenghi. I hope that he still remembers me.

How helpful it would be to have a Mission House there so as to be able to send out workers, especially to the Kingdom etc. Prayers.

1183

June 30, 1825

Fr. Giovanni Chiodi

Ascoli

Hail to the most Precious Blood of Jesus Christ

My dearest in the Lord

Oh how consoled I was to receive your very esteemed letter, and how edified I was by your very holy sentiments and the spirit of your vocation, which, I pray, you will cultivate incessantly for the ever greater glory of God. So, may you come to our group as soon as possible. You can be very sure that, with divine grace, you will accomplish great work; have no fears; let us always adhere to this notion. When you are just about to begin your trip, write to me so that we can work things out together. In the meantime, recommend yourself often to the glorious apostle of the Indies, St. Francis Xavier. From this moment on, I embrace you in the Lord and I implore his most extensive blessings upon you. Become attached in fervor to the devotion to the Divine Blood which softens every heart, and do not fail to turn frequently to the most holy Mary Immaculate under whose protection it is most helpful to remain.

⁶⁶ Let us pray for one another.

⁶⁷ On the way.

⁶⁸ A bundle of myrrh.

⁶⁹ For future glory which will be revealed in us.

⁷⁰ If you look for me you will find me there. The grace of God is with us. I am yours from the heart, in the heart of Jesus Christ crucified, who redeemed us by his blood.

⁷¹ Being your lowest servant in Christ.

It is very true that Father Gregorio Giobbi spoke to me about you, and, on that occasion, I had to make this reply: *Benedictus qui venit in nomine Domini*".⁷² I add nothing more. I wish only to point out that at the time that I was there giving a Mission, the boarding school for young men, not yet priests, had not as yet been opened; now, we have two of them, one in St. Felice in Giano, the other in the Province of Campagna. A third one will, within a short time, be opened in Benevento. Do not cease praying for me, and have others do so too, and also for our Institute which later on will be providing great assistance to the work of the Missions, even those under the Propaganda Fide. May Jesus be our delight, our peace, our love. In his divine Heart, I leave you while saying that I am

*Suo infimo in Christo servo*⁷³

Gaspare Can. del Bufalo

M. Ap.

House in Frosinone, June 30, 1825

1184

June 30, 1825

Mr. Camillo Possenti

Fabriano

Hail to the most Precious Blood of Jesus Christ

Venerable Camillo

Your always very dear letters keep getting to me late. In this mail or in the next ordinary delivery, you will be receiving the 12 *scudi*. From your letter, I am consoled to learn how much and in what ways our most important devotion is being propagated. I have already written to Rome to have them send to you, at the earliest opportunity, two copies of the month of the Divine Blood. How deeply interested I am in this devotion. I must confess what lies within me with all my limitations, namely, that I shall put myself out completely for this very great work! This is the price of our Redemption, this the reason for my confidence in being saved; to this devotion, I wish to consecrate my life; for this am I a priest, to apply the Divine Blood. In another printing, which I will have done when I have the means available, there will be in that reprinting some accidental changes. I have advised Severini about the sending of the Chaplets. Be ever mindful of me in your prayers. Wretched thing that I am, I do not fail to remember you in my prayers. How dear to me is Fabriano and how

I love it in the Lord. For the good of this city I desire every blessing. I leave it in the Divine Heart, while declaring once again that, with esteem, respect and gratitude, I remain

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

House in Frosinone, June 30, 1825

1185

June 1825

Luigia del Bufalo

⁷² Blessed is he who comes in the name of the Lord.

⁷³ Being your lowest servant in Christ.

Rome

Hail to the most Precious Blood of Jesus Christ

Dearest niece⁷⁴

I regret to hear the news concerning the excellent Father Giuseppe Mugnaj, and I hope that he is getting well. I shall not fail to offer prayers for him, and to get others to do so too. Tell him to get an image of St. Francis Xavier and sign himself with it; in fact, send him Canon Betti as a man of miracles. But, in order not to offend his humility, you need not tell him all of this. Send Father Giuseppe, as a gift and only one time, a bit of *pastine dolci*, but the cost is not to exceed four or five *paoli*. Give him my warmest greetings. The letter that you referred to in which you say that you informed me of the receipt of the ten *scudi* from Castellini was never received by me at all. So, if it was in some sort of package, then both the package and the letter got lost. Cencio also spoke of certain books from S. Marco, but I have not received them either.

I am delighted to learn of the work and the good being done by Canon Betti. Next year, Father Giovanni Merlini has been chosen, and he is another man of miracles. I am not writing in an ascetical vein during this month since Canon Betti is there who will handle the matter of confession quite well. After a bit, you, in your prayers, will beseech from God in my behalf both inspiration and time.

If Betti cannot take care of the confession, then try the priest in S. Alessio or, at the Gesu, Father Zauli, or anyone else that God suggests to you. After all, it is a question of being reconciled. Pray for me and greet everyone. I would like to know what Abbacy Father Eugenio has gotten. Give him my very good wishes. I am and will constantly be

Your loving uncle
G. C. del Bufalo
M. Ap.

1186

July 1, 1825

Domenico Antonio Gagliardi
Castelforte

Hail to the most Precious Blood of Jesus Christ

Most illustrious sir

I have already written to Father Filippo Cinquanta that I received the ten ducats and that now I am looking after the delivery of the painting which I shall address to the most reverend bishop of Gaeta. This is for your information.

Some writings of Metastasio cover a few sacred things, others do not. With respect to the sacred things, not much can be said securely; the others, which strongly suggest profane love, though not for you, are in general not praiseworthy. It would be a just and laudable thing for everyone to promote good example to the greater glory of God. This same Metastasio regretted having written amorous material. This act of docility is to his credit. The quickest way to handle the situation is to burn them. In order not to defraud the intention of your deceased uncle with regard to the Masses, try to compensate with another good work that would balance out etc. etc.

⁷⁴ No date on this letter, but from the context and from a comparison with the letter of June 5, 1825, it must belong to the same month and year.

Since Bartolomeo does not have the small painting of the Sorrowful Mother available, I am sending you a couple of holy cards of my Madonna that I take along with me on the Missions.

As far as I know at present, Father Pesce is not here. I am awaiting the arrival of Canon Aloysi from moment to moment, and I will give him your greetings.

I am sorry to learn what you tell me with respect to the Mass and the monks. I would suppose that the one in charge may have forgotten something. In my opinion, it would be helpful that the King, if he has returned, should be informed about the status of the people in Castelforte. In charity, they should not cease being insistent, and, in the meantime, they should see that some means is employed for arousing the piety of the place, working it out between themselves and the bishop. The Lord will give his inspirations.

Miserable thing that I am, I shall not cease praying to God for the people there, assured of their remembrance of my miserable self in the prayers that they offer to the Almighty.

I am also sending you two booklets. May Jesus be our delight and our love. Let us repose in his divine Heart. With the fulness of esteem and respect, as well as indelible gratitude, I am and will constantly be

*Suo infimo in Christo servo*⁷⁵

Gaspare Can. del Bufalo

Mis. Ap.

Mission and Retreat House in Frosionone, July 1, 1825

P. S. Tell Curate Gariglia that I am still awaiting an answer from Rome concerning the matter known to him. The delay is not mine. Expose with solemnity the painting of St. Xavier. I hope that it will be a day filled with prodigious graces. I would like to know whether everything turned out in accordance with your wishes. Be greatly zealous for the organization of St. Rocco.

1187

July 2, 1825

Mother Maria Nazzarena de Castris

Piperno

Hail to the most Precious Blood of Jesus Christ

Very reverend Mother

You should not be upset about the exclusion of the lay Sister. It means that that was probably the will of God. I, in fact, esteem more any community which operates in accordance with the dictates of the heart than if it had acted solely under the title of deference; in cases such as these, one does not want to depart from the dictates of virtue. The Lord will provide another haven for the postulant. And, if you think it a good idea, you would gain great merit if you would check with your sister in Sezze to see whether there is room there in that monastery. In the meantime, I shall be making a diligent effort to locate other possible places.

With regard to the holy cards, I have not been able to find any more in the containers that I have for the Missions. Still, I did send you the ones that I had. I am writing this letter as the Vespers of the Divine Blood draw near; oh! how much we owe to Jesus who has redeemed us with his Blood!

But you and your community have really surprised me with the gift of lemons and the four citrons (I

⁷⁵ Being your lowest servant in Christ.

think that is what they are called). So, my many obligations to you are increased and I do not know how to repay them. Offer to the entire community my most deeply felt gratitude.

I am sorry to hear that you have not been feeling well and that you are still convalescing. Because of that, I now seize the opportunity to draw to your attention what you must hold with regard to the will of God and your getting well, otherwise it could be a tempting of God. In all of his letters of spiritual direction, St. Francis de Sales always excludes the case of sickness. When one is ill, that person is already undergoing mortification; in experiencing that, that person, in a way, is yielding to any other method that might be thought of. Indeed, it is more praiseworthy to endure what God sends than anything we might select, inspired by the virtue of religion. The conclusion is that when I am ill, says de Sales, I do not think about what I would do if I were well. I accept the chalice that God offers me and I swallow its contents. It is sweet because it is God who offers it. If, in the things ordered by God, we turn to something else, then, one could fall into another state of anguish which would render us incapable of serving religion. So, be of help to your humanness: let your choice of the quality and the quantity of food be such as to bring about a cure and restoration of health, but, at the same time, pray quietly to God to increase your strength and ability to do even more, if it so pleases him, and be presently content only with the desires. I truly hold in high esteem this kind of virtuous action and this sort of freedom of spirit; in it there is a great pursuit of perfection.

I will be very pleased to get a copy of the extract from St. John of the Cross that you promised me. Without mentioning my name, tell your sister in Sezze, in general, that she should enlist whatever is possible in spiritual matters in her monastery. If God will give me life, I am hoping to draw up a good collection of things, an ascetical dictionary. So, do not cease praying for me. Through prayer, God will make known to you the urgency there is for prayer in behalf of this poor soul of mine which I hope will be saved. Pray to Jesus Christ to give me the spirit of prayer, of humility, of longsuffering, of love for him. May you remain very tranquil and make advancement. Do not be daunted by the warfare of the enemy. We possess the standard of the Cross and that is sufficient. You may ask: what do we have? We have Jesus with us. I love to see in souls great courage and trust. Pray also for our Society which is so insignificant in the house of God. I hope, however, that it will be accepted in the eyes of the Lord. Tell Sister Pellegrini that I will write to her within a short time. In spirit, I am here in the Heart of Jesus. I leave you there also as I say, with homage, that I am

*Suo infimo in Christo servo*⁷⁶

Gaspare C. del Bufalo

Mis. Ap.

House in Frosinone, July 2, 1825

1188

July 3, 1825

Luigia del Bufalo

Rome

Hail to the Blood of Jesus Christ

Dearest niece

⁷⁶ Being your lowest servant in Christ.

Here we are at the Feast of the Divine Blood. ... What a great feast of love for Jesus is this feast of ours! Yes, let us love Jesus incessantly, irrevocably, so that we can love him eternally in paradise. To look at Jesus as he pours out his Blood is an act of religion which helps us do great work for our own eternal salvation as well as that of our neighbors, praying in a special way for the success of the Missions and for the apostolic work that is being promoted throughout the Catholic world. For us, the Crucifix is a mystical tree of salvation; blessed is the soul that stands in the shadow of this plant, gathering in its fruits of holiness and paradise. It is, at one and the same time, the book in which we read of the love of a redeeming God. Finally, it is a weapon against the devil, while also being the ladder to heaven. These are the sentiments that we should nourish with the recurrence of this very holy solemnity.

Now, let's turn to Mama. Tell her that, with regard to the handkerchiefs, she can provide not only two of them but as many as might be necessary for her.

I understood everything about the small booklets of the sisters of charity. So, it was better not to mention pages, but to cite the title of those booklets. Still, everything is clear.

I thank God for the recovery of Fr. Giuseppe, to whom you will give my greetings. Pray for me, greet everyone and, while giving to all of you my blessing, I remain, in Jesus Christ our beloved Redeemer,

Your loving uncle

G. C. del B.

M. Ap.

House in Frosinone, July 3, 1825

1189

July 4, 1825

Fr. Basilio Bonelli

Giuliano

Hail to the most Precious Blood of Jesus Christ

Venerable Vicar

Please excuse the inconvenience that I am causing you with this additional letter of mine. Up to yesterday, the month of the Divine Blood has kept us all very busy. Now, I do not know whether it is more feasible to delay the arrival there of Missionary Merlini, who is capable of handling new foundations, or whether we should hurry things along, in which case, we would have to come to some agreement. At this time, I feel that the better thing would be to wait until the people are ready to act; then, along with you, to give an encouraging sermon. I leave the decision up to you; it seems, then, that by the end of this month, time should be available. This does not prevent me, on occasion, from stopping off in that area, and going to venerate the most holy Mary, our most loving mother. Pray for me. I repeat, pardon the inconvenience that I am causing you, and consider me to be with esteem

Your humble, devoted and obliged servant

Gaspere C. del Bufalo

Mis. Ap.

Mission and Retreat House in Frosinone, July 4, 1825

1190

July 4, 1825
Fr. Ferdinando Gigliozzi
Fontana

Hail to the most Precious Blood of Jesus Christ

Venerable Canon

The correspondent from Arpino might be Canon Crescenzo Antenangeli. Excuse me if I did not send a reply yesterday since I was very, very busy. As a culmination to your many favors, I received the four doves and I am very sorry for the inconvenience it caused you. I shall not cease professing to you my deep sense of obligation. As a sign of my gratitude, I am sending you a little booklet which you might be able to use in helping some poor soul in surrendering proportionately to the greater glory of God.

The President of the Archconfraternity, Monsignor Muccioli, is generally in Rome. But, I am in charge of the Missions of that Archconfraternity and, along with him, I have the special faculty of carrying out likewise everything that the President himself can do, so that the good work of propagating this most important devotion can be facilitated.

Joyfully did I note the concern you have shown in increasing the number of the adorers of the Divine Blood. Oh how many blessings you will receive from the Lord!

I am sending you the booklets that I presently have on hand. I have run out of those printed forms that are used for enrolling people and I will have to have more printed. In the meantime, you can supply by using your own handwritten form. The repetition, at least by the clergy, of the *Te ergo quaesumus*,⁷⁷ cannot be omitted since it is required in the prescribed prayers. The people, however, can repeat that verse which you composed. However, in that verse, in the first line where it says through that Blood etc, it could be better expressed by using, instead of that Blood, some other more tender word as, for example, the divine Blood. But, you change it as you see fit. I mention this in order to counteract the profane lingo of sinners etc.

In agreement with the Vicar General, you make the selection of an altar where there are no other commitments. Then, afterwards, draw up a petition to the most reverend Vicar who will supply the *pro-gratia*. Archpriest Fortuna, the Chancellor, should prepare the letter of procurement, as he did for Morino, to be given to the President of the Archconfraternity in order to have him select a person who will handle the usual procedures in Rome with the Archconfraternity, in order to achieve aggregation. Forward all of these documents to me and I will take care of the matter. The expense for the Church and the functions in Rome at S. Nicola in Carcere, on the occasion of the solemn aggregation, will come to six Roman *scudi*, to be paid only once. With those 6 scudi, the printed certification will be granted. After that, you will no longer have the task of sending a list of enrollees to Rome *infra annum*.⁷⁸ The priest in Morino has already set up basically this good work for his people.

God-willing, with the beginning of the new year, you will send me the capitular petition for both the solemn and the private celebration of the Mass of the Divine Blood on the first Sunday in July. I do not know whether the granting of the Office will be obtained, since it is recited at another time. Nevertheless, in your petition, you might mention that that Office is recited in March, but that you would still like etc.

⁷⁷ We beseech you, therefore.

⁷⁸ Within the year.

The Masses that you referred to were given to you by Missionary Merlini, who is in charge of a new foundation in Vallecorsa and who is the Secretary General of the Institute of the Missions, and not I, who do not have those titles, nor am I deserving of them. When I learned of the trouble that was caused, I felt sorry; but, then, his zeal matched yours, and perhaps this was what the will of the Lord was.

Finally, do not cease praying for me and for the holy Missions, and have other do so too. In Jesus Christ Crucified, consider me as

Your humble, devoted and obliged servant

Gaspare Can. del Bufalo

Mis. Ap.

Mission and Retreat House in Frosinone, July 4, 1825

P. S. Try to find other priests who will lend a hand in this great work etc. Missionary Merlini is presently conducting a Mission in Petrella, in the diocese of Pescara.

1191

July 4, 1825

Fr. Vincenzo Ceccacci

Guarcino

Hail to the most Precious Blood of Jesus Christ

Venerable Vicar

Here are the three sashes, the crucifixes and the emblems. The charge is 2.86 *scudi* in all. I take this opportunity to recommend myself to your heartfelt prayers and, most venerable Vicar, with particular esteem and respect, also to renew myself as

Your humble, devoted and obliged servant

Gaspare C. del Bufalo

Mis. Ap.

Mission and Retreat House in Frosinone, July 4, 1825

1192

July 4, 1825

Fr. Vincenzo Ceccacci

Guarcino

Expenses incurred for the organization of the brethren of St. Francis Xavier in Guarcino.⁷⁹

14 sashes	7.56 <i>scudi</i>
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14 emblems	1.96 <i>scudi</i>
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14 crucifixes with a chain	3.85 <i>scudi</i>
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2 more emblems	0.28 <i>scudi</i>
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2 more crucifixes with a chain	0.55 <i>scudi</i>
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2 more red sashes	1.08 <i>scudi</i>
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	15.28 <i>scudi</i>
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Canon Ceccacci should check this sum, since I did not have time to look into it, etc.

⁷⁹ This letter does not have a date. It was probably written before the letter to the same person, dated July 7, 1825. Hence, we give this letter the same date as the preceding one.

G. C. del Bufalo
Mis. Ap.

1193

July 6, 1825
Msgr. Bellisario Cristaldi
Rome

*Christus dilexit nos et lavit nos in Sanguine Suo*⁸⁰

Venerable Monsignor

Please excuse me for not having sent you an immediate reply to your most appreciated letter. The ministry has delayed this pleasure for me. I thank you wholeheartedly for your most lovable sentiments. Pray to the Lord that they will be deeply impressed on my poor soul.

With regard to the altars in the prisons of the Kingdom, in addition to the observations which I have already made in reference to those of the State, it would appear to be opportune, even necessary, to send an urgent notice to the most reverend Nunzio as well as to His Majesty King Francis of Naples; also, to the bishops that, *donec provideatur*,⁸¹ His Holiness intends to authorize them to set up the so-called portable altar.

I kiss your hands. Pray a lot to Jesus for me. I will be doing the same for you, and, indeed, with all my deepest affection in God! With full esteem and most respectful homage, I remain

*Suo infimo in Christo servo*⁸²

G. C. del Bufalo

Mis. Ap.

Frosinone, July 6, 1825

1194

July 6, 1825
Fr. Giacomo Giorgi
Albano

Hail to the Blood of Jesus Christ

Dear Father Giacomo

Tell the Ricci woman that I do not have faculties that are communicable to women. Nevertheless, she can still continue to promote the devotion to the Divine Blood, while giving the names of the enrolled devotees to one who has the faculties.

Monsignor Albertini would have obtained them for her from the Holy Father. I, however, do not concern myself with that since I prefer to abide by the principle expressed above. I praise you for your zeal and I rejoice in the Lord.

As for you yourself, try to remain in Albano at least for all of July. Then, your stay in Sermoneta will be set so as to make it more convenient for you to handle the affairs of your family. With esteem, respect and gratitude, and asking you for your prayers, I am

Your humble servant

G. C. del Bufalo

⁸⁰ Christ loved us and washed us in his own blood.

⁸¹ Until it is foreseen.

⁸² Being your lowest servant in Christ.

M. Ap.

House in Frosinone, July 6, 1825

Prepare yourself for the Missions to be held during the middle of August, and let us know at this very time that you will be able to do so.

1195

July 7, 1825

Fr. Vincenzo Caccacci

Guarcino

Hail to the most Precious Blood of Jesus Christ

My venerable Canon

I have received the money. From moment to moment, I am awaiting the documents of aggregation already prepared in Rome, and I shall immediately send them on to you. Perhaps in Rome they are waiting for a safe occasion so that they will get to Frosinone.

I cannot tell you how exalted my spirit was to hear such propitious news of the excellent progress that the pious organizations are making in that area, and, how edified I have been with the zeal of all of the respective clergy there.

I am enclosing a few holy cards which should please you.

Would they accept a lay sister in the Monastery there? She is a bit older, it seems to me about 27 years old. As for the temporal matters, I hope that everything can be worked out. She is in very good health.

I return my affectionate greetings to all the clergy there as well as to all the people. I recommend myself to your prayers and those offered in common. Kissing your hands, I remain, with full esteem and respect

*Suo infimo in Christo servo*⁸³

G. C. del Bufalo

M. Ap.

1196

July 8, 1825

Mr. Giovanni Francesco Palmucci

Offida

Hail to the most Precious Blood of Jesus Christ

My dearest in the Lord

What can be said if our correspondence has been interrupted? Oh how long I have wanted to write to you, but time, not my willingness, has been lacking. I say nothing more. I am certain that you are praying and will continue to pray for me. I state once again that I am, in Jesus Christ crucified, with all my esteem and affection,

Your humble, devoted and obliged servant

G. C. del Bufalo

Mis. Ap.

Frosinone, July 8, 1825

⁸³ Being your lowest servant in Christ.

1197

July 8, 1825
Fr. Giuseppe Maria Silvestri
Sora

Hail to the Blood of Jesus Christ

Venerable Canon

In reply to your most appreciated letter, I tell you that the Mission in Isola has been scheduled for the feast of St. Teresa in October, and you would be doing me a favor if you would remind both the archpriest and the mayor, so that there will be no alteration of plans. As for me, I shall adhere to my promise, but, I would not want them to cause any misunderstandings. In this way, a word of reminder would be very helpful.

The Mission in S. Donato, after the one in Isola, remains fixed. However, it will be necessary to anticipate the one in Gallinaro, either in August or the first part of September, or around Christmas time, since in the latter part of November all of our Missionaries get together in order to prepare themselves through particular recollection for the feast of St. Xavier. So, with this letter of mine, you should have a clear idea of everything that relates to the ministry.

I shall await another of your letters. Give my regards to everyone etc. In somewhat of a hurry, I remain

Your humble servant

G. C. del Bufalo

M. Ap.

Frosinone, July 8,⁸⁴

The letter of Canon Gallante's sister is a reply to one of mine. I am lacking the time to give her a reply. I share in the misfortune of that family, to whom I send my best wishes. I, wretched as I am, shall not fail to pray.

I do not know whether Isola would rather have the Mission, preached in the open square, around August 15th; then, toward the latter part of October, we would go on to S. Donato. Otherwise, let us adhere to the schedule mentioned above.

1198

July 8, 1825
Mr. Domenico Antonio Gagliardi
Castelforte

Hail to the most Precious Blood of Jesus Christ

Most illustrious sir

I thank you for your recent letter. In reply I say to you that the painting is on its way. I have urged the man to deliver it very carefully. He tells me, however, that for less than one ducat, he will be unable to handle this chore.

With regard to the Superintendent, whom I esteem, you know very well that when I was there I wrote a letter of concern to him in behalf of the Alcantarini Fathers. Now, you should try to

⁸⁴ The year is 1825. Cfr. the letters to this same person: June 6, 1825; June 15, 1825. Furthermore, in a different handwriting, there is a notation in the address which specifies: "July 1825".

speaking effectively for them, and work along with the most reverend bishop. Even better, would be to have a deputation and also to make use of the religious themselves to remind the Superintendent of the problem. You can be sure that I shall not fail to pray and have others pray for a successful outcome. I would not want to write to him again, since I am quite far away, and thus upsetting the spirit of the Superintendent. Still, if all the means suggested should turn out to be ineffective, if you wish, after another letter from you, I will draw up another memorandum. In the meantime, try to supply by having one or the other confessor come in from time to time as a help. Let us trust in God and place our hope in his loving kindness. I heard that the King has written a circular letter with regard to Missions. Prayers. I am and will constantly be

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Frosinone, July 8, 1825

P. S. I would sincerely like to know whether you like the painting. Oh how prodigious it is going to be.

1199

July 8, 1825

Msgr. Giuseppe Maria Pezzella

Bishop of Teramo

Teramo

*Christus dilexit nos, et lavit nos in Sanguine Suo*⁸⁵

Most illustrious and reverend lord

Permit me to inconvenience you with this letter of mine in which, with due respect, I call to your attention and assure you that it was not I nor any others of my companions who registered a complaint with the Congregation for Bishops and Regulars concerning what you thought you had to do with respect to the good work being promoted there from the time of the recent Missions conducted during the tenure of your predecessor; it was a good work, well-conducted up to the time of your arrival in Teramo and it observed the usual regulations, even those prescriptions laid down by the Kingdom. Registering complaints of this type has never been my mode of acting and even the rules of our Institute direct us in such things. We take care of the matters that pertain to us and, in order to keep the fruits of the holy Missions enduring, the only things we do to continue that good work are the things which have first been submitted to the judgment of the Ordinaries.

I could provide you with a long list of bishops who are quite aware of this procedure of ours, but this point is not the objective nor the scope of this most humble letter of mine. I have nothing else in mind except to inform you of what has occurred in this present situation and, at the same time, to have you realize that rumors have been spread around in that area both about me and about our Institute, rumors that are without foundation or reasonable cause. I am quite aware of the confusion aroused by the enemy of every good work; I adore the divine dispositions and I peacefully endure the distress and bitterness which is all part of our inheritance of the Cross of Jesus Christ.

If you were to investigate who it was that registered a complaint about your judgment to remove the Oratory set up for the men there, you will not find my name involved, not even in the

⁸⁵Christ loved us and washed us in his own blood.

darkest corners, nor that of any of my companions. If I am writing this letter to you, it is because I wish to bring tranquility to your soul and to assure you that I, in all sincerity, having once been made aware of the mistakes, would not fail to submit myself to your good judgment. Indeed, accustomed as I am to the respectful simplicity of the Gospel, I do not deny that I feel disappointment at the demise of a good program, one that called for a St. Philip Neri to establish an Institute; a good work that is practiced in Rome as well as in Naples and in so many dioceses. And I say to you that when I heard them talking, I restricted myself, as was only right, to the method suggested by the Saints, namely, to seek always the respect of the sacred Pastors. That does not mean that within myself I did not recognize the involuntary mistake that was made. It was mentioned that there was disorder.

To this remark I give no reply since I have no knowledge of that and it is something that would have to be proved. But even supposing that there were some disorder and that it actually did occur, it would seem to me that the solution ought not to be the complete removal of the good work. Anyone who abuses a sacred thing, does indeed an evil act. But, one must remove the abuse and leave the holy thing intact, just as the Church established it. I add nothing further. I conclude by saying that in your humble and fervent prayers before God, you will come to see what is of most interest for the greater glory of God.

Most illustrious and reverend lordship, I kiss your hands, and with the fullness of esteem and respect, I remain

Your humble, devoted and obliged servant

Gaspare Can. del Bufalo

Mis. Ap.

Mission and Retreat House in Frosinone, July 8, 1825

1200

July 8, 1825

Msgr. Bellisario Cristaldi

Rome

Hail to the most Precious Blood of Jesus Christ

Venerable Monsignor

Canon Betti has sent me one of your letters along with some rescripts issued by the Holy Father. I give thanks to God that, because of certain works of the ministry, he has not gone out on the Missions and has considered no other trip than the one for the greater advancement of our Institute, since some reports about our Society have caused in my human weakness certain feelings that are not in the least pleasant. Yet, as far as my spirit is concerned, this has not alienated me from due resignation to the divine will, for that is what I truly wish and what our religion and our faith call for.

So, you are obliged, and God is with you, to remind the Holy Father that, except for *ex cathedra* definitions, all other things call for examination, peaceful discussion and both practical and theoretical evaluation. All of the saints have given us these directions. It is not something new in the Church for the Pontiffs to reject for the Church this or that society, and then, after examination, have to recognize that it is from God. If this whole situation were to be concerned with me alone who is writing this letter, you can be quite certain that I would never bother you to read these pages. But,

this is a question *de re gravissima*,⁸⁶ namely, the prevention of our being looked upon as impostors and false teachers; and also the acceptance of a title which the Roman See is presently seeking to disapprove. Consequently, out of love for the Pontiff, I point out the following details:

1. Pope Pius VII, who had so many discussions with the now-deceased Monsignor Albertini, erected an Archconfraternity *sub hoc titulo Pretiosissimi Sanguinis*⁸⁷ evident in the apostolic Briefs; And, even before Pope Pius VII, Sixtus V had already erected one in Ferrara, more precisely in Vado. I add nothing further.

2. The Archconfraternity needs to have Missionaries who are capable of propagating this very important devotion, which is the price of redemption and of salvation. ... I am speaking of the Divine Blood, and also of propagating what is clearly proposed in its Constitutions.

3. It is a fact that the Congregation of Rites itself has granted certain privileges to us, as Missionaries of the Archconfraternity mentioned above.

4. It is also factual that the Church, by approving the Mass and the Office of the Divine Blood, has recognized that title as one that is fitting. The question raised here is not concerned with the word "Missionary", but the additional characterization: of the Archconfraternity of the most Precious Blood, a title, I repeat, which is canonical not only because of present-day acceptance but even *ab antiquo*.⁸⁸ Now that the present Holy Father has crossed off that title, in my opinion, that was not a good decision, based on the application of the customary rules, but rather one that was produced through the vile intervention of someone close to his Holiness, whom you know very well, and who was seeking to meddle into the situation. I excuse in everyone their intentions; I regard lovingly even the private opinions of our holy Father; I am ready to submit, but, because of the decorum of Church History, the decorum of the Holy See, because of the rescripts that have been granted, because of the Pious Unions that have been established by the bishops and aggregated to the Archconfraternity in Rome, I must, with tears, bring this matter to his attention.

If his Holiness will permit me, I, with your intervention before he takes any further action, will see that very quickly he will have on his desk an historical and defensive memorandum which I, trusting in God's help, will draw up. I said historical and defensive so that he will come to know the origin of our Society, the goal that it has set for itself, and the reason why this particular title was adopted. After he has read that memorandum, having first offered prayers, he will come to the judgment that he sees fit. Since I am an obedient child and one who prefers to be silent rather than to speak, I shall do absolutely nothing until the Holy Father, through your intervention, authorizes me to proceed with the writing of this memorandum. Then, after having read it, if he remains firm in his conviction, nevertheless it would still be necessary to determine the manner of procedure, so as to maintain the decorum of Rome, of the Institute, of the members; and, not give the libertines further weapons for impeding the work of the ministry. Anything more concerning this situation I reserve to say to Jesus Crucified in the sacred recesses of his wounds where I now leave you, most reverend excellency, with the usual esteem and respect.

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Frosinone, July 8, 1825

⁸⁶ About a most grave matter [thing].

⁸⁷ Under the title of the most Precious Blood.

⁸⁸ From of old.

P. S. His Holiness, as Cardinal Vicar, erected in Rome a congregation for women, under the title of the Divine Blood, and it was directed, in fact, by Fr. Andrea Butirroni. I, with my own eyes, have read the printed decree. I am aware of the disturbance aroused by the enemy, and I am sorry. But then, how about what was said at first about the titles: Passionist, Jesuit, Nuns of the Blessed Sacrament etc.? History tells us. So, every individual program of religion deserves some consideration; that is the usual, sensible response, and the Church confirms its decisions with the yearly festive celebration.