

St. Gaspar's Letters

1951 - 2000

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1951

July 9, 1829
 Msgr. Giuseppe Costantini
 Vicar General
 Albano

*Christus dilexit nos, et lavit nos in Sanguine Suo*¹

Venerable Monsignor

One of the reasons why I have hastened my being back here was to work out the trip for Father Biagio who is most desirous of obeying your wishes. (He will soon be back). However, the appointments of the ministry have impeded the execution or what I would really have liked for the greater glory of God. So, *habe pro nunc me excusatum*.² Rather, next Monday, Father Antonio Liparelli will be returning to take up permanent residence in our House there. It appears to me that his presence will be a sufficient boost, especially since Moscatelli and Gonnelli will also soon be returning there.

Pray for me, and, in Jesus Christ crucified, I remain, with esteem and respect

Your humble, devoted and obliged servant

G. C. del Bufalo

Mis. Ap.

Rome, July 9, 1829

1952

July 9, 1829
 Fr. Felice Felici
 Rome

*Christus dilexit nos, at lavit nos in Sanguine Suo*³

Most illustrious Father

I ask you, in behalf of Father Felice Finocchi, priest in Morino of the diocese of Sora, for the faculty of enrolling people in the Sacred Heart organization. Likewise, the same for Father Tomasso Meloni, Missionary in S. Felice in Giano.

Do not forget to send a copy of the perpetual cult, for I do not know whether they have one. asking you for your prayers, with esteem and respect, I remain

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

July 9, 1829

1953

July 14, 1829
 Fr. Giuseppe Ottaviani
 Ancona

¹ Christ loved us and washed us in his blood.

² Hold me excused for now.

³ Christ loved us and washed us in his blood.

Hail to the Blood of Jesus Christ

Most esteemed Canon

I have learned about the change. I would like to know where the most reverend bishop is going to live and when he will be coming.

I am delighted that you are acquainted with the matter dealing with the Silvagni lady. May God preserve her. Keep in contact with her so that all goes along with regularity as the time approaches when God will call her to himself. I beg you to keep this in mind when the occasion arises.

The two *scudi* that were to be given to me through the services of Canon Mucci, I now release so that they can be used to promote evermore the devotion to the Divine Blood with those booklets of devotion. As I am writing to you, if Canon Mucci should be away, you see that he is informed.

Recommend me often to God, most esteemed Canon, and, in the meantime, I am and will constantly be

Your humble, devoted and obliged servant

Gaspare C. del Bufalo

M. Ap.

Rome, July 14, 1829

1954

July 14, 1829

Fr. Luigi Piacentini

Rome

*Christus dilexit nos, et lavit nos in Sanguine Suo*⁴

Venerable Canon

I inconvenience you with this letter of mine in order to remind you to send immediately to Albano the linen materials that you know about, as I presume that all the other things were brought along by the young men. I hope that they will be satisfied. It would be urgent to provide a lantern or at least a light for one of the three. Pray for me who, with esteem and respect, remain and will constantly be

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

July 14, 1829

1955

July 15, 1829

Fr. Adriano Maria Tarulli

Matelica

Hail to the most Precious Blood of Jesus Christ

Most esteemed Canon

It is true that I passed by outside the walls of Matelica upon my returning to Rome. But,

⁴ Christ loved us and washed us in his blood.

because of the coachman, I was not allowed to stop off. Likewise, I had to divert my trip in order to be in Fabriano to take care of some printing. You can well imagine how deeply I felt the privation of not being able to see you on this occasion. I also was aware that the bishop was in Matelica, and I would have had time to visit with him, upon entering the city, which I would truly have liked to do; but, it was not God's will. I did not fail to leave my greetings to you, while expressing additionally my heartfelt affection.

It was truly a consolation to read your paragraph concerning the good work in Fiuminata; may praise be to God, *a quo bona cuncta procedunt*.⁵ It would be worthwhile for the brethren to publish an article for public information to serve as an example and to edify anyone who would read it. As a sign of my appreciation, I will be sending you the relic of St. Xavier at the first opportunity; you, then, can take it to Fiuminata and see that the archbishop grants the *exponatur*⁶ in compliance with the visitation of ordinaries, *pro tempore*,⁷ in giving recognition to sacred relics.

With joy, likewise, did I learn of the good work done in observance of this month there; but there is need for doing it with greater solemnity: devout hymns, fervorinos etc. *et in die*,⁸ the ceremony of the mysteries of the seven bloodsheddings, which, I think, you have knowledge of. Contact de Sanctis to set up a fund for the observance of the month, and, in the meantime, encourage the devout faithful more and more.

With regard to the Entombed Living, I would have you reflect that they are referred to as such since even though they are still alive, they are religious nuns who have buried themselves in relationship to relatives, etc., etc.; their life-style is particularly austere ... solemn vows. ... If you wish to have more detailed information, I will get it for you.

I have scarcely gotten to kiss the feet of the Supreme Pontiff, so, I do not know what precisely to say to you; Crosses will never be lacking; the works of God are a texture of crosses. But God is wonderful!

Presently I am busily occupied in gathering together information about the holy life and death of our beloved Monsignor Abertini. I am anxiously desirous to have a rather complete biography of him, handwritten, at least for the time being. Prayers ... *erat (enim) vere homo Dei*.⁹

One more thing ... A few days ago I was thinking about you, for whom I, a miserable one, do not fail to pray, and I said: "Lord, I hope that Canon Tarulli will come back to our Institute". The thought came to me that while you handled the Lenten preaching in Cingoli, through the services of the Holy Father's brother, you might have procured a grant to supply for your canonry ... Prayers: *in lumine enim Dei videbimus lumen*.¹⁰

It seems to me that I spoke to you in Rimini about the perpetual cult being promoted to the Divine Blood. Never omit preaching of this in your Lenten series. Oh, how many other things I would like to say to your relative to the glory of God; but time is lacking. Pray a lot for me and have others do so too. With the fullness of esteem, respect and affection, I remain

⁵ From whom all good things come.

⁶ Let it be set forth.

⁷ For the time being.

⁸ And on the day.

⁹ (For) he was truly a man of God.

¹⁰ For in the light of God we shall see the light.

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Rome, July 15, 1829

P. S. In order to maintain stability in the pious organizations there, you must revive the association of the apostles just as they have done in Ancona. Think about this. Charity is industrious. One more thing. After the middle of August, would you be able to be in Pievetorina to go out for a Mission? I shall be awaiting a line or so in response. The Mission will be held nearby.

1956

July 20, 1829

Student Orazio Bracaglia

Rimini

Hail to the most Precious Blood of Jesus Christ

My dearest in Jesus

With pleasure did I receive your letter and I thank you for the copy of the rule. *Dominus retribuet pro me in benedictionibus dulcedinis.*¹¹

The money sent to you comes from your home. All I did was address it to you, following what Father Merlini told me.

It is true that my departure was sudden; but, what am I to say? The Lord has given me a very sensitive heart and to be separated is, for me, a sorrowful thing. However, with God's help everything is manageable. Thus, we can always be united in spirit in the Sacred Heart of Jesus; therein we visit with each other often because it is there that we have our delightful home. *Si ergo me quaeris. invenies in vulneribus Jesu Christi.*¹² In this sacred asylum, pray, in your charity, for the mercy of the Lord that I will be able to prepare myself well for the years of eternity. For this act of charity, I will be grateful to you both in time and in eternity. I want you to know that there is no soul more needful of prayers as this poor soul of mine - poor in virtue, in prayer, in the spirit of fervor, and yet, the Lord instills in me an incessant desire for it. Recommend me also to the prayers of your confreres, so very dear to me in Jesus Christ, *et hoc sit mihi ad solatium.*¹³ Oh how I would like to be a student there, or the doorkeeper in our Society which is so holy, so beautiful and so helpful for the welfare of souls! All of your occupations there present indeed a beautiful bundle of thorns for you, but among them there are lovely roses, and they are the thoughts that we have to do whatever God wills.

Now let us turn to your soul. Say to it what follows. The attacks that one experiences against virtue will deepen the roots of that very virtue through the proper use of God's grace. It is necessary that we handle ourselves just as a learned doctor does who keeps searching out the causes of a sickness so that he can treat it at its beginnings. For example, applying this to the moral order, I realize that in getting upset is a source of agitation for me, so I seek ways of removing that. Have you ever witnessed a poor man who is unable to walk? He would like to hasten his steps but he lacks the power; and, with reflection, he becomes calm and tranquil.

¹¹ The Lord will repay you on my behalf with sweet blessings.

¹² If, therefore, you look for me, you will find me in the wounds of Jesus Christ.

¹³ Let this be a consolation for me.

That is so with our human nature: even though it would like to make fast progress, we have to say to ourselves "I just do not have the legs for doing it...I shall move along slowly". As we progress, we keep making this application. The tongue might wish to utter a word; but we say to ourselves "the mute do not speak; I will be mute in this instance to maintain order in my soul". (Say a prayer that I, too, might take this very same lesson to heart). Add to this the notion that this self-control, of which we are speaking, is not something acquired in one day; we stick to our general intention and we help each other. Children of a tender age begin to walk and they fall down; they do not want to fall; they feel some pain but they resume walking, and always with their mothers there to help them. Let us say with de Sales, whenever we may fall: "Lord, I am infirm, I am weak, help me..".

So, be courageous and trusting; let us remove far from us any sadness, melancholy, dejection. *Fiducialiter agam. et non timebo.*¹⁴ Then, too, we must keep in mind the benefits that God gives us, urging us on to do good works, and this too is a grace of the Lord. Recognizing them as the Lord's benefits causes us to be more aware of them and more thankful for those graces. This likewise stirs us to make particular acts of humility in the presence of God.

Furthermore, do not be disheartened when the devil tries to harass the soul in the practice of that most beautiful virtue that we love. Indeed, the soul's suffering is an assurance of the palms of victory that are gathered in for heaven. Mary is our shield, our defense. Year after year, the vow made on the feast of the Immaculate Conception will support this, always dependent on the judgment of your spiritual director. This vow is in force until the feast of the Immaculate Conception.

With regard to receiving Communion, I would like you to do so every day, or almost every day, but, in general, as often as you can, while using those days, or I should say hours, in continual acts of thanksgiving or preparation. For example, you might say: "*Deus meus et omnia ... ego dilecto meo ... o mi Jesu, ...o dulcissime Jesu ... o Jesu cordis mei ...*".¹⁵

Finally, may the love of Jesus be imbued in us, raise us up and make us entirely his, in whose adorable Heart, I remain and will constantly be,

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Rome, July 20, 1829

1957

July 21, 1829

Fr. Ferdinando Angelici

Matelica

Hail to the most Precious Blood of Jesus Christ

Most esteemed Father Ferdinando

Here I am sending a reply to your letter. You could not have given me more consoling news than that which you were pleased to send me concerning the devotion to the most Precious Blood as promoted in Fabriano. May the Lord be praised! What a motive for consolation to your spirit! I am

¹⁴ I shall act with confidence and shall not be afraid.

¹⁵ My God and all ... I to my beloved ...O my Jesus ... O most sweet Jesus ... O Jesus of my heart.

not able to tell you precisely at what time God will be summoning me to Pietetorina. Prayers... However, when that time occurs, I shall not fail to keep you informed. It would be a very excellent thing, indeed, to promote the perpetual cult of the Divine Blood; so, in addition to any private devotion, it would be very fruitful also to locate, in various areas of the region and the city, etc., twelve churches who would observe this great work with each succeeding month. Oh how many blessings of the most merciful God would result!

Now, it seems to me, that the substance of your vow would be to produce a short writing pertaining to our devotion. More can be said with regard to the procedure. First of all, it might be entitled "*Selva predicabile sulla divozione del Divin Sangue*", imitating B. Liguori. Secondly, it might be good to consider another title: "*La divozione del Divine Sangue riformatrice del uomo*". Just what decision you should make in this regard I am not able to say: either option is laudable. Through prayer, God will enlighten you to make your decision. I advise only that in assuming the second title, it would be necessary for you to hold to the idea of discourses or meditations; and, in both cases, you might include a colloquium intended to stimulate one's affections. Finally, the nun, of whom you spoke to me, should be told to write to the person who has the faculty there, thus observing the usual order of things. Pray and have others pray for me. With esteem and respect, I am and will constantly be

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Rome, July 21¹⁶

1958

July 23, 1829

Fr. Nicola Palma

Napoli per Teramo

Hail to the Precious Blood of Jesus Christ

Venerable Canon

For several days I had been thinking of writing to you one of my humble letters. Then God consoled me with one of yours which, with particular unction of spirit, I read and re-read many times over. *Deo gratias*¹⁷ for all the beautiful good that your long-awaited precious work will contribute. It will call down upon you special blessings of sweetness! Your presentation is altogether worthy of our great endeavor and completely in keeping with our mutual desires. The only thing that I thought

¹⁶ The year must be 1829. In fact, in July of 1828, St. Gaspar (cfr. for example the letters of the 15th and 16th of July, 1828, those of December 3rd, 1828 and January 29, 1829, etc.) began speaking of the perpetual cult to the Divine Blood, namely, observing the practice in twelve churches. But the letter to Angelici cannot be assigned to 1828 since St. Gaspar, in the month of July of that year, was in Rimini and not in Rome. Furthermore, in this letter he mentions the devotion to the most Precious Blood as promoted in Fabriano, which is also referred to in the letter to Camillo Possenti on July 8th, 1829. So, this letter must be assigned to 1829. It is true that in the letter of February 12th, 1828 to Palmicci, he says that Angelici is having some printing done of "discourses on the Divine Blood", and yet, on September 29th, 1828 (cfr. the letter to Angelici), they still had not been printed. Because of that, St. Gaspar recommended, as was his usual practice, that "something should be worked out with one or the other printer." Unfortunately, even by July 21st, 1829, the writing had still not been printed.

¹⁷ Thanks be to God.

should have been done was to dedicate it to the King of Naples¹⁸ who is most devoted to the Divine Blood. And, if I am not mistaken, he is a Brother of the Congregation in Aquila canonically erected there in the Church of S. Agostino. You can think about this. You have the opportunity in Naples of asking His Majesty. But in case you do not, you could contact the excellent Cavalier Rivera. From my correspondence I notice that he is a truly pious and religious gentleman. I know this also from other sources.

I brought to the attention of Msgr. Muccioli the leaflet which you included for me. Therefore, I want to enclose his note of payment together with this letter.

May God bless ever more and more your labors, directed to the glorification of Jesus who at an inestimable price has redeemed us. It would be a good thing to get a copy of the description of the Mission given in Teramo from any pious person who would be willing to do it. In time, I would like to find out the cost per copy of the work that is to be brought out.

Will our Pious Works be resumed? I hope so, and I pray to God. But in Naples Oratories are common practices..., I say no more. You, however, *vigila in omnibus labora..., insta oportune, impotune..., signa apostolatus in multa patientia.*¹⁹

The enclosed printed matter pertains to the Pontificate of Leo XII, who in the Brief that he issued for the establishment of the Jesuits in Spoleto, speaks incidentally likewise of the House at S. Felice in Giano, which is in the Diocese of Spoleto. He wanted to make use of the Institute for the Missions, even the Foreign Missions (and as a matter of fact one of our men was sent to the Island of S. Maura). Finally, he planned to give us a convenient place in Rome, to open an Ecclesiastical Boarding School, etc. etc. But, *dum haec agebantur, diem adiit extremum.*²⁰

One other thing. There is a flicker of hope for a foundation in Naples.²¹ Prayers.

Return my most cordial best wishes and greetings to all those named in your very dear letter, recommending me to the charity of their prayers. Certainly, I am included in yours, upon whom I base my confidence.

The grace of Jesus Christ our Savior always abound in our hearts. Amen. I am with all affection and esteem

Your humble, devoted, obliged servant

¹⁸ This refers to *the work on the mysteries of the Most Precious Blood* which Palma was on the point of having printed cfr. biographical section: Palma). In a memorandum of 1838 Palma himself recounts the origin of this work. St. Gaspar, he says, wrote these words to him: "Frosinone, March 7, 1827. I engage your charity to compose a little work entitled: *L'anima elevata alla considerazione dei misteri del Divin Sangue*. God wants this work from you, which can be used as a daily meditation for every day of the month. Do not refuse, for you would have a great responsibility in the presence of God". Palma was perplexed, because on the one hand he did not have the courage to say no to such a friend, and on the other hand "I was dismayed at the thought of having to draw up material on one single topic... for 31 meditations and for three different points in each meditation". But, trusting in the prayers of St. Gaspar, he set himself to do it, and to his own surprise he found that he had so much material that there was some left over, and it was not an easy task to make a choice. The good Canon, despite the counsel given to him by the Saint in this letter, dedicated his work to Gaspar himself. and in the "dedicatory letter" among other things he said: "Because of the efficacy of his prayers, I have been able to complete this little work, which, being less mine than his, it is only proper that it should be dedicated and offered to him".

¹⁹ Be watchful in all things, labor ... stand firm opportunely and inopportunely ... the signs of the apostolate are in much suffering.

²⁰ While these things were going on, he approached the last day.

²¹ Cf. Gasparian History and Trivia: Naples, (foundation in the city itself)

G. C. del Bufalo
M. Ap.
Rome, July 23, 1829

1959

July 25, 1829
Msgr. Giuseppe Costantini
Vicar General of Albano

*Christus dilexit nos, et lavit nos in Sanguine Suo*²²

Venerable Monsignor

What I indicated to you with regard to Father Biagio is quite true, namely, that he has set up some appointments with the bishop of Veroli.²³ Later, I thought of sending a letter to the bishop of Veroli and ask him for a settlement of both matters.

With respect to Senesi, I do not cease recommending him. Prayers for a successful outcome, which cannot be something dependent on me. Let us pray to God with humility in our hearts.

I am always most grateful to you for your kindnesses and favors, and, while renewing my sentiments of esteem, respect and gratitude, I am and will constantly be

Your humble, devoted and obliged servant

Gaspere C. del Bufalo

Mis. Ap.

Roma, July 25, 1829

1960

July 26, 1829
Fr. Antonio Coccia
S. Cristina

Hail to the most Precious Blood of Jesus Christ

Venerable Curate

The holy Mission will begin, as you have desired, on August 31 and will end on September 8, the feast of the Nativity.

The Missionaries will be coming from Pievetorina. I shall do all I can to see that Father Pietro Pellegrini will be coming there. In the meantime, let us be agreed on the following points:

1. You will take care of sending the two mounts for the two Missionaries.
2. Another mount will be needed for the Brother who will be assisting the Missionaries in everything. Likewise, a strong small burro will be needed for transporting the baggage used in the ministry.

3. Inasmuch as possible, the locale assigned to the Missionaries should be in an available location so that there will be freer access for penitents.

4. The Missionaries are to live completely separated and only the pastor, if he wishes, can be present at their table. The Missionaries will have more to say when they see you in person. It is understood that the pastor will provide a frugal table for the Missionaries, since he is responsible for

²² Christ loved us and washed us in his blood.

²³ Msgr. Francesco Maria Cipriani

the expenses. But, when the piety of the faithful is involved, there is, for the sake of good manners, no advice that should be given. You make the decision as you see fit.

5. Take care of setting up the preaching platform and be sure that it is more or less roomy.

6. Some good-hearted person who might possess some lumber could prepare the Cross that will be erected at the close of the Mission. The strictest possible economy should be used. There is no need for providing liqueurs, chocolate, sweets nor special wines, since all of this is to be excluded. Use whatever is the practice there in that town. Only a bit of coffee in the morning, if it is not too much trouble. If you need to know anything else, please write to me here in Rome. You have probably already made all the necessary arrangements with the Curia.

For the beginning ceremony of the Mission, you will please see that preparations are made for Benediction of the Blessed Sacrament which will be given at the conclusion of the introductory services. As the Missionaries are approaching the town, the bells should be rung festively and consequently there should be someone assigned to be on the watch for them. That sounding of the bells will indicate that God's merciful graces should be welcomed with special jubilation. Then, there will be the meeting with the pastor after a short distance, and he will hand over to the Missionaries the crucifix. This ceremony, as Blessed Leonard says, signifies the consignment to the Missionaries of the souls of the place. While singing hymns, the people in procession will move toward the church and in this way the start of the holy Mission is solemnized. The women, participating in the procession, should carry a small banner of most holy Mary and the men should carry a crucifix. May God bless this work of his and, starting from now, let us, with humble heart, pray for this intention. I am and will constantly be

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Rome, July 26, 1829

1961

July 31, 1829

Luigi Fuschi

Norma

Hail to the most Precious Blood of Jesus Christ

Most esteemed Luigi

Here I am sending a reply to your letter. Have no doubt about the observance of exactness in the celebration of the 50 Masses for which you will be receiving, in due time, the usual document.

Thank you likewise for the Masses sent to the House in Sermoneta. I always repeat, *Dominus retribuet pro me.*²⁴

I have learned about the new house that you are promoting, in which you will have them erect alongside a more or less large chapel, and in that way we can set up immediately a hospice for the Missionaries and in the chapel that will be dedicated to St. Xavier, an oratory following the grand design of the Caravita. In that case, along with you, some other person could be joined. I say this jokingly. It is God who will give his holy inspirations.

Oh how consoled I was to receive, in addition, the encouraging news concerning the oratory

²⁴ The Lord will repay on my behalf.

there! Praise be to the Lord, and what a reason for comfort and holy joy for you.

Finally, let us be united often in the Divine Sacred Heart, maintaining always the desire to be reunited eternally in holy Paradise. With the fullness of esteem, respect and affection, I am and will constantly be

Your humble, devoted and obliged servant

Gaspere C. del Bufalo

Mis. Ap.

Rome, July 31, 1829

1962

August 1, 1829

Fr. Tommaso Meloni

S. Felice di Giano

Hail to the Precious Blood of J.C.

Esteemed Fr. Tommaso

Here I am sending a reply to your esteemed letter. I shall await the notification on the Masses. I hope to be able to send you others within a short time. Thank you for the charity of your prayers which I ask you to continue with all enthusiasm.

How it consoles me to hear of your devotion to the Immaculate Conception of the Blessed Virgin Mary. Sing the glories of so great a Mother, as B. Liguori used to do. Pray for me and propagate the devotion to so great a mystery.

In order that you can begin that work of propagation, a mount will arrive from Pievetorina to take you for a single Mission into the countryside. The Mission is going to begin at the end of August. So, a bit of travel and some activity is always a good thing. Hence, arrange the trip at your convenience. I do not want you to overwork yourself. I have already informed De Victoriis, advising him that at the beginning of September, Canon Fontana will return to his residence there in S. Felice.

I hope that you will do this favor for me and I send you my thanks in anticipation, assuring you at the same time that I shall not take advantage of your zeal. After that Mission, you shall return to S. Felice, a place of true delight for the spirit, doing always in all things the will of God.

Have Canon Fontana take care of the Masses sent for you and him.

As for the Masses in Rome, write indeed to whomever you think best in the Lord. Do this too for it is something pertaining to the glory of God also. Let us remain in holy union of spirit in the Heart of Jesus; and with esteem and respect, consider me always as

Your humble, devoted, obliged servant

Gaspere C. del Bufalo

Mis. Ap.

Rome, August 1, 1829

1963

August 1, 1829

Mother Maria Nazzarena De Castris

Piperno

Hail to the most Precious Blood of Jesus Christ

Very reverend Mother ²⁵

What will you say because of my tardiness in answering your letters? It was time that was lacking, not the will.

Let me know where the excellent Father Gioacchino, the Passionist, is. When you have the opportunity, extend my greetings to him.

I spoke to Monsignor Grati about what you wrote to me, but I noticed that he did not have a recollection of the matter with regard to the new postulant. Our establishment in Sonnino, I believe, will be delayed, not because of anything due to us, but because I see the work of the devil in confusing even good individuals. I cannot explain things any better than this. Prayers.

I am pleased to see your spirit so fully animated by the most important devotion of the Divine Blood. Continue zealously in this most holy occupation.

As for your soul, it appears to be like a ship out on the open sea, yearning to reach the port. Storms will not be lacking, but as a help to increase merits for our most blessed eternity, we have Jesus in the ship with us, so, what have we to fear? He will assume the position of pilot, taking charge of the ship's movement ... so, as a consequence, work hard and suffer with him; the port of eternal salvation gives us comfort and courage. Also, we have the propitious guiding star of most holy Mary, so, what have we to fear? Hence, be courageous. May dejection be something that is always far removed from us. If God is with us, what have we to fear? In the souls that serve God, says St. Francis de Sales, there must be trust: "*Fiducialiter agam et non timebo*".²⁶

Then, too, your position affords you the chance for weaving a beautiful crown for eternity. We must die to ourselves spiritually and gather together many palms of victory for heaven. May Jesus be our love, and in his Divine Heart, I remain and will constantly be

Your humble, devoted and obliged servant

G. C. del Bufalo

Mis. Ap.

Rome, August 1, 1829

1964

August 1829

Msgr. Segretario della Sacra Congregazione del Concilio

Venerable Monsignor

Rome²⁷

In reply to your most appreciated folder, I must point out the following, always ready to obey

²⁵ An annotation by Fr. Giovanni Merlini says: "This copy agrees with the original, given to Countess Komars, the Polish lady. Giov. Merlini, Miss. "

²⁶ I shall act with confidence and shall not be afraid.

²⁷ On the back, on the fourth facing of the sheet, the Saint made this annotation: "Copy of reply ..." with a couple of other words that are not decipherable because of a note superimposed by Merlini. In it, there is an explanation of the reason for this letter and its result: "August 7, 1829, the Secretary of the Congregation of the Council wrote to the Director General of the Institute of the Most Precious Blood that Mons., the Bishop of Marsi, wished the return to his Diocese of the Reverends Beniamino Romani and Nicola Santarelli, Missionaries, and that His Holiness concurs, etc. However, a similar letter, sent to Pope Pius VIII, convinced him and he requested nothing more; rather, he allowed the aforementioned Missionaries to remain in their vocations, just as it was decided by Leo XII, to whom the Bishop had previously lodged his protest".

whatever may be enjoined upon me.

The two priests, Fr. Beniamino Romani and Fr. Nicola Santarelli, with the consent of their Bishop, to whom they manifested their vocations, dedicated themselves to the Institute of the Holy Missions and Retreats which was encouraged and promoted by Pope Pius VII, confirmed and extended by Pope Leo XII, and directed by the Missionaries enrolled in the Archconfraternity of the Most Precious Blood of our Lord Jesus Christ.

For a number of years, now, they have been cultivating this vocation praiseworthy and with fruitfulness to souls, developing even a greater competency in the career that they have adopted. They are also ready to extend the interests of the glory of God to the Foreign Missions, in accordance with the aspirations of the deceased Pontiff Leo XII, of glorious memory. No other motive, either of personal interests or other upright human ambitions, could induce them to leave their parental homes, their relatives or any other value of a temporal nature, except the pure glory of the Lord which stimulated their desire for this life of greater perfection and Community living, *ad instar*²⁸ the Filippini Fathers.

After a few years of undisturbed occupation in the ministry, their relatives and others seemed always to be prepared to show opposition to the choice made by the two priests. They did so in such a way that the Bishop of Marsi wrote to me signifying his intention of having these men return to the Diocese.²⁹ With all due respect, I advised him of how I felt about it in conscience, namely, that in a matter of such delicacy and one which had such a deep bearing on eternal salvation, I would assume no responsibility. I would seek to bring some sort of comfort to the two priests who, while shedding tears, begged me to allow them to remain in the Institute. On this same occasion, I also was able to point out to them that Pope Leo XII had clearly stated that he did not want vocations such as these tampered with. I ended my letter as follows: "Msgr. (to the Bishop of Marsi), the parishes vacated by these aforementioned priests are not subject to competitive examinations because there are still doubts about the right of patronage; furthermore, on all solemn feast days of the year, I manage to send two Missionaries to assist with the confessions. In Cappadocia,³⁰ there are four priests, two of whom are confessors: Not counting the small children, the majority of the people work in the Roman Campagna, and they do so for the greater part of the year. The seminaries continue to provide replacements: so, make every effort to reconcile the one good, without jeopardy to the other."

The worthy Prelate was convinced, since he is an admirer of the Institute which he has always made use of in his Diocese. Even at the present time, he has some of our members engaged in the instruction of his flock: nothing more was said on the matter.

Now he is making his Sacred Visitation, once again those same opponents are having recourse to the Bishop of Marsi. I understand all that you have explained to the Holy Father. However, I thought it would be a good idea to reveal to him, through you, everything that I have just described. I do this for my own peace of mind.

It has also been discovered that a third party, who is trying hard for the return of these priest, has even uttered a threat: "perhaps the day will come when you will be forced to return". *Parcat*

²⁸ After the fashion of.

²⁹ This is the way that the sentence appears in the manuscript: there is no main verb, but the sense is clear.

³⁰ Cappadocia: cf. Geographical Data; home-town area of Fr. Beniamino Romani and Fr. Nicola Santarelli.

*Deus*³¹ anyone who is the cause of this confusion. Some day God *revelabit condensa tenebrarum et manifestabit consilia cordium*.³²

Vocations such as these are not a common thing: to dedicate oneself to an Institute which is seeking so vigorously to confound the devil, as it pursues the work of the Lord. It would seem that those who are called to a life of community, with all Canonical Sanctions, should be encouraged and supported. At any rate, as far as I am concerned, mindful as I am of the veneration and profound obedience due to the Holy Father, I shall write to the two priests. I surely do not have any further obligations. In obedience to you, I shall make known to them whatever you direct me to do. Beyond that, the responsibility is entirely theirs. Meanwhile, through our humble prayer, God will manifest what is his good pleasure.

I must make one special observation with regard to Fr. Beniamino. This young man is in our Society because of a vow that he personally made. While seriously ill with an ailment of the chest and spitting blood, he made a vow to God that, if through the merits of the great apostle of the Indies, St. Francis Xavier, he would be restored to health, he would dedicate himself to our Institute which recognizes this dear Saint as its Protector. He obtained the grace; and for many years now he has been working in the Vineyard of the Lord with prosperous health. This young man was ordained a priest by the deceased Pontiff, at that time when he was Cardinal Vicar. The latter granted him a supplementary patrimony with the intention that he persevere in the Society.

Neither of these two priests has residential bonds in Cappadocia; and since I, within a few days, must go to Gaeta, I have told both of them to write down their own humble feelings, both for the Holy Father, through you, and for their own Bishop. As a matter of convenience, if you have anything new to convey to me, send your letters please to my home, and they will be immediately forwarded to me.

I kiss your hand. With fullness of esteem and respect, asking you also to implore the Holy Father's blessing and prayers in behalf of the Mission in Gaeta, I am and will constantly be, etc. (Roma, August 1829)³³

1965

August 17, 1829
Fr. Giuseppe Ottaviani
Ancona

Hail to the most Precious Blood of Jesus Christ

Most esteemed Canon

I am on my way to a Mission in Gaeta. Pray and have others pray for me. Enclosed is the paragraph from the last testament, safeguarding any error, etc., etc..

The spinster Virginia Silvagni is supposed to get the inheritance of around 300 *scudi* once the settlement is made of the death of her aunt Eleonora Vannini, widow of Ferretti, who has bequeathed, etc., etc..

³¹ May God have mercy.

³² He will reveal the dense darkness and will manifest secrets of hearts.

³³ The letter of Msgr. Sala, Secretary of the Sacred Congregation of the Council, was dated, as Merlini has told us, August 7, 1829. From the reply reported here, one concludes that contemporaneously with it (or thereabouts) the Saint informed the two interested parties about the matter. Fr. Beniamino Romani, later on, attests: "The S.d.D. communicated to me this information which reached me in Rimini on August 15, 1829". Hence this present reply must have been written a few days before August 15.

It is believed that the brother of Monsignor Ferretti may have the money and will pay the fruits to Mrs. Eleonora. I do not know whether this is true.

So, with zeal, you might offer your services in behalf of this pious cause. In doing so, continue sending your letters to Rome. With the fullness of esteem and respect, consider me to be

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Albano, August 17, 1829

1966

August 1829

Cardinal Pietro Francesco Galleffi

Albano

Your Eminence and most reverend Prince³⁴

In Albano, in the year 1821, when the Missionaries of the Archconfraternity of the most Precious Blood opened a Mission and Retreat House in the former monastery belonging to the St. Jerome Fathers, Duke Sforza Cesarini, making use of the rights which were granted to him through the Bull of Onofrio IV over the benefits formerly granted to those monks, turned all of them over to the petitioners, since after the recent French invasion, they remained unsaleable: and, since these goods, contrary to the dispositions of that Bull, were then distributed in favor of the Lateran Chapter and the Seminary in Albano, this pious prince was asked to implore and obtain, because of the Holy Memorandum of Pius VII, a derogation of that distribution, as is quite evident from the one copy of that petition as well as from the pertinent rescript.

In keeping with that sovereign's declaration, while the Missionaries, the petitioners, continued to implore the most reverend Lateran Chapter for an amicable restitution of those goods which were granted to the Missionaries by the legitimate owner and only mistakenly granted to the Chapter by Duke Cesarini, they also sent word to your most reverend Eminence who, with notable wisdom and justice, and with a gracious reply on April 3 of the aforementioned year, a copy of which is humbly presented here also, deigned to approve this process so that in the part pertaining to the Seminary, there would be a prompt fulfillment.

However, despite these efforts made with the greatest kindness, we do not know how the

³⁴ This petition does not have a date, but it could not have been written after July 1830, since Cardinal Galleffi was no longer bishop of Albano, nor before 1828, since St. Gaspar says that from 1821 "for some eight continuous years" the House in Albano had been deprived of the annual amount of one hundred *scudi*. Thus, even counting 1821 within those eight years, we get to 1828; and, if 1821 is excluded, we get to 1829. 1829 appears to be the more appropriate date since in May of that year St. Gaspar had returned from Rimini, whereas in 1828 he was still busy with the organizing of that House and hence was quite distant from Albano. Furthermore, in the *Libro dei Congressi* for the House in Albano, in the meeting of August 1, 1829, we find the following written: "With the matter of the recuperation of the goods of this Abbey being well underway, goods now partly enjoyed by the Seminary and partly by the Lateran Chapter, the Missionaries will be trying to bring it to a settlement, first with the representatives from the Seminary, and then with the Lateran Chapter".

The settlement of "the affair" with the Seminary in Albano is precisely the purpose of this petition to Cardinal Galleffi, written by St. Gaspar very probably in August of 1829, when he stopped off in Albano before heading for the Mission in Gaeta.

Seminary has continued to enjoy those 100 *scudi* granted to it, nor those granted mistakenly to the Lateran Chapter. The Mission House has been deprived now for some eight continuous years, notwithstanding a lack of economic means for that House.

The petitioners, not desirous so much to provide for their own needs as rather to fulfill a definite duty in conscience which obliges them to make this recuperation as well as the preservation of those goods, which under those conditions were granted to them by the most excellent Cesarini family, now humbly petition your most reverend Eminence to deign, without delay, to issue opportune orders to the representatives in the Seminary so that the will of Prince Cesarini will be carried out along with the authoritative pronouncement of Pope Pius VII; that ...

In behalf of the Missionaries of S. Paolo in Albano

1967

September 3, 1829
Luigia Del Bufalo
Rome

Hail to the most Precious Blood of Jesus Christ

Dearest niece

With a shortness of time available, I am sending a reply to several of your letters which have reached me.

1. I am already taking care of the Masses from Canon Moretti; see that you give him my thanks. They will soon be terminated since there are only 10 left.

2. I expressly do not care to see you become frenzied and tearful with my departures, nor in doing so are you pursuing the will of God. Let this be sufficient.

3. I have given the letter to Pellegrini.

4. I spoke to Merlini about the 14 Masses.

5. I give thanks to God for the improvement in health of Father Giuseppe,³⁵ to whom you will give my greetings. Suffering is something that all of us must bear in one way or another. Fix in your mind a sound principle, and let us get rid of every excessive anguish. Be happy, very happy in God.

6. Upon my return, I am planning to supply one or the other copy of our devotions to Cavalier Orsini which he might not have as yet. In the meanwhile, give my best wishes to him.

7. I have learned about Canon Mucci and of his trip.

8. To our uncle, the monk, tell him that I regret that I am not able to oblige him nor the Cistercian Father Lettore, since the Missionaries and the new students are occupying all of the rooms and I simply do not have any available place in Albano. This applies to anyone else who may make a request; if there should be a need, have them write to me. Only to our uncle, the monk, should he wish to come, I would offer my own room, but I cannot do this for others, since it would have to be used for other purposes in handling our retreatants.

9. With regard to the books in Rimini, you yourself should write to Father Biagio..

10. I know about the Life of Father Angelo de Rossi. In the meantime, you can read it yourself. Take good care of the listings and put everything in good order. For the time being, handle letters as usual. As you know, we will be seeing each other again very soon. Seal the letter that is to

³⁵ Father Giuseppe Mugnai.

go to Piacenza.

11. Monsignor Bonanni (tell Muti) has written that the matter dealing with the postulant has been referred to the Bishops and Regulars. He says that the monastery is poor. He should do the best he can with this information and that Canon Muti should not cease gathering together whatever he can so that the dowry reaches at least 200 scudi. However if the Congregation of Bishops will agree to 150 *scudi*, Monsignor Bonanni will not oppose it. Pray for me; greetings to everyone etc.

G. C. d. B.

M. Ap.

Gaeta, September 3³⁶

1968

September 5, 1829

Fr. Antonio Coccia

S. Cristina

Hail to the Blood of Jesus Christ

Most esteemed Father Antonio

Due to the sickness of one of our Missionaries, assigned to the Mission there, as well as other unforeseen requests because of the holy Jubilee, I have the displeasure of having to delay the Mission in your area. However, since a Mission will be had in Rasiglia of the diocese there, where Valentini is pastor, you might contact Father Pietro de Victoriis, who is the director of that Mission, and ask him to come to your place. You should show him this letter of mine, asking him to check with the most reverend bishop of Fuligno. This is all that I can tell you presently since I myself am giving a Mission here in Gaeta. Send your reply to Rome. asking you for your prayers, I remain with esteem and respect

Your humble, devoted and obliged servant

G. C. del Bufalo

Mis. Ap.

Gaeta, September 5, 1829

P. S. The Mission in Rasiglia begins on the 8th of this month.

1969

September 5, 1829

Domenico Antonio Gagliardi

Castelforte

Hail to the Blood of Jesus Christ

Most esteemed Domenico Antonio

I am not able to give you anything precise with regard to the trip of Garigliano; and that is why it is not feasible to hazard what is uncertain, since all of this is really dependent on the carriage arrangements. Perhaps the Mission there will have to be anticipated a bit. More precise information will be given later. In the meantime, I thought that I should drop you a line.

On my return from Benevento, we shall try to come to a clearer understanding. In the meanwhile, pray for me who, with esteem and respect, remain and will constantly be

³⁶ The year is 1829 as is evident from the Mission being given in Gaeta.

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Gaeta, September 5, 1829

I shall not fail to pray for your wife. Bartolomeo has asked me to extend his greetings to you.

1970

September 12, 1829

Fr. Beniamino Romani

Rimini

Hail to the most Precious Blood of Jesus Christ

Most esteemed Father Beniamino

Here I am sending a reply to your very dear letter. First of all, I ask you to be joyful, very joyful in the Lord who is a good father, and everything will turn out well in your situation. That I should ever ask you to return home will answer be so. However, I was surprised when the bishop wrote to me about this matter, and how the devil has tried to make people believe that your vocation had its source in me, so, I wanted them to write about this on their own. All this is due to the person in Cappadocia who is agitating the matter; but *potens est Deus*³⁷... so be courageous and place your trust in the merits of the most Precious Blood of our Lord Jesus Christ.

The letter summaries are very good. I hope that this situation will be settled and that no other reply will be needed.

Tell Lavacca that I have spoken effectively to his uncle concerning the patrimony and I am hopeful that something will be worked out. Prayers, prayers. In Jesus Christ crucified, I remain

Your humble servant

G. C. del Bufalo

M. Ap.

While on the ministry, September 12³⁸

Send your reply to: Rome. Tell Pontoni that I am doing my best also for him ... prayers etc.

1971

September 22, 1829

Fr. Giuseppe Maria Silvestri

Sora

Hail to the most Precious Blood of Jesus Christ

Most esteemed Canon

Let us set the good work of the Retreat in Campoli for May, and you will be kind enough to remind me of this in time. Meanwhile, let us supply with many prayers, and we shall continue to handle the present demands of so many appointments contracted in many different diocese because of the Jubilee that has been proclaimed.

I am deeply edified and consoled by the zeal shown by Father Onorato Scaramucci, and I pray to God to increase that zeal for his greater glory. Please give him my very special greetings.

³⁷ God is powerful.

³⁸ The year is 1829 (cfr. the letter of August 7, 1829).

I shall not cease insisting on having the Corso Santo. Pray that I be granted the consolation of succeeding in this matter.

Please return my best wishes to Mrs. Carrara and tell her that, on my return, since I have to go to Veroli, I might, who knows, just be able to pass through Sora.

I give you my assurance, furthermore, that the apostolic work of Father Domenico³⁹ has been blessed by the Lord and that it is becoming more and more evident that he has been called to do this very holy work. What a reason for comfort you have in knowing this!

Take good care of yourself, and, in Jesus Christ crucified, with the fullness of esteem and respect, I remain

Your humble, devoted and obliged servant

Gaspare C. del Bufalo

Mis. Ap.

House in Benevento, September 22, 1829

1972

September 24, 1829

Fr. Tommaso Meloni

Pievetorina

Hail to the Blood of J.C.

Fr. Tommaso

In Benevento I have received your letter on September 24th, and Fr. Biagio is on a Mission far from me. Someday, when we see each other in person, I shall have to indicate to you the method of conducting yourself in certain cases, so that you do not worry nor increase your crosses without reason. In the words of St. Thomas, prudence is praiseworthy, but it does not limit one to a single means. Do you not know that in making certain moves, one requires astuteness because of the many chains that bind us?

If the affair involves a Brother, bring him with you to S. Felice and inform me. If the one involved is no longer here, just send me a note to that effect. If it involves a person who is here, I would likewise appreciate a note. If it is an internal matter relating to the Moral Cases, present the question to Father Biagio including a sealed letter to me giving me permission, if need be, to settle the matter, for I prefer it that way, and include the name of the person involved. If it is an external matter, it should be sufficient for you to prudently deal with it for the time being, or, seek counsel from Fr. Biagio, *ut supra*.⁴⁰ However, if you wish to take up the matter *with me*, we can write to each other.

Finally, if either Fr. Biagio's departure or mine is inevitable, and this should weigh heavily upon your conscience, I shall comply after your next letter. In the meantime, do not worry⁴¹, and do

³⁹ Fr. Domenico Silvestri.

⁴⁰ As above.

⁴¹ In the original one can read both: "*non si angusti*" as well as "*non ci angusti*". Following is a reproduction of how it is written: ? The Saint, perhaps, purposely superimposed the one on the other without any indication of which one was substituting for the other. The context would admit either version. The Saint, on a spontaneous impulse, had probably written: "*non ci angusti*", which would be in keeping with the tenor that pervades the entire letter; and then, after re-reading it, softened the thought by saying: "*non si angusti*". that, of course, would not have excluded the possibility of the first reading: perhaps he did so in order to have Meloni (*intelligenti pauca!*) understand that ...

not leave Pievetorina. Prayers. . Couldn't Fontana or someone else close by look into it? I know what I am saying, but not everything is always understood in letters. Therefore, make adjustments in the matter, *meliori modo*,⁴² and write to me.

After the various jubilees are finished, the Missionary who is to preside over the House, will be coming to Pievetorina. Fr. Biagio is not at all able because of the many commitments he has contracted, from which I am unable to release him. So, either he or I will come to Pievetorina, after your next letter, *ad tempus*.⁴³

If you interrogate the woman, the case would clear up more and more, etc. At times the devil has gone about disguised as a holy person. Be aware of this. In Pievetorina, they are easily disillusioned and they draw unwarranted conclusions.

1973

October 4, 1829
Fr. Francesco Paradisi
Rimini

Hail to the most Precious Blood of Jesus Christ

Venerable Canon

Here I am sending a reply to your most esteemed letter, and in all sincerity I shall give you my humble and respectful opinion.

1. That God has called you to our Society is irrefutable. You have noticed the greater good in which you have been cooperating. By returning to your home town, you would be contenting your relatives, but that would be on a lower level of perfection and you would be exposing yourself to difficulties in returning. Furthermore, "*Nemo mittens manum ad aratrum respiciens retro aptus est regno*."⁴⁴ Now, with regard to your Canonry ... here is the second point.

2. As for your Canonry, you must seek to please God with the fullest of perfection, and you are not to place heavy value on what is temporal. You might, indeed, adopt the method which one or the other has adopted, but that turns out to have consequences that the Church is given less assistance and the worship of God is diminished. Thus, a priest, and especially a Missionary, must give examples of eminent virtue and make room for someone who can fulfill the good work of the Chapter. So, I would urge you to make a generous renunciation and, if possible, to maintain a restricted pension. Hence, while remaining an honorary Canon, if you wish, you would in this way be giving glory to the Lord. Without seeking any further consultation, you should call in a notary and proceed to make your act of renunciation in Rimini, or, supply a coadjutor *ob debilitatem vocis*⁴⁵ and ask for a dispensation from resuming your seat. The shortest way is to make a renunciation. If the Canonry is under a patrimonial title, make a substitution of another title, which you do not lack. Your board and clothing will not be lacking: "*Habentes igitur alimenta, et quibus tegamur his contenti sumus*".⁴⁶ Trust in God and you will discover an ample compensation with the increase of gifts granted to you.

⁴² In a better way.

⁴³ At the time.

⁴⁴ No one who sets a hand to the plow and looks back is fit for the kingdom.

⁴⁵ On account of the weakness of the voice.

⁴⁶ Therefore let us be content with our food and clothing.

In the Lord, this is my feeling. As for the past, since you have been absent, in your conscience work that out the best you can. So, see that you bring all of this to a conclusion there in Rimini. It would be necessary for you to return to your home area if you should desire to remain a Canon, but in the procedure that I have suggested, nothing more would be required. You possess some other benefice or so, which does not stand in the way of the statute *de pluritate*,⁴⁷ and I recognize how delicate a matter this is for you. With all of this in mind, proceed to make your decision. Our life here below is nothing more than a preparation for the years of eternity. Indeed, what comfort is there not for the soul to be assured of a most blessed eternity by leading a life of greater perfection?

I am and will constantly be, most revered Canon, with the fullness of esteem and respect
Your humble, devoted and obliged servant

Gaspare C. del Bufalo

Mis. Ap.

House in Benevento, October 4, 1829

P. S. For the time being, send your letters to "Rome".

1974

October, 1829

Fr. Tommaso Meloni

S. Felice di Giano

Hail to the Precious Blood of J.C.

Esteemed Fr. Tommaso

It has been a number of years now that we have been discussing the things that pertain to God, and I always seem to detect a tone in your writing which, in my estimation, is not in keeping with the glory of the Lord. You continuously tell me that I was wrong in having you ordained a priest, etc. Well, now I am telling you that I have no regrets at all and that you are to be content with your lot. Furthermore, instead of moaning about your status, pray to God for a fuller largesse of his gifts.

As for the reprimands that you give me in other matters, these I offer to God. I deserve them; my human nature is resentful of them, but, one must be a victim of patience and one must meditate on those words "*bonum mihi, quia humiliasti me*".⁴⁸ In doing so we learn how to do everything purely for God: and he shall be our reward.

As for my directing of the Society, you are to pray that if I am an impediment, God is to remove me; and that will be that. I assure you, however, that I am very much at ease before the Lord, and in this matter, I do not feel the least anguish.

Finally, in reference to that well-known event, I say:

- 1) Limit yourself to praying; and that will be sufficient.
- 2) There is every indication to believe that this is a mixup caused by the devil who, at times, has assumed the appearance of a Missionary (a thing that has happened elsewhere).
- 3) Looking into the matter, I would say: ... it is the correct thing, etc., etc., to tell *Tizio*: speak with NN. because, etc., etc. This is contrary to the idea of a passion, which does not

⁴⁷ Concerning plurality.

⁴⁸ It is good for me, because you humiliated me.

allow one to forget etc. etc., and the getting of someone to undertake the defense indicates that the person is now abandoned. It seems to me that the entry *in loco*⁴⁹ would be impossible because, at the time of my return, I found five *ex nostris*.⁵⁰ That territory where this happened is known for this type of diabolical maneuvering. But, it may not be as I say: for in that case, the *dotet aut nubat*,⁵¹ as you point out to me, does not apply. There are other obligations, too: *ipse videat*⁵²... the case is an occult one: it is not in keeping with charity to spread the knowledge of it. Put it into the hands of the merciful God. Let us say: Lord, have mercy: *et gemitus meus non est absconditus*.⁵³ If we had been among the angels, nothing would have happened. Still, even the angels feel *in via*.⁵⁴ It is a bad situation, I know: but, *nemo praesumitur malus nisi probetur*;⁵⁵ nor is God going to give us such proofs, which he himself, for other reasons, wants removed.

I conclude: as long as we are here on this earth, we shall never be lacking in woes, and no matter where we may be, we shall have to suffer. In Paradise alone *neque luctus neque clamor*.⁵⁶ So, let us earn it for ourselves, and let this thought be our comfort.

Let us repose in the adorable Heart of Jesus Christ, where I am and shall always be

Your humble servant

G. C. del Bufalo

M. Ap.

⁵⁷ (October 1829)

P. S. With regard to that particular item of the letter-exchange, I say that is how God wishes it. Immensity is proper to God alone who, in entrusting to us earthly matters, apportions them according to our weakness and limitations. But he does not fail to provide us with the needed help and prudence.

Within a short time I shall send some Mass. *Ora pro me miserrimo*.⁵⁸

You shall give the discourses during the Novena of S. Felice, but Fr. Gaetano Zapponi will be there to give the feastday sermon. Canon Fontana will hear from me and learn everything else that has to be determined concerning the welfare of that foundation of ours.

1975

October 22, 1829

Fr. Antonio Coccia

S. Cristina

⁴⁹ In the place.

⁵⁰ From our own.

⁵¹ Let him give the dowry or let him marry.

⁵² Let him see for himself.

⁵³ My groaning is not hidden.

⁵⁴ On the way.

⁵⁵ No one is presumed bad unless proved so.

⁵⁶ Neither lamentation nor loud crying.

⁵⁷ This letter, which is closely connected with the one of September 24, and in which the Saint appoints Meloni to preach the novena of St. Felice, celebrated in Giano on October 30, was certainly written during the first half of that month, and probably from Benevento where the Saint was located at least until the 6th, going later to Frosinone, Sermoneta and Albano.

⁵⁸ Pray for me, a most miserable one.

Hail to the most Precious Blood of Jesus Christ

Venerable Curate

I am late in sending a reply to your very kind letter since I have just returned from the holy Missions. I understand about your Mission, but this will not be able to be begun until after the feast of St. Francis Xavier which falls, as you know, on December 3rd. After that period of time, you can freely make a selection of time and starting from now, keep me informed. With the novena in honor of St. Xavier, the Missionaries themselves go into a holy Retreat and there is no dispensation from that. So, it might be necessary for you to seek workers elsewhere.

With regard to Father Pietro Pellegrini, I would like to be able to give him these orders, but he is presently in Campagna; so, it would not be feasible to undertake that expense to have him come. Furthermore, the Missionaries who are located in the neighboring Houses are, let me assure you, very capable for this work. What you wrote to me about the Mission in Rasiglia is mistaken information. Two of the workers, able to offer Mass, were assigned and the cleric who went along with them like a brother-in-service, was to be of assistance to them. At that time, he was on vacation from his studies. Director of that Mission was Father Pietro de Victoriis, well-known in Pievetorina because of his preaching of the Lenten series there during the past year. He is also well-known in Camerino for having directed the Retreat in the seminary, and I am aware of the reports made of his work, to the glory of God. I shall await your response. Pray for me and have others do so too. I am and will constantly be

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Rome, October 22, 1829

1976

October 24, 1829

Fr. Carlo Gazola

Benevento

Hail to the most Precious Blood of Jesus Christ

Most esteemed Carlo

In reply to your most appreciated letter, I tell you that the gift that came from Montefusco is to be placed at the disposal of the community there and through it to the President, Canon Betti, to whom I have sent instructions in this same mail delivery. I give thanks to you as well as to Canon Aloysi for your efforts; I give them to both of you after learning about the situation and likewise in order not be remiss in carrying out my duties. Thanks also go to the nuns. Tell Canon Betti not to forget to send the boxes back to the Monastery. May these temporal gifts lift up our spirits to those celestial gifts toward which we are proceeding, and thanks to our due cooperation, we will come to the possession of the Giver. This is, for us, our all.

Then, do not cease to keep in touch with me in whatever pertains to the glory of God, whom we serve, and always pray for me and have others do so too, for I am most needful of prayers.

With regard to the preparations to be made for the upcoming scholastic year, here, for the time being, is what is necessary, as I reserve to myself anything more that should be done later. In Logic, the young man Orazio⁵⁹ who comes from Rimini has a summarization of the first part of

⁵⁹ Orazio Bracaglia.

Logic. So, it would be a good idea if this were presented and explained to all, in accordance with the rule, and then proceed with additional material. If Orazio, having once written the matter, does not write it again, that does not change anything.

In Moral Theology, after presenting an idea of what is probably, along with the more probably, following Liguori, then please give an explanation of the precepts of the Decalogue, except the sixth commandment, which, *quasi aliud agens*,⁶⁰ you will skip over.

Later, we will discuss things further.

In Dogma, de Gratia. Most esteemed Canon, consider me to be, with esteem and respect,
Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Rome, October 24, 1829

1977

October 27, 1829

Fr. Francesco Paradisi

Montalto

Hail to the Blood of Jesus Christ

Venerable Canon

While returning from the holy Missions, I was supposed to send a reply to your most appreciated letter of September 29th. Now I have received still another of your highly regarded letters on the 21st of this month. So, I am hurrying now to send a response as follows.

I am aware of the reasons why they have induced you to return to your home town and the main one is the fulfillment of your duties as a Canon. I refer you to other preceding letters of mine. Your present trip, I hope, will be useful for the purpose of giving greater glory to the Lord whom we serve. Hence, I wholeheartedly pray, in my wretchedness, that every one of your holy activities will be prosperous.

With respect to conducting Missions, as you know very well, one must have the invitation of the bishop: and it would be a good thing to have a change of preachers. I already have had inquiries for that area there. In the meantime, extend my best wishes to anyone there who deigns to have a remembrance of me, and especially all of the members of your most respectable family. Remind the excellent Father Giovannelli and the good Palmucci from Offida of my humble cooperation, recommending me wholeheartedly to their prayers in common. To you I say nothing more, because I am certain of your charitableness. Let the pious organizations there be your apostolate now and may the Lord *repleat in bonis desiderium tuum*.⁶¹

With regard to your place of residence, if you wish to be in Pievetorina where there is an ample interior area, I ask you to indicate that to me so that I can regulate my scheduling. If you prefer to return to Rimini, you do what you feel is best. In short: any of our Houses will be available to you. I have no doubt at all about the efforts you are making for your desired return to our group. Likewise, in the course of Missions given with your bishop, propagate in a special way that most important devotion to the Divine Blood. Be ever mindful of this poor soul of mine. Extend my good

⁶⁰ As if doing something else.

⁶¹ Your desire is fulfilled in good things.

wishes to Monsignor Canestrari. With the fullness of esteem and respect, I remain

Your humble, affectionate and obliged servant

G. C. del Bufalo

Miss. Ap.

Rome, October 27, 1829

P. S. With respect to the accounts, what you have done is completely charitable; it will be sufficient for you to follow the instructions given to you by Father Camillo.

1978

October 28, 1829

Domenico Antonio Gagliardi

Castelforte

Hail to the most Precious Blood of Jesus Christ

Most esteemed Domenico Antonio

It was truly inability that deprived me of the pleasure of seeing you again. Believe me, it was time that I lacked, not good will. But, God will present to us another opportunity and occasion. In the meantime, let us give thanks to the merciful Lord for the good that has resulted from the divine word and for the fruits of the holy Mission. This, for me, is the greatest of all consolations.

Now, you are zealously to cooperate on your part, having no doubt about the support of everyone, to keep those fruits stable and permanent. In November, remember to observe the devout novena in honor of St. Francis Xavier, and, recommend me often to this very dear Saint. I return to you the greetings of Bartolomeo. With esteem and respect, I remain

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Roma, October 28, 1829

1979

October 28, 1829

Mother Maria Nazzarena De Castris

Piperno

Hail to the most Precious Blood of Jesus Christ

Very reverend Mother

I am here sending a reply to your most esteemed letter. Your soul could not be in a better condition than under the vigilant care that God has for it. (I suppose that our letter-correspondence is in conformity with your rule and that you have, if necessary, the required permission for it).

Certain animals meander here and there in their search for food, such as the birds, for example, that swoop down to get grain and also, capture their food while they are in flight, . You can now proceed to give this your thought. There are other animals which always have their food provided for them in their shelters and this is done, ordinarily, through the work of human beings. By elevating this idea to a higher level, we can make an application of it to ourselves. Prayer is food ... some souls are like the birds, seeking to procure it now here now there. This, it appears to me, is what your soul is like and, despite the fact that it is not lacking in holy nourishment, in holy thoughts, in fervent acts of love, we are to leave to God the manner of care which is always

dependent on the order which he wishes to have in us and over us. It is quite true that the soul, in its meditation, will not waver from the usual rules, as far as it itself is concerned; but, if the Master of prayer should take us by the hand and unloosen us from a certain customary order that we have maintained, what can we do? Only adore the most lovable will of God, who is our all. I repeat, apply this to your soul and you will have peace.

What can I say with regard to your troubles? Are they numerous? Well, *per multas tribulationes oportet nos intrare in regnum Dei*.⁶² Are they continuous? Well, the Cross, indeed, is inseparable from us, for it is the ladder to heaven. So, be courageous, for through the Cross we shall become saints.

Observe how Jesus says to us that he wishes to be followed by means of the Cross; then too, he will always grant us great energy in knowing how to bear it generously and with alacrity of spirit.

Furthermore, all of your desires and the love itself that you have for suffering is nothing less than grace working in your heart. That there should be a bit of haziness in your imagination, that is there so you can practice humility.

With regard to the election of the new Abbess, only through prayer will discernment come, since things of that nature are relative to one's being a nun, and the grace that is granted by God corresponds to the duties that God will give to her. In this deliberation, trust in God; he will say to your soul that the election should be given to the one whom you deem most worthy. Leave the majority of the voting to God, and if anyone should ask you about your selection, you are to respond: "Each individual should consult with God and that is why we should recite: "*Veni Sancte Spiritus*".⁶³

As for the election of the other officers, I say expressly that if the rule calls for votes, or whether it is done by secret ballot, each one must express her sentiment in conscience as she thinks, after having prayed. That the male Superior should attend the Chapter is all right; but, what does he know, precisely, about nuns? Do we want to have recourse to miracles?

To inform the bishop on being assigned sacristan is altogether repugnant. Abandon yourself blindly to God and to his adorable dispositions.

As for listening to the bishop with respectful liberty and with a true spirit of charity, say whatever you would say if you were near death; and, if they should want you again as the treasurer, do not refuse it.

Finally, with regard to the case made known in confession, I offer this single observation: the confessor did not know your soul nor could he have had that knowledge since he was not selected by you as your guide. God gives discernment according to the office. So, sufficient is the reconciliation, and, without referring to the monastery problems, I would have judged the case to have been simply something that could happen in the sacrament, and that is all. So, with this as a basis, you are to be at ease and rest in the peace of the Lord. Pray and likewise have the others pray a lot, a lot for me. With esteem and respect, I remain

*Suo infimo in Christo servo*⁶⁴

G. C. d. B.

M. A.

⁶² It behooves us to enter the kingdom of God through many tribulations.

⁶³ Come, Holy Spirit.

⁶⁴ Being his lowest servant in Christ.

Rome, October 28, 1829
Burn my letters.

1980

November 5, 1829
Camillo Possenti
Fabriano

Hail to the most Precious Blood of Jesus Christ

Venerable Camillo

Before withdrawing for my holy Retreat in preparation for the feast of the great Xavier, I am writing this very humble letter to implore the charity of your prayers. Furthermore, I must inconvenience you to send me six reams of stationery as soon as possible, letting me know the cost, and I will send you the money immediately. What conclusion have you come to with regard to the printing of that small work? It will be necessary for us to adhere to some program or other. Let me know how much 500 copies would cost.

Please excuse my inconveniencing you; and, in Jesus Christ crucified, I remain, with esteem and respect

Your humble, devoted and obliged servant

Gaspere C. del Bufalo

Mis. Ap.

Rome, November 5, 1829

I hope that the usual Christmas Retreat will be held in Fabriano. This good work is of great interest.

The Silvestrini Fathers could take care of the Commune of Cingoli through the restoration of the Monastery which they used to possess there and is unoccupied. This would open up the way to a further investiture of novices.

1981

November 7, 1829
Mother Maria Nazzarena De Castris
Piperno

Hail to the most Precious Blood of Jesus Christ

Very reverend Mother

I am now adding a few more lines in reply to your last letter, certain that you have received my preceding one. I have learned about the change of office, and in everything let us bless Jesus who *est fasciculus myrrhae*.⁶⁵ At the beginning, God made use of your services in providing the food for the community, and now you are scheduled *ad dandum scientiam salutis*⁶⁶ to the girls to be educated, for they will form your crown. What sweeter comfort is there for a soul which considers itself no longer a pleasing thing in the eyes of God than to help souls be saved? Presently, you are occupied in a Mission adapted to your spirit and you have an open field in which to diffuse the ever tender devotion to the Divine Blood.

⁶⁵ It is a bundle of myrrh.

⁶⁶ To give knowledge of health.

The order of providence has arranged things in such a way that first you exercise yourself in the practice of virtue, through the office of economist, in a special way. Now, by means of that virtue you have become a teacher, and a teacher, not by words alone, but by example and works through which you will continue to grow more mature in the ways of perfection. At times, the Lord deprives certain souls of his inspirations; in order that there might never be a lack in the practice of virtue ... we are, after all, children of Adam and not among the angels ... we are in a valley of tears ... what do we have to hope for if not suffering? Wherever we turn, we encounter crosses ... it is true; but it is, indeed, through them that we are to be saved; since we are copies of Jesus Christ, we must complete our sacrifice on the cross, and in no other way.

Tell me: if I were ever to pass through Piperno, could I come to the Monastery? Since I am not aware of the new arrangements, I need to be instructed. In Jesus Christ crucified, I remain

Your humble servant

G. C. d. B.

M. Ap.

Rome, November 7, 1829

I would like my letters to be burned since they are meant to be of use only to your spirit.

1982

November 7, 1829

Fr. Domenico Silvestri

Camerino per Pievetorina⁶⁷

Hail to the Precious Blood of J.C.

Esteemed Fr. Domenico

1) you will celebrate immediately 10 Masses for which you will send the note back to me. For these ten Masses you will receive the offering from Fr. Camillo Rossi, the President of the House in Rimini.

2) I should have replied to several of your letters: but, since I have been on the move and you have been on the Mission route in the Kingdom, prompt letter writing has been more difficult and the pleasure of responding to your letters has been delayed.

3) Your work in the ministry will produce a beautiful crown for heaven, and through it you are becoming a true imitator of the great Xavier. The prayer that you are offering: *plura Domine*,⁶⁸ is not for now. We are content with whatever God disposes.

4) Have no doubt at all that God, through you, has achieved good results by your passing through S. Felice: "*fecit mirabilia magna solus*".⁶⁹

5) I have already written for your things in Vallecorsa. at the earliest possibility I shall see that you get them.

⁶⁷ On the outside page of the manuscript, above and alongside the address, the following notation is found, written in Silvestri's handwriting: "The letter regarding the Director of the Missions, the main sermon, and who is to give the final blessings, etc". These items are referred to in the closing paragraphs of the present letter. It was of particular interest to D. Silvestri who, being at the time Director of the Missions, had questioned the Saint with regard to a practical doubt that he had concerning the interpretation of chapter ten of the "*Metodo delle Sante Missioni*" which was in use by the Institute: "*Della predica dei Ricordi*" (p. 58 and ff.).

⁶⁸ More, Lord.

⁶⁹ He performs great wonders.

6)⁷⁰ God provides us with a motive to suffer for a reward: therein are the spiritual nougats... I have already spoken with Pacini. You can write to whomever you wish, as you consider prudent.

7) As for the Missionaries *in subsidium*,⁷¹ although they are very fine people, they shall no longer be admitted: be sure of that.⁷²

8) I shall write to the Bishop of Pescina on the matter so that the two individuals involved will do what is right as they see it, but not in the name of the Institute, which has different regulations. I have no doubt at all about your concern in having examined the matter well. We must be slow in giving credence. *Tardus ad credendum circa hoc.*⁷³

9) Finally, with respect to your questions, this is what occurs to me. When the preacher assigned to give the principal sermon is quite mature, it is for him to give both the introductory sermon and the closing Reminders. The two are closely connected with the principal sermons. At times, however, a younger man may give the principal sermon, one who is capable of doing so; but he still does not have all that much experience in giving the concluding Reminders, in planning a Mission that will leave a lasting impression on the people, in presenting a good summary of it in the final Reminders. By doing this, however, we are not departing at all from our usual method, but employing a different approach for the glory of God, which alone is to be kept in view. In other things, likewise, some reasonable case may arise which would require a variation in the method, but, safeguarding always our basic policies.

If you should think of something else, or, if I have forgotten anything, let me know. In the meantime, pray and have others pray a lot for me, especially with the Retreat coming up. Be zealous there in the most rigid observance of the rule and help me in the good work of the Society, to which God has called us.

With distinct esteem and respect, consider me in J.C. Crucified

Your humble, devoted, obliged servant

Gaspere C. del Bufalo

Miss. Ap.

Rome, November 7, 1829

⁷⁰ At the beginning of this paragraph one notices two entire lines crossed out by a pen. The text is more than just obscure. But, with a little patience, underneath the scratchings superimposed on the writing, it is possible still to read: "The matter dealing with Pacini (and then a few words follow in parentheses of which only the last one is decipherable: "to spread"; it must therefore be an exhortation not to let this become known to others) is a diabolical calumny: this is putting it in a nutshell". The cancellation was very probably made some time afterwards by Silvestri or Merlini, taking into consideration the delicacy of the topic to which it refers. Even more so, since the letter contained a decision made by the Founder concerning the preaching of the Reminders at a Mission and hence the letter would be shown to others too, perhaps, put into the archives. The cancellation could have been made also before the letter was presented to the S. Congregation of Rites (cfr. the declarations of Merlini with regard to the cancellations found in the letters of the Saint in Pr.Ord.Alb., Vol. V, f. 2368). In reference to D. Gian Francesco Pacini, auxiliary Missionary, who took part in 1826 in the Mission of aquila, consult the biographical section. The Saint's sharp statement confirms the hypothesis which we made concerning the identity of Pacini with the priest who was unjustly accused, the one mentioned in Lett. n. 131 of October 29, 1830.

⁷¹ In support.

⁷² Further information on the Missionaries *in subsidium* is found in the appendix under the heading: *Missionaries in subsidium*.

⁷³ Slow to believe concerning him.

1983

November 11, 1829
Fr. Carlo Gazola
Benevento

Hail to the most Precious Blood of Jesus Christ

Most esteemed and revered Father Carlo

With pleasure did I see your handwriting once again and I am, in the Lord, very delighted with the good work that you are carrying out in that Mission House, with the help of divine grace. If the fifth student has not arrived as yet, he will be coming at any moment. His name is Calamita. Since he is somewhat of a youngster, you will find him to be more needful of help in his studies, as I learn from Canon Betti. So, in a fairly short time, when you are free, see that he is given this help as the urgent need arises. God will be the ample rewarder for every good that you do. I would really have liked to increase the number of our students, but, where are we going to find rooms? Prayers...

I sincerely hope that the studies will draw their souls closer to God, produce a love for the Church and for the Vicar of Jesus Christ, the Roman Pontiff. *Glorificate Dominum in doctrinis.*⁷⁴ In you, through your holy union with God, through your spirit of prayer and through your profound humility, all of these will be the source for each blessing that you receive to handle the means that you will use in your vocation of diffusing knowledge.

Your long vesture as well as the short cloak have been ordered. You will have them as soon as Canon Betti informs me of the mode. As you have asked, I will send them by way of Father Ventura and you will be getting your long vesture. Not too long ago, I presented myself to the Father General of the Jesuits and I was very delighted in making his acquaintance which I have not been able to cultivate further because of the ministry which keeps me so busy.

Finally, since the time of our Retreat is drawing ever nearer, I ask you, with all my heart, to pray and have others do so, for me, more in need than all the rest. Let us remain in the sweetest Hearts of Jesus and Mary. While extending my greetings to all there in the Community, I remain, as I now say once again, with distinct esteem and respect

Your humble, devoted and obliged servant

Gaspare C. del Bufalo

Mis. Ap.

Rome, November 11, 1829

1984

November 18 , 1829
Fr. Vitale Corbucci
Fossombrone

Hail to the most Precious Blood of Jesus Christ

Venerable Father Vitale

I thank you wholeheartedly for the many declarations and statements of your affection as well as your singular kindness towards me, unworthy of every one of your compliments. May the Lord, rich in mercy, grant you a full reward. I am fully aware of your concern for our small Institute,

⁷⁴ Glorifying the Lord through instructions.

for which you will make a special memento during your upcoming Retreat along with a particular prayer for me at the same time, *et Dominus retribuet in benedictionibus dulcedinis*.⁷⁵ I simply cannot adequately express to you the regret that I have felt with your departure from our Society. However, I have not lost hope at all of having you back with us; I assure you that all of our Houses are at your disposal, nor will you be lacking in assistance for whatever needs you may have. You can bank on this. As for the respectful Congregation of the Filippini Fathers in Fossombrone, try to find another who can replace you. Seminaries continue to try to provide replacements, and you, at the soonest possible time, should return. For me, this would be a profound consolation. May God manifest to you his adorable will. You should send the listing of those whom you have enrolled in our great devotion to Father Camillo Rossi in Rimini. Also, give my best wishes to the highly esteemed Father Benedetto. With the most sincere sentiments of esteem and respect, consider me to be, unchangeably in the adorable Heart of Jesus Christ,

Your humble, devoted and obliged servant

Gaspare C. del Bufalo

Miss. Ap.

Mission and Retreat House in S. Paolo in Albano

November 18, 1829⁷⁶

P. S. If you should ever find it convenient to stay either in the House in Rimini or Pievetorina, you are the boss.

With regard only to the Lenten series, should you decide to return to us, you could go to Frosinone if you wish. There you will find the construction complete and you could do very good work.

1985

November 19, 1829

Mother Maria Nazzarena De Castris

Piperno

Hail to the most Precious Blood of Jesus Christ

Very reverend Mother

I am writing to you from our House in Albano where I have withdrawn for the Retreat, called for by the rule, for all of our Missionaries; we shall begin it tonight.

I received your recent letter and nothing more is needed than to disperse those clouds which the devil, the enemy of every good work, places before you to disturb the peace of your soul. Say with the Prophet: "*Quare tristis es anima mea? Spera in Deo...*"⁷⁷ Reflect often on the sweating of blood that Jesus poured out in the garden, as he suffered from the pain of foreseeing so many who would be culpably damned. But we, through his grace, want to be saved; and a fear arises from that very desire. So, would that we would love God and love him without measure, for divine love never says that it is enough. This celestial flame will elevate our spirits to an ever greater desire for

⁷⁵ And the Lord will repay in sweet blessings.

⁷⁶ In the copy of this letter, the year "1827" is written, but it must certainly be the year 1829. In fact, in the other copy found in Volume XVIII, the year is 1829. Furthermore, in 1827, in November, St. Gaspar was giving Missions in Sabina.

⁷⁷ Why is my soul sad? Hope in God.

heavenly things.

Give attention to those inspirations which God imprints upon you as you meditate, so that you will be able to recognize whatever is in keeping with and correspondent to his divine will by means of which the soul is led to the holy mountain of God. Right now, offer special prayers for me, extremely needful of them. Pray, too, for our Institute, and especially for our two Houses in Terracina and Sonnino, where no one, up to now, has gone. We have received a request from Sonnino and I sent the reply: "Have the bishop write, and we shall see". Also, I spoke with Monsignor Grati in Rome; but, so far, nothing has resulted. May the adorable Heart of Jesus be the center of every good work of ours, as I now remain therein as

*Suo infimo in Christo servo*⁷⁸

G. C. del Bufalo

M. Ap.

Mission House in Albano, November 19, 1829

1986

November 20, 1829

Fr. Antonio Coccia

S. Cristina

Hail to the Blood of Jesus Christ

Most esteemed Father Antonio

Take care of picking up the Missionaries at the time that you set in your recent letter of the 14th of this month, for I have already informed them. I hope that great work will be accomplished. With esteem, but in a hurry, since I am making my Retreat, I remain

Your humble servant

G. C. del Bufalo

M. Ap.

Albano, November 20, 1829

1987

November 22, 1829

Fr. Nicola Crescenzi

Veroli

Hail to the Blood of Jesus Christ

Very reverend Canon

Here I am in Albano where I have withdrawn to make a Retreat with my confreres, in keeping with the rule, and preparing for the feast of St. Francis Xavier. Later, I shall come to the Province and particularly to Veroli in order to deal with the matter in person. After having a meeting with the bishop, and having settled on a few points of common agreement, you, now, with your abilities can work along in this by doing me the favor of acting as a representative for the new foundation. We shall continue our letter-correspondence. Nothing more is needed at the present time. Who knows, perhaps the House can be opened sooner than we had imagined.

In the meantime, I would like you to find out whether we need to make an exchange with the

⁷⁸ Being his lowest servant in Christ.

Marquis Bisleti, granting to him a locale which was supposed to be given to us, and that we would take possession of the church and the convent of S. Agostino. It is necessary to observe that there is a proportionate balance; and, in that case, you, *ut ex se*,⁷⁹ should set the agreement in motion. We should be spared the expense of construction, and very soon the Society will be installed. The Marquis, I believe, has need only of a place that is suitable for storing grain etc. Keep the bishop informed of everything. I am hopeful that all this is an inspiration from God. More, in person.

Pray constantly for me, and, very reverend Canon, in Jesus Christ crucified, I remain, with the fullness of esteem and respect,

Your humble, devoted and obliged servant

Gaspare C. del Bufalo

Mis. Ap.

House in Albano, November 22, 1829

P. S. As for the matter of the Maestra, note that the pact of the Augustinians with the Cipolla family has terminated. So, the Society must only deposit the 40 *scudi* with the bishop and nothing more, and no further instrument is needed, nor are we responsible for the recovery of the fund.

1988

November 29, 1829

Fr. Atonio Coccia

S. Cristina

Hail to the most Precious Blood of Jesus Christ

Most esteemed Curate

I have always sent a reply to your most esteemed letters. I have already given instructions for your holy Mission to my confreres in Pievetorina in keeping with your desires. So, it remains that you should please work things out with the Superior of that House, Father Pietro de Victoriis. Pray for me, and have others do so too, and with esteem and respect, I am and will constantly be

Your humble, devoted and obliged servant

G. C. del Bufalo

Mis. Ap.

Mission and Retreat House in S. Paolo of Albano, November 29, 1829

P. S. When necessary, send you letters to Rome.

1989

December 2, 1829

Mgrs. Giuseppe Costantini

Vicar General

Albano

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

Venerable Monsignor

At 15 1/2 hours, I received your very kind note of the 1st of this month with the purpose of asking us to give communion at the prison. However, everyone in the community has already

⁷⁹ As from itself.

⁸⁰ Christ loved us and washed us in his blood.

celebrated holy Mass and thus it is impossible for us to fulfill this very holy work. Tomorrow, we shall all be occupied with hearing confessions and with the sacred services. God will provide you with other means so that this good work can be taken care of by others. We would have been able to accommodate you if your note had reached us last night. I kiss your hands and, while asking you for your incessant prayers, I have the honor and the true pleasure, most venerable Monsignor, of stating again that, with particular esteem and obeisance, I remain

Your humble, devoted and obliged servant

G. C. del Bufalo

Mis. Ap.

December 2, 1829

1990

December 9, 1829

Fr. Nicola Crescenzi

Veroli

Hail to the Blood of Jesus Christ

Venerable Canon

I ask you as a favor, to please consign the enclosed to the most reverend bishop and get his reply without causing the Brother, whom I am sending, to wait too long. The enclosed pertains to one of our students to be ordained. He is here with me.

Within a few days we shall see each other and in a short time we will bring the pending matters to a conclusion, as we attempt to get as much as possible done through letter-writing. Pray for me who with esteem and respect, remains and will constantly be

Your humble, devoted and obliged servant

G. C. del Bufalo

Mis. Ap.

Frosinone, December 9, 1829

Please let me know what candle the ordinand is supposed to bring and what other expenses the ordinand will have, listing them for me, etc.

1991

December 11, 1829

Mr. Camillo Possenti

Fabriano

Hail to the most Precious Blood of Jesus Christ

Dearest in the Lord, Camillo

I give you my deeply-felt gratitude for the stationery and through the postal service I am sending you 3.20 *scudi*, payment in full.

With regard to the printing of that small work, check with the printer and find out how much one thousand copies would cost, keeping in mind the most economical conditions.

I am never forgetful of your deceased brother; of this you can be sure. It is always a good thing to keep up the offering of suffrages, but I feel sure that he is already in the center of every joy and will be praying for us before the throne of divine mercy.

Your daughter's decision to return to monastic life is an excellent one. At times certain souls manage to discover themselves in Institutes of nuns, such as Oblates without cloister. There would

be an opportunity for this in Ascoli. I, of course, do not know whether God is calling her to this. For if he would want her to be married, she could edify in that state of life and become a saint. Your vigilance over your children is most urgent in these days of ours, and there simply are no words sufficient to describe how valuable paternal love towards one's own children is. If her choice were to be to accept a sacred career, then, in that, I would see the greater glory of God; otherwise, it would be good for her to remain with the family where she could likewise be an edification to her neighbors in working with the pious organizations which are so very necessary in our times. However, if the people do not respond, we still know that God *premia secundum laborem, et non secundum fructum*.⁸¹ Indeed, of the saints, it is said: "*Honestavit illum in laboribus*."⁸²

For some time now I have wanted to find out what expense would be involved in having the month of the Divine Blood printed in Fabriano, even using the same book. It would be of help to me to know this, as I try to find the means for financing this very great work, whenever I can locate people to support it.

Send your reply to "Rome", and, with esteem and respect, I remain

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Frosinone, December 11, 1829

1992

December 11, 1829

Fr. Giuseppe Ottaviani

Ancona

Hail to the most Precious Blood of Jesus Christ

Most esteemed Canon

I am having eight more *scudi* delivered to Father Girolamo Marucchi in keeping with what you said in your recent letter. I presume that the voucher is in Rome along with the cloth which has already gotten to my house, as I continue on my trip for the ministry. So, I am relying on what you have indicated to me.

I shall write immediately to Father Camillo Rossi in Rimini for the remaining nine *paoli*. This, as far as I can see, should settle everything. If I am mistaken, feel free to write to me.

In the Propaganda, with respect to Missions, there was no other assignment than that of Canon Carboneri; he has returned because of reasons of health, and, at his convenience, had been in touch with his Eminence Caprano who was then in charge and who spoke praiseworthy of our Missionary. The one in Corfu has no connection with us. I recall only Kiprik, whom you introduced to me, and nothing more. Without doubt, caution must be used; but with regard to my own confreres, by the grace of God, I am tranquil, especially because it is the ministry of our status in life.

Recommend us to God and particularly me, more needful than all the others; *et signatim*,⁸³ during the upcoming solemnity for which I send you my greetings and best wishes for copious blessings by means of which you may become another Xavier in the Province of the Marca and

⁸¹ He rewards according to work or and not according to resultst.

⁸² He honored him in his labors.

⁸³ And clearly.

especially in that city which is so very dear to me. I thank the Lord for the Retreat at Christmas which you will have the pastors announce in their presentation of the Holy Gospel. Send your reply to Rome.

In confidence, let me know whether anything has been decided about the Retreat for the clergy there; what time, what method; and, if there should be consideration of getting others, you should leave everything to the disposition of providence. Pray for me and with esteem and respect, I remain

Your humble, devoted and obliged servant

G. C. del Bufalo

M. Ap.

Frosinone, December 11⁸⁴

1993

December 13, 1829

Fr. Carlo Gazola

Benevento

Hail to the most Precious Blood of Jesus Christ

Venerable Father Carlo

Excuse me if I am late in sending you a reply to your most appreciated letter which I received with pleasure. I give thanks to God for the first inauguration of the studies there and I will never cease hoping for ever more fruitful progress.

Also, hold in great esteem the eloquence of Segneri who is the Italian Cicero. A bit of mythology, no longer in use at present, is forgivable at the times in which he wrote; but until the universal consent alone of all the learned, along with intrinsic reasons, constitutes an inescapable argument of the veritable sacred eloquence of the very highly celebrated Father Segneri. Likewise, continue developing zealously your own career through which you will encounter special blessings from the most merciful God. Holy humility, prayer, together with the help of scientific knowledge, form the sacred grafting, so to speak, of our sacred duties.

With regard to the doubt that you proposed dealing with the use of the cassock. I say absolutely that it does not apply to us in our present activities. Please, listen to the argument. The Holy Father, Pius VII, in activating our foundations, intended to establish urban Missions that would always be directed to the welfare of the people. The cassock is meant to be used by those who have charge of parishes, rectories, public schools etc. This reason turned us to the use of the crucifix, the platform for preaching, the oratories etc. etc. Since we are always on the move for one reason or another, that is why we must always be, like soldiers, *parati ad bellum*;⁸⁵ this is my explanation. With the passing of time, the clothing to be used in the House will not be lacking, even though it may be a bit worn, and, since our clothing is the type for traveling about, our costs, economically speaking, will not be small. So, the very idea of the urban Mission resolves the problem. When it is cold, we can provide by adding a knitted sweater, waistcoats, and things of that type. If you ask me why the two Missionaries Moscatelli and Mosconi wear it, (when no one else uses the cassock) I

⁸⁴ The year is 1829. In fact, as is seen in the letter to Fr. Vitale Corbucci of November 18, 1829, Fr. Camillo Rossi in 1829 was in Rimini; in 1830, he will move on to Albano as the pro-secretary general.

⁸⁵ Ready for war.

reply:

1. they did not ask me until after the cassock was made.
2. After the expense was incurred, I thought that I should close my eyes; and I did so.

3. I thought that the practice of our original companions in the Institute would have illumined the above-mentioned beloved confreres, from whom, for the sake of their own virtue, I would like to see them go along in holy uniformity with our present practices. I have already spoken to Canon Moscatelli on this matter. Likewise, I have persuaded Father Luigi Mosconi to follow the example of the others. But, someone will say: "This, in no way, interferes with the essential work of the ministry". I reply: "Our practice, however, keeps it more in conformity with simplicity. The cassock is an imposing garment, one of jurisdiction ... and the Missionary verifies the saying: *sicut sagittae in manu potentis ita filii excussorum*".⁸⁶

Finally, pray for me and have others do so too. With particular esteem and respect, I am and will constantly be

Your humble, devoted and obliged servant

G. C. del Bufalo

Mis. Ap.

House in Frosinone, December 13, 1829

When necessary, send your reply to "Rome".

1994

December 13, 1829

Fr. Luigi Savj
Poggio Mirteto

*Christus dilexit nos, et lavit nos in Sanguine Suo*⁸⁷

Venerable Canon

I have reflected well over your most esteemed letter which brought me the pleasure of seeing your handwriting again, and I submit two observations for your consideration concerning the well-known matter.

The first thing is that by your making a small contribution, *juxta vires*,⁸⁸ I have no doubt that his most reverend Eminence would go along even more with this and, perhaps, even in an economical way, it seems to me, for the matter should not become something contemptible. The second thing is that in small towns, to always recall what is better left buried, is not a decorous nor plausible thing to do, also, the removal of occasions is a wise thing. A *Luogo Pio* in Rome is the best solution. So, try to work the matter out with his most reverend Eminence, for in his programs, he is trying to effect good work as best as he can. Pray for me for I am and will constantly be, with respectful esteem and very special affection

Your humble, devoted and obliged servant

Gaspare del Bufalo

Mis. Ap.

⁸⁶ Like arrows in the hand of a strong man are the sons of the oppressed.

⁸⁷ Christ loved us and washed us in his blood.

⁸⁸ According to one's strength.

House in Frosinone, December 13, 1829

When necessary, send your reply to "Rome". Give my best regards to the archpriest.

1995

December 17, 1829

Fr. Luigi Rossi

Lenola

Hail to the most Precious Blood of Jesus Christ

Venerable Archpriest

Here I am sending a reply to your very kind letter. In regard to the Retreat that is to be given there, my idea would be to begin it on Septuagesima Sunday so that the fifteen days would be completed on Quinquagesima Sunday. The Retreat would embrace, therefore, the sanctified carnival. Since Lent is a time when the soul looks deeply into itself with particular fervor, this Retreat would have quite a worthwhile effect. Then, on Ash Wednesday, in the morning, the Mission would be begun in Sperlonga. If you are in agreement with this plan of mine, it would be necessary for you to get the usual letters, and, in particular one from the bishop of Gaeta. After that, I shall write and give you further instructions as to the Introduction, the time, etc., etc.. Also, you can freely discuss it with Sperlonga as to whether we handle that first and afterwards Lenola; it will make no difference to me and is something purely incidental.

Please, try to send your precise reply to me very soon. Blessed Leonard liked to use Septuagesima time to bear fruitful results for the interests of divine glory. You decide everything at the foot of the crucifix and try to adhere closely to what I say in this letter. In that way, the opening will be had on Septuagesima Sunday either in Sperlonga or in Lenola. Likewise, you will take care of the transportation into your area of the case containing the crucifix and the image of most holy Mary.

Awaiting another letter from you, I am and will constantly

Your humble, devoted and obliged servant

Gaspere C. del Bufalo

Mis. Ap.

Frosinone, December 17, 1829

P. S. Father Biagio informs me that within a few days he will be sending you a letter in response with regard to Traetto.

1996

December 17, 1829

Fr. Nicoia Crescenzi

Veroli

*Christus dilexit nos, et lavit nos in Sanguine Suo*⁸⁹

Venerable Canon

Enclosed is the petition for the well-known matter. Thank you for your recent letter. Pray for me who, with distinct esteem and respect, remains and will constantly be

Your humble, devoted and obliged servant

⁸⁹ Christ loved us and washed us in his blood.

G. C. del Bufalo

Mis. Ap.

Frosinone, December 17, 1829

P.S. I would like you to send by return mail the particle of the testamentary disposition for our archives. Athousand thanks to our most worthy bishop.

1997

December 18, 1829

Fr. Domemico Silvestri

Roma per Camerino per Pievetorina⁹⁰

Hail to the Blood of J.C.

Dearest Fr: Domenico

What would you do? Having scarcely taken my pen in hand and recommending myself to God, this text came to mind: "*linguas infantium fecit esse disertas*".⁹¹ God wishes to make it known that *infirmis eligit, ut fortia quaeque confundat*.⁹² In the word, *infantium*, one is to understand especially spiritual infancy. Then, humility which calls for blind obedience, will work prodigies. Likewise, say: "*in Domino confido... transmigra in montem sicut passer*".⁹³ Fly, indeed, to the mystic mountain of perfection under the guidance of obedience; reject all else as the deceit of the devil. Moreover, picture yourself as Moses at the time when he was sent for the liberation of the people. Your mystic rod is the Crucifix. *Satis de hoc*.⁹⁴

I have learned about the Holy Mission, which I have no doubt was productive of much glory to God, especially in its outcome.

In reference to the two Missionaries from Avezzano, surely to be respected for their zeal, still not sufficiently experienced in our method or having a different viewpoint, I would say, ultimately, that the people "already know that they are from Avezzano". At least, this is in the mind of the people. Nevertheless, I shall see what can be done and, in my name, I will have you write.⁹⁵

With regard to the grace that you desire, go ahead and ask for it. Do so, however, without anxiety, with holy abandonment to God's will, as well as with perseverance. To have joined it with the idea of the Foreign Missions is pleasing to me. I have no doubt that it was done with the knowledge of your Superiors.

We come now to the next questions: "*Ne magnitudo revelationum extollat, datus est mihi etc. etc.*"⁹⁶ Therein lies the whole thing. The ministry requires profound humility, which continues steadily to grow in its degrees. Is it any wonder, then, that God should balance things out? "*Fidelis*

⁹⁰ Cf. Gasparian History and Trivia: Lenten Preaching in Pievetoria

⁹¹ It is fitting the eloquent tongues of infants.

⁹² He chose the weak in order to confound the strong.

⁹³ In the Lord I trust ... fly away to the mountain like a sparrow.

⁹⁴ Enough of this.

⁹⁵ This is a reference to the two priests spoken of in the preceding letter (nn. 7-8 of Lett. n. 458 of November 7, 1829), who wanted to be or already were considered as auxiliary Missionaries, undertaking perhaps ministries in their own diocese (Pescina) in the name of the Institute. In order to calm Silvestri, who in a concerned manner had written to him, the Saint makes known to him that the people, nevertheless, were aware of the fact that the two were from Avezzano and hence they could not be mistaken as Missionaries of the Institute.

⁹⁶ Lest the greatness of the revelations should make me proud, I was given etc.

est Deus, qui non patietur vos tentari supra id quod potestis, sed faciet cum tentatione proventum".⁹⁷

Now, your *proventum* is in this ejaculation: "*abyssus miseriae invocat abyssum misericordiae*".⁹⁸ Allow yourself to be led by God; be convinced that your soul will suffer under the mystical winepress. That is how gold is purified in the furnace! In that way, God makes us skilled in spiritual warfare and tests us for the great combat with Lucifer. So, we do not have to seek for any temptation, either for our own good or that of others. Let us learn to be compassionate toward souls; let us receive them with kindness and we shall learn how wonderful is the operation of grace. Nourish a great devotion to Mary Immaculate; in addition to your devotion to St. Xavier, unite yourself to St. Joseph and St. Michael the Archangel. Above all, have courage, and be cautious of feelings of depression.

Gratia Dei vobiscum.⁹⁹ In my Lord Crucified, I am with all affection

Your humble, devoted, obliged servant

G. C. del Bufalo

Mis. Ap.

House in Frosinone, December 18, 1829

When necessary, send your answer to Rome.

I recommend the rule and its observance, with everyone cooperating in the good work done by the Society.

1998

December 20, 1829

Mr. Sattisti

Frosinone

Hail to the most Precious Blood of Jesus Christ

Most illustrious sir

With this most humble letter of mine I am sending you my sincerest thanks for the gift which you were pleased to send to this Mission House. May the Lord grant you an ample reward, and may he also grant many special and sweet blessings on you and all of those in your household during the upcoming most holy mysteries.

Along with these sentiments, I also have the desire of seeing you once again soon. With esteem and respect, I am and will constantly be

Your humble, devoted and obliged servant

Gaspare C. del Bufalo

Miss. Ap.

Frosinone, December 20, 1829

1999

January 3, 1830

⁹⁷ God is faithful and will not let you be tried beyond your strength, but with trial he will also provide a way out.

⁹⁸ The abyss of misery invokes the abyss of mercy.

⁹⁹ The grace of God be with you.

Student Orazio Bracaglia
Benevento

Hail to the Blood of Jesus Christ

Dearest in the Lord, Orazio

Here I am sending a reply to your letter which I truly enjoyed since it brought me news of you. I am writing this letter from Frosinone where I have seen your father and your brother and everyone is enjoying the best of health. When you need to write, continue addressing your letters to Rome.

I note about the Retreat that, at least, we may have received the fruit of recognizing our own poverty; that is the same thing as saying that we may have learned the lesson of maintaining particular humility in the presence of God and at the same time having an ardent desire to improve ourselves. This, indeed, is the working of God's grace which, when put in a mystic and religious setting, causes us to exclaim: "*Domine quinque talenta tradidisti mihi, ecce alia quinque insuper lucratus sum.*"¹⁰⁰

With regard to relapsing into our faults, I point out that the soul has a very profound desire for amending itself, and the love, which unites us to God, produces in us a sorrow for the least bit of tepidity. As a matter of fact, God is a most loving father and is deserving of perfection in our faithful service to him. So, be courageous, for *qui coepit opus ipse perficiet, consolidabitque.*¹⁰¹ This, however, is not a matter of just a day or so, but rather of our whole lifetime which must be dedicated entirely to divine service.

Then, in your observance of the rule with respect to the President, do not offend charity, since charity itself keeps things in order and perfects them. Indeed, what more do we seek if not the well-being of our neighbors and good order? Furthermore, in obeying the rule, is this not also an act of virtue, and solid virtue at that? So, we set before ourselves two things to accomplish this: first, a firm purity of intention with God's help; second, a fraternal compassion toward our own people, which causes us to become humble and to utter: "Oh my God, what wretches we are! The whole world is a hospital. Ultimately, words will likewise be uttered and with the greatest of charity we should say, for example: "NN. probably forgot that etc."

Then, with respect to responding with a momentary and unexpected feeling of resentment, I say that the first step calls for patience to be silent, especially when one feels upset; the second step would be to conceal our interior suffering; the third, be glad to offer to God an act of virtue; fourth, place the picture of a meek Jesus before ourselves; fifth, rejoice in not giving a victory to our love of self. Little by little, one will gain a certain equilibrium and thus learn the method of speaking with gentleness and increasing the degree of maturity in God's presence, always with the help of God's grace.

The way to avoid that temptation is to have profound and continuous humility before God. This is the method to be used to humiliate Lucifer. Then, calling upon Mary's help is the motive for our confidence in the Lord. With regard to the renewal of your vow, let me know how you have managed. In the event that the time has expired, you can renew it *ad annum*¹⁰² on the feast of the Purification.

¹⁰⁰ O Lord, you handed over to me five talents, behold I have earned another five over and above.

¹⁰¹ He who began the work will complete and will confirm it.

¹⁰² For a year.

I point out that your trip to Loreto will always remain something long remembered just as it was for our great Xavier.

I have read your proposals. In regard to a few of them, I only make some observations. With respect to the promoting of the devotion to most holy Mary Immaculate and the Sorrowful Mother standing at the foot of the Cross for us, we have no other obligation except to be zealous in doing so whenever the occasion might be offered to us. In order to receive the grace of meekness, use this ejaculatory prayer: "*Mites fac, et castos.*"¹⁰³ As for your promise, the three Hail Marys to the Immaculate Mother, recited devoutly, are sufficient, along with this ejaculatory prayer: "*Cor mundum crea in me Deus, spiritum rectum innova in visceribus meis*".¹⁰⁴ For perseverance: "*Inveni quem diligit anima mea, tenui eum, nec dimittam. Ego dilecto meo. Christus delixit nos, et lavit nos in Sanguine suo.*"¹⁰⁵ The three Glory be to the Father etc. which we say after the *Angelus Domini* are said in thanksgiving to the most Holy Trinity for the privileges granted to most holy Mary. Let this be for your guidance.

Finally, remember that I have sent you there since you are experienced in the rules for students and I would like you to use your influence to bring about what I am hopeful for in that House of studies. Keep me informed as to anything that might depend on my judgment to bring things to an even better level. While giving you my blessing in God and asking your prayers for me, I am and will constantly be

*Suo infimo in Christo servo*¹⁰⁶

Gaspare C. del Bufalo

Miss. Ap.

This letter was completed in Rome, 3rd of 1830

2000

January 3, 1830
Fr. Carlo Gazola
Benevento

Hail to the most Precious Blood of Jesus Christ

Dearest Father Carlo in the¹⁰⁷

Here I am sending a reply to your most appreciated letter. First of all, with regard to Eugenio Montini, I must point out that, since I am not acquainted with him personally, I have been reliant only on the reports which told me that he is of age and fit for studies with our students in the sacred sciences and in accordance with our directory. Now, however, I find out that this is not the case. I excuse everyone and I have no doubt that everything was done in order to bring things to a good result. At any rate, I also note that, according to the reports, he is not a mature person fitting into that House of studies. Consequently, I shall be instructing the President, Canon Betti, as to the mode, *in*

¹⁰³ Make them gentle and chaste.

¹⁰⁴ Create in me, O God, a clean heart, renew a right spirit in my body.

¹⁰⁵ I found him whom my soul loves, I held onto him, nor will I let him go. I am my beloved. Christ loved us and washed us in his blood.

¹⁰⁶ To your lowest servant in Christ.

¹⁰⁷ The expression is not completed. The word "Lord" is missing. (cf r. the preceding letter).

circumstantiis,¹⁰⁸ for handling this individual since he is already with us, and to settle it in one way or another *meliori modo*.¹⁰⁹

The aforesaid Canon, therefore, will be meeting with you. So, as long as Montini is there, you should train him in his studies, proportionate to his ability, in the best way that you can. I will be most grateful to you for this particular act of charity. Then, with regard to the class-placement of our students, either our Missionaries did not understand me correctly, or I did not explain myself clearly. All of the students are to alternate in the morning either with dogma or moral; after the noon meal - philosophy - on Saturdays, sacred eloquence; and, to put it briefly, *in omnibus*,¹¹⁰ adhering to our directory. Furthermore, I said that for those who are older, I would have arranged for a senior House of studies which, as a matter of fact, has already been activated, and, in this arrangement, moral would be studied in the morning, and dogma always after the noon meal; on Saturdays, sacred eloquence. And, *pro opportunitate*¹¹¹, the teacher should recall for them, whenever necessary, philosophical principles. It seems to me that no other arrangements are needed by us, for I do not wish to burden our Missionaries with the Latin language etc. etc.

The sacred studies, yes, because through them we will be forming a nursery that will help in the spread of our Society and the Missionaries themselves, in teaching, will become men of greater maturity, and, in a certain way, in accordance with their gifts, a great work will thus be produced. What is certain, indeed, is that *ad tempus*¹¹² it will be necessary to provide now for whoever is presently with us by offering the appropriate studies, while also being more cautious about those who are to be admitted. Eugenio's place will be filled quickly, as I have no doubt that the young man sent by Father Biagio has already arrived. He is a native of the Fratte, of proper age, I am told, mature and recognized as being quite capable of studies in that House. In the event that he has not as yet arrived, write to Father Biagio in Frosinone so that he can expedite things before too much of the year has passed. What I mean is that he will submit the documents etc. and will take care of whatever is to be done.

In addition, I give thanks to Almighty God for the initial experiment there. I would be pleased to receive a schedule as well as the paper that you offer me. Canon Betti will have no problem in finding a way to get this to me.

My dearest, let us remain in the adorable Heart of Jesus. While extending my respects to everyone there in that community that is so very dear to me, I am and will constantly be

Your humble, devoted and obliged servant

Gaspare C. del Bufalo

Mis. Ap.

Rome, 3rd of 1830

¹⁰⁸ In the circumstances.

¹⁰⁹ In a better way.

¹¹⁰ In all things.

¹¹¹ For the opportunity.

¹¹² At the time.