

## St. Gaspar's Letters

## 3601 - 3650

Letter Number	Date	Page
3601.	Fr. Orazio Bracaglia, Rimini, <i>8 December 1837</i>	2804
3602.	Fr. incenzo M. Fontana, Sonnino, <i>9 December 1837</i>	2804
3603.	Fr. Giovanni Merlini, Albano, <i>middle of December 1837</i>	2804
3604.	Mr. Luigi Baidi, Meldola, <i>20 December 1837</i>	2805
3605.	Fr. Orazio Bracaglia, Rimini, <i>21 December 1837</i>	2805
3606.	Mr. Camillo Possenti, Fabriano, <i>25 December 1837</i>	2806
3607.	Mr. Luigi Fuschi, Norma, <i>26 December 1837</i>	2807
3608.	Fr. Antonio Santelli, Roma, <i>February 1818</i>	2807
3609.	Mons. Gregorio Muccioli, Roma	2807
3610.	Msgr. Gregorio Muccioli, Roma	2808
3611.	Msgr. Vicario Generale, Bertinoro	2808
3612.	Fr. Francesco Verili, <i>31 July</i>	2809
3613.	Fr. Francesco Verili	2809
3614.	Fr. Francesco Verili	2810
3615.	Fr. Francesco Verili	2813
3616.	Fr. Luigi Cocci, Grutti	2817
3617.	Miss Geltrude Cruciani	2817
3618.	Mr. Ignazio Lesinelli, Roma, <i>2 March</i>	2818
3619.	Miss Luigia Del Bufalo, Roma	2818
3620.	Miss Luigia Del Bufalo, Roma	2819
3621.	Miss Luigia Del Bufalo, Roma	2820
3622.	Miss Luigia Del Bufalo, Roma	2820
3623.	Miss Luigia Del Bufalo, Roma	2820
3624.	Miss Luigia Del Bufalo, Roma	2821
3625.	Miss Luigia Del Bufalo, Roma	2821
3626.	Miss Luigia Del Bufalo, Roma	2821
3627.	Miss Luigia Del Bufalo, Roma	2822
3628.	Miss Luigia Del Bufalo, Roma	2822
3629.	Miss Luigia Del Bufalo, Roma	2823
3630.	Miss Luigia Del Bufalo, Roma	2823
3631.	Fr. Giuseppe Mugnai, Roma	2824
3632.	Miss Luigia Del Bufalo, Roma	2825
3633.	Miss Luigia Del Bufalo, Roma	2825

3634. Miss Luigia Del Bufalo, Roma	2826
3635. Miss Luigia Del Bufalo, Roma	2826
3636. Miss Luigia Del Bufalo, Roma	2826
3637. Miss Luigia Del Bufalo, Roma	2827
3638. Miss Luigia Del Bufalo, Roma	2827
3639. Miss Luigia Del Bufalo, Roma	2827
3640. Miss Luigia Del Bufalo, Roma	2827
3641. Miss Luigia Del Bufalo, Roma	2827
3642. Miss Luigia Del Bufalo, Roma, <i>8 July</i>	2828
3643. Miss Luigia Del Bufalo, Roma	2829
3644. Miss Luigia Del Bufalo, Roma	2829
3645. Miss Luigia Del Bufalo, Roma	2830
3646. Miss Luigia Del Bufalo, Roma	2830
3647. Miss Luigia Del Bufalo, Roma	2830
3648. Miss Luigia Del Bufalo, Roma	2830
3649. Miss Luigia Del Bufalo, Roma	2831
3650. Miss Luigia Del Bufalo, Roma	2831

3601

December 8, 1837  
Fr. Orazio Bracaglia  
Rimini

Hail etc.

Dear Father Orazio

A couple of lines. I am writing to Mosconi about Pennabilli after Advent and Christmas. There he should get along quite well. Let this be between us. You, *ut ex se*,<sup>1</sup> in case etc. should encourage him, stimulate him etc. More, *ad alias*.

*G. C. d. B.*

M. Ap.

Rome, December 8<sup>2</sup>

3602

December 9, 1837  
Fr. Vincenzo Maria Fontana  
Sonnino

Hail to the Divine Blood

Dear Father Fontana

I am sending you the offerings for the 20 Masses for which you must send me a notification, unless I am mistaken.

I am also sending you 30 Masses which are the ones that you requested for the trip you are making within a short time to Prossedi; I am giving you, by way of anticipation, the offering of 4, 50 *scudi*. So, you will be receiving the total sum of 7, 50 *scudi*. For those Masses, I have been given no more of a time span than two months, and if possible, before that. I am referring to the 30. I am etc.

Your humble, devoted servant

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<sup>1</sup> As from iteslf.

<sup>2</sup> This letter must belong to 1837. Perhaps St. Gaspar was thinking about transferring Father Luigi Mosconi from Rimini to Pennabilli and, therefore, wished to have the cooperation of Father Orazio (cfr. the letter (n. 3453) to Fr. Orazio Bracaglia, dated June 17, 1837). Furthermore, the paper and the handwriting of this letter seem to be similar to the preceding one.

G. C. del Bufalo  
 M. Ap.  
 Rome, December 9<sup>3</sup>

3603

Middle of December, 1837  
 Fr. Giovanni Merlini  
 Albano

Here are a few additions<sup>4</sup> to be inserted into the books for our Society and the methods for conducting Missions, so as to bring to a completion *meliori modo*<sup>5</sup> the section entitled *Archiconfraternita*. If all cannot be inserted, whenever the need arises, we will supply in person.  
 [there is no signature]

3604

December 20, 1837  
 Luigi Baldi  
 Meldola

Hail to the Blood of Jesus Christ

Venerable Luigi<sup>6</sup>

Since I have lost my remembrance of the method that was observed in March, please give me the details, indicating what day and what time the Missionaries will be picked up in Cesena. They are to be there such and such a number of days and they are expected to do such and such a work. Please send me an immediate response. Place your trust in God for you will then see abundant mercies. I return to you my sincerest best wishes for the most happy feastdays. Do not be surprised if I am not writing this in my own handwriting; I have not been feeling too well.

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<sup>3</sup> The year must be 1837. In fact, at the end of this year, Father Fontana was "President" in Sonnino, as is mentioned in the address of this letter (cfr. also letter No. 3585, middle of November, to Luigia del Bufalo). In the congressus of September 26, 1837, the office of President was held by Father Cristoforo Frioli.

<sup>4</sup> In Vol. XIV, 51, six of these items have been preserved. They are printed in capital letters and five of them bear the words: "DELL'ISTITUTO" which were to be applied to the *Metodo delle Missioni*. One had: "DAI MISSIONARI DELL'ISTITUTO" which was to be applied in the little booklet of the *Opere di perseveranza*. Here is the testimony given by Merlini at the Ordinary Process of Albano: "Around that time (that is when St. Gaspar returned to Rome from Albano in December of 1837) he also made a listing of certain insertions to be made in the frontispiece of the *Metodo delle Missioni* and, with a couple of lines he mailed them so that they would get to me. In addition, I had them with me after his death, when I had already returned to Albano".

<sup>5</sup> In a better way.

<sup>6</sup> Concerning this letter, Merlini notes: "The dictation is that of the Servant of God, the handwriting is that of his niece Luigia del Bufalo". The text is filled with mistakes. Someone else's handwriting added: "eight days before his death".

Recommend me to the Lord.

With special esteem, I now go on to declare that I am

Your humble, devoted and obliged servant

*Gaspare Can. del Bufalo*

M. Ap.

Rome, December 20, 1837

3605

December 21, 1837

Fr. Orazio Bracaglia

Rimini<sup>7</sup>

#### Admonitions of the Spirit<sup>8</sup>

1. At present we are speaking about exterior matters, for as regards interior matters let communication of the spirit occur in its time. Let NN conduct himself according to the directory of Albertini.

2. In practice there occurs sometimes confusion of mind, and there is demanded what holy discretion eliminates: hence harshness, contention and immature decision. A place is never given in an emotional state. Apply prayer, and have hope.

3. Impartiality should be cultivated as much as possible.

4. With inferiors take care that nothing is lacking to them which occurs according to the rule.

5. Observance should be supported by example, counsel, and insistence accompanied by charity.

6. Intimate dependency is necessary in order that while doing the will of God we may be saved.

These admonitions are for you. The rest in their time.<sup>9</sup>

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<sup>7</sup> The writing is that of the niece of St. Gaspar (Luigia del Bufalo), while the “*Monita*” are writings of St. Gaspar.

<sup>8</sup> The date is obtained from the postal markings of departure: Rome, December 21, 1837.

<sup>9</sup> [The original letter was written in Latin, not Italian] *Monita spiritus*

1. *In presenti de exterioribus loquimur, quoad enim interiora occuret communicatio spiritus suo tempore. NN. juxta direttorium Albertini sese ducat.*

2. *In agendo occurrit aliquando confusio mentis, et exigitur id quod discretio santa eliminat; hinc durities, contentio, decisio immatura In orgasmo numquam decisioni datur locus. Appone orationem, et spera.*

3. *Impartialitas quam maxime colenda est.*

4. *Cum inferioribus observa ne eis desit quid occurrit juxta regulam.*

5. *Observantia substinenda exemplo, consilio, insistentia attamen cum industria charitatis.*

6. *Dependentia intima necessaria est ut voluntatem Dei facientes salvi simus.*

*Haec tibi. Caetera suo tempore.*

[there is no signature]

3606

December 25, 1837

Camillo Possenti

Fabriano

Hail to the Blood of Jesus Christ

Venerable Camillo<sup>10</sup>

I thank you for your letter and I extend to you my greetings for very happy feastdays. May they be filled with every consolation, both spiritual and temporal. Do not be surprised if I am not writing this in my own handwriting since I have not been feeling too well. Would you be able to send me four bolts of *Canepa* cloth, but the fine type. In regard to the work of charity that you mentioned to me which involves a certain number of Masses to be said *ubique*<sup>11</sup> and in time, send them to me and the offerings will be distributed; I have no other means. Recommend me a lot to Our Lady. With particular esteem, I go on now to declare that I am

Your humble, devoted and obliged servant

*Gaspare Can. del Bufalo*

M. A.

3607

December 26, 1837

Luigi Fuschi

Norma

Hail to the Blood of Jesus Christ

Most illustrious sir

I received your very kind letter and I thank you for the Masses which will be fulfilled. With regard to the Borghese House, be assured that a deputation will be needed along with the lawyer of the Princess in Rome. By exposing things with humility, God will bless them; they will also speak a lot to the Prince. This is all that I can say to you, a deputation; I can suggest nothing more.

I wish you very happy feastdays, filled with every consolation, both spiritual and temporal. Do not be alarmed if you do not see my own handwriting since I have not been feeling

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<sup>10</sup> This letter, not dated, is written in the handwriting of Luigia del Bufalo, but dictated by St. Gaspar. Possenti noted: "Fr. Canon del Bufalo, not dated, but received December 25, 1837". The postal marking registers: "Fuligno, December 25, 1837."

<sup>11</sup> Everywhere.

too well. Recommend me to the Lord. With particular esteem, I remain

Your humble, devoted and obliged servant

*Gaspare Can. del Bufalo*

Miss. Ap.

Rome, December 26, 1837

### 3608

FebruaryMarch, 1818

Fr. Antonio Santelli

Rome

At the time of holy Lent<sup>12</sup>

With the spiritual exercises going to be held by the *Accademia di S. Luca* in the church of S. Appollinare precisely at the *Ave Maria* hour, beginning on Friday, March 6th so as to conclude on the following Friday, please share<sup>13</sup> this information with the members of the *Accademia* as well as with all the others involved in study at the *Belle Arti*.<sup>14</sup>

### 3609

September, 1830

Msgr. Gregorio Muccioli

Bishop of Agatopoli

Rome

Hail to the most Precious Blood of Jesus Christ

Venerable Monsignor and beloved brother

A couple of lines in a hurry. I am in need of the following information:

1. The year, month and day when Pius VII erected our Archconfraternity.<sup>15</sup>
2. The number of aggregated confraternities and approximately how many priestaggregators.
3. To what foreign places of the Propaganda has this been extended etc.

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<sup>12</sup> During the missionary life of St. Gaspar (1814-1837) the years in which the 6th of March fell on a Friday are 1818 and 1835. In 1818, it seems that St. Gaspar preached at the Belle Arti (cfr Epistolario, n. 153); also, certainly in 1817 (cfr. *ibid.*, p. 141). In 1835, at the beginning of March from the 6th onward, he was preaching a course of retreats to the Cistercian monks in S. Croce in Gerusalemme in Rome (cfr. Epistolario, n. 2867). Therefore, in all probability, this invitation belongs to FebruaryMarch 1818.

<sup>13</sup> Following this are the cancelledout words: "it is necessary that your illustrious person should please share this information".

<sup>14</sup> In the manuscript, some other handwriting added: "so that they will be alerted". The addition very likely is the handwriting of Santelli which is the reason why we set him as the addressee.

<sup>15</sup> Cf. Gasparian History and Trivia: Archconfraternity of the most Precious Blood

I recommend to your zeal the remembrance of our deceased Albertini as well as the other matters that we discussed in person, reserving anything further to a time that is convenient for you. Give my warm regards to his Eminence Falzacappa. Pray incessantly for me. With total esteem and affection, I remain

Your humble servant and loving brother

*G. C. d. B.*

M. Ap.<sup>16</sup>

3610

Msgr. Gregorio Muccioli  
Bishop of Agatopoli  
Rome

Jesus Mary Joseph

Dear Monsignor

In Ascoli, or bettersaid in Offida within the diocese of Ascoli, there is an Institute of Oblates Adorers of the Divine Blood, a thing that is not to be overlooked.

*G. C. del Bufalo*

M. Ap.

How many prodigies of the Divine Blood in Offida at the celebrated relic and in Bolsena as well as elsewhere? Even in S. Nicola there are reasons also because of the relic etc.<sup>17</sup>

3611

Msgr. Vicar General  
Bertinoro

Most illustrious and reverend Monsignor<sup>18</sup>

The Company of the most holy Rosary in this city of Bertinoro requests that your most illustrious and reverend lordship grant the permission to the Missionary, Canon del Bufalo, to

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<sup>16</sup> In the Volume of the archives *Arch. del Prez. Sangue e temporalita*, on f. 37, there is a letter from Muccioli addressed to the Saint, dated "Roma, 11 7bre, 1830", which seems to refer to this: "with an immediate response to your very dear letter of the 9th of the present month, I answer that the first Brief of the 22nd 7bre 1815... begins: *In iis per quae animarum Christifidelium*. The second of the 26th 7bre, 1815... begins: *Cum Nos nuper per*". If the two letters really have a connection between them, one can suppose that the present one was written in the first half of September 1830, from Pievetorino or from Giano, where the Saint was located at the time for the "Visitation" in accordance with the Rule. But the whole thing remains quite uncertain.

<sup>17</sup> Cf. Gasparian History and Trivia: Offida

<sup>18</sup> The request was not written by St. Gaspar, but he only annotates two points, as explained in the next two footnotes.

come next Sunday to deliver the panegyric<sup>19</sup> oration, giving praise to Mary, here in Bertinoro. That etc.<sup>20</sup>

## 3612

July 31

Fr. Francesco Verili

[...]<sup>21</sup> The blessing of the sick, given at the altar of St. Xavier, consists in exposing at that time the relic. The Missionary comes out, dressed in surplice and stole and, after the recitation of ten Glory be to the Father in honor of the most holy Trinity for the favors granted to our Saint in the ten years of his apostolate, then says: *Ora pro nobis, Sancte Francisce...* and then the prayer. After the people have been blessed with the relic, the usual ritual of kissing the relic follows, and, in fact it is offered to the sick person for kissing with the customary method and nothing more. If I have not made myself clear, ask questions.<sup>22</sup>

31 Jul [...]

Your humble, devoted and obliged servant

*G. C. del Bufalo*

M. Ap.<sup>23</sup>

## 3613

Fr. Francesco Verili

Behold the documents for the soul of NN.<sup>24</sup>

1. In general and substantively he proceeds correctly.
2. The direction of intention should be more and more toward God. And let the soul be endowed with greater confidence in its activity.
3. Not everything that comes to mind must be set forth exactly: in general the state of the

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<sup>19</sup> St. Gaspar notes: "that is, to preach from a platform".

<sup>20</sup> St. Gaspar adds: "a triduum will be conducted in accordance with the regulations of our Institute. *G. C. del Bufalo*. Mis. Ap." After this comes the concession made by the Vicar General, whose signature is illegible, and the following notation: "Executed by Father Antonio Lipparelli, Missionary President".

<sup>21</sup> The page is torn in the upper part.

<sup>22</sup> The page is torn also in the lower part.

<sup>23</sup> The date and the signature are on the reverse side of this fragmented page.

<sup>24</sup> This and the two following spiritual writings conclude the gathering of the letters of St. Gaspar to Missionary Fr. Francesco Verili. There is no doubt, therefore, that their destination is to that same Verili for whom St. Gaspar served as spiritual director.

soul ... vexation on the part of a demon ... operation of grace for starting an examination ... tendencies. In regard to all of these, however, communication takes place at the time when something different is noticed; otherwise it will be sufficient to say: "everything is as it was." The same for those things that have made a special impression on the soul. But what provokes thought of the ordinary and usual and contains nothing new does not merit what we enunciated above.

4. But let NN be facile in exposition and discreet and orderly in communication; let him moreover be orderly in the method of life; this order will be attained from observance of the Rule. Let him act with orderliness in cases of conciliation and preference. When NN does not understand sufficiently, let him formulate questions.

5. Let NN be on guard about three things: 1. let him not be slow in expressing himself; 2. let him not fail, with I know not what timidity, to suggest what seems useful; 3. let him be slow to give credence to rumors, love all, weigh all, etc., ponder all.

6. A more prompt method concerning externals is urgent in NN; for duty is in conflict with inclination. He would seek out solitude, if I am not mistaken, but God calls him to action, while preserving meditation, etc.

7. The devil alas vexes him in various ways. All, however, must be spurned.

8. Besides what the Church is content to enjoin upon us, he should for now perform in a minimal way other mortifications. Let him offer his desire to God and that's enough.<sup>25</sup>

## 3614

Fr. Francesco Verili

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<sup>25</sup> [The original letter was written in Latin, not Italian]

*En documenta pro anima NN.*

1. *In genere et quoad substantiam recte procedit.*

2. *Directio intentionis sit magis magisque Deo directa. At anima majori fiducia praedita sit in agendo.*

3. *Non omnia quae menti obveniunt sunt adamussim exponenda: sed in genere status animae... vexatio ex parte daemonis ... gratiae operatio pro examine instituendo, tendentiae. Circa autem haec omnia cadit communicatio tunc cum varietas dignoscitur, secus sat erit dicere: "omnia sunt ut erant" Item es quae specialem in anima ingerunt impressionem.*

*Cogitationem autem ordinariae, consuetae, et quae nihil novi habent non maerentur ea quae superius enunciamus.*

4. *Sit autem NN facilis in expositione, et communicatione discreta, et ordinata; sit ordinatus insuper in vitae methodo, qui ordo ex observantia regulae habebitur. Cum ordine conciliationis, et praelationis in casibus agat. Ubi NN non satis intellegit, efformet quaesita.*

5. *NN de tribus caveat: 1. non sit tardus in se exprimendo: 2. non omittat nescio qua timiditate suggerere ea quae utilia videntur: 3. sit tardus ad credendum, omnes diligat, omnia libret etc. omnia ponderet.*

6. *Urget in NN promptior methodus circa exteriora; etenim pugnat officium cum inclinatione. Ipse exquireret, ni fallor, solitudinem; et Deus eum vocat ad actionem, servata meditatione. etc.*

7. *Diabolus tandem eum vexat modis variis. Omnia sunt autem spernenda.*

8. *Praeter ea quae Ecclesia nobis injungenda satagit, caeteras mortificationes pro nunc minime exerceat. Deo offerat desiderium, et satis.*

Admonitions to a soul <sup>26</sup>

I read the pages describing your unburdening and what follows needs to be said.

1. Some things are written during a confused state and at the time of temptation; the unburdening is helpful only by recognizing the temptation itself so as to overcome it more successfully.

2. Some considerations have nothing at all to do with the unburdening of the soul and whenever charity does not give them order, these also are to be considered as undigested ideas and flights of the imagination which are deserving only of rejection.

3. Let us be a bit more precise: let us consider the soul in its relationship to God, in its relationship to vocation, in its relationship to cooperation. In its relationship to God, it cannot be denied that God is operative. When he has led the soul to a mystical, spiritual death, that is to say, detachment from everything, that is a sign of the divine working of grace. Then, too, we are constantly at war, and opposition is never lacking. Your soul, therefore, through these conflicts and victories, as everyone experiences, must be brought to a state of maturity for the sake of gaining heaven. The more challenging the wars, so much more exalted is the vocation and the burdens that God enjoins upon it. At your ease, take note of all this. A vocation which is never totally fulfilled will be blessed so as to become the mystical fountain of many blessings. That is why spiritual direction is so necessary for the establishment of basic principles relative to cooperation.

1

Those things, which are manifested through legitimate channels, are from God. The spirit of contradiction confirms that they are of divine origin. Baronio felt repugnance in writing the annals; still, that was the will of the Lord.

2

To operate on the basis of ability, or of feeling, or of a natural exuberance or any other human motivation does not lead to good order or the fulfillment of the divine will, except in those cases in which the natural motivation is subaltern to the disposition of the Lord, as that inclination is at times united with the vocation.

3

Once the will of God is recognized, three steps are acquired. First, to carry it out in such a way as to avoid faults; second, to carry it out with the very decisive and magnanimous attitude of wishing to live only to do what God wills; third, to train yourself gradually to do the will of God on earth as it is done in heaven. This requires time, prayer and effort.

4

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

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<sup>26</sup> Cfr. the note to the preceding letter.

## 5

Temptations against your guide are only indications that the devil is not at all pleased with this sort of communication. Making that known is praiseworthy; but needed is an awareness so as not to be deceived. The devil is cunning. We are to exclude any rationalizing with him who, at times, presents himself under the appearance of light, a light which is really not there.

## 6

When one is incapable of action, one supplies with the desire, seeking the assistance from others in accordance with the situation faced. A generous heart is pleasing to God. What efforts did Xavier make?

## 7

It is a wellknown saying in asceticism that one is to do ordinary things with great spirit rather than many things in a confused and imperfect way. God is pleased as much by the way a hair is handled as with the conduct of the eyes.

## 8

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

## 9

After praying, one is not to conceal anything that one feels should be exposed with simplicity. One should seek help also in selecting the means; one should patiently recall what may have been overlooked, and everything should be helped through prayer and a holy abandonment to God.

## 10

Any thought that does not lead to virtuous action and to God is to be dissipated. One should conduct oneself with calmness, and problems are to be treated with modest simplicity and clarity, serving purely the glory of God.

## 11

When dealing with your guide, your soul should be as limpid as water. In our Direttore diretto<sup>27</sup> everything is distinctly expressed with precision.

## 12

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

## 13

As for other things, unless your guide indicates otherwise, to be singular in action at that time as well as in ordinary situations is not to be practiced, relative to the interior life of the soul.

## 14

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<sup>27</sup> This is a brief treatise of spiritual direction composed by St.Gaspar, based on the ideas of Msgr. Albertini, and printed in 1825.

To work hard and with unconstraint, and, it goes without saying *iuxta vires*<sup>28</sup> and with joy, is a sign of true and solid virtue.

15

To consider your neighbors as so many infirm people, which we truly are; but, be slow in judging. Ordinarily, a calm spirit will keep things in balance. *Tardus ad credendum*.<sup>29</sup> This does not subtract from charity towards all.

16

Antipathy or sympathy, from which, at times, our preferences arise, should not be the motives for our actions. We must be in control of ourselves; always react against them so as not to make mistakes but rather to lead our souls back to a state of equilibrium.

17

To recognize what must be done and then to carry it out is a source of anguish. Prayer and deliberation facilitate the means needed.

18

To be evenminded in every circumstance, with every person, in every place, and at all times, is a sign of mature sanctity.

19

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<sup>28</sup> According to one's strength.

<sup>29</sup> Slow to believe.

In matters dealing with the soul, it is necessary to make stepbystep examinations and in a practical way; generic reflections are not sufficient.

20

When one is upset or feels melancholy, that is not the time to act, to write, or to make decisions. At those times, one is to suspend action.

The soul, wellsupported on a firm basis for this mystical edifice and solidly established in the grace of God, should make use of those means that will help it work toward the reward of heaven, and thus make progress along the avenues leading to God. Pray for me.

3615

Fr. Francesco Verili

For the Soul NN<sup>30</sup>

In your spiritual recollection you disclose nothing to me for conscience; and in any case I bare to the best of my ability the sense of my mind relying on the divine grace of God in which rests all our hope, peace and tranquility in action.

1. Certainly orderly and methodical communication is required for direction; otherwise, without a special and extraordinary gift, how will direction be exercised? Either there is discordance in imagination and phantasy, and it furnishes an occasion for overcoming difficulty and the soul is more sad or there is discordance in the choice of the will. And this must be condemned. This reception, however, is not in NN; rather let me say there is perplexity in opening his heart. Reflection concerning recognition of the status is certainly worthwhile. For just as the operations of grace must be recognized, so also must thorns, or impediments if they are present, be distinguished case by case in action.

2. To be rejected is the notion that those who communicate the spirit should be engaged in laughter and jokes; for holy things are be treated holily.

3. If what is proposed already furnishes an answer from what has preceded, it can certainly be omitted. But if there is doubt, it should be proposed as long it does not degenerate into scruples.

4. Examination concerning whether or not the director attends to doubts set forth is inopportune if the director is truly a director. For these burdens belong to him.

5. Lest the penitent in observing silence operate to the contrary or for his own will, I request that, considering each case, he omit this practice. Let him rather say to God: thy will be done as it is heaven, etc., etc., etc.. But when he is legitimately asked, or even if he is not asked, he must use words and he must in no way refrain from this by holding back or omitting a sense of truth.

6. Direction by stages provides for an examination concerning duties to God, to ourselves, to our own, to our neighbor; hence communication about inclinations, about vexations, about thoughts, about affections, and especially about prayer services is necessary.

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<sup>30</sup> Cfr. the footnote to letter 3613.

7. Virtues should be exercised concerning temporalities with accompanying observance of the Rule. And through temporalities we ascend to God. I think, for the sake of a word, that that temple will provide a place for the sanctification of the soul, for the glory of God and for the compensation of honor which is denied to God by sinners. Thus will not the action of managing the household tend equally to the good of the Community and to the running of the Institute?

8. With the Director there is certainly required an orderly and not excessive communication; and let NN be brief in sacramental reconciliation where theology alone directs the accusation, so that I may disengage myself briefly.

9. You should combine the duties of Martha with the duties of Mary by completing everything according to the rules and carrying out your duties because they are committed to you. The virtue of obedience, therefore, and abnegation of your own will should be kept before your eyes. It is not an imperfection but order when you do one thing in order to direct attention to another. You should attend solely to the arrangement of affairs, of times etc, while preserving the order of conciliation and preferment. That you should decide to do nothing and act confusedly is phantasy. God disposes all this toward the exercise of virtue.

10. In successive and logically arranged affairs let your mind be supported by faith; let it be directed by obedience and tested in patience.

11. To devise another way of life is superfluous and useless. God has called us to the ministry by his holy calling.

12. Do not let thoughts against me frighten you, for they are not from God. For if you insist on arguing you should know what it is I engrave briefly on your memory. The answer as to how our affairs should be conducted will be given readily in prayer. But surely you will provide me with a new method of household management, new means, etc., etc., for who is there who does not desire this? Tell me where there is deficiency, where excess. Communication of ideas will help relieve your mind.

13. Concerning associates and members in the ministry, what shall I say? If I am not mistaken, they had been directed in a better manner. It will also help to come down to particular cases in order that I may acquire light if it is from God. I am a man and not an angel, I freely confess. Nevertheless I am not led by free choice, but I work by the harmony of things lest a place should be given to anxiety. It will be an exercise of charity to supply me with what I ceaselessly hope from you especially.

14. But in cases among members some commitments I made concerning the ministry I must confess came about from two sources: 1) lest there should be discovered in me some anxiety in the ministry; 2) in order that I might form members. Things had to be done differently in the beginning; they had not been sufficiently formed at the time concerning this in practice. Is this an error? You are giving me the answer. The sacred missions, if I am not mistaken, were always carried out with the blessing of God.

15. As to the member of the household from the city of Sublace [Bartolomeo Panzini] I will say briefly that he is acting in temporal matters and is saying nothing about spiritual matters.

Gratitude for his labors is certainly a virtue; and ideas against him or reproofs are certainly not from God. His conduct is easily distinguished from stinginess or incivility. For if charity is prescribed for everyone how much more for members of the household? Perhaps he is guilty only of defects, defects that take their origin not from the malice of the heart, but rather from apprehension or ignorance or vexations? The time will come when everything will be as clear as in daylight.

16. Furthermore what you say about my opposition concerning the ministry is false. Rather you should say that I am surrounded on all sides with an abundance of things, just as the mind will seek to direct one thing without the loss of another. I will always acknowledge that the ministry is from the grace of God for which God himself chose me. Concerning the members I took care to arouse them; otherwise if they had remained in their timidity they would perhaps have never labored for the glory of God. The consequence of all this is that the devil produces in you disorder of the spirit, from which arises agitation, and from agitation relaxation of spirit in the performance of actions. The enemy cultivates the intellect in order to fix in the spirit false propositions, so that, the mind being altered, the spirit sustains despair and perplexity. We shall, not, therefore, give a place concerning this to argument, for this would be unreasonable and harmful.

17. In any case there is a directive from God to you that you act against inclination, and thus while seeking hidden things be led to externals, to important persons etc.

18. You will speak about your physical dispositions if you should experience help where God leads you.

19. I have often enjoined prayer concerning this in order that you also fulfill the vow you suggest to me; alienation, therefore is not from God. You will also pray briefly for ... (?)<sup>31</sup>

20. Concerning the Office and the Mass all is proceeding well. You will in the future take care to notice the operation of God.

22.<sup>32</sup> You will do all by meditating, by carrying out what God has enjoined upon you. If the soul suffers, it is with Christ. God himself considers promptitude. The heart ordinarily works in emotions. You should render thanks to divine goodness.

23. There will be an examination around noon on the duties and offices in the Institute; and another evening examination will be about the soul etc. and the progress of virtue.

24. You will keep order about the interior life as you represent in writing.

25. In exercising the ministry you shall live in the spirit without inquiry about other things.

26. It indeed happens to me that I repeat many things to the members and this under a threefold heading: 1) out of fear of omission; 2) from what I was taught about putting things off;

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<sup>31</sup> A word here is difficult to read.

<sup>32</sup> Altered numbering; in the original, 21 is missing.

3) from some habit of mine by which I fear the matter committed to me was not well organized. If there is a defect it is certainly of little importance. Nevertheless we will recall everything to perfection, which is the main thing.

27. Concerning the accusation of my negligence for your soul I will say nothing, for it is clearly an attack.

28. I make two recommendations to you: 1) communication of spirit; 2) don't be so prone to hide and so directed as to be dominated by taciturnity and in hiding to keep quiet about what you must set forth in orderly direction in few, clear and running expositions.

If I omitted anything I request your suggestions. Commend me to God that I may obtain

eternal salvation. Amen.<sup>33</sup>

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<sup>33</sup> *Pro anima NN*

*In tua recollectione spirituali nonnulla mihi pandis pro conscientia; et utique adaperiam pro viribus sensum animi mei divina fraetus Dei gratia in qua omnis spes nostra, quies, et tranquillitas in agendo.*

1. *Utique ordinata, et methodica communicatio pro directione exigitur; secus, absque dono speciali et extraordinario, quomodo exhibebitur directio? Repugnantia igitur vel est in imaginatione et phantasia, et praebet occasionem vincendi difficultatem, et Anima magis maeretur vel est in adoptione voluntatis; et hoc esset exprobandum. Haec autem adoptio non est in NN; potius dicam adesse perplexitatem in adaperiendo cor suum. Reflectio circa cognitionem status ut dignoscatur non est utique valutabilis. Sicut enim dignoscendae sunt operationes gratiae ita et dignoscendae vel spinae, vel impedimenta si adsunt, iuxta casus, in agendo.*

2. *Eijcienda est reflectio quod qui spiritum communicant pro risu et joco excipiantur; santa enim sancte tractanda sunt.*

3. *Si res proponenda iam praebeat, ex antecedentibus, responsionem, utique potest omitti. Quod si dubium interveniat, dummodo in scrupulum non degeneret, prononatur.*

4. *Examen circa directorem si attendat vel non ad proposita dubia, est inopportunum si director est vere director. Haec onera enim sunt pro ipso.*

5. *Poenitens utendo silentium ne operetur contra, vel pro sua voluntate, juxta casus, omittat quaeso hanc praxim. Dicat potius ad Deum: fiat voluntas tua sicut in Coelo ecc ecc ecc. Cum autem legitime est interrogatus, vel etiamsi non interrogatus debet ipse verba facere, minime debet se ab hoc abstinere vel tergiversando vel omittendo sensum meritatis.*

6. *Directio graduata respicit examen circa munia erga Deum, erga nos, erga nostra, erga proximum; hinc communicatio de inclinationibus, de vessationibus, de cogitationibus de affectionibus et de Operationibus in Oratione praecipue est necessaria.*

7. *Circa temporalia cum concomitante observantia regulae virtutes exercentur; et per temporalia ascendimus ad Deum. Excogito verbigratia quod illud templum praebebit locum pro sanctificatione animae, pro gloria Dei, pro compensatione honoris qui Deo denegatur a peccatoribus: ita pariter actio pro re oeconomica nonne tendit ad bonum Comunitatis? ad regimen Instituti?*

8. *Cum Directore utique exigitur ordinata communicatio et non excessiva: brevis autem sit NN in sacramentali reconciliatione ubi sola Theologia dirigit accusationem, ut breviter me expediam.*

9. *Coniuges officia Marthae cum officiis Mariae adimplendo omnia juxta regulas, et sustinendo munia tua quia tibi commissa. Virtus ergo obedientiae, et abnegatio propriae voluntatis prae oculis habeatur. Non est autem imperfectio sed ordo, cum unum facis ad illud attendere. Solum attendas distributioni rerum, temporum etc. servato ordine conciliationis et praelationis. Est autem phantasia quod tibi videatur nihil agere, et confuse agere. Ad exercitium virtutis haec omnia Deus disponit.*

10. *In rebus successivis et distributis sit animus tuus in fide innixus, sit ab obedientia directus, et in patientia probatus.*

11. *Excogitare aliam vitae tesseram est supervacaneum, et inutile. Deus vocavit nos in ministerio, vocatione sua sancta.*

12. *Cogitationes contra me ne te expavescant; non sunt enim a Deo. Si enim ratiocinando insistas, cognosces id quod breviter tuae memoriae insculpo. Quomodo enim res nostrae sint dirigendae, in oratione responsio in promptu erit. Utique autem novum oeconomiae methodum mihi suppeditabis, nova media etc. etc. quis enim est haec non exoptet? Dic mihi ubi defectus, ubi excussus. Communicatio idearum ad levamen animi tui juvabit.*

13. *Circa Comites nostros et socios ministerii quid dicam? Meliori modo, ni fallor, directi ipsi fuerunt. Juvabit etiam ad casus particulares descendere ut lumen si est Deo acquiram. Homo sum, et non Angelus, utique fateor: attamen non arbitrio ducor, sed concordia rerum operor. ne inquietudini detur locus. Exercitium autem erit charitatis ea mihi suppeditare quae indesinenter a te praecipue exoptavi.*

14. *Quod autem ad socios in casibus commisi nonnulla circa ministerium, fateor id evenisse ex duobus*

## 3616

Fr. Luigi Cocci  
Grutti

[Fragment]<sup>34</sup>

I have begun reading it, but it will be necessary for you to check the *Vita* etc. again and then I will read it. For example, the family name of the mother is not clear and certain letters need to be carefully corrected; at times, the meaning does not come through. I repeat, whoever has written this should first make the corrections which he is capable of making and then I will look at it again.

*G. C. d. B.*

The scrawled out writing seems always to give the impression of being done in a hurry; there is, as a consequence, the repetition of certain, uncalledfor epithets, gross expressions etc. Please excuse my observations. The style should be simple, clear etc.

In one place, he says: moderation of the heart; this, in my opinion, is not to be used, but rather moderation of the spirit, and I have accordingly made that adjustment. When it comes to something to be printed, one must proceed slowly and give it the time that is needed.

## 3617

Geltrude Crvciani  
My beloved in the Lord<sup>35</sup>

I received your letter and I am grateful for your kindness. In reply to that, I must tell you that you should enkindle evermore your devotion to most holy Mary and never be fearful of the different srprises that the tempter may offer. Serve the Lord with joyfulness of spirit and may the Crucifix be our great book of learning. I offer you, therefore, three most useful things to be remembered and practiced in a holy fashion; they are the ones given by St. Catherine: "Keep eternity in mind; keep God in your heart; keep the world under your feet". With these maxims in mind, always regulate your actions and rid yourself of every bothersome thought that might upset you. Remember me in your prayers. I remain

Affectionately yours in J. C.

*Gaspere C. del Bufalo*

## 3618

March 2

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<sup>34</sup> The part of the letter above the signature as well as the part after the signature are found on two different fragments of paper, located among the letters to Fr. Luigi Cocci.

<sup>35</sup> The paper of this letter is very deteriorated, with a small portion of it missing; this, however, did not prevent an accurate reading of the text.

Ignazio Lesinelli  
Rome

Hail to the Blood of Jesus Christ

Most esteemed Ignazio

In regard to the matter about which you wrote to me, it is necessary to have a copy of the privileges granted to the Conti family.

I am writing in a hurry. Pray for me. With esteem, I remain

Your humble servant

*G. C. del Bufalo*

Mis. Ap.

House, March 2

3619

Luigia del Bufalo  
Rome<sup>36</sup>

Clothing provided in the springtime of 1836

To Bernardino, the sacristan in Albano, a cassock of *Scotto*.

To Luigi in Sonnino, a cassock of *Scotto*, trousers of velvet and linens.

To Andrea, trousers of velvet, on October 1, 1836.

To Emidio, a cassock of *Scotto*.

To Viola, a cassock of *Scotto*.

To Montagna, a native of Nepi, trousers of velvet.

To Giovanni from Veroli, trousers of velvet.

To Leoni in Sonnino, trousers of velvet, a cassock and waistcoat, both a bit secondhanded.

To Nicodemo, a cassock, trousers and waistcoat. All of *Scotto*; trousers of velvet.

To Antonio in Albano, trousers of velvet.

To Giuseppe in Albano, a waistcoat of *Scotto*. a shirt to Giuseppe in Albano, on June 7, 1836.

To Giuseppe Franchi, a cassock, waistcoat and trousers of *Scotto*

To Loreto, trousers of *Scotto*.

To Leoni and Luigi in Sonnino, Brothers, and to Filippo Fausti, a cap.

To Loreto, two shirts on July 10, 1836. Also to Loreto another pair of trousers.

To Andrea Cacciamano, a collar, stockings.

To Antonio Mancini, a cincture.

To Luigi in Sonnino, on July 15, 1836, cloth for making shirts and underwear and a pair

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<sup>36</sup> This listing of clothing, even though it does not have that title, was found gathered among the letters to Luigia del Bufalo.

of socks.

To Giuseppe, a pair of stockings on July 15. He is a Brother in Albano.

To Andrea from the Marche, a pair of trousers of velvet.

To Emidio, a pair of trousers of velvet, October 30, 1836.

To Antonio Mancini, another pair of trousers of velvet, October 30, 1836.

To Nicodemo, a couple of knapsacks made of cloth.

To Fabrini, on October 30, 1836, a cap.

To Antonio Mancini, on October 30, 1836, a cap.

To Bernardino, on February 7, a winter cloak.

To Giuseppe Innocenti, trousers and waistcoat for winter.

To Capotosto, a cassock, trousers, linens etc.

To Pacifico, trousers of velvet.

To Leoni, a pair of stockings and a second pair given to Emidio along with a pair of summer stockings to each one.

1837

To Leoni, to Pacifico, to Giovanni from Veroli, a cassock.

To Franchi, trousers.

To Vincenzo from Norcia, trousers.

To Antonio Capotosto, summer trousers, on July 4, 1837.

On November 15, 1837:

To Franco, an entire set of winter clothing.

To Leoni, a cassock and trousers.

To Giuseppe from Rimini, a waistcoat.

To Nicodemo, trousers and waistcoat.

To the sacristan in Albano, trousers and a cloak which Leoni had the previous year.

To Giovanni from Veroli, trousers<sup>37</sup>

3620

Luigia del Bufalo

Rome

Hail to the Blood of Jesus Christ

Dearest niece

Tell mamma that she should buy new handkerchiefs for herself since I do not have any to send her. Let us be in agreement on this.

Tell Father Pechi that of his 30 Masses, I will say 15 of them and the other 15 I have sent to a Missionary in Penne and Atri. Find out from him if the time is satisfactory, more or less. I

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<sup>37</sup> The page was torn off here. On the reverse side, one reads: "1836 Clothing given to the Brothers in the Province".

give you my blessing.

Your affectionate uncle

*G. C. d. B.*

M. Ap.

### 3621

Luigia del Bufalo

Rome

Hail to the Blood of Jesus Christ

Dearest niece

If the nuns wrote to you, I had nothing to do with it. I simply asked you to convey to them that message since it looked like they would be offended if they did not receive some sort of response. I wanted to have this done for the sake of proper procedure, and I felt that it would be a useful thing, in the de Sales manner, to speak to the nuns respectfully, telling them that you are not called to their Institute, or exclusive terms of a similar character. Perhaps, along this same line, Father Giuseppe,<sup>38</sup> to whom you will give my best regards, will be in agreement. If he is, then let things remain as they are and be blindly obedient. Make a fervent novena to Xavier. Give my best wishes to all and pray for me. I remain

Your affectionate uncle

*G. C. d. B.*

### 3622

Luigia del Bufalo

Rome

Hail to the most Precious Blood of Jesus Christ

Dearest niece

In reply to your letter, tell Father Giuseppe Mugnaj that he himself might speak to Cardinal Ercolani so as to facilitate the taking of the veil of the five or six spoken of from Sezze. Since the Founder of the monastery in Sezze was a Roman, that makes it much easier and if the postulants should obtain dowries from the *Lotti* and from confraternities in Rome, it seems to me that with a bit of effort this good work could be carried out. I, certainly, am unable to take on this burden.

That Institute is one of the most beautiful ones that I have ever known. Therefore, I pray to God that he send individuals there, able to fill out their needs.

Pray for me as I close this hurriedly written letter.

Your affectionate uncle

*G. C. d. B.*

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<sup>38</sup> Fr. Giuseppe Mugnai.

## 3623

Luigia del Bufalo  
Rome

Hail to the Blood of Jesus Christ

Dearest niece

Have Castellini give you the ten *scudi* for the Masses which I have celebrated and for which I will be sending you the documents within a few days. Of those ten *scudi*, take nine of them for yourself and the other *scudo* is to be used for house expenses, always keeping in mind a proper and healthy thriftiness which we must consistently practice. I urge you always to keep yourself distant from every vain thing pertaining to clothing, being mindful that we must maintain that positive feeling of ease in matters of clothing, providing whatever is urgent and avoiding whatever is superfluous.

Always carefully study the great book of the Crucifix and you will discover peace, comfort, and encouragement for every good work. Let us take our repose in his divine wounds, the sources of every blessing. With the desire of seeing you dedicated totally to Jesus, our only delight, I remain

Your affectionate uncle

*G. C. d. B.*

M. Ap.

I have just received your gift and, in a hurry, I give you my thanks.

## 3624

Luigia del Bufalo  
Rome

Hail to the most Precious Blood of Jesus Christ

Dearest niece

This time, in a hurry. Indeed, have them make you the bed with the lining that is needed. May Jesus be our delight. In the Divine Heart, I remain

Your affectionate uncle

*G. C. d. B.*

M. Ap.

## 3625

For Terracina and S. Felice <sup>39</sup>  
30 Rosaries  
*Via Crucis* for Monday

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<sup>39</sup> On the reverse side of the page, it specifies: "Mission in Terracina".

Meditation book for Tuesday  
 Visit to the Blessed Sacrament for Thursday  
 Chaplets to the Divine Blood  
 Hymnals

3626

Luigia del Bufalo  
 Rome

I am sending a bed sheet; I do not know whether it can be repaired. Write and let me know. Send me my diurnal along with the small case.

Cencio Severini will get a response on Thursday.<sup>40</sup>

3627

Luigia del Bufalo  
 Rome

For Palestrina

40 copies of the booklet, *Massime eterne* by Blessed Liguori, with the preparation for communion etc.; the booklet that was ordered to be printed by us Missionaries.

40 copies of the hymnals, the less expensive issue.

Four dozen rosaries, made with the less expensive cocco.

Eight dozen rosaries of wood; it is enough that they be strung.

50 Chaplets of the Divine Blood, with the lessexpensive binding.

Five hundred holy cards of different sizes.

Dearest niece

1. Hold on to this sheet.
  2. See whether we have any of Liguori's booklets and how many there are.
  3. The dozens of rosaries with the less expensive cocco, should be gotten by Bartolomeo.<sup>41</sup>
  4. You are to prepare the others made of wood. Make an estimate for everything, except for what has been bought.
  5. With regard to the holy cards, I shall write to Butirroni<sup>42</sup> tomorrow.  
 [there is no signature]
- Send me 30 certificates, the ones that are given to those who are enrolled in the Divine

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<sup>40</sup> These words are found written on a page whose upper half has been torn away.

<sup>41</sup> Bartolomeo Panzini.

<sup>42</sup> Father Andrea Butirroni.

Blood.<sup>43</sup>

3628

Luigia del Bufalo  
Rome

Hail to the Divine Blood

Dearest niece

Here is a letter from Father Tomasso<sup>44</sup> which he wrote, dividing the sheet, and which you should read.

I note from your letter that the materials for Palestrina have been sent for. Pray for me. I remain

Your affectionate uncle

3629

Luigia del Bufalo  
Rome

Hail to the Blood of Jesus Christ

Dearest niece

I understand about the recent Masses. Tell them that I should be advised as to the time that they are to be celebrated, for my own peace of mind. Hold on to the offerings; put them together with the others. Give my thanks and my greetings to our uncle, the monk <sup>45</sup> and to everyone else. Prepare a tasty meal for Father Fontana. Pray for me and let us become saints. Though in a hurry, I remain

Your affectionate uncle

*G. C. d. B.*

M. Ap.

3630

Luigia del Bufalo  
Rome  
Dearest niece

Hail to the Divine Blood

1. Enclosed are two certificates to which you will add seven more copies of the Chaplet along with a copy of the Month written by Amici, bound in cardboard. With each certificate,

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<sup>43</sup> This postscript is found near the address.

<sup>44</sup> Father Tommaso Meloni.

<sup>45</sup> Father Eugenio Pechi.

enclose those booklets with two copies of some of the other printed matters pertinent to the Divine Blood, and nothing more, even though there may be some available. The Chaplets should be the ones that are bound, the cheaper type. I hope that I have made myself clear. Wrap all in an outercovering and include my best wishes and thanks to Father Master, Father Tommaso Calvi, the Dominican.

2. The letter of the most reverend Vicegerent was written by Francesco, his chamberlain. Here is the reply. Everything is fine.

3. See that Father Calvi is told that if any further clarification is needed, all he has to do is drop a line. Give him a copy of the lessexpensive booklets containing the blessings given by an aggregator. The faculty, however, *in articulo mortis*,<sup>46</sup> is granted only by the most reverend President Muccioli, bishop of Agatopoli. You might prepare a page covering general points, enclosed for Father Calvi, pointing out, for example, "Be careful that ...".

4. I understand about the peasant from Romagna and all is well.

5. I am truly most convinced of your concerns about everything. Be happy in the Lord. Think only of God, of your soul, of blessed eternity in heaven. Everything else is nothing. Let us be grateful to God. All is proceeding very well.

6. Except for the chairs for Sermoneta, send me everything else when you have the opportunity.

7. Upon Cotino's arrival, send me the set of candleholders; not the largest ones, but the others. The vases that you bought should be sent along with the set that I just asked for. Likewise, send me a set of *carterglorie*, the smaller type, holding on to the larger ones. Send me the smaller counterlights. I hope that I have made myself clear. The large set of counterlights and *carteglorie* are to be retained.

8. Send me the four flowers from my chapel; those from the *Battistine* you are to place in the chapel, registering the cost to the Institute's account. Three bunches are to be paid for, but one was already mine. I hope I am clear.

9. All this, just for now. I am

Your affectionate uncle

When the carriagedriver from Sermoneta arrives, he should load the chairs only, but urging him to see that they are not harmed.

Send the enclosed immediatly to Campo Marzio and hold on to the reply which I will be awaiting.

3631

Fr. Giuseppe Mugnaj  
Rome

Hail to the most Precious Blood of Jesus Christ

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<sup>46</sup> At the moment of death.

My dearest Father Giuseppe <sup>47</sup>

I thank you wholeheartedly for the continual charity you show in assisting and watching over the good conduct of my niece who is the object of my most intimate concerns, since I desire deeply to look after her in the correct way of life toward holy Paradise, the only goal of our mutual wishes.

Now let us get down to the precise points mentioned in your letter. You are not unaware of the esteem that I hold for you and at the same time you are fully conscious of my candor when it comes to writing. So, I point out two principles of action to be used in this situation.

The first is that in accordance with the principles received by me from the holy Albertini, when a person is not decidedly<sup>48</sup> called to the bonds of matrimony and remains indifferent, and, at the same time leads a recollected life, detached from the world, trained as it is in holy union with God, then why should we not try to procure a greater good, the status of a more elevated sanctity? I add that if I have stated firmly that I have not done violence to her vocation, as is the case, I am, nevertheless, convinced that according to the pronouncements of Albertini, no wrong has been done. She does not want vows, but there are no Institutes without vows. By not being called to make vows, nor clearly decided about any other status, how can she be sure of her position? She must continue to contemplate at the foot of the Crucified one.

The second of my principles is this one, an inflexible one. After hearing your advice, as soon as I learn not only of her simple indifference but of her decided call to marriage, then Luigia should quickly go to a pious place of her choice until everything is clearly decided. She should not leave the monastery except to go to the church and to the holy altar. At this point; I am shaking. Oh how the practice of many things is our teacher!

To the lady who has offered herself for these plans, you should tell her that it is something that is not called for and that she should think of other things. Also, that neither now nor later should she be occupied with it. Whether a vocation is there is what must first be determined. Let the lady look after herself and her things and think about cultivating herself through prayer and silence. I repeat, no one is to set foot in my house. If God is calling her in a decisive way: 1. then to the monastery; 2. the situation will be handled by the passing of time; 3. from the monastery to her husband's house, without the hope of ever living in my house.

In your wisdom, you cannot help but go along with these basic principles. Dear God; I am handling a candid lily; oh how delicate and how easily it can wilt! <sup>49</sup>

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<sup>47</sup> The following annotation of Fr. Giovanni Merlini is inserted here: "A copy of a letter written by the Servant of God, Gaspare del Bufalo, to Father Giuseppe Mugnaj, the spiritual director of his niece Luigia del Bufalo". The copy of this letter is written by Luigia herself and is loaded with inaccuracies.

<sup>48</sup> The copyist has made an error here in reading the text.

<sup>49</sup> Here, again, the copyist has misread the text.

Father Eugenio<sup>50</sup> would never be up to it, nor for him in the monastic state is he to deal with matrimonial matters. At any rate, the means will not be lacking.

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

As for that other matter, I hope to give you a response within days.

Pray a lot, a lot for me. I wish you every blessing on the recurrence of the upcoming solemnity. Be active in the squares where the peasants gather for the work of S. Galla. Let us be united with Jesus and let us become saints.

I am and will constantly be

Your humble, devoted servant

*Gaspare Can. del Bufalo*

### 3632

Luigia del Bufalo

Rome

Have the enclosed Liguori book rebound in vellum.

The enclosed packet is for Adinolfi.

If the candleholders for Sonnino are ready, do not send them because the carriage has left. When it gets back, I will find an opportunity. So, if they are ready, hold off.

A priest will be coming to ask for Bartolomeo.<sup>51</sup> Tell him that on Thursday, around noon, he will be able to find him unless it is a very rainy time.

### 3633

Luigia del Bufalo

Rome

Here is the report about the Masses in favor of Zamboni.

For the 16 in number, at 30 *bajocchi* each, I will be sending the notification in my own handwriting. Of the 160, I will be sending several notifications; there is also one of my own for the number 21. When the others arrive, you will give all to the aforementioned Zamboni. You have already understood me.

You might check the notifications for accuracy.

### 3634

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<sup>50</sup> Father Eugenio Pechi.

<sup>51</sup> Bartolomeo Panzini.

Enclosed is the letter of Father Ascione who documents the Masses of de Marchis. It seems to me that the number has been fulfilled; nevertheless, send the packet and all you need say is: "Here are the pages of the 400 Masses that Canon del Bufalo Apostolic Missionary, sends". You are to record them carefully for our computing. The enclosed is for ten Masses.

Father Crescenzo Ascione (also read the letter) requests a prayer to the Divine Blood on a sheet which begins as he expresses it. I do not know which one that is. Otherwise, send him a copy of the canticle "*Mentre il Prezioso Sangue*" wrapped in a light outercovering and saying: "Canon del Bufalo sends you his best regards". That will be sufficient, and seal the letter, addressing it: *Napoli per Torre del Greco*.

3635

Luigia del Bufalo  
Rome

Hail to the Divine Blood

Dearest niece

Things to be prepared:

For Liparelli, this year's calendar and three copies of the Month of the Divine Blood, the ones that are the cheaper type of binding.

A listing of the indulgences of the most Precious Blood, on one page if there are any, for Father Robert Van Ommeren, a Cistercian.

Hold on to this page since I did not make a copy of it. Two skullcaps ordered by Pontoni and three cinctures that we will select on Saturday. Make a record of this for me. On Saturday morning, I will be there for the noon meal. I am in a hurry, etc..<sup>52</sup>

3636

Luigia del Bufalo  
Rome

Hail to the Divine Blood

Dearest niece

Prepare two copies of the Month of the most Precious Blood and wrap them in an outercovering for Father Giovanni Battista Pedini. In this way, I will not forget it. One should be of the wellbound type, the other, the rougher type. Let us be in agreement.

Make a packet of 500 copies of holy cards for Fr. Camillo<sup>53</sup> and address them to him in Sermoneta. Let me know how much those 500 copies cost.

See that the page of reminders is not lost.

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<sup>52</sup> This letter is written on a quarter of a page.

<sup>53</sup> Father Camillo Rossi.

Write to the Bonarelli lady that Monsignor Falconieri has accepted the 30 Masses for the members of the St. Xavier group.

## 3637

Luigia del Bufalo  
Rome

Three *palmi* of the sample which I am enclosing are needed.

Send me an undershirt for Loreto,<sup>54</sup> similar to the one sent for Giuseppe.<sup>55</sup> However, it should be altered since Loreto is a bit stouter. Bartolomeo<sup>56</sup> can explain this better for you. Indicate the cost for everything. Order whatever you do not have available.

## 3638

Luigia del Bufalo  
Rome

If the letters are not ready at the time of the maildelivery, then where Spoleto is written, put Fuligno. You understand.

Check with Canon Reggi to see whether the ten Masses have the obligation of a privileged altar or not, and what time period is involved.

## 3639

Luigia del Bufalo  
Rome

I am returning a letter that came here for S. Marta since it is no longer needed.

Read the one to Meloni, and having read it, send it to him after sealing it. It will serve as a guide for you.

## 3640

Luigia del Bufalo  
Rome

Hail to the Divine Blood

Dearest niece

Of the small work on Moral Theology written by Liguori, divided into four small volumes, send me volumes 2, 3, 4 which you should wrap in paper. I am in a hurry.

Your affectionate uncle

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<sup>54</sup> Loreto Petrassi.

<sup>55</sup> Giuseppe Cicognani.

<sup>56</sup> Bartolomeo Panzini.

3641

Luigia del Bufalo  
Rome

Hail to the Blood of Jesus Christ

Dearest niece

I understand about Vizzeri's expenses.

I also understand about Monsignor Muccioli. You would do well to make everything known to Carmazzi. I am sorry, but one must be patient.

You have handled yourself well in regard to the Brother Antonio.

Did you pay for the seat to Albano for Antonio? You probably have had his passport obtained from the government; and so I will receive it.

With reference to the relatives, I have already explained everything and I was not speaking about you. Indeed, you should have realized that I had to follow that procedure for very just reasons, safeguarding charity, and also because I have a deep interest in your welfare; hence, I was not speaking at all about anything else. Get rid of your disturbances. "Let nothing disturb you", says St. Teresa. With God's help, have a more generous spirit; realize that I am speaking for your own good.

As for everything else, all is fine.

Send me two copies of the novena in honor of St. Xavier. One of the usual type, the other for the March observance. If the wellbound ones are available, send them. Were those Masses, that you sent me, for deceased persons?

Forward Meloni's letter for Zarlatti, Father Filippo Gonelli's friend.

I shall send enclosed to Monsignor Corsi the reply to the letter from Firenze. Time is needed; and here I do not have a single free moment.

The knapsack and the overcoat for Bartolomeo have arrived. Finally, the flosssilk has come; but the books are mine; send them to me. I am speaking of Liguori's Moral Theology.

Have Minu hunt for the psalter. Patience, as usual.

May S. Maria in Vincis arrive quite peacefully, if it please God.

The rest by way of maildelivery, and I will enclose also the reply from Fiano, etc., etc., etc..

Your affectionate uncle  
*G. C. del Buf.*

3642

July 8  
Luigia del Bufalo  
Rome

Hail to the Blood of Jesus Christ

Dearest niece<sup>57</sup>

It seems to me that, before leaving Rome, I gave you the offering for the 30 Masses said by Pedini. I told you that those recent ones of Zapponi were 21 *bajocchi* each.

I need two collars for the Brothers. If I should have some of mine in Rome that could be sent to me, then I will give the older ones to the Brothers.

As soon as you can, send me a bit of *China* for teeth.

In reference to Cotino's cloak, write immediately to Father Giovanni Merlini and tell him that nothing has been received. Father Camillo<sup>58</sup> tells me that it is at the carriage station in Rome and will be sent either to me or to you.

How much did you give to Zapponi for his travel?

As regards the *Glorie* of most holy Mary, everything is fine.

Send the cheese to Vallecorsa at the earliest possible opportunity and write to Brandimarte that it has not as yet been sent.

Make the lining for my chasuble also from that dyed material.

In the meantime, I have settled for the wine of Marino only because of the gratuities here; it will not be returning to Rome as a continued thing. Furthermore, since I will not be on hand, I do not wish to inconvenience anyone who is still there. That you should go along with my opinions and carry out whatever I say to you, it seems to me, is the proper procedure. I am surprised, indeed, by the way that you have become one who disunites herself from my opinions. I adore, in all things, the will of God; however, you, in certain instances, should not cease seeking my advice and come to an agreement with me, while also offering to God these small crosses which must be borne with an energetic spirit as well as sustained with a holy joy out of love for Jesus who has given us so many examples of how to suffer.

I, too, realize that many of these crosses could be lessened, but this is not at all something that is dependent upon us. I try to use the 24 hours of the day fulfilling my duties and I move forward. You, too, should do this and thus we follow the path taken to Calvary, between Jesus who is bearing his cross and the sorrowful Mother who is accompanying him. Please note that if a particular cross were not there, another would be. Here below we can never be without a cross. So, courage. This is the way laid out for everyone, assigned to all by the Lord.

Send me here the notification of the Zapponi Masses. How was your retreat? Which cardinals have come to S. Nicola? I received the basket, the sack, etc., etc.. I will be sending the baskets back etc.

I am awaiting the notification as to what is in Rome disposable by the Institute. There probably is not much; but it is a good thing to know what is. I urge order.

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<sup>57</sup> From the postal markings, it is evident that this letter left from Albano on July 8th.

<sup>58</sup> Father Camillo Rossi.

3643

Luigia del Bufalo  
Rome

50 rosaries to Gentili in Sonnino.  
*A palmo* and a half of black *Borgonzo*

3644

Luigia del Bufalo  
Rome

35 Masses  
Dates                    5.00 *scudi*  
Plus                        0.25 *scudi*

                              5.25 *scudi*  
for mailing                0.10 *scudi*  
Remainder    5.15 *scudi*

3645

Luigia del Bufalo  
Rome

Notification of 30 Masses "of de Marchis"  
Another one is still needed, etc.

3646

Luigia del Bufalo  
Rome

Needed is a padlock with a small key for an inner door of the church; also, a Brother cincture for a boarding student without cutting off the tassel, along with one for a Missionary, and indicating the cost involved. As for the other things, by mail.

In the container that I am sending, send the other candle holders and the flowers, along with a listing of what remains disposable by me for the Institute.

[there is no signature]

Seal the enclosed and send it by mail.

3647

Luigia del Bufalo  
Rome

A notification which is to be filed with the others of de Marchis. Also, the one from Sebastianelli is to be joined with those of de Marchis.

How many documents are still lacking?

3648

Luigia del Bufalo  
Rome

Enclosed is the notification of Mugnaj.

I am sending back the small basket. There are a few music sheets which you are to give to Cencio<sup>59</sup> to whom I shall be writing; also, a book of musical notation which you will likewise pass on to Cencio; that book, however, is in the package; I will give him his instructions. There are three chaplets which are to be strung by Minu as usual. Then, put them with the others in the cupboard. Also, there are a few devout images, such as a small calvary scene or of the child Jesus, which you can retain for yourself in some book or other, or, if you wish, give them away, etc. I do not know whether they are arriving undamaged.

[there is no signature]

On Thursday, the Missionaries will be delivering the correspondence. Be advised of this.

3649

Luigia del Bufalo  
Rome

I would say that you should have the pages of St. Francis de Sales, with my being the messenger, etc., etc..<sup>60</sup>

3650

Luigia del Bufalo  
Rome

Notification for the recent 500 Masses of de Marchis.

They are to be checked by Luigia and see what they come to and then keep an account. All of them have already been distributed. I am awaiting other notifications to be reckoned as documentation for those 500.

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<sup>59</sup> Vincenzo Severini.

<sup>60</sup> This message is written near the address.