

## St. Gaspar's Letters

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## 3751

January 2, 1833  
 Benedetto Fratarcangeli  
 Bauco

I have receive the twenty *scudi*<sup>1</sup> to be remitted to Canon Locatelli, this 2nd of 1833.  
*G. C. del Bufalo*  
 Mis. Ap.

## 3752

June 13, 1833  
 Benedetto Fratarcangeli  
 Bauco

I, the undersigned, attest to the receipt of twenty *scudi* as above<sup>2</sup> for consignment to Canon Locatelli, so that when withdrawn, they are to be sent to the aforementioned.  
 Sworn to this June 13, 1833  
*Gaspare Can. del Bufalo*  
 Mis. Ap.

## 3753

July 13, 1822  
 Fr. Francesco De Luca  
 S. Lorenzo

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<sup>1</sup> This attestation of receipt is a reply to the following note from Fratarcangeli, addressed to St. Gaspar: "I am sending, through the services of Marco Fratarcangeli, bearer of this note, the sum of twenty *scudi*, which you will receive for the account of Canon Locatelli of Terracina, in accordance with a letter from that Canon in which he told me that I should send that amount to you. I am so greatly obliged to you. With full esteem I repeat ... Bauco, December 26, 1832...Benedetto Fratarcangeli".

<sup>2</sup> This attestation of receipt is the reply to the following note from Fratarcangeli, addressed to St. Gaspar: "Canon Locatelli of Terracina, in his most appreciated letter of the 5th of this month, directs me to send to you, through the services of my nephew, the sum of twenty *scudi*. When my nephew comes to Rome, I shall not fail to send them to you, asking you to acknowledge, for my own peace of mind, the receipt of this correspondence. Please excuse the inconvenience that I cause you. With special esteem, I assert again tha t... Bauco, June 9, 1833 ... Benedetto Fratarcangeli".

## Hail to the Blood of Jesus Christ

Dear Canon

In accordance with what you told me, I am sending you this letter to find out again from you your final decision. The House that I am offering to you would be the one in Sonnino, a location with healthy air; or Frosinone or Sermoneta. You can freely make your choice. Pray a lot to the Lord for me. With esteem, dear Canon, I remain

Your humble servant

*G. C. del Bufalo*

Mis. Ap.

Rome, July 13, 1822

3754

February 10, 1819

Fr. Anacleto Gigliucci

Ancona

Mindful of your interest in being enrolled among the Missionaries of the Archconfraternity of the most Precious Blood of Jesus Christ, I have already received the certification and I am holding on to it. In this regard, if you so decide, you might indicate to me someone whom I can contact to deliver it to you. Otherwise, at any word from you, I will send it to you by mail.

The other day, Father Antonio Muccioli's mother passed on to the better life; offer your prayers in suffrage for her. As for me, I am preparing, if it so pleases the Lord, to begin traveling in behalf of the holy Missions, immediately after the feast of Easter. In the meantime, however, I shall attempt to dispose myself by withdrawing for a Retreat. Help me with your prayers so that I can perfectly fulfill the challenges of so holy a ministry. With all my esteem and respect, I remain

Your most humble, obliged and devoted servant

*Gaspare Can. del Bufalo*<sup>3</sup>

Mis. Ap.

Rome, February 10, 1819

P. S. Greetings to the pastor in Montefano.

3755

July 29, 1825

Pope Leo XII

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<sup>3</sup> In this letter, only the signature and the postscript are in St. Gaspar's handwriting.

Rome<sup>4</sup>

#### GENERAL IDEA

Most blessed Father, with reference to the altar, it cannot be denied that the chastisements of the Lord remind us that, in order to be relieved of them, we are to make continual use of the spirit of religion by renewing in the sacred ministers the spirit of their vocation, their application to study, their zealous work, their detachment from everything that might retard or impede the fulfillment of their sacred duties. Alas, what a pitiful picture do our times present! Because of the oversight of contemplating the Crucified Lord, because of disregard for the available means by which the knowledge of the saints is acquired, the only thing that is left for us to do, nowadays, is to have eyes filled with tears. Any other approach for reform, no matter how plausible it may be, would be entirely fruitless if the clergy do not acquire the true spirit of Jesus Christ.

The nowdeceased pontiff, Pope Pius VII of happy memory, tried, for those reasons, to activate ecclesiastical boardingschools so as to revive the practices of the ageold discipline and never again see the clergy surrendering to inertia and despair. He saw that the present lifestyle or the people was not presenting many vocations to the sacred vows and at the same time, he realized the necessity of finding a facile and proportionate solution to the actual urgencies of the times. Likewise, not to be overlooked were the basic principles of Christian education as well as the indispensable need that there be fit workers who would offer themselves indefatigably for the training of the people and who would promote particularly the two great means of reform, namely, Missions and Retreats, while animating the whole process with the example of their own lives, based on the regulations established for those Mission and Retreat Houses, thereby attaining the consolation of seeing the Lord placated through the establishment in the people themselves of every good and religious way of life.

Furthermore, the training of the young people will take on a new vitality making it evermore fruitfully productive. These efforts in behalf of the clergy, already from the time of Pope Benedict XIV, were warmly received by the clergy in Genoa through the work of the so-called *Missionarii Urbani* as well as for the clergy of Naples and elsewhere. So, it was very properly decorous for the Holy See in the Papal States to greatly encourage this procedure so as to bring forth all those motives of religion which are pointed out briefly in these pages. After all, is it not from Rome that the faith is to be propagated and spread? And, is it not in Rome, the *Sacro Tribunale di Propaganda*, where there are so many religious projects that need solid support from institutions such as these?

Here, too, is the reason why we are trying to activate the boardingschools for the young men coming out of seminaries so that they can mature in spirit and in knowledge, be practiced

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<sup>4</sup> In the *Epistolario*, III, n. 1214, p. 394 ff., the rough draft of the *Idea Generale dell'Opera*, was published. The text that is published here is the one that was really submitted to Pope Leo XII. It improves considerably the previous rough draft. This second text, located in the Archives of the *Segreteria della S. Congregazione degli Affari EE SS.*, on July 5, 1894 was sent to the *Segretario della S. Congregazione dei Riti* and on June 10, 1961 was sent to the General Archives of the C. PP. S.

and prepared for the ministry, becoming notable instruments for the glory of God in the very hands of the Omnipotent. From these boarding schools will come the zealous pastors, the Canons who will truly be edifying in accordance with the norms of the Canons, the Missionaries and workers for the entire Catholic world. Already laid out in detail are the rules for each and every branch of good works which we do not treat here, for the sake of brevity. They are the fruit of much prayer as well as the experience of the holiest men of our times, in particular, of the now deceased bishop of Terracina; Monsignor Francesco Albertini who is the initiator of our Mission and Retreat Houses.

In addition, it pleased the now deceased Pontiff, Pius VII, as is evident from the apostolic briefs and rescripts that he issued, to incardinate, so to speak, this tremendous basis for good work, a cause for true reform, with the Archconfraternity of the most Precious Blood of O. L. J. C. in order that it might become known that this Society is for the secular clergy; and, since Jesus Christ crucified has suffered so many insults in our own time, there should be someone seeking to make compensation; the devil would like everyone to be victims of justice; so, these men should open up for everyone the fountains of mercy. However, the intrinsic and dogmatic reason is that we are priests in order to apply to souls the Divine Blood; *Redemisti nos in Sanguine*, and therefore, *fecisti nos Deo nostro regnum et sacerdotes*.<sup>5</sup> This is based on the ancient sacrifices: *Omnia in sanguine mundantur et sine sanguinis effusione non fit remissio*.<sup>6</sup> Likewise, Moses, while taking hold of the book of the laws, alludes to this: "*aspersit sanguine dicens ... hic Sanguis testamenti quod mandavit ad vos Deus*".<sup>7</sup>

So, in this devotion, so many apologetical reasons are gathered together; the sinner is encouraged to conversion: *Christus dilexit nos et lavit nos in Sanguine suo*.<sup>8</sup> Herein, also, there is comfort for the just in their sufferings and difficulties here below: *Nondum usque ad Sanguinem restitistis*;<sup>9</sup> through this means, souls are led to the highest perfection: *Dilectus meus candidus et rubicundus ... dilectus meus mihi et ego illi*.<sup>10</sup> Therefore, in adoring the Divine Blood, the Eternal Father is placated: *Pacificans per Sanguinem Crucis eius sive quae in caelis sive quae in terris sunt*;<sup>11</sup> in its being applied to souls through the apostolic life, there is verified the saying that:

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<sup>5</sup> He redeemed us in his blood, and you made us for our God a kingdom and priests..

<sup>6</sup> Everything is cleansed in blood and without the shedding of blood there is no redemption.

<sup>7</sup> He sprinkles with blood saying ... this is the blood of the covenant that God commanded for you.

<sup>8</sup> Christ loved us and washed us in his blood.

<sup>9</sup> You have not yet resisted unto blood.

<sup>10</sup> My beloved is radiant and ruddy ... my beloved is for me, and I for him.

<sup>11</sup> Making peace through the blood of his cross whether for what is in heaven or on earth.

*justificati in Sanguine salvi erimus ab ira per ipsum.*<sup>12</sup> In the celebration of holy Mass or in the administration of the sacraments, all is *in Sanguine Agni.*<sup>13</sup>

Indeed, in regard to the universal decadence of people, Jesus says to his ministers ... *quae utilitas in Sanguine? Sanguinem de manu vestra requiram.*<sup>14</sup> Therefore, go out and purge the land *in Sanguine;*<sup>15</sup> bring to the attention of people that in this there is the fulfillment of *ea quae desunt passioni Christi;*<sup>16</sup> that in this there is the efficacy and the foundation for every good work. Please read the small composition, published by our of the nowdeceased Monsignor Strambi, noteworthy Society, promoter of our Missions; and, after one has pondered over and understood this matter better, the founding of the desired reform falls upon the shoulders of that Institute. *Ita fiat. Amen.*<sup>17</sup>

Pious works Promoted by the Missionaries  
of the Archconfraternity of the Divine Blood

1. Missions, following the directions of the great Fr. Segneri.
2. Interior Retreats conducted in our Houses; public ones following the directions of S. Ignatius Loyola.
3. The churches of the Missionaries present continuous, so to speak, open Missions to the benefit of souls. At night, oratories following the directions of Rome. On feastsdays, the congregating of young people and at a time separate from the peasants. Never lacking are catechetical instructions and, after the noon meal on Feastsdays, the preparation for a happy death. On Fridays, the Way of the Cross, on Saturdays, an example taken from and in honor of most holy Mary, our very beloved mother. Every morning, quite early, public prayers with the people, Monthly conferences to the different groups.
4. In our own community, meditation, examination of conscience, spiritual reading at table and study conferences are never omitted. Any member of the clergy from the respective towns can freely attend those conferences.
5. For vacations, there is the gathering for clerics.
6. On weekdays, visits are made to the prisons and other apostolic works.
7. As far as our Institute is concerned, anyone who has been illumined by God has

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<sup>12</sup> Justified in Blood, we will be saved from wrath through it.

<sup>13</sup> In the blood of the Lamb.

<sup>14</sup> What usefulness is there in the blood? I will require blood from your hand.

<sup>15</sup> In blood.

<sup>16</sup> What is lacking to the passion of Christ.

<sup>17</sup> So be it. Amen.

already delineated the design, so to speak, of the Reform in other very important matters that are easily and usefully carried out. At any word, he will subject himself to the ideas of your Holiness. All that is now lacking is the composition of a more solemn brief of approval issued by your Beatitude with which our Society would be protected in a special way by the Holy See, and in that case, it would submit in writing whatever more may be required.

#### Life and Method of the Missionaries

Without going into lengthy details about the regulations established by Monsignor Albertini and approved, *vivae vocis oraculo*,<sup>18</sup> by Pope Pius VII, it will be sufficient simply to study the enclosed printed matter.<sup>19</sup>

3756

Fr. Paolo Mariani  
Sogliano  
[a fragment]

I always have a special remembrance of our holy association in Sogliano and very, very deeply I love your people whom you have trained so zealously. In this regard, we are doing nothing else than what is useful for our souls, redeemed at the great price of blood. ...

Obligingly yours  
*Gaspare Can. del Bufalo*

3757

Fr. Andrea Butirroni  
Rome

#### Hail to the Blood of Jesus Christ

Dearest Father Andrea

I am enclosing the money so that you can complete the work, keeping the pastor informed so that he becomes acquainted well with the house, etc.. Let me know the result.

Although the sickness of Bartolomeo<sup>20</sup> is not serious, still, because of the advice of the doctor, directing him not to travel, I am forced to ask you for Agostino. I would have a Brother come from Albano to *Buon Consiglio* for a few days, so that until Bartolomeo is cured, he can

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<sup>18</sup> By the prophecy of the living voice.

<sup>19</sup> This enclosed writing was not submitted with the letter. In all probability it would be the writing entitled: "*Avvisi spirituali per i Missionari dell'Archiconfraternita del Preziosissimo Sangue del nostro Signor Gesu Cristo*" which is located in the volume, Istituto, 18081841, 84.

<sup>20</sup> Bartolomeo Panzini.

supply. Let me know whether you wish to make other arrangements *ad tempus*<sup>21</sup> without my moving anyone from Albano. If I had had the time available, I would not have asked for Agostino. Let us adjust ourselves to the circumstances.

In regard to the problems of *Buon Consiglio*, Monsignor Muccioli will be coming to see you and you will learn from him what has been established. In any case of doubt, be sure to write to me. Let us recommend each other to God and let us become saints. Goodbye. With all my heart, I remain

Your affectionate friend

*G. C. d. B.*

### 3758

Fr. Andrea Butirroni  
Rome

Hail to the Blood of Jesus Christ

Dearest Father Andrea

At the end of the week, four Missionaries will be arriving. I am in a hurry.

Your affectionate friend

*G. C. del Bufalo*

### 3759

Fr. Andrea Butirroni  
Rome

Hail to the Blood of Jesus Christ

After you begin a lettercorrespondence with Canon Father Gregorio Pistalli, who is *in faciem loci*<sup>22</sup> and is wise and upright, he will instruct you on how you are to conduct yourself. Do nothing without checking his letters. When you write to him, inform him that he might be able to get the papers himself, since the deceased person had had many different directions etc.; from them he would be able to draw up an accounting. Someone involved in the ministry, without even reading the matter, ordinarily understands and knows how to distinguish things. I say this in order to relieve you of this annoyance.

Furthermore, if it is not an inconvenience for you, you yourself might prudently draw up an accounting and then send those papers that are involved with temporal items. Conduct yourself in one or the other way. The only other thing is that you might spend a day or so to check whether he himself might have made some disposition or other. To get people, generally speaking, to come to terms takes time. Goodbye. Pray for me. Always keep me posted on the reliability of information dealing with the customary suffrages. As for Rome, entrust the matter to Muccioli. Pray for me and for the Society.

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<sup>21</sup> At the time.

<sup>22</sup> After the fashion of the place.

*G. C. del Buf.*

3760

Fr. Andrea Butirroni

Hospice of Buon Consiglio  
Rome

Hail to the most Precious Blood of Jesus Christ

Dearest Father Andrea

I am enclosing two letters pertaining to the Masses in Buon Consiglio. Ferretti was supposed to say the others. Check with him in regard to the exact number. If, in regard to the ones sent by Monsignor Pichi, there should be something which you think should be pointed out in regard to the offerings, then you, yourself, should write in my name to him. Pray a lot for me. Keep our pacts in mind, and believe me to be

Your affectionate friend

*G. C. del Bufalo*

M. Ap.

Concerning Pichi, I intend all the time to tell him that he should disburse the offerings. You might also write to Ferretti whom you might urge to make known to Pichi that the offering was of 15 *bajocchi*, if I am not mistaken.

If you have other papers or items of the deceased Marchetti, send them to the person responsible so as to bring everything pertaining to him to a conclusion. As for your own affairs in Rieti, if the owner does not act, no conclusion is to be drawn. Think it over. That was the response that I got from Canon Pistalli.

3761

Fr. Andrea Butirroni

Rome

Hail to the Blood of Jesus Christ

Dear Father Andrea

On this very day, Cristaldi has called me in for a meeting. So, here I am unable to assist. Ask the bishop of Terracina to personally pay a visit to the sick person and to work out and conclude whatever he judges best *coram Domino*.<sup>23</sup> I greet you wholeheartedly. With all my affection, I remain

Affectionately yours

*G. C. del Bufalo*

3762

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<sup>23</sup> Before the Lord.

January 9, 1835  
 Pope Gregory XVI  
 Rome  
 Most blessed Father

There is a devout chapel existing in the rural area near the church of San Felice in Giano, Archdiocese of Spoleto, dedicated to *Maria Santissima del Pianto*. Now, in order to stimulate and increase this devotion as well as the frequenting of the aforementioned chapel which, in reality, is a small church, the devotees would like to add the *Via Crucis* so that anyone paying a visit to the most holy Mary could also, by making the *Via Crucis*, offer suffrages for the holy souls in Purgatory; that etc.

This small church is under the care of the Missionaries living in the locale of S. Felice; that etc.<sup>24</sup>

3763

February 11, 1821  
 Countess Caterina Bentivoglio  
 Monastero del Divino Amore  
 Rome

Hail to the Blood of Jesus Christ

Dear Countess

I am returning your letters. The leaders of the Confraternity can calculate the expenses for the foodstuffs. As for the expenses of travel, alms can be collected in church. So, as long as good work is being done, we are to be mindful of what is opportune. It is sufficient for the members to mention me as the Director of the Missions of the Archconfraternity. As far as my companions are concerned, I myself am not certain at the moment whom I will bring along; but they will be capable of doing the work. *Quod Domino placet fiat*.<sup>25</sup> Dear Countess, I ask you for your prayers.

Your humble, devoted and obliged servant

*G. C. del Bufalo*

February 11<sup>26</sup>

P. S. It seems to me that the time should be the month of June when our monthly devotion is being observed. If they wish to have this good work done at some other time, they are to

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<sup>24</sup> On January 9, 1835; the Prefect of the Sacred Congregation for Indulgences, sent this request to the Minister General of the Friars Minor who on January 18, 1835 signed the decree for the erection of the *Via Crucis* which took place on July 5, 1835.

<sup>25</sup> Let there be what pleases the Lord.

<sup>26</sup> The year is 1821 when the preaching of a shift of spiritual retreats was underway in Bologna for the Confraternity of the most Precious Blood.

determine that with precision in all things.

3764

January 31, 1831

Msgr. Gian Nicolo Tanari

Bishop of Urbino

Venerable Monsignor

The work of the most eminent Pacca was not mine, but loaned to me. I have, however, perused it *per summa capita*,<sup>27</sup> and I have returned it. Unfortunately, I cannot help you. I am returning the beautiful little booklet of *Gesu' al cuore del giovane*. While asking you for your prayers, I am and will constantly be, with total respect and very special affection

Your humble, devoted and obliged servant

*G. C. del Bufalo*

House, 31st of 1831

P. S. The work mentioned above was lent to me as a favor by a priest, close to his Eminence Pacca; his name: Fr. Cosimo.

3765

August 9, 1826

Msgr. Francesco Bonomo

Bishop of Gaeta

Gaeta

*Christus dilexit nos, et lavit nos in Sanguine Suo*<sup>28</sup>

Venerable Monsignor

In reply to your most appreciated letter, I assure you that I will give it my full attention that in Vallecorsa everything will be done in keeping with the customary regulations.

It cannot be denied that the devil is always seeking to offset good works. The mistake made by the Missionary<sup>29</sup> was an example of that. On the occasion of the visits of the Jubilee year, after he had given a fervorino in each one of the churches, he did not reflect that the church of the Religious, also on that occasion, was exempt from the exercise of preaching except *de licentia etc.*<sup>30</sup> But the circumstance of it being the jubilee year, I repeat, confused his thoughts. So, on his second round, the matter was poorly understood because of his intellectual error. The

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<sup>27</sup> Through the highest heads.

<sup>28</sup> Christ loved us and washed us in his blood.

<sup>29</sup> Father Marcello Brandimarte.

<sup>30</sup> About license, etc.

Missionary simply intended to inform the people that there would be no *fervorino*, and in order to alert the people who were following in procession, he made that announcement: "*Qui ex Deo est verba Dei audit*".<sup>31</sup> I, too, realize that it would have been a better procedure to go on without making any remarks to the people. Patience. *Bonum mihi quia humiliasti me*.<sup>32</sup> Only God is without defects.

Furthermore, the Missionary, in a letter written to me, has not at all failed to publicly and with prudence explain to the people what had happened. He was simply short of ideas in conducting the discourse. So, I have sent our Missionary Merlini to examine and straighten everything out. I am convinced that everything will be settled and complete harmony with the Religious and our Missionaries will result. I do not know whether it was your desire, as it would have been mine, that the whole situation could have been handled with a bit more kindness, thus avoiding any disturbance to the accomplishment of a good work. It would likewise have allowed more time to call upon the intervention of the respective Superiors to handle the situation which, except for this particular case, they have always done and will continue to do with the grace of God, for whose glory we must incessantly offer our services.

So, I am not altogether sure how prudent it would be to remove this Missionary, tireless in his work for the people there; also, because on his own, he has been helpful, in as far as he could, in the building project. Furthermore, you can be assured that he has no demerits, otherwise he would not be a member of our Institute. As for his mistake, in the present state of things, it seems to me that it was not deserving of all this. Think it over at the foot of the Crucifix. I will be at your service, as you wish.

Also, your very much appreciated letter reminds me to assure you that in Vallecorsa nothing was ever done beyond what our Institute has declared to you personally by myself. It is true that Missionary Rossi was the first to reside in Vallecorsa, and at the beginning went to see you often in order to clarify better the essential points for a foundation, which, except for reasons of religion, should not even have been expected. However, God, in his workings, does wonders. In achieving this good work, I have always sought to decrease or remove entirely the difficulties involved to avoid having scruples myself.

Afterwards, Merlini was sent there (for, in our method, a change is inevitable). He stayed for quite some time, but then, while still maintaining the main direction of that foundation since he was responsible for its design, he was assisted by others of our men, a system which for us is inescapable, until the Vallecorsa community would be firmly established. Dear Monsignor, keep in mind that I do not want our men to fail to have, for example, our studyconferences, our spiritual exercises, our reading at table etc. Even though much of this could be supplied with one's private effort, still, just as you instruct me, community living offers much more extensive means.

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<sup>31</sup> Whoever is of God hears the word of God.

<sup>32</sup> It is good for me because you humiliated me.

Add to all this that monotony of always hearing the same voice in preaching does become a bit boring and also that preaching materials themselves soon become exhausted. We will discuss this more in detail in person, as I keep in mind how wise you are in your sense of judgment. Those observations, however, have never impeded, in the least way, our pursuit of doing a good work. I know, some people prefer the idea of a Missionary never being changed to another appointment, but then he would not be a Missionary, one ready for change and movement in the ministry. So, what have I done? (to demonstrate to you how particularly I esteem and love your most worthy personage). I have assigned a second Missionary to Vallecorsa; he is Father Beniamino Romani; this is done in order to prevent further complaints, even though that will still come about. Thus, too, the glory of God is promoted evermore.

A Mission House takes on an entirely different aspect, compared to a simple hospice, insofar as it has its freedom; there is, therefore, a greater effort to exercise virtue for our men because they are deprived of that freedom which a religious locale would offer. I do not know how I could improve things. Communicate to me your own thoughts on the matter and also, with equal freedom, let me know whether you want me to withdraw the Missionaries from Vallecorsa and you can then entrust the continuation of the buildingproject to Canon Calamita. When it is completed, our Institute could make arrangements, if it so pleases God. In my opinion, and with my customary sincerity, I say to you that it would be greatly harmful for the people to lose these workers. I am content to have brought this to your attention.

I kiss your hands. Pray for me, and, with esteem and respect, I remain

Your humble, devoted and obliged servant

*G. C. del Bufalo*

M. Ap.

Rome, August 3, 1826

P. S. I point out that each Missionary will, not only once but frequently, come to see you and with great pleasure. However, as you will recall, when you became aware of the expense that this would bring to our Institute which had to supply for many things at its own cost, you authorized me to exempt them. Now, if you are ordering otherwise, you will be immediately obeyed. Please pray for Monsignor Manassi who is presently in Naples; except for some prodigious help, we are going to lose him.

3766

Luigia del Bufalo

Rome

Hail to the Blood of Jesus Christ

Dearest niece

Contact the Carmine and inform the priest there that next Friday, in the daytime after the noon meal, I shall be there to initiate the Retreat and that I would like to know the precise hour, having to anticipate it a bit, since it deals with a Retreat, and that computing from the first

Sunday in October, those are the ten days that were promised. See to it that he knows that there should be a place freed for me to make a change after the preaching, and that on the preaching platform there should be a small table. Giovanni<sup>33</sup> can give him further instructions about this.

I received the small package.

With regard to your idea of saying: O Lord, increase my crosses, ordinarily speaking, I do not agree with that, since that is the extraordinary type of prayer that Xavier used. To make this prayer inspiration beyond the ordinary is called for. We should be content to say: O Lord, may your will be done in all things; give us the grace to bear, with great strength, the crosses that you subject us to. That is the ascetical practice that I follow in my ordinary life and, truthfully, it is free of all doubt.

I will check the chasubles. In the meantime, for the record, find out the prices and also whether Masses that can be said *ubique*<sup>34</sup> can be offered to partially facilitate this.

You are correct in telling anyone who writes that in each case you are to come to an agreement with me, otherwise a situation of Babel results. Therefore, I tell you that you should send to both Paoletti and Rosati a single copy of the less expensive type just as they request, provided that some are still available. However, the formula for the blessing *in articulo mortis*<sup>35</sup> is allowed only to the ones who have that faculty from Monsignor Muccioli. Include, under expenses, the thirty *baiocchi* for the rescript.

I have heard about Canon Father Luigi Gonnelli. Let us hope that the course of his illness will be regular and that he will recover his health. I do not know why this man wears himself out in Rome and does not return to our Mission Houses.

Merlini says that the escutcheon of St. Xavier which I had you send to Frosinone has not been received. Let me know something about this.

I had a new printing of the certifications for the members of the St. Xavier group. Now, get twenty copies of those remaining and at the first secure opportunity send these to de Victoriis, who is in Vallecorsa for a change of air, so that he can distribute them to the members of the S. Francis Xavier group.

You will have to send me six small hymnals, six Chaplets. and a copy of the Fridays in honor of St. Francis Xavier, along with two copies of the *Venite Adoremus* for the oratories. In addition, I shall look after picking up my silverplated candlesticks which are here, since the ones in my chapel are worn out. But, even if you know that those are better, let things be. It is all the same, from the representations, in the exchange that I have made. What is certain is that what is needed here are silverplated vases, and the four goldplated ones that Gonnelli provided I will consider as my own. In a crate, send those four aforementioned vases to me. As for the

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<sup>33</sup> Giovanni Minicucci.

<sup>34</sup> Wherever.

<sup>35</sup> At the moment of death.

candlesticks, you handle things as you consider best. I will be needing the crucifix with the footing, found in the chapel. In the chapel, then, plan to place my St. Francis Xavier with a goldplated cross which you will get and adapt. Place this where the small table is situated. Or, you could but a new cross fitted with a footing; do as you judge best. In this second possibility, let the Xavier in my room remain where it is. I remain

Your affectionate uncle

Whatever you purchase for the chapel is to be entered under the Institute's account.

3767

Luigia del Bufalo

Rome

Dearest niece

Hail to the Divine Blood

Possibly Giovanni<sup>36</sup> can contact Iangiorgi who, I think, may have the means of remitting the money since the brother of Guglielmi is in Rome. With that supposition, send to Merlini in Frosinone twenty *scudi* and let me know how you have worked that out. Send another twenty *scudi* to Father Biagio Valentini in Sonnino and let me know what the postage comes to. The address is as follows: Terracina per Sonnino. I remain

Your most affectionate uncle

P. S. I will be there for the noon meal next Saturday, sometime in the morning.

After we make arrangements for transportation next Saturday for me and Bartolomeo<sup>37</sup> to whom I will give this charge, let me know whether you will make use of it. I shall be awaiting your reply. I would say yes.

3768

August 9, 1831

Luigia del Bufalo

Rome

Dearest niece

Hail to the Divine Blood

August 9 , 1831

Through the mails, send ten *scudi* to Liparelli in Frosinone.

Enclosed is a listing of the Masses which you will send on to Castellini. In returning from Sermoneta, I did not find time to send a reply to your letter. As for the thing that happened, concerning which you wrote to me, I praise highly your holy virtue of humility which will make you evermore acceptable to God. However, at the same time, I tell you that you are to set aside

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<sup>36</sup> Giovanni Minicucci.

<sup>37</sup> Bartolomeo Panzini.

every feeling of anguish. By the grace of God, I am always the same. Keep only two things in mind and, with the passing of years, you will come to know them better. The first thing is that you must show compassion to your neighbor and that only God is without defects. The second thing is that there will never be a lack of suffering.

As for Bartolomeo, certain things are only matters of illnesses that pass away and it is nothing more than that. It has been some time now that he has been with me and I have gotten to know him well. Furthermore, we are to form a judgment of merit for that person as we do for others; as in other cases, through the exercise of virtues, we must perfect ourselves. In reference to my own situation, I say that it is the will of God that I be for a short time outside of and for a short time within Rome. That is how it is for the time being, so that in this regard it is necessary only to set up a systematic arrangement. How many people, because of the demands of their businesses, at some time have to travel and at other times remain at home; are we not to do the same for God? Indeed, my own health requires this of me and even more, the welfare of our Institute. In Jesus Christ, I remain

Your most affectionate uncle

*Gaspare Canonico Del Bufalo*

Missionario Apostolico

House etc.

Turn the page

In the trunk, there should be a black cincture of the ones gotten in Rome for a Brother. This, along with a shirt, you are to send, at the first opportunity, to Vallecorsa for Brother Gaetano Coppola. Explain everything clearly. A cartdealer from Frosinone should be coming; when he does, give him the mattress and the pillow and anything else that is to go to that address. In regard to the mattress, give this instruction to Liparelli that the one that comes from Rome is to be placed in my room, the one in my room is to be moved to Bartolomeo's, and the one in Bartolomeo's room is to be taken by Liparelli to have it repaired, if necessary. Let us be in agreement. Wrapping the mattress in a single bed sheet, with M.M. doing it, tell Liparelli that he should place it along with the linens of the House and list it in the inventory. Inform him that he should return whatever is still useful in ordering provisions and what is still on hand in Frosinone.

I am sending you a postcard from Silvestri who would like to have as many booklets that can be had for twentyfive *baiocchi*. The postcard explains everything.

Also, send three pounds of wax, of the threeounce type, addressing it to Missionary Father Gamboa in Sermoneta and, for the sake of forwarding, send it to Father Camillo Rossi here, along with a couple of lines, so that he can send it on at the first opportunity. Let me know the cost.

Also, with a couple of lines, let the Bonarelli woman in Santa Cecilia know that I will hear her confession either on the Sunday after Tor de' Specchi, or on the feast of the Assumption, or at the latest on the day after, depending on the circumstances.

You are to get two *paoli* worth of Chaplets from Contedini's, being as thrifty as possible,

and send them to Father Silvestri who has already given me the reimbursement, a total of fortyfive *baiocchi*. I am sending the notifications for the Masses of Severini given to Ginnasi's nephew.

At Pelzolet's place, order a cloak made of boltingcloth for Canon Fontana. If you think that the one I have of silk would fit him, take the measurements from that one. The recent cassock for him was short. The cloak should be of good material and fit for Canon Fontana. Please, make sure that it is not too short nor too tight, and that it is made quickly.

[there is no signature]

3769

August 31 , 1834  
Luigia del Bufalo  
Rome  
Dearest niece

Hail to the Divine Blood

Everything is fine and in good order; I believe that you will conduct yourself and regulate all with exactitude.

1. I received the package in Cesena. At this point, before departing for Forlimpopoli; so, today will be the opening of the Mission; I repeat, August 31<sup>38</sup> [...]

9. I would like to know whether the aggregation for Sezze is prepared and whether the six *scudi*, which should not be overlooked, have arrived; we might expect them beforehand to anticipate the aggregation.

10. I understand about the skullcap for Cotini, who, for the sake of his health, has moved to Giano; he is feeling better.

11. Let me know right away whether I wrote to you to send seven and fifty *scudi* to de Victoriis, subtracting the expenses for a crucifix.

12. Send for me the notification from Giuliani. [...] <sup>39</sup>

3770

September 15, 1828  
Count Giorgio Golfarelli  
Forlimpopoli<sup>40</sup>

Hail to the most Precious Blood of Jesus Christ

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<sup>38</sup> This letter is from 1834 as is evident from the Mission in Forlimpopoli.

<sup>39</sup> A copyist's note says: "The page is torn; almost half of it is missing."

<sup>40</sup> This letter, discovered recently in the Episcopal Archives of Bertinoro, does not have an address, but it certainly was addressed to Count Giorgio Golfarelli of Forlimpopoli as can be deduced from making a comparison of it to the other letters written to this same person in 1828. (Cfr. *Epistolario*, V, nn.1781, 1863, 1868).

Most illustrious sir

May this letter of mine be shared with your excellent nephew, Ludovico, to whom I send my special regards as well as to all the others of the household. In reference to your recent letter, God knows how much I would have liked to be there for the holy Mission. Even though, in the beginning, I wanted to provide a change of preachers, later, as a condescension, I said that I would come to take part in that apostolic ministry. However, in person, I will be able to explain to you the various obstacles that confronted me which prevented my making that trip. Miserable one that I am, I sought to supply by offering petitions to God's clemency that the preaching of the divine word would be very fruitful. By the grace of the Lord, I am told that it was indeed copious. I had no doubts about that, being aware of the docility of the people there who are so very, very dear to me. For everything, let us give resounding thanks to the Lord, the source of every good thing.

In the meantime, I owe to you and to your family my particular thanks for the warm welcome and attention given to my companions; *et Dominus retribuet in benedictionibus dulcedinis*.<sup>41</sup> I have already given instructions to Father Biagio Valentini in regard to the legacy and I have no doubt that everything has been taken care of. Whenever I will be making a trip or so into that area, I shall not fail to renew in person my sentiments of respect and veneration with which I am and will constantly be, while still begging you for your many and continuous prayers for me,

Your most humble, devoted and obliged servant

*Gaspare Can. Del Bufalo*

Mis. Ap.

Rimini, September 26, 1828

3771

December 3, 1828

Fr. Martino Pompili

Giano

Hail to the most Precious Blood of Jesus Christ

Most esteemed Father Martino

Here I am sending a reply to your most appreciated letter relative to your nephew Gioacchino concerning whom I was pleased that you have written to me. Up to today, they have not given me any information from Pievetorina, but the silence may be due to the holy Retreat to which we all have applied ourselves in preparation for the feast of the glorious Apostle of the Indies, St. Francis Xavier.

I can assure you that I have never forgotten you in my poor prayers, certain also of receiving from your charity an abundant reciprocation. Upon my return, which I cannot precisely

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<sup>41</sup> And the Lord will repay in sweet blessings.

fix at the present time, I will visit both Houses, Pievetorina and S. Felice. I shall also have the delight of seeing your most worthy person again.

In the meantime, give thanks to God for me for the great results that are forthcoming from this foundation here in Rimini, and, when you visit the Madonna del Fosco, keep this poor soul of mine in mind. "May God fill you with his holy love.

With esteem, respect and gratitude, while asking you to extend my greetings to anyone who has a remembrance of me, I remain

Your humble, devoted and obliged servant

*Gaspere C. del Bufalo*

Mis. Ap.

Mission and Retreat House in Rimini, December 3, 1828

3772

January 3, 1821

Fr. Martino Pompili

Giano

Hail to the most Precious Blood of Jesus Christ

Most esteemed Father Martino

There is no doubt that taking care of young people is a great work! I compassionate with you in your concerns about your nephew who, though not decisively against the ecclesiastical state, he may, through silence and prayer, come to a better knowledge of the will of the Lord and eventually make a decision, just as he would like to decide at the point of death. At any rate, it would not normally be proper procedure for us to keep him in our Institute while he is in that state of perplexity. Still, both in order to go along with doing a good work and because of the regard that you deserve from us, I shall not reject him. But, let us pray to God that the young man will settle down and that we can strengthen everything through the intercession of Mary most holy and St. Francis Xavier.

Do not cease keeping me in your prayers and in the holy Sacrifices, just as I, miserable one, do not fail to do for you. With the fullness of esteem and respect, most revered Father Martino, I say once again that I am

Your humble, devoted and obliged servant

*Gaspere Can. del Bufalo*

Mis. Ap.

House in Rimini (for forwarding purposes now), 3rd of 1829

P. S. Please note that in theology the most intellectual treatises are selected; nor is there a lack of study in the afternoons, with logic and metaphysics in an outlined form, but still quite useful; and, on Saturdays, there is always a review of eloquence.

## 3773

Middle of February, 1826<sup>42</sup>  
 Msgr. Bellisario Cristaldi  
 Roma<sup>43</sup>

Count Giulio Ginnasi wished to have a meeting with me and he related to me that on his trips he has come to know some people<sup>44</sup> who adore the Cross, but then have a mixture of errors, etc.. He says that in seeing us with the Crucifix on our chest they would welcome us and that it would be accordingly inopportune to send any other institute. With that sort of introduction, much more could be accomplished. His Holiness is wellacquainted with this Count and he might question him further, etc.. A good word from you would be helpful.

I ask you to give thanks to His Holiness for the two patrimonial grants of 25 *scudi* each which he has issued etc. and recommend me and our Society to his prayers.

Our present activities are very, very important for the interests of religion and are happily entrusted to your efficacious care etc.

As for Brazil: Canon Gonnelli, Canon Betti, De Victoriis Spina.

If it is God's will, however, then me; but your most reverend excellency should explain to His Holiness what my reflections are in regard to this matter, based on the needs of my family, since I am the only support for them, as well as the responsibilities I have in reference to our Institute; after you have done that, the divine will should be very clearly indicated. Otherwise, there would always be a worry about not having given this explanation, etc, etc.. So, you must do this favor of helping me in this situation and I beg you to do it.

## 3774

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<sup>42</sup> Letters from n. 3773 to 3783 were found by the Palatine Archivist, Father Ansgario Faller, in September of 1991 in the State Archives of Rome and are contained in "*R.C.A.. Computisteria Generale, Divisione VI. busta 323. fascicolo "Missionari Sacerdoti 18261827"*". The letters are reproduced here with the authorization of the director of those archives, granted in writing on January 30, 1992.

<sup>43</sup> This note to Msgr. Bellisario Cristaldi, which does not have a heading nor a signature, very probably belongs to the middle of February 1826. In fact, mention is made in it of the meeting of Count Giulio Ginnasi with St. Gaspar which occurred around the middle of February 1826 as is evident from a letter of February 24, 1826 written to that same Count by St. Gaspar. Furthermore, there is also in it a reference to thanking His Holiness for the grant of two patrimonies of 25 *scudi* each. In the letter (n. 1335) that St. Gaspar wrote to Tommaso Meloni on February 21, 1826, he informs him that he had obtained the patrimonial grant of 25 *scudi*, issued by Leo XII on February 14, 1826 (Cfr. *Epistolario*, IV, n. 1323, p. 55). Probably the other patrimonial grant was for Luigi Turchi (Cfr. *ibid*, n. 1322, p. 54). Finally, the problem of Brazil, which he refers to in this nota, is treated in almost the same terms as he does in the letter to Cristaldi dated February 17, 1826. So, this note is to be assigned to the middle of February 1826 and very probably joined, as a *pro memoria*, to the letter to Cristaldi dated February 17, 1826 (Cfr. *Epistolario*, IV, n. 1329, pp. 6162).

<sup>44</sup> According to the letter of Count Giulio Ginnasi, referred to in the preceding footnote, those people were the *Circassians* who are located in Asia Minor.

September 28, 1826  
 Msgr. Bellisario Cristaldi  
 Rome

*Christus dilexit nos, et lavit nos in Sanguine Suo*<sup>45</sup>

Dear Monsignor

I did not send an answer yesterday to your most appreciated note because I was very busily occupied with the enclosed matters which have provided an opportunity for me to acquire, I hope, some merit for holy Paradise. One of the artisans in Albano had to claim, indeed with fitting displeasure, a promissory note which was coming due to him. I did not have the courage of saying a word to your most reverend excellency. So, I recommended myself urgently to God that he give me enlightenment and strength so that no difficulties would arise for the Institute. I consulted with a good priest and I succeeded in finding, in a marvelous way, 189 *scudi* as a settlement for the carpenter who relinquished also around 30 *scudi* for the benefit of the House. The accounts were faulty and everything had to be concluded with the Curia. However I was obliged personally to make the payment of the sum indicated.

This morning, as soon as I collected the 50 *scudi*, the fruit of your charity and the enlightenment that God gives you in behalf of our Institute, I gave them immediately as a downpayment. I add nothing more, but just informing you of this as a matter of record, not concealing anything and never intending to add to the many worries you already have, worries that will always offer you opportunities for growing more and more perfect for heaven. Pray a lot for me so that the Lord will grant me strength in both spirit and body for his greater glory. May God give you a hundredfold reward for your charity. He sees the extensive desires of my heart. With all my affection and esteem, asking you for prayers for me, most reverend excellency, I remain in the Divine Heart

Your devoted, obliged servant

*G. C. del Bufalo*

M. Ap.

September 28, 1826

P. S. Please return the enclosed letters to me and, in particular, the carpenter's receipt.

3775

FebruaryMarch, 1826  
 Msgr. Bellisario Cristaldi  
 Rome

Hail to the most Precious Blood of Jesus Christ

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<sup>45</sup> Christ loved us and washed us in his blood.

Venerable and most beloved Monsignor<sup>46</sup>

Please excuse me if I inconvenience you with this letter of mine. I hope that your audience tomorrow with our Holy Father will be propitious for us. Next Thursday I shall be coming again to inconvenience you at the usual hour of the morning.

1. In behalf of Rimini, during the vacancy of the Archbishopric of Ravenna, try to obtain a pension from that Archbishopric. If God gives you an opening, a word or so to His Holiness would be most opportune. Otherwise, things cannot be activated there etc.

2. The Chapter of S. Giovanni is threatening to make a case concerning the affairs dealing with S. Paolo in Albano. That is what my companions in that House have written to me. It seems to me that this, too, is a matter which you, *ex officio*, could discuss with His Holiness. The artisans are grumbling and I compassionate with them. How many locales have been remodeled by the government? It would appear to me that this one in Albano should not be overlooked. The least that could be done is the fixing of a monthly subsidy from the *lotti*, if God does not inspire some other prudential action.

3. As for the arrearpayments for Giano, it would be necessary that His Holiness authorize the assistance of Monsignor Scerra, otherwise we would be compromised. I hope that God will bless your most holy desires to see our matters settled systematically. The Jesuits, up to now, have not made the current payment and the first instalment is due; we are concerned about this.

4. I will say nothing more, generally speaking, concerning the Province, etc.. Assure His Holiness that I am already tightening my lines in regard to the boarding school in the Province.

5. Do not forget about the chalice of Ferrara.

6. I would like to free the locale of Benevento for another boarding school.

7. Finally, *animo exponendo tantum*,<sup>47</sup> see whether you can convince His Holiness that since there are capable men in our Institute for good work in Brazil, he might allow me to remain in the Papal States. His Holiness (I forgot to tell you) said to me: "I want to send you (he was referring to me) with some quite young Capuchins so that you will be able to form them, etc.. Then, he changed his mind, realizing the maturity of our men, a program which God has given me time to develop, with all due respect to the Capuchins. I shall put everything else that is necessary into motion as soon as God so wills it.

The Archbishop of Spoleto, who has written to me concerning a Mission, sends you his best regards. The Archbishop of Camerino, who has written to me for workers in his entire archbishopric, recommends his needs. I keep on predisposing everything, realizing that, at the present time, I am not at all able to make myself available, otherwise confusion would result. In the Propaganda, I sense immense needs. I kiss your hands. Wholeheartedly and with esteem, I remain

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<sup>46</sup> This letter does not have a date, but, in comparing it to the letters to Cristaldi written in February/March 1826, there are many items in common discovered.

<sup>47</sup> To be set forth with the mind only.

*Suo infimo in Cristo servo*<sup>48</sup>

*G. C. del Bufalo*

M. Ap.

Tomorrow, I shall offer Mass for the holy souls in Purgatory for your audience with His Holiness

3776

End of March, 1826

Msgr. Bellisario Cristaldi

Rome

J. M.. J.

Venerable Monsignor

The occupations which are growing more numerous day by day have impeded me from coming to see you. However, tomorrow at the usual time, I will be there. Among the many letters that bring consolation, please, if you wish, read to His Holiness at least the one enclosed.<sup>49</sup> The foundations that are underway are many and upon them depends the reform of the clergy and the people.

The bishop of Assisi, with whom I have had a longstanding relationship, keeps begging me to make his humble sentiments known to His Holiness. The circumstances of the most holy auditor being ill and the rightful consideration for allowing him time in his audience for matters pertaining to us, have led me to prepare a couple of pertinent pages to be submitted, along with the enclosed packet dealing with the matters involved, to His Holiness. I hope that you will not refuse to simply place this packet on His Holiness' desk, indicating that you are in agreement or not with the matter, as you see fit.

My application of Mass this morning is for your audience. I kiss your hands. With total esteem and respect, I remain

Your humble, devoted and obliged servant

*G. C. del Bufalo*

M. Ap.

3777

March 31, 1826

Msgr. Bellisario Cristaldi

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<sup>48</sup> Being his lowest servant in Christ.

<sup>49</sup> This refers to a letter of Msgr. Domenico Russo, bishop of Ariano, written on March 15, 1826 and addressed to Fr. Innocenzo Betti in Benevento. In it, the bishop expresses his will to "stimulate everyone to the great devotion of the most Precious Blood" and he expresses his desire to "see the installation of that noble Congregation (the Missionaries of the most Precious Blood) in that city" (Ariano). Tentatively, we set the date of this letter: End of March, 1826.

Rome

*Christus dilexit nos, et lavit nos in Sanguine Suo*<sup>50</sup>

Venerable Monsignor

I am inconveniencing you with this letter of mine in order to submit to your reflections the matter that follows in reference to the arrearpayments to S. Felice in Giano. I would certainly like to find out something about the current payment to be made by the Jesuit Fathers. This is a situation which you will be able to investigate with facility. Would it not be possible, in regard to these arrearpayments, to obtain from the Cammera some sort of fee or annuity? At least that would be some sort of systematic arrangement. Otherwise, the whole situation is hopeless.

Furthermore, if things go well in the audience, do not lose sight of the arrearpayments due to the artisans in Albano who are truly deserving of attention.

I add that it would be a good idea if you, *quasi aliud agens*,<sup>51</sup> would see that the Holy Father is made aware of my present occupations: 1. the management of all of our Mission Houses; 2. the important correspondence with the bishops, especially, at present, with the ones in the Kingdom in order to set up the foundations which are desired etc.; 3. the gathering of preachingmaterials for our young men; 4. the matters that are to be continually handled with the Sacred Penitentiary, the fruits resulting from our Missions; 5. the occupations of the ministry which are not lacking even in Rome; in this regard, allow me to suggest that you might point out that this city is in greater need now than the need that existed when we returned from deportation; 6. the present concern about having a hospice in Rome; you might indicate to His Holiness the hospice of San Norberto, a situation which must surely be brought to a conclusion; likewise, the handling of the problems relative to Prussia, a thing that can be brought to maturity by a private person only with great difficulty. From all of this, anyone can see how painful would be my being sent abroad. I hope that the Lord will spare me from that distancing career. So, I beg that you, using your powers of persuasion and prudence, will make this whole explanation clear, for in this matter I can truly say: "*Scit Deus quod non mentior*".<sup>52</sup>

Finally, oh how I wish that I could, at least, be exempted from postal expenses. But, who knows if this will come about? Next Tuesday, I will be visiting you. I kiss your hands, and, while pleading that you take good care of your health, I am and will constantly be, with esteem

Your humble, devoted and obliged servant

*G. C. del Bufalo*

M. Ap.

House, March 31, 1826

P. S. Do not forget me in your prayers.

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<sup>50</sup> Christ loved us and washed us in his blood.

<sup>51</sup> As if doing something else.

<sup>52</sup> God knows that I do not lie.

3778

November 4, 1826  
 Msgr. Bellisario Cristaldi  
 Rome

Hail to the Divine Blood

Dear Monsignor

The Lord is visiting this community with sicknesses. May the divine will always be done. I am very anxious to get news about you. The artisans in Albano have been paid, and I have postponed leaving Rome. Some were upset about the cuts. I said nothing but tried to persuade them that all I could do was carry it out; I said what I could. However, the carpenter, who had already been paid, brought me the amount of 29 *scudi*, informing me that he had gotten a lot of the wood from Rome and so there was a variation in the adjustment of his accounts etc. The debt that I had contracted with him as a payment has been satisfied by me, minus the abovementioned 29 *scudi*. I am awaiting the most extensive subsidy possible, including the abovementioned 29 *scudi* for which I have a precise need. Up to now, not a single *bajocco* has been recovered from Spoleto. If you, *judicio prudentis*,<sup>53</sup> do not work something out in regard to those arrearpayments, this will go on, may I say, endlessly.

Pray a lot for me. Now, more than ever, one must set one's hand to work so that *per multas tribulationes oportet nos intrare in Regnum Dei*.<sup>54</sup> With esteem, respect and special gratitude,

I remain your humble, devoted and obliged servant

*G. C. del Bufalo*

M. Ap.

S. Felice, November 4, 1826

3779

November 18, 1826  
 Msgr. Bellisario Cristaldi  
 Rome

*Christus dilexit nos, et lavit nos in Sanguine Suo*<sup>55</sup>

Venerable Monsignor

In this period of time, while attention is being given night and day in this House to a sick person who has been gravely ill in the past and I hope is presently out of danger, I received the

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<sup>53</sup> In the judgment of a prudent person.

<sup>54</sup> It behooves us to enter the kingdom of God through many tribulations.

<sup>55</sup> Christ loved us and washed us in his blood.

enclosed and I do not know to whom to turn. If your most reverend excellency considers that it is not plausible to submit it, at any word from you, I will send a reply with appropriate terms, *et satis provisum*.<sup>56</sup> However, if you determine that something should be done about it (and perhaps that may be the better thing to do) but you do not wish to submit it *ex se*,<sup>57</sup> please try to find a way, but a secure one, of seeing that it gets to the desk of His Holiness. If God's inspiration should direct your spirit, as a matter of record, to speak of it personally, *quod Domino placet, fiat*.<sup>58</sup> But, I would appreciate a line or so from you concerning this.

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

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

Presently, I will be making a Retreat, in accordance with our practice, in preparation for the feast of St. Xavier. Pray a lot for me. After that, I shall be departing immediately for Assisi from where I am then planning to return to Rome to conclude things underway there. Indeed, I will be coming for a bit of reflection. May God grant his holy illumination. The requests for our ministry can only keep piling up. Still, I see the urgency of seeing to the finalizing of those matters still pending in reference to our Institute. Your words of advice will also govern deeply my actions since I cherish them as though they were commands.

I would appreciate getting news about your health. In a future maildelivery, I will be sending you a page dealing with the problems in Albano, as you wished, clarifying the nature of the rescripts dealing with that foundation.

As much as I can, I do not cease recommending to you the order for a subsidy for me; by divine mercy, I am completely dedicated to governing the Society in the best way possible. Address your letters to me to S. Felice. May Jesus be our peace. In his Divine Heart, I remain, with esteem and gratitude

Your humble, devoted and obliged servant

*G. C. del Bufalo*

M. Ap.

S. Felice, November 18, 1826

P. S. Here, up to now, nothing has been collected etc.

3780

November 28, 1826

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<sup>56</sup> And provided enough.

<sup>57</sup> Of itself.

<sup>58</sup> Let there be what pleases the Lord.

Msgr. Bellisario Cristaldi  
Rome

*Christus dilexit nos, et lavit nos in Sanguine Suo*<sup>59</sup>

Venerable Monsignor

With reference to the page that I enclosed in another letter of mine, I forgot to inform you that I still retain a rescript of the now deceased Pontiff Pius VII in which I was empowered to act as treasurer at the time and to take care of all the extraordinary expenses of the ministry. I have never made use of that, content to move forward as best as possible in order not to be troublesome. One time, when I was doubtful about a certain amount of money at the time when I was facing the expense of making a trip to Mesola, I stopped halfway through the trip wondering whether it was yours or that of the *Reverenda Camera Apostolica*. For the sake of clarity, I asked you about it, letting you know also that I had removed the debt of the building project in Frosinone without having received the compensations that had been promised; likewise, that there were rental payments and repair expenses for the hospices maintained during the period of brigandry. You told me to be very much at ease etc. I make this explanation to prove my own sensitivities. I say this, too, since I would like these topics brought to the attention of the *Reverenda Camera, pro veritate illuminati*,<sup>60</sup> if you see the need for it.

Enclosed, likewise, are the reports dealing with Albano, supported by the allowances from the Province; and, not a little is needed. You asked me for them before I departed for Monterotondo. I am now sending them to you with the agreement that you will send them back to me by mail so that they will not be lost. I had them withdrawn from our archives. Please do me this favor. Read and take note of the justice due to us. Indeed, I would be able to pay off, more quickly, the building project underway in Vallecorsa; they are people who are deserving of having one of our residences.

In regard to Veroli, I see no urgency for a proxy. The *Reverenda Camera Apostolica* is empowered to draw up a contract and in the contract, register us. I ask for the clearing up of the matters pending in Frosinone and Veroli. I place everything in the hands of God. I want only what God wants.

In the meantime, I would like to have the endowments for the Province so as to complete the foundations of our Society or at least that the order would say that the payment is for the maintenance of six foundations and not simply say, in a general way, only for a Mission; I point out, moreover, that this was the original rescript and the provisional endowment. In this way, it will be made known that I am only the agent, so to speak, or the representative of the Society, keeping in view the most economical methods and seeking to govern and maintain, in its total extension, the programs which it has undertaken, asserting the fact that handling temporal matters is truly a heavy Cross to bear. In particular, being at the head of this operation, something

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<sup>59</sup> Christ loved us and washed us in his blood.

<sup>60</sup> Enlightened for the truth.

that I willingly and even joyfully accept, I would be willing to surrender to anyone at all, provided that the necessary system which has been maintained up to now will continue to make progress and that both the ordinary and extraordinary expenses will be balanced out. God sees my heart.

Finally, I do not cease praying that, before your term in the office of treasurer is completed, our affairs will be in a settled status. It would be good for the present Pontiff to know how the nowdeceased Pius VII was preparing S. Clemente for us. We need a place of hospice, or, at least, that the Society be relieved of the payment made for *Buon Consiglio*. We would move forward as best as possible and, in addition, there would be support for at least one man who would be exercising the office of Procurator for our Society which, more and more, is important for the welfare of religion and for the decorum of the clergy. Along with that man, one Brother would act as assistant to the Procurator.

Pray a lot for me to God. I never forget the obligations that I have to you and all of us in the Institute keep you in our prayers. Next Monday, I shall be leaving for Assisi. I shall be awaiting other letters from you. Do not forget about the 28 *scudi* of the carpenter in Albano, received by me for the reasons indicated in my other letter, and the subsidy granted to me by the Holy Father before his departure; this will help with my postal expenses. With esteem and respect, I remain

Your humble, devoted and obliged servant

*G. C. del Bufalo*

M. Ap.

S. Felice, November 28, 1826

P. S. If you have ever given anything to Monsignor Bonanni for Giano, I know nothing about that. I can account for whatever is known to me and whatever pertains to my activities.

3781

November 30, 1826

Msgr. Bellisario Cristaldi

Rome

*Christus dilexit nos, et lavit nos in Sanguine Suo*<sup>61</sup>

Venerable Monsignor

To the letters that I have addressed to you, I now add this other one which will help clarify the preceding ones. I assert that I am talking about the situation in itself, without ever doing harm to the respect, esteem and affection that I owe to your very worthy person. The subsidies obtained for Giano, to be calculated separately, including the recent one, with which the butcher was paid, will provide the church with wax and, in short, be used for daily provisions. It will come to 300 or 400 *scudi*. This is the latest development. Contact the

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<sup>61</sup> Christ loved us and washed us in his blood.

*Computisteria*, informing me in accordance with the request expressed in my letters. How is it that you write to me. ... Have you not received around a thousand or more *scudi*? Should you not know something about that? Does our Institute have anything which is not due to your efforts, or, is there something that I might have concealed from you? I do not recall anything particular in regard to those arrearpayments, still, the orders speak of a delay of payments; if you investigate what was done from 1825 to 1826, you will see the shortage in the subsidies obtained. If that indicated year is the responsibility of the schools, then the Institute is yet to obtain something.

It is, indeed, a simple thing to conjecture what the schools of Spoleto might have spent during the time of deportation. Lawyer Paolucci and you have studied everything from the very beginning. I have a recollection of a slight bit of support obtained during the time of Monsignor Bonanni. For he, too, wished to check the calculation. It would be necessary for the *Computisteria* to look into the situation and the purpose for the concession of the account, and not change the sovereign's arrangements. I point this out to you so that it will become known who has the real language of truth. The tenor of the recent letter is offensive to both the delicateness of the ministry as well as to the one who is in charge of it. The devil, who is cunning, will not fail to instill sentiments contrary to the *duplici honore digni sunt maxime qui laborant in verbo*.<sup>62</sup>

It is true that I excuse everyone, but I, too, am deserving of a bit of understanding, fully conscious as I am of everything that I am asserting. A great situation, my Monsignor ... make this known whenever the opportunity is there. God wills it ... a judge is provided ... a delegate for a governmental program; everything is paid for; and he, too, will have his reward. Our Evangelical Workers, in surrendering themselves to the Society, renounce ecclesiastical positions, allowing room for others, during the shortage of ecclesiastical positions, particularly nowadays. They find it very difficult even to make ends meet. Nevertheless, *dignus est operarius mercede sua*.<sup>63</sup>

Those are the words of God. It is not men who give compensation for the sole purpose of giving glory to God; it is God himself who gives and will continue to give it as an assurance to us who *inquirentes Dominum non minuentur omni bono*.<sup>64</sup> But, it is not for that reason that one is to maintain equilibrium in his basic concepts. Speak of this to the Holy Father whenever the occasion offers itself and be zealous for God's cause, just as you have been doing up to now. Be more and more energetic by gradually increasing your zeal itself, giving stability to our Institute. In addition to setting up a firm economical system, the Institute would ask for nothing more than a declaration of exemption from pastors, since it is an Institute. This is a privilege which even the Roman Seminary likewise enjoys nowadays; but even more so, since we are residing in locales of the Regulars, except up to now, for the hospice in Frosinone. I strongly recommend it to your

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<sup>62</sup> They are most worthy of a double honor who labor in the word.

<sup>63</sup> The workman is worthy of his wages.

<sup>64</sup> Those who seek the Lord will suffer no diminution of any good.

attention as well as a settlement between Frosinone and Veroli. If a letter of proxy from me is absolutely necessary, I shall send it. Please address your reply to me in Assisi.

Indeed, if I could have my way, with the help of divine grace, I would take away from others the thought of occupying themselves with the Institute. God looks into my heart. Yes, God is good because he humbles me; *Bonum mihi quia humiliasti me.*<sup>65</sup> Still, it is a severe hardship always to be in anguish about making progress in the work that has been begun so well. In the meanwhile, it is necessary also to acknowledge the peace and quiet of the Provinces of Campagna through public and private prayers and, in general, the good work of the ministry.

May God reward accordingly those who dedicate themselves to his glory. An employee, at times, will earn 150 to 160 *scudi* a month, and that is all good and just. For a pious place, even getting less, it can indeed appear to be excessive. But that is the inheritance of the ministry; *Signa apostolatus in multa patientia.*<sup>66</sup> I am writing these things because they can be useful to the *Camerali* who are cognizant of our affairs, but also that they can view the situation more accurately and thus avoid involuntary misunderstandings in the lettercorrespondence.

So, you can be consoled that, with God preserving you for many long years, as I surely hope he will, you will have opened the doors of heaven, especially for having promoted the glory of the Divine Blood for so many who have abused it. As soon as Adam sinned, the word referring to the Immaculate Lamb was immediately uttered: *Agnus occisus a constitutione mundi;*<sup>67</sup> so, too, before the Lord comes as Judge, he reproduces this devotion in order to cleanse again the redeemed and render glorious his holy Church *quam acquisivit Sanguine suo.*<sup>68</sup>

I kiss your hands. I am and will constantly be

Your humble servant

*G. C. del Bufalo*

M. Ap.

November 30, 1826

3782

December 2, 1825

Msgr. Bellisario Cristaldi

Rome

J. M. J.

Venerable Monsignor

After having been renewed through the Retreat, I scarcely feel like talking about business

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<sup>65</sup> It is good for me, because you humiliated me.

<sup>66</sup> Signs of the apostolate in much patience.

<sup>67</sup> A lamb slain from the foundation of the world.

<sup>68</sup> Which he acquired by his blood.

matters. But, your recent, most appreciated letter causes me to point out the following things.

The Spoleto schools have delayed payment of the current amount, but, because of the support provided also by your most reverend excellency, there has not been a feeling of depression about that. And, if I am not mistaken, the Institute can count on being balanced out up to November 1, 1825, that is to say, at one thousand eighthundred twentyfive *scudi*. Now, with the arrival of November 1, of this year, the annual account is matured; from Spoleto, nothing has been received, not even from the Jesuits in regard to their small quota of eight *scudi*. Up to now, discussion has been had with reference to setting, up a fund, as the Bull prescribes, without having to resort to making requests, but to act just a bit patiently so as to maintain the reciprocal good feeling which our good work itself promotes and sustains. Their delay has been the reason for the grant of some assistance recently by the Holy Father. They were addressed to the House in Giano and to be registered there, just as in the order sent to me recently in the mails.

That assistance, however, was nowhere near one thousand *scudi* and surely not more, as you seem to imply in your recent letter. Even less is obtained from the legacies, as they came to maturity during the period of November 1, 1825 to November 1, 1826. Since I would like to have a very clear picture of the situation so that the truth will emerge, you must investigate not only the sums addressed to me but, in addition, to check the specific intention expressed in those very same orders. You will note the mistake that has occurred between the House in Giano and the computations of the *Reverenda Camera Apostolica*. I conclude by saying that I am not at all aware of any other support received than those recently granted, made known to you during my recent stay in Rome, disturbed as I was because of the debt in this first establishment of ours, a very heavy demand on its economy to provide the daily needs of livelihood. This is, indeed, a matter of justice and sufficient is my speaking of it.

If you are computing some help obtained in the beginning at the time when Lawyer Paolucci was living, the remembrance of whom is very, very dear to me, it will be necessary for you, in the same manner, to look also into what the nowdeceased Pontiff Pius VII addressed to us. All of this is to be viewed as the will of the donor and decided from the expressions of the orders. I do not have, however, a perfectly clear recollection of that. In general, I remember that it was a question of just a little and I am given to doubt whether the deceased Lawyer Paolucci granted it *ex se*<sup>69</sup> or whether it was you.

So, where, now, are those one thousand or more *scudi*? Really, I would have preferred to have you question me. I am fully aware of how delicate a matter it is to be exact in making requests. It appears as though the Institute were exaggerating in its descriptions, especially in the report, not entirely my own, presented to your most reverend excellency by the economist of this House. It was submitted to point out the urgency for provisions. That report, as it came earlier, was not able to indicate the outgo from the amounts received which, it seems to me, came to quite a bit less than the sum indicated in the reports of your *Computisteria*.

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<sup>69</sup> Of itself.

Surely, there has been some error made in reference to other orders, for other purposes, in other directions, likewise addressed to me. Add to this that we were uncertain whether we were or were not to understand the year as matured; we could never have gotten by on the residual quantity which would demand our acquaintance with the expense of the chaplaincies, held during the period of deportation, which is something totally unknown to us. Even, speaking to you in person, I did not conceal from your most reverend excellency, the desire that I had that the Holy Father would, out of sovereign benignity, favor us with subsidies granted in cash, once he was made aware of the urgencies of a House which has a small endowment, immense expenses and exists in an area where great good work is being promoted. But, I did not get a reply that I could not do so.

Including the present order, the number of *scudi* received come to around onehalf of the thousand, or, around 500 *scudi*. I say "around" because my companions confused the deposits with their own alms received as Mass offerings; so, there is some doubt about onehundred *scudi*, more or less, which the *Computiteria Generale della Reverenda Camera Apostolica* can and should discover. As far as our economy is concerned, everything is clear, for not only are the allotments made but also whatever can be done by the individuals themselves; but neither is that adequate. The activation here of a boardingschool brought on debts. We have sought to remove that; with the reminder, we have tried to meet daily needs, we have made provisions for services, and we have set up a threeway system of economy; recently, we were able to cover expenses for repairwork in the building, just as I told you in person. I make no reference to the almost 420 *scudi* owed to Eredi Achilli who left much of his ownings as the first economist in that House, but leaving, also, the responsibility or the account to be paid for which 40 *scudi* have been assigned. For my own peace of mind, I repeat, involved are around 500 *scudi*, and what is necessary is to check over those orders that I spoke of previously. However, in computing the annual income for 1825 to 1826, we cannot consider even those 500 *scudi*. It will be necessary to subtract 248.

So, if something or other should escape my attention, since I am bearing only the name of the orders and nothing more, and while I check over the income for the respective economies, you are to call my attention to it. By the grace of God I am unable to tell lies, and, *expedit*<sup>70</sup> to say it, I can indeed glorify myself before the Lord and assert that *argentum et aurum nullius concupivi*.<sup>71</sup> I could have had other more than upright careers if I were interested in them. I have only one benefice, endowed with a pension, and this by way of the Canonry which I left; also, an allotment from the *Limosineria* in compensation for the position which I renounced in favor of his Eminence Fontana in the *Segreteria degli Affari Ecclesiastici*. Partly through studies, partly through the deportation, partly through the ministry, my life has united me ever more closely to the Cross of Jesus Christ. I am happy to make any sacrifice and never to have received any

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<sup>70</sup> It is expedient.

<sup>71</sup> I have desired no one's silver or gold.

complete reimbursement for the expenses incurred in measuring, so to speak, the Papal State with the ministry, in establishing pious organizations, in maintaining a lettercorrespondence which I would say is not too bad and which I compare to any Secretariat in Rome; also, with the means I have received, to have reactivated disheveled convents, supplied for the traveling expenses of my companions, sustaining them all day after day, promoted services in abandoned churches which were also lacking in the principal furnishings etc., provided everything for our Brothers, met unforeseen expenses due to sicknesses, provided devotional materials for our Missions. I do not mention one or the other hidden thing. All of this should be more than deserving of consideration for the Institute's accounts. I say "the Institute" because everything that is granted to me is the Society's. Always fully grateful to you, I remain

Your humble servant

*G. C. del Bufalo*

M. Ap.

With just a word to the Holy Father you can, with judicious prudence, bring everything concerning Giano to a conclusion. That will be fine. The payments from the schools will be drawn out lengthily. It is already only slightly known just what they might have spent, etc.. Do not forget Romagna and, in general, all the good work that the Institute can do. In you, after God, it has its cornerstone.

3783

December 28, 1826

Msgr. Bellisario Cristaldi

Rome

*Christus dilexit nos, et lavit nos in Sanguine Suo*<sup>72</sup>

Venerable Monsignor

I need to be in Benevento for a Mission to which God is summoning me and to set up a boardingschool, the third one to be opened for our Institute. From there, I shall write to you again. However, I am in extreme need for you to send me the subsidy that you referred to in the enclosed message.

Likewise, obtain for me, in person, just as last year, the renewal of my faculties from the Holy Father since mine will be expiring during these days. What can I do without faculties? The Holy Father already knows which ones they are. Last year, too, he confirmed them vocally. I urge you, please, to do this. I shall soon be returning.

On Christmas eve I offered Mass for you. Anything more you can read in my heart. Because of the shortness of time, I remain constantly, with esteem

Your humble, devoted and obliged servant

*G. C. del Bufalo*

M. Ap.

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<sup>72</sup> Christ loved us and washed us in his blood.

Rieti, December 28, 1826

P. S. Please conclude for me the matters dealing with Veroli for which I sent you a proxy. as far as I can figure, I can see no basis in Frosinone. I shall be awaiting a word or so about this in Benevento, as well as news about yourself.

3784

April 29, 1836

Fr. Giovanni Merlini

Albano

Write as soon as our men from Ponza return; you will quickly be getting notice for the Mission which is going to take place around the first part of June. In the meantime, have them make preparations and await the notification which will give directions about mounts etc. Inform them about the lodging, the preaching platform, the surroundings and whatever else is needed. At your convenience, send a letter to the Curia, etc..<sup>73</sup>

3785

Sr. Mari a Giuseppa Pitorri

Monastero di S. Orsola

Rome

#### THE OATH AND THE WITNESS <sup>74</sup>

I, Sister Maria Giuseppa Pitorri, professed nun in the venerable Monastery of the Ursulines in Rome, having touched the holy Gospels of God placed before me, swear and promise to tell the truth both in regard to the questions asked as well as to the articles concerning which I shall be examined in the cause and process which is being undertaken here in Rome by the ordinary authority relative to the reputation of holiness of life, the virtues, the supernatural gifts and the miracles of the Servant of God, Father Gaspar Canon Del Bufalo, founder of the Congregation of the Mission under the title of the most Precious Blood of our Lord Jesus Christ. Furthermore, I swear and promise to religiously observe secrecy and not to reveal to anyone at all whatever is contained in the questions asked, in the answers that will be given by me, as well as whatever pertains to the articles concerning which I will be examined, under pain of

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<sup>73</sup> These words of St. Gaspar are found alongside the address of a letter to Fr. Giovanni Merlini, written by Ferdinando David on April 29, 1836 in which he requests information concerning the preparations to be made for a Mission in Roccauglielma, a part of Esperia (Frosinone).

<sup>74</sup> We are publishing 24 extracts of letters of St. Gaspar contained in the deposition at the *Proccsso Ordinario Romano*, II, of the Ursuline Sr. Maria Giuseppa Pitorri. The extracts of the letters are numbered progressively and transcribed in italics. The deposition, which began on July 9, 1847 with the 231st session and ended with the 136th session on August 6, 1847, was taken in the Chapel of the SS. Crocifisso in the Monastero S. Orsola in Rome.

committing perjury and of being excommunicated *lata sententia*, from which I cannot be absolved except by the Supreme Pontiff, even to the exclusion of the Major Penitentiary, except in the case of death. I do so promise and do so swear, and may God assist me and these, his holy Gospel.

I have been instructed as to the nature and force of the oath and the penalties annexed to the guilt of perjury.

My name is Maria Giuseppa and, in the world, Teresa Pitorri. My parents were Nicola Pitorri and Elisabetta Albertini, both now deceased. I am a Roman, and in the completed fiftyfirst year of age. I am a professed choir nun in this Monastery of the Ursulines and prefect of the external schools of this Monastery by which I am maintained, since a perfect life in common is observed.

Not only have I satisfied the so-called double precept to be observed at this period of time, which I was capable of doing, but I have even frequented the sacraments of confession and communion many times during the month. In view of being a nun, ordinarily I approach holy communion each day.

Already a couple of years ago, I was asked by Father Francesco Verili, the postulator for the cause of the Servant of God, Canon Father Gaspar Del Bufalo, to give my deposition for this very cause. I refused him. However, during the recent past days, I received a citation in which, in the name of your most illustrious and reverend lordship, I was cited to appear in this place of examination in order to give my deposition relative to this cause and I was called in officially,<sup>75</sup> I have noted this same approach in the formula of the oath which I pronounced just a short while ago.

I know that Monsignor Santelli, Canon of Santa Anastasia and honorary chamberlain to His Holiness, has compiled a part of the life of the Servant of God and I, indeed, remember that he sent it to me to read; I read the manuscript. I do not know whether he was commissioned to do this work by the Missionaries of the most Precious Blood or whether, because of his own devotion, it was done to leave remembrances relative to the virtues and labors of that same Servant of God.

Being acquainted with the ability, the uprightness, the good faith and the good judgment of this recent author, I can have no doubt that he has, in his work, embodied the facts concerning the Servant of God in accordance with his knowledge and good conscience and with complete sagacity. Convinced of the aforementioned qualities of this Santelli, I have, more than once, urged him to complete the aforementioned biography. I recall that in the part that I read, the abovementioned author related the life and virtues of the Servant of God from the time of his birth up to the time of his deportation which occurred during the time of the French Government.

Likewise, it seems to me that he might have also treated the founding of the Congregation of the Missionaries of the most Precious Blood. From what I have read, I am unable to make a

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<sup>75</sup> Cf. Gasparian History and Trivia: Cause of Beatification and Canonization (Sr. M. Giuseppe Pitorri)

judgment since the facts pertaining to the Servant of God relative to that period of time, were not known to me. I believe that these writings are preserved by the author himself, Monsignor Santelli. As I see it, since the abovementioned Monsignor was a contemporary of the Servant of God and a close friend of his from their earliest age, he was in a position to know, even minutely and in detail, the life of that man. I also know that this friendship between them was cultivated until the death of the Servant of God. Consequently, I can have no doubt that he must have been acquainted with the entire course of the edifying life of the Servant of God.

I have not been coached nor prepared beforehand by anyone at all, neither vocally nor in writing, as to what I am to say in my deposition concerning the life, virtues and gifts of the Servant of God. In fact, after interrogating a priest in whom I place my trust as to how I was to conduct myself during the examination to which I had been summoned, he said to me that I should answer the questions addressed to me in the examination that what I would state should be in keeping with my knowledge and my conscience, expressing doubtful things as doubtful and things that are certain, as certain.

No human motivation nor purpose is forcing me to make this deposition in this examination. In fact, I can sincerely say that I would not have so easily condescended to offer myself for it, if it were not because of the authority's pressure which obliged me to submit. So, it is only out of obedience, accompanied also by a love for truth that is the sole reason inducing me to give this deposition.

#### HER CONTACTS WITH GASPAR

From the time I was a little girl, as far as I can recall, I had the opportunity of hearing about the Servant of God, Father Gaspar Del Bufalo, due to the close relationship that existed between my uncle, Monsignor Albertini, now deceased, and the Servant of God. It seems to me that I heard him preach in the church of San Nicola in Carcere a fervorino after the recitation of the Chaplet of the most Precious Blood. Also, during the period of deportation, the aforementioned uncle of mine, Monsignor Albertini, wrote to me from time to time and I would discover at the foot of his letters the handwriting of the Servant of God himself in which he encouraged me to be fervent in the service of God. Since he frequently visited in my uncle's house, he must have seen me, at one time or another, when I would be there, without my paying too much attention to him, for I was, at the time, somewhere around thirteen or fourteen years old.

After returning to Rome from deportation, the Servant of God came to visit me in the Monastery of Santa Rufina where I had been entered as a student before my previously mentioned uncle was deported. Meeting with him again on that occasion, I conceived the desire of having him as my spiritual director and confessor, foreseeing, I did not know exactly, just what enlightenment his direction would be for me to gain great profit for my soul. So, it happened that, taking advantage of this opportunity and allowing my interior impulse to express itself; I made known to him my desire and I begged him please to be my spiritual director. He consented to my request and I began to profit from his spiritual direction by going, around once a week, to the church of San Marco where he had the faculties to hear confessions. I

continued with this frequency as long as he was in Rome.

I must, however, point out that, after my uncle returned to Rome, he requested and obtained the faculty that Canon Del Bufalo would be able to hear my confession in the aforementioned Monastery of Santa Rufina, so that I would not have to make that trip. Ordinarily, during his stay in Rome, he would come every eight days or so to hear my confession. When he was away, in order that I would not be deprived of his direction, he initiated a lettercorrespondence between us, in which he demonstrated to me both charity and zeal for the benefit of my soul.

From the ranks of the students, following mainly my own impulse toward a religious vocation as well as the will of my uncle together with the approval of the Servant of God, I went on to become an oblate nun in that same Monastery, because, on their part, they had made plans for founding an institute of nuns under the title of the most Precious Blood and wanted to make use of my cooperation. I remained almost five years in the Monastery of Santa Rufina as an oblate, while Canon Del Bufalo continued to provide the same assistance for me. But, when I manifested that I was no longer content with being a simple oblate in that monastery and not seeing any progress made relative to the new foundation which was supposed to be set up, I was transferred, after the death of my uncle and upon the advice given me by the Servant of God, as though at a precarious time and out of condescension to the Canon himself, to the Monastery of Divino Amore, because there was a previous understanding that with the Countess Bentivoglio Orsi in residence there, she would be selected to put into motion the founding of the Institute of the Sisters of the most Precious Blood.

Seeing that there was no initiation of that foundation and at the same time not feeling at ease with staying in that place, I made known my sentiments to Canon Del Bufalo who in agreement with Monsignor [Gregorio] Muccioli, bishop of Agatopoli, had me transferred, after almost five months to this Monastery of the Ursuline nuns where I made my profession in 1823.

The Servant of God continued to be my director and, in person and by letter, kept on doing so while I was in this monastery as long as he lived. I point out that he did this despite the fact that, more than once, I made known to him that because of his frequent and lengthy absences from Rome to do mission work, I remained, in a certain way, deprived of that satisfaction of soul that I wished to have. In fact, he, upon noting these manifestations of mine, used to repeat to me that I was the boss and could freely place myself under the spiritual direction of others, though he did not believe that to be a necessary move, assuring me that my soul was not in danger of losing anything; likewise, that if he had observed that from his absences some harm would come to my soul, he would be the very first one to suggest a change of confessor and spiritual director.

During this whole period of time which covered years, I must confess that his direction was very levelheaded and that I discerned in him the spirit of the Lord and that through his direction, he brought encouragement to my soul. I always found that through his direction I achieved a peace of mind and a spiritual satisfaction; however, ultimately, I was always saddened

for a time when he would be obliged to be away from Rome because of his mission work.

I cannot deny that I have felt and still do feel devotion, veneration and esteem for the Servant of God. Even though I have not shown this in my community to any one of our sisters, still, I have cultivated it interiorly, turning to the Servant of God for his intercession in behalf of my particular needs, and feeling confident of obtaining it. This devotion and these sentiments are within me and are firmly set there based on the experience and the remembrance of the virtues that he demonstrated while he lived and that I came to acknowledge. Likewise, these sentiments, to tell the whole truth, were confirmed and given even greater force when, after his death, I received information concerning graces and miracles received through his intercession. Thus, it so happened that after I had been suffering since 1840 from a painful condition in one of my legs that required me to walk only with great difficulty, I turned to praying to different saints to be relieved of it. Among them, I also turned to the Servant of God. I applied an image of him to the aching part of my leg and I was cured. It must be clearly understood that I am incapable of saying with certainty that this was a grace obtained through him rather than from the concerted work of the other saints whom I invoked.

Likewise, I cannot deny that I have the desire that Canon Del Bufalo be raised to the honors of the altar, a thing that would be most consoling to me, both because I was very well acquainted with his virtues as well as because I am deeply obligated to him for all the good work that he did for my soul's welfare. I hereby declare, however, that I wish to submit myself to the decrees of the Holy See to which the investigation and the decision of these cases belongs. [...]

#### GASPAR'S LIFE AS A YOUTH

I learned from the Servant of God himself, as I clearly recall, that he was born on the day of the Epiphany in the year 1786 in Rome.

Only once did I have the occasion of seeing the father of the Servant of God, and maybe a second time, but I never got to know his name. I was told, however, that he was the cook for the very outstanding Altieri family. I never got to know his mother at all, but I heard it said that she died during the time of the deportation of her son with whom I still, at that time, did not have the connection which I later had, as I mentioned before.

I heard it said, I cannot say precisely by whom but perhaps it was by the sisterinlaw of the Servant of God, that his parents were Catholic people, leading good lives and were diligent in seeing to the education of their children, who were two in number, that is, Luigi the older one and our Servant or God. I have no doubt that they were prompt in arranging for the administration of Baptism and Confirmation for their children, but I cannot state the times when those things took place.

I believe that he spent the time of his childhood with his parents who, because of what I mentioned above, must not have failed to see that the Servant of God, at the proper time, should be prepared for his first confession and communion.

I believe, too, that the Servant of God spent his adolescent years in his parental home. He,

himself, confided to me one time, speaking of his early years, that his mother, had given him a training that was true and solid in piety and in Christian education and that he corresponded to it by applying himself to the exercise of prayer both at home as well as, and especially, in the nearby church of the Gesu which he frequently visited. Furthermore, he told me that he had as his confessor a certain Father Pegna, formerly of the Society of Jesus, and he added that this priest, in rescuing him from scruples and doubts which had not been overcome with the help of another confessor, had restored him to a tranquil state.

The Servant of God put on the ecclesiastical garb while he was still a young boy. I believe that it was done upon the counsel and direction of his confessor, notwithstanding the fact, as he himself remarked, that there was a certain individual who was dissuading him from embracing the ecclesiastical state. So, to me he expressed this thought, saying: "If I had listened to that person who was dissuading me (he was a confessor) how much good would I have lost?"

Since my uncle, Monsignor Albertini, promoted the devotion to the most Precious Blood of our Lord Jesus Christ by instituting an Archconfraternity in the collegiate church of San Nicola in Carcere where he was a Canon, the Servant of God joined in those sentiments expressed by my uncle and he dedicated himself to that devotion with such zeal that if the former was its initiator, the latter, with all good reason, could be identified as its propagator, having sold himself, so to speak, for the glories of the most Precious Blood. In one of his letters to me, he wrote:

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

From that letter, one can perceive what I was saying, namely, that he was the great propagator of the aforementioned devotion. I maintain that he, in the Society bearing the title of the Divine Blood, was the most powerful mainspring that the Congregation itself possessed; my uncle, who was its initiator, gave notable praise to the Servant of God, even to the point of comparing him to St. Francis Xavier.

I cannot state precisely what studies he made nor where, but I think it was in the schools of the Collegio Romano. I did, however, notice that he was welltrained and learned. He was endowed with talents and a surprisingly good memory. I believe that these were gifts acquired through his prayers in the school of Jesus Crucified.

I heard from an exJesuit that he frequently went to hear Monsignor Baccolo, bishop of Famagosta and a celebrated preacher, in order to be trained in preaching. It seems to me, also, that someone told me that he used to go to Monsignor Giovanni Marchetti, very wellknown among theologians and orators, in whose school the Servant of God was able to get the very best direction for his ministry. When that man died, the Servant of God wrote a letter to me expressing his condolences, and letting me know that the loss of that man was very deeply felt by him, since he was one of the finest workers in Rome.

With the recurrence of the date of his ordination to the priesthood, he, himself, would

remind me that he was privately promoted to the priesthood by Cardinal Despuis, ProVicar of Rome, on the morning of the feast of St. Ignatius and that he celebrated his first Mass on the day of the pardon of Assisi, August 2nd of the year 1808. For this ordination, he demonstrated to God his gratitude, urging me also to give God thanks for this benefit which he had received.

I know for certain that he was a Canon in the collegiate church of San Marco. I knew him when he was appointed there, but I do not know by whom, or how, or when he was summoned to that canonry. He was very, very exact in the fulfillment of everything and, therefore, he must have been exact also in his choirduty. As a matter of fact, I saw him there in San Marco during all those months when I used to go there for confession. Ordinarily, he was punctual.

The Servant of God was unwilling to take the oath required by Napoleon. Indeed, I was told that he replied with utmost courage and openness of spirit to the questions put to him by the commissioners, making them realize that he was not obliged to do so, nor could he do so, and in such a way that they remained stupefied. So, as a result of that rejection of his, he was ordered into exile, which he suffered generously.

I know that he was taken from one place to another and that eventually he was put in prison; I know that in Piacenza he suffered a severe illness from which he was, as it were, prodigiously cured after having made some sort of promise to the Lord, though I do not know what. I was told that from that period of time, he contracted a nervous disorder as a consequence of those illtreatments and that sickness.

With the cessation of the Napoleonic empire and the accompanying persecution of priests, he returned immediately a free man to Rome where he arrived either toward the end of January or the early part of February of 1814.

In reference to his deportation, I remember that he had, for a certain period of time, the companionship of my uncle Albertini and Canon Gambini who, during the time of their exile, used to send me news about themselves and in one or the other letter from my uncle, I got the handwriting of the Servant of God, as I mentioned previously.

#### MISSIONARY AND FOUNDER

The Servant of God, being determined to apply himself entirely to the work of the Missions, renounced his canonry in San Marco, retaining the title and the choir stall; this reservation was made upon the advice of Monsignor Albertini and Monsignor Cristaldi.

I have somewhat of an unclear idea that it may, in some way, have been mentioned to me that the Holy See wanted to promote him to some higher dignity or responsibility but that he disengaged himself from that in order to attend solely to giving Missions. I know that Pius VII wished to declare him an Apostolic Missionary.

As far as I know from the connection that I had with both individuals that I have just named, Monsignor Albertini was the one who was making plans for the pious work of giving Missions, but without taking part in them himself either because he was in charge of the

aforementioned Archconfraternity or because he was made bishop of Terracina, Sezze and Piperno, where he died. It was the Servant of God who instituted, in accordance with the plan of Monsignor Albertini, the Congregation of Missionaries of the most Precious Blood of our Lord Jesus Christ. He began setting the foundation one year after his return from exile along with the priest, Father Gaetano Bonanni, later bishop of Norcia, who is still living. He did that to give glory to God, to bring sinners back to the bosom of grace and to give honor to the price of our eternal salvation. He sought and obtained beforehand the necessary faculties from the Supreme Pontiff Pius VII as well as the protection and support of the excellent Monsignor Cristaldi, who at that time was the general treasurer of the *Reverenda Camera Apostolica* and later became a cardinal of holy Church.

It is not doubtful that the Servant of God took on companions for this work and, I believe, in selecting them he used the fullest sagacity. He, both in writing and in person, gave me information about one or the other of his companions, among whom he made mention of Father Biagio Valentini as a priest truly dedicated to God and Father Giovanni Merlini whom he deeply esteemed. He added that he had other men whose lives could be written and that he was indeed very, very happy. The only thing that was still lacking was the firmer establishment or the Institute's regulations, which was something that he kept working on gradually.

I think that the Servant of God received some grants through the assistance of Monsignor Crisaldi, general treasurer of the *Reverenda Camera Apostolica*, with the approval of the Supreme Pontiff, for the sustenance of his Society, as I heard him say. I know, too, that he obtained Houses in which to place his Missionaries, for example, the ones in Giano, Albano, Rimini and many others.

I have in my possession many more letters from the Servant of God from which one can note the very great work that he accomplished along with his companions in conducting Missions. Thus, he wrote:

2. *"I am so consoled to see so many of my priestconfreres joined together in the name of God. occupying themselves for his glory and I say: that does not come about nisi ex gratia Dei.<sup>76</sup> In regard to our Institute, with God's help, I see the great work that has yet to be done, but crosses will never be lacking. I have detached myself in such a way that I can say without difficulty: "O Lord, I love our Institute because it is yours; if it were not to give you glory, you do as you will" Yes. All our men are working hard and without respite, or at least very scarce is any rest for our Missionaries. It seems to me that they keep well in mind that saying of St. Ignatius: the greater glory of God. I love our Institute beyond any possible imagination and at the same time I say to God: "if it does not glorify you, then I no longer love it" It seems to me, likewise, that the devil would devour me if it were not for a crown of chalices which, it appears to me, have overwhelmed my spirit. The Society, with which I identify myself, I see as a miniature of prayer. The oppositional works of the devil confirm that it is from God: I cannot help but persuade myself so to speak, that it will be loved by all. Oh! if only everyone could come to know*

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<sup>76</sup> Except for the grace of God

*it. I feel that my position is such that I would be ready to leave it if that were the will of God. This House of San Felice in Giano is a veritable garden spot, without prejudice to the others. Oh! how the love of God is at work! Our workers are growing more numerous, but there are still not enough. Our Society is a great one and the true basis for reform: I will dare to say this to my very last breath."*

In another of his letters, he openly expressed to me this observation:

3. *"Zeal for divine glory is ever increasing in me. But, oh! how many things yet to be done does the ministry present. The evangelization of the poor is something dear to me, and I am ready to do whatever God wills."*

Indeed, he wished to demand no temporal gains from the labors of his Missions and those of his Missionaries, nothing more than what was needed for giving the Missions and the work of the ministry. A certain priest, who knew how disinterested he was in this regard, told me how the Servant of God conducted himself when it was a question of doing a good work, even without having human support, and that the Servant of God would not be worried about that but went right on preparing for the good work to be done.

It is certain that the Supreme Pontiffs Pius VII, Leo XII and Gregory XVI held him in high esteem and with deeds demonstrated their acceptance of him. The first two popes named wanted to promote him to higher dignities to which he would have arisen if it were not that, with all of his energy, he renounced them. They provided his Institute with the granting of several Houses which would serve as places of residence for his Missionaries. Those Houses were used, as I have heard it said, in the Province of Marittima and Campagna during the period of brigandry in order to reclaim those people from any connections with the brigands themselves and, indeed, through preaching, to induce even the evildoers themselves to conversion. Gregory XVI made use of the efforts of the Servant of God in various situations, appointing him to preaching jobs, especially during the period of cholera.

For the Servant of God, there was an occasion of deep affliction; that was when, after Pius VIII was raised to the pontificate, the Servant of God went to prostrate himself at his feet to offer himself and his Society. It was then that, contrary to all expectation, he was received with words of reproof and humiliation, so much so, that after that incident he himself confided to me that so deeply was he wounded in his heart that he had to call upon every possible religious motive to bring tranquility to his soul. In St. Peter's square, it was feared that he would suffer a faintingspell. He remarked to me that, among the bitter words spoken to him by that Pope, were that he always did things according to his own head; to this, he answered submissively that he had done nothing, but that they had made him do them. I know, however, that he was not suspended from any work of his ministry, for the Servant of God continued peacefully the course of his mission work.

In regard to bishops, I know that Monsignor Basilici, a man of God, had the greatest esteem for the Canon.

Very many are the Missions conducted by the Servant of God, not only in the towns of

the Papal States, but also outside them; they were replete with fruitful spiritual results. As I have been told, there were those that were accompanied with some prodigy or other which I am not able to describe precisely. His companions and other people who were present could supply the details. I am not in a position to enumerate all of the cities and areas in which he did Mission work, but I can say that he never stayed still or took a bit of rest and that his entire life was dedicated to the continuous labors of the ministry, despite the fact that he suffered from stomach troubles and nervous disorders in such a way that it seemed to me, and no less to others, that it was a miracle that he could carry such an enormous burden and never interrupt his apostolic preaching.

In this regard, I now remember that a certain Father Paolo from Fabriano, a confessor in the church, *Nome di Maria*, told me that the Servant of God, while preaching in that region, made himself heard, at the same time, in an area notably distant from the place where he was speaking. When he came to Rome, instead of taking a bit of rest, he occupied himself wherever he was asked to preach.

As far as I am concerned, I can say that I am greatly obliged to him because of the kindness that he showed to me in being the spiritual director of my soul. I always found that to be most just, persuasive and tranquilizing. In it, I also acknowledged a great amount of discretion and prudence. I have heard the same thing from some learned people who went to confession to him.

I likewise know and have heard it said that, during Missions, he made himself available for confessions for every group of individuals, and that, in a certain way, with his gentleness, stole the hearts of those individuals who knelt before him. He wrote to me once:

4. *"I am writing to you having just returned from penitents."*

I have heard nothing contrary to this. Nor have I ever, in his treatment either in person or in writing, noticed even the slightest thing that could be considered contrary to the holy law of God and of the Church. I know that he, despite the distresses of health and of very hard work, observed exactly the prescribed fasting of the Church. Being a lover of good order as I myself experienced, I have no doubt that he observed order in everything that was required, because of the holy character with which he was endowed.

#### HIS SANCTITY

To the degree that I was able to learn and know something about him, I think that I can say that he was endowed with all the theological and cardinal virtues as well as their related virtues.

In reference to faith, here are the sentiments he expressed in joining to his faith his practice of trust in and love for God.

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

*meditation. Devotion to the divine Blood is the weapon for our times. If you have the opportunity to propagate this devotion of ours, then write to me for any booklets at all as well as for any other good materials. Let us do great, good work for the glory of God. Help me and get as many others as possible to be of assistance with their many and abundant prayers. In those prayers I have trust for they will open the gates of paradise, obtaining for us enlightenment, courage, faith, patience and a spiritual death to everything. Oh God! When will we be irrevocably yours? This work of yours is not a matter of just a day but for all lifelong, which passes by with unspeakable swiftness. While praying one day and while contemplating the Crucifix, it seemed that I heard these words: "Look, my son, at my divine Blood. Through sufferings, I poured it out and through sufferings will its adoration be promoted". Humankind shudders at the word suffering, but it is nevertheless necessary for one to learn to carry the Cross. It is the great ladder to heaven! Perhaps it was only an illusion, but during my Mass it seemed to me that St. Joseph was handing over to me the pastoral staff with which he is customarily depicted by the Church. Just what this meant, I do not know. I thought that I heard it say that I had preserved my virginity, but poor me, I am totally wrapped in confusion. I did, however, come to this firm conviction: after Jesus and Mary, St. Joseph will be the special protector of my ministry."*

I point out here that he used to call this Saint "the missionary of his soul" and that he began to show honor to him from the time that he came to the use of reason. His devotion to most holy Mary was very, very great, especially under the title of the Immaculate Conception; as he used to say, he cultivated it and described it as exceedingly dear to him. Among other things that he wrote to me, in one letter there was this statement:

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

In regard to hope, he wrote to me:

7. *"I would like to become a saint, but up to now it is only a presumption of mine. What I notice in myself is indeed a great desire for perfection, for establishing myself firmly in the practice of virtues and for giving myself over to prayer."*

In another letter that he wrote to me toward the end of his life, he said:

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

On another occasion, he wrote:

9. *"What am I to say with regard to prayer? I have little time: I am helped by thinking of the presence of God and offering ejaculatory prayers. Albertini gave his approval to all of this. Oh Lord! When I begin speaking about the divine Blood, I feel my soul experiencing a special emotion. This is the most tender attestation of God's love."*

With regard to his exercise of love for God, I can say that when he spoke to me about that, I considered him to be an angel. His letters addressed to me are filled with the most outstanding examples of that love. In this letter, he remarked:

10. *"I love withdrawal and solitude. I would like it to be just God and I. Depending on the inclination I would be pleased to be a Trappist, but the vocation ... Souls are calling me to remain in the open field. Oh the need! ... Oh the souls that are giving themselves to God. I do not think of relatives nor of fatherland. Here God is opening up for me a great field of work so, let us move forward. I feel in myself the desire to fortify myself against even venial faults. Do nothing against God. Oh! if only I could acquire a great love of God which would purify my soul. Sins are flooding the world and indeed everything in the world is breathing out languor and coldness. Presently I am praying with greater fervor for the Holy Father so that he will be enlightened with regard to the reform desired by God. (He wrote this to me during the Pontificate of Leo XII). How can one not suffer in seeing the glory of God so persecuted? San Gaetano died from the suffering he endured in seeing the situations of his time in such a state of derangement. I feel so distressed that I see only a miracle to straighten it out. The distress lies in the sufferings of my soul; virtue itself does not remove them: all it can do is hold them in check and sustain them. Zeal for divine glory is ever increasing in me, but oh! how many things yet to be done does the ministry present. My meditations are about suffering and about gaining victory over myself. It all ends up with the thought of death. This thought ordinarily occupies my mind just as it did with a disciple of St. Philip Neri, concerning whom I read that he always had death in mind: 'Cogitante vilescent omnia'.<sup>77</sup>*

After conducting a shift of Retreats, he wrote to me as follows:

11. *"Here is the fruit that I experience within myself as the result of this visitation of God. First, a more intimate devotion to the divine Blood, to Mary most holy, to St. Joseph and to St. Francis Xavier. Second, to dedicate myself entirely to God wherever he wishes to make use of my miserable being, even to the ends of the earth. Third, an inexpressible love for our Institute. Fourth, a desire to lead a hidden life, one deprived of honors. Fifth, a pursuit of virtue and perfection. I have come to realize more and more how needful I am of establishing myself in God's ways and how urgent prayer is, even though I must also say that it has always been my delight. I would like to help sanctify the whole world."*

Indeed, as he indicated to me, he handled that shift of Retreats amid various troubles and tribulations which were heaped upon him unexpectedly. There were sick members in the House; he had to take care of the work of the economist and at the same time, had to preach several times each day. In another of his letters, he wrote:

12. *"Prayer that God will allow me to bear fruit from my devotion to St Joseph, not only in loving, but also in the development of my interior life, hidden away, very deeply hidden away."*

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<sup>77</sup> To the thinking person all things become worthless.

*I do not love the external. Amo nesciri et pro nihilo reputari.<sup>78</sup> Devotion to the divine Blood is being wondrously propagated and I cannot express how rapidly it is being done nor how fruitful it has been for souls. From this, we will be rewarded with every good thing. I ask that on whatever occasion that presents itself, you propagate its glories. Do not hesitate to request from me whatever may be needed, since I have the firmest trust that my Lord, pouring out his Blood, will provide me with a way of corresponding in this work for whatever may be needed. In short I am so to speak sold on giving glory to the divine Blood, the price of eternal salvation. Nothing more need be said. Oh! what a treasure this salutary devotion is. I would like to have a thousand tongues to draw everyheart tenderly to it and I wish that my own soul would be totally penetrated with it."*

During the time when cholera was threatening lives, he was disappointed that nothing by way of an extraordinary devotion was ordered and he felt that people should be drawn toward the Crucified Lord. He was in favor of having prayers offered, visits and processions made to invoke the protection of most holy Mary, but he also wanted the devotion to the most Precious Blood kept in view so that through this devotion we would be able to call down upon us every blessing. In writing to me, he said:

13. *"I am so consoled to see so many of my priestconfreres joined together in the name of God, occupying themselves for his glory and I say that does not come about nisi ex gratia Dei."<sup>79</sup>*

He wrote that he had had the following vision on a night during the holy Christmas season:

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

In another letter, he manifested the following desire:

15. *"Great simplicity, great order, great neatness! These are my delights."*

With reference to charity toward his neighbor, it is impossible for me to mention how much difficult work he undertook, day and night, over many years, giving himself to preaching, hearing confessions without interruption in order to bring souls to God. This was done in such a way that to me it appeared miraculous that he was able to withstand all that he endured, especially because his makeup had been notably weakened already for some time. He mentioned that with certain changes in the weather, he could scarcely remain on his feet.

He confessed that several times during the execution of his ministry, he had experienced an extraordinary, supernatural vigor without which he would not have been able, simply using human powers and his own courage, to accomplish anything. His companions in the ministry will be able to give you a detailed report of the immense number of Missions that he conducted,

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<sup>78</sup> I love to be ignored and to be considered as nothing.

<sup>79</sup> Except by the grace of God.

of the hardships faced in his labors because of liberals, as well as the dangers by which he was severely tested. All of these things form a most abundant example of his truly apostolic fortitude.

One day I asked him how, during the time of the revolutions which occurred in 1831, he had the courage to continue going on with the Missions in the midst of all those troubles. His reply to me was: "Now, indeed, is the time when we must demonstrate that we are faithful and generous ministers of the Lord".

I know that great were the conversions that he effected and it was told to me that God had accompanied his labors from time to time with a miraculous occurrence or so and I remember that I was told by someone who was trustworthy, though right now I cannot remember the name, that his preaching was heard by persons who were quite distant from the place where he was actually preaching.

In his wellknown restrictions, he was still very generous and I believe that, inasmuch as he was able, he supported with alms people who were needy. Concerning this, I remember being told that he once ran into a very poor woman who asked him for an alms and that he, unable to do more, had given her four or five *paoli*.

To this, you can add the difficulties that he had to endure with regard to maintaining a lettercorrespondence with all of the Houses as well as with bishops that were asking for the services of his Society. On this topic, he wrote to me:

16. *"Anyone who is supposed to help me in matters dealing with the desk God permits him to be continuously forgetful about things. In writing it is necessary to repeat things many times; and the continuous exercise of patience is never lacking. I really have a need for acquiring more of that. Pray in particular on the feast of St Ignatius Loyola, the anniversary of my ordination to the priesthood. The older I get the more aware do I become of what it means to be a priest."*

Whenever he returned to Rome, instead of taking a bit of rest, he rushed about preaching and hearing confessions wherever he was called. Certainly I can give witness to the great charity that he showed towards me in never losing concern for the state of my soul whether he was here in Rome or outside it, and of that charity I will always be mindful and grateful.

In reference to the virtue of prudence, I knew him to be wellendowed and practiced in it. The observations which have been expressed up to now demonstrate evidently and totally the harmony found in his speech and in his conduct. From this, I have concluded that he must have made use of all the opportune and apt means available for being a truly perfect priest.

He showed caution whenever he spoke and observed the lessons of holy Scripture which teach that one must maintain before one's eyes a scale, so as not to be imbalanced either by speaking ill, or by gossiping or by using improper language; everything should be balanced out by the use of justice and charity.

Going on now to the virtue of Justice which, I believe, is the virtue that renders to God, to one's neighbor and to oneself whatever is respectively due. I can say that with regard to these three aspects of justice, as far as I know, were fulfilled in the life of the Servant of God.

As for the first one, namely, to adore God, to honor God, to love God, to offer oneself to God, to be grateful and cognizant of the benefits received from him, to respect all of the divine attributes, it seems to me that all of these were the concern of the Servant of God. I deduce this from the letters he wrote, from his speeches and from the activities that I have spoken of before.

As for the second, there is no need for me to repeat how much he did for his neighbor. Witness of this is found in his continuous preaching, hearing confessions, giving Missions without ever taking a rest, conducting Retreats, establishing organizations for the care of souls and for preserving the good work derived from the Missions. He was very, very exact in making payments and satisfying incomes; in fact, he was exceedingly averse to taking on debts. I know that he had a generous heart.

As for the final point, it seems to me that he had for himself a very exact and laborious method of life, all directed to achieving perfection of soul.

I go on now to the virtue of temperance. I noted that, even though, as he used to say, he had a character that was rather lively, fiery and sensitive, he did not show it as such and, as a consequence, I concluded that he had become master of his passions. He was very cautious in his speech and, as I have already mentioned; he scorned every form of diversion, even the legitimate, most legitimate ones. Whenever he was invited to he was accustomed to reply: "I will imagine some relaxation, what that amusement would be as I might have experienced it". He was extremely modest in using his eyes and in expressing his feelings. In regard to food, two or three times, upon the circumstance of the death of my sister, when I had the opportunity of having dinner in his house, I noticed that he was most abstemious in drinking and eating. I know that he was used to getting up early in the morning and he told me that he slept very little. He was deeply interested in neatness and cleanliness and, as a consequence, whatever he could contribute along this line in his state of life, he used to carry out in imitation of St. Francis de Sales.

Since I must say something about the Servant of God's fortitude, I limit myself to mentioning simply the labors he endured throughout his ministry. There were conflicts with individuals, many dangers and fears; there was aversion to traveling; there was patience and constancy needed in maintaining his perpetual lettercorrespondence, despite the fact that his right arm, for a number of years now, had become weakened and constantly gave him pain, something that he attributed to the work of the devil, as he frequently wrote in his letters to me. It is likewise to be noted that his labors were accompanied with disturbances of nerves, stomach afflictions and hoarseness of voice, all of which he disregarded. He used to say to me that in carrying out his ministry, he had experienced a vigor that he recognized as coming from the special assistance of God. To the work of preaching and of conducting Missions, he added also the teaching in the classrooms of his young Missionaries so that they could be wellprepared to fulfill their good work in the ministry. He demonstrated to them how to treat the various topics in the so-called field of preaching.

Finally, quite abundant in him was the virtue of humility, in such a way that I was completely edified and astounded. In fact, he wrote to me as follows:

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

He often repeated the words of Jeremiah: "Ego vir videns paupertatem meam".<sup>80</sup> On another occasion, he said in one of his letters:

18. *"Please, help me and have others do so too. Great are my responsibilities, great the obligations I have to God, and inexpressible is the desire that I have to become a saint. Whenever I pray, my entire prayer reduces itself to this: Miserere mei."<sup>81</sup> However only with ingenuousness do I say that as long as I have been living, I still have yet to be able to have the ease of saying prayers in my own way. Come now, indeed, doing the will of God will be our bed of repose. So, you are not to stop praying so that the will of God will be carried out by me. And pray in a special way that the Lord will always keep me insignificant, neglected, hidden from the eyes of the world and grant me the doing of much good work, but in a hidden way. Oh my God! How backward I am when it comes to the school of love. I am filled with imperfections and defects. I do however keep yearning for perfection and I earnestly long for it."*

With certain knowledge, I know that a devout person was inspired to pray to God so that the entire Catholic world would obtain the favor of celebrating the feast of the most Precious Blood, just as so many others are celebrated, such as that of the *Caroline*. When this person wrote to the Servant of God, the latter replied: "I, too, would die content if I could bring about that fact and then I could say: *Nunc dimittis Servum tuum*."<sup>82</sup>

In another letter, he expressed these sentiments of humility:

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

Along this line he added further that it would have pleased him to be a simple individual in the Congregation. However, when God gives the piloting of a ship to a man, this is not to be set aside but only when it is taken away from him. An infinite number of sentiments of humility has he expressed to me in the course of his spiritual direction of my soul. They are all substantially similar in their expressions and are reducible to the ones just referred to by me.

I have heard it said that the virtues exercised by the Servant of God were heroic. I heard it said by Father Biagio Valentini who was the first companion of the Servant of God in the work of giving Missions. Hence, after the latter's death, he became his successor in the office of General Superior. I, however, cannot form a judgment as to the heroism of his virtues since I

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<sup>80</sup> I am a man seeing my poverty.

<sup>81</sup> Have mercy on me.

<sup>82</sup> Now dismiss your servant.

have not had that sort of training that would allow me to either affirm it or exclude it. Still, I do not deny that I can be affirmative because of those occasions when there was an interrelationship between me and him and I did note distinctive signs of his great and solid virtue.

I noticed that the Servant of God was subjected to contradictions, persecutions and injuries from the very beginning of the foundation of his Institute. He asserted to me that he was never relieved of them and that it appeared to him that the devil had taken a good part in them. He pointed out that those situations arose especially with the recurrence of the month of the most Precious Blood. However, since he has not given me a single detail about those persecutions and contradictions, neither can I, therefore, give you details. What I do know is that he suffered them with resignation and patience; he admitted and confessed this in his letters examples of which I have reported before. I recall that he told me once that he had received a note full of insults; he did not tell me from whom it came nor to whom he had given a reply with these precise words: "The situation is not at all as you think it to be. I am with esteem etc." I know also that the Servant of God endured contradictions from one of his own Missionaries<sup>83</sup> who should have been submissive to his decisions. The disagreement arose because that Missionary did not want the Brothers to wear the cassock, whereas the Servant of God, with good reason, judged it to be necessary. This contradiction went on for quite a long time and, I think, it was until his death. In this and in other occasions, he made use of patience. I deduce this from one of his explicit observations:

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

In another letter, he said:

21. *"Recently he wrote to me telling me that I had said something that I would not even have dreamt of saying. So on and on it goes; everything passes away with each day."*

In another letter, he wrote:

22. *"Pray so that I will be able to guide this little mystical ship of mine which hell is trying so hard to send astray; it is written however: 'Ipsi vicerunt draconem propter Sanguinem Agni'.<sup>84</sup> Before Jesus returns as judge he calls back to us the memory of the price of our salvation. And so I count this to be the last age of the Church. God indeed has reserved that information to himself: non est nostrum nosse tempora vel momenta."<sup>85</sup>*

In another, he exclaimed:

23. *"Oh God! it appears to me that I am seeing the spirit of education collapsing just like*

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<sup>83</sup> This is a reference, as is known, to Father Innocenzo Betti, as can be verified by reading the letters of St. Gaspar addressed to Betti, beginning from December of 1830.

<sup>84</sup> They conquered the dragon because of the blood of the Lamb.

<sup>85</sup> It is not for us to know the times or the moments.

*a building that is falling to pieces."*

I recall what I said in reply to other questions [those concerning his supernatural gifts]. I add, however, that in regard to me he made a pronouncement which I, at that time when he made the prediction, would never have imagined it. I was accustomed to practice, with due permission, some supererogatory fasting which never did cause any trouble to my physical being. But one day I received a letter from him in which, among other things, he wrote:

24. *"I am excusing you from your devotional fastings and I leave for you only those called for by the Church and your rule; indeed, you will be able to do them for just only a bit longer."*

As a matter of fact, that prediction of "just only a bit longer" was verified when difficulties of health overtook me and I was no longer capable of practicing in its entirety the observance of the fasts called for by the Church and the rule.

I know that it was his desire to be able to produce some small ascetical works of his own composition, but I know also that they were never readied for print. He wished to do that in order to be of help to the souls of different groups of people.

#### HIS DEATH

The Servant of God died from a chest illness on the 28th of December, 1837 in his house in the Palazzo Orsini. As I mentioned before, the Servant of God, in a general way, predicted his approaching death, that is to say, he did not indicate the precise time. The last time that he came to visit me in October of that same year he spoke these words to me: "I consider myself to be more in the beyond than here".

In the month of May of that same year he wrote to me that he had been afflicted with an obstinate cold and became somewhat apprehensive about it. However, he was always resigned to doing the will of the Lord, and also that at the time of his writing that letter, he was feeling better. That improvement, however, was of short duration; indeed, he continued laboring in the vineyard of the Lord and that congestion in his chest became worse, to such an extent that he was constrained, for the final days of his life, to be confined to bed. During those days, he asked for and received all of the holy sacraments.

The body of the Servant of God was transported to the parochial church of Sant'Angelo in Pescheria, where, on the following day, it was placed for viewing, as I was told.

The Servant of God's helper told me that on that occasion there was a huge concourse of people in that venerable church of Sant'Angelo in Pescheria.

From that church of Sant'Angelo, his body was transported immediately to the church of San Paolo in Albano where, as I have been told, it remained for several days during which a few wondrous cures occurred which I do not know about.

From what I have heard said, the body of the Servant of God is buried in a chapel of that church.

Generally speaking, the Servant of God enjoyed the esteem and reputation of being a

holy missionary during his lifetime. After his death, it seems to me, that esteem has been augmented. I deduce this after discovering that many, many people have become interested and wished to have in their possession some image or relic of him. Even in our own monastery there was a nun who, making use of an image of the Servant of God, received some sort of spiritual grace. Several others have asked me for relics. While he was living, I, of course, regarded him as a holy soul and after his death, my opinion that he is found among the saints has become even firmer.

I have heard it said that various miracles have been brought about through the intercession of the Servant of God in different places, but since I do not know the circumstances, I am unable to give any further information.

I have nothing more to say.

OTHER CITATIONS FROM THE LETTERS TO  
SISTER MARIA GIUSEPPA PITORRI<sup>86</sup>

1 SA: "Pray that I can always celebrate holy Mass".

2 SA: "Oh Lord! when I begin speaking about the divine Blood, I feel my soul experiencing a special emotion. This is the most tender attestation of God's love: *Christus dilexit nos, et lavit nos in Sanguine suo.*<sup>87</sup> Oh how happy I would be if I could manage to bring about that result (that is, that the divine Blood would be honored by public cult), then I would be able to say: *Nunc dimittis servum tuum.*<sup>88</sup>

3 SA: "I feel in myself a deeper devotion to St. Joseph whom I have selected as my protector for this new year."

4 SA: "Here is the fruit that I experience within myself as the result of this visitation of God. First, a more intimate devotion to the divine Blood, to Mary most holy, to St. Joseph, and to St. Francis Xavier. Second, to dedicate myself entirely to God wherever he wishes to make use of my miserable being, even to the ends of the earth. Third, an inexpressible love for our Institute. Fourth, a desire to lead a hidden life, one free of honors. Fifth, a pursuit of virtue and perfection. I have come to realize more and more how needful I am of establishing myself in God's ways and how urgent prayer is, even though I must also say that it has always been my delight."<sup>89</sup>

5 SA: "What I notice in myself is indeed a great desire for perfection, for establishing

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<sup>86</sup> Fortyfive more citations from the letters of St. Gaspar to Sr. Maria Giuseppa Pitorri, quoted by Msgr. Antonio Santelli in his deposition of 1843 at the *Processo Ordinario di Albano (POA)* for the beatification and canonization of St. Gaspar. In order to distinguish these quotations from those cited from Pitorri, the number 1 to 45 are followed by the letters SA (= Santelli).

<sup>87</sup> Christ loved us and washed us in his blood.

<sup>88</sup> Now dismiss your servant

<sup>89</sup> Cf. No. 11 of Lertter n. 3785 [same citation].

myself firmly in the practice of the virtues. I do not sense a great problem with humility. I love our Institute beyond any possible imagination and at the same time I say to God: 'if it does not glorify you, then I no longer love it'. It seems to me, likewise, that the devil would devour me if it were not for a crown of chalices which, it appears to me, have overwhelmed my spirit. I love the interior life, the hidden life a lot, a whole lot, and I turn down offers of positions and things similar. I am so consoled to see so many of my priestconfreres joined together in the name of God, occupying themselves for his glory, and I say: that does not come about *nisi ex gratia Dei*.<sup>90 91</sup>

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

7 SA: "Let us take care to become saints starting now. God is a good father; he cares for our souls. I confess to you the truth, that even though I may have been bothered by what I wrote to you (the person adds that those were vexations of the devil, sufferings and moments of anguish for the spirit) still I feel within my heart a certain peace, despite one or the other attack into which the enemy seeks to plunge me along with my fears. However, through the merits of the divine Blood, we continue our battle. Help me and let as many others as possible to be of assistance with their many and abundant prayers. In those prayers I have trust for they will open the gates of paradise, obtaining for us enlightenment, courage, faith, patience, and spiritual death to everything. Oh God! When will we be irrevocably yours? This work of yours is not a matter of just a day but of all lifelong which passes by with unspeakable swiftness. So, in the meantime, trust in the goodness of a most lovable God."

8 SA: "For anyone who wishes to imitate Jesus Christ, there is nothing else but crosses, sufferings and hardships. However, the cross is the ladder to heaven and the mysterious tree of life as well as the shield of defense against the devil. Let us cling forcefully to the cross and let us accept sweet things as bitter and bitter things as sweet. This morning, while celebrating Mass, it seemed to me that I saw a large cross descending upon me. God will govern me in any and every event."

9 SA: "On a night during the holy Christmas season of the year 1827, it seemed to me that I had two heavy crosses weighing down on my shoulders, one on each shoulder. Do you suppose that this was an illusion? I do not think so, but rather the announcement of new crosses. What a great word is the word suffering, but is not suffering a grace? Oh! is one ever able to be, for just one moment, without crosses which are the glorious identification of Christianity? It seems to my imagination that St. Francis Xavier is saying to me: Crosses. Oh Lord, look down upon me with pity and make me victorious with the help of your mercy."

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<sup>90</sup> Except for the grace of God.

<sup>91</sup> Cf. No. 13 of Letter n. 3785 [same citation].

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

11 SA: "I propose three things for myself. First, a great purity and always a firmer intention in God. Second, a purity of conscience with greater exclusion of venial faults. Third, a love for sufferings."

12 SA: "Ah! Implore for me an ardent, hardworking, eager, courageous, magnanimous, extensive, persevering love for Jesus. Oh my God! How backward I am in the schooling of love. Ah! When will it be that we can say: *Ego vincit Christum? Quis me separabit a charitate Christi?*<sup>92</sup> Oh holy love! Oh divine heavenly fire, deign to purify us, lift us high, transform us into God himself, our only desire and the center of every good thing. *Deus meus et omnia.*<sup>93</sup> What beautiful words those are! That love constitutes the furnace wherein our love is tested: *Probasti cor meum, igne me examinasti, et non est.*<sup>94</sup> And oh! happy is the one who seeks its verification in the nighttime of this age: *Visitasti nocte et non est inventa in me iniquitas.*<sup>95</sup> Amen, oh Lord. May Jesus fill it with his love, especially since I am lacking in love so very, very much. May I see to it that there will be at least one generous loving heart for God."

13 SA: "Preaching the great month has kept me occupied; this is a month for which I have a special devotion. I was ordained priest on the feast of St. Ignatius Loyola. I said my first Mass on the day of the pardon, August 2nd, and the Gospel reading touched me: *Quid prodest?*<sup>96</sup> It was Xavier's maxim and the ruddy apparel of martyrs. How many are the beautiful thoughts that can be pondered on this occasion! I am writing all of this to you for no other reason than to have you keep all of this in your prayers so that, since up to now my life has been full of defects and shortcomings, I may truly now begin to raise myself to that level which ought to be the sole intent of my heart. Ah, yes! Let us love God and let us be incessantly united to his heart. That heart is the furnace through which our soul gains a tender love for Jesus. That heart is the mystic ark of salvation, the delightful dwelling place of our souls."

14 SA: During Retreattime, I prayed to God for a profound humility, for zeal and for patience, for love toward my neighbor, and for a spiritual death to everything, especially in my very self. I did not think about relatives nor my fatherland. Oh! if only I could acquire a great love for God which would thoroughly purify my spirit! To do nothing contrary to God. God is working and I see that he is raising my heart toward perfection. But, alas! what confusion, what

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<sup>92</sup> Am I a prisoner of Christ? Who will separate me from the Love of Christ?

<sup>93</sup> My God and my all.

<sup>94</sup> You tested my heart, you tried me with fire, and it is not.

<sup>95</sup> Your visited at night and iniquity was not found in me.

<sup>96</sup> What is successful?

wonderment it is for me! Prayers. It will be only through the supreme mercy of God that I will be saved. All of my demerits stand in the way of any advancement in the works of the Lord. *In Domino autem confido.*"<sup>97</sup>

15 SA: "I desire, for if St. Francis Xavier used to say: *Satis est, satis est,*<sup>98</sup> that we would be able to say: Not only is that not enough, but *plura,*<sup>99</sup> in speaking of the love for God.

16 SA: The only thing that I can say is that I see it [the devotion to the Divine Blood] being propagated more and more. Praise be to God, as long as he is glorified through my abjection; patience. While praying one day and while contemplating a Crucifix, it seemed that I heard these words: "Look, my son, at my divine Blood. Through sufferings, I poured it out and through sufferings will its adoration be promoted". Humankind shudders at the word suffering, but it is nevertheless necessary for one to learn to carry the Cross. It is the great ladder to heaven. I am hopeful for salvation through this devotion, otherwise, poor me! Pray, therefore, that it be increased in me. On the sacred pages, it is written: *Ipsi vicerunt draconem propter Sanguinem Agni.*<sup>100</sup> For that

reason, the divine Blood is our comfort. Our Institute is of great interest to me and it is a Society which is doing so much good work in the church of Jesus Christ."

17 SA: "Pray that I will be able to prepare myself for death, which I always have before my mind and which I have, perhaps only too soon, to face; but that is meaningless. What God wills is what counts. I can say that the Lord, through my meditations, has always led me to contemplate the grave, despite other themes that I have proposed for myself." [ Letter of June 9, 1827]

18 SA: "The thought of death presently is causing me a bit of dejection, but it is not such that it overwhelms my spirit. I am realizing what a great thing the thought of eternity is! Recommend me to St. Joseph for I am so fearful of that last day. The closer I get to it, the more I tremble. However, I do not lose trust in God. A certain fear about the tribunal of God assails me at times, but the divine Blood is my comfort." [the letter of June 9, 1827]

19 SA: "In regard to Missions, this one is the fourth of this trip; the labors are not few, the blessings of God come in floods. I am noticing the fulfillment of that *tabescere me fecit zelus meus.*"<sup>101</sup>

20 SA: "The good is always contradicted, and oh! how *malignatus est inimicus in*

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<sup>97</sup> However, in the Lord I trust.

<sup>98</sup> It is enough, it is enough.

<sup>99</sup> More.

<sup>100</sup> They conquered the dragon because of the blood of the Lamb.

<sup>101</sup> My zeal has made me waste away.

*sancta*.<sup>102</sup> I keep spending my days busily, always very busily. I desire nothing and I feel a loathing for everything, especially of external relationships. Were it not for the ministry and the work of God which I love more than myself, I would yearn for a life of solitude as a hermit. The noise of the city causes me anguish; the evangelization of the poor is very dear to me, and I am ready to do whatever God wills. My health is always weak and afflicted by the usual difficulties. However, I always have strength to take care of my responsibilities, and, in the ministry, even greater things. I would like good work to be done everywhere. Even in just writing a letter, my arm gets tired, but I nevertheless have a lot of that deskwork to do. The pains in my stomach and my nerves are a torment, but still I am all right. I can say that early in the morning I do not feel too good and the same is true for the evening at which time I am able to do very little since my vision is getting weaker. In short, there is a bit of misery everywhere. My heart, so to speak, is kneaded, as it desires to be of help to everyone."

21 SA; "It is true that *tabescere me fecit zelus meus*.<sup>103</sup> Nowadays, everything is confusion, coldness, torpor, decadence. Just how things are going to end up, I simply do not know. In this ysar [it was 1827] the number of my crosses have rather increased; still, I feel courageous in suffering them and I have a feeling of magnanimity in serving God as he wills. Sufficient will it be if I gain salvation, and, bearing those sufferings gives me greater assurance. Up to now, the little that has been accomplished is equal to a moth-eaten piece of cloth. How much more has yet to be polished in order to reach that dear, most dear homeland where *nihil coinquinatum introibit*.<sup>104</sup> It seems that my heart is equally well-disposed and content to be on the preaching-platform or to be just a doorkeeper for a convent. Paradise is the homeland for those who are despised".

22 SA: "Let us diligently promote the devotion for the persons in Purgatory so that those souls will quickly reach heaven to pray for us."

23 SA: "The situation is not what you think it to be. I remain, with esteem. ..."105

24 SA: "You acted very correctly in not justifying yourself with regard to what has taken place. In certain instances, we leave things to God. I find myself continuously in that position. Recently, you wrote that I had said something that I would not even have dreamed of saying. So, on and on it goes! Everything passes by with the passing of the day."

25 SA: "This community [he is referring to S. Felice in Giano] is a veritable garden spot, without prejudice to the others. Oh! how the love of God is at work! Our workers are growing more numerous, but there are still not enough. Our Society is a great one and the true basis for reform; I will dare to say this to my very last breath."

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<sup>102</sup> My enemy is ill-disposed towards things holy.

<sup>103</sup> My zeal has made me waste away.

<sup>104</sup> Nothing evil will enter.

<sup>105</sup> This is the simple reply that St. Gaspar gave to "a note filled with insults".

26 SA: "Oh! what a great thing is this, our devotion; the devil trembles at it, and he will never defeat it."

27 SA: "Here in Albano, I have passed a few days not feeling too well, but now I am doing better. I say this to you so that you will keep this in mind with the Lord, so that he will regard me with a merciful eye as I carry out my sacred duties. These things are so numerous, so varied, so insistent and so frequent, so demanding and urgent that they call for special helps both for spirit and body. I feel within myself a continual battle between the life of Martha and Magdalene, so to speak. I try to unify it, but only God knows how! What I am trying to say is that I seek to steal time for prayer, but my soul would like to have more and in such a way that it desires to be unburdened from my position so as to have a more regulated life, more methodical, more at peace. However, if God wants to lead me along this path surrounded by thorns, here I am ready. So my status is as follows. First, a detachment from everything and from everyone. Second, a disesteem for things of the world and a desire for God and his glory. Third, an abhorrence for traveling (something I have almost always had) but still always ready for it when God so wills it. Fourth, a hunger and a thirst for justice and holiness. Fifth, a suffering, but at the same time a peaceful one, while not achieving that mature sanctity which my heart yearns for. Sixth, a certain habit of suffering and a resolution to await patience, but having to confess that I am always in anguish in acting as the Superior, and to do so patiently and even more so to have to demonstrate it with an overly generous heart."

28 SA: "Let us look up to heaven! That is the homeland for anyone who, in life, is troubled and afflicted: *Si compatimur et conglorificamur*.<sup>106</sup> With regard to the soul that you know about, here is what is noticed. First, internal sufferings and external tribulations, but, at the same time, a detachment from everyone and from everything. A love for the solitary life, safeguarding what is of obligation. An increasing zeal for the glory of God, a fear of profiting little. Depending on the inclination, I would be pleased to be a Trappist, but the vocation. ... Souls are calling me to remain in the open field. Oh! the need. Oh! the souls that are giving themselves to God. I would like to sanctify the entire world. I do not waste time. I dedicate my life to the ministry, though I am not worthy of it. I care nothing for the temporal except insofar as it relates to God and to his glory. My stomach grows weaker, but not when someone helps me or draws close to me; others think that I am strong and of robust makeup. I am always not too well and in this regard I try to adapt myself. My nervous condition assails me. At times [I say this to you] I can hardly remain on my feet with the changes in weather; still, I go ahead bearing the sufferings involved with traveling that are so bothersome. Would that I could have a more mature practice of virtue."

29 SA: "The devotion that I feel for the Divine Blood is inexpressible. Oh! if I could only propagate this beautiful devotion with the shedding of my own blood."

30 SA: "It seems that I am accomplishing nothing, or almost nothing. ... I am, more or

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<sup>106</sup> If we suffer with him we are also glorified with him.

less, in a furnace. God gives me very, very little time of calm; I am always battling. However, all is internal; outside of the guide, nothing shows up externally. There are sufferings, there are crosses, but that is the nature of our present condition. We are pilgrims, we live in a temporary inn, we are in transit and this is not our homeland. Temptations within me, like a small lance, lead me to seek an explanation for the great suffering. It appears that I must be obedient to my director. One who is on board a ship has a pilot, but he cannot escape the storm. Jesus is in the ship, but he is sleeping, for our own good, and may it never happen that he will have to say: *Quid timetis?*<sup>107</sup>

31 SA: "Perhaps it was only an illusion, but, during my Mass, it seemed to me that St. Joseph was handing over to me the pastoral staff with which that Saint is customarily depicted by the Church. I thought I heard it say that I had preserved my virginity. I see, in higher degree, the noble motives for devotion to him. I would, however, like to feel enraptured, drawn in and completely penetrated by it; and, by the grace of God, that I could say that I had received that gift. Yes, that is the gift I yearn for and implore. In the meantime, I shall say along with St. Francis de Sales: "I am completely St. Joseph's." I love this devotion, in keeping with the general principles of our Catholic faith, because it promotes the interior life, the hidden life which is so vary, very dear to me. I shall, therefore, make an effort to recommend to that Saint this very important matter. Indeed, at the present time, I often invoke the help of this dear Saint and I expect wondrous results from this devotion to him. I did, therefore, come to this firm conviction: after Jesus and Mary, St. Joseph will be the special protector of my soul. St. Francis Xavier, whom I certainly cannot forget, will be the special protector of my ministry."

32 SA: "I also will be pleased to be singular in not having singularity. *Vita communis*.<sup>108</sup> What beautiful words! An ordinary life with regard to externals and one most perfect in regard to the goal and the means thereto. *Simile est regnum coelorum thesauro abscondito*.<sup>109</sup> Those words are applicable, also, in this sense. Even to the degree that a worker applies himself to the bowels of the earth, it still does not offer the totality which exists in that inner workplace. He has to dig diligently in those mines. ... Oh! may our souls be like a mine from which something will be extracted only by the one who is its guide. It makes no difference whether or not we recognize the great value involved, but only that which is the common practice of virtue. As for me, I see that God would like to set up a mine in my heart. On the Lord's part, there would be only an abundance of gifts; but, perhaps he will find there only appearances, just like stones that look beautiful but do not have great value. So, one may come to feel that he has something of value, but in reality it is only a misery. What a great grace is the hidden life, good example which is

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<sup>107</sup> What do you fear?

<sup>108</sup> Common life.

<sup>109</sup> The kingdom of heaven is like an hidden treasure.

uncomplicated, unencumbered, adorned by a naturalness especially in the spiritual aspect. Oh! what a great good! Even in earth, of all the things created by God, the most beautiful is in the depths of the earth itself."

33 SA: ""Poor me! How needful I am of prayers! Still, I am full of trust in God whom alone I wish to love. Pray, therefore, that the world will forget me and that the Lord will grant me that hidden life in Christ. I have, indeed, acknowledged the beauty of our Institute which I shall love to the grave, but with a love that is raised up by every spiritual attack, and this, it seems to me, is what I possess."

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

35 SA: "Humility is the thing dearest to me, but it is a teacher that gives lengthy lessons."

36 SA: "I would like to be just an individual in the Society, but at the same time to do good work. However, the prohibition of Monsignor Albertini keeps me from making any renunciation which in some cases never should be allowed *ad instar*<sup>110</sup> other corporations. Oh! otherwise I would hope to look after myself more closely. The devil keeps on bothering me, and business matters, all of them very, very important, keep pressing on me. You ask me how I am doing. I do not have time even for necessary sleep. And, because of my nervous disorders, I experience a certain sensitiveness which I think will shorten my life. Still, my heart is in a rather calm state. Up to now, I simply have not done what I ought to have accomplished. I am, as it were, just a ringing bell. Oh! how well I recognize my own wretchedness. *Ego sum vir videns paupertatem meam*.<sup>111</sup> I would enjoy, yes, I would enjoy having my life neglected, forgotten and hidden away, and with that I would be very notably pleased. Oh my! how wretched I am, how lacking in fervor, how short in the practice of virtue. That is a confession in truth, and because of that, the Lord is allowing me a bit more time so that I can mature. I feel no other desire in myself than to do the pure and simple will of God. I beg him never to look at certain inclinations of mine, but only his glory and his will. I experience, furthermore, a greater feeling of health when I am involved in the ministry; however, that is never free of difficulties. Seeing myself so wanting in virtue, so desirous of prayer and so unable to use all of the time as I would like, all of this gives me reasons for looking at myself with greater concentration. *Ego sum vir videns paupertatem meam*.<sup>112</sup> I do not lose peace of mind in what is substantial; the more I am afflicted, the more I see that those many disorders will be preparing me for another crisis."

37 SA: "I see in myself nothing other than my miseries, my lack of gratitude, my fears and doubts. So many problems faced ... so many souls helped ... so many transactions directed; it is true that this was done with the direction and counsel that was able to be had. But, if the

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<sup>110</sup> After the fashion of.

<sup>111</sup> I am a man viewing my poverty.

<sup>112</sup> I am a man viewing my poverty.

apostle could say: *Non in hoc justificatus sum*,<sup>113</sup> and was fearful that in preaching to others he might become the worst of all, what am I, a miserable thing, the most miserable wretch, to say? So, please, continuous, numerous and fervent prayers for me so that I might well be able to say these words: *Miserere mei, Deus, secundum magnam misericordiam tuam. Redde mihi laetitiam salutaris tui.*<sup>114</sup>

38 SA: "I have prayed firmly to the Lord that he keep me hidden away, at least from positions of dignity, and, except for a clear precept of obedience (let this be between us), I will say no to all of them. I hope that the Madonna will have obtained this grace for me. Help me to thank her. I love to be hidden away, at least insofar as it is possible."

39 SA: "Seeing myself so wanting in virtue, so desirous of prayer and so unable to use all of the time as I would like, all of this gives me reasons for looking at myself with greater concentration."

40 SA: "I seek to steal time for prayer but my soul would like to have more."

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

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

43 SA: "In great prayer the desire for perfection. My fear of death is the same as you have, but in me it is greater because of so many enterprises, both spiritual and temporal, involved in being at the head of our new Institute: *quid dicam; quid dicam?*<sup>115</sup> Up to now, what have I accomplished? Nothing or almost nothing. I have the name but not the essence of an apostolic man and the more advanced I get in years the more do I recognize what it means to be a Missionary. As for the fear of death, God permits that so that we can better prepare ourselves for it, for *Dominus opem ferat illi super lectum doloris eius. ... Pretiosa in conspectu mors Sanctorum.*<sup>116</sup> The thought of death is a thought which ordinarily occupies my mind just as it did for a disciple of St. Philip Neri concerning whom I read that he always had death before his

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<sup>113</sup> Not in this am I justified.

<sup>114</sup> Have mercy on me, O God, according to your great mercy. Give to me the joy of your salvation.

<sup>115</sup> What shall I say? What shall I say?

<sup>116</sup> May the Lord give him strength on his bed of sorrows. Precious in the sight of the Lord is the death of his saints.

mind. *Cogitanti vilescunt omnia.*<sup>117</sup> And oh! how lovable God is who keeps us here below to become mature. Time passes and eternity is the great thought which directs us and draws us to the good."

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

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

3786

October 24, 1819  
 Maria Agnesa Priori  
 Terracina

Hail to the Blood of Jesus Christ

I am very happy to get in the recent maildelivery the sheet that you addressed to me. In it I notice the great work that the Lord is accomplishing through your efforts and may praise be given to his divine mercy. Having deigned to initiate the work, he will bring it to perfection until it is completed. In the meantime, assiduous prayers, profound humility and great confidence in the Blood of Jesus Christ. Have no doubt at all about the fulfillment of your desires for the Archconfraternity, for in due time they will be fully answered. Pray to the Lord for me. With esteem and respect, I say to you that I am

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<sup>117</sup> To the thinking person all things become worthless.

Your humble, devoted and obliged servant  
*Gaspare C. del Bufalo*  
 Miss. Ap.  
 Rome, October 24, 1819

3787

November 11, 1819  
 Fr. Luigi Locatelli  
 Terracina

Dearest Father Luigi<sup>118</sup>

I am very thankful for the news that you sent me and may God be praised. When I arrive on Monday, I will then do the discipline; so, do not change the scheduling; even more important, I do not think that it would be prudent to take time away from hearing confessions because there will be crowds of penitents who will be gathering, especially on Sunday; dedicating yourself sufficiently to the preaching after the noon meal. May Jesus and Mary be with us. I have already spoken to the teacher<sup>119</sup> at the new monastery. In the Heart of Jesus Christ crucified, I remain, with particular esteem

Your humble, devoted and obliged servant  
*Gaspare C. del Bufalo*  
 Terracina, November 11, 1819

3788

December 14, 1819  
 Maria Agnese Priori  
 Terracina

Hail to the Blood of Jesus Christ

Most illustrious lady

I share in your sorrow upon the great loss that we have experienced.<sup>120</sup> You can surely imagine how deeply moved I have been since the deceased did not have anyone closer to himself than I, keeping in mind the exile that we suffered together and numberless other reasons which I will not go into for the sake of brevity. However, what is comforting to us is our faith: that by

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<sup>118</sup> This letter does not have an address. It was undoubtedly sent to Father Luigi Locatelli who was located in Terracina during the Mission conducted there from September 8th to the 21st of 1819. The letter was discovered in the Episcopal archives of Terracina among the letters to Monsignor Manassi who made use of some of the space where no writing occurred to take down some notes and add references to other topics.

<sup>119</sup> Maria Agnese Priori.

<sup>120</sup> A reference to the death of Monsignor Francesco Albertini which occurred on November 24, 1819. Albertini was also the spiritual director of the Priori woman as well as of St. Gaspar.

adhering to the bond between the militant church and the church triumphant, our souls are granted peace and we are led to reflect that he, from heaven, will be of assistance to us and will continue to pray for us in the presence of the most merciful God.

Be assured that the foundation of the new monastery is precisely the will of God and be assured also that, in as far as it is within my capabilities, I shall not cease cooperating with you with my advice and my prayers, as well as with the help of our Society. It is God's work. God will protect it. I have already written to Fr. Luigi<sup>121</sup> concerning the petition which must be used to the advantage of the foundation. Keep your girlstudents fervent in prayer; pray for the selection of the new Shepherd; from this moment on, I, too, shall be petitioning God for bountiful blessings. With these sentiments and with a request for your prayers in behalf of this poor soul of mine, I remain with the fullness of esteem and respect

Your humble, devoted and obliged servant  
*Gaspare C. del Bufalo*

Rome, December 14, 1819

3789

February 16, 1820  
Monsignor Carlo Manassi  
Bishop of Terracina, Sezze and Priverno  
Rome

Hail to the Blood of Jesus Christ

Venerable Monsignor

The tailor has already seen you; the jeweler will see you tomorrow, and even though the one who served the deceased<sup>122</sup> is outside of Rome, nevertheless the one who will be presenting himself is a trustworthy person. I forgot to tell you that if you have need of a flagmaker or of some other address for miters etc., feel free to write to me. In short, I am wholeheartedly ready to be of service to you in whatever might be useful for you.

The agreements with Vincenzo<sup>123</sup> made by the deceased are the following. Seven *scudi*, a month's pay, and three *scudi* for clothing; in all, ten *scudi*. It seems that I have nothing more to say to you. While kissing your hands, most illustrious and reverend lord, I remain, with esteem

Your humble, devoted and obliged servant  
*Gaspare C. del Bufalo*

House, February 16, 1820

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<sup>121</sup> Fr. Luigi Locatelli.

<sup>122</sup> Monsignor Francesco Albertini.

<sup>123</sup> Vincenzo Menicucchi, helper first for Albertini and later for Manassi (cfr. *Epistolario* di San Gaspare, IV, letter No. 1478, p. 229) .

P. S. The young Missionary who will be accompanying you in chapel and at table is Father Pietro Bianchetti.<sup>124</sup>

3790

March 6, 1820  
 Monsignor Carlo Manassi  
 Bishop of Terracina, Sezze and Priverno  
 Rome<sup>125</sup>

Hail to Jesus and Mary

Venerable Monsignor

I am enclosing the letters relative to our great and most lovable Xavier. When difficulties arise, you, along with Monsignor Sala, will remove them. Then, too, since I am faced with a similar situation with the people of Caldarola, I would like to be informed about the entire order that was followed.

I am enclosing a letter sent from the diocese of Comacchio. Please do me the favor of informing the Commissioner of the Cammera with respect to this matter. Then, too, if it is not too much of an inconvenience for you, have them send to the postulant the pertinent response, with my most humble respects. You can leave in the hands of the most reverend auditor<sup>126</sup> the other matters dealing with the Diocese of Comacchio, and remember to pray for me.

Let me know whether you yourself would like to have a meeting concerning the wellknown matter with the Marchese Lepri. He has his residence near Trinita de' Monti. Since there are two brothers, it will be sufficient that you speak with the one who delights in music. I kiss your hands, most illustrious and reverend lord, and at the foot of the Cross, I remain

Your humble servant

*G. C. del Bufalo*

House, March 6, 1820

P. S. The hour for the Marchese Lepri is at 21½.

3791

April 13, 1820  
 Monsignor Carlo Manassi

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<sup>124</sup> Where the letter was sent is not mentioned, but in all probability to Rome itself as can be deduced from the text of the letter and from the indication "House", usually used when it is a matter of a letter being sent from Rome to Rome. In the upper part of the page, the following annotations made by Manassi are found: "The Sinossi is to be gotten from Ricci in reference to immunity. Benedict XIV's bull. *Poliziaro De Monialibus. Il Tesauero. De Poenis ecclesiasticis*".

<sup>125</sup> As can be deduced from the text, the letter was sent from Rome itself.

<sup>126</sup> The auditor from 1818 to 1820 was Monsignor Bellisario Cristaldi.

Bishop of Terracina, Sezze and Priverno  
Terracina

Hail to the Blood of Jesus Christ

Venerable Monsignor

I presumed that I had completed the sorting of the letters of our deceased Monsignor Albertini, but I was wrong. That is why I am sending you another package for which I would like to have a response. In reading these pages, if you should find some strange information relating to the diocese, as soon as you do so, see that this gets to me in Rome under an outer covering. Also, since you have still another bookcase to examine, I cannot remain at ease about that without having another letter from you. Here is my reasoning: During this winter, I shall send you the results of my investigation and I will request Monsignor Manassi to inform all the Vicar Foranes etc. that they should not fail to supply him with information concerning disorders and other things in the diocese.

Adhering to firmness of proper procedure, I shall transmit to you by the upcoming November, any other matter that could relate to the welfare of the diocese. Furthermore, the appointments that I have accepted and the needs of the people for Missions, seem to justify my position on this situation. What do you say to this? I cannot entrust to others the sorting of his letters because of a feeling of delicacy to carry out what was the desire of the deceased. I pray that God will bless me in my desires to be helpful to all.

I have had a letter sent to Father Luigi Locatelli telling him to come here for a few days to assist with confessions. Please allow me this favor and I will be most obliged to you; try to speed up his arrival.

Most illustrious and reverend lord, I kiss your hands, and, with esteem and respect, I remain

Your humble, devoted and obliged servant

*G. C. del Bufalo*

Velletri, April 13, 1820

P. S. As a precaution, when you are away from there etc., leave some capable person in charge of forwarding to you any package of letters that might come there.

Keep reading them and burn them, if you so decide.

3792

April 16, 1820

Monsignor Carlo Manassi

Bishop of Terracina, Sezze and Priverno

Hail to the most Precious Blood of Jesus Christ

Venerable Monsignor, *quem diligo in charitate non ficta in visceribus Jesu Christi.*<sup>127</sup>

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<sup>127</sup> Whom I love with unfeigned affection in the heart of Jesus Christ.

I owe you a response for two of your most appreciated letters. The first one that I received dealt with the locale which you are proposing for the Mission House. To tell the truth, I am wellacquainted with it and to have it visible in Campagna all by itself during the present upheavals in this province, I believe will not be opportune. My advice would be that you should join together the local landowners and try to promote a Congregation for the peasants to be trained on feastdays in keeping with the rules of Father Balducci and that the chaplain should assume the task that on the feastday there he would be on hand for the Holy Mass. The local landowners would be able to canonically have the locale and while wearing the distinctive garb of St. Xavier, they would be able to take charge of the transporting of cadavers, safeguarding parochial rites etc. For if there were to be some dispute with the bishop of Velletri, safeguarding doubt, an agreement could be reached to promote this good work. We are living in times when it is necessary to form apostolic workers among people of all ranks.

Next, in reference to the Missions in Bassiano, oh what sorrow I feel in not being able to satisfy that request at the present time. I experience a veritable regret in having to write this to you. God knows how much I would like to be able to express myself otherwise. However, the public manifestations of the Missions in other places are preventing me. Be assured that I do not have the advantage of making a choice. The distances involved along with the shortness of time do not allow for this either by letter or by dispatches. But then, what? God does not have need of my work; oh how much I am desirous of seeing souls liberated from sin. With your approval, I would be able to take care of sending you very capable men from Rome, and if these men of ours were not available, I would not overlook the Passionist Fathers or the members of the B. Leonard group. Just a word from you would be sufficient to stimulate me to full activity; in that event, you should indicate the precise dates.

Please express to the people there, the sentiments of very special affection that I have for them and thank them for the repeated dispatches which have been addressed to me here in Velletri. I assure you that if I am unable to locate other members and I would have to return to your diocese, I would prefer the people there than anywhere else. As far as I am concerned, they hold first place since for almost three years now, they have done nothing else than request Missions. That is the reason for my preference. Even I am unable to explain how each time there would be some obstacle or other standing in the way of pleasing these people and the edifying sentiments that they nourish for God.

Finally, to settle the matter of the Marchese Lepri, write to him directly so as to calm down the postulant from Comacchio.

In regard to the petition for the Xavier group, you have taken care of that. As for the *Nome di Maria*, I will be able to tell you more in another letter. Even though distant from each other, our lettercorrespondence, for the glory of God, will not be interfered with. As soon as our House of *Buon Consiglio* is opened in Rome, I will inform you of our Society's work. Please note that there is someone already who is making a small offering for this purpose. It seems that I have not forgotten anything. With reference to the letters of the deceased and with regard to the

thoughts that I expressed to you, I am awaiting a response. May Jesus and Mary be with us. Humbly I kiss your hands. Be courageous. God, through your services, will bring about great and marvelous things. May he always live in our hearts. Amen. *Oremus ad invicem etc.*<sup>128</sup> Most illustrious and reverend lord, I remain, with esteem

Your humble, devoted and obliged servant

*G. C. del Bufalo*

Velletri, April 16, 1820

I shall be leaving Rome on April 26th. However, always write to me on any occasion addressing it to Rome. Oh! how much I love you in Jesus Christ! Pray a lot, a lot, a lot for me. In the meantime, put together temporalities for the Mission House in keeping with the thoughts of Albertini.

If things should quiet down a bit and the Passionist Fathers would not return again, their place could be taken into consideration. Better, however, to take care of it *alla Marina, strictu sensu*,<sup>129</sup> and not from a distance.<sup>130</sup>

3793

May 20, 1820

Monsignor Carlo Manassi

Bishop of Terracina, Sezze and Priverno

Terracina

Hail to the most Precious Blood of Jesus Christ

Venerable Monsignor

Oh how your letters console me and how very dear to my heart they are. I have already written to Rome for the Missions in Bassiano and you will be getting a reply within a short while. In the meantime, prayers. May you always write to me with complete freedom; tell me what God is suggesting to you. Always be evermore courageous in your laborious ministry. God is with you. Other things you can read in the depths of my heart. May Jesus and Mary be with us. Most illustrious and reverend lord, I kiss your hands and I ask you to bless me as I send you the greetings of all my companions. I remain

Your humble, devoted and obliged servant

*G. C. del Bufalo*

Spello, May 20, 1820

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<sup>128</sup> Let us pray for each other, etc.

<sup>129</sup> In the strict sense.

<sup>130</sup> On the third page, the following notations in the handwriting of Manassi are found: "1. I must inform him about the Albertini letters that have arrived; 2. About the Mission in Bassiano; 3. About the Marchese Lepri".

3794

November 3, 1820  
 Monsignor Carlo Manassi  
 Bishop of Terracina, Sezze and Priverno  
 Terracina

J.M.J

Hail to the Blood of Jesus Christ

Venerable Monsignor

A couple of lines in a hurry. I am here to ask you to celebrate the number of twenty Masses and to release the offerings for a poor nuntobe who is an orphan, having lost her father. It will be sufficient if they are celebrated by the end of the current year; at that time please send me the sheet indicating the days and the churches where they were celebrated. I hope that you will be able to go along with this good deed however, if this were to upset your handling of other duties of which I am unaware, I will be equally obliged to your good dispositions. God also rewards good desires. I find myself involved in this matter and now I must bring it to maturity. Pray for me *sine intermissione*.<sup>131</sup> While kissing your hands, most illustrious and reverend lord, I remain, with esteem and respect

Your humble, devoted and obliged servant

*Gaspare C. del Bufalo*

Rome, November 3, 1820

3795

November 26, 1820  
 Monsignor Carlo Manassi  
 Bishop of Terracina, Sezze and Priverno  
 Terracina

J. M. J.

Hail to the Blood of Jesus Christ

Venerable Monsignor

Oh how I must thank you for the offerings sent to the nuntobe. This, however, was not my intention, aware as I am of your burdens; furthermore, I came to the realization that you could have offered to the diocese the benefit that you would procure from the application of Masses for this soul. Indeed, I know that the Holy Sacrifice, in its direct fruits, is much, much more bountiful. I said all of this because I felt that, in your circumstances, it might have been an imposition upon you. *Dominus retribuet in benedictionibus dulcedinis*.<sup>132</sup>

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<sup>131</sup> Without intermission.

<sup>132</sup> The Lord will repay you in sweet blessings.

With reference to Father Rafaele,<sup>133</sup> whenever he becomes a burden for you, please inform me in keeping with our usual freedom of expression, and I will quickly find some way of occupying him otherwise. I will act in such a way as to indicate that it is all my doing. You will not be brought into the picture at all. I will abide by your decisions.

I am delighted to learn that the Passionist Fathers are continuing with the Missions; in my opinion it would not be plausible to prevent them from completing their rounds at the present time. You, yourself, should give stability to the pious organizations. Fathers Rafaele, Locatelli and Mancini could be of assistance to the Passionists. The expenses would be economically sound and the works of God would be fully executed. I submit myself to your wise judgment. I advise you also to have them get to each individual town, providing them with the opportunity of confession. This is all that I can say about this matter.

In regard to being in an area of good climate within the diocese, we should not set that consideration aside, keeping in mind that very unhappy Kingdom of Naples.

Right now we are observing the novena in honor of Xavier. You should solemnize the feast in the church there and promote more and more this devotion. I believe that aggregation is still available in Sermoneta, *ut erat*.<sup>134</sup> This applies also for S. Felice, concerning which I wrote to Locatelli some time ago. I would like to see revived the Confraternity of St. Xavier for the sailors. May Jesus and Mary be with us. Pray for me *sine intermissione*.<sup>135</sup> Your brotherinlaw<sup>136</sup> sends you his greetings. He has written to me that I should procure a place to rent for his son who, I hear, will be coming to Rome within a short time. We will arrange for him to stay in our Mission House of *Buon Consiglio*. May Jesus and Mary be with us. While kissing your hands, most venerable Monsignor, I remain

Your humble, devoted and obliged servant

*G. C. del Bufalo*

Rome, November 26, 1820

Father Rafaele would be able to take care of the Lenten preaching in Sermoneta. He will look into the reviving of the pious organizations in Sermoneta. If possible, Father Rafaele could be sent there.

If you judge that the Mission House is achievable, please write to me.

3796

December 25, 1820

Monsignor Carlo Manassi

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<sup>133</sup> Father Rafaele Delli Franci.

<sup>134</sup> As it was.

<sup>135</sup> Without intermission.

<sup>136</sup> Manassi's brotherinlaw's name was Lorenzo Colognesi.

Bishop of Terracina, Sezze and Priverno  
Terracina

Hail to the most Precious Blood of Jesus Christ

Venerable Monsignor

Oh how I suffered in not being able to send a reply to your most appreciated letter concerning current situations. The reason for this was the Mission in S. Nicola in Carcere which was particularly blessed by God.

To my sincere delight I learned of the great work that you are promoting there, and oh how we must bless the Lord. *Quam dulce est pro gloria Dei laborare.*<sup>137</sup> Stimulate that attitude, that hunger and spiritual thirst so that you can consecrate yourself more and more to a love for that Lord who, out of love for us, became a victim on the Cross. What other purpose do we have in life? The entire world is a temple in which we are adorers of the majesty of the Lord! What a great thing! Cardinal Pallavicini, for the space of 22 years, meditated on no other great theme than that of man's final end. May God grant us the grace to attain that blessed end!

Then, you spoke to me about the Missions and you mentioned that you would like Sezze to have one after Easter. As far as I myself am concerned for that period of time, the appointment would not be manageable. Piperno does not have the wherewithal. That means that it will be necessary to be patient. If time will be available for me, I shall try to work something out for Bassiano. I say "if time will be available for me" since, in not having gotten any information on this except for a belated detail with regard to a precise time, I found that, out of necessity, I had to hold to other appointments requested of me by his Eminence Gallefi. Perhaps after some thought, Advent in Piperno for this year could be spared and then have Missions. The Lord will dispose whatever will be to his greater glory. I urge you to revive and have others revive the pious organizations in Sermoneta. I would say that the same applies to Terracina. The Sacconi are not to forget to make visits to the hospital, to take up a collection and work for the extirpation of blasphemies.

Father Luigi<sup>138</sup> will be staying on for a day or so to see that his affairs work out well, but, within a short while, he will be returning. God is blessing the monastery and the school, works that certainly are his predilection. With regard to Canon Vicari concerning whom you spoke to me, I have informed Father Luigi just as you suggested and he said to me as his reply "prayers" so that through prayer illumination will be given to the aforementioned Locatelli to get the Canon to come to the decision of returning there. Take good care of your health; pray, most illustrious and reverend lord, and have others pray for the one who, while kissing your hands, renews himself with esteem and respect as

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

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<sup>137</sup> How sweet it is to labor for the glory of God.

<sup>138</sup> Father Luigi Locatelli.

Rome, December 25, 1820

P. S. May you receive every blessing for the upcoming new year with many more, to the glory of God. Locatelli says that if it were possible to have only one Mission in the diocese, it would be preferable to have it in Piperno. The collections taken in church could be distributed for the travel expenses etc. We shall see. What do you say to this idea etc.

When you might have to come to Rome, all you have to do is drop me a line and immediately preparations will be made for your rooms in the Mission House.

3797

December 28, 1820

Monsignor Carlo Manassi

Bishop of Terracina, Sezze and Priverno

Terracina

Hail to the Blood of Jesus Christ

Venerable Monsignor

Since our Canon Locatelli has obtained a favorable rescript concerning the pending affairs of the monastery, that is precisely the cutting down of one thousand trees, it is presently necessary for you to do a good service to his Eminence Cavalchini who, upon receiving the *pro gratia*<sup>139</sup> from the Holy Father, *et pro executione ad Cardinalem* etc.<sup>140</sup> he demonstrated a bit of doubt with reference to the will of God pertaining to this work. One must keep in mind that the aforementioned excellent Cardinal, in the exercise of his governing powers, may not indeed have the gift of being informed about certain pious institutions, and, perhaps, has been influenced by someone with a contrary outlook. A carefully written latter from you, pointing out that the installation of our Society goes back to the year 1816 and that very close to your heart is the establishment of a monastery in that city where the instruction of the Maestre Pie alone is not sufficient in view of the fact that they are unable to provide for every calling, in particular the conducting of retreats, would be most opportune for adding weight to the petitions and the favorable rescripts obtained through the efforts of Monsignor Cristaldi.

I seize this opportunity also to extend to you my best wishes for a good, New Year and many others to the glory of the Lord. While kissing your hands, I confirm once again, with esteem and very special affection, most illustrious and reverend lord, that I am

Your humble, devoted and obliged servant

*Gaspare C. del Bufalo*

Rome, December 28, 1820

3798

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<sup>139</sup> As a favor.

<sup>140</sup> For execution for the Cardinal, etc.

January 11, 1821  
 Monsignor Carlo Manassi  
 Bishop of Terracina, Sezze and Priverno

J. M. J.

Hail to the Blood of Jesus Christ

Venerable Monsignor

I have received no information at all concerning the outcome of the pending Missions. I see that now I will have no time available, because up to the time of my own Retreat, all my days are occupied; then, too, Lent comes and the Provinces will be expecting me.

I would think that during the time that I withdraw for my Retreat at carnival time, two or three of my companions would be able to take care of the Mission which you desire in Bassiano, thus impeding sins at the earliest possible time. I would appreciate a response from you. I maintain my esteem for you. I believe that also in Sermoneta there is extreme need.

Your humble servant

*G. C. del Bufalo*

11th of 1821

3799

March 5, 1821  
 Monsignor Carlo Manassi  
 Bishop of Terracina, Sezze and Priverno  
 Comacchio

Hail to the Blood of Jesus Christ

Venerable Monsignor

Unexpectedly, the news of your return to your hometown just got to me. I, who love you tenderly in Jesus Christ, would like to know how your health is and also, on this occasion, to ask you to stimulate our pious institutions.

We shall reserve for you the Missions in your dioceses for the upcoming winter and we will come to agreements in time. I hope that they will be a source of consolation for you. The terrain is rugged; but, so much the more do we put our trust in God. Keep supplying me with information about this. So, having our spirits armed with these sentiments, we will be veritable imitators of Xavier. Sufficient for us is that we hold on to the will of loving God; all the rest *in manibus Domini*.<sup>141</sup> *Sive vivimus sive morimur Domini sumus*.<sup>142</sup>

In the spring, I shall resume my rounds of the Provinces, and oh! how I would love to have in the Ravenna area one of our Houses established as an aid to Romagna etc. If possible, pull some strings and ask the bishops with whom you are acquainted to promote the work of the

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<sup>141</sup> In the hands of the Lord.

<sup>142</sup> Whether we live or whether we die, we are the Lord's.

Missions whenever everything can be worked out. During Lent, I shall be in Rome. A thousand greetings to Monsignor Virgilj. May the grace of Jesus Christ be with us. While kissing your hands, most illustrious and reverend lord, I remain

Your humble, devoted and obliged servant

*G. C. del Bufalo*

Rome, March 5, 1821<sup>143</sup>

3800

April 4, 1821

Monsignor Carlo Manassi

Bishop of Terracina, Sezze and Priverno

Comacchio

Hail to the Blood of Jesus Christ

Venerable Monsignor

I cannot tell you how vivid in me is the remembrance of you! Let us be with each other often *in Corde Jesu Christi crucifixi*<sup>144</sup> and do not fail to have as many people as you can pray for me. I knew nothing with precise detail concerning all that you have narrated to me for you are wellaware of what my life is like. I raise my eyes heavenward and I pray wholeheartedly to God that, in the abundance of his mercies, he will look with pity upon your flock. Let us not speak any further about the past. Let us set down precisely some ideas for the future.

With only Father Andrea (as I adhere to what you said in your most appreciated letter) have I communicated the question to be asked: *utrum etc.*<sup>145</sup> We agreed that the decision could depend on 1. the state of your health. 2. the status of your soul with reference to the fear undergone etc. Surely I will not advise you ever to hold on to a diocese with so much need of education and to administer it from a distance. While you are in Rome, where perhaps it would be possible to arrange for residence *donec etc.*<sup>146</sup> [and without that perhaps] things would take on a greater vigor, order and rapidity. I, in meditating on the life of Xavier, point out that God would like from you a much closer imitation. You might consider the field assigned to you as a small India. Thus, where the need is greater, so much greater will be the supernatural means; and, where there is more suffering, higher will be the palm of victory and the reward. God rewards *secundum laborem et non secundum fructum.*<sup>147</sup> You could teach me that.

I say this also in case the correspondence of the fruit is not equivalent to the efforts

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<sup>143</sup> Cf. Gasparian History and Trivia: Terracina (Attack of Bandits in 1821)

<sup>144</sup> In the heart of Jesus Christ crucified.

<sup>145</sup> Whether, etc.?

<sup>146</sup> Until, etc.

<sup>147</sup> According to the work and not according to fruit.

exerted. For the upcoming winter, surely, without listening to the reflections about the times, made by anybody at all, for otherwise no conclusion could ever be reached, it will be necessary for you to put your hand to the plow and begin breaking the soil. I will help you. I am aware of the needs and in his time I wanted the good Albertini to do this good work during his tenure, taking care of the needs of the other provinces at other times.

Within a short time, the General Chapter of the Passionist Fathers will be held. You should encourage the Commune to write and have these religious return to the diocese and you yourself should write to them. At least, fix this basic principle. Once things are settled a bit better, our House will be opened. Then you should try to return to Rome as soon as possible where, with papal benediction, you can stay. Certainly it is not a prudent thing to return immediately to the diocese. From the Treasurer<sup>148</sup> you will be getting a response with regard to your keep, and more glory will be given to God and to his holy ministry. I know that this is what is desired by the one who loves you and esteems you in Jesus Christ. A long absence does not appear to be plausible.

If, after further reflection on your part, you should think otherwise, *saltem*<sup>149</sup> for the sake of the record, you might pay close attention to the mind of the Holy Father with whom, after making your decision, you will be able to consult with him in reference to a change of diocese. Crosses, however, will never be lacking everywhere. What are we to do? The Lord was tempted to come down from the Cross! But he showed that he was the Son of God in another way, not by coming down from the Cross. The decision that you make will determine the advice to be given to Vincenzo,<sup>150</sup> your servant, in deliberating what he is to do.

This is a thought that I myself have had and it was not suggested by others. For him to be separated from his wife who suffers from poverty is something I would not approve. You make your own judgment. The temporal hardships endured by his wife and daughter are not few. I add that, with the passage of time, we will be able to work out one of our Houses etc.

But in the meanwhile, the Passionists should be the strong arm of your ministry. That is my conclusion. I had set myself down to write with the idea of approving your change of diocese, but I cannot describe the change that came over me and how many ideas God poured into me so that I would never give you that advice. However, *sapientioribus me remitto*.<sup>151</sup> I feel a deep conviction that tells me that it is the will of God that you should not be frightened. *Cum*

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<sup>148</sup> Monsignor Bellisario Cristaldi.

<sup>149</sup> At least.

<sup>150</sup> Vincenzo Menicucchi, first Albertini's servant and later of Manassi (cfr. *Epistolario di San Gaspare*, IV, letter n. 1478, p. 229).

<sup>151</sup> I submit to those who are wiser.

*ipso sum in tribulatione eripiam eum et glorificabo eum.*<sup>152</sup> And, even if something should happen, we must be generous in drinking to the last dregs the chalice of bitterness. For the Lord *miscet gaudia fletibus.*<sup>153</sup>

Now let us take up another topic. Romagna is in great need. The requests for Missions come in from all the provinces, but *nihil*<sup>154</sup> from Romagna. Perhaps others are taking care of that area; there could be good reasons for the foundation of one of our Houses there. But I would first have to go *in faciem loci*,<sup>155</sup> otherwise things would be delayed. I think that the individual resident of Ferrara is poorly educated. I leave to you the decision of whether it is expedient to give this very interesting project a bit of a push. If that is so, they should write soon. I have held in abeyance some responses to other bishops of the Provinces because I would prefer Romagna. With the collections taken up in church, the traveling expenses could be covered. Charity levels off everything. If they write, I, too, will make arrangements for means. May the Lord manifest his most lovable will which is that bed of repose for us, covered entirely with the flowers of the holy virtues. *Lectulus floridus.*<sup>156</sup> In his gentlest Heart, most illustrious and reverend lord, I remain

Your humble, devoted and obliged servant

*G. C. del Bufalo*

April 4, 1821<sup>157</sup>

P. S. The Mission and Retreat House in Albano has been opened. If ever you find some priest who is capable, let us have him join with us. Pray for me. A thousand greetings to the most reverend bishop *et signatim*<sup>158</sup> to the excellent Canon Cinti etc.<sup>159</sup>

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<sup>152</sup> I am with him in tribulation, I will rescue him and I glorify him.

<sup>153</sup> Let him mix joys with tears.

<sup>154</sup> Nothing.

<sup>155</sup> After the fashion of the place.

<sup>156</sup> Bed of flowers.

<sup>157</sup> The letter came from Rome as seen from the postal marking.

<sup>158</sup> Clearly.

<sup>159</sup> Cf. Gasparian History and Trivia: Terracina (Response of Manassi)