

The Cup of the New Covenant

MISSIONARIES OF THE PRECIOUS BLOOD
No. 30, April 2011

JOHN MERLINI: the will of God is enough for Me

by Fr. Francesco Bartoloni, C.P.P.S.

John Merlini was the most eminent collaborator of Saint Gaspar and carried on his work. "How much I've been through!" he used to stay with amazement toward the end of his life. His not so brief life unfolded from the last tragic celebrations of the French revolution until the contentious festivities marking the unification of Italy. He had good reason to say: "How much I've been through!" His was the astonishment of one who survives a storm at sea without injury and who attributes this to God's grace. The astonishment was even greater in anyone who, having lived side by side with him, heard him utter these words. In fact, not only did he show himself calm and imperturbable but he communicated calm to others with inimitable skill, such that caused those who knew him say that few peo-

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Venerable John Merlini first became acquainted with St. Gaspar and the Congregation at St. Felix in Giano

THE ORDER OF LOVE The Formative Vision of Ven. Giovanni Merlini

by Sr. Nicla Spezzati, ASC

In our days, an unsettled time, of brief and fragmented thinking, in the culture that we call the present, in which absolute value is given to the very moment being lived, we meet the Ven. John Merlini (Spoleto 1794 - Rome 1873), a wise man who does not build his house on sand, but on rock; a house which does not fall, though tried by every storm (cf Mt 7:24-29). The coordinates according to which we proceed in our life are the same with which we help others proceed. We might also be "schizophrenic", separating our personal lifestyles from the ones we support in theory, but usually we follow an underlying vision according to which we proceed in our journey. Formative action, often, toward ourselves and toward oth-

ers, mirrors the consistency between formative theory and "lived" life, and becomes its verification.

Therefore, it seems to me stimulating to read, even though in summary, the human, coherent and harmonious heritage that John Merlini entrusted to the Family of the Most Precious Blood (C.P.P.S., ASC, USC).

ACTOR OF OUR ORIGINS

John Merlini is the eminent actor and witness of the "originating grace" of our Family, because he was beside St. Gaspar Del Bufalo from August 15, 1820, five years after the foundation of the C.P.P.S. Congregation at San Felice di

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Giano (Perugia) (August 15, 1815), until December 28, 1837, the year of Gaspar's death in Rome.

In addition, he was vice-director and general secretary beginning in 1838, to which, in 1847, Biagio Valentini, general director, added the assignment to replace the latter in the administration of the Congregation, because of his poor health. From 1834 to 1847 he resided in Albano as formation director

relationship characterized by a communion of exemplary souls.

THE WISE MAN

We are becoming acquainted with a giant of the spirit. A giant who does not frighten because he lives his seeking of God and neighbor in the ordinary course of life with a very human and, therefore, extraordinarily spiritual style; with a very humble manner and, therefore, incredibly elevated.

NEW PUBLICATIONS

Peacebuilding: Catholic Theology, Ethics and Praxis, Orbis Books, Maryknoll, NY (Nov 2010) Robert Schreiter, C.P.P.S. is co-editor and author of various articles in the book.

Beyond Accompaniment: Guiding a Fractured Community to Wholeness, William Nordenbrock, C.P.P.S., Liturgical Press, Collegeville, MN (Feb. 2011).

Il Sangue di Cristo nella Teologia, V, Chiesa latina, greca, etiopica, slava, copta e armena, X secolo, a cura di Tullio Veglianti, C.P.P.S., Centro Studi Sanguis Christi, Libreria Editrice Vaticana, Vatican City (2010).

If you are interested in these publications, please contact the Generalate.

of the young men. On December 28, 1847, John Merlini was elected general director, an office he held until his death on January 12, 1873. He also held the responsibility of Superior of the women's Congregation of the Adorers of the Most Precious Blood (ASC) founded in 1834 in Acuto (Frosinone) by St. Maria De Mattias. He would accompany that Community with excellent care and devotion beyond the death of the Foundress. Two important details: on April 13, 1838, Francis de Sales Brunner, a Swiss priest, is accepted in Albano for a trial period under the direction of John Merlini, who would form him in the spirituality of the Blood of Christ. In parallel, from March-April of 1824, John Merlini assumed the spiritual direction of Maria De Mattias, whom he followed until her death on August 20, 1866, with a

It seems to me that John Merlini is precisely the wise man of the Scripture: he calculates every aspect of problems to be faced as though he must not await anything from Providence. One has a right to help from Providence, John Merlini used to state, when one has done everything that is humanly required. His program motto is "a hundred measurements and one cut": a good tailor, in fact, measures the fabric very carefully before proceeding to cut it.

It is interesting to listen to persons who knew him. They describe John Merlini as a personality who joined the opposites in himself in an admirable synthesis. He was exuberant and at the same time inclined to reflection and thinking big. By nature he was an organizer with an extremely methodical personality, but also loved

to invent and build tastefully and artistically. Punctual, precise, an obstinate programmer, but at the service of an openness of mind and heart and an insuperable democracy. He was a man in flesh and bone, coherent with the principles he professed, inflexible in demanding more of himself than of others, indulgent in understanding others more than himself. A clear man, unwilling regarding compromise, absorbed in prayer to the point of estrangement from reality, but so inserted into reality as to presume to make all of it a prayer.¹ One of his biographers recounts: what is most striking in John Merlini is his capacity to harmonize all resources and put all talents to good use with the exercise of his loving will. Typical of this is even his physical aspect. He appears severe to us and inspires uneasiness. Still, all the witnesses speak of him in enthusiastic terms and say that it was a pleasure to speak with him. He was always happy and friendly; it was a pleasure to meet him and live with him.²

In his Letters, St. Gaspar sang the praises of this holy Missionary, defining him, among numerous statements of esteem: "golden ecclesiastic", "very good companion", "man of miracles", "saint".

THE TWO ROOTS OF JOHN MERLINI

From this profile of "wise man" it seems to me we can deduce two paradigms of the formative vision that John Merlini applied in the areas of ministries that he carried out for the two Congregations of the Most Precious Blood and in his missionary action among and for the people of God.

THE ORDER OF LOVE

The rock on which John Merlini builds the house and companions others in building it is the "great will of God" (cf Mt 7:21). He used to say: "I desire only God's will, and that suffices for me."³

God's will is the plan of love for every creature. Entering into this *order of love* means bringing to completion the plan of beauty and the eschatological destiny to which the human person is called according to creation and redemption. The "will of God" is not to be sought by questioning the present and future with doubts and contin-

ual restlessness, nor being satisfied on the edges of permanent indecision. For John Merlini God's will is experienced and accomplished with intelligent, sincere, passionate adherence to daily situations that must be lived in the measure of the Gospel so that the Reign of God will be present and may progress here and now in the *order of love*. John Merlini experiences the human growth process as an admirable (exact, intelligent, ordered, passionate and total) "commerce" of the talents received and as a practice of Christian virtues. That growth process is formative, it adheres to daily life with free decision, with passion of intellect and of love, seeking to establish in persons, in daily happenings and even in things (environments, economy, structure, etc.) the *order of love* because "God is love" (1 Jn 4:16) The view that John Merlini has of holiness, connected to and fundamental for his formative vision of the person, can be described as a life process: "holiness destines the human person for God".⁴

This is verified perfectly in Jesus Christ, in his perfect obedience and free offering of Himself, to the extent of the shedding of Blood (*cfr Letter to the Hebrews*). A human process that extends into the spirit by "grace"; in fact, it is a question not only of acquiring a certain knowledge of God and loving Him in some way, but to make of God the ultimate purpose of one's whole life, and all that is given us by grace.

John Merlini used to repeat that grace was given to those who work with uprightness, and that this grace was grafted into human nature in the efficacious sign of Christ's Blood.

IN THE BLOOD OF THE LAMB

In the beginning we recalled that John Merlini, as a twenty-five-year-old priest, met the spirituality of the Most Precious Blood in the person of Gaspar del Bufalo during a retreat that St. Gaspar was directing in the Abbey of San Felice. This meeting becomes a paradigm of life for John Merlini.

Amid the more than evident signs of the poverty of the place, the young John Merlini feels enveloped by the magnanimity of Gaspar; he feels penetrated by a look that will always remain in the depths of his soul. For John Merlini it is like the burst of a higher light which, with its uncontainable brilliance, makes an already-illuminated room appear to

be dark. From that moment, John Merlini is born as a Missionary of the Society of the Most Precious Blood, a Society of Gospel Workers in the power of the Blood of Christ, and he is grafted so fruitfully into this plant that while he is regenerated, he regenerates it. The meeting with Gaspar and the sincere total adhesion, as son and companion, to the person of the founder, to the heroic idea of the charism given by the Spirit to his Congregation, *felt, venerated and served as "God's work"*, make John Merlini a living witness and a solicitous, attentive guardian so that a divine plan might be realized in time and history. To John Merlini is given the grace of a loving wisdom of the charism and of the Work of the Most Precious Blood, that wisdom that, alone, manages to penetrate the interior of things and reveal them: the heart has reasons that the reason does not have. John Merlini, man of the essence and reserved, wept at the death of Gaspar, revealing "how much I owe you! What I am, I am because of you, after God".⁵ Enrico Rizzoli, successor of Merlini in the C.P.P.S. government, testifies: the mystery of the Redemption and of the Precious Blood of Jesus Christ was the topic dearest to him. Usually sparing with words, when it was a matter of this mystery of charity, he would never finish talking about it and hearing about it; and sometimes, when discoursing on this topic I observed him raise his eyes heavenward, bathed in tears. His piety moved me and edified me very much!⁶ So, John Merlini weaves his formative vision on these two paradigms.

A VITAL VISION

In his ministries as spiritual director, counselor, confessor, formation director of youth, president of various communities, superior of two Congregations (C.P.P.S. and ASC), animator of Catholic laity, Fr. John will be guided by a genuine vision of the human

person, without forcing or strong tones, a vision accompanied by the merciful power of the Blood of Christ. He draws from it an anthropology of the human, of the cross, of glory, of charity – that is magnanimous and wise *in the order of love*.

ANTHROPOLOGY OF THE HUMAN

With a profound knowledge of the human person, his/her potentiality and limitations, John Merlini cultivates a relational anthropology that, based on the respect and honor due to the *humanum*, he opens the person to the spiritual experience of charity, signified by the blood of Christ.

We can also recognize some applications of the formative vision that John Merlini used daily: the care of the human being (physical, personality, talents, education) with the need of personal and community formation; the need for reference and spiritual accompaniment; the living example in one who has the task to form: "precede with example and teach how to do" and "prevent more than admonish, and be impartial"; discernment in daily events as a habit of judgment to acquire at a human and spiritual level; objectivity of judgment with a broad view focused toward daily happenings; interior serenity in the succession of praises and denigrations; the essentials of the Rules: "few and well observed; the knowledge of limitations and human finitude, basis of an open and confident relationship with others: "Let us recall that we are limited and finite creatures, and as such, lacking, even without realizing it. Persuaded of that truth by practice, we will no longer easily trust ourselves. We will communicate ideas, we will take counsel, we will appreciate criticism, we will not be irritated if we are contradicted. We will learn to be compassionate, we will learn to comfort and

"We should occupy ourselves during the retreat in examining ourselves on the commandment of charity, especially with reference to our own. How do we think of each other? How do we treat each other? How do we tolerate each other? How do we help each other? How do we respect each other? In sum, how do we love each other?"

(Ven. Merlini, Circular Letter of 1857)



Venerable John Merlini, St. Gaspar and St. Maria De Mattias

maintain a balanced spirit. Let us therefore meditate on our nothingness”.⁷

ANTHROPOLOGY OF THE CROSS

It is the exercise for growing in humanity and in spiritual wisdom in difficult and sad situations. To grow in confidence in God and in the virtue of fortitude while one is experiencing the burden of difficulties and frustrating and disappointing situations, continually mindful of the very human way of the “cross” and working so that this cross may become salvific. How does it become life-giving, that is, salvific? John Merlini responds: living the situations in a theological and Christ-like way (cf *Phil 2:5*).

John Merlini encourages and welcomes the cross as a process of growth and love. He writes to St. Maria De Mattias: “Remember that we do not love God without suffering and that suffering is also the hedge that defends the vineyard of our soul. God is my strength”.⁸ “Stay well that you may be resigned in the difficulties. I would like for you to support them with happiness, that you rejoice, because God wants us to be happy in our giving”.⁹

ANTHROPOLOGY OF GLORY

It is the continual practice of prayer and the contemplative gaze indicated by John Merlini as the master way in the process of the spirit. He always calls one to hope, or to the final completion that thrusts the heart beyond everyday

obstacles. He says to St. Maria De Mattias: “Try to preserve happiness of spirit, since in the Blood of Jesus Christ our souls find all richness”.¹⁰

ANTHROPOLOGY OF CHARITY

In the general letters of John Merlini the topic of a loving belonging to the C.P.P.S. Family is always present: “We will see to the fulfillment of the precept of charity, especially toward our own. How do we look at each other? How do we treat each other? How do we tolerate each other? How do we help each other? How do we respect each other? In a word, how do we love each other? Would we be among those who demand charity and do not want to have it toward others? *Hoc est praeceptum meum*, said the divine Savior, *ut diligetis invicem*; and made an example of Himself: *sicut ego dilexi vos* (*Jn 15,12*). No, let us not believe we are without fault, if we do not preserve charity.”¹¹

John Merlini refers to the personal and cordial action with which each one contributes to the community vision and to the primacy of the common mission and vocational witness of the Family of the C.P.P.S.: “We live in community and we cannot plan our conveniences in the way that those who live a private life”; let us try to live as “men of spirit, men of zeal and men who make the Congregation glorious. Great good will be done to the people; and others, edified, will join us to work for God’s cause, the cause of our neighbors”.¹²

I will stop here. The formative vision of John Merlini can suggest vitality for us, today. It challenges us to create a new life-giving synthesis for our times. It invites us to enter into a process in which the memory does not remain a story, but becomes reflection and action, a life-giving process for all of us.

Francis of Assisi used to say: “Since we do not want to, nor can we be satisfied with magnifying the works of our ancestors, because it is a great shame for us, servants of God, that the saints accomplished the works and we want to receive glory and honor just by recounting them, let us ask the Lord, in most holy humility, to inspire us strongly to accomplish our part.” (*Legenda Maior 6*). ♦

¹ Cf e.g., *Rituum Congregatio, Romana seu Albanen. Beatificationis et Canonizationis Servi dei Joannis Merlini...*, *Summarium*, Rome 1960, 128-129.

² Cf e.g., M. COLAGIOVANNI, *John Merlin. The Will of God Suffices for Me*, Città Nuova, 1996, 51 ff.

³ G. MERLINI, *Letters to Maria De Mattias*, I, Rome 1974, 41.

⁴ THOMAS AQUINAS, *Super ev. Ioannis*, c. 13, I, n. 4.

⁵ Cf AG C.P.P.S., G. MERLINI, *Funeral Discourse for Gaspar Del Bufalo, Apostolic Missionary and C.P.P.S. Founder*.

⁶ Cf *Rituum Congregatio...* *loc. cit.*

⁷ AG C.P.P.S., G. MERLINI, *Circular Letters*, For the retreats on the 1858 Rule, cart 13, fasc. 1, f. 55.

⁸ G. MERLINI, *Letters to Maria De Mattias*, I, 244.

⁹ *Id.*, *loc. cit.*, 298

¹⁰ *Id.*, *loc. cit.*, II 66.

¹¹ AG C.P.P.S., *Circular Letters...*, *Circular Letter for the missionary gentlemen for the retreats of the 1857 Rule*.

¹² AG C.P.P.S., *loc. cit.*

THE WORK OF MERLINI AS MODERATOR GENERAL AND HIS INFLUENCE ON US TODAY

Continuity between Saint Gaspar and Merlini

On the death of Don Biagio Valentini, the first Moderator General of the Congregation, on November 23, 1847, the problem of succession reemerged. The most important question was the method to be adopted for the election of the Director General who succeeded him. Technically, the fortunes of the Congregation were already in the hands of Don Giovanni Merlini who had been guiding the Congregation since August 26, 1847, not only in his role as Vice General, but as one who was viewed as carrying on a Work that was still in the process of consolidation. In a certain sense August 26 represented an historic date as well, given that for about ten years the General Congressus of the Congregation, which today we would call a meeting of the General Council, had never convened.

Don Giovanni Merlini was named Vice Moderator General on November 28, 1838. Fully faithful to the heritage left behind by Saint Gaspar, Merlini carried out his ministry with that spirit of self-denial that had always distinguished him. In the last years of the term of Valentini, however, he was living on the margins of the General Government of the Congregation, not only geographically, since Valentini lived in Rome at San Salvatore in Campo while Merlini was in Albano, but also in a practical sense, because it seems that Valentini would listen more to the advice of other confreres than that of his Vice General. Merlini, nevertheless, remained faithful, without seeing himself as a victim and continuing to work and give an account of what he was doing.

From that November 28, 1838, to December 28, 1847, the day of his election, not to mention all the time preceding that he had spent at the Founder's side, the Congregation had continued to experience expansion and the director of all that was

by Fr. Emanuele Lupi, C.P.P.S.

Merlini himself, who encouraged what took place. In 1839 the first house outside the boundaries of Italy was opened in Loewenberg in Switzerland, by Father Francis Salesius Brunner, who had been formed in the Congregation in Albano, under the direction of Merlini. In December 1843 the Congregation, thanks to the labor of Brunner, had arrived in America, in the Diocese of Cincinnati. Meanwhile, the Holy See had given approval to the Congregation and its Rule with the *Decretum Laudis "Sacerdos"* on December 17, 1841, the same year the Congregation had founded its first house in France.

Don Giovanni Merlini was elected Moderator General on December 28, 1847, in the presence of Cardinal Filippo Giacomo Fransoni. The ballots reflecting the will of the communities that sent them had arrived in Rome were counted. A stable form of electing the Moderator General did not yet exist and the practice followed was that each community

house would hold a meeting and indicate the name of a candidate. That same practice stated that the one elected would be the Moderator General, who would name the General Definitors and Consultors. (Today we would call them the General Councilors and members of the General Curia.) All the letters would arrive in Rome and there would be counted. This same procedure was followed for the election of Merlini who, on the morning of December 28, was elected by the communities of Italy, with the exception of that of Sonnino. The vote of the community of Trois Epis (Drei Aehren) in France was lacking, as were the votes of the four community houses of the United States.

As soon as he was elected, Merlini took the reins of administration and asked Don Nicola Santarelli to create a register of the members of the Institute. It was not known exactly how many there were in total, between those who had been confirmed in the Congregation and those who were participating in its activities and living in its houses. Until

UP COMING EVENTS

Workshop for Newly Incorporated Members

July 20-30, 2011
Rome

- To discover the historical places of the C.P.P.S.
- To reflect on their experiences of community life and of their ministry during their first years as members
- To discuss their needs for ongoing formation

For more information, please contact
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the approval of the Constitutions in 1946, the Congregation was in fact a union of diocesan priests, joined together for an apostolic purpose. In 1946 definitive incorporation was introduced, making clerics members of the Congregation and thus losing their incardination in a diocese.

place for those who had known Gaspar and who lived with the community during the period of the depositions. The situation encouraged an exchange among the various personalities that certainly kept alive the memory of one who was for them already a saint.

he was elected in 1847, was to simplify the Rule so that it could be more easily adapted to the foundation outside Italy.

The foundation of the Congregation in America introduced the question of the decentralization and the autonomy needed by the confreres to manage in those areas created by the new geographical situation. A solid canonical structure was needed, one that would limit the dissonant elements that could arise with a founding charism, but at the same time would guarantee space for healthy growth in the local situation.

Thus was born the *Lebensordnung*, a rule of life specific to the priests and brothers of the American vicariate. As we will see in another article, this rule came into being after the meeting of Brunner with the General Council in Rome in 1858. In 1868, in a revision of the Rule, the General Curia maintained the same concessions granted in 1858. At the same time the usual practices for adapting the Rule to the local situation in Italy were revised.

In the meeting of the General Council on November 15, 1872, there was a desire to revisit the question of the Rule in order to make further modifications that would encourage a certain modernization. Among others, articles 63, 67 and 68 were examined. The Council wanted to introduce the election of the Definitors and Consultors for six-year terms and they proposed the division of the Congregation into provinces. They also sought to introduce the practice that provided for convoking a meeting of the General Administration by the Moderator General under extraordinary circumstances when requested by a majority of the Definitors. Unfortunately these innovations were never enacted because a week after having presented the project of reform to the Holy See, Merlini wrote the Holy See seeking to put a halt to the approval of the project.

In an article like this one cannot fail to highlight the special friendship between Merlini and Pope Pius IX who, as a young priest, had collaborated with our Congregation in some ministries, nor can one omit the ben-



The Church of Santa Maria in Trivio (Crociferi) in Rome, home for the General Curia from 1858-1947

The newly elected Merlini initiated a new process of reviewing the administration of the material goods of the Congregation. The economic situation was not good and the house of San Salvatore in Campo, which since the time of Valentini functioned as the seat of the General Curia, was in very poor condition. During the Merlini era, Pius IX gave the Missionaries the house and church of Santa Maria in Trivio, which served as the seat of the General Curia from 1858 until 1947.

The other grand project that the new General took in hand was the process of the canonization of the Founder. The diocesan process was taking place in Albano, and the community there became a meeting

We have said that with the Decree "Sacerdos" on December 17, 1841, the Church accepted the Rule of the Missionaries but the process of expansion of the Congregation led to new questions. The Rule of 1841 had been written for a Congregation founded in Italy that was growing only in the territories of the Papal States. The arrival of Brunner and his departure, not only from Italy but also from the European continent almost immediately after the acceptance of the Rule, obligated the Moderator General to find new strategies that would encourage a greater uniformity to the Work, which was by now becoming international. In 1841 the Moderator General was Valentini. One of the first decisions of Merlini, as soon as

efits of this friendship for the entire Congregation. One of these is certainly the promulgation of the Decree *Redempti Sumus* of August 10, 1849, in which the pope promulgated the feast of the Most Precious Blood, to be celebrated in the whole church on the first Sunday in July. (Pius X changed the date to July 1 in 1914.)

Another benefit granted the Congregation in 1851 by Pius IX at the request of Merlini was the official concession of full autonomy of the Congregation from the Archconfraternity of the Most Precious Blood, an autonomy that had already existed *de facto* for some time. In the same year, with a Brief of July 29, Pius IX erected the Pious Union of the Most Precious Blood, with its own faculties, privileges and indulgences. Not least of all, in 1854 the Sacred Congregation of Bishops and Regulars, at the recommendation of the pope, entrusted the house and church of Santa Maria in Trivio to the Congregation, although as we have already seen, it would not be inhabited by the Congregation until 1858.

Don Giovanni Merlini guided the Congregation in the years 1847-1873. These dates bring to mind the events of the history of Italy which affected the life of the Congregation and caused considerable suffering. The year 1848 saw the pope flee Rome and take refuge in Gaeta on account of the revolutionary movements of the first war for Italian independence which affected Rome itself. On February 9, 1849, a constituent assembly proclaimed the end of the temporal power of the papacy and the founding of the Roman Republic with a triumvirate at its head. The process of expropriating church property began but quickly ended because on April 12, 1850, the pope returned to Rome and abrogated the Constitution granted in March of 1848. Everything went back to the way it had been, but a first shock had been dealt.

A second war for Italian independence took place in 1859, and with the "Expedition of the Thousand," in 1860 Italy was unified except for the Papal States and some regions of the

northeast. On March 17, 1861, the Kingdom of Italy was proclaimed and for our Congregation, as for the rest of the church, the suffering resulting from the confiscation of the goods of the church began again. All of our communities that were outside the confines of the Papal States were plundered or confiscated, some members were jailed because of their protests, and the same fate fell on the house of San Felice. On January 21, 1862, the C.P.P.S. community was expelled from that house and it remained without a stable C.P.P.S. presence until 1937. In 1861 the body of Saint Gaspar was transferred from Albano to Santa Maria in Trivio in Rome. On September 20, 1870, the Piedmontese entered Rome. The Eternal City was declared the capital of the new Kingdom of Italy and soon the same laws for the confiscation of the possessions of the church were put into effect. Don Giovanni, by now an old man, witnessed this sad spectacle in which our Con-

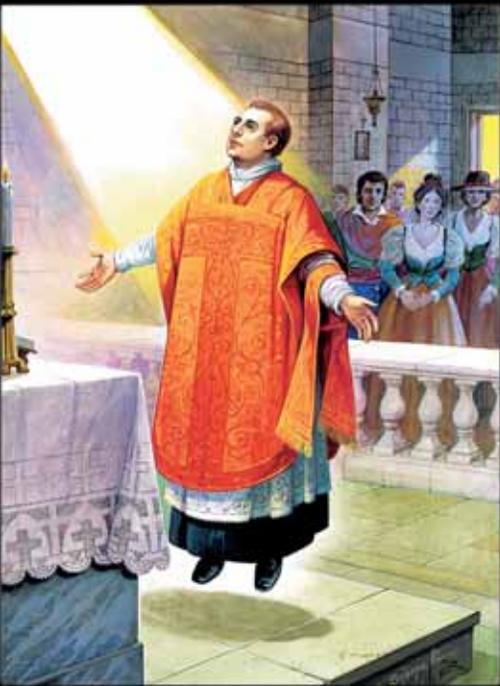
gregation also participated as one of its victims.

He died not long afterward, on January 12, 1873, and his death represents above all the end of an era that had begun in the by now long past year of 1815. Don Giovanni Merlini was surely the last bulwark of the first generation of the Congregation. As Secretary, Vice General and then Moderator General, he exercised leadership in the Congregation for fifty-eight years, a guarantor of continuity with the spirit of the foundation and he himself the personification of this continuity.

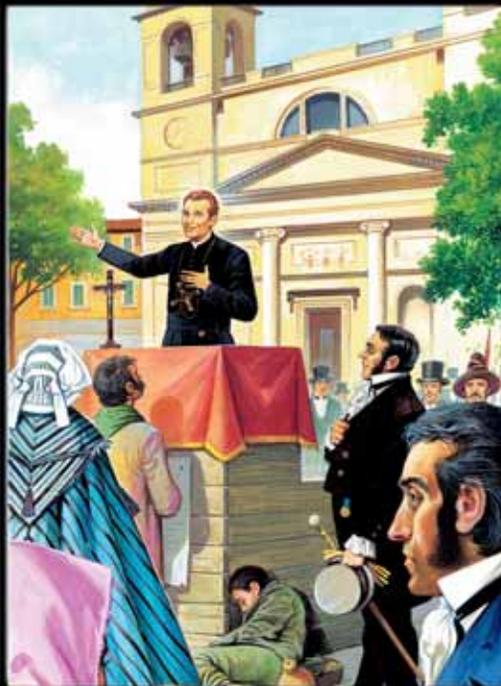
Don Giovanni: administrator, spiritual director, and architect (even today we can see evidence of his interventions in many houses and churches of the Congregation in Italy). Above all, Don Giovanni continues to be a model of how to be authentic Missionaries of the Precious Blood, an example of life for all of us. ♦



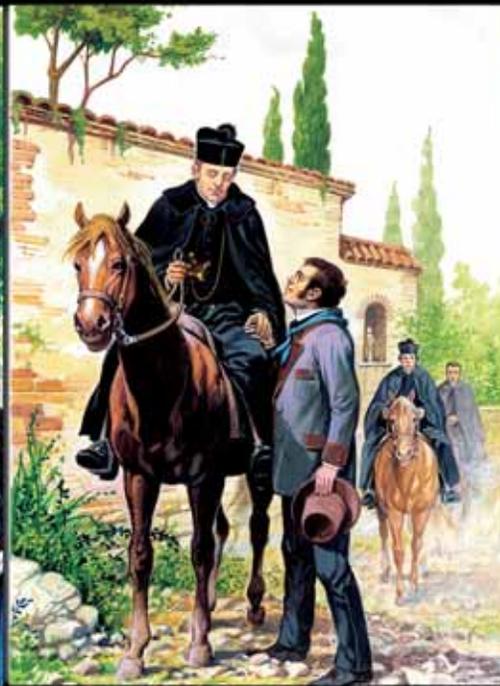
An oil painting of Fr. Francis de Sales Brunner



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On Community

“Especially, let us seek to promote charity among ourselves and, putting aside the merely human, let us attend to perfecting ourselves in this virtue. Let us put up with each others’s defects and mutually love each other. Let us respect each other first to last and may there stand out among us that harmony which should exist in a moral body. Let us guard ourselves against anything which could cheapen the sacred ministry so that we do not make ourselves responsible before God.” (Circular Letter of 1849)

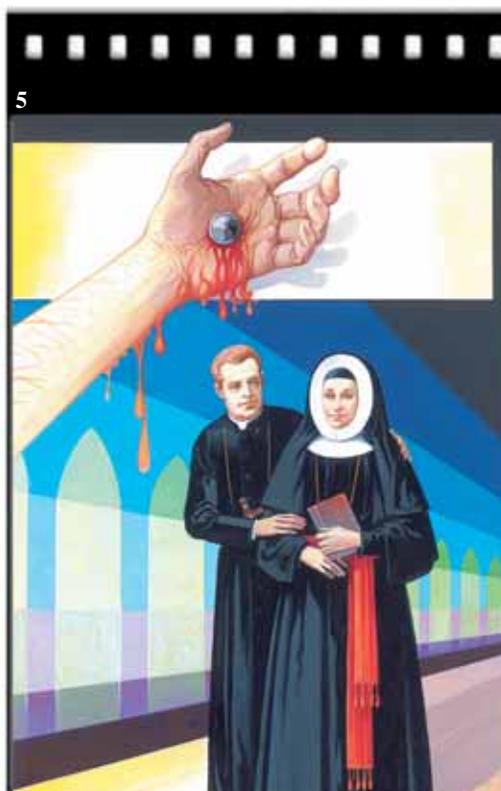
On Mission

“Do we have that spirit which ought to fill an evangelical worker, a minister of the sanctuary, a missionary of the Congregation of the Most Precious Blood? Are we so detached from everyone and everything, including ourselves, so as to be able to say sincerely and in every sense of the term: *Dominus pars haereditatis meae; Deus meus et omnia?*” (Circular Letter of 1859)

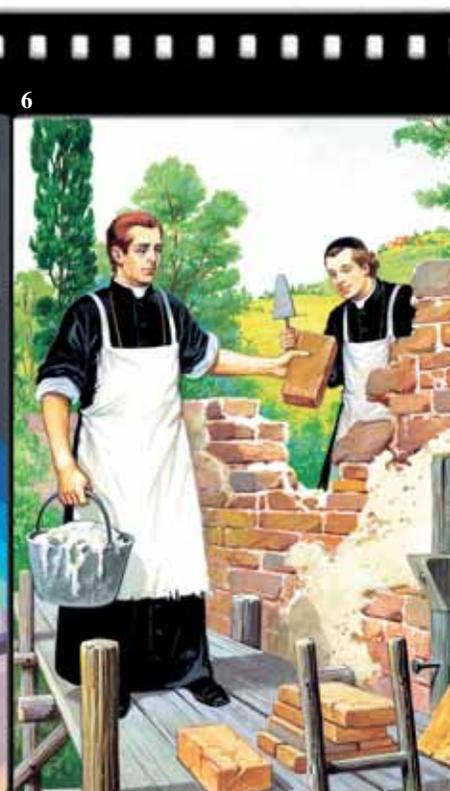
On Spirituality

“Let us remember, dear confreres, that it is the devotion entrusted to us and that we should not fail to promote it with resolution and in every way. When preaching is done, when the sacrament of penance is administered, in informal discourses let us keep in mind our devotion which should be most dear to us and we should wish to kindle it ever more in the hearts of the faithful.” (Circular Letter of 1852)

1. Celebrating Mass.
2. The famous mission of L’Aquila given by Fr. John Merlini.
3. A special confession.
4. The bandits give a letter to Fr. Merlini asking for his help in making peace with their families.
5. Fr. Merlini, spiritual director of St. Maria De Mattias.
6. An expert in designing and building Churches.
7. Sonnino: Fr. Giovanni always had a recipient of water on hand to quench the thirst of those who passed by the Mission House.
8. In contemplation before Christ Crucified.
9. An accident which would prove fatal.



5



6

MOMENTS IN MERLINI'S LIFE

The Venerable John Merlini (1795-1873), the third Moderator General of the Congregation of the Missionaries of the Precious Blood, was captivated by Saint Gaspar del Bufalo and his preaching of the mystery of the Blood of Christ, the source of the dignity of each human person. The love of God, eloquently symbolized by the Blood of Christ, was at the center of his preaching, which was simple, incisive and engaging. His lifestyle was a search for God's will, for a wise vision of the world and of its harmonious beauty.

His sensitivity in listening and in knowing the human heart made him an excellent spiritual director and a noted counselor. He was the spiritual director of Saint Maria De Mattias and a friend of Pope Pius IX. His love of order and his aptitude for dialogue, along with his capacity for making decisions, made him a beloved leader who was sought by many.

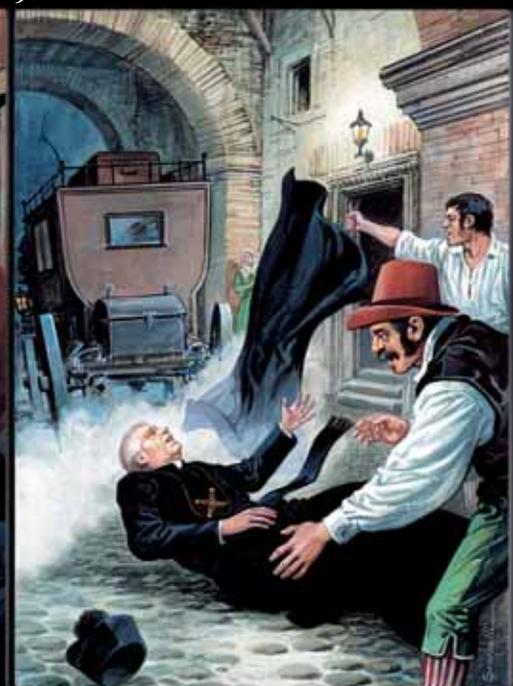
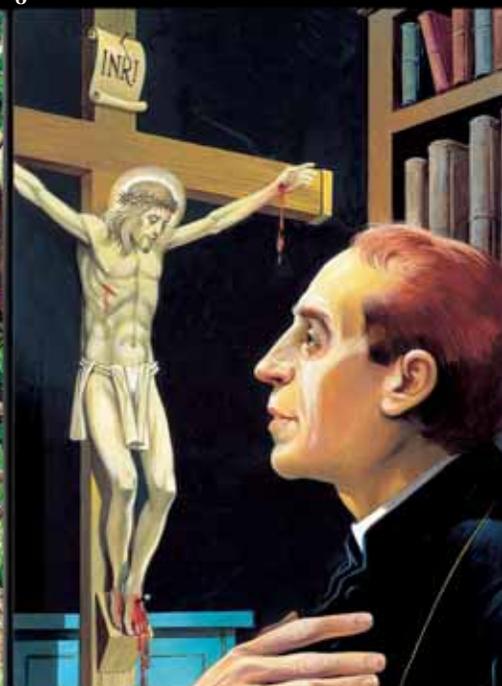
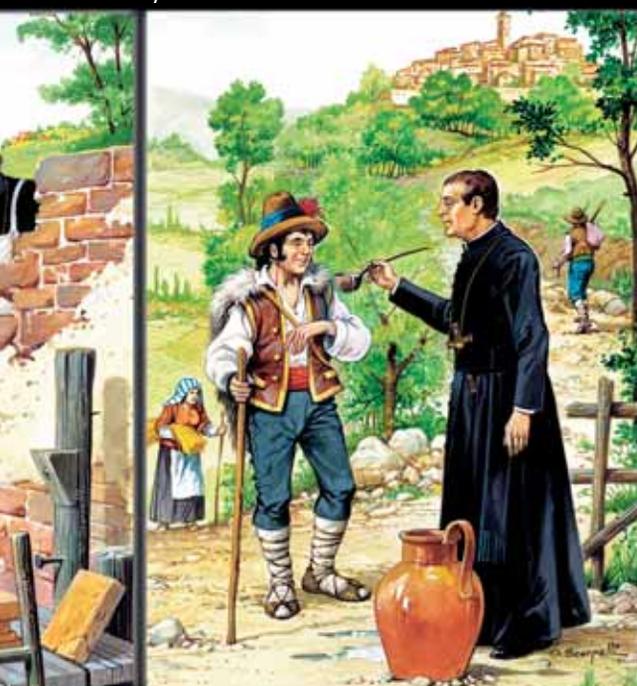
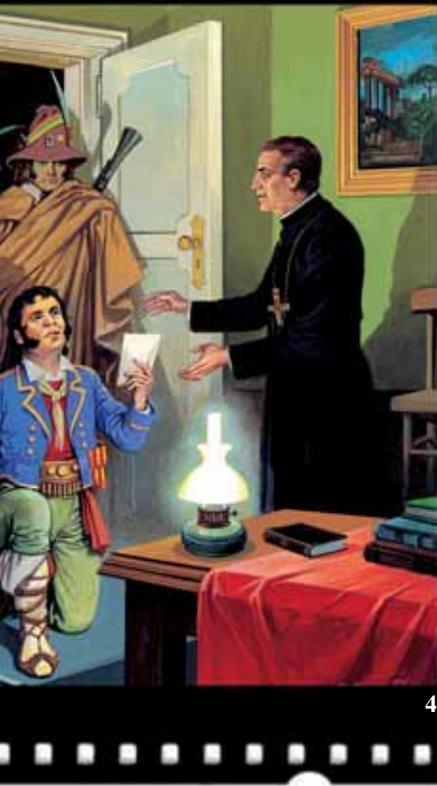
Thanks to him, Father Francis De Sales Brunner brought the Congregation to the United States, Germany, and Switzerland. He was responsible for the growth of a rich network of lay associations, which he promoted for the good of the Church with wise, cutting-edge vision. The Church has recognized the heroic virtue of his Christian, priestly and missionary life. We now wait to venerate him as a saint.

PRAYER FOR THE BEATIFICATION OF THE VEN. JOHN MERLINI

Eternal Father, we beg of you the favor of the beatification and canonization of your servant, John Merlini. We ask that you place upon his life and work in honor of the Precious Blood the stamp of divine approval, that those who venerate him and seek his intercession may glorify you by imitation of his virtues. Grant us an abundance of the graces flowing from the Blood of your Son.

Bestow upon us the spirit of his love, so that we may truly promote the divine glory in the apostolate of the Precious Blood with the zeal of St. Gaspar and Ven. John Merlini. This we ask through Christ our Lord.

Mary, our Queen and Mother, all-powerful in intercession with your Son, obtain for us through the priesthood of Christ in his glory the favor we ask for our beloved father, the zealous priest, John Merlini.



The New Foundations of the Merlini Era

FRANCE ■ AMERICA ■ ENGLAND

by Fr. Emanuele Lupi, C.P.P.S.

When Don Giovanni Merlini was elected Moderator General in 1847, the foundation in Löwenberg, Switzerland, was already in existence and Brunner with the first German-speaking confreres had emigrated to the United States. In 1850 Castle Löwenberg was given to the Diocese of Coira, bringing to a close the experiment begun in Switzerland.

In 1841 a foundation was opened in France, near the sanctuary of Saint Odilia, patroness of Alsace and later, on November 11, 1842, the Missionaries opened a community in Trois Epis (Drei Ähren) in the same region. They preferred to have a Marian shrine rather than one dedicated to a saint and decided to leave Saint Odilia. The house of Trois Epis finally closed in 1875, following the expulsion of the Congregation from Alsace on July 30 of the same year. Merlini visited the community of Trois Epis in June of 1865 and from Trois Epis he continued to look toward Germany as the site of a possible future foundation. A proposal was made for Trois Epis to open a house at Baumgärtle in Bavaria.

Serious consideration was given to transferring the seminary of Albano to Trois Epis because it was judged to be a peaceful area in which property would not be confiscated as was possible in Italy under the law of appropriation of ecclesiastical property that had been acted on September 20, 1870 and which had already gravely injured the Congregation.

On October 7, 1842, a miracle occurred in Nice, France, through the intercession of Venerable Gaspar Del Bufalo. This created some excitement and led to Father Edmondo de Cazales entering the Congregation. He was a diocesan priest of the Archdiocese of Toulouse who underwent formation in Rome at the house of San Salvatore in Campo and the in October 1844 opened a second community in France, at Montauban, not far from

Toulouse. On December 28, 1847, Cazales was named superior of the Congregation in France.

Unfortunately the experiment did not last, for in February 1848, in the context of the European revolutions of the era, Father Cazales began to take part of the Commissions which



Painting of the Castle of Löwenberg from which Fr. Brunner and his first Companions set out for Ohio (USA)

were to draft a new constitution for France. The Montauban experiment ended and he had to be transferred to Paris. Meanwhile, another French priest had entered the Congregation in 1846. This was Father Francois Desnoyers, of the Diocese of Autun, not far from Dijon. Named superior of Trois Epis in 1852, he was relieved of his duties in 1853 and after another sojourn in Italy, he returned to France in 1857. In a letter of June 24, 1858, he speaks of the possibility of opening a house with a parish attached in Montmille, north of Paris. Not only did this happen, but on February 24, 1859, they were also inscribed in the Pious Union of the Most Precious Blood in Rome. From 1860 there is no further notice of that community.

In 1843 the Congregation had arrived in the United States at the invitation of Bishop John Purcell of

the Diocese of Cincinnati, erected in 1821 and encompassing the entire state of Ohio. The Congregation in the United States needed to collaborate in the work of building up the church. This was a different situation from that of Saint Gaspar and the Congregation in Europe, where the Missionaries were needed to renew an already established church. The

North American experience was destined to mark profoundly the administrative and pastoral structure of Congregation because of the new challenges it brought to the international Community, challenges that were always met with the concurrence of the General Government in Rome.

After the death of Brunner, when Father Andrew Kunkler was confirmed as his successor, Merlini had to say that “the new superior should not introduce any changes, but rather he should continue to follow everything as established by Brunner.” In 1855, twelve years after the foundation, there were 28 priests and 64 brothers.

I believe that Holy Week of 1858 marked a turning point that would have its effects down to the present day. Fifteen years after the foundation of the American Mission, when

Don Giovanni had been Moderator General for about ten years, Father Francis De Sales Brunner was received and heard at a meeting of the General Council of the Congregation. We know that the meeting was preceded by a private meeting between Merlini and Brunner, and that in general the experience of Brunner in Rome led to a climate of great tranquility and productivity. As a result of the meeting the *Lebensordnung* was born and was accepted on June 7, 1858. This represented not only the beginning of the *Praxis Americana* but also the basis of many innovations that would enter into the *Constitutions* and from there into the *Normative Texts*, becoming the common *praxis* for the entire Congregation.

As noted a bit earlier, the *Lebensordnung* was approved in 1858 and confirmed in 1868 (during the period in which the American Mission was now headed by Father Andrew Kunkler). We find traces of the *Lebensordnung* in the rules published in 1881 and again in those of 1892 and 1894. In 1868, while Merlini was Moderator General, parishes were accepted, a necessity for the American foundation. Schools came to be connected to parishes and in this regard we recall the name of C.P.P.S. Bishop Joseph Dwenger, of Fort Wayne, Indiana, who began the practice of parochial schools not only in the context of our Congregation but for the entire United States.

Meanwhile, in 1861, a seminary for the formation of candidates in the United States was established in Carthagen, Ohio. In 1870 the General Curia accepted the foundation of a province in California and gave permission to open a school. In 1877, however, the California Province came to an end and was so indebted that Father Hennebery, the founder of the province, felt obliged to initiate an extensive preaching tour in order to earn the money to pay the debts that had been contracted. He went to preach in New Zealand, Australia, India, South Africa and the Holy Land.

The *Lebensordnung* provided for a promise of fidelity, something that

was completely new in the Congregation. In 1868 the General Curia granted the American Mission the right to ask its members to make this promise. This was done in order to avoid the exodus of members from the Congregation to dioceses. This, however, made way for the General Assembly of 1921 to grant the American Province two types of promises, temporary and perpetual.

Another novelty introduced in the *Lebensordnung* and accepted by Merlini's General Curia was that of the allowance or *peculio*. This meant that every member had to turn over to the community the proceeds from his ministry and his Mass stipends and in return the community would provide the basic necessities for the member as well as a sum of money for personal expenses. This was a way of equalizing the economic status of each member.

On June 17, 1862, the General Council of the Congregation discussed the founding of a house in London. They would return to a discussion of the topic again in the meetings of January 27 and September 22 of 1863. The proposal was made in the context of the political initiative of Pope Pius IX to restore the Catholic hierarchy in the United Kingdom. Nicholas Wiseman, Apostolic Delegate at the time and later Archbishop of Westminster, favored bringing congregations dedicated to

the Precious Blood into England. This devotion was quite fervent on the island at the time. In the city of London alone there are today two churches dedicated to the Precious Blood: the Catholic cathedral and another in the Diocese of Southwark.

The foundation never came to fruition, but it did arouse special interest because the General Council discussed it in three sessions and in fact had already named Don Gaetano Caporali to be the founder of the new mission. They came to this decision on account of "his personal gifts and also because he had begun some study of the English language." Don Caporali was elected Moderator General in 1884 and from 1890 to 1911 was Archbishop of Otranto, in southern Italy.

I believe that the foundation of the new units of the Congregation underscores especially the democratic spirit of Merlini, who knew how to confront courageously the challenges posed by the new situations in which the Congregation found itself. Among the talents of a genuine leader one cannot omit those of prophetic vision and of flexibility, characteristics of those who know how to read the signs of the times and, while remaining faithful to tradition, enter into dialog with the creativity needed in the face of the demands of real situations. ♦



St. Charles Center in Carthagen, Ohio as it is today

"In the same way, your light must shine..."

by Sr. Nicla Spezzati, ASC

The C.P.P.S. General Postulation office introduced the Cause for Canonization of John Merlini, Priest of the Congregation of Missionaries of the Most Precious Blood on January 26, 1927, 54 years after his death (January 12, 1873). The process that followed was held in the dioceses of Rome and Albano and closed on May 10, 1973, with the promulgation of the Decree *super virtutibus*, conferring the papal title

Holiness is our vocation. The Lord exhorts Moses: "Speak to the whole Israelite community and tell them: Be holy, for I, the Lord your God, am holy" (*Lv 19:2*), while in the New Testament the invitation rings out: "So be perfect, just as your heavenly Father is perfect (*Mt 5:48*), and "This is the will of God, your

healthy spiritual economy always enjoys its fruits: signs of fidelity and of charismatic and ecclesial vitality of its members. The Church invites us to this witness among the people of God: "Today a renewed commitment to holiness by consecrated persons is more necessary than ever, also as a means of promoting and supporting every Christian's desire for perfection." (*VC 39*)

THE SAINTS AS GOSPEL PAGES

The Christian experience is set squarely in history because it is a human phenomenon, an experience of men and women who live in a determined epoch and in a certain geographic space, marked by a particular culture. It could therefore seem an archeological work to approach saints' figures of epochs distant from ours, distant by sensitivity and by culture. It may seem – as for the Ven. John Merlini, who lived in the 19th cent. – a dutiful and proper action, but not useful to us. But Christian holiness always overcomes historical conditioning and cultural contexts.

An eminent spiritual personality is not the sum of various influences received, but is revealed as an "original model", an "archetype". One's relationship with God is the process that the Holy Spirit has worked in one's humanity, with a newness of experiences that mark a break with one's own environment and own personal happening; they are valid in any time.

That is why the Church praises and serves God, in the today, with the holiness of her children of all cultures and all times. The Saints are Gospel pages, forever efficacious! In "exemplary holiness" Providence offers us the privilege of contemplating the sanctifying work of the Divine Spirit, who imprints the features of Christ in every baptized person, especially in those who are more docile to Grace.

"First of all, I have no hesitation in saying that all pastoral initiatives must be set in relation to holiness."

(John Paul II, *Novo Millennio Ineunte*, # 30)

of Venerable to John Merlini. It does not, however, determine any public veneration.

A question arises spontaneously: why do we desire a further "word" of the Church on the "sanctity" of John Merlini, which will happen following two miracles required by the canonical process, in succession, for the beatification and the canonization?

This is the question that I asked myself when Fr. Francesco Bartoloni, C.P.P.S. Moderator General, with the vote of his Council, called to entrust to me the job of C.P.P.S. Postulator.

THE GENERAL POSTULATION OFFICE

It is said that a Postulation Office – as an Office established in Dioceses or Congregations to identify and accompany the course of a Christian in the recognition of a life deemed exemplary for all – is a saints factory. I do not think of it like that. Postulation is an ecclesial service to holiness: it brings holiness to light for the edification of the Church, and for us, members of the Family dedicated to the Most Precious Blood in the Church.

holiness" (*1Thes 4:3*). The Ven. John Paul II indicated holiness as a global pastoral perspective: "First of all, I have no hesitation in saying that all pastoral initiatives must be set in relation to holiness." (*NMI 29-30*)

Postulation, therefore, renders a service to the gift of holiness: it removes the already-shining light out from "under the bushel basket" and places it "on the lampstand", so that it might illumine the whole house, to the benefit of those living in it (cf *Mt 5:15*) "Just so, your light must shine before others, that they may see your good deeds and glorify your heavenly Father." (*ibid 5:16*)

Postulation renders a service to what is called "canonical" holiness, or that high measure of the Gospel which, lived by one of the members of our Congregation according to the mysterious designs of God, can become "exemplary" in the Congregational Community and in the universal Church.

It is not the "canonical" holiness that sanctifies the Family that generates it; it is the Family which lives a humble and everyday holiness that generates "exemplary" holiness. A Family which has to its credit a

Through this lens of faith, we are given the opportunity to admire the inexhaustible fruitfulness of the Gospel in the virtues, in martyrdom and in the works of the Saints, as the Gospel can always be incarnate in different cultures and different historical epochs. Therefore, holiness, even while blossoming in different cultures, has a universal voice because it has the voice of the Gospel. Ven. John Paul II, speaking to young people on August 20 of 2005, defined the Saints as “those through whom the Lord, in the course of history, has opened the Gospel before us and turned its pages”.

For this reason, the saints are of great encouragement and help to us. Edith Stein states: “It is good for us to think that we have heavenly citizenship and that the saints in heaven are our co-citizens and co-tenants. This makes us walk more easily on the streets according to the Gospel”.

THE MIRACLE: THE GLORY OF GOD EMBRACES US

To keep alive (because desired) the canonization cause of John Merlini is therefore not a private fact, but a theological and ecclesial event, useful for us, today. The very formula for canonization explicitly shows this fruitful characteristic in present times. In fact, the Pope says: “To the honor of the Most Holy Trinity, for the growth of the Catholic faith and for the development of Christian life... we declare and define... a Saint”.

Canonization is, therefore, a solemn magisterial act of high theological quality. Consequently, beatification also belongs to that rank. In fact, it puts in place the indispensable premises for canonization, which is the final goal of the long process of research, discernment and evaluation. Beatification consists in the Pope’s conferral of public worship, in a limited form and by indult, upon a Servant of God whose heroic virtues confirmed by a miracle or whose martyrdom have been duly acknowledged.

This is the case with Ven. John Merlini. We are asking for a miracle through his intercession. That is, we

are asking that the “glory-presence” of God be manifested in an extraordinary way among us. All canonization causes, in fact, include the careful evaluation of a miracle, which is a work done by God, through the intercession of one of his faithful servants, outside of the ordinary causes known to us.

While the ascertaining of the heroic virtues of a Servant of God is a work “from below”, the miraculous event is a work “from above”, a gratuitous intervention of God which requires a scrupulous scientific and theological verification of the truth of the facts.

In what way can all of us collaborate so that the “grace” of the Lord might be manifested in an extraordinary way among us? We can do so in a pastoral way: whether through the

involvement of the faithful in an ever broader and participative knowledge of the virtues of the Servant of God, or through spiritual accompaniment of the Dioceses in which we are present and the accompaniment of our Families dedicated to the Most Precious Blood, encouraging prayer and requesting Ven. John Merlini’s intercession.

A beatification cause is never a dry procedural course, but a pilgrimage of faith in research, in meditation and in the imitation of the virtuous heroism of the saints. It is an ecclesial action that has a certain liturgical character, insofar as its aim is the praise of God and glorification of his faithful servants. And, for that reason, there is a personal manner of collaborating in that pilgrimage: the



“The saints in heaven are our co-citizens and co-tenants” (Edith Stein)

attentive and courageous conversion to the Gospel, through prayer and works. A pilgrimage of faith-communication: C.P.P.S., ASC and USC, united as people of God to ask that the “glory” of God be manifested among us in the power of the Blood of Christ, through the intercession of Ven. John Merlini.

TODAY IN THE COMPANY OF THE SAINTS

The current cultural change is often considered a challenge to Christianity itself, rather than a background horizon for which creative solutions can and must be found. But, while on the one hand, institutions and the culture affirm they can function as though God does not exist, on the other hand, humanity continues to give attention to the sacred and the religious. The big questions: “from where do I come?

“The women and men proclaimed Saints are not meant to remain immobile in painted pictures or on altars, but to journey with us and among us in the difficulties of daily life.”

who am I? where am I going?”, which have accompanied the history of humanity, continue to resound today. The human person has not stopped asking questions about the meaning of things and the significance of existence, nor to feel the need for transcendence, solidarity and the infinite.

Consultation of fortune-tellers and santons are multiplying, while “meditation” and “holistic” circles are increasing their influence and work with their members.

Is it not perhaps time to highlight the company of vital, exemplary, magnanimous, hard-working persons like the saints? Persons who in their everyday history were able to find energy and life by keeping communication with the Infinite open?

The company of saints can, in some way, walk alongside the solitude that “believing” and “non-believing” persons are experiencing today. The narration of their experience with contemporary language can awaken positive images in the individual and collective imaginary store of women and men of our time.

In the flow of billions of images of the *mass and new-media*, which populate people’s lives, small and continual spaces of “images of good life” could accompany growth in faith in a positive way, or simply be a reminder of a life lived in a positive way.

The women and men proclaimed Saints are not meant to remain immobile in painted pictures or on altars, but to journey with us and among us in the difficulties of daily life.

A pastoral challenge: create and use ways and means to talk about holiness, so that, in every culture, women and men of our time might have its company!

A challenge to the Family dedicated to the Most Precious Blood.

Look with love at a member of our family, a man, priest and C.P.P.S. Missionary: the Ven. John Merlini. He carried the baptism he received to completion with passion; he took risks on the fidelity of a “faithful” God; he engaged every gift of his so that the Reign of God might be among us; he collaborated so that the order of love, announced in the Gospel of the Blood of Christ, might progress every day. He reproduced in his life, which was extraordinarily ferial, the beauty of Christ, the living Lamb glorious in his blood. ♦



Ven. John Merlini, St. Maria De Mattias, St. Gaspar, St. Francis Xavier contemplating the Paschal Lamb

☛ Continued from front page

ple on earth had reached the sanctity of Don John Merlini (D. M. Colagiovanni, *Giovanni Merlini*, Rome 1996).

The topic of this issue of *The Cup* is John Merlini, the second Moderator General of the Congregation of Missionaries of the Most Precious Blood. In reality it was Merlini who gave the Congregation, founded by Saint Gaspar Del Bufalo, a structure for governance, for expansion and for deepening its identity within the Church and in civil society.

Merlini met Gaspar for the first time at San Felice on July 6, 1820, five years after the founding of the Congregation. He had gone to San Felice with another confrere of the Diocese of Spoleto, where he had been a priest since December 19, 1818, to make a retreat preached by Saint Gaspar. Merlini recalls the event: “He received us very courteously and warmly, so characteristic of him. I confess that I was overwhelmed by his acts of kindness.” Gaspar, who knew how to read the heart and to draw people to himself invited both of them to join the Institute, saying: “You two will be excellent missionaries!” For Merlini this was not simply an encouraging remark but rather an invitation which would destine him to take stock of his own life.

Merlini complemented Gaspar and had gifts that the latter did not have. The Founder was by nature enthusiastic and could stimulate enthusiasm in others; he was inclined to have an overall view of things and then attend to details. Merlini was calculating, cool, accustomed to arriving at a global perspective by means of examining all of the particulars. They were comfortable with each other and each benefited from the relationship.



Monument dedicated to Venerable John Merlini at St. Felix in Giano

Vatican II (cf *Perfectae caritatis* 1; *Evangelica testificatio* 11) explains that the “grace of origins” is that special *karis* of the Holy Spirit through which a new religious family is raised up in the Church. This extends chronologically from the founding of the institute until the death of the last companion who was a witness to the experience of the founding.

John Merlini was an eminent witness of the grace of origins because he was with Gaspar Del Bufalo from August 15, 1820 (five years from the founding of the Congregation at San Felice di Giano on August 15, 1815), until Gaspar’s death on December 28, 1837. In addition, he was vice director and secretary general from January 20, 1838, and on August 26, 1847, he took on the additional office of governing the Congregation in place of the gravely ill Moderator General Biagio Valentini. From 1834 through 1847 he was in

permanent residence in Albano as formation director of the young students.

On December 28, 1847, he was elected Director General, an office that he would hold until his death on January 12, 1873. He also had the office of superior of a congregation of women, the Adorers of the Blood of Christ, founded in 1834. With outstanding care and devotion he accompanied this community with his counsel, the regularization of its structures, its missionary dimension, its spirit, the drafting of its rules, and the spiritual direction of many Adorers, even after the death of the foundress, Saint Maria De Mattias.

Two events stand out: on April 13, 1838, Francis De Sales Brunner, a Swiss priest, was accepted for a period of probation in Albano under the direction of Merlini, who formed him in the spirituality of the Precious Blood. Merlini was also spiritual director of the Foundress Saint Maria De Mattias for 42 years (from March-April 1824 until her death on August 20, 1866). It was a relationship characterized by a communion of souls that was special and exemplary.

What was striking in Merlini “was his manner of presentation, the clarity of his thought. People, even the youngest, were glad to listen to him. He had an extraordinary ability to bring in examples that were relevant to a theme. He did not resort to

“It is fitting to remind ourselves that, for great works, God makes use of humble souls. So in the coming retreat let us apply ourselves in a special way to the study of this virtue which forms the basis of our sanctification and the delight of God.”

(Ven. Merlini, Circular Letter of 1863)

wordy digressions which cause people to lose the train of thought, but rather he used streams of images, slices of real life, which would stay with the persons who heard him or for whom he was spiritual director. Why talk if no one listens? Why propose a line of reasoning if it is not understood?" (cf M. Michele Colagiovanni, page 55).

The articles of Emanuele Lupi, archivist of the Congregation, and of Sister Nicla Spezzati, biographer of Venerable John Merlini, describe well two of the more important aspects of Merlini's life: as one who continued the founding of the Institute and who gave it the stability and capacity to expand, following the charism of the Founder. John Merlini was indeed the wise man of Scripture, calculating all aspects of the problems that faced him, as if nothing would be expected from Divine Providence. He was of the opinion that one had a right to help from Divine Providence to the extent that one had done all that was humanly possible. In this he was following the popular saying: "Heaven helps those who help themselves," but his professed motto was "A hundred measurements and then the cut."

"Had it depended on him, he would have 'redesigned' the whole world. The correct disposition of matters, which were arranged until they pro-

duced something beautiful, was at the root of the way he did things. An architect distributes spaces, the sculptor molds bodily masses, the historian reconstructs events pointing out the design of God, and the archivist classifies documents according to a rational design. Just so, in the newborn Congregation that was

expanding through its strength in diverse parts of the world, it was Merlini who knew how to dialogue with persons, 'assembling' them according to the needs and their gifts...Mathematics applied to art, logical rigor to candor: the result was the poetry of reality" (cf M. Colagiovanni, page 207). ♦

OUR AUTHORS



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Fr. Emanuele Lupi is a Missionary of the Precious Blood of the Italian Province. He was ordained in 2001. Following ordination he spent several years in Tanzania and in the Peruvian Mission where he has taught Church History, Patristic and has served as Chaplain of San Francisco De Borja School in Lima, Peru before taking up the position of the C.P.P.S. General Archivist. He is a member of the General Curia and resides at the C.P.P.S. General House in Rome.

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