

JAMES ALBERIONE

OPERA OMNIA

"TO THE PIOUS DISCIPLES OF THE DIVINE MASTER"

JAMES ALBERIONE

**TO THE PIOUS DISCIPLES
OF THE DIVINE MASTER**

Collection of meditations and teachings

1946 - 1947

with the collaboration of Elena Ariani, pdm
Fr. Joseph Barbero, ssp, for the notes
Initials of the work: APD

I am glad to give the requested
IMPRIMATUR for the whole
series of transcripts, composed
of 14 volumes of the preachings
of Fr. James Alberione "To the
Pious Disciples of the Divine Master."

Albano Laziale, 21 June 1986
+ Dante Bernini, Bishop

General House, Pious Disciples of the Divine Master
Via Gabriele Rossetti, 17 - 00152 Rome (Italy)

*In 1908, I began to pray and to have prayers said
that a religious Family might come into being,
a family marked by a hidden life,
dedicated to Adoration
and to the sacerdotal and liturgical apostolate;
a family which would completely belong
to Jesus the Divine Master
present in the Eucharistic Mystery.
Why? So that it might become a source of grace
from which other religious families,
those more especially dedicated to apostolic life
could draw.
You have a fundamental and vital mission,
hidden like the roots, but nourishing the trunk,
branches, flowers, leaves, fruits.
Jesus Priest and Mary his Mother,
are always united in the economy of redemption;
therefore, they always remain united
in the economy of grace.*

APD (1946), 21; 24-25.

*I do not exactly know up to what point
God will lead your souls, but I know that
your vocation is a vocation of intimacy,
of special perfection. Vocation of love,
similar to that of the Most Blessed Virgin.
Will you give to Jesus that which he
expects from you? To the Church all that
you should? To the Priest all the charity
that is expected?
You are invited to follow Mary,
to walk on the most intimate way of
communication with the Divine Master.*

PRESENTATION

The collection of "meditations" in this volume shows a particular character compared to the preceding publications.

It needs to go back to the years 1946-1947 when the magnetic recorder was not yet in use; notes were handwritten in strict fidelity to the word heard. With solicitude, typewritten notes were sent to Fr. Alberione who looked over them, made corrections and gave the go signal for printing for private use.

The meditations published here were given by the Founder from Christmas Eve of 1946 to March 30, 1947, in the chapel of the Daughters of St. Paul, now in Via Antonio Pio, # 75.

The Daughters of St. Paul were present, in whose community was included from November 1946 the group of the Pious Disciples novices. Such union had been decided by the Sacred Congregation of the Religious and transmitted with other resolutions in the Decree of August 24, 1946.

The Decree was the answer to a subsequent and more explicit request of Fr. James Alberione, who humbly asked the competent Authority to approve the Pious Disciples of the Divine Master as a Congregation distinct from the Daughters of St. Paul.

For all those concerned (about 300 Pious Disciples), this was a period of obscurity, of suffering, in a delicate and ambiguous position. It was a matter of being respectful to the Church's dispositions, but the profound suffering of many souls could not be ignored, who in various dates, freely made their choice to respond to one's own "callingl."

others to obedience, but in his soul, he felt the pressing force of a particular foundational charism.

He spoke to his daughters and expressed in humility and prudence what he thought was necessary. The "ex-Pious Disciples" especially, understood and accepted what concerned them.

It was evident how it is confirmed in the text that the specific apostolate of the Pious Disciples has to be carried out in forms distinct from those of the Daughters of St. Paul.

Blessed Joseph Timothy Giaccardo, most faithful interpreter of Fr. Alberione's thought and will, after the two Christmas meditations, wrote:

"The meditations of Primo Maestro are **illuminare tenebras** in all things. His words are overflowing of the Spirit that made him Father of many souls and which give light, comfort, life" (January 5, 1947).

The one entitled "The mission of the Pious Disciples," was entirely autographed by Fr. Alberione; for this reason and for its contents, we consider it a precious inheritance.

The original is conserved in the archives of the Pious Disciples.

The 21 meditations dated between June 12 to 21, 1947, constitute a course of Spiritual Exercises. They were given two or three times a day, depending on the availability of Fr. Alberione. They were taken together with the method above-mentioned.

The Retreat was held in Albano Laziale (Rome), in the Novitiate House of the Pious Society of St. Paul, on Via Castro Partico # 12. Following the suggestion of Fr. Alberione himself, the participants were chosen among those who were mainly responsible for persons and works, and the "elderly" or those who were part of the initial nucleus of the Institute.

canonical organization achieved which opened a new journey,
or
for the new horizons enunciated in the name of God and by the
will of the Church.

*They were days of intense light and a profound presence
of the Spirit. The word of the Founder which was freely
expressed by then, the trusting serenity of the participants,
created a climate of*

*the Cenacle, in silence and in prayer. The Pious Disciples who
came out from the obscurity and the fears of a recent past,
ventured themselves with enthusiasm on the new apostolic
openings.*

*If the first 16 meditations obliged the Founder to take the
needed restrictions, from June 1947 onwards, it can always be
noted in his word a firm communication and joyful at times, that
leads to live a "new" present, offering to the Pious Disciples the
ample perspectives of a future which, especially for the
apostolic action, indicated higher summits and wider
expansion, always in fidelity and in creativity that is asked in
the programmatic motto: **"To be Pious Disciples living and
active in Christ and in the Church."***

*In the period towards the end of 1946 and the beginning of
1947, the word of the Founder was invested with prophetic
inspiration which made the divine presence perceptible, so as to
give light in darkness, to guide the doubtful journey of the
moment, to transmit the certainty he had in the light of faith and
which he expressed confidentially to his vicar, Fr. J. Timothy
Giaccardo:*

*"I am always more convinced and persuaded, for natural
and supernatural reasons, that the institution of the Pious
Disciples is in accordance with nature, is in accordance with*

Divine Will (11-19-48).

In June 1947, to the assembly gathered for the Spiritual Exercises, the prophetic voice was more sure, vibrant, expressed great things courageously, touching, that gladdened the whole being.

It deals with the projects which must become gradually and courageously a reality, always founded in the indispensable condition of a deep interior life, of the following of Christ on the footsteps of Mary Most Holy.

Thus, the Pious Disciple is qualified for the proclamation, in the fulfilment of the triple apostolic mission which "spring forth from one single Love and which are directed to one single end:

love of Jesus living in the Eucharist, living in the priesthood, living in the Church" (Constitutions 3).

The following meditations: of June 7, Retreat of June, August 15, were given by Fr. Alberione in Alba, Mother House, Piazza San Paolo, in the Pauline complex "Casa Divina Provvidenza."

Maria Lucia Ricci, pddm

Rome, September 8, 1990

Nativity of the Blessed Virgin Mary

YEAR 1946

1. IN THE FOOTSTEPS OF OUR LADY, THE FIRST PIOUS DISCIPLE

Rome, Christmas Eve, 1946*

1 The first thing I have to do today before anything else, is to extend to you my best wishes: heartfelt best wishes to all of you and to each one of you. These are not the type of wishes that worldly people give to one another; but are wishes for goodness, charity, goodwill, faith.

2 It is my wish that you will understand your vocation, this most wonderful vocation of yours. Your life is so linked to the life of the priest that something occurs similar to that which occurred between Jesus and Our Lady.

3 I want to tell you to pray for some special needs, to obtain some extraordinary graces.

be freed from the clutches of those who are holding him prisoner.
Let us pray.

4 Then, in the world there are more than 200,000,000 Muslims and there is no way of getting in amongst them. What is needed is an extraordinary grace - the grace to raise up priests for the Muslims. Do you think you could obtain this grace? You have already paved the way with the establishment of your house in

*This meditation and the successive ones (up to n. 16, excluding n. 11) were given by the Founder in the Chapel of the Daughters of St. Paul, where the whole community was present, including the Pious Disciple novices and some professed sisters. It was a delicate moment wherein Fr. Alberione had to state the truth in its opportuned clarity and required prudence.

¹Fr. Ravina Domenico M. Tarcisio (1909-1982), Pauline priest; the Pious Disciples who returned to Poland in 1946, found Fr. Ravina in prison in Czestochowa and with courage, they helped him obtain his freedom.

Alexandria, Egypt,¹ but I want you to do even more. We have given much thought to this project for some time, but the means to do this is to form priests for the Muslims. For centuries missionaries have been working among them, but those who set out have been either killed or have returned home disillusioned. They say that it is impossible, that these people are too obstinate.

5 Likewise, it is necessary to have priests for Japan.¹ Population-wise, Japan is one and a half times Italy. Over the years, there were very few conversions because the Japanese are very obstinate. In Japan, there have been so many martyrs, thousands and thousands of them. Since you have a mission that is so linked to the priesthood, let your prayer be that the blood of so many martyrs will bear fruit for that great nation still without Jesus Christ.

6 Expect a great deal from the Child Jesus. He says: "Do not be afraid, I am with you."¹

the first proclamation of salvation in the garden of Eden.

In the cave (at Bethlehem) "*invenimus Infantem cum Maria Matre eius*" (we found the Child with Mary his Mother)⁴ and always and everywhere we find Jesus with Mary, at Nazareth, at Calvary, in heaven.

4 House in Alexandria, Egypt: In November 1936, the Pious Disciples began their community for the Eucharistic Adoration and the possible exercise of their apostolate. For various reasons including those socio-political, they had to leave Egypt in November 1949. In the *Calendario Atlante De Agostini*, the Muslims numbered 690 millions in 1990.

5 The first foundation of the Pious Society of St. Paul in Japan was in 1934. The Pious Disciples began their life in Japan in May of the Holy Year 1950.

6 ¹ cf. J. Alberione, *Abundantes Divitiae gratiae suae*, 152.

² Gal. 4,4.

³ cf. Gen.3, 15.

⁴ cf. Mt. 2,11. The exact text is: *invenerunt puerum cum Maria Matre eius*.

It is said: "The Pious Disciples are so much for the Priests." It is obvious that you have followed the example of Mary Most Holy! 7

May you have the ambition of your vocation. Are you imbued with this pride? This is holy pride! May you have the ambition of becoming Mothers! Spiritual Mothers of Priests.

In my travels, I wrote a booklet on this theme.¹ The young women in the world who decide to marry, naturally aspire to become mothers. Young women who consecrate themselves to the Lord, young women like you, aspire to become Mothers of souls, Mothers of Priests! 8

Are you advanced enough in your vocation? I wish you were, and you were that, which is still absent in the Church; otherwise, there was no point in raising you up! You got two things: Eucharist and Priesthood; the Real Presence of Jesus and the Mystical Body. Spend your life between the service at the altar and the deep-set union to the priestly ministry. You must get into the spirit of the 9

greater understanding and grasp of the Liturgy.

It is needed that there be more communication between you and me. But this does not mean that I have always to be here in your midst. I will come or I will send a person like (Signor Maestro) Fr. Timothy Giaccardo,¹ my most faithful and patient collaborator.

You have a beautiful marble altar; you have really made a beautiful chapel.¹ Good as it is; Jesus' first crib was very, very poor but you have prepared a beautiful abode for him. It is not for us to make Jesus observe poverty.

8 The citation is not clear. cf. A. Damino, *Bibliografia di don G. Alberione*. 2nd edit., Rome 1984, p. 34, n.40.

10 The Pauline priest Joseph Timothy Giaccardo (1896-1948) was called *Signor Maestro*; he was beatified on October 22, 1989. He was made responsible by the Founder to accompany the Pious Disciples in the preparation needed for the juridical recognition of their Institute.

11 The chapel of the Pious Disciples of the Divine Master in their residence in the Pauline house, which was then on Via Grottaperfetta 56, Rome.

12 Make wonderful adorations just like Mary. Oh, the wonderful adorations at the crib! Think a bit of how Our Lady passed the night of the nativity. It is needed to pray but with Mary's faith, being so sure that what you ask for is already granted, that you can see it already fulfilled.

13 You often ask me for holy pictures with my autograph. Well, to keep you happy once and for all, I will write to each one of you. Let me have the list of your names.

14 My desire is to be a holy priest, pleasing to the Lord, and for you, to be his Disciples, as he wishes you to be and that you may serve Jesus in the Priesthood. Now that you have a life similar to that of Our Lady, likewise, you will have a reward similar to hers. It is good for you now also to partake in her sufferings and sorrows.¹

15 When Our Lady presented Jesus in the temple, she heard Simeon say to her: "A sword will pierce your own soul"¹ and this

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suffered in his body, Mary suffered in her soul.

16 Take part in this vocation of Our Lady, in her ministry, in her anguish. The suffering, the cross - these will help you to improve. Jesus shall never let anyone suffer more than Mary did, and no one is holier than Mary. May you be happy if you have to suffer for something; it is your apostolate.

17 *Hodie scietis et mane videbitis.*¹ Today, know that the glory of God shall appear tomorrow. Call on all the angels to come and sing with you; tell them to help you in singing your hymns. They sing much better than you and you will believe this when you will be in Paradise listening to them. Then you will join your voices to theirs in one eternal song; Mary Most Holy shall intone the *Magnificat*² and you will answer, forever.

14 It was a time of particular difficulty for the attainment of autonomy.

15 Lk. 2, 35.

17 ¹ cf. Ex. 16, 6-7: *vespere scietis...et mane videbitis gloriam Domini.*

² cf. Lk. 1, 46-55.

There are 180, 185 priests in the Society of St. Paul¹ and in their Masses each day, you have a more intimate participation than the others. **18**

As soon as you are able, start the Adoration by turns and continuously.¹ This has to become a prayer centre. **19**

Participate in Mary's ministry, in her passion, - you will have a part in her song, in her joy, in her glory! **20**

18 The Pauline priests were 559 as of January 25, 1990.

19 Specific duty of the Pious Disciples: Eucharistic Adoration, continuous day and night as possible (cf. Constitutions of the Pious Disciples, 1985, n. 79).

2. THE MISSION OF THE PIOUS DISCIPLES (*)

Rome, Christmas 1946

21 In 1908, I began to pray and to have prayers said that a religious family might come into being, a family marked by a hidden life, and dedicated to adoration and to the priestly and liturgical apostolate; a family which would completely belong to Jesus the

other religious families, those more especially dedicated to apostolic life, could draw.

22 Later on, through prayer, the way of life of this Family and the concrete form of its relationships with the other families that were to be instituted, took on shape.

At that time I wrote the book: "Woman Associated to Priestly Zeal", in which I expressed my ideas in the manner then possible. However, I did not restrict myself to this; I shed light on the apostolate of the woman working in union with and under the direction of the apostolate of the priest.

23 I was guided by what my Spiritual Director¹ always told me: "Before beginning any work, make sure you have a proportionate number of persons who will pray and, if necessary, will sacrifice

(*). The volume *Abundantes Divitiae* - The Charismatic History of the Pauline Family - in Appendix III, concerning the Pious Disciples of the Divine Master, this meditation is found in its entirety, with the marginal numbers 279-291, entitled "The mission of the Pious Disciples." It was preceded by two critical "editions" of Luigi Giovannini and Ezechiel Pasotti.

This meditation was published for the first time for internal use, in the *Ipsum audite* (IA) series of the Pious Disciples, n.1, pp. 14-18.

22 J, Alberione, *The woman associated to priestly zeal*, First edition, Alba (Cuneo), 1915.

23 Refers to Can. Francesco Chiesa (1874-1946). On December 11, 1987, with the recognition of his heroic virtues, he was declared Venerable.

themselves for the external works, if you want these works to be life-giving."

You have a fundamental and vital mission, hidden like the roots, but nourishing the trunk, the branches, the flowers, the leaves, the fruit. 24

Jesus-Priest and Mary his Mother are always united in the economy of the redemption and therefore, they always remain 25

victim. Jesus is the flower of the Virgin Mother.

Through your prayers - "Send good laborers into your harvest"¹ - many priests must come to the Society of St. Paul² and to the Church. For this intention carry out an apostolate of interior life, desires, prayer and suffering, *like Mary*. You give much help to vocations with your work, the search for offerings, the service rendered to the candidates for the priesthood and the zeal exercised according to your situation. I would like to have very many of you! and that each one may bring in to the Society of St. Paul and to the Church *alter Christus*,³ a Priest.

27

b) Then, the priest must live and work.

Jesus carried out his mission; in the house of Nazareth, Mary carried out her duty to Jesus. During the public life, as well as during the passion and death of Jesus, she fulfilled her role; she prayed and after his death and resurrection, she still carried out her duty both to Christ and to his Mystical Body, the Church.

Therefore, you will continue your work, your prayer for priests in the active ministry; for sick priests, for deceased priests. You will have a special share in the fruits of the Masses, prayers and apostolate of the priest.

26 ¹ cf. Lk. 10,2.

² Initially, Fr. J. Alberione wanted that the male Congregation founded by him be called "Pious Society of St. Paul."

³ *Alter Christus*, The term used by St. Pius X for priest in his encyclical letter *E supremi apostolatus* of October 4, 1903, ASS. 36, pp. 129-139.

c) Jesus Christ is not only present in the world in his Mystical Body, but is physically, *truly, really, substantially*¹ present in the Tabernacle. Every good present in the Church and in souls comes from the Mass, the Real Presence and Communion; all the water as from a font that pours forth, all the life-giving nourishment that flows in the sacraments and sacramentals. Persons must reach this source, union with Jesus; everything else is a means. Together with the esuberant soul of Mary, we must ask everything from Jesus.

Living Lamps before the Eucharistic Jesus.

Victims with Jesus: sacrifices are part of your apostolate.

Servants of honor of the Tabernacle and of its Divine Guest.

Angels of the Eucharist who receive and give.

Souls who hunger and thirst for the eucharistic bread and for the waters of his grace.

Hearts that share the desires, intentions, loneliness of their Eucharistic Spouse for all, but especially for the person dearest to his heart, the priest.

The first confidants of Jesus Host, listening to every word of life that comes from him and meditating on it in your heart, as Mary did.¹

30 May the Divine Master look upon you with eyes of predilection; may he teach you his ways; may he fill you with the joy of your vocation; may he live in you with the fullness of his virtues.

Have faith, do not doubt; this Jesus is infinitely faithful to his promises.

31 Mary spoke about Jesus to the apostles and evangelists. The Fathers tell us that from her, St. Luke learned what he later narrated about the private life of Jesus: the annunciation, the visit to St.

28 cf. Council of Trent, III Session of October 11, 1551: Decree on the Most Holy Eucharist (Denzinger nos. 1635-1661).

29 cf. Lk. 2, 51.

Elizabeth, the birth, the episode of finding the boy Jesus in the Temple, the obedience of Jesus and his growth in wisdom, age and grace at Nazareth.¹

This is why a liturgical-eucharistic apostolate is reserved to you. With your soul full of Jesus Host, how could you contain and conceal in your heart your faith, your hope and your love? You are to express, manifest and spread it according to your vocation. You have made the way concrete with the totality of those initiatives

of a dying priest, Fr. Perino, whom you attended so well. From heaven I will help you."

Watchword for 1947: pray and look for vocations.

M. Alberione

31 cf. Lk. 1, 26-56; 2, 1-7, 41-52.

32 *Domus Dei*: since 1942, referred to all the works of the Liturgical Apostolate as a whole.

33 Fr. Perino Giovanni M. Francesco Saverio (1913-1946) was a Pauline priest who died in the House of Sanfre on September 7, 1946. He was assisted by the Pious Disciples during his illness until death; he addressed the sisters with the words cited before dying.

YEAR 1947

3. AT THE DAWN OF A NEW YEAR

Rome, January 1, 1947

join yourselves to Him and let this bond always endure and be brought to perfection up to the day when it will be knotted fast, made perfect and eternal in Paradise.

This morning, I offered up with the chalice all your desires, your needs, your souls. There must be between ourselves a spiritual bond of aims and goals. **2**

When the angel came and announced to Mary the mystery of the Incarnation, she accepted, she became the Mother of God; she joined herself to Jesus and she never ever broke away from him. She was united to him at Bethlehem, Nazareth - always. She was a perfect Disciple, the most perfect, the model who must always be before our eyes. Meditate on the mystery of the Incarnation, then on that of the Crucifixion. When Jesus was offered up on calvary, there were two altars there: the cross and the heart of Mary. Each day in the sacrifice of the Mass, we offer up at the altar the sufferings of Jesus and the sufferings of Mary. **3**

The rapport between the (P) Disciple and Jesus must become closer and also between the (P) Disciple and the Priest. There is the danger that this rapport may lead to something just between him and her, this is not what I mean; this is what has restrained me in talking about this matter. There is to be rather a close relation between one Institute and the other. **4**

Your bond with Jesus must be like that described by St. Paul;¹ and it finds its finality in the union between Jesus and the soul as outlined in the Song of Songs.²

4 ¹ cf. Gal. 2, 20.

² cf. Song 2, 16.

5 What will be your relationship with Primo Maestro in this year 1947? We have to obtain two graces:

6 *First intention:* Marian grace. When the shepherds entered

this work of ours. *Domus Dei* does not only mean beautiful embroidery; it means, first of all, preparing the House of God, the church. I counted a great deal on you during the construction of the Church of St. Paul and the Church of the Divine Master in Alba, and now, I am counting on you for the Church of the Queen of the Apostles.³

7 Here are the means you are to use: assist at the offering of the Mass, rather, of beautiful Masses! It is the Mass more than anything else that promotes God's glory and peace to souls. Let no one say that she cannot carry out the apostolate; in the Mass you fulfill a great apostolate. St. Francis de Sales¹ says that to do away with the Mass, would be to do away with the sun. If the sun would be taken away, so would be taken away light, heat, life. Consider yourselves fortunate to be able to assist at the sacrifice of the Mass and more Holy Masses.

8 There is the apostolate of interior life, of holiness, prayer, suffering and of holy desires. The person who has holy desires fulfills the apostolate. "Holy be your name, your kingdom come, your will be done..."¹

9 St. Theresa¹ lived for a few years in the silence of a convent

6 ¹ cf. Lk. 2, 16.

² *Domus Dei*: all the works of the Liturgical Apostolate as a whole, was so-called since 1942.

³ It refers to the Temple of St. Paul in Alba (Cuneo), of the Church of Jesus Master in Borgo Piave, Alba and of the Sanctuary of the Queen of the Apostles which is under construction, in Via Antonino Pio, Rome.

7 St. Francis de Sales (1567-1622), Doctor of the Church.

8 Mt. 6, 9-13.

9 ¹ St. Theresa of the Child Jesus (1873-1897). The Founder at the beginning, indicated St. Theresa as a model for the Pious Disciples to imitate, for her intimacy with God and love for the Priesthood.

and she is the patron of the missions together with St. Francis

apostolate according to their vocation, as far as they were able.
Second Intention and the second goal: the *formation of Priests*, the work of works! **10**

You are to undertake this task with the means and in the manner proportionate to your condition. Model yourselves on the way Mary carried this out in respect to Jesus. Be united in this second intention: *Rogate Dominum messis, ut mittat operarios in messem suam* (Pray the Lord of the harvest to send good labourers into his vineyard).¹

What recompense will you have, for contributing to the church's construction and to the formation of priests?

1. *Vocations*, beautiful vocations for you; generous vocations who understand God's gift, who know how to appreciate it, who will enter into the spirit of the Most Blessed Virgin Mary; persons who live united to Jesus with Mary, like Mary. **11**

2. That you may have *only one sorrow*, one preoccupation: that of being not yet holy enough! The true religious is known by this preoccupation of hers: I am not yet holy enough! **12**

So as to walk more securely in the ways of the Lord and in the spirit of your vocation, address yourselves more and more to righteousness, purity of intentions, intimacy with Jesus. The Lord has given you a great work: spiritual work. I pray that God may shower down his blessings on you everyday, for all the 365 days of the year and that such blessings will serve for the progress in virtue. May you be constant, take one step forward each day and if you keep that up for one year, you will have made 365 steps. That is not a bad sort of road, is it? How well and happy at the hour of death is the person who corrects herself a little each day, who gets rid a bit of that which displeases the Lord!

9 ² St. Francis Xavier (1506-1552), Doctor of the Church.

10 Lk. 10, 2.

The sister who was in Naples died quite unexpectedly. The lesson comes from God. We should not have many anxieties, but only this: to prepare ourselves to go to God and to have our eyes always fixed up there!

The Lord still leaves us in this world so that we may become more perfect and so enter more and more into this intimacy with him. *Unum est necessarium* (Only one thing is necessary).⁴ Let us not be disturbed by anything or by anyone.

14 May the Lord bless you abundantly. The Child in the crib stretches out his arms and extends them to welcome you all. May he bless your wishes, your aspirations.

15 The little things that come our way each day, whether they are setbacks or occasions of merit, are all geared to one thing and that is, to make us holy. God's Providence that disposes all things is paternal, very delicate, lovable and kind; each day God provides all that we need - for our sanctification.

Shall we complete this year? This is in God's hands, but should we only have a few days, let them be spent totally for God. May they be days worthy to be presented to Him for the eternal reward.

13 ¹ Sr. Edvige Tarsilia Vitali, died in Alba (Cuneo) on December 3, 1946.

² Sr. Anna Teresa Merla, died in Rome on December 6, 1946.

³ Sr. Maurilia Saveria Colangelo, died in Naples on December 29, 1946.

⁴ Lk. 10, 42.

Rome, January 2, 1947

Today, January 2, we celebrate the Feast of the Most Holy Name of Jesus. Following the reform of the liturgical calendar, this feast is now celebrated on Sunday within the octave of the Circumcision.¹

16

The name Jesus Christ was found quite frequently in the Old Testament. In the New Testament, however, out of respect for Jesus, this name was not given anymore to others. Later on, Jesus' name and its diminutives came into use, like Jesuino, Jesualda, etc.

Jesus, a name that spells salvation. «Once, when Peter and John were going up to the temple for prayer at the three o'clock hour, a man crippled from birth was being carried in. They would bring him every day and put him at the temple gate called "the Beautiful" to beg from the people as they entered. When he saw Peter and John on their way in, he begged them for alms. Peter fixed his gaze on the man, so did John. "Look at us!" Peter said. The cripple gave them his whole attention, hoping to get some-thing. Then Peter said: "I have neither silver or gold, but what I have I give you. In the name of Jesus Christ the Nazarene, walk!" Then Peter took him by the right hand and pulled him up. Immediately the beggar's feet and ankles became strong; he jumped up, stood for a moment, then began to walk around. He went into the temple with them - walking, jumping about and praising God. When the people saw him moving and giving praise to God, they recognized him as that beggar who used to sit at the Beautiful Gate

17

such time, it was celebrated then, on January 2. of the temple. They were struck with astonishment - utterly stupefied at what had happened to him. When Peter saw this, he addressed the people as follows: "Fellow Israelites, why does this surprise you? Why do you stare at us as if we had make this man walk by some power or holiness of our own? The God of Abraham, of Isaac, and of Jacob, the God of our fathers, has glorified his Servant Jesus...." »¹

18 All salvation is in the name of Jesus. *Non est in alio aliquo /salus^A* (There is no salvation in anyone else at all). Why do we work out our salvation? Why do we hope for heaven? *Per Christum Dominum nostrum.*² Why the state of grace, the sacraments, the Mass, Communion, the Visit, every other grace? *Per Christum Dominum nostrum.* Through Jesus Christ, we hope one day to enjoy the beatific vision with the angels and saints.

19 *Jesus, a name that spells power.* Jesus was obedient *usque ad mortem, mortem autem crucis. Propter quod et Deus exaltavit illum, et dedit illi nomen quod est super omne nomen* ¹(even unto death, death on a cross. Because of this, God highly exalted him and bestowed on him the name above every other name). At the name of Jesus those who are in hell tremble, devils flee,² those who are in heaven bow down in adoration. In this world, whoever venerates Jesus' name is saved or who despises it, is assured of not only temporal ruin but eternal ruin as well.

20 Jesus is the Bridegroom of souls. What are you searching for in this world? Nothing that is outside of our God who is our All. This is the better part.¹ Blessed religious life that leads on to this intimacy with Jesus.

To walk the path of the Lord and to proceed in his ways means to advance in the way of love, in the way of a more deep-seated love. Make use of some books of deeper and more solid doctrine

19 ¹ Phil. 2, 8-9; ² cf. Jas. 2, 19.

20 Cf. Lk. 10,42.

but be guided by those who know the state of your inner life. May you achieve this profound intimacy with Jesus before you close your eyes in death. There are those among you who feel this attraction of the teaching of love, who are aiming at this intimacy with God. Press on, press on, as much as you can. Undoubtedly, the Lord has chosen some of those among you and he has called them to a particular holiness.

Is eternity not love? To make strides in love means to prepare oneself for death and to love with Christ.

I could suggest that you read the writings of St. John of the Cross, Contardo Ferrini, St. Therese, St. Gemma Galgani Blessed Maria Teresa Soubiran, St. Teresa of Avila.¹ 21

This would be a good thing. But above all, I insist that you love Jesus in the way Mary loves him; love him, praise him, supplicate him, make reparation - all of this with Mary. The role of the (P) Disciple has much similarity with that of Mary.

Jesus, a name that spells sweetness. How sweet is the name of Jesus! It spells sweetness in life and sweetness at the point of death for whoever invokes it in total trust! 22

How good it is to pronounce the name Jesus together with Mary! Mary would have so often repeated this name, called this name - "Jesus!", and with what joy in her heart! What about you? "From Mary, with Mary, in Mary, through Mary."¹

1. There are many blasphemies hurled against the Name of Jesus. Resolve to make reparation through beautiful Masses, with Communion and recitation of ejaculatory prayers. 23

2. Advance in the spirit of union with Jesus. To make headway 24

Blessed M. Teresa De Soubiran La Louvière (1834-1889).

St. Teresa of Avila (1515-1582) Doctor of the Church.

22 Common expression of St. Louis Maria Grignon de Montfort (1673-1716).

however, you have to be very silent and recollected because Jesus speaks when he finds us in silence.

25 3. Always ask the Lord for the graces that are in the mind of Primo Maestro. You already do this, but continue to do so. *Cogito cogitationes pacis et non afflictionis*¹ (I know the plans I have in mind for you - plans for peace, not disaster). My thoughts are of peace, goodness, light; I desire your own good; I ask graces that will bring you consolations at the hour of death and then, Paradise.

5. WE ARE LIVING TABERNACLES

Rome, January 8, 1947

The devotion to Jesus Master leads us to act rightly in making the Visit, receiving Communion, assisting at Mass. It spurs us on, moreover, to live a life of union with Jesus, a real eucharistic life. **26**

The Most Holy Virgin bore Jesus in her heart; you received him many times in the Most Holy Eucharist. **27**

When we receive Holy Communion, Jesus' real presence lasts only for a short time, while his spiritual presence can always last. Every person who worthily receives communion becomes God's abode; our heart, our bosom becomes a living tabernacle of the Most Holy Trinity. *Ad eum veniemus et mansionem apud eum faciemus*¹ (We shall come to him and make our home with him). **28**

If a person leaves the church after receiving Communion and takes up the proper duties - in the garden, in the kitchen, doing the cleaning up, also in walking down the streets - she/he is always a "Christbearer," a Godbearer. She/He is like a walking tabernacle that goes from place to place.

I picture how the Blessed Virgin during the time she had Jesus in her womb, lived a life of intimate recollection, always fully conscious of the treasure she carried within her. Even externally, the loftiness of her thoughts, the fullness of her love, the total **29**

Christbearer! My treasure is with me, what a joy!

There are persons, on the other hand, who are devilbearers because of sin in their soul; there are those who are vanitybearers. **31**

Be bearers of Jesus, of God! If you lower your eyes, if you withdraw within yourselves, there, you meet Jesus whom you bear in your bosom! **32**

28 Jn 14, 23.

33 This is the grace which Mary Most Holy had. She is also depicted bearing the Child Jesus who is carved in her bosom. It can also be for you; so it is !

34 Jesus has preferences and shows particular fondness; he prefers the humble, the insignificant, the simple. He called the shepherds to his crib; they were Jesus' first apostles because they were the first to speak of him to their acquaintances, without getting up to a teacher's desk.

35 What a blessing it is to have Jesus living in one's heart! It is an anticipation of that of Heaven.

The person who has Jesus, must bear him with delicateness, politeness, reserve and with special love.

36 When I was entrusted to carry out the duties of a sacristan, I was taught what I had to do. When I entered the church I had to recite the prayer "*O Sacrum Convivium*" on the first step of the altar, never to turn my back on the tabernacle, to walk without making noise; if I found it necessary to talk, I had to whisper, with sign language, because I was in Jesus' presence.

37 The Sister likewise, must have such behavior and delicateness, because she bears Jesus in her bosom, and her bosom has become the abode of the Most Holy Trinity. Consequently, she will never be less than polite, she will not talk nonsense and foolishness, she will always be joyfully holy as well as prayerfully holy. She has no time to let her mind wander because her communication is with the Lord

38 ¹ Bossuet James Benigno (1627-1704), holy orator.

² cf. Lk. 1, 46-55.

³ cf. Mt. 18, 10.

39 ¹ Lk. 1, 48.

² cf. 1Pt. 5, 5.

give me your love, do not leave me without your grace..." It is a continuous communion. It is also good to repeat your spiritual communion often during the day. Try to establish a certain number, but your aim must be to reach this habitual communion which is unending. *Dilectus meus mihi, et ego illi*¹ (My beloved is with me and I am with him); "Jesus is with us and we are with Jesus." We live in Him and even in the evening when we go to rest, let us think: "Jesus is there in the holy Tabernacle...but I have him also here in my bosom. I am resting in the arms of the Father, I place my head on Jesus' heart. He is in me and I am in Him."

The days then, become meritorious! First of all, we rid ourselves of so many defects and imperfections; then, follows an increase of merits.

41

The angelic St. Aloysius¹ always made his communion flow on throughout the day, living in the manner of the Angels, always caught up in God. Let us also tend to this until the soul, set free from the bonds of the body, returns to its God to sing the *Magnificat*² of praise and love for ever!

Now let us say three "Glory be to the Father" with the intention that our life may be a continuous "Glory" to the Most Holy Trinity who lives in us, a "Glory" that terminates *in saecula saeculorum*, that is, in eternity.

40 Song 2, 16.

41 ¹ St. Aloysius Gonzaga (1568-1591) of the Company of Jesus.

² Lk. 1, 46-55.

6. THE MOST WONDERFUL APOSTOLATE

Rome, January 9, 1947

In 1908 many of you were not yet born. One day during that year, while I was teaching Church history to the seminarians, we were considering the religious state of the world. Jesus our Savior came into the world to bring us grace, salvation. Without grace there is no entry into Paradise. But what is the state of the world 1900 years after the coming of Jesus Christ? At present, the population of the world is about two billion and of these, one billion two hundred thousand do not know yet Jesus Christ. Four hundred million are heretics and schismatics, that is, outside the Catholic Church, outside the institution established by Jesus Christ for salvation, either because they deny truths of the faith or because they do not recognize the authority of the Pope; it is therefore a lack of faith or a lack of obedience. **42**

The other millions are made up of Catholics. But are all those who say they are Catholics really so?¹ In Italy which is a Catholic country, the enemies of the Church have been victorious in the last government elections.

asked me. "What must we do to bring about salvation for so many souls? Tell us!" I answered: first, is to pray. And we prayed that in the Church there might be instituted a religious family who would dedicate themselves to prayer to obtain the grace for humanity to accept, listen to and love Jesus Master and Savior. On that day your family was born in my mind and in my heart. To pray

42 The earth's population was estimated to be 4,991,942,000 in June 1987; in 1990 the Catholics were estimated to be 709 million.

for the Pope, for the Church, so that priests, men and women religious may be holy, especially those who are closest to you. Let your prayer be alive, effective, such is eucharistic-liturgical prayer. Let your prayer be in cooperation with the Priesthood, based on the example of the Most Holy Virgin.

44 Yours is an apostolate which is insuperable, the most wonderful; because it is the most wonderful, the devil must wage war on it. The beautiful things are those that are worth something, the beautiful things that persons try to fake.

Fulfill the duty of Our Lady; may you be the sentinels of the Tabernacle; raise up your pure hands, unite to Jesus Host.

45 The people of God were in combat on the plain and Moses went up to the mountain to pray. From there he could see the people and he prayed. He prayed with his arms extended, raised up towards heaven. When he lowered his arms, the people gradually lost ground; when he held up his arms, the people started to win. Because he was weary, two men helped him to keep his arms raised and the people of God won!¹

46 Yours is a wonderful apostolate; for this, the devil has his eye set on you; consequently, you will have many temptations and difficulties from within and from outside.

47 With your hands raised to the Deity

bonds. Let us ask for canonical separation, but linked by a spiritual bond.

With your apostolate, you are to support the Daughters of St. Paul; always pray and offer sacrifices for them! Have much love for each other.

48 A bishop from Japan wrote: "Send us the Trappist monks, not because they may preach to us, but because they may pray and do

45 Cf. Ex. 17, 8-13

penance. Let them pray night and day and with their silence, may the fruits of salvation be brought to this land. Meanwhile, we will pray."

Yours is a similar undertaking, and it is the better part. There are some flighty persons who feel they are humiliated and they get lost. You have a chosen apostolate, carry it out with reflective attention. Handmaids, sentinels of the Tabernacle. To take a step forward as you are about to do now, does not mean to turn back. Do not disparage your vocation; esteem it and make yourselves worthy of it. The apostolate you have is a precious one, carry it out in silence. Perhaps if you had been more silent, you would not have to bear the cross you now have. You have to merit for all the religious families, for ours and also for the necessities that are to follow.

49

You have to obtain graces for men and women religious, for the clergy, the Pope, the bishops. You must obtain them through prayer, humiliation, sorrow and sacrifice. Have you made any sacrifices? Some, yes, in your work, certainly, even in tasks superior to your strength. But then in other sacrifices such as silence, mortifications, you have been lax. These are the sacrifices you have to make

you have not understood this well. Keep pressing forward, ever onward in the eucharistic piety; your goal is to become saints.

I have had in my prayers the same intention for you since 1908. Not only have I and others prayed, but there are those who have offered up their life for you, for your apostolate.¹ Yours is a fundamental² apostolate; if satan attempts to wage war on your

50

48 About the Trappist, cf. "*Dizionario degli Istituti di Perfezione*", EP.

49 The cross was made known in the Letter-Decree of August 24, 1946. cf. Barbero G. *James Alberione: a man-an idea* (Rome, 1988) vol. III, pp. 35-38.

50 ¹ cf. AD, nn. 161-163 and related notes.

² The term *fundamental* indicates that the center of life and apostolic action of the Pious Disciple is the Most Holy Eucharist.

apostolate, have recourse to our Immaculate Mother. Then, carry on with beautiful and good Adorations!

51 Be serene, calm, silent!

Fulfill your vows to prepare yourselves for something better, but before you reach the "better" you must have reached the "good."

Piety, fidelity; as for the rest, the Lord shall take care of it.

52 May you have faith and do not doubt! What does Jesus say? "if you had faith the size of a mustard seed, you would be able to say to this mountain: «move from here to there» and it would move!"¹ Do you have this faith? Do you have at least a mustard seed's worth of faith? Many times we have faith to believe in dogmas, but in the things of our everyday life, faith is scarce! Believe without wavering!

53 When the water began to run out and the animals died and his people were at their lowest ebb, Moses, great leader and man of God, struck the rock as the Lord commanded him, but he had hesitated an instant. As a result of this doubt of his, the Lord punished him by not allowing him to enter the promised land!¹

already granted.

52 Cf. Mt. 17, 20.

53 Cf. Nm. 20, 1-13.

7. TOTAL SELF-GIVING AND STABILITY IN RELIGIOUS LIFE

Rome, January 19, 1947

We believe it would be helpful to call the attention of every- 54
one, especially the Professed Sisters, on two points of prime impor-
tance: *total dedication and stability in religious life.*

Under the skill of the divine artisan, the person who feels the 55
call in the first instance, perhaps in an unclear way and then in a
more striking way by the One who calls whom He wills,¹ gives her
assent by her *yes* on the day she decides to enter the religious life.
This *yes* is reiterated with an ever-increasing joy, dedication and
strength in the postulancy and novitiate.

On the day of the Religious Profession, the person then, having

yes, because that is precisely the moment in which she must make her *self-giving to God without reserve and without taking it back*.

This self-giving must then be lived out with an ever increasing rhythm: in the *mind*, with thoughts centered on God and with supernatural way of reasoning; in the *will*, with perfect submission to the divine will and the observance of the vows and virtues; in the *heart*, by subordinating all affection to the divine love, in such a way that Jesus becomes indeed the center of our whole life and to be able to repeat with St. Paul: "I live yet not I, but Christ lives in me."¹

56

55 Cf. Mk. 3, 13.

56 Gal. 2,20.

57 St Gregory¹ and St. Thomas² rightly say that to profess religious life is "a spiritual holocaust in which the person gives to God everything that she/he has." The holocaust was, in fact, the perfect sacrifice in which the whole victim was annihilated and offered to God.³

58 To give oneself to God means to forget oneself and to entrust to him one's soul and body; it means giving him all of one's own powers, aspirations, sentiments, desires, fears and hopes, and reserving for oneself only the task to think of him, to serve him in the perfect fulfillment of our duties and to love him with our whole heart.

To offer oneself to God means to ring out a perpetual *yes* in the midst of all the events of life, all the ups and downs of life, all the changes that affect our internal and external life. It is a simple and filial consent to all the provisions of the Heavenly Father; it is the complete abandonment in God.

To offer oneself to God means to offer oneself to the

during the novitiate, flows in the time of temporary profession, is consummated in perpetual profession.

Oh!, happy is the person who generously, completely, consciously gives herself/himself to Jesus.

What constitutes religious life is precisely this generous, complete and conscious giving of self and not dressing up differently from the lay persons or living in a special house.

60 The Divine Master warns us further: "Whoever puts his hand to the plow but keeps looking back is unfit for the reign of God."¹

57 ¹ St. Gregory I the Great, Pope (540-604) <?>, Doctor of the Church.

² St. Thomas Aquinas (1225-1274), Doctor of the Church.

³ Cf. Lv. chap. 1

60 Cf. Lk. 9, 62.

Consequently, once this self-giving has been made, it is necessary for the person to be *steadfast* and *constant* in her *own vocation*, in her *own apostolate*, faithful to her own Superiors, her own sisters, her own Rules.

The religious state is called a *state* of life precisely because it implies *a way of living which is "stable" and permanent*. Without this stability the true religious state cannot be understood and the Institute cannot count on members who are not steadfast. 61

How can a building stay up if the foundation is unstable? There are persons who vacillate, who cause disturbance with a lot of talks, even grumbling sometimes, who lose time going from one place to another, from one assignment to another, with the net result that little or no work is done. Oh!, what shall torment most the person in the religious life at the hour of death, is to have wasted time by failing to be faithful to and *steadfast* in one's duties.

Certain persons who had said "yes" to the Lord many times and had made their self-offering with generosity then encounter 62

think that a change could be an effective remedy to all the problems. Sometimes the devil tempts a person precisely on this point and she is deceived into believing that by changing her assignment, confessors, apostolate or house, she could make greater progress. Almost invariably this is an error. Wherever we go, we take with us our "I" with all its defects, so let no one be deceived, but to remain where the Lord called her. It is there that she will find the grace to correct herself, to advance and become holy.

It can also happen that someone believes that she is called by God to leave her own congregation, her own *apostolate* and to enter a cloistered order. In general, even here there is a hidden self-deception. It is not a real calling to the cloister but probably, it is simply a question of an invitation that the Lord extends to the person, so that she may become more recollected, acquire a deeper interior life and a greater love of prayer.

63

64 How can we defend ourselves from similar deceit and temptations? What are the means to be used?

Prayer is always the primary means, faithfulness to the practices of piety, to *our* practices of piety, according to the Pauline method "Way, Truth and Life." A lot of grace is needed to overcome the difficulties that are prone to come our way in the religious life, to master the deceptions whereby the devil assails our stability and grace is obtain with prayer, fervent communions and hours of Adoration.

65 Another means to be faithful to *one's own apostolate* is to learn about this apostolate, to exercise it, to love it and to become enthusiastic of it. St. John Berchmans¹ used to say: "I esteem all the religious orders but I love more than any other, my Company of Jesus." Let the same be said by each one of us with regards to our Congregation, to one's own apostolate.

66 The overriding thought, the one that should prevail is the divine promise: "You will receive many times as much and inherit

65 St. John Berchmans (1599-1621)

66 Cf. Mt. 19, 29.

8. "ROGATE DOMINUM MESSIS"

Rome, January 24, 1947

I think that you ought to put all the intentions of Fr. Giaccardo¹ in the prayers you say throughout this day. He has done and continues to do a lot of good for you in different ways. 67

I wrote in "*San Paolo*,"¹ the circular of the Pious Society of St. Paul, that every Priest would work for the (P)Disciples and each one would find a Pious Disciple who will be like a lighted candle burning for the whole Congregation.² Among a number of letters sent to me, I received one that gave me great pleasure: "We intend to work for the good of the Pious Disciples, we help them with our ministry and in the search for vocations, we hope that they may 68

Virgin after the Annunciation, the Virgin who gave her yes and carries within her the Blessed Jesus, hidden for nine months in her virginal womb. What does Mary do? She takes Jesus to John and he is sanctified; to Elizabeth, and she is filled with the Holy Spirit; to Zachary, and his tongue is loosened. With Jesus hidden in her womb, Mary breaks out indeed into a magnificent song *Magnificat anima mia Dominum*.²

67 The Founder urges the sisters to pray for the intentions of Fr. Giaccardo on his feastday: St. Timothy, January 24 then.

68 ¹ The circular "San Paolo" dates back on October 10, 1934.

² Since the beginning in 1924, many circular-letters were written, signed by the priest J. Alberione so that the new Institute of the Pious Disciples may be known. Every vocation sent to the new Institute was presented as a living candle. Cf. Barbero G., James Alberione: a man - an idea, (Rome, 1988), pp. 38-40.

69 ¹ Cf. Lk. 1, 26-38.

² Cf. Lk. 1, 39-80.

70 Pray for the protestants, for the vast throng of schismatics, that they will once again venerate Our Lady. They have forgotten her and by doing so, they have fallen into heresy and are unable to find the way back. With Our Lady they will surely return to Jesus.

71 Another intention and for this one you will offer your prayers for six years: the construction of your main house which must be started quite soon.¹ The prayer intention is that your house may be built quickly, in accordance with your needs; that it may be paid for; that it may be occupied in a worthy manner; that it may be made holy with your virtues. You are not to decorate it with marbles, with precious stones, but you will adorn it with your religious life, with your silence and will fill it with songs, virtues and merits. You will also offer the recitation of the *Little Office*² for the same purpose.

very holy goals, but you will not find one as wonderful as this: to promote vocations to the priesthood, to give the Church many and holy priests, apostles, missionaries, preachers, confessors, teachers! Pius X¹ called this "the work of works."

The Pious Disciple has a special rapport with the Priest and she must obtain the grace:

1. That there is a priest;
2. That he is assisted during his life, in the carrying out of his ministry;
3. That he is prayed for after his death.

71 ¹ Refers to the need of the Pious Disciples for their own house which was started in 1947, in Alba (Cuneo).

² Fr. Alberione introduced the recitation of the *Little Office of Our Lady*, to the Pious Disciples, in preparation to the subsequent recitation of the breviary

72 St. Pius X, the Pope of the Eucharist (elected on October 4, 1903; died on August 20, 1914). The date of his death corresponds to the birthdate of the SSP.

The process of canonization of Donna Zelia,¹ a woman from Brazil, is underway. She was the wife of a man who shared her feelings, and the mother of very many children. Each day without fail, she would make an hour of Adoration for the Priests and especially for the intention that there would be priests among her children. The Lord rewarded her. She had six daughters who became Sisters and three sons who became priests: a Jesuit, a Lazarist and a Franciscan. When her husband died, she herself became a Sister of the Order of the Blessed Sacrament, adorer, so as to be a lighted candle for her sons and for all priests. She died in 1917.

73

I would like you to have a map where all the nations of the world are represented and over every nation, to write the number of Priests there. You would have before your eyes such a picture as to

74

is only one priest: what then is to be done? Oh, may those words of the devil never come true: "I will give you all the kingdoms of the world if you will fall at my feet and worship me..."¹ How many people are there who do not know Jesus, the Church, the Priests, Redemption! Can you understand what it means never to have a Mass, a baptism, a confession; never to have a priest to assist the dying? Where will all these people end up?

Be imitators of Donna Zelia: pray before the Most Blessed Sacrament that the number of Priests may be multiplied. To have any hope of good results, we would need at least two million priests, while at present there are just about 400,000. We still need to have 1,600,000. **75**

Here is another intention that I wanted to recommend to you.

Out of contempt and to impede the good that you are doing, the devil has circulated this rumour: you are the servants of the **76**

73 Donna Zelia, an edifying figure of a Brazilian wife and mother, who was often talked about at that time.

74 Cf. Mt. 4, 9.

priests. It is not true. You are like Our Lady, you are the *Ancillae Domini*. With her prayers, tears, weeping, invocations, the Blessed Virgin quickened the incarnation of the Divine Word, she advanced the hour of salvation. Think of that baby girl conceived without sin, how well she prayed in her crib; think of her in the temple; wonder at that child praying to God for the heavens to open: *Rorate coeli desuper, et nubes pluant Iustum...aperiatur terra et germinet Salvatorem...*¹ (Let the clouds rain down the Just One, and the earth bring forth a Saviour). Praying in this way she hastened the Incar-nation of the Word.

77 This is your duty: to pray for Priests, to obtain Priests for the world, to help create well-established seminaries; to take care of vocation houses and worthy formation! To obtain holy Priests! "So

you are called to observe, but there are others which require your commitment. One of the principal ones is this: *Rogate Dominum messis.*² (Pray the Lord of the harvest...).

Someone may work in the refectory, another in the ecclesiastical tailoring, the third, still in some other assignment, however, what is important is that you all have the same intention, to pray for the Priests, wherever is the place you work or the duty you undertake. Make such intention perceptible, which for you ought to be dominant. Prepare leaflets, study some occupation, have at heart something that could remind you: this is my mission! No other mission surpasses this one.

78

Are you able to thank the Lord considerably for this duty he has given you? Thank him greatly; put yourselves in the attitude of Mary Most Holy when she answered the Angel: *Ecce ancilla Domini...*¹ - "Behold the handmaid of the Lord." I want to carry out

76 Is. 45,8.

77 ¹Lk. 10, 2. ² Ibid.

78 Lk. 1, 38.

his word. I am convinced that if you will be fervent, every Pious Disciple shall obtain a Priest and even more. Be united together and may you have this ambition: to give Priests to the world! Take no time off for rest, but always work towards this goal: Priests, Priests! When sacrifices shall be asked of you, when renunciations are to be accepted, remember to do so: to obtain Priests for the Church, preachers, confessors, holy teachers and enlightened writers.

Oh, get into the Heart of Jesus! Make yours his intentions, his desires and his interests. He says: *Venite ad me omnes...et ego reficiam vos*¹ (Come to me all of you...and I will give you rest). See the flock that is lost, without a shepherd, errors which dominate, the devil being worshipped, people who are on the march towards damnation

79

write, who hear confessions. Have faith in your prayer, because this being your ministry, you are more effective to obtain them.

79 Mt. 11, 28.

9. THE DUTY OF MARY MOST HOLY TOWARDS JESUS, THE PRIEST

Rome, February 6, 1947

80 In 1904, Pope Pius X wrote an encyclical in which he said: "No one knew the affections and feelings of Jesus better than the Virgin, his Mother."¹

as to understand how Jesus has called you to a very sublime mission, very similar to that of Our Lady. You must look at her in order to imitate her and put your hope in her, for the help you need to carry out your mission.

82 God did not want man to be alone: *Non est bonum esse hominem solum; faciamus ei adiutorium simile sibi* ¹ "It is not good that the man should be alone. I will make him a helpmate." So God created the woman.

83 In every family, there is the father who is the breadwinner and there is the mother who has the moral authority over her children and to exert influence on her husband, so that the father and the children may be saved.

Likewise in the family of the Church: there is God the Father and there is Mary who is our Mother and the Mother of the whole Church. This Mother is not herself the source of grace; it is God the Father. Mary gained grace for us *de congruo* and she administers the treasures of the Redemption.

The father of a family says: "Go to your mother." The Pope says: "Go to Our Lady," *ministra gratiarum* (the administrator of grace).

80 St. Pius X, Pope. It seems to refer to the encyclical *Ad diem illum laetissimum* of February 2, 1904, in the *Acts of Pius X*, vol. 1, pp. 147 ff.

82 Gn. 2, 18.

1. *What was Mary's attitude before the birth of her beloved Son?* **84**

She pined for the Redeemer. She pleaded for the salvation of humanity and her prayers went up to heaven. There was a great gloom, a lot of errors, scandals. Mary prayed that the One who was to call and lead men back to truth, justice and piety would come soon.

To truth, since Mary is the Teacher of truth: "Seat of wisdom"¹

what a prayer was hers: What a prayer was hers above all, at the moment of the Incarnation! It was a moment of great glorification for the Heavenly Father. Mary was asking for the Redeemer, the Savior, the Restorer, the high Priest, the Teacher of mankind. Meanwhile, through her humility, her virginity merited her to become the Mother of God. *Virginitate placuit, humilitate concepit.*³

Here is how vocations are earned: by prayers to God, but are made *in virginitate*, that is, prayers made by persons completely caught up in God and of undivided hearts. Then, through humility, because God *superbis resistit, humilibus dat gratiam*¹ (resists the proudhearted and gives his grace to the humble).

2. How Mary waited upon her Jesus, the high Priest. 86

The Pope taught that "the Blessed Virgin not only gave the Divine Host the flesh of his body for the sacrifice, but she also had the duty to prepare, to nourish, to grow it up, to defend and offer it up in sacrifice."

84 ¹ From the Lauretane Litany

² Ibid.

³ St. Bernard of Clairvaux, *Super Missus est*, Homily I, 5, col.59, ML 183: *Et si placuit ex virginitate tamen ex humilitate concepit.*

85 1Pt. 5, 5.

86 These teachings are in the encyclical of St. Pius X: *Ad diem illum laetissimum* of February 2, 1904.

You are to prepare the sacred vestments, the hosts, wine, candles and everything else that is to be used in the holy Sacrifice. This you do in union with Mary with the intention of contributing to the salvation of mankind, to the good of humanity.

87 *Mary grew Jesus up* with her milk; she prepared food for him, dressed him, helped him.

Here are the corresponding duties: to help grow, to nourish, to give assistance.

you fulfil these duties at the service of the priesthood, whether directly or indirectly

88 *Our Lady had also the duty to defend Jesus.* Think of Jesus' birth in Bethlehem, the flight into Egypt. All this to save the life of the Son of God, because he had come to enlighten us, to give us example, to leave us the Gospel and then to die, by offering himself to the Father as a victim for the world.

89 *Mary lived at home with Jesus.* Mary was a partaker in all of Jesus' desires, aims, intentions and designs. Having this intimacy with the Sacred Host, you ought to grasp the secrets of the Divine Master's Heart more than the others.

90 *Mary's heart was like the heart of Jesus* so as to share his desires. She made his desires her own. Get into this intimacy with Jesus and with the Church. Daughters of the Church as you are, you have to understand the desires of the Pope, Bishops, Priests, God's Ministers, Missionaries and all those who give themselves to the apostolate.

Feel the thirst of Jesus "*Sitio*"¹ and the desires of the Church especially in your prayers and in the Visit.

91 *Mary offered the Host.* Mary went to Calvary to offer up her Son. She would have endured more willingly herself all of Jesus' sufferings, but although in tears, she willed to offer up the great oblation of her Son in accordance with the Father's will. Indeed, it is said that Mary would have sacrificed Jesus with her own hands if she had known that such is the divine will.

90 Jn. 19, 28.

May you also be generous and when faced with demanding sacrifices, say to yourselves: if this pleases Jesus, then I want it and I will do it willingly! Even though someone may have tears in her eyes and a sense of repugnance in her heart, she utters her *fiat!*

Offer the Masses, all the Masses that are to be celebrated

adoration and in love.

Mary offered her Son in view of us her children. This is where and how she became our Mother, in sorrow, on Calvary. *Ecce Mater tua*..¹ (Behold your Mother...).

3. *Mary after Jesus' death and ascension to heaven*: she fulfilled her duty to the new-born Church. She was the Teacher of the Apostles, the greatest consolation for the faithful.

St. Thomas¹ says: "By her teaching she had the merit of the Apostles, preachers and writers.

She was a source of encouragement and enlightenment. Many persons went to her to be enlightened, guided and consoled.

The Pious Disciple must undertake such duty in relation to the Church: to feel with the Church, to honor her with a holy life and to be ever mindful of all the wishes of this Mother. *Adveniat regnum tuum* ¹(may your kingdom come). May the Church reach out to the ends of the earth.

May you always keep in mind the two billion persons in the world: 480,000,000 are Catholics; and the rest?

Oh, what a meditation we must do on this argument! How many, how many souls are deprived of the benefits of Redemption! May the Lord raise up Priests: one million six hundred thousand.

Take with you the desires and needs of the Church, especially at this time when her enemies are rising up against her. In their

93 Jn. 19, 27.

94 St. Thomas Aquinas (1225-1274), Doctor of the Church.

95 Mt. 6, 10.

ranks are found even those whom she nourished, brought up, helped the most. What an outright ingratitude this is! It was so also for Jesus: perhaps among those who were shouting *crucifige*,¹ (crucify him!) there were those who had eaten the loaves when he

2. Mary during the life of Jesus.

3. Mary after the death and ascension of Jesus.

May the devotion to Mary be established in the world and certainly, the world shall find Jesus.

96 Jn. 19, 15.

**10. THE APOSTOLATE CHOSEN IN THIS WORLD
IS ETERNALIZED IN HEAVEN**

In that year when your special mission had its beginning, on the Feast of St. Scholastica, God's designs over the Pious Disciples of the Divine Master were very clear. **98**

The various events have been for God's greater glory and for your greater sanctification.

Today's resolution: to be ever more each day, the Pious Disciples, conformed to Mary, confidantes of Jesus Host, active members in the Mystical Body of Jesus Christ, the Church, in this life and in eternity. **99**

Our life does not end with death. *Vita mutatur non tollitur*;¹ with death, our life is not destroyed but is changed. As long as the body is sound, it gives hospitality to the soul. When the soul can no longer be given hospitality by the body, it is given hospitality by God, in Heaven. *Dissoluta terrestris huius incolatus domo, aeterna in caelis habitatio comparatur*² (When the body of our earthly dwelling lies in death, we gain an everlasting dwelling place in heaven). When this earthly dwelling is destroyed, the soul is welcomed in eternity. **100**

What shall we do in Paradise? What has been started doing in this world is continued: the same mission, the same pursuits. In Paradise, we shall possess the same degree of holiness that we have achieved in this life. How we die, so shall we remain forever. **101**

Be quick to gain merits! Some persons stop only to smell the **102**

100 ¹ Cf. *Roman Missal*; Preface of Christian Death.

² *Ibid.*

flowers instead of gathering the fruits. There are the devils who tempt the sisters just to smell the flowers. I am pleased when you

evening. I wish that tonight all the holy souls in purgatory may be freed from their sufferings, so as to rest in Paradise; such holy desire is meritorious. To consent to bad desires is sinful.

There are persons who waste their life smelling flowers, they spend their life in yearning. In springtime, you admire the cherry blossoms, however, you look forward to the fruits that are to follow after. It is likewise for us, as far as we are able, we try to produce fruits from our desires.

10 Do not look for too many changes, too many methods; do not
3 run after one thing and then another, but look for fruits, a lot of fruits. Our life, as far as it depends on us, must be fruitful. On one's deathbed, the soul reaps what was sown¹ and in eternity, it rests with that degree of grace, merit and holiness which the soul has at the last moment of life. The person's glory in heaven shall be in proportion to all of this.

10 There will be no change of apostolate in heaven. A person
4 chooses her apostolate down here and this choice is not only for this life but for eternity.

What does St. Theresa¹ do in Paradise? She prays for the missionaries. What is St. Aloysius² doing? He is obtaining for the young people the grace of chastity, a virtue which was well observed by him in this life. What are the Popes doing? They are praying for the Church.

10 In Paradise, you will pray for the apostolate of the press, radio,
5 cinema.

103 Cf. 2Cor. 9, 6.

104 ¹ St. Theresa of the Child Jesus (1873-1897).

² St. Aloysius Gonzaga (1568-1591).

In Paradise, you will pray for the honor of Eucharistic Jesus, for the Priests, for the Sisters. You will pray to the Divine Master so

be fulfilled, so that all men shall know, follow and love him.

In Paradise, the Pious Disciples are to fulfill what they must do while still on earth: contemplation of God, vision of the Eucharistic mystery, of the Most Holy Trinity.

Every mystery is concentrated in the Eucharist: the Most Holy Trinity. It rests in the eucharistic heart of Jesus the Divine Master. Our eyes cannot perceive this mystery, but *praestet fides supplemmentum, sensuum defectui*¹ (faith, our outward sense be-friending makes the inward vision clear). In Paradise, our eyes shall be fixed on God: *videbimus eum sicuti est*² (we shall see him as he really is), not only in a vision as what St. Margaret M. Alacoque³ had, but the whole Trinity, all of Heaven, in Jesus Christ the Master. The whole Church is assembled and it is the mystical Body of Christ.

Our life in Heaven shall be an imitation of the Divine Master's life.

Have you followed Jesus on earth? Well then, in Heaven you will be in that band of elected souls who *sequuntur Agnum quocumque ierit*¹ (follow the Lamb wherever he goes).

Mary Most Holy always followed Jesus: in Nazareth, during his public life, on Calvary, to the sepulcher, up to the day when she saw him ascend to the Father. Then, she followed him to Heaven.

In Paradise, you will join Jesus Master to spread the truth, to make the Father known: *haec est autem vita aeterna, ut cognoscant*

105 Mt. 11, 28.

106 ¹ *Liber Usualis Missae et Officii*, Feast of Corpus Christi, Hymn *Pange lingua*, Evening Prayer II.

² 1Jn. 3, 2.

³ St. Margaret Mary Alacoque (1647-1690).

107 Rv. 14. 4.

join the Divine Master in bringing about the salvation of humanity. He "wants that all men may be saved."²

11 That which you ought to fulfill here on earth, namely, to find in
0 the Eucharist all your delight, pleasure and joy, you will do and possess it also in Heaven. Up there, the joy shall not only be virginal but beatific; an immense joy, different from that you can experience in this world. Jesus shall manifest himself as though in a monstrance, big like Heaven and you will be gathered around to adore him, to love him, to sing his praises. Make it an appointment up there, with all your Family around the big monstrance, with the Blessed Virgin, Mary Most Holy, the first Pious Disciple. She shall intone the *Magnificat*,¹ the eternal canticle, which you are to echo in a perpetual and blessed youthfulness.

Sometimes, beautiful rays with engraved figures of angels in adoration around the Sacred Host are seen (in monstrances). Do you want to substitute them? This is your place, your joy, your vocation: to be around the Eucharistic Jesus both on earth and in Heaven. To choose one's calling in life means to choose it for eternity.

11 Now, something for the Adoration. During the few days that I
1 was on the plane, I had to make the Visit during the flight, spending the hour in the spiritual presence of the Eucharist and of the Most Holy Trinity. Then I put St. Paul in the presence of Jesus in the Blessed Sacrament and I obliged him to present all of you and me, in adoration before the Divine Master. Oh, how St. Paul's heart was completely caught up in Jesus! Jesus had a preferential love for him, not given to others. He himself explained the Gospel to St. Paul since the latter was not with the other Apostles. St. Paul let himself be taught and he corresponded.

When you feel weary during the Adoration, put St. Paul in

front of Jesus to adore and adore Him, so that he may obtain especially holy Priests, holy religious; so that they may be an increase of vocations for the Pious Disciples.

The Lord did not let to happen by chance the turmoil that had overtaken you.¹ He allowed it to happen especially for three reasons:

1. so that you would be more devout Pious Disciples, that is, more eucharistic, silent, recollected and in conformity with your institute.

2. so that you would renew your life.

Let there be no tepid persons among you, but may everyone be fervent, zealous.

3. so that you would have your own house and thus bring about an early increase in your number. This is a renewal of life and not an interment. It is to help you become better and not to lose your way, to heighten your desires and aspirations, to help you look after your garden so as to make it more beautiful and more holy, but without being envious of your neighbor's plot...Each one has the graces for her own holiness

During the Adoration on Tuesdays, unite yourselves to the adoring souls in Purgatory. They are all in adoration and offer up their flames of sorrow and love, in union with your prayers and intentions. If you entrust to St. Paul to ask for Priests, ask the holy Souls for the grace of a delicate conscience, so that you can present yourselves unblemished before God. No stain either on your tongue or on your hands; may there be nothing to be washed away, so that after death, you may immediately go to Paradise. Always have the desire to offer suffrages.

For my part, I ask Jesus to make applicable to you the blood that flowed from his right and left hands, the slap on the cheek, the crowning with thorns, the wounds of his feet, so that each time you come to the end of your two-hour Visit, a group of souls may enter Paradise. This will be a consolation for the Eucharistic Heart of

11 On Wednesdays, be in Adoration with St. Joseph. One of the
4 most beautiful statues of St. Joseph that I have seen, is that one in
our crib in Rome. St. Joseph is kneeling before the Child Jesus,
enraptured in love as he looks and contemplates him. This is
adoration. St. Joseph was the first adorer after Our Lady; he is the
model of the adorers.

You are to ask St. Joseph for vocations, vocations for you. He
is the *Custos Virginum* (guardian of virgins); may he guard all of
you and make you holy.

11 In the Adoration, be in the company of the Guardian Angels,
5 all the Angels of Paradise: the Seraphims, Cherubims, the Powers,
Dominations, Thrones, Virtues, Principalities, Archangels, Angels.
Put yourselves in the midst of these Angels and look for your place.
Recite many acts of contrition in order to find your place, because it
requires a very pure heart, so as to be with the Angels.

The Angels shall help to spread Jesus' teaching here on earth.
More than a billion men and women have no knowledge of the Lord.
The Angels shall also help you in your ministry of prayer, adoration,
devotion.

11 Be in adoration especially with Mary Most Holy! What
6 wonderful prayers and adoration were hers, here on earth and now
in Heaven! Unite yourselves to Mary Most Holy and with her,
through her, in her, adore, thank the Lord; pray and make satis-
faction. Say to Mary Most Holy: "I place your intentions, I pray with
you, in you; I let my prayer pass through your most pure hands."

Praying this way in the Adoration, you will not be simply a few
persons, but hundreds and thousands.

11 May every Visit to the Most Blessed Sacrament be for you a
7 new devotion and renewal of vows.

Adore, thank, propitiate Jesus Divine Master present in the
Eucharistic mystery, with a pious and generous devotion.

11 Make reparations for the sins committed by the press, radio,
6

truth, goodness and grace. 9
May there be an increase in number and holiness of Priests, 12
men and women religious, and persons with apostolic heart. May 0
their ministry bear abundant and lasting fruits.

Always have the intentions and dispositions of Mary prior to 12
the Incarnation of the Son of God, in her life with him in Nazareth, 1
as she accompanies him in the public ministry, during the passion,
death and glorious resurrection, in Heaven. During the Mass, have
the intentions of Jesus' Heart, the Pope's intentions, the needs of all
those who had fallen away from the truth.

May souls find their way to the Eucharistic Master; may 12
liturgical worship be always in harmony with the spirit of the 2
Church; may eternal rest be granted to the souls of Priests, men and
women religious.

Always improve the living out of the religious, eucharistic and
liturgical life.

You desire a wonderful eternity. As each day passes by, we 12
tear off a leaf from the calendar and this day returns no more. But 3
you have chosen a vocation that has no end and in death, the
manner of fulfilling it will be changed into something better. It shall
be of another form, another way, but if you have corresponded well
to your vocation here on earth and have been eucharistic souls, the
more you will continue to be so in Heaven, wherein the bond shall
be more intimate, the vision more profound. Love shall be more
intense, the joy more similar to that of Jesus himself. *Intra in*
*gaudium Domini tui*¹ (Enter into the joy of your Master).

Make your devotion also perceptible. The Blessed Virgin 12
clasped Jesus to her heart; the words *concupiscit anima mea*¹(my 4
soul is filled with longing), are for you as well. This makes more
understandable your wish, even in a literal sense, to go closer to
Jesus during the Adoration.

If people were allowed to be envious (but they must not) of the grace that others have, everyone ought to be envious of your luck as Pious Disciples. However, you, Pious Disciples bear a great responsibility if you do not correspond (to your calling).

12 I am always a little bit afraid that there are those who enjoy
5 simply the fragrance of the flowers, without putting enough effort to look for fruits and that someone considers herself so much, and takes delight vainly of the gifts and graces she has. "You are not to let your left hand know what your right hand is doing";¹ and St. Joseph Cottolengo² used to say: "and I wish that neither my right hand would know what it is doing."

Examine: if you are corresponding (to your calling), if you are united to Jesus, if you are growing in this union with him, if your Adorations are well made.

12 The hours of Adoration are not only your prime undertaking,
6 but the center of your day to which all the other works must be directed and from which all of your interior life and exterior activities are to draw strength and comfort.

12 Rekindle in you today all the grace of your institution, of your
7 Profession, of your devotion to the Divine Master

1. Configuration to Mary, Mother of Jesus and Woman Apostle.

2. To live in union with Jesus Master, Way, Truth and Life, present in the Eucharistic Mystery.

3. To feel as living and active members¹ in the Mystical Body of Jesus Christ, which is the Church.

12 You will do well to sing a beautiful *Magnificat*¹ to God and a
8 beautiful *Magnificat anima mea Mariam*.²

125 ¹ Cf. Mt. 6, 3.

² St. Joseph Benedict Cottolengo (1786-1842), Founder of the "Piccola Casa della Divina Provvidenza"; canonized in 1934.

127 This is the same devotion established in the Constitution of the Pious Disciples of

11. THE PIOUS DISCIPLES' APOSTOLATE LEADS PERSONS TO THE MOST HOLY EUCHARIST

Rome, Pauline Formation House, Via Grottaperfetta 56,
February 10, 1947

Today, let us give thanks to the Lord for all the graces he has **12**
given you since 1908 and in the years especially important for you: **9**
1919, 1923, 1924, 1947.¹

The first duty is always to give thanks.

Then, let us pray to the Lord in this way: "Visit O Lord, this **13**
your Family ... Lord, guard this vineyard which you yourself had **0**
planted"¹ so that it may produce grapes, worthy to be made into
wine for the Holy Sacrifice. Bring to perfection now this vineyard
and make it produce the fruits you desire, those which are pleasing
to you: devotion, eucharistic life.

Let us also ask pardon for the stains of sin, faults and defects **13**
which are still present. **1**

May the Lord come to your aid, make you grow, help you to **13**
advance in the religious spirit and increase the number of vocations. **2**

129 1919 - In the news of the time, it was called the "hour of great test for the
Institutes of St. Paul, which came out in 1914 (Pious Society of St. Paul) and in
1915 (Daughters of St. Paul)".

1923 - On November 21, the Founder "set apart" the two young ladies
Orsolina Rivata and Metilde Gerlotto, so as to start off the Pious Disciples.

1924 - February 10 was considered the starting date of the Congregation of
the Pious Disciples of the Divine Master; on March 25 of the same year, day of
the Annunciation, for the first time, the first eight took the religious habit and made
the private profession of vows.

It is a fact that the Divine Master calls many souls to the religious vocation, but then it is necessary that someone may guide them, come to their aid, help them to grow and encourage them. You must become mothers of vocations and of beautiful vocations. Oh, what a reward awaits those who have kindled vocations, who have worked to bring them to fulfillment! May there be many persons who dedicate their life to the glory of the Divine Master, present in our midst!

13 I have always been struck by the words: *Vere, tu es Deus*
3 *absconditus!*¹ "Indeed, you are a hidden God!" He dwells in the Eucharist. Who knows him? Who loves him? Many years ago, when I stopped to reflect on this consideration, I ended up saying: "Lord, grant me the grace to obtain that there may be a religious Family in the Church, who does not only know you, but who may love you with dedication and complete devotion, honor you in your sacrament of love, lead innumerable souls to your Tabernacle!"

13 1. To lead souls to the Eucharist. It is necessary that Christians
4 may not only be so, by manifesting their faith publicly, but for them to go to confession, repent and be cleansed of their sins, to approach the Eucharistic table and partake of the food who is Jesus.

13 The Lord wants that you greatly honor the title given to Our
5 Lady in the Litanies: *Mater divinae gratiae*. Our Lady is Mother of the divine grace also because she is the Mother of Jesus present in the Most Blessed Eucharist. She is to help you obtain the grace that the souls may not only know Jesus, which is the particular task of the apostolate of the press, but that they may come to the bannister, to the altar, to communion.

13 True Christianity is to be lived and let there be no repetition of
6 the gospel scene which so saddened the Divine Master's Heart. When he began to speak of the Eucharist to the very crowd who had their fill of the miraculous bread, this crowd began to disappear; almost all of them went away. Only a handful of people

stayed with the Divine Master and to them Jesus, with deep sadness and longing, addressed this question: "Do you want to go away, too?" Because I am not changing my teaching, my will...

Then St. Peter answered for all: *Domine, ad quem ibimus? Verba vitae aeternae habes*;¹ "Lord, to whom shall we go? You have the words of eternal life."

I am repeating this so as to explain to you another point **13**
concerning your purpose, your finality and in order that your duty **7**
may become more and more clear in your mind. You do not
withdraw from the propaganda to become idle, but to give the
Church your valuable collaboration in the exercise of your ministry.

You must become religious who are recollected, more with-
drawn, so as to become more women apostles and to work more
effectively.

2. Let us recall St. Scholastica,¹ the sister of St. Benedict.² **13**

The Lord established that the woman was to be the **8**
administrator of life, thus he gave Eve, *mater viventium*, to Adam.
Even in the supernatural field, the woman has to be administrator of
life.

So is Mary Most Holy, who brought Jesus into the world, she
grew him up, offered him up. From her, every grace comes to us.
Mary is the Mother of our spiritual life.

In most cases, where there is an Institute for religious men, **13**
there is a Family of religious women close to it. Think of the **9**
Dominicans, Franciscans, Salesians, etc.

We find St. Scholastica close to St. Benedict. Through them,
God raised up two religious Families that collaborate mutually.

136 Cf. Jn. 6, 60-70.

138 ¹ St. Scholastica (c. 480-543). February 10, the day of St. Scholastica was
chosen by the Founder himself as the foundation day of the Institute, in remem-

² St. Benedict of Norcia (c. 480-547).

St. Benedict and St. Scholastica were close to each other in birth and in life, in their undertakings and in their death. They are close to each other in glory, too.

14
0 This day is very important for you because it marks your birthday, it recalls the anniversary of your birth. Many years ago today, by divine will, those who were to dedicate themselves to your special apostolate were set apart. The sowing took place a long time before that, but externally, it was on February 10, 1923¹ that the formation of your little community was realized.

Honour St. Scholastica and collaborate as she did in religious life, in accordance with the spirit of the Church.

14
1 St. Gregory¹ describes the event that is narrated in the life of St. Scholastica, on the occasion of the last conversation she had with her brother St. Benedict...*totum diem in Dei laudibus sacrisque colloquiis ducentes...*and then, *Rogavi Deum meum, et audivit me...Sicque factum est, ut totam noctem pervigilem ducerent, atque per sacra spiritalis vitae colloquia, sese vicaria relatione satiarent* (...they spent the whole day singing God's praises and conversing about spiritual life...and then, I turned to my God and he heard my prayer...So it came about that they spent the entire night together and both of them derived great profit from the holy conversation they had about interior life).

For St. Scholastica, this was like the recommendation of her soul, which does not consist only of a some ritual prayers, but in the ardent desire and preparation of the heart to go to see and enjoy God.

"Three days later as St. Benedict stood in his room looking up towards the sky, he beheld his sister's soul leaving her body and entering the court of Heaven in the form of a dove."

Disciples.

141 St. Gregory I, Pope (540-604) narrates in Book II of the *Dialogues*, the lives of St. Benedict and St. Scholastica.

May there always be very delicate relationships between you **14**
and the Priests. Let there always be due separation, due regard for **2**
one another, mutual respect, as the Mother of God did towards her
Jesus.

May each one think that she bears God in her own heart and **14**
acts as if she carries the ciborium; each one of you indeed, is like a **3**
holy ciborium, abode of Jesus and of the Most Holy Trinity.

In the commemoration of St. Scholastica, call to mind the **14**
liturgical function that the Benedictine monks and nuns¹ had and still **4**
have in the Church.

Therefore, let there be great esteem for everything that refers
to the sacred liturgy.

You ought to do even more; do not stop at whatever is external, but enter into the inner sense of the Liturgy, do something more, different from that which everyone else is doing and arrive at the true apostolate: to lead souls to the Eucharist!

I pray the Divine Master to grant you the necessary graces in your mission and I give you my blessing.

12. THREE ASPECTS OF THE LITURGICAL APOSTOLATE

Rome, February 14, 1947

14 What is the secret of Mary's greatness? It is her adherence to
5 the divine will, enclosed in the sublime answer: *Ecce ancilla Domini*.¹

Finding her so docile, the Lord was able to accomplish in her the designs that he had conceived for his glory, for the salvation of humanity.

Besides the ongoing disposition to fulfill the divine will, besides her intimate and unceasing communion with God, the Blessed Virgin had a great apostolate to accomplish: she is indeed the Woman Apostle! Her task is to give us Jesus Christ. For this, she was Mother of God.

14 You have to accomplish a liturgical apostolate and such apos-
6 tolate can be considered under various aspects.

To participate intimately in the sacred rites, to perceive, know and get into the spirit of the Church in the sacred liturgy. Therefore, it is to acquire a true knowledge of liturgical life. Besides the catechism, you must esteem and possess the knowledge of liturgy, which in the Church is like the book of the Holy Spirit. This knowledge puts before you:

- the truth to be known;
- the virtue to be practiced:

7
brated with precision and possible attention, following the liturgical rules properly. The sacred ceremonies in your chapels should be beautiful, devout and edifying. The Masses are to be well parti-

145 Lk. 1, 38.

icipated, the songs are to be performed with care, the rites are to manifest a devout dignity, in a way that your soul may be well-nourished and drawn closer to God and the faithful who participate in the rites may feel stimulated to true piety.

People who are present in your churches must feel God's presence; they must experience the need to get down on their knees, to adore God and to pray.

In Heaven, you will contemplate and participate in the most sublime Liturgy: the Most Holy Trinity in his glory; Jesus, the High and Eternal Priest; the Angels who render service at the golden altar; the Apostles; the innumerable ranks of Virgins and Martyrs singing glory to God and holding on high their lilies and palms, indicating the signs of their victory and sufferings. You will join and participate in this perfect heavenly Liturgy. 14 8

In the meantime, the more we learn to imitate the things that are above, the more wonderful shall be the things down here. The more we prepare for the life of Heaven, the more our earthly life becomes valuable. 14 9

Therefore, follow Mary Most Holy in her humble life, imitate her in the apostolate. Then, you shall be with her to sing the eternal *Magnificat*.¹

Spread the knowledge, the practice and especially the spirit of liturgical piety.

Right from the beginning, the Church attracted souls to Christianity through the splendor of its worship. The barbarians themselves were shaken by this splendor. Such form of apostolate 15 0

thing that has to do with the dignity of the House of God, and that can
serve in the worship and piety of the faithful. That's fine.

149 Cf. Lk. 1, 46-55.

151 *Domus Dei*, cf. footnote n. 6 of the year 1947.

However, take note that the liturgical apostolate, like the apostolate
of the press, includes three parts.

15 1. *To conceive*. What is required here, therefore, is study and a
2 special theological, liturgical study.

It is not sufficient to imitate, you have to conceive, create and
to know how to combine a delicate artistic taste with the Church's
liturgical spirit.

The five fine arts - painting, sculpture, architecture, music and
literature, must be at the service of the Liturgy. Everything is to be
placed at the service of God's glory: figurative art, that of the sounds
and that of the word.

15 To be able to conceive and to portray rightly the picture, it is
3 necessary first of all, to know the mysteries of our religion well, in
order to be able to spread the life-giving truths of Christianity.

There are many wonderful and effective ways in which you
can represent the mysteries of our holy religion, as well as reaching
out to everyone, including the unbelievers, those who do not know
our religion.

For example, think of the 470 million Chinese.¹ A high per-
centage of them does not know how to read, but you could produce
a wholly illustrated Catechism which would speak to their souls.

To illustrate: God, the Creator; Adam's sin and Redemption;
Eve who brings ruin, Mary who edifies, etc.

154 Deepen your knowledge of the Church's teaching and re-

things in a wonderful way, but under the guise of beauty, he expressed profound truths which teach about God and lead people to Him.

However, you are to remain always in the line of simplicity.

15 2. *To carry out.* It is the technical part: painting, sculpture,
5 embroidery, making of various articles, vestment, etc.

153 In the census of 1982, the Chinese were 1,008,175,288; in 1986, they were 1,057,210,000.

154 Dante Alighieri (1265-1321).

How many churches are in need of the care and the charity of the faithful! Think of all the chapels scattered over the countryside, in the mountains, in those places in mission lands. Oh, what squalor and disorder in so many abodes of the God-with-us!

This undertaking would be sufficient to take up the whole life's work of a big Institute!

Propaganda Fide collects what is necessary for worship, so as **15**
to be able to distribute them to the most needy. There is also the **6**
pious work for the poor churches that does something in this regard.
Part of your mission is this aspect.

Jesus was born in Bethlehem in poverty, but with what **15**
thoughtfulness did Our Lady prepared the essentials for him, with **7**
what purity of heart she presented them to him!

Make much use of music - music that is beautiful, well-chosen **15**
and in conformity with the norms laid down by the Church. Sacred **8**
music is a great means to attract people and especially to lead the
youth to God.

Songs which are carefully prepared and well sung lift up the sentiment and direct it to God.

3. *To diffuse.* Advertise what you produce. This propaganda **15**
is to be widespread and extensive like that for the press, although in **9**
a different way, in a more reserved way but always effective.

enlightens, rules, sustains and guides it. You will find the ways and means to fulfill all of your mandate under his guidance.

Acknowledge that you are good for nothing and present yourselves to Jesus as incapable in everything, but ever trusting in his help. **16**
1

The love of Jesus shall make you intelligent, active, capable of gaining many merits and of leading many souls to God.

156 The Work of the "Propagation of Faith" was conceived by Paolina Maria Jaricot (born on July 22, 1799; died on January 9, 1862) in Lyon, France, in 1820. On May 3, 1922, the office was transferred to Rome. Paolina Maria Jaricot was declared Venerable on February 25, 1963.

13. THE ONE WHO GOVERNS REPRESENTS GOD

Rome, February 21, 1947

16 During the time of Lent, it is good to consider the Passion
2 under the eucharistic aspect, that is, the Eucharist as Sacrifice.

The Holy Mass makes Jesus present among us. On our altars, we have the same Host, the same Victim, the same Priest of Calvary.

The Way of the Cross is a good devotion for you but I would recommend to you, above all, to take part fully in the Holy Mass which is the same Passion and Death of Jesus, renewed, offered up, made applicable again.

All the devotions are good, but the Mass is the queen, the sun of devotions.¹ The other devotions are in relation to the Mass and have worth as much as they help in making the Mass applicable.

Every grace comes to us from the Holy Sacrifice of the Mass

piety.

16 The life of the Pious Disciple is totally oriented towards the
3 ideal expressed in the *Song of Songs*: "*Dilectus meus mihi et ego illi*"¹ (My beloved is mine and I am his). The motive of every direction given to you must end up here: "Does Jesus Host like it? I like it, too."

16 You must pray a great deal now for the establishment of your
4 Government.

Government means: to represent God, to be clothed with

162 Words of St. Francis de Sales (1567-1622), Doctor of the Church.

163 Song 2, 16.

authority, to be concern with the moral direction of the subjects; to be vigilant so that the persons may be safe from dangers for their soul and may achieve salvation and holiness.

It is not a political government, but spiritual; not a government of tyranny, of shrewdness, but of wisdom and of love.

The Lord places here on earth the person who is to represent **16**
him. In the Holy Family, he wanted St. Joseph to represent the **5**
Heavenly Father and like a good son,¹ Jesus obeyed St. Joseph..

St. Joseph and Our Lady had real authority over Jesus. When they found him in the temple, Jesus' Mother was moved to reproach him: "Son, why have you done this to us? You see that your father and I have been searching for you."² Jesus put them right: "Did you not know I had to be in my Father's house?"³

Authority counts in as much as it represents God. The Pope, **16**
bishops, priests, superiors of every Institute and whoever has the **6**
task to lead souls towards Heaven, represent God.

Nothing is more comforting in this world than this: "I am sure I am doing God's will!"

But who told you? "I have not had any special revelation, but

certainly of being in the will of God. Therefore, the person who obeys can always live in joy and have great trust.

The government is a duty of charity, for the greater benefit of everyone. 16
7

To govern means to serve. The Lord gives the graces in proportion to and corresponding with the duty he assigns. He enlightens, expands the person's heart, makes up for what is lacking. He guides the Superiors to know his will and to communicate it properly, to help the persons in the work of their salvation. Count much on these graces.

165 ¹ Cf. Lk. 2, 51.

² Cf. Lk. 2, 48.

³ Cf. Lk. 2, 49.

16 It is the duty of the Superiors to pray a great deal for those
8 who are their subjects. It is the duty of the subjects to pray a lot for their own Superiors.

Whoever is to be subject to another is not to feel humiliated. To serve God is to reign; to serve God does not humiliate but exalts, because if the one who commands represents God, the one who obeys submits herself to God himself.

Nevertheless, in the choice of Superiors, the persons who are more esteemed, more suited, have to be appointed.

16 Obey with faith and for love and not because the person in
9 charge is nice and pleasing to us, intelligent, experienced, etc.

Naturally, it is easier to obey someone who treats us with kindness, who shows us a lot of good will. There is more merit, however, where the effort is greater, as in the case when you have to deal with an impolite superior, who hardly manifests satisfaction with our work.

To do things solely for God establishes us within reality, without illusions.

Sister who has always been obedient, who acted for God alone! She is worthy of a great reward.

With death, the worldly persons lose everything. The good religious gain everything with death.

17 Between the person who governs and the one being governed,
0 a holy friendship is formed, a spiritual union is closely drawn which helps in attaining the eternal reward.

At the end of everything, the crown of every command and of every act of obedience carried out for God's love is Paradise, Paradise! It is the same for the one who governs and for the one being governed, with the difference that those who obey shall find the way of perfection and the practice of the virtue made easier.

14. LIKE OUR LADY

Rome, February 27, 1947

Today we celebrate the feast of St. Gabriel of Our Lady of Sorrows.¹ He teaches us the love of Jesus in his passion, the contemplation of the sorrows of Mary Most Holy.

The Passion is not something far-away from us. We do not have to go back twenty centuries in time, for the Passion is renewed every day, every moment.

In the Holy Mass we have:

- a) the same fruits of the cross that are made applicable to us;
- b) the same principal Priest. The one who celebrates is really

Here is the fount of every grace, all the other means are rivulets of this source. The Blessed Virgin also received every gift from the cross. The immaculate conception itself is a fruit of the anticipated merits of the cross.

Ask for the grace to be present in an ever better way in the Holy Mass, in the spirit of the Most Holy Virgin. You have to get closely into the spirit of Our Lady and have her own sentiments.

The Pious Disciple's whole life is a continuation of Our Lady's life: the Pious Disciple must live with Our Lady.

Long for Priests as Mary Most Holy longed for the Messiah. Oh, what a holy desire! To obtain for the Church, for the world, another one million six hundred thousand Priests! That there may be at least one priest for every two thousand persons.

171 St Gabriel of Our Lady of Sorrows (1838-1862).

17 Practice a great deal of silence. The Pious Disciples are called
5 to live in greater silence and in a hidden way, in order that they may work more effectively in the Church, wherein they form the essential part: the heart. Like Our Lady who is exactly called the heart of the Church.

Imitate the silence and prayer of the Child Mary in her cradle, in the temple, in Nazareth. Pray like her, with her intentions: *aperiatur terra, et germinet Salvatorem*¹ (Let the earth open for salvation to spring up). May there be an increase of the saviors of the world, the Priests.

17 Consider Mary in the thirty years that she had Jesus with her.
6 Follow her in the public life of Jesus. The pious women who accompanied her, saw the gospel in action in her. Looking at the Holy Virgin, one could say: "That is how to be poor, that is how to be meek, that is how to be pure, to be merciful, that is how to suffer, that is how to spread peace..."

During the public life of Jesus, Our Lady did not only pray but

in intimate union with God and she prayed that the preaching of the gospel may bring forth abundant fruit.

17 Collaborate in preparing the vocations of young children, in the
7 formation of young people, but collaborate as well with the Priests in the fulfillment of their ministry.

It is not with one or with the other Priest in particular, but with the Priesthood in general.

As Mary was in Jesus' mouth, in his heart, in his work, the Pious Disciple is in the voice, heart, activity of every priest, of all priests. Like Our Lady, the Pious Disciple is an apostle.

Mary continued to fulfill towards the new-born Church, the duty she had towards Jesus. Mary carried this infant Church in her arms like a mother and guided it in its first steps.

175 Is. 45, 8.

Your apostolate is in the heart of the Church, for which there **17**
are not much external difficulties to fear. This, however, you have to **8**
fear: that you may not be living out your spirit well enough. This is
the real trouble: that we ourselves are not yet good enough.

Do not yield to the temptation of gazing at your neighbor's garden...of admiring the fruits of others. Yours is the most beautiful garden! In this garden your Beloved¹ awaits you; may you know how to find him and speak with him in tender familiarity.

Yours is the most beautiful vocation! Do not make useless comparisons.

The Pious Disciple must pray for the vocations of every **17**
Institute, for the holiness of all Priests. She is likened to the heart **9**
that has to provide the blood that brings life to all the parts of the
body.

Know that the Lord has called and continues to call many young boys and girls. Help them: *Rogate Dominum messis..*¹.(Pray the Lord of the harvest...). May all those who are called respond,

Domini in messis ut mittat operarios in messem suam (Pray the Lord of the harvest to send labourers to his harvest). Join the prayer of the Most Holy Virgin and say to her: "You who are powerful, pray with us, so that the Lord will send good labourers to his harvest."

Two conclusions:

18

1. Are you good Disciples? In order to be good Disciples, it is necessary to have a great deal of piety, but also a lot of intelligence, much wisdom and will.

0

Your apostolate is simple but it is also difficult and not everybody understands it as one ought to. Keep pressing forward, keep growing, aim for the heights, keep on moving ahead more and

178 Cf. Song, 4, 12.

179 Lk. 10, 2.

more, and like the Divine Master, grow in age, in wisdom and in grace!¹ Increase in number, knowledge, ability and holiness. Grow in the knowledge of your vocation, come to understand your kind of life and live it as true Pious Disciples.

18

2. It is necessary to work well for vocations.

1

You are the ones who form the Institute; tomorrow, in a hundred years, the Congregation shall be as how you prepare it now, you being the first.

Well then, be like the bees that sip the nectar from every flower. May you know how to obtain and form that which is beautiful and good everywhere.

Be united. Search for and find vocations who are good, intelligent, in good health, endowed with the best character traits, sociable, capable of understanding and living the greatness of your vocation.

18

1. Confirm all that Fr. Giaccardo told you and taught you. Hold

- To live really the life of the Pious Disciple of the Divine Master as Our Lady, in union with her and in her spirit.

- To bring up and form vocations.

- To have a beautiful house of formation soon, where Jesus shall find his delight with you and where you may live more and more united with Him, in the spirit of Mary, the first Pious Disciple of the Divine Master.

180 Cf. Lk. 2, 52.

182 Confirms the specific task entrusted to Blessed Timothy Giaccardo.

15. FAITH AND TRUST

Rome, March 7, 1947

While visiting your house at Milan, I saw the figure of the Divine Master which stands out in the chapel. It is nice and devout; it seems to be calling and awaiting all the (P) Disciples so as to clothe them with his light, to fill them with graces, blessings and gifts of the Holy Spirit. **18**

I want now to recommend these to you: faith and trust! **4**

Once the soul has abandoned itself to the care of the Heavenly Father, of Jesus, once it has entrusted itself to the action of the Holy Spirit, it will be able to live in the spirit of Mary, the first Pious Disciple of the Divine Master. **18**

5

Goodness and Love of God, then allowing him to make arrangements, to guide us, to work in us, without our being disturbed, upset and bewildered. Nothing, ever, must upset the soul that has entrusted itself to God, in order to be completely his.

You have given yourselves to Jesus as his Brides. He takes care of you and he loves you more than the love you have for yourselves. Have you ever gone to the trouble of counting the hairs of your head? And yet, your Bridegroom has numbered them all¹ and not one of them falls to the ground without his consent.² Therefore, much more so will such care and protection be extended to the events of greater importance. What could ever happen to you without the Lord wanting it or allowing it?

There is still little, much too little faith in God's wisdom, in his goodness and in his love!

186 ¹ Cf. Lk. 12, 7.

² Cf. Lk. 21, 18.

The Lord needs and seeks out souls who believe and trust in Him, who abandon themselves to him; he shall think then, about their holiness and their reward.

188 You are the constant object of divine attention and predilection. Nothing happens by chance, not even those things that seem insignificant. The encounter with that Sister, an indisposition, a cold, the changes in the weather, every minimum circumstance is guided and ordered by the infinite goodness of God.

Nothing happens by chance. Our life is woven with small threads which form a wonderful cloth, under the direction of the most wise hand of God.

How holy you would become if you know how to correspond to God's every slightest wish!

18
9 Live by faith. Allow ourselves to be guided by God. Oh, how much less would our human talks be and how much more with God!

you bear in the heart.

Let us consider ourselves the children of the Heavenly Father, the object of love of the Divine Providence. Some persons would restrict this divine providence to the pots, to the bag of flour...it is much, much more extensive and gets to the very small details of our life!

Ask for the grace to understand the nature of Divine Providence, to walk in its light, to let yourselves be guided by what it wills for you.

191 To consecrate oneself to the Lord in the religious life means to arrive at a more intimate union with him and to expend one's whole life for him alone.

19 If the novitiate did not lead you to understand and live in a greater spirit of faith, then it was not made well.

2
19 When the person makes the profession of her religious vows, **3** Jesus commits himself to make her holy. Therefore, he devises a thousand inventions of love so as to make the soul reach that union with Him, that he himself has fixed and desires. Sudden changes, contrasts, difficulty, pains, joys, wavering of the spirit - all these are nothing but the efforts of the Bridegroom to embellish the soul of the Bride.

Oh, how providential are certain obscurities, loneliness, lack of understanding! It is Jesus who allows the trial, coldness, temptation.

Let us know how to praise the Lord when everything goes well, but let us also know how to be grateful and to bless him even when things go contrary to what we want. **19**
4

Do you have to bear a little sorrow? If Jesus is pleased to take you up with him on the cross, should you not thank him? The Heavenly Father sees in you then, his suffering Divine Son.

Do you have joys, consolations? The Father in heaven permits them to show you his goodness, to make your exile less painful, to let you catch a glimpse of the heavenly Homeland. Accept them humbly and be thankful.

If we would have true faith, as much as a mustard seed, we can move mountains,¹ according to the expression of the Divine Master!

There is little faith even in the religious souls, who in the contrary should have so much faith and must radiate it to others.

Do not allow yourselves to be taken by too natural principles, too much human talks and worldly reasoning. Do not ever communicate to others who discuss with you certain ways of judging, thinking and seeing, which are contrary to faith. Poor spiritual lives, deprived of foundation!

Faith and trust! Know how to recognize and interpret God's wisdom, his love and goodness in all things, always.

Since religious profession on your part indicates the commitment to tend towards perfection, God on his part gives you¹ a hundredfold of grace, gifts and the promise of a hundredfold of glory.

19
6

195 Cf. Mt. 17, 20.

196 Cf. Mt. 19, 29.

When you enter to become part of God's family, you are enrolled among those who search and yearn for God alone. The Lord takes care of you with such particularity and intimacy, that if you would listen to and follow well the voice of God, you would in six or seven years reach such a profound union with him, an intimacy so stable, that nothing or nobody would succeed to disturb you, upset you, flatter you or make you lose your way.

19
7 Such a serene and stable union is an anticipation of the peace that is to be enjoyed in Paradise. That is not all. The person who so trustingly allows herself to be led and who follows God's action with docility, especially in the things of the inner life, shall not pass through purgatory. Purgatory is there in order to purify, to get rid of that which is wanting in love, trust, purity and in the perfect union with God. However, the souls who abandon themselves in his love,

alone for everything in this world.

19 Like your soul, your Institute also is in the hands and guard-
8 ianship of the Heavenly Father. Put your trust in him.

I am afraid that there is too much human reasoning that results
in distress, wasted energy and a diminishing of merits.

19 May the Lord bring about and accomplish in you all that he
9 desires: your sanctification. May you attain a high degree of per-
fection and after death, immediately in Paradise!

20 Make reparation with acts of faith. Now with the intention of
0 making reparation, let us recite "The Divine Praises"¹ to make up for
the many times we lacked faith.

20 Grow in the spirit of faith. Since faith is the root of every
1 sanctification, the other virtues cannot exist without it.

Ask for an increase of faith; faith which is practised in small
and big occasions; faith every day, at every moment.

Always, in everything, everywhere, discern and believe in the
presence of that God who loves us so much!

200 Cf. *The Prayers of the Pauline Family*, (Alba, 1985), p. 103.

16. THE RELATIONSHIP BETWEEN THE BRIDEGROOM AND HIS BRIDE

Rome, March 30, 1947, Palm Sunday

The Holy Week is the week of love. Every year, this week 20
marks an occasion in which our communications of love with God 2
ought to increase. With God through Mary, since in the spiritual life,
this is the divine method.

A week of love that has its centre on Good Friday, the day in
which more than the other days, is realized *dilexit nos et tradidit*

morated on Holy Thursday. It is followed by the victorious climax of this same love, commemorated on Easter Sunday.

Jesus carries off as a victory trophy his first conquest: the good thief.¹ During his life, his special attention was to seek out sinners in order to save them, to redeem them.

Consider this week's whole Liturgy under the aspect of love. **20**
Grow in this love; intensify the flame that the Holy Spirit has **4**
enkindled in you, so that the light may shine on us, give us warmth
and life.

St. Paul says: Neither the gift of prophecy, nor the knowledge **20**
of hidden things, nor any other gift or privilege can be compared to **5**
the gift of the best way that I teach you: charity! It is the only virtue
that lasts for ever.¹

202 Cf. Gal 2, 20: *dilexit me et tradidit semetipsum pro me.*

203 Cf. Lk. 23, 40-43.

205 Cf. 1Cor. chap. 13.

The more the soul allows itself to be purified in this world by the flame of love, the more shall it become worthy of Paradise, the less will it need to make satisfaction in the flames of purgatory.

20 In the Book of Revelation we read: *Ecce sto ad ostium et*
6 *pulso: si quis audierit vocem meam et aperuerit mihi ianuam, intrabo ad illum, et cenabo cum illo, et ipse mecum* ¹ (Here I stand, knocking at the door. If anyone hears me calling and opens the door, I will enter his house and have supper with him, and he with me).

These are words that find their parallel in the expressions of the *Song of Songs* which was profoundly commented on by St. Bernard² in his discourses.

O soul, I am standing at the door of your heart, knocking... Let

heart: Is there perhaps a place for other affections? May the heart be really all of God's. Can you assert that your heart is completely his and his alone? Is it really so pure that there is nothing there to get rid of? Is it available to the entrance of Jesus, that in your turn, you could surely knock at the doors of Paradise, trusting to be welcomed immediately?

Intrabo...et cenabo... This passage indicates Jesus' mystical wedding with the soul, his Bride.

20
7 All women religious are called to this marriage, not everybody, however, reach this point because they do not know how to detach themselves completely from things and they do not live out the true religious spirit.

Deep, intimate relationships exist between God and his Bride; as well as very sweet spiritual communications, which are only reserved, however, to those who have really given up themselves totally to God.

206 ¹ Rv. 3, 20.

² St. Bernard of Clairvaux (1090-1153), Doctor of the Church, wrote 84 *Discourses on the Song of Songs*.

Paradise is often represented as a banquet, a wedding feast, while here on earth, Holy Communion represents Paradise. 20
8

Jesus invites: *Venite ad nuptias*.¹ Come to the wedding. In Heaven, the joy of communicating with him shall be perfect; down here, the virginal souls have a foretaste of it in the beautiful Communions.

You will also arrive at the eternal wedding banquet. Meanwhile, prepare yourselves and get ready by frequenting Holy Communion with a spotless soul. Grow in love and make your union with Jesus stable and deep. 20
9

The religious soul: *relictis omnibus*¹ must leave everything, must no longer have personal choices and preferences, must seek and want Jesus only.

can enumerate six categories: the servants, relatives, invited friends, the children in the family, the bride, bridegroom and the bridegroom's mother.

The servants: are the ordinary Christians. **21**

The invited friends and relatives: can be likened especially to the Priests who are really the friends of the Bridegroom and to whom preferential choice, courtesy and kindness are to be shown. **21**
2

The children of the family: are God's children, all those who live in grace. *Filii Dei nominemur et simus*¹ (We are called and we are children of God). Children and heirs.² **21**
3

The Bride: here is the religious soul, the one who has focused all her love on Jesus alone; the one who has made her own his aspirations and desires; who wants to form a union of life with him. **21**
4

208 Mt. 22, 4.

209 Lk. 5, 11.

210 Cf. Mt. 22, 1-14.

213 ¹ 1Jn. 3, 1.

² Cf. Rm. 8, 17.

This is the faithful Bride, close to the Bridegroom Jesus. *Dilectus meus mihi et ego illi* ¹ (My beloved is mine and I am his).

215 There is the Bridegroom: Jesus. Out of the greatness of his heart, he showers gifts on everyone and he gives himself especially to the Bride whom he loves and by whom he is loved ardently.¹

21 The Mother of the Bridegroom. She does not have a fixed
6 place. She is all right to be near the Bridegroom and the Bride, or be at the head of the table, among the children, like the best-loved daughter; or among the servants, as the first handmaid; she is all right among the groom's friends, the priests. The Mother is Mary!

At the wedding feast of Cana, we do not find her sitting down comfortably at table. Her watchful and motherly eye observes

light, joy and happiness.

21 Your place in God's Church is the place of the Bride. But to be
7 worthy of it:

a) you must have all your love focused on the Bridegroom, because the woman, St. Paul says, belongs to man, to the bridegroom.¹ As Brides of Jesus, you must belong totally and only to him.

b) the bride must have the same intentions, the same goals as the Bridegroom.

Do you still have personal desires, less upright intentions or do you really follow Jesus in everything?

c) the bride holds sway over the bridegroom's heart; the religious soul holds sway over God's heart.

21 The more we divest ourselves of ourselves, the more powerful
8 will be our standing with God. Anyone who lives out her consecration to God, can say to him boldly and confident to be heard: "I want this grace, give it to me. It is for your glory and for the good of souls."

214 Song 2, 16.

215 Cf. C. Marmion, *Brides of Christ*, "Monastic writings" n. 6, Praglia (PD) pp. 2-3.

216 Cf. Jn.2, 1-11.

217 Cf. Eph. 5, 21-33.

The soul that managed to detach itself from every thing that is transitory, to free itself from human attachments, hears the voice of Jesus and adheres to it in every meditation, Communion, Visit to the Most Blessed Sacrament, in every moment of silence, reflection and in every encounter with Jesus. Between the Bridegroom and the Bride, an ever more intimate relationship is built up, which is a real preparation for that perfect relationship of blissful eternity.

If you will have faith, a deep, extraordinary faith, every desire of yours shall be granted!

If your union with Jesus is established as such, you will always be heard and will obtain all that you desire in life, in death and in

21
9

22
0

this world.

I think I have clarified your place in the Church of God.

22

The lowly, humble and simple souls like the Blessed Virgin, grasp these secrets, understand the marvels of grace to a greater extent and possess greatly the divine light: *Confiteor tibi, Pater, Domini coeli et terrae, quia abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis. Ita Pater: quoniam sic fuit placitum ante te* ¹ (Father, Lord of heaven and earth, to you I offer praise, for what you have hidden from the learned and the clever you have revealed to the merest children. Father, it is true. You have graciously willed it so).

1

221 Mt. 11, 25-26.

17. MAKE LOVE REIGN

Alba, Pauline Formation House
Via Grottaperfetta, 56, June 7, 1947

22

We are within the octave of *Corpus Domini*,¹ in the octave of

2

your feast

of love commemorated on Holy Thursday.

It is commemorated on Holy Thursday *usque in finem dilexit eos*,² and *vobiscum sum omnibus diebus* ³("he loved them to the end" and "I am with you always"). Just when men wanted to rid the world of Jesus, he finds the way to remain here always and to give them himself as food. The insolent crowd shouts: *regnare Christum nolumus*!⁴ (We do not want Christ as our king!). The contrast between Jesus' love and man's hatred still exists, always exists. Which shall reign: hatred or love?

22 If you will be good, numerous, really pious, you can obtain the
3 grace that love may reign, that the kingdom of the eucharistic Lord may be established on earth.

22 Let us give importance to this truth: God wills to establish his
4 kingdom among men and women, by means of men and women. *Ab ortu solis usque ad occasum laudabile nomen Domini* ¹(From the rising of the sun to its setting, praised be the name of the Lord). However, God asks to be helped to establish his abode, to spread the glory of his Name.

222 ¹ In 1947, the Solemnity of *Corpus Domini* fell on June 5.

² Cf. Jn. 13, 1.

³ Mt. 28, 20.

⁴ *Liber Usualis Missae et Officii*, in festo D.N. Iesu Christi Regis, Hymnus *Te saeculorum Principem* in II Vesperis.

224 Psalm 112, 3.

You have to obtain this: that Jesus' love may triumph, that he
may reign everywhere. Imitate the Most Holy Virgin so as to obtain
it. She was completely of God, she was Most Holy! She brought
about Jesus' coming with her holiness, prayer, desires and consent.

First condition: to be holy. This does not mean doing odd things
or imposing on oneself extraordinary penances. It means not to be
of the devil, but to be wholly and only of God. It means having every
fibre of one's being to belong solely to God. Let not a moment of the

purification of sin.

The stains of sin find no entry to Paradise;¹ these are removed in the flames of purgatory. Would you like to cast shadows in the light of Heaven? Would you like to enter in it with a soiled dress, in the midst of the spotless garments of the Angels? **22**
7

Look into your soul, search its very depths to discern if there is anything which displeases Jesus, or which is not worthy of God.

Like Mary, have ardent, purest desires and not useless fantasies.

Pray that the love of Jesus be established and work towards this goal. **22**
8

Satan is daring, obstinate, he does not easily give up his reign over souls and over the world. He wants to be adored¹ and there are many persons, unfortunately, who bow down before him!

Increase the number of vocations, because the forces of evil are so great and it is necessary to counteract them with the forces of good.

You have the great treasure of the two hours of Adoration. Consider yourselves unworthy of this great predilection and thank the Lord, who deigns to receive us, poor sinners that we are. Unite trust to humility, the trust which the saints had and practiced. **22**
9

You are called to live Jesus' love in the world, Jesus living and true in the sacrament of the Most Holy Eucharist.

227 Cf. Rv. 21, 27.

228 Cf. Mt. 4, 9.

However, in order to do this, it has to be asked: do you really belong to Jesus? Oh, may you truly be!, in all things and in every single thing!

In the ancient Liturgy, Holy Thursday was called *dies natalis calicis* (birthday of the cup). It is the same mystery that is celebrated on *Corpus Domini*. What is carried in procession is not a beautiful but a simple cup, a simple cup of silver, but that cup which

to Heaven. This birthday on the other hand, signals the day when Jesus willed to be with us in this world, until the end of time.

The hymns conclude with these words: *Qui natus es de Virgine*.¹ and on *Corpus Domini* as in its octave, the Preface of Christmas is repeated: *Quia per incarnati Verbi mysterium, nova mentis nostrae oculis lux tuae claritatis infulsit: ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur* ²(In the wonder of the incarnation your eternal word has brought to the eyes of faith a new and radiant vision of your glory. In him we see our God made visible and so are caught up in the love of the God we cannot see).

Jesus visibly appeared at Bethlehem on Christmas Day.

In the Eucharist, he appears under the appearance of bread.

There he became flesh, here he became bread. *Et Verbum caro factum est*.³ *Et Verbum panis factum est*.

23 In the Hail Mary we say: "Blessed is the fruit of your womb,
1 Jesus."¹ Jesus' real presence in the Tabernacle is fruit of the Virgin Mary.

In order to bring this fruit of life to the world, we have to be very devoted to Mary and united to her. The Queen of the Apostles presents to us Jesus, gives Jesus to us.

230 ¹ Hymn *Apostolorum contion*, strophe n. 6. Cf. *The Prayers of the Pauline Family*, op.cit. pp.342-344.

² *Missale Romanum*, Preface of Christmas.

³ Jn. 1, 14.

231 Cf. Lk. 1, 42.

You too, must present and give Jesus to the world in the different ways which fit in your apostolate. To achieve it, however, you have to be really devoted to Mary. **23**
2

Do you consider yourselves united to her mission - do you give Jesus to the world?

Have above all, the intentions, sentiments, aspirations, desires

flory? Do you work as Mary would work? Do you feel united to Mary? Do you live in Mary? Do you transform yourself each day? See to it that there are not just fancies, words and songs in you; see to it that you are not a Sister simply because you wear the religious habit, but that your heart, soul, will, your whole being belong to Jesus through Mary.

To belong to Mary so as to belong to Jesus. 23

Be careful in preparing the altar and do not place at the Lord's service what is not worthy of him. It would be, however, a more serious insult to place Jesus in a blemished heart. 3

When there is passing fancy and pride, when curiosity gets the better of us, when we want to be above the others, when tepidity infiltrates our life, then Jesus who dwells in our soul is insulted.

Ask for the grace to hate sin as God hates it, as much as possible. The more a person hates sin, the more he/she becomes holy, because he/she gets away from the devil and unites himself/herself to God.

The positive part: the way to hasten the coming of the kingdom of Jesus in the world is this - to really love God! 23
4

The sign of love, the measure of love is this - to fulfill God's will.

The Divine Master could render testimony on his behalf: *Quae placita sunt ei facio semper*¹. "I always do what pleases Him."

Be indifferent to whatever is commanded, ready for anything, in a way that the Lord can really do with us everything that he wants for his greater glory.

234 Jn. 8, 29.

23 Now examine yourselves to see:

- 5
- if each one of you is another Mary;
 - if there is anything in your heart that could displease Jesus;
 - if you have resigned yourselves totally to God's will.

23 When you work for God alone and you are completely of God,

Hence, the prayer becomes all-powerful. If you are ready to believe that you will receive whatever you ask for in prayer, it shall be done for you."² Do not doubt and it will be granted to you.

23 May the Lord bless you.

7 Let not any prayer fall by the wayside, due to a heart which is not completely free.

Go on serenely and quickly. It is easier to become saints when you are happy.

Let not the heart of the one who seek and love God be ever disturbed.

236 ¹ Ps. 144, 19.

² Cf. Mk. 11, 24.

18. DISPOSITIONS TO DO THE SPIRITUAL
EXERCISES WELL: HUMILITY AND
CONFIDENCE (Introduction)*

I am sure that the Sacred Heart of Jesus is pleased to see you gathered here around the altar this evening, to begin the holy Spiritual Exercises and shall not fail to address you a word of invitation: "Here is the Heart that has greatly loved men..¹.love me..! and what's more:...make me love!"

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Listen to this sad invitation of the Divine Heart addressed to you on the wane of the Solemnity of *Corpus Domini* and pray thus: "O Jesus, may your kingdom come, which is the kingdom of love."²

You are now gathered here after your Institution had made an important step for the good of your entire religious Family. First of all, you will think of your soul in these days, then the way to develop yourselves, the means to obtain vocations, better vocations, how to organize, promote the spirit of union and how to correspond to God's designs for your religious Congregation.

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The Lord called you to this sacred solitude where you will be out of your ordinary occupations for some days. He wants to talk to you, he wants to manifest himself to you. How many things to tell you, how much he desires your confidence. Perhaps in these days, you would make great progress in the love of God and your Institute would make great progress as well. It depends upon your dispositions which are reduced to two: *humility and confidence*.

* Spiritual Exercises (June 12-21, 1947) of the Mothers and elderly Sisters of the Pious Disciples of the Divine Master. The whole course (meditations nn. 18-38) was held in the Pauline House in Albano Laziale (Rome), the ex-Villa De Gregorio, Via Castro Partico, 12.

238 ¹Jesus' words to St. Margaret M. Alacoque (1647-1690).

0 acknowledging our own weaknesses and needs. The parable of the prodigal son teaches us the way. Presenting himself to the father, he says: "Father, I no longer deserve to be called your son." It was his fault, his very fault that he became so!, but with great humility, he threw himself at his father's feet: "I no longer deserve...treat me like one of your hired servants." The father welcomes, embraces, clothes and presents him to the household not as a ragged, miserable person, but as a beloved son. The eldest son, returning from the farmland, protests, gets angry. "For years now I have slaved for you, I never disobeyed one of your orders, yet you never gave me so much as a kid goat to celebrate with my friends..." But the father answers him: "My son, you are with me always and everything I have is yours; but we have to celebrate and rejoice! This brother of yours was dead and has come back to life, he was lost and is found."¹

24 Let us present ourselves to Jesus like the prodigal son. We
1 have wasted many graces in life, we have also offended Jesus, this Jesus who called us to his intimacy, to his love! And we refused to follow him.

The father of the prodigal son did not reproach the son for his faults, but he just ordered a feast; he thought to clean and to clothe him up, to present him to the servants as his beloved son.

Let us humble ourselves, let us acknowledge our faults and we will not be reprimanded, but be part of the intimacy of Jesus' Heart. Humility makes up for all.

24 There is also the example of Mary Magdalene. She silently
2 enters the banquet hall and throws herself at Jesus' feet. She kisses those holy feet, washes them with her tears and wipes them dry with her hair. She does not speak, but cries. Jesus understands everything. The sorrow of Mary Magdalene, her tears say much more than many words.

and says to him: "Simon, I have something to propose to you." And he says: "Teacher, speak." "Two men owed money to a certain money-lender; one owed a total of five hundred coins, the other fifty. Since neither was able to repay, he wrote off both debts. Which of them was more grateful to him?" Simon answered, "He, I presume, to whom he remitted the larger sum," Jesus said to him, "You are right." Turning to the woman, he said to Simon: "You see this woman? I came to your home and you provided me with no water for my feet, she had washed my feet with her tears and wiped them with her hair. You gave me no kiss, but she had not ceased kissing my feet since I entered. You did not anoint my head with oil, but she had anointed my feet with perfume. I tell you, that is why her many sins are forgiven, because of her great love."¹

Let us throw ourselves at Jesus' feet. Let us cry over our sins with much humility. Can a soul say before God: I do not have serious sins? Thank the Lord if you have conserved your baptismal stole, but you cannot boast for this. How many imperfections, how much lack of correspondence should we not blame ourselves, in spite of the many graces that God had given us! Since God loved you with a particular love, he gave you a vocation so beautiful, so great; he worked on your soul in a special way and called you to a greater intimacy with him. Someone among you especially, is called to a life of great intimacy with the Divine Master. Do you not think then, that ungratefulness, lack of correspondence are grave? How grave is veniality, in a soul so loved by Jesus!

I do not exactly know up to what point God will lead your souls, but I know that your vocation is a vocation of intimacy, of special perfection. Vocation to love, similar to that of the Most Blessed Virgin. Who shall succeed in it? Up to what point should you correspond? With what generosity will you pronounce your "fiat?"¹ Will you give to Jesus that which he expects from you? To

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the Church, all that you should: To the priest, all the charity that is expected? It depends upon your humility and trust, upon your being humble and confident. Called to a special intimacy, every thing venial, every hesitation, every doubt is a great thing.

24 Your vocation is related to, resembles, participates much in
5 the vocation of the Most Blessed Virgin. Up to what point did Mary reach? She was always with Jesus. You too, should always be with Jesus. You are invited to follow Mary, to walk on the most intimate way of communication with the Divine Master. Detest every delay, doubt, negligence and throw yourselves with humility at Jesus' feet, that he may make you understand how sublime is your vocation and may enable you to fully correspond to the designs he has for you.

24 Have confidence. Yes, exactly because you are called to
6 work in the Church with the most intimate and efficacious apostolate, have much trust. Trust that the Lord may take away from you every remnant, coldness, relic of sin, debt, everything that displeases him, so that he would be much pleased with your soul.

247 God did not permit in the Most Holy Virgin, even the stain of the original sin. Do you like that in these days, he may also give you the gifts of being immaculate, of full innocence? Do you like that he may take away even the smallest stain in you? What are you waiting for? Have much trust. The Lord shall take away all and shall give you all. Are you capable to make an extraordinary confession that would make you get into the depths of your being? I do not believe that you should think of a general confession.....Do not have scruples, but find out, remove everything which displeases Jesus. Get rid of the spirit of curiosity, attachment to one's self-esteem, one's own will, whims, of seeking more the consolations of God than the God of consolations; then, the lack of docility to grace, to divine inspirations, envy, words that do not edify, etc. Do you know that the whole future of your Institute depends on you? Get rid of all which is too human, too natural, because they weigh heavily on the Institute. Tell Jesus: "Lord, I hate and detest every thing that

innocence which pleases you. Heavenly Father, grant that at the end of the Exercises, you may say with pleasure: this is my beloved daughter, in whom I am pleased;¹ grant that I may begin a new life, a holy life."

Accepting you among her children, the Church expects much from you: do not disappoint her. Trust that the Lord will give you such sorrow for sins; if you should die in these days, you are ready to go immediately to Paradise. It is not because you should die indeed, but for the fact that the effusion of the Holy Spirit is so great to sanctify all the powers of your being. **24**
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The Blessed Mother shall lead you and make you progress in her way. **24**
9

The Divine Master shall make up for every deficiency and bring your Institute to such a development to accomplish in it all his designs. He shall give you many vocations and do great things for you.

What shall the Lord not do for you? Have humility and trust. Even the thief on the cross, the one who became good later on, first had insulted the Lord; then, he asked for mercy and obtained it. A total forgiveness, without purgatory: *Hodie mecum eris in Paradiso*¹ (This day you will be with me in paradise). He was a saint, the first saint canonized by Jesus himself. Therefore, have confidence.

The Exercises are a continuous prayer. Oration is prayer, singing is prayer, listening to the preaching is prayer, as well as the work, the rest. In this prayer, you have to remember: it is God who grants. On his part, he grants everything that is asked for, so long as there are the needed dispositions: *Quidquid orantes petitis*..¹.(Everything you ask and pray for...). Prayer is all powerful. **25**
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All those who pray are heard. Ask and you will receive, seek and you will find. Knock and it will be opened to you."² "If you will not doubt and if you will have faith." Two conditions: "if you will not doubt and if you will have faith."

Jesus offers "prayers and supplications" to his Father, *cum clamore magno*,³ (aloud), uniting them to his Most Precious Blood. When you go to rest, Jesus continues to pray; *Semper vivens ad interpellandum pro nobis* ⁴ (He is living forever to intercede for all).

25 Examine yourselves if you have these two dispositions:
1 humility and confidence. With these two virtues, you will have a quick progress in holiness and then, the vocations will also multiply. *Humilibus dat gratiam*¹ (The humble will always be favoured).

May Jesus in the Blessed Sacrament bless you.

Ask for holiness, the true holiness and take Mary Most Holy as model.

250 ² Cf. Mt. 7, 7.

³ Cf. Heb. 5, 7.

19. FIDELITY TO VOCATION IS SIGN OF ETERNAL SALVATION

St. Bernard¹ often asked himself the question: *Bernarde, ad quid venisti?* (Bernard, for what did you come?). Why did you become a religious? Expand the sense of this question and ask yourselves: Why were you created? We could have remained always in the mind of God, instead: *Ipsa dixit et facta sunt, ipse mandavit et creata sunt*² (He spoke and it was created, he commanded and there it stood). He, God, said, wanted, created and we were! Such was his will. In the prayer *I adore...* we repeat everytime: "I thank you for having created me."³

It is a nice thing to celebrate anniversaries and among them the birth anniversary. Oh, the goodness of God! We could have not been created, but now that we are, let us thank the Lord for it.

We cannot destroy ourselves. God himself shall never destroy our soul, nor destroy man. A day shall come when our soul will separate from the body, but neither the soul will be destroyed nor the body will cease to be in its elements; at the end of the world, it will rise and be united again with the soul forever. Death is a penalty for sin, but Jesus Christ had made atonement for sin.

The act of accepting death is very meritorious. Do it now as Jesus did in the garden of Getsemane; do it accepting all the fears and terrors that your soul has to undergo, all the sufferings of that moment. *Pater, non mea sed tua voluntas fiat.*¹ *In manus tuas commendo spiritum meum*² (Father, let your will be done, not mine...Into your hands I commit my spirit).

³ Cf. *Catechism of the Christian Doctrine*, (Rome, EP, 1961), p.94.

254 ¹ Lk. 22, 42: *Pater...non mea voluntas, sed tua fiat.*

² Lk. 23, 46.

25 Life is a preparation to eternity. After this very short life,
5 we will be eternally saved or eternally damned.

A distressful problem: will I be saved? Who could be disposed to bear a painful sickness for all eternity? Yet, this is but an image of hell, a shadow of the endless torments which are there in that horrible place.

The sufferings in this life, besides being means of ex-piation, are also manifestations of God' mercy.

256 There is another eternity: Paradise! In our life, was there a moment of great joy, of great consolation, of great intimacy with God? Oh, it was a small, very weak ray of the joys of Heaven. St. Francis Xavier¹ was so filled with the joys from God, that at times, he could not contain them to himself and he seemed to be suffocated and to faint. Small ray of Paradise, but it is not yet Paradise. St. Paul who was carried off there, could then say: "Eye has not seen, ear has not heard nor has it so much as dawned on man what God has prepared for those who love him."²

25 Eternally happy or eternally unhappy? Which of the two
7 would you like to choose? Which would you like to procure for yourselves?

You often come across cemeteries in your trips. The time when your body will go to rest in a cemetery is not far-off...but the soul? Eternally saved or eternally damned. If I will be faithful to my vocation, I am to be eternally saved. This is a sure sign of salvation.

25 Go through the way the Lord has marked out for you, walk
8 on it fearlessly, without getting lost, notwithstanding the jolts. Many drawbacks may arise in the journey: damages, accidents, storms, malaise, ungrateful companions, indispositions, etc., there is also the risk of taking the wrong road. So it is in the spiritual life, which can be compared to a journey and it is in reality a journey towards

256 ¹ St. Francis Xavier (1506-1552).

² 1Cor. 2, 9.

are experienced, but when there is fidelity to one's own vocation and mission, when the religious person observe the vows, when that which is prescribed is accomplished, when she is observant, she has the greatest and surest sign of salvation.

One goes to hell for sin, but the religious person must not commit sins. One can sin mortally by being superstitious, abandoning the prayer, transgressing the vows, disobeying in serious matters God's law, precepts of the Church, orders of the Superiors, desiring and taking possession of the things of others, etc. **25**
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The true religious asks the Lord the grace to turn away from and to detest every sin and to repent for it with true sorrow. Serious sin separates us from God, makes us lose his friendship, ruins the soul, renews Jesus' passion, wounds his adorable Heart, is an insult to Divine Majesty, deepest ingratitude, betrayal. **26**
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In the Mass, let us ask to be freed from every evil and let us repeatedly ask for the grace to avoid sin: *A te nunquam separari permittas.*¹ (Never let me be parted from you).

There are those who are afraid of sin in a disorderly manner, because their fear is not moderated by trust. They live in fearful and dangerous agitation, in scruple. Others instead, are not afraid, as if the religious would not fail. This is a harmful error because security is for nobody on earth. One does not become blameless with Baptism and even with Confession and Com-munion. Whoever is highly favored by God should walk with much delicacy, for she brings great treasures in earthen vessel.¹ St. Paul, the Apostle who had worked and toiled more than any other, also experienced serious temptations. He asked to be freed from it, but **261**

morning, the first of the day. Lord, who made us reach the beginning of a new day, save us with your power, grant that we may not

260 *Missale Romanum, "Canon Missae", Domine Iesu Christe...*

261 ¹ Cf. 2Cor. 4, 7.

² 2Cor. 12, 7-9.

go astray." *A poenis inferni, libera nos Domine.*³ (From the punishment of hell, deliver us Lord).

26 The faithful religious has a sure sign of salvation, because
2 besides the commandments, she also observes the evangelical counsels. If she observes them correctly, she will certainly be saved. Faithful is the son who does not only obey the father's commands, but also speculates and interprets his desires to accomplish them.

26 The majority of persons are lost because they stumble upon
3 two rocks, upon two commandments: the sixth and seventh. The religious wants to stay away from these two dangers, thus, she makes and observes the vows of chastity and poverty. She gives up even that which could be hers and takes as gift from the community, that which is needed for life to maintain herself in the holy service of God.

26 She wants to keep away from sin against the sixth
4 commandment and so, she makes the vow of chastity to be totally of the Lord, renouncing that which could even be lawful and of consolation in the family. By observing the vow of chastity, the religious becomes the dear Spouse of Jesus, forming such a unity of life between Jesus and her soul which can reach heights. The Bridegroom never leaves the faithful Bride and does not allow that she may go to ruin. Jesus does not and never abandons us, we are the ones who abandon him. He is faithful, infinitely faithful.

26 A person may also fail against the other commandments, to
5 bash against other rocks. But if we want to reduce everything to

throughout her life, she studies and contemplates the Son of God who humbled himself. Resplendent in the glory of Heaven, he emptied himself, was hidden in the womb of the Virgin Mother, was born in a poor grotto. St. Paul says of him: "He humbled him-

³ Invocations in the litany.

self obediently accepting even death, death on a cross."¹ He obeyed not only Mary and Joseph² but also the executioners: "*usque ad mortem*"³ (even to accepting death). In an act of obedience, he consumed himself: "then he bowed his head and delivered over his spirit."⁴

Everyday, the religious wants to die to herself and she keeps in mind each day: "everyone who exalts himself shall be humbled, while he who humbles himself shall be exalted."⁵

The more we will be exalted, the more we will be humiliated.

In the Profession, it is said: "if you are to be faithful, I **26**
promise you in the Name of God that you shall receive the **6**
hundredfold and possess everlasting life."¹ Put your condition and you will have life eternal. Are there Sisters in hell? Unfortunately, yes! They are those who were unfaithful to their vocation. The "I wish" does not mean much; what is needed is "I want." Not even the Profession makes us faultless, but faithfulness to the Profession assures us of eternal salvation.

Not many years shall pass and there will no longer be anybody of us. Let us enter into our very selves and say one of those "I want" that assures perseverance. Have courage and keep on.

You are in the religious house, you are clothed with the religious habit, you have pronounced the vows and you renew them everyday, therefore, bring with you the signs of eternal salvation.

- 265 ¹ Cf Phil. 2, 8.
² Cf. Lk. 2, 51.
³ Phil. 2, 8.
4 Jn. 19, 30.
5 Cf. Lk. 18, 14.
- 266 Cf. Mt. 19, 29.

20. APOSTOLATE OF INTERIOR LIFE

26 The first two articles of the Constitutions are the principal
7 ones. Besides attending to one's own sanctification, there is an
apostolate to be done by each one for the glory of God and for the
good of souls.

26 If we follow that which is often said, we would believe that
8 apostolate is almost solely the exterior activity. Instead, it is
necessary to understand the apostolates in their order before God.

26 For 30 years, Jesus lived a private life, in hiddenness, in
9 silence, in prayer. Did he do the apostolate in these 30 years? or
was he an apostle only in the 3 years of public life? Jesus was
apostle during the 33 years and he taught the need to appreciate the
interior life. In the private life, he performed the apostolates which
he wanted to precede all others, to which he gave great importance
and to which he calls everyone.

27 Five principal forms of apostolate:

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- *Apostolate of interior life*
 - *Apostolate of holy desires*
 - *Apostolate of good example*
 - *Apostolate of prayer*
 - *Apostolate of suffering*

numerous and can be canceled.

- *Missionary apostolate*
- *Apostolate of charity*
- *Apostolate of preaching*
- *Apostolate of the edition, etc.*

27 *What does apostolate mean?* It is our action to give glory
1 to God and peace to men. It is to do good.

Apostolate of interior life.

27

Many fall into the error of giving great importance to
2 exterior activity than to interior life. You must avoid and fight such error. The book "The Soul of Every Apostolate"¹ aims to give light on this very important point. The book "The Interior Apostolate,"² which I should relate in its entirety, is also useful for this purpose. The Pope has always condemned the tendency to give priority to the life of work. The first apostolate is the apostolate of our sanctification. No one is dispensed from it.

There are even persons called only to this apostolate; no other apostolate, however, is effective without this. If you have three zeros you have nothing, but if you will place a unit before, you will have a thousand and if you add again another zero retaining the unit, the value shall always increase. Always and in the first place is the precious unit formed by the apostolate of interior life. Let us try to understand it well.

Apostolate of interior life means: to struggle to correct
27 ourselves; to work to purify our conscience; to take care even of the
3 small things; to try to be more patient, more kind, more united to God everyday. It means: to pray, to examine oneself, to study so as to acquire more and more loftier thoughts, purer desires; to confess with greater faith and sorrow; to receive Communion with more fervor; to improve the meditation; to participate in the Mass more devoutly. It also means to have a more sincere faith, more steadfast

with the Father! It was so during the entire earthly life. When he was about to begin his public life, his first activity was to retire in the desert for 40 days, in penance and in prayer.¹

272 ¹ *The Soul of Every Apostolate* of John the Baptist Chautard.

² *The Interior Apostolate*. There is the work of Francis Pollien entitled: *The interior life simplified*; of Dagnino S. entitled: *Manual of interior life*; of Wendelin Meyer entitled: *The true interior life*, 2 vols., EP. It is not known which book Fr. Alberione was referring to.

274 Cf. Mt. 4, 1-2.

27 Remember Martha and Mary. The latter was seated at
5 Jesus' feet, humbling herself, asking pardon for sins, asking the Divine Master for advice and is uplifted with the marvelous things he tells her. Martha arrived and seeing the scene, she felt a bit envious. She got annoyed and had no less than the courage to reproach Jesus: "Lord, are you not concerned that my sister has left me to do the household tasks all alone? Tell her to help me." The Lord in reply said to her: "Martha, Martha, you are anxious and upset about many things; one thing only is required. Mary has chosen the better portion and she shall not be deprived of it."¹

27 Think a bit if sometimes you do not also deserve Jesus'
6 reproach to Martha. He purposely went to Bethany with the Apostles to rest, to refresh himself, but Martha forgot that which is the first duty of hospitality: to keep the guest company. Perhaps, she was doing the things more for social convention, rather than for a deep-set love and Jesus reprimanded and enlightened her.

He did not rebuke Martha's work, but her forgetfulness of the main duty and her worrying.

27 In the morning, you should spend the first two hours for
7 Jesus. If you will start the day devoting yourselves to the better part, all the rest shall be blessed.

Have more care of the interior life, so as to sustain effectively the external work. Interior life enlightens the minds, stirs

themselves, in order to prepare for their eternal salvation.

27 Much of the divine word is spread in the world, but most of
8 it is dispersed on the path, on gravelly ground, among thorns,
because there is nobody to nourish it and make it bear fruit.

275 Cf. Lk. 10, 38-42.

278 Cf. Lk. 8, 5-8.

The person that is full of God, insensibly, invisibly, but with the same certainty, attracts grace and does good. The Most Holy Virgin, more than any other human creature, made much grace to flow. Mothers of families do the same to sanctify the whole family.

If the Pious Disciples are persons of true interior life, how much grace would flow into our communities, into Christianity; so much would flow as to reach the infidels, pagans, schismatics; so much as to multiply vocations and to sanctify the priests. **27**
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The grace is there, what is needed is to obtain it for souls and whoever is full shall obtain it.

You may not notice the humble action of the person of interior life, but you will become aware of it on God's judgment and then, you will marvel of the many souls saved through it.

The Church, called the Mystical Body of Jesus Christ, is like an organism. The head is Jesus Christ, we are the members.¹ When there is pure, vigorous and sound blood in the heart, life is brought in the whole organism. Thus, in the Church, when there are souls of pure, sound blood and of hearts all of God, life is diffused in the whole Church. **28**
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In your Constitutions, there is a line that says everything: *to be living and active members in the Mystical Body of the Church.* ¹ **281**

it makes you esteem above all, grace! Interior life! May this truth be at the vertex and the base of all the others. She who may not be able to work exteriorly, does the important part by living intensely the interior life.

Consider that the Lord chooses the souls who nourish the Church with the life of grace. Like the Blessed Virgin who was

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280 Cf. Col. 1, 18.

281 Cf. *Constitutions of the Pious Disciples of the Divine Master*, (1947), art.3.

chosen, he calls many virgins and he called you. Get into the heart of Jesus to know his desires, his aspirations; take part, breath as he does, aim at that which he aims at. One heart with Jesus' Heart. Does this penetrate your soul well?

28 There are persons who work all their life, they come, go,
3 sweat, walk, toil and end up nothing, because they lack the interior life. They are zeros without unit, empty plants who exteriorly may look smart, but they do not bear fruits.

28 Do you really believe in this need? are you persuaded? Let
4 not the foundation be wanting. How many lives die away after having lived uselessly! How many works are empty! Remember what Jesus said of St. John: "He was a lamp alight and shining"¹; *ardens et lucens*. First, is to be ardent, then, to enlighten.

Activity shall not save the world, but grace; nor shall those who work only exteriorly, but the Saints!

28 Did you come to the Exercises to strenghten your interior
5 life? Do you detest sin as God does? There are many persons in certain communities, but few holy souls. You should be good sisters, holy sisters!

Are you persons who can say like Jesus: *Quae placita sunt Ei facio semper*,¹ (I always do what pleases him), in the inner and

united to the Lord. In health and in sickness, both in the last place as in the first. This is the true devotion: to be of God! Do not misunderstand the sense of devotion.

28 The first day of the Exercises brings you to a deep exami-
6 nation, to a sincere knowledge of yourselves. Tell Jesus: *Noverim*
Te, noverim me! ¹(Lord, that I may know You, so that I may know

284 Jn. 5, 35.

285 Jn. 8, 29.

286 St. Augustine, *Invocations*. Cf. *Enchiridion Indulgentiarum* (Typis Polyglottis Vaticanis, 1952), n.88.

myself). I am nothing, I am sin, You, instead, are Everything, you are grace: all that I have is your gift.

Few words to the confessor, great intimacy with God.

Bow your head, humble yourselves, be grateful and have trust.

21. APOSTOLATE OF DESIRES

28 *Ducam eam in solitudinem...*¹ "I shall lead her out into the
7 wilderness and I shall speak to her heart." Solitude is indeed the
place where we can hear God. When we are amid noise,
conversations, entertainment with people, God speaks less because
he waits for the moment when he can be listened to. Then, he opens
his heart, communicates his inmost sentiments, makes his holy
desires be understood.

28 When someone really loves the Lord, he/she has holy
8 desires. Why is it that holy desires are also called apostolate? It is
because they come from the love of God and tend towards Him.

28 Desires can be of many kinds: good, indifferent, bad. If
9 somebody wants to avenge himself for a wrong received, his is a
bad desire; whereas, if a person desires a particular vegetable at
table in place of another, he makes an indifferent desire. Good
desires are: desire for perfection, love of God; if one desires the
glory of God, salvation of souls, then, these are apostolic desires.

grote sang: "Gloria to God in high heaven, peace on earth to those on whom his favor rests."¹ Jesus came into the world to bring about the glory of God and salvation of souls, and the Angels sang the desires of his little heart.

29 There are persons who in their life, ought not do real apostolate of deeds, but apostolate of prayer, good example, interior life, **1** holy desires. St. Theresa¹ is known for the apostolate of holy desires. Think of the conquest of her first sinner, Pranzini,² and how she was listened to by the Lord.

287 Hos. 2, 14.

290 Lk. 2, 14.

291 ¹ St. Theresa of the Child Jesus (1873-1897).

² Cf. *Story of a soul*, (Milan, Ancora, 1957), pp. 121-123.

There are desires which constitute the most ardent **29** apostolate: "Holy be your Name, your Kingdom come, your will be **2** done."¹ *Ad maiorem Dei gloriam* (To God's greater glory) was the incessant yearning of St. Ignatius;² that God be glorified, loved, obeyed, revered by all, throughout all the earth. "Blessed be God, blessed be his Holy Name, blessed be Jesus Christ, true God and true Man, blessed be the Name of Jesus..."³ all are holy desires, all are apostolate that concern the glory of God. Apostolate is the flower of charity and the first charity to be practiced is towards God, desiring his glory. The Divine Master during his earthly life, had always desired the glory of the Father: "I seek his glory."⁴ This is the first desire.

Second desire: to seek for the good of souls. "Blessed be the **293** great Mother of God, Mary Most Holy; blessed be her Holy and Immaculate Conception; blessed be the name of Mary, Virgin and Mother; blessed be St. Joseph her most chaste Spouse; blessed be God in his Angels and in his Saints."¹ These four expressions concern the desire for the glory of Mary Most Holy, St. Joseph, of

Fatima. But what could they have desired if not that which our Lady wanted? The holy desires reach the sinners, children, poor, infidels, sick. It is impossible to do good works without good desires.

In the morning we tell Him: *Deus, Deus meus, ad te de luce vigilo*² (God, you are my God, I am seeking you). How many desires are expressed in the *Song of Songs*! Between the bride and

292 ¹Mt. 6, 9-10.

² St. Ignatius of Loyola (1491-1556), founder of the Society of Jesus.

³ Cf. *The Prayers of the Pauline Family*, p. 103.

4 Cf. Jn. 8, 50. The exact text is : *Ego autem non quaero gloriam meam.*

293 Cf. *The Prayers of the Pauline Family*, p. 103.

294 ¹ The children of Fatima are: Francisco Marto (1908-1919), Giacinta Marto (1910-1920), Lucia Dos Santos, still living.

² Ps. 62, 2.

the bridegroom, there is a mutual desire of love; between them an intimate, perfect union which is the union of life is established. Everything that the bridegroom wants and loves, the bride also wants and loves.

Daniel, named the prophet of the Incarnation, was called by God himself: *vir desideriorum* ³(you are a man specially chosen). Holy desires please God and he grants them.

St. Francis de Sales ⁴ used to say: "I had few desires and God had granted me all these few." All holy desires are summed up in these: that the Lord may be known, loved, glorified; that all souls may be saved and be holy.

29 The Most Holy Virgin practiced the apostolate of holy
5 desires. What ardent desires did not come from her soul, so as to hasten the incarnation of the Word. She used to repeat the words of the prophets: *Rorate coeli desuper et nubes pluant iustum!...aperiatur terra et germinet Salvatorem.*¹ *Egredietur Virga de radice Iesse et flos de radice eius ascendet.*² (Send victory

of Jesse, a scion thrusts from his roots). Blessed is the flower brought forth by this blessed twig.

With her desires, the Holy Virgin hastened the coming of the Messiah, the incarnation of the Word.

29
6

May you also have desires which hasten the time of the kingdom of Jesus Christ. St. Theresa¹ desired to go to Paradise, that she could send a rain of roses on earth. She did so and continues to do it. Jesus listens to holy desires and desires are always holy, when they aim for the glory of God, for our sanctification, for the sanctification of our neighbor. These are graces that God surely grants.

³ Dn. 9, 23.

⁴ St. Francis de Sales (1567-1622), Doctor of the Church.

295 ¹ Is. 45, 8.

² Is. 11, 1.

296 St. Theresa of the Child Jesus (1873- 1897).

Mary Most Holy had also other desires: that her Son may shed his blood for the salvation of humanity, that he may manifest himself to peoples. Ten days after the Ascension, she yearned for the Holy Spirit, she desired that the Church might be born, that the Apostles might accomplish their mission. Then, she yearned for heaven. "As the deer longs for running streams, so longs my soul for you, my God."¹

Do you really desire that the Church be extended? that the religious be fervent? that the clergy be holy? Do you desire that Jesus in the Eucharist be adored, that your Sisters may tend to perfection? What are your desires? are they ardent or are they weak, cold, indifferent? Do you desire that the children be conserved in their innocence, that vocations be multiplied? Do you think of the sinners, of the dying? Do you desire that blasphemy may cease, that Sunday may be sanctified, that charity may reign in the world? Examine a bit if there is something in your desires which is

Jesus' Heart, like St. Paul: *Quis me separabit a caritate Christi?*
(Who will separate me from the love of Christ?)

If you really love Jesus, you have to look for, to study what pleases him, to ardently desire the glory of the Father and the propagation of faith. Jesus desires much the salvation of souls and he wants, above all, that your souls be holy, beautiful, all his, never to disgust him.

The religious is not really Jesus' Spouse, unless she has the same desires, same will as Jesus and she cares for his honor.

In the wedding feast, there are different kinds of persons at the reception: there are the paid servers; the children who are thinking of how to settle themselves down; there are friends, the invited ones who intend to make feast and to thank. On the other

297 Ps. 41, 2.

298 Rom. 8, 35: *Quis ergo nos separabit a caritate Christi?*

hand, there are the spouses; between the bride and the bridegroom, the relations are much more intimate. They have one heart, one intention, one life. You are not the servers, nor those invited, or just the children! You are the Brides of Jesus! It is permissible for others to have different desires, for you, no! You ought to have the desires of Jesus, your Bridegroom.

30 In the holy Gospel, besides the three principal counsels,
0 Jesus still gave others, at least ten more. You should embrace them all. It is the spirit of the Pious Disciple and fits in your special vocation: to embrace all the desires of the Heart of Jesus. If you will be silent, if your teacher and guide will be the Gospel, you will see much progress and how in a year's time you will understand more your vocation.

30 Your Institute demands great perfection and therefore, is a

lukewarm piety, but the Gospel and consequently, solid piety.

Meditate word by word and begin from the Incarnation. "Jesus, you loved Mary, I want to have your love for her, I want to be her true daughter, I want to hide myself within her Heart."

The *Imitation of Christ* also interprets well the desires of the Heart of Jesus. The way would be endless and I would not stop talking, nevertheless, I include everything here: "may you be of one heart with the Heart of Jesus."

22. APOSTOLATE OF GOOD EXAMPLE

The examination of conscience in preparation for confession during the Spiritual Exercises can be done in various ways, but first, it is necessary to know what confession one intends to make, that is, if it is weekly, extraordinary or general. In any case, one may keep in mind a special point on which, above all, she wants to make the improvement, to obtain forgiveness. It can be that you are greatly enlightened and drawn to a specific point, as for example: total devotion to God. Perhaps, never as in the Exercises, that the meaning of being totally of God, of giving oneself to him in

novices on certain matters. It is unnecessary to talk at length in preaching, as you can talk about them in teaching, in conferences. There are aspirants in the religious life (and I speak without referring to anybody in particular), who, without knowing it, in good faith, get accustomed to bad things and when they become aware of it, they are no longer capable of correcting themselves. During your particular pastimes, enlighten, instruct, make distinctions: this is sin, this is not!, otherwise, strange, wrong conscience is formed and one does not walk on the right path. As to some matters, only a very elderly person may speak about them. In these recent years, volumes had been written about hygiene and medicine in relation to morals. It would be good for the elderly Sisters to learn for themselves and become capable to enlighten others. I refer specially to that which concerns the sixth commandment.

In the various ways of making the examination of conscience during the Exercises, never forget the essential points. Avoid worry, what matters is the sorrow. Take note of the consented venialities, like: envy, anger, spite, rancor, laziness, vain conversations, curiosities, coldness in prayer, excessive sensitivity, satisfaction of the senses.

30 Now, I want to talk to you of the *Apostolate of good*
5 *example*. It is obligatory for all and all are to keep it up. It can be negative and positive.

Negative: to avoid scandal

Positive: to edify, by doing good

30 Scandal may be given in different ways. Someone who
6 introduces bad habits, like grumblings, keeping useless things, gives bad example.

30 A Superior who does not correct the abuses, who seeks her
7 own good and not that of the Institute, who does not sufficiently instruct herself and the others, who is not vigilant, who fails in the vows, who neglects her duties, gives bad example. Giving bad example may be voluntary and involuntary.

8 or with the *conduct* of me.
30 Be attentive to common life. It is very rare that getting up
9 late is allowed. In nine out of ten cases, there is coldness and the
spiritual life is dampened and grows weak. The vivacity of the spirit
is maintained in getting up early.

31 Bad example can be given with *words*. To bring out the
0 defects of others and tell about them; to find defects in everything,
everywhere and making them public. At times, trust in persons is
lost, even in the Superiors, in the confessor, solely because mur-
muring word passes from one person to another; because somebody
makes certain wrong judgments and reports to one whom should not
be told. Oh, how much damage from some inconsiderate words!

31 Scandal is given with *deeds*. When there is someone
1 accustomed to waste time, to quarrel, after some time, there shall be
many who waste time, who quarrel. Religious life, then, is no longer
Paradise on earth, as it should be.

31 At times, there is somebody who habitually excuses herself
2 from the common observance, who asks unnecessary permissions
and thus, the regular observance which is the great good of an
Institute, crumbles little by little. Regularity, discipline requires
sacrifices, continuous self-denial, but, religious life must be
embraced with spontaneous conviction, with sincere will and be
seriously lived. Whereas, if the habit of neglecting the little rules is
acquired, one ends up in mediocrity and discontent. Your Institute
has agility and requires: conviction, spontaneity, delicateness, intense
love. But when doing a thing *ad oculos servientes* ¹(for appearance
only) becomes a mechanism, then, religious life dis-appears.

Bad example can be given with mere *conduct*. Two 31
persons who always go together, who treat each other with 3
excessive confidence, who are very close, do not edify. Let us not
talk then of the more serious scandal that leads to mortal sins. Do
not believe that bad example is always venial. It is serious when it
damages the whole community, when abuses contrary to religious

weep for me. Weep for yourselves and for your children. Certainly, whoever does not educate the children well, who does not guide well the souls entrusted to their care, is responsible of their sins. If your daughters are to grow up not well-formed, lacking in eucharistic piety and not according to your vocation, whoever was supposed to help them, but failed to do so, is held responsible.

To give good example also means to encourage doing good with word and conduct. If you are punctual, the habit of punctuality will spread in the community. If you are unpretentiously charitable, treating others with humble amiability is quickly learned in your community. If you are a lover of poverty, if you avoid superfluous things, if you dispose nothing without permission, you lead others to imitate you. If your behavior is edifying, the Sisters shall be drawn to do the same.

312 Eph. 6, 6. The text is: *Non ad oculum servientes.*

314 Lk. 23, 28.

31 Now, you have a dignified religious habit similar to that of
6 the Blessed Virgin Mary, which invites recollection.

Wherever someone passes by, she leaves impressions. When the good Sister passes through the streets, when she travels, she always and everywhere fulfills her duty and diffuses the *bonus odor Christi*¹. You must behave in a way that whoever sees you, should be able to think: there are persons on earth who, always and in everything, think of eternal life. The religious habit is a good preaching; always wear it with dignity.

Even if you were never been seen, just thinking of you as persons who live in God, for God, recollected and mortified souls, ought to be a reason of good example, sufficient to leave a good impression in memory, that suggests noble and edifying thoughts.

31 If you introduce in the house a way of judging in a super-

you, shall continue to walk on your footsteps. Whatever we do always produce in others a good or bad impression.

31 Your life should always edify; the persuasion of holy
8 persons corrects many things.

Why is it that we grumble to some persons and never to others, with whom instead, we would deal only about spiritual matters? "Tell me with whom you go and I will tell who you are."¹ Example is the most effective training. Jesus said: "Learn from me, for I am gentle and humble of heart."² Somebody should say, instead: "Do not learn from me, do not imitate me, because I do not behave well."

Towards the end of his life, after having washed the feet of the Apostles, Jesus said: "*Exemplum dedi vobis...* what I just did

316 Cf. 2Cor. 2, 15: *quia Christi bonus odor sumus.*

318 ¹ Common proverb.

² Mt. 11, 29.

was to give you an example; as I have done, so you must do."³

St. Paul says: "Be imitators of God as His dear children."⁴ The children should imitate the father. But no one has ever seen God,⁵ and here is the Son of God who became man and tells us *ut quemadmodum ego feci (vobis) ita et vos faciatis* ⁶(as I have done, so you must do).

We do not know the effect of our words, of our behavior, **31**
but let us remember: many souls are lost due to bad example and **9**
many souls are saved by good example. Who can know and confess
all the harm that they have done to others? Always accuse
yourselves even of the sins you do not know, of the sins you had
caused others to commit. *Ab occultis meis munda me, et ab
alienis parce servo tuo*¹ (preserve your servant, so I will be above
re-proach, free from grave sin). Judgment will come and the Lord

unforgiven evil and of those that she had caused others to commit. God does not want us to be the cause of spiritual ruin. Let us ask pardon: "Lord, mercy, forgive me."²

We will tell Jesus: Lord, I do not even have the courage to examine myself on this point, but You see everything, You know it, I accuse myself as I am before You. Forgive my sins and those which I caused others to commit. Grant me this grace: if ever there are souls in purgatory because of me, let them free. I make this pact: make me suffer, send me as many humiliations as necessary to save the souls and to amend all the bad examples that I have given.

To the one whose love is great, much is forgiven.³

³ Jn. 13, 15.

⁴ Cf. Eph. 5, 1.

⁵ Cf. Jn. 1, 18.

⁶ Jn. 13, 15.

319 ¹ Ps. 18, 13.

² From the *Act of contrition*.

³ Cf. Lk. 7, 47.

In the Holy Mass tomorrow morning, let us remember the souls who can be in purgatory because of our bad examples and may the Lord send us as much sorrow as necessary to make expiation for them. May you have much trust in the consecration.

23. APOSTOLATE OF PRAYER

In the Holy Mass this morning, we have read and repeated **320**
the expression: *Gaudium erit coram Angelis Dei super uno peccatore paenitentiam agente, quam super nonagintanovem, qui non indigent paenitentia* ¹(There is rejoicing among the angels of God over one repentant sinner, than over ninety-nine virtuous men who have no need of repentance).

Let us confidently welcome these divine consoling words, added to those others: "There will likewise be more joy in heaven over one repentant sinner than over ninety-nine righteous people who have no need to repent."² Therefore, should someone who is in mortal sin rejoice? The Lord is good, very good, very good, indeed. He wants that a soul who had fallen into sin may obtain great good, uplifting it more than before. Humility is that which attracts blessings and divine graces.

The Son of God was incarnated, he came on earth for **32**
sinners. Hence, when the conversion of a sinner is obtained, he **1**
applies the fruits of his redemption. He came on earth to exercise mercy. "It is mercy I desire and not sacrifice."¹ Jesus gave his Blood for us sinners; his Blood of infinite value. Folly of love, worthy of a God! His expression is a mystery: "there will be more joy in heaven over one repentant sinner than over ninety-nine righteous people..."² It would seem an injustice, so much so, that the brother of the prodigal son deplored it: so there, all the preferences are for him!³

320 ¹ Lk. 15, 10 and 7.

² Ibid.

32 Do not desire to be sinful souls, but may you know how to
2 make use of sins for the following purposes:

1. To set yourselves to always walk in humility. If we have sinned even once, oh!, what an occasion and reason should we have to humble ourselves! With it, we have offended the Lord.

2. To be grateful of the forgiveness and to love God even more, the more we have offended him; the more Jesus has forgiven us, the more we love him.

3. To gain experience, so as to avoid the occasions, to use vigilance and to pray.

Peter and the Apostles had been warned repeatedly by Jesus: "Pray that you may not be put to the test."¹ Peter did not want to believe and he failed. After the offence, he met Jesus who looked at him with much love, Peter understood...² Jesus does so, even with us; this morning, he also looked at you with love and asked you: let me live in your soul.

32 For anyone who has an apostolate like yours, there is still a
3 way to gain something from the shortcomings: to love the sinners. To have pity on the sinners. How many souls are out of God's grace! How many do not know him nor serve him! May you have pity on those who are making their way towards hell. Our Lady told the seers of Fatima: "Many souls are lost because there is nobody who prays and makes penance for them."

32 Do you like to pray? Do you like to devote yourselves to
4 penance for sinners and thus, console the Heart of the Divine Master? Religious life has its sacrifices, may they be offered for sinners. Jesus Master answered the one who accused him of being always with the tax-collectors: " I have come to call not the self-righteous, but sinners."¹

How good he was with the repentant thief,² with Peter,³ with Mary Magdalene! We know how we should relate with a Jesus so good, consequently, there must never be discouragement, mistrust, dismay. Jesus is good, good, good and he shall listen to the prayer you will make for all those who are far from him.

The apostolate of prayer. To consecrate ourselves to pray for the glory of God and to obtain the health of the world is apostolate of prayer. **325**

The prayer can be private and organized. Whoever prays for particular intentions, like for example, for the priests, schismatics, or for others, makes a private prayer; whereas, whoever takes part of the "Apostolate of Prayer," makes an organized prayer. **32**
6

What was Mary doing in the cradle, in the house of Nazareth, in the temple, in the Cenacle? The apostolate of prayer. What was Jesus doing in Bethlehem during his first years, in his hidden life? The apostolate of prayer. What a great deal of prayers, supplications had risen to the Heavenly Father from that little house of Nazareth! In his public life, the Divine Master was so busy, that he did not even have time to eat, but, he always found time to pray. During full working days, he would spend the previous nights in prayer: *et erat pernoctans in oratione Dei*¹ (he spent the whole night in prayer to God). **32**
7

God wants that all souls be saved,¹ but through the ministry of men. The apostolate of prayer precedes baptism, conversions and obtain them. All of us have the duty of this apostolate; nobody is excluded. All can pray for the conversion of the world. Our word can be dead, unless there is the grace that vivifies it. **32**
8

32
9

Roschini¹ says that Mary Most Holy followed Jesus in his apostolic journeys and served him together with the Apostles. She was the head of the pious women who were assisting her. She was following Jesus so as to serve him, but also and first of all, she was praying as Jesus was preaching. Mary was the most attentive Disciple in listening to the word of the Divine Master, but she was also the most fervent pray-er.

33
0

There is the big association of the "Apostolate of Prayer"¹ in the Church, composed of around 40,000,000 associates and these offer to the Lord in union with the Immaculate Heart of Mary: prayers, actions, all the work and occupations to which they devote themselves, the sufferings. Jesus offered to the Heavenly Father: sufferings, thorns, cross, lance. Let us also offer our interior and exterior sufferings, everything! The meritorious value is always ours for the increase of grace and merit, this is not ceded and it gives right to glory. The satisfactory value can be given up for the souls in purgatory.

33
1

The entreaty value is offered in the "Apostolate of Prayer," with the intentions for which Jesus died on the cross and is immolated on our altars. There are no better intentions; these are the most beautiful, most intimate, most extensive, most meritorious that can be thought of. How good it is to substitute ours with them! Oh, if we could discover the intentions of Jesus in the Sacred Host, if we could get into his Heart! We will see these heartbeats: God's glory, good of souls. The same intentions sang by the angels in the hut of Bethlehem.¹

Thus, unite yourself with the Heart of Jesus, participate in his desires and aspirations. The true Bride makes hers the interests of the Bridegroom, she feels in herself that which Jesus feels, seeks, loves and wants. Oh, how intimate one becomes with the Divine Savior! The whole life is spent in union with him.

330 Association of the "Apostolate of Prayer." Cf. *Catholic Encyclopedia*, vol. 1, 1676-1678.

331 Cf. Lk. 2, 14.

In the Orient, the Sisters are called "Marys," because the people understand how a religious should continue and accomplish in the world, the mission which the Most Blessed Virgin Mary had, no other than the aims of Jesus. **33**
2

Your mission is united to Mary's mission. As a consequence, you are placed in the most beautiful, meritorious condition that could ever be desired in this life. You are other Marys! Enter more and more in this spirit.

We often recite the prayer, "Divine Heart of Jesus..."¹ to remember and to repeat that we offer everything to the Lord with the Immaculate Heart of Mary. The pictures that show the two Hearts united into one are very nice. **33**
3

When Jesus was on his way to Calvary carrying the cross, he met his Mother. Oh, what a torment! Jesus, martyr in the body, Mary, martyr in the soul. On Calvary, two victims, two altars, a single offering, consummated on the altar of the Cross and on the altar of the Immaculate Heart of the Virgin.

You are called Mary and you feel exalted having this name.¹ Are you worthy? Are you really a Mary? Oh, the beautiful thing that the Lord did for you! He gave you, exactly to you, the grace to continue the mission of Our Lady in the same spirit, in union with Her. It is your turn to speak to the Heavenly Father of the interests of Jesus, to understand the palpitations of that Divine Heart. Oh, if you weren't only 400, but 4,000, 40,000, 400,000! **33**
4

An invitation: there are 400,000 Priests in the world,¹ which means that in every minute, there are from 4 to 5 consecra- **33**
5

which is expressed in the 120 of the present Directory. For the sake of religious profession, the Pious Disciples place the name of Mary before their religious name."

335 ¹ Statistics of 1947.

tions on earth. What treasure to unite yourselves to all! Live the Holy Mass with Jesus immolated, Jesus Divine Lamb, slain and living!² Oh, if you would understand this, how joyful your life would be, how pious, effective, meritorious! How much help you could bring to souls, to the whole world!

² Cf. Rv. 5, 12.

24. APOSTOLATE OF SUFFERING

There are Exercises of conversion, as when the person who took the wrong path wants to turn back, in order to return to the right one. **33**
6

There are Exercises of progress and perfection, as when the person that is already doing well and making progress in the way of God, wants to follow this way more promptly.

There are Eucharistic Exercises, which are made to enlighten the person regarding faith in the Eucharist, to bring him/her to the imitation of the Eucharistic Jesus, to be led and be united intimately to him, the Sacred Host present in the Tabernacle. St. Paul said: *Vivo ego, iam non ego, vivit vero in me Christus*¹ (The life I live now is not my own; Christ is living in me). The Pious Disciple says: "Jesus Host lives in me."

The Exercises for the religious in general and especially for the novices go well on the consideration of Jesus, religious of the Father, Jesus light, model, reward of the religious. Thus, there are courses of Exercises on humility, on religious vows: obedience that unites the will to that of Jesus, always submissive to the Father;¹ poverty that makes the person enter the grotto of Bethlehem and follow Jesus in his life, up to the point of living with him in the poverty of the cross. Jesus had no pillow, nor a drop of water, nor a way to move about for a more comfortable position. How far we are from the poverty of Jesus! **33**
7

When it is said that 'we are similar to Jesus,' the fear of committing a sacrilege nearly comes to us. No, we are not capable to bear a little suffering.

8 purpose of saving souls. Everyone carries the cross here on earth."¹ There is someone who carries it by dragging, another who cuts a piece to make it lighter, somebody who lifts it up to show it to all. There is the one who carries it with Jesus. Here's to get oneself to do.

33 Baptism makes up for Adam's sin, but it does not give us
9 back all the gifts that sin had deprived us. Therefore, sufferings and pains all together remain on earth, which prepare us for the greatest sorrow: death.

All people suffer: physical pains, sickness, misunderstandings, ingratitude, uncertainties, doubts, discouragements, moral sufferings. Others have spiritual sufferings: bad inclinations, temptations, scruples, aridity, desolations.

34 "The whole life of Christ was a martyrdom."¹ Thus, the
0 whole life of the Christian must be crucified with that of Christ.

We cannot pretend to be Jesus' friends and pass through another way. If we are to take another road, we will not encounter Jesus anymore.

*Adspicientes in auctorem fidei et consummatorem Iesum, qui, proposito sibi gaudio, sustinuit crucem, confusione contempta, atque in dextera (sedis) Dei sedet.*² (Let us keep our eyes fixed on Jesus, who inspires and perfects our faith. For the sake of the joy which lay before him he endured the cross, heedless of its shame. He has taken his seat at the right of the throne of God).

If we intend to have days without sufferings, a life without sacrifice, then, we are not similar to Jesus. Those in whom Jesus shall find his cross imprinted, shall be saved. St. Paul said: "I preach Jesus and Jesus Christ crucified."³

338 Cf. P.P. Parzanese, *The cross*, v.6.

340 ¹ *Imitation of Christ*, book II, chap. 12, n. 7.

² *Ibid.* 12, 2.

What a difference between Jesus and us! He was in thirst of suffering, he desired its hour, whereas, we are afraid of the hour of pain and we run away from it.

Listen to the word of the Divine Master: "If a man wishes to come after me, he must deny his very self, take up his cross and follow in my steps."⁴

Do we want to be true disciples of Jesus? Let us follow him on the royal way of the holy cross, that is: **34**
1

1. Let us deny ourselves. Renounce one's own inclinations, preferences, tastes, will, a cherished work, a desired place. In order to live well, we have always to renounce evil and say "no" to the tendencies of the flesh, which has desires contrary to the spirit.¹ To renounce looking at that which should not be seen, hearing that which should not be listened to; always to deny oneself of the food, of rest. There is no time of the day, in which we are not visited by the cross.

Someone asked Jesus: "Of what thing must I deny myself?" *Semper et in omnibus* was the reply. Always and in all things.

Is the Host that you want to receive not the same Sacrifice? Host means victim.

2. Let us take up the cross. Jesus gives us as many crosses as established in his designs. Since the cross is life, it sanctifies us. *In quo est salus et vita*¹ (for it is life and salvation). He gives us as many as necessary, to make reparation for our sins before death, to sanctify ourselves, to save many other souls and to become similar to him. **34**
2

St. Paul says: "I have been crucified with Christ;"² "I bear the brand marks of Jesus in my body."³

⁴ Mk. 8, 34.

341 Cf. Gal. 5, 17.

² Gal. 2, 19.

³ Cf. Gal. 6, 17.

You go to sleep on a comfortable bed, whereas Jesus placed himself on the straw, on the cross. He was born to suffer and became man in order to die.

Are you humiliated, do you have sufferings, interior struggles which you cannot tell to anybody? Do you have health discomforts: weakening eyesight, as well as hearing? It is the sign that death is approaching. Do you experience repugnance? Jesus himself experienced such repugnance: "Father, if it is your will, take this cup from me, yet not my will but yours be done."⁴

34
3 3. Let us follow Jesus. I am not talking of that which the simple Christians must do, but of that which the apostle of suffering must do. It is written of Jesus: *Iniquitates nostras Ipse tulit*,¹ (ours were the sufferings he bore). He became the apostle of suffering, taking to himself all our iniquities so as to save us. Mortify yourself, too, so that vocations may increase, so that the Church may be extended.

Somebody may say that she does the apostolate of the press, of the editions, liturgical apostolate and does it rightly. But what is the vital force that assures it? Let us see if this person loves suffering, if she is capable to suffer. If she loves pain, there's no doubt of her love of the apostolate and its proper accomplishment. This is the character, the touchstone; this shows the heart of a true apostle.

Rejoice if you are suffering of something, the rest could leave you in doubt.

Up to where have you reached in suffering? Do you know how to bear something unknowingly to everybody? Do you know how to hide your interior sufferings from others?

34 The apostolate of suffering is the most effective apostolate.

4 Jesus saved us with preaching, with miracles, but above all

4 Lk. 22, 42.

343 Cf. Is. 53, 4.

344 Adaptation of the act of adoration found in *Enchiridion Indulgentiarum*, n. 191 (Typis Polyglottis Vaticanis, 1952).

*tuam redemisti mundum*¹ (because by your holy cross and death, you have redeemed the world).

Soul, Jesus is in a hurry to reach the Passion. He is considered the rejected one of the people, the opprobrium of humanity; he has to die on the cross, the most abominable gallows. How far-off you are from Jesus! Try to enter with him in the garden of Gethsemane, see how he accepts the chalice of the passion, the scourging, the insults, the crowning of thorns, death! Accompany Jesus to the courts, you who are afraid of being set aside, you who fear that your merits are not considered.

Follow Jesus in the second sorrowful mystery. He was judged and considered like a leper,² unworthy to be in the civil society. He was scourged to the point of laying bare his bones. Accompany him in the crowning of thorns and see if your haughty, proud head, would bow.

Jesus goes to the execution like a meek lamb being led to the slaughter house. *Iniquitates nostras Ipse portavit* (ours the sorrows he carried). Barabbas was preferred rather than Jesus.³ What do you say, you who are much afraid of being subordinated? Nevertheless, Jesus does not complain. On the contrary, his face lights up at the sight of the desired cross. Try, O Soul, to accompany him on the way to Calvary. He carries the cross and is disposed to be crucified. Will you follow Jesus? He has many persons who sit with him at table, while very few are those who allow themselves to be crucified with him!

And here are the three hours of agony: Jesus does not think of his sufferings, but he worries of the sinners: "Father, forgive them for they do not know what they are doing;"⁴ he thinks of the

² Cf. Is. 54, 7; 4.

³ Cf. Jn 18, 40.

⁴ Lk. 23, 34.

⁵ Lk. 23, 43.

⁶ Jn. 19, 28.

"Here is your Mother;"⁷ he wants to glorify the Father, and finally, he voluntarily bows his head and dies.⁸

34 Appreciate the apostolate of suffering, the true way to
5 redeem souls. *Sine sanguine non fit remissio*¹ (if there is no shedding of blood, there is no remission). In union with Jesus.

Let us love the cross that the Heavenly Father sends us. He had given it first, to his beloved Son. Let us welcome it with apostolic aim: to save many souls through it.

Let us place ourselves under the protection of the cross and let us consider that we will be eucharistic persons indeed, if we will know how to live in union with Jesus Victim.

Vivit in me Christus Hostia! ²"Christ Host lives in me!"

7 Jn. 19, 27.

8 Cf. Jn. 19, 30.

345 ¹ Heb. 9, 22: *sine sanguinis effusione non fit remissio.*

² Cf. Gal. 2, 20: *Vivit vero in me Christus.*

25. EUCHARISTIC APOSTOLATE

Now, we have to talk of the apostolate of *works*, of your apostolates: eucharistic apostolate, priestly apostolate, liturgical apostolate. **34 6**

It is said and it is also expressed in the Constitutions, that the Pious Disciples do eucharistic apostolate. Ninety-nine out of a hundred Pious Disciples believe that such apostolate is only the Adoration. This certainly is part, the first part, but the eucharistic apostolate as understood, is much more extensive and the Pious Disciples shall understand it, shall carry it out, if they will have intelligent persons and a good group of those who can dedicate themselves to study.

There had been the difficulty with the Holy See as to the approval of the Daughters of St. Paul and I've had to work several years for this. As a matter of fact, it is difficult to understand how a woman could reconcile the interior life, which is required of the religious, with an apostolate that demands much activity. **34 7**

Whereas for you, there was no difficulty to obtain the approval of the Church and be accepted by her. We are the ones who create the difficulties. **34 8**

Your apostolate enters in the essence of the apostolate of the Church. The main difficulty is that you are not yet capable, nor prepared. **34 9**

requires on one hand, a profound knowledge of Theology. To arrive to that, it is necessary to immediately set apart a number of you who are to study the treatise "*De Eucharistia.*"¹

349 After the canonical approval of the Institute, some Pious Disciples were sent to higher studies of the sacred sciences.

You are merely at the threshold. The Institute has to commit itself to get into its path.

35
0

To carry out the eucharistic apostolate means:

- to understand the mystery of the Most Holy Eucharist;
- to comprehend that persons have to nourish themselves of the Eucharist;
- to implore the Lord and to get into action, so as to succeed in it.

You must pray and work in this sense. You also have to write, publish, diffuse. You must lead the persons to the Mass, to the Visit, to Communion; to establish the Forty Hours, eucharistic triduum, to prepare those for First Communion, for the Viaticum; to implore that churches may be constructed, that the centres of Jesus Eucharist may be multiplied.

You see how immense is your apostolate; it is the first thing I conceived in mind. I have seen and studied the Priest Adorers,¹ but I also imagine the woman: apostle of the Eucharist!

Such I thought from the beginning, since the time I understood that this group of selected souls is the will of God.

35
1

The Adoration is the first part common to all the (P) Disciples. Wherever you will go, always find the time for Adoration. If you will not be nourished of the Eucharist, you will die of starvation. *Ut eruat a morte animas eorum et alat eos in fame*¹ (to rescue their souls from death and keep them alive in famine).

anyone thirsts, let him come to me, let him drink. I am the living bread come down from heaven."³

35 Your two hours of Adoration can be simple prayers and can
2 be apostolate. If a simple lay person, a pious woman go to church

350 The Priest Adorers were founded by St. Peter Julian Eymard (1811-1868) in 1856.

351 ¹ Ps. 32, 19.

² Jn. 7, 37.

³ Jn. 6, 51.

to pray, they do a meritorious act of piety, but not a work of apostolate in itself. For you, that is not enough. Besides the private prayers, you have to accomplish a true apostolate, making your Adoration useful to the Church, to persons.

Examples of Adoration that becomes apostolate: to pray that all the churches destroyed in Russia may be reconstructed; that churches which are lacking may rise in the outskirts of the big cities; that eucharistic preaching may increase and be done in the rightful manner and may bear fruit; that eucharistic publications, journals, pictures, medals may multiply and that all, many, may be diffused! Something has been done, but it is needed to multiply the works endlessly. This Jesus is always the hidden God,¹ is always the much forgotten One and there is nobody who speaks enough of him.

Your apostolate aims at the Eucharist, Priesthood, Liturgy. **35**
The Pious Disciples have to be this and must be so, first of all, by **3**
avoiding sin and living an innocent life.

They have to dedicate themselves to eucharistic activity: to promote associations of Adorers; to establish collective Adorations in different places; to promote Communion on the first Sunday of the month in honor of the Divine Master, Communion on the first nine Fridays; to obtain that many persons may come to the divine Dweller of the Tabernacle; to invent, to multiply the inventions of

must be for every person, the true light that enlightens. In these days of your Exercises, he is here all for you, so that you may walk in this light throughout the year. You have to be dedicated persons, lost and totally consecrated to the Divine Master, so as to make him known, loved, served and glorified.

Read the life of Blessed Eymard¹ and his writings, too. He

352 Cf. Is. 45, 5.

354 Peter Julian Eymard (1811-1868), founder of the Priest Adorers of the Most Blessed Sacrament and of the Handmaids of the Most Blessed Sacrament; he was declared saint on December 9, 1962.

was a great lover of the Eucharist. Read also the life of the Saints who are distinguished for this devotion and who are particularly consecrated to the eucharistic worship.

35 Knowledge serves to nourish the soul of the Pious Disciple;
5 in order to nourish also the others, the (P) Disciples must make progress in study. It is not merely a theoretical study, but also practical, pastoral. To know and to make known the mystery of the Most Holy Eucharist.

The (P)Disciple must be a eucharistic person and an apostolic soul of the Eucharist. The Adoration makes her such.

There are many apostolates in the Church, however, if these do not lead persons to the Sacred Host, they are merely noise, words and not spirit and life.¹ Your apostolate is magnificent, it is immense; there can be no effective activity without it. All the other apostolates should end up in yours and none of them can exist without yours. The parts of the body are at work because there is the soul and it is the soul that produces motion. The devil worked hard to keep people away from the Eucharist, especially with Jansenism. Souls arise who fight the devil and defeat him! Oh, the eucharistic piety of the first Christians! And where are we now? Let us pray and work.

In practice: to make progress as possible and to be

26. THE ROSARY OF THE EUCHARISTIC PERSON

The Church cannot but acknowledge the eucharistic apostolate, she cannot deny it without denying herself and she cannot accomplish her sanctifying action without dedicating herself to the eucharistic apostolate. Your apostolate is at the center, at the heart of the Church, in the aim of the Church. **35**
6

Consequently, there were never, nor shall there be objections. We are the ones who provoke objections and difficulties, caused by our imperfect way of seeing and of our incapacity.

There is no religion without Sacrifice, nor can there be the Priesthood without Sacrifice, nor can there be true apostolate without the Eucharistic Sacrifice. All the apostolates have their center here, everything is enlightened by this light, nourished by this food.

Let us make a consideration that repeats what I have said perhaps 17 years ago, when the Church in Alba¹ was being constructed. **35**
7

Your Rosary must have a special character. In the meditation of the mysteries, the Pious Disciple chooses the subject

virtue, to ask grace. It is so in every mystery: May your Rosaries bring the intelligence to know, the will to practice, the heart to love and be united to God.

When the Rosary is prayed in public or with children, it is better to recite the whole mystery, as it is written in the 'Prayers of the House.'² Whereas for the adults, the religious alone by herself,

357 ¹The Pious Disciples helped in the construction of the temple of St. Paul with the making and baking of the bricks. It was an anticipation of the Liturgical Apostolate in the mind of Fr. Alberione.

² Cf. *The Prayers of the Pauline Family*, pp. 87-95.

it is enough to say the mystery and to leave each one free to dwell on the preferred consideration.

35 The priest shall contemplate willingly *Jesus in the Rosary*.

8 For example, in the 1st joyful mystery, Jesus Messiah is contemplated; in the 2nd, Jesus life; in the 3rd, Jesus way; in the 4th, Jesus Eternal Priest, and so on, always referring to the titles that concern Jesus.

35 For somebody who is especially devoted to the Most Holy
9 Virgin, it's a good thing to follow *Mary in the Rosary*: the privileges of Mary, Mary Mediatrix of grace, Mary Mother of God, Mary Model of every virtue, the Heart of Mary, etc.

36 Then, there is the *fruit* of the Rosary. In the 1st joyful
0 mystery: humility; in the 2nd: love of neighbor; in the 3rd: poverty; in the 4th: obedience; in the 5th: hatred of sin; etc.

36 There are the *intentions*: for those who do not know Christ;
1 for mothers; children; Priests; teachers.

36 There are the *words*: *Ave, gratia plena*.¹ *Beata quae*
2 *credidisti*.² *Et in terra pax hominibus*.³ *Ecce, positus est hic... in*
signum cui contradicetur.⁴ *In his quae Patris mei sunt, oportet*
me esse.⁵ (Hail, full of grace. Blessed is she who has believed. And
that she may be found with all the world, in the day of the

36

3

The last but one subject of meditation, which you should particularly take is: the Rosary and the *Eucharist*. Here is the Rosary of the Disciple-Apostle of the Eucharist. You have to learn to recite the Rosary and to become apostles of the Rosary. Meditate every mystery in the light of the Tabernacle.

362 ¹ Lk. 1, 28.

² Lk. 1, 45.

³ Lk. 2, 14.

⁴ Lk. 2, 34.

⁵ Lk. 2, 49.

JOYFUL MYSTERIES

1. Mystery: "The Annunciation". The Eucharist: *Real Presence* **36**
4

Jesus is really present in the Sacred Host. The Word was made flesh and was made eucharistic food. "I am the living bread come down from Heaven."¹

As Mary Most Holy, St. Joseph, the shepherds adored Jesus in the manger, so, we adore him under the specie of bread. *Visus, tactus, gustus, in te fallitur, sed auditu solo tuto creditur.*² (Sense alone will fail to grasp this great mystery; faith and love enable our human eyes to see). The senses are deceived, what only appears is the veil, but there is Jesus *vere, substantialiter, realiter.*³ To believe in the dogma of the Real Presence; to go to the Eucharist just like the persons who were going to Jesus when he became man and lived visibly among us. To go to Jesus like Mary in the manger,⁴ like Magdalene who asked for pardon,⁵ like the Samaritan woman who asked for living water,⁶ like the blind persons who pleaded to regain their sight,⁷ like the sinners who asked for mercy.

Jesus: Do I believe? Do I have the zeal to adorn the Tabernacles, to increase the dwelling places of Jesus? For him, silk, linen, gold, the best wine for the Mass, the choice quality wheat for the hosts.

You have to wear the blue habit with the white scapular like Mary Most Holy, so as to unite yourselves to her faith, to her adorations.

To believe with the head: *credo quidquid dixit Dei Filius.*

364 ¹ Jn. 6, 51

² Eucharistic hymn: *Adoro te devote*, v. 2. Cf. *The Prayers of the Pauline Family*, p.300.

³ Cf. Council of Trent, XIII Session of October 11, 1551: *Decree on the Most Holy Eucharist.* (Denzinger nn. 1635-1661).

⁴ Cf. Lk. 2, 19.

⁵ Cf. Lk. 7, 36-50.

⁶ Cf. Jn. 4, 15.

⁷ Cf. Mt. 9, 27-30.

⁹ Cf. note 2 above.

(We believe all the truth that God's own Son has shown). To believe and to pray that all may believe in the Real Presence.

Pray like this in the morning: "Lord, send the Cherubims, the Seraphims, the heavenly Spirits to people your dwelling places. Lord, purify my soul and make me worthy of my vocation."

36 2. Mystery: "The Visitation" . *Eucharistic Visit*

5 The Visit is a sign of fervor. Is this duty and the need to be faithful to it really understood? To do the Visit well is not merely to recite the prayers during the time set. To make the Visit is somewhat similar to that of close friends who make friendly visits among themselves. They visit and they are visited, they exchange gifts, they talk. Mary did so, visiting St. Elizabeth.

To visit Jesus, to bring him something, to talk intimately with him. To ask him if he is well, if he is happy, if he is disgusted. Were you pierced Jesus? Do you have sufferings? Are you pleased with

duty, that I need that grace.

Express the end of the Visit and ask him the graces that you need.

The principal methods of the Visit are those of the four aims and the method, that of the Way, Truth and Life.

What does the apostle of the Eucharist ask? That Adorations, eucharistic Associations may multiply; that with the progress of the Pious Disciples, much good may be brought to the Christian people, that a chain of eucharistic souls may be established.

I just mentioned to you something, but each one of you can expand and develop what she believes could be the object of meditation.

36 3. Mystery: "The birth of Jesus". *Communion.*

6 Our soul lives of Jesus and worthily receives him everyday. May Communion become the daily food of Christians and bring great fruits in their souls.

36 4. Mystery: "The Purification". *Preparation for Com-*
7 *munion.*

Make a good confession to purify our soul and make it worthy to receive Jesus. Never commit sin to prepare a place for Jesus in our heart. Prepare for him a cradle of love, beautiful and warm of affection, so that he shall gladly dwell there.

The world has two billions of persons. How many daily Communions are there?

5. Mystery: "The loss and finding of Jesus". *Thanksgiving* **36**
for Communion. **8**

Why is it that Communion does not always produce the same fruit? Not because the food is not good, but because it is not received well. Like the seed in the Gospel, it may happen that some fell on the footpath, some fell among thorns, some on rocky ground, finally, some fell on good soil.¹

Think of the fruit that Communion had brought to certain saints: St. Catherine of Siena², St. Gemma,³ Blessed Imelda.⁴

ask the Lord to grant us also the abundant graces that the Saint received from the Divine Banquet.

SORROWFUL MYSTERIES

1. Mystery: "The agony of Jesus in the garden". **36**
Reparation. **9**

Jesus asked much reparation to beloved souls like St. Margaret M. Alacoque,¹ St. Gemma and to all holy persons. Make amends for sins of every kind, but above all, for those committed against the sacrament of love.

The Eucharist is denied, strong aversion against the mystery of love is taught. Make reparation, do as Veronica did and wipe up the bleeding and suffering face of Jesus.

368 ¹Cf. Lk. 8, 5-8.

² St. Catherine of Siena (1347-1380), Doctor of the Church.

³ St. Gemma Galgani (1878-1903).

⁴ Blessed Imelda Lambertini (1320-1333).

⁵ St. Pascual Baylon (1540-1592).

369 St. Margaret Mary Alacoque (1647-1690).

37 2. Mystery: "The scourging". *Sacrilege.*

0 Sacrilege is to profane something sacred and the most sacred thing is the Eucharist. Oh, what a horrible sin that brings many painful consequences! May it never be committed especially by Priests and by persons consecrated to the Lord.

37 3. Mystery: "The crowning with thorns". *The enemies of*
1 *the Eucharist.*

They are those who deny the Eucharist, who keep the people away from the Eucharist, the Protestants, those who demolish, profane the churches, those who commit sins in the church. You are the friends of the Most Blessed Sacrament, make amends for these.

37 4. Mystery: "The way to Calvary". *The divine Cyrenean*

Tabernacle, he is not inactive but he prays, makes reparation, atones for us.

37 5. Mystery: "The crucifixion and death of Jesus". *The Holy*
3 *Mass.*

Here is a subject of endless meditations. That the Holy Mass may be known; that many articles on the Holy Sacrifice may be written, diffused and read; that the work of the Holy Masses¹ be taken cared of; that Priests may increase, so that the Masses may be multiplied. Remember: we must still obtain a million and six hundred thousand Priests.

GLORIOUS MYSTERIES

37 1. Mystery: "The Resurrection". *The glory of the Most*
4 *Blessed Sacrament.*

It is all a story of love, of grace.

37 2. Mystery: "The Ascension". *Frequent Holy Communion*
5 For us, for all souls.

37 3. Mystery: "The Pentecost". *The Eucharist and the*
6 *Active Life.*

373 Refers to the so-called Work of the 2,000 yearly Masses for the Pauline Cooperators.

The Sacred Host is nourishment of every activity.

4. Mystery: "The Assumption of Mary Most Holy". *The* 37
Eucharist and the interior life. 7

That men and women may begin and end their spiritual life with well-made Communion. May the Tabernacle be the center of every life, be the strength of every existence.

5. Mystery: "The coronation of Mary Most Holy and the 37
glory of the Angels and Saints." *Pledge of glory.* 8
In Paradise, we will have our glory in Christ and on earth *nobis pignus datur futurae gloriae*¹ (we receive a pledge of the glory to come).

Lord shall give you the grace to understand the immense treasure that has been entrusted to you.

All prayers can become eucharistic, like the Way of the Cross and other else.

As you have a special religious habit that conforms to your vocation, so you have a special spirit: everything ends in the Tabernacle and everything starts from the Tabernacle, for your sanctification, for the persons that you must lead to the Eucharist.

378 *O sacrum convivium, Liber Usualis Missae et Officii*, in festo Corporis Christi, ant. Magnificat in Evening Prayer I and II.

27. THE VISIT TO THE MOST BLESSED SACRAMENT

38
0 The soul is taught by the Lord gradually. There are persons who did not have a high spiritual education, but who understand spiritual matters very well. It was attested by the Divine Master: "Father, to you I offer praise, for what you have hidden from the

continues to be the master and where the Priest cannot arrive, the greatest and eternal Priest can always come: Jesus.

38 Remain in humility, always in humility, it is the condition to
1 obtain graces, all the graces.

Direct yourselves towards the Most Holy Eucharist and then, the Lord shall mark out the way for you. When the person is docile, when he/she thinks of being unkind, ungrateful and asks for pardon: *Propitius esto*,¹ when one sincerely says: "Jesus, I wish to be of one heart with you, but I am not good at all! Jesus, draw me to you, but see how imperfect I am," then Jesus is so kind to draw this person to himself with ineffable attractions. The confessor has the duty to only say: this is from God, this is not from him.

38 Souls must always be guided so as not to follow a false light.

2 As we preach, we tell you the method, the general way, but we cannot nor should we substitute the Divine Master. It is he who speaks to the heart and who calls. Listen with great faith when he speaks, let yourselves be attracted by him. He chooses the humble

380 Mt. 11, 25.

381 Lk. 18, 13.

souls. "Once I am lifted up from earth, I will draw all men to myself."¹ Follow Jesus, but never take risks through methods of prayer unchecked by the confessor. After recognizing the divine voice, St. Paul was also docile to follow what Ananias ² had told him.

The Lord disposed that the Priest be the director of souls **38**
and he speaks through the Priest. Express your thanks, tell him what **3**
you ought to, submit your prayer to him. However, such
communication is not to be continuous; once or twice a year is
enough. The confession is weekly, while for spiritual direction, once

that of the novice and the postulant is another, it shall also be different between the temporary professed and the perpetual professed. In the final Profession, the way is already marked and the sister must have understood the love of God, hence, she goes on and makes progress, checking whether illusion gets into the way.

It is Jesus who draws the person to himself, who takes him/her into his heart and talks to him/her with confidence. Whoever wants so many words and sentiments in confession, impedes the way. Can you not hear that it is Jesus who wants to reveal himself to you, that the Holy Spirit wants to be your Teacher?

Consider well what it means to be perpetually professed; think of the grace of Profession that brings you to intimacy with God. There should be no intermediaries between the Bridegroom and the Bride.

The Visit to the Most Blessed Sacrament can be individual prayer and can be apostolate. **38**
4

Adoration is your main duty and apostolate; all the graces are gathered here for you. The graces of Communion are prepared and developed in Adoration; so with the graces of the Holy Mass.

382 ¹ Jn. 12, 32.

² Cf. Ac. 9, 17-19.

The Adoration is the principal means for you to obtain every grace and to make it bear fruit.

38 Adoration is made *in Christo et in Ecclesia*.¹ (In Christ and
5 in the Church).

In Christ. The more the Disciple resembles her Master and is united with him, the more she is perfect. In going to school, the more the student grasps the knowledge of the teacher, the more she learns. The Disciple is really such, when she allows that which the Divine Master possesses enter her head and heart. Take note that it

the altar. With him, for him, in him, the (1)Disciple adores, thanks, makes reparation, implores, identifies herself in him; she becomes his lips, his heart, his life.

Your offering is not like that of the simple Christian; it is and must be the offering of the Bride. You belong to him and only to him! As much as possible, get into Christ, in his thoughts, in his perfect Adoration, in the praise he gives the Father, until you can really say: *Vivit in me Christus* ² (Christ lives in me).

Christ, God-Man offers all that pleases the Father from the Tabernacle. Your Adoration shall be more perfect, the more you conform yourselves to him. *Hoc enim sentite in vobis quod et in Christo Iesus* ³ (Your attitude must be that of Christ). May you have the same sentiments of Jesus.

In participating in the Holy Mass, nothing exceeds this identifying oneself with Christ, Victim and Priest. He is the Prayer par excellence.

38 *In the Church.* I tell you of your other nobility that should
6 make you joyful, if you will understand it well. There are religious women who recite the Breviary as a rule, especially those of the

385 ¹ Eph. 5, 32.

² Gal. 2, 20.

³ Phil. 2, 5.

contemplative life.

You make your Adoration in the name of the Church. Man is created to praise God. We will continue to do this in Paradise and we will do it for all eternity. Ignorant as we are here on earth, we do not even understand that this is the true happiness; we are very dull, incline to evil!

From Adam on, men have committed many sins, humanity was stained and lost. Then, God willed that the Church, his virgin and immaculate Bride, would praise him through the lips of Priests and Virgins, of those who are appointed by the Church herself to do

the Church better. Feel united with the Pope and the Hierarchy, of being in the heart of the Church. Understand their needs, their desires. What nobility, what an election! The earth shall not suffice to worthily thank the Lord.

"Oh, if only you recognized God's gift!,"¹ Jesus said to the Samaritan woman and the same Jesus from the Tabernacle repeats it to you: if only you recognized the gift of your vocation! You would answer him: "Whom did you choose to raise to such dignity? Why did you come to take a miserable being like me?" *De stercore erigens pauperem.*² (He raises the poor from the dust). *De stercore* (from the dust), the lily that Jesus chooses for himself, buds forth to glorify his goodness. In view of the perfume and purity of this lily which shall be all his, he does not smell anymore the stench of the dunghill of this world and of our miseries.

Recognize your dignity, your very sublime duty! Woe to you if you do not accomplish it well! You have to do much purgatory! However, you want to avoid purgatory; in the Adoration, you find the means to go immediately to Paradise after death.

38
7

387 ¹ Jn. 4, 10.

² Ps. 112, 7.

38 *Method.* There are different methods for the Visit to the
8 Most Blessed Sacrament.

There is that one of the four goals: to adore, thank, propitiate, implore.

There is that of the five goals: adoration, praise, petition, reparation, offering. In this method, the person ends up offering and placing all of oneself at the disposition of God's will for all life-time.

The method of the six goals: adoration, thanksgiving, propitiation, reparation, offering, petition for oneself and for all men. There are still other methods that divide the Adoration in seven, eight, up to eleven parts.

truth, read again that which was heard and meditated upon in the Exercises, let the truth enter the soul.

Make exercises of faith and implore the Lord to give us the gift of this virtue, that prepares us for the beatific vision. Ask that faith may spread in the world. *Ut omnes errantes ad unitatem Ecclesiae revocare.*¹

Ask faith for the Sisters, for the young ones in formation, for the aspirants, novices, in order that, they may grow in it and may have a true spiritual life and not just a mechanism that accumulates external practices.

39 In the second part, Jesus is presented to us as our model.
0 He is the Model of all holiness. He was holy in mind, heart, deeds; he was holy in his infancy, in the private, public, family, social life.

Jesus is the religious who pleases the Father in everything.¹
Let us follow his footsteps.

In this part, the examination of conscience is made, our life is compared with that of the Divine Master, we ask for pardon, we

389 Invocation removed from the Litany of the Saints.

390 Cf. Mt. 3, 17.

humble ourselves, we make good resolutions.

In the third part, Jesus life is honored. Spiritual communion **39**
is made; graces, theological virtues, cardinal virtues, gifts of the **1**
Holy Spirit, the grace to always understand and observe the vows
and the religious life better, are asked.

For the Visit of two hours, the Holy Rosary is recited to conclude every part.

Self-identification in Jesus Christ. It is an immense way and you can progress in it until you want.

There are things which are not said nor can be said in **39**
preaching, just like certain sentiments of our soul which are only **2**
addressed to Jesus. After bringing his Bride in the private cell of his
love and intimacy, Jesus says things that are mysterious and

392 Cf. Sg. 2, 4.

28. THE MASS OF THE WOMAN DISCIPLE APOSTLE

39 The persons enrolled in Confraternities call themselves
3 Congregation. You call yourselves Sisters. You are daughters of the same Father, God, and you belong more intimately to the Mystical Body of the Church.

39 Speaking of the eucharistic practices, I would tell you:
4 participate well in the Holy Mass, make the Holy Communion well, however, this is not sufficient for you. The Holy Mass and Communion must become apostolate. Everything that is suggested

you have heard and read about the Holy Mass and Communion are to be confirmed, but let us see how to transform these practices into means of apostolate.

39 The Holy Mass is offered for four purposes and it has its
5 fruits.

When the (P)Disciple participates in the Holy Mass, she never feels alone; before God she joins the whole Church: triumphant, suffering, militant. With the Church, she adores, thanks, atones, supplicates. She is united with the triumphant Church and she glorifies the Most Holy Trinity; she makes reparation for the suffering Church which she represents; she obtains grace, blessing, mercy, salvation for all the militant Church of which she is invested.

*Through Him and with Him and in Him.*¹

The (P)Disciple feels a member of the Church, she has to fulfill indeed, that which is written in her Constitutions: "To be living and active members of the Church,"² always in Christ, since

395 ¹*Missale Romanum, "Canon Missae", Per ipsum...*

² Cf. *Constitutions of the Pious Disciples of the Divine Master (1947), art.3.*

He is the Head.

The Mass has four purposes:

39

To adore. God is the beginning and the final end¹ of all creation, he constitutes our eternal happiness. God is infinite in his perfection, in his holiness. We, small creatures adore him with all the nine choirs of angels, with all the associations of the Saints: the Apostles, Confessors, Virgins; with all and every single soul in purgatory; with all the persons spread on earth, of one nationality or another, of one religion or another. The Pious Disciple who prays, serves as the voice of all.

6

To thank. God is the beginning of everything. All that exist and have life are from him. Thank him in behalf of all humanity; thank him for the heavenly Church filled with the benefits of God

39

7

no one who prays enough and makes penance for them. We ourselves do not have sufficient power to help them, and so, we offer in reparation the blood of Jesus, the thorns, the scourging, all his sufferings.

We feel sorry for the sad fact that so many are getting lost. Jesus said so: "The gate that leads to damnation is wide, the road is clear and many choose to travel it."¹ If there was a great number of hungry, barefooted, dirty children, how much suffering, indeed! You who are kindhearted, feel the suffering of whoever suffers. Oh, have compassion for the multitude of people who are on their way to hell, help them! Faith is needed in the Holy Mass; God forgives and saves through it. Great is the plurality of sins, but great as well is the unceasing offering of the Divine Lamb.² Jesus celebrates his eternal Mass in heaven, here on earth, the Mass is celebrated incessantly. The Pious Disciple is always united to the Mass of Heaven and to the Mass here on earth.

396 Cf. Rev. 1, 8.

397 Cf. Lk. 1, 46-55.

398 ¹ Cf. Mt. 7, 13.

² Cf. Heb. 7, 25.

39 *To supplicate.* The Mass is the great prayer, since all the
9 graces are obtained through it; it is the greatest prayer.

Jesus Christ prays in the midst of his (P)Disciples. The Pious Disciple always pray in the plural: "Give us today our daily bread, forgive us our sins;"¹ "grant forgiveness to all." *Parce nobis, Domine; ab omni peccato, libera nos, ut ad veram paenitentiam nos perducere digneris*² - (spare us, O Lord; from every sin, save us; lead us to true repentance).

Let us pray that peace may be established in families, among men, among all peoples, that the evil caused by the bad press, film, radio, forms of entertainment may be averted; that these dangers which are real traps of the devil may cease. "Deliver us, O

may the souls in Purgatory be liberated.

The (P)Disciple brings everybody in her heart. Hidden in Jesus, united to the choirs of Angels and of the Saints, to all the souls in Purgatory and to all the earth, she feels capable to do everything. She is specially united to the Church that Jesus acquired in his Blood and made beautiful, immaculate. *Acquisivit eam in sanguine suo* 4 (He has acquired at the price of his own blood).

40
0 *Fruits of the Holy Mass.* There is the *most general* fruit, *general, special* and *most special*.

The Pious Disciple aims at these fruits in conformity with her apostolic heart. She considers Jesus Christ not only as Priest, but also as Apostle and Pontiff, who offers the Divine Victim, namely himself, for souls.

40
1 The *very general* fruit is extended to all, hence, the benefits of the Mass are granted to all. The whole Church benefits from the

399 ¹ Mt. 6, 11-12.

² Invocations from the Litany of the Saints.

³ *Missale Romanum*, "Canon Missae", *Libera nos...*

⁴ Ac 20, 28.

Mass. Sinners gain from it; the Souls in Purgatory benefit from it; the Angels and Saints rejoice in it; the Most Holy Trinity receives glory from it. Those who are without guilt, the sinners, priests, teachers, government leaders, all delight in it. The (P)Disciple who participates well in the Holy Mass, knows that she fulfills a universal work and her action is lifted up to penetrate the Heavens, going beyond the limits of time and place.

The (P)Disciple-Apostle includes all and embraces all.

- She is the most silent and active soul;

- the most withdrawn and laborious soul;

- the most attentive and obedient soul;

in the garden of Getsemani. She is also laden with her sins and those of humanity; she accepts the chalice of the passion and places in it all her sacrifice, consummated in faithfulness to duties and in the daily renunciations. She is the small victim of love. Weighed down by her sins and those of others, she humbles herself before God and asks for pardon. She accompanies Jesus on the road of sorrow, with a repentant heart and with tears in her eyes. He is the Innocent One and the (P)Disciple is hidden in him.

The *general* fruit is extended to whoever takes part in the celebration of the Mass, in the construction of the Church, in the making of the sacred vestments; to the person who prepared the altar, the wine and hosts; to whoever serves in the Mass, who lights the candles, etc. It is extended to all those who have contributed, directly or indirectly, in the celebration of the Mass. **40**
2

The Disciple has at heart especially the vocations. It is a precious contribution to prepare the material for the Sacrifice, the altar linens, but if you prepare the hands that hold the Holy Host, the tongues that repeat: *Hoc est Corpus meum*,¹ how much precious then, is your work!

402 *Missale Romanum*, "Canon Missae", words of consecration.

Ask, implore, you are to obtain still: 1 million and 600 thousand Priests.

The woman Disciple-Apostle has an immense field of operation and her work shall last until the end of the world, to be perpetuated in eternity.

40 The *special fruit* of the Mass is for the person for whose
3 intention the Mass is celebrated. For example, it is celebrated for that deceased person, for that sick person, for the alumni. etc. The Priest puts the offerer's intention.

40 How is this fruit transformed into apostolate? The Pious
4 Society of St. Paul offers about 2,300 Masses annually for its benefactors and cooperators. All the more, the members of the

Pious Disciples, for the Priests, Men Religious and members of the Pious Society of St. Paul, for the Daughters of St. Paul, for the Pastorelle. She must nourish and sustain all, she has to obtain for everyone good spirit and the graces they need. The Pious Disciple shall get the merit of all in the Pauline Family and shall have a share of the good, that is accomplished by all.

With your life of prayer and sacrifice, you nourish the root and you give life to the trunk, to the branches, flowers, fruits. May the root be holy, or without guilt; may it be well fertilized, hence, religious life is really lived; may it be nourished with the eucharistic life and watered well with prayer.

Abide in humility, well hidden. Do they say that you are the servants? Is Our Lady not called the servant, the handmaid of the Lord?¹ She who was at the root of the Church and of every apostolate.

May you thirst for hiddenness, like Jesus who loves to hide himself under the eucharistic species.

I think you should only have one fear: that of not under-

405 Cf. Lk. 1, 38.

standing enough the nobility, greatness, sublimity of your call. Be as well hidden, take the wrongdoings in peace, pray the Lord to send you as many humiliations as necessary to become the root that spreads and gives the nourishing grace .

May you also be fertilizers, dung, water, which are absorbed altogether by the plant and become the lymph which rises and gives life.

The *most special* fruit is reserved only to the Priest **40**
celebrant. Pray for the clergy. Do you understand the value of the **6**
Priest in the world? It is necessary that the missionary Priests, those
who teach, the preachers, all Priests, be holy! Holy Sisters are also
formed by holy Priests.

Ask for pardon, ask for the grace to be able to participate in the Holy Mass well and to transform it into apostolate. Go ahead, and the Mass of the little, hidden Pious Disciple shall produce immense fruits. You cannot imagine nor find a vocation in the world better than yours. The more you will do like the Host, the more you will produce the fruits of the Host. Jesus is hidden under the eucharistic veil, but he *semper vivens ad inter-pellandum pro nobis*¹ (forever lives to make intercession for us).

40
8

408 Heb. 7, 25.

29. PRIESTLY APOSTOLATE IN THE SPIRIT OF MARY MOST HOLY (I)

40
9 The Eucharistic apostolate is at the root of all the works and activity of the Church. The Church cannot give a greater good than Communion, has no other loftier life and greatest support but the Eucharist. If all men and women would understand what it means: God with us, the Tabernacle; the value of the Holy Mass, what is received in Communion, all would turn to the Eucharist. There is but

remorse in eternity, it shall be that of having failed to obtain all the graces that we can from the Eucharist.

41 All blessings are in Jesus, but Jesus was given to us through
0 Mary. God could have chosen another way, instead he willed this way, and gave us Jesus and every blessing *per Mariam! ex muliere*¹ (through Mary! from a woman).

41 The mission of the Pious Disciple is similar to that of Our
1 Lady. We will find many consolations in this truth. There is something which is a mystery, not in itself, since God willed it, but for us. God disposed that the woman be a weaker being than man, yet, man has to take life and formation from the woman. As in the natural life, so it is in Christianity. The woman is not a priestess, nor has the duty to preach, nor the power to govern, nor is she an ordinary administrator of the sacraments. The Priest, however, receives all from the woman; from Mary, everything came to the Priest.

41 The Most Holy Virgin was always announced by the
2 prophets as the one who should give the Savior to the world. So was it announced in the earthly Paradise: "I will make you enemies

410 Cf. Gal. 4, 4.

of each other: you and the woman, your offspring and her offspring."¹ Redemption was carried out by Jesus through Mary. The world's salvation is worked out by the Priest, yet, coming from the Woman. *Egredietur virga de radice Iesse et flos de radice eius ascendet*²; *ecce Virgo concipiet et pariet*³ (A shoot springs from the stock of Jesse, a scion thrusts from his roots; the maiden is with child and will soon give birth to a son).

Mary is the Mother of the first Priest, she is the Mother of every Priest and of all those who fulfill the priestly office.

Since she should become Mother of the Savior, she appeared immaculate on earth. This mystery was revealed to her in

him in Nazareth,¹⁰ gives him the permission to begin his public life, the consent to die. In the Ascension, she presents and hands him over to the Father. Mary is always the Woman, who gives Jesus, therefore, she is not only the greatest apostle, but the Apostle, the Queen of the Apostles.

Jesus is the Apostle 'par excellence'. Mary is the Apostle, **41**
not like Jesus, but in a very much greater way than all the other **3**
apostles. The first Apostles and the apostles of all times are worthy
of this name, in as much as they participate in the apostolate of
Jesus and Mary. Whoever makes herself more similar to Mary,
participates more in her apostolate. This is your vocation: to parti-
cipate in Mary's apostolate.

412 ¹ Gn. 3, 15.

² Is. 11, 1.

³ Is. 7, 14.

⁴ Cf. Lk. 1, 26-38.

⁵ Cf. Lk. 2, 16.

⁶ Cf. Mt. 2, 11.

⁷ Cf. Lk. 2, 42.

⁸ Cf. Mt. 2, 14.

⁹ Cf. Mt. 2, 23.

¹⁰ Cf. Mt. 4, 13

All of the privileges of Mary Most Holy were directed to render her Mother of God and Queen of the Apostles. For this, we honor her Immaculate, the One Assumed into Heaven, but above all, as *Queen of the Apostles*, because we sum up in this title all her privileges.

41 What is the similarity between the duty of the Most Holy
4 Virgin and that of the Pious Disciple? Aside from the eucharistic
apostolate, the Pious Disciple should fulfill the priestly apostolate,
namely: to pray for vocations, to help in their development, to assist
and to bring them to completion, to accompany them in their passage

Disciple accomplishes it towards *alter Christus*, the Priest.
Mary gave us Jesus; she was the good sacristan who prepared the Host for the Sacrifice, the Victim. Jesus was formed with the pure blood of the Virgin Mother. When we receive the consecrated Host, we receive something of Mary in us. "Heart of Mary...with your virginal blood, you formed the beautiful heart of the Lamb adored, that redeemed the world."²

In the Tabernacle, there is Jesus, fruit of Mary. In the Mass, Jesus is sacrificed, Son of Mary. The world possesses the greatest wealth, which is the Real Presence, that comes from Mary.

We have been redeemed by Jesus and together, by Mary, who therefore, is co-Redemptrix. If Paradise was reopened, if we have been baptized, if there is the Church, the Pope, the Mass, if we are religious, we owe everything to Mary.

41 The Lord still wants to give his blessings through Mary and
6 through the persons who continue Mary's mission. He wants *alterae Mariae!* - (other Marys!) who are to give to the Church and to the world other Christs. The Priesthood is perpetuated in the

415 ¹ Usual expression of St. Pius X (elected Pope on August 4, 1903; died on August 20, 1914).

² From a song of praise to the Sacred Heart of Mary; the Pious Disciples were exhorted by Fr. Alberione to sing it often and with devotion.

Church through Mary and through the persons who consecrate themselves to the care of vocations. There are mothers of families who offer one of their children to the Lord and they do a very great thing; there are pious women who collaborate with the priestly ministry and enjoy the fruits; there are others who still go further and have very close relationship with Mary Most Holy.

Mary fulfilled the priestly service to Jesus; incomparable

generatress. The Pious Disciple gives more, because virginity is immensely fruitful. Our Lady became Mother of God because she was a Virgin. You are virgins and you can become mothers. Virginity generates Priests for God's Church; prayer obtains and sustains them. To seek also for material help, to offer service, to contribute to the Priest's formation, these complete your maternal work. United to the Priest's ministry and sharers in Mary's mission, you obtain abundant fruits from the preaching, teaching, writings, work of the Priests.

However, may you always be prudent and remember, that it is not this or that Priest whom you have to help, but the same Priest: Christ! **41**
8

The more you are spiritually united, the more you are corporeally separated. The more mortification is there, the more shall be the strength.

The world awaits for other Christs, coming through other Marys.

I was not inspired to constitute the Priests in a different way. I wanted to give them first, the mothers. What a great mission, therefore, is reserved for you. Thank the Lord and follow Mary. **41**
9

30. RESOLUTIONS

42 I thought that it is good for you during the Exercises to
0 dedicate some time to think about your Institute and the means to make it progress.

You have such quantity of grace, of gifts. You have already worked much and gained experience, that you must put everything at the service of your religious Congregation. There should not only

others and sanctify them.

I will indicate to you various points on which each one has to give a written, clear and brief answer.

42 1. *How to work for vocations.* Recruitment and formation.

1 First, formation for the aspirants, postulants, novices and then, for the professed of temporary vows.

Many things in this regard have to come to maturity and you are responsible for them. Your Institute's future shall be as you prepare it. If you have persons who are weak-minded, of hysterical characters, of frail health, what Institute will you have tomorrow?

42 2. *The need of studies and the way to organize them,* in

2 order to become capable of doing your apostolate which is so beautiful, so great. You need to prepare capable members to serve the Divine Master, not only with the physical strength, but also with intelligence and profound knowledge. It is useless to lay out to you the great program I have in mind, if you are still very far from the practical aspect.

42 3. *How to earn the income to build your house,* to

3 provide yourselves of the means of apostolate, of working materials. Our houses cost three times more than the houses of the other Institutes, because we need the premises, machinery and supplies. You have already done much for the apostolate, but you have still to do much more.

4. *Apostolate of priestly service.*

42

5. *Eucharistic apostolate.*

4

6. *Liturgical apostolate.*

What do you think of them, how would you like to carry out your apostolates? The Holy Spirit talks to you; communicate that which he tells you for common edification. God's will shall be better known from this.

The Constitutions are the wide path; the manner to go

the organization of your Institute.

7. *Divine Office.* You are to express what you think of this. 42
The Divine Office shall help to make your Institute better.¹ 5

Resolutions. - They are determined in the last days of the 42
Exercises, however, they are first prepared in the soul. There can 6
be different kinds of resolutions, like those that concern our per-
fection, those that have to do with the perfection of the duty.

If someone would say: I totally abandon myself to the Lord; 42
He may use me as a dust cloth or as an altar linen; I am in his hands 7
and I only seek to please Him, my Spouse. If she really possesses
this disposition, she is well under way towards holiness.

There can be the resolution that concerns the carrying out 42
of one's duty, the way to make oneself more useful for the good of 8
the Institute; the study, so as to be like the industrious bee that
makes honey for Jesus; the effort to work and produce more. If the
Lord has given a person gifts, she must put them at his service and
of the neighbor. In an office of responsibility, one can do a great
good or also a great harm.

Ordinarily, we are incline to make the examination of other's
conscience. Let us recollect ourselves at least during the Exercises,
in order to sincerely recognize our wrong doings. If a

425 Fr. Alberione had proposed for the occasion, an initiation to the Divine
Office, asking each one of the sisters as to the opportunity and extent of praying it.
Thereafter, it was limited to the recitation of the *Little Office of the Blessed Virgin
Mary.*

Superior does not pray enough, if she does not provide for all those
subject to her, she can seriously fail and her sorrow must be deeper.

42 May the *individual resolution* be complete, may it em-
9 brace the mind, will, heart, because it is to serve Jesus Master, Way,
Truth and Life. Do not invent any difficulty, it will come by itself.

43 If someone is in need of charity, do not make three reso-
lutions, but one, that is, to love, that is, to love. Charity is

must love her because she is God's image, much more, a living image of the Crucified One who says to love and who represents to you the Divine Redeemer. Even if the Sister has displeased you, she is still Jesus' image and for her, Jesus shed his blood.

Do not ever think of evil, but always excuse, interpret well. It could be that the Sister whom you esteem less, shall be in a higher place than you in Paradise. How dear and beautiful before God, are certain persons who are judged less good here on earth!

Practice charity of the heart. Desire the good of the Sisters, desire that they may be saints, be glad of their gifts, of their good example of which you must not be jealous, understand their need and make them yours. Keep your Sisters in you heart, in the Mass and Communion.

Charity in the will. To forgive, to help and to do all the corporal and spiritual works of mercy.

Think well of everybody; do good to everybody; desire sincerely the good of all.

43 There can be someone whose resolution is on humility.

1 Humble thoughts: to seek the last place and to stay there without pretence; to believe to be sinners and very much in need of grace; to believe of being inferior to others and to behave as such.

Humility of sentiments: a humble heart which does not exalt oneself; nor delight vainly; does not have ambitions and vain glory; does not despise anybody.

Humility in life: *recumbe in novissimo loco*¹ (to sit in the lowest place), to select for us the humblest things; the most tiring duties; the less beautiful objects; to always prefer mortification; the less pleasant things. Do it without being noticed and commended by others.

In addition to the principal resolution, it is necessary to prepare a *spiritual program* which is more general than the

another one may dwell on the points proposed by the Congregation, etc. This kind of program for the year is made similar to the preparation of the school-year program, for the preachings, etc. It is good to read it once a month or even once during the week.

To progress in the exercise of the office, of the duty, whatever it is; it could even consist of how to improve the washing of the pots and pans, of how to sweep. With the diligent exercise of your duty, you can prolong your Sisters' life, as well as the life of the Priests. **43**
3

Holiness consists in doing well not the unusual things, but in doing well one's duty, without vanity, wholeheartedly and for God's love.

Organize the apostolate well. Do not immediately think of many novelties; improve and develop that which is already existing; let the works that were started mature and produce. Above all, pay attention to the substance and be constant. **43**
4

There are 365 days in a year. If you will make a little step each day, what a progress you will obtain at the end!

Let us ask Jesus to guide us in making the resolutions and to bless them.

The Exercises are like a sacramental. Each day, a little more is understood, each day we become closer to God. Let us correspond to all the light and grace that God gives us. **43**
5

431 Lk. 14, 10.

31. PRIESTLY APOSTOLATE IN THE SPIRIT OF MARY MOST HOLY (II)

consultate the holiness of the soul. The Lord wants to give you, to give, to give! You accept, but keep in mind that he cannot give this up: that everything is to be done only for his glory.

43 God has the heart of a father and a mother at the same
7 time:¹ all the paternal and maternal qualities are in Him, so infinitely perfect for our good. However, when we are proud, he cannot act. Then, He permits the person to make mistakes, to fail, in order that he/she may acknowledge being wrong and becomes humble; and He may continue to give as before and more than before.

How miserable are we and how good is the Lord on the other hand! We will never understand God's goodness, no matter how much we study it.

May you have the trust that God has forgotten and forgiven the past mistakes: trust that he shall make you saints, inspite of everything. After St. Peter's serious fault, God chose him as Pope, but first, He asked of him repentance, tears and humiliation.²

43 Did the Lord not prove how good he is with you? Why have
8 you not learned yet to trust in his word, in his promises?

"Knock and the door will be opened to you; ask and it will be given to you. What father among you will give his son a stone, if he asks for bread? and hand him a scorpion if he asks for a fish?"
¹The Heavenly Father is very, very good than the earthly fathers; he shall give the holiness you desire if you ask for it with trust. The

437 ¹ Cf. Is. 49, 15.

² Cf. Jn. 21, 15-19.

438 Cf. Lk. 11, 9-13.

other things he shall give you in so far as they are for his glory and for your good.

God's glory, our sanctification, salvation of souls. The first

First, let us set the foundations: Jesus Christ is the great Priest, Mary is the great Woman. Mary is the *Mulier* of Genesis¹, of Cana,² of the Cenacle,³ of Calvary,⁴ of the Revelations. In the greatest moments, Jesus called her so: Woman! The Woman who even now in Paradise has the power to obtain from God's heart and is the Mediatrix.

The Priest is like Jesus, the Pious Disciple is like Mary. The Pious Disciple must accomplish beside the Priest, the duty that Mary Most Holy accomplished beside Jesus, the first Priest. Jesus and Mary were companions in life, at work, in sacrifice; so must the Priest and the (P) Disciple. You are to accompany the Priest up to the Sacrifice and to share with him the eucharistic bread. You will pray to obtain Priest, you will accompany him in life, assist him in sickness, follow him after death, until you find yourself with him in Paradise, in the eternal Tabernacle.

In the earthly Paradise, in the beginning of humanity, God had instituted marriage. He said: "It is not good that man should be alone. I will make him a helpmate."¹ It was not good that Jesus should be alone and he had Mary Most Holy nearby. In the Church, it is not good for the Priest to be alone, he must have the collaboration of the woman. **44**

439 ¹ Cf. Gn. 3, 15.

² Cf. Jn 2, 4.

³ Cf. Acts 1, 14.

⁴ Cf. Jn. 19, 26.

⁵ Rev. 12, 1ff.

440 ¹ Gn. 2, 18

"God made the man fall into a deep sleep. And while he slept, he took one of his ribs...he built the rib he had taken from the man into a woman, and brought her to the man." Adam greeted her

marriage was blessed by God since the beginning of humanity and Jesus Christ had consecrated it in Cana.

44 God also acts similarly in the supernatural state. From the
1 mission of Jesus and Mary, persons have life and salvation.

It follows that the Priest must have the great esteem for the (P)Disciple and the Disciple, for the Priest. I tell you: consider the Priest according to *nature* and according to the *priestly character*.

44 According to *nature*. He is a man like any other else.
2 Therefore, always have the proper distance. The straw cannot be near the fire, otherwise, the fire consumes it and then dies out; the destruction of the straw and of the fire being extinguished, would be a ruin. Holy water and soil do not go well, mud is formed just the same. It is not written that Mary was a pampering Mother of Jesus. She always treated him with dignity.

It is easy that you see the material side as you live in contact with the Priests. He has to dine, he experiences the common needs. Jesus also had wanted to subject himself to such needs and our Lady served him.

You can also esteem the Priest for his natural gifts, but you are not to dwell on this. The Priest can be gifted, healthy, young, active, he can be your relative. These qualifications, however, do not count, they are not the essential reasons. There is another good basis; otherwise, when the Priest becomes old, deaf, sick, will you not like him anymore? On the contrary! the more you must like him.

443 According to the *priestly character*. The Priest is God's minister; his dignity surpasses that of the Angels. St. Theresa ¹

² Gn. 2, 21-23.

443 ¹ St. Teresa of Avila (1515-1582), Doctor of the Church.

always kissed with veneration the place where the Priest had passed. In Church history, the fact is always impressive of St. Efre^m,² St. Nicholas of Fl^ue³ and above all, of St. Francis of Assisi,⁴

supernatural life; he absolves and gives back the grace; he teaches and enlightens the soul; he administers holy communion and gives Jesus; he governs and directs souls. The guidance, prudence and work of the Priest, lead persons to God and make them holy.

Therefore, have a great esteem for the Priest; never judge him unjustly; never speak ill of him, that could be unbearable: *Nolite tangere Christos meos*¹ (touch not my Christ); that would deprive you of many graces. 44
4

Always have the proper distance; avoid every superfluous or useless contact; be very brief even in confession; deal with certain points with special prudence and quickness. I count on your intelligence and good sense and I hope that you may understand me properly, even if I do not go into other details and explain any further.

When you will see the Priest on the altar, in the confessional and will have the proper distance, you will esteem him more and he shall esteem you to a greater extent.

Your duty towards the Priest is great and sublime. Implore God to have many priestly vocations. The conviction that it is a great honor for a family to consecrate to God a daughter or a son, has not yet entered in the Christian world. The devotion to the Queen of the Apostles must also bring this fruit, this conviction, this ambition: to give God one's own children, to make of them 44
5

² St. Efrem, syrian (306-372), Doctor of the Church.

³ St. Nicholas of Flüe (1417-1487).

⁴ St. Francis of Assisi (1182-1209).

⁵ Common expression of St. Pius X, Pope.

444 Ps. 104, 15.

Priests, men and women religious. Spread this concept: if the Lord shall deign to select and pick a flower in a family, to bring it near his Tabernacle, at the service of his altar, this is a big grace, a great

not lost, if not for wanted obscurity.

Give to the Lord the best subjects. The devil does not get much irritated if the daughters who become nuns are merely good women, and if young men of little importance join the men religious. The devil obstructs especially those who do great good.

44

6

A calendar is printed this year, with a beautiful picture of the Queen of the Apostles on the cover. The offerings shall be for the construction of the church. However, we desire that before building the material temple of Our Lady, she may reign in the souls and obtain and multiply vocations.

As to the relationships that must exist between the Priesthood and the Institute of the Pious Disciples, it is useful to bear in mind something that will clarify the true position of one as compared to the other. **44**
7

As a rule, the Jesuits do not occupy themselves of the feminine Institutes, except of dispensation . It is a fact, on the other hand, that there are canon laws, dispositions of which one thing is essential: the government of the feminine Institutes must be free and independent, with regards to administration and direction. **44**
8

The Pious Disciple Institute must have its own government, with its own administration and direction. The Priest may come in as counsellor, confessor, however, every thing that deals with the development of the Institute is not his concern. It is you who are to take care of your acceptance, admissions, dismissals, dispositions of the persons, duties and houses. The more you govern in charity and above all, the more you are under obedience, the more you will become strong, numerous and will walk on your way quickly. There is the great danger when someone makes a Priest as leader, another one, some other Priest. You must make Madre Maestra and her Council, your leader. This is for many reasons, and among others: whoever is in charge to guide you represents God, the others, no. Whoever has he authority to give orders has the graces of the office, the others, no. It is wisdom to live closely united, contemplating in the one who guides you God himself and believing that it is through this means and way, that the Lord gives his graces. **44**
9

If ever, the Priest can give advice, can help to carry out that which has been said. If he would argue on what the Mothers have disposed, he fails in his duty. The advice is not substitution.

If the Council made a decision in God's light, it is carried out with His grace. Others must not get on to the dispositions to check if the order was well given, if it is right. If the Pious Disciples are to

according to the spirit of the most holy Mother Church. She has the authority and faculty to guide and command us.

When a son reaches 21 years of age, he gets out of the house and forms his own family, governing it by himself. He is the head of the newly formed family, which he has to manage alone. The son is independent, although he always ask the opinion and advice of the parents when it is necessary.

45 After considering the truth, the way to follow in your
0 ministry and service to the Priest, let us now see the third part.

God disposed that his Divine Son would have special relations with Mary, his Mother. Mary got into her role when she said: *Ecce ancilla Domini, fiat mihi secundum verbum tuum*¹. *Ancilla Domini*, this word comprises everything. You do not serve one or the other, this or that person, you serve God. In any case, whoever Priest you may serve, you serve God, and you are the *ancillae Domini*.

45 The Priest has a very sublime mission.

1 The (P) Disciple has a very sublime mission.

Mary served the Great Priest. She arranged the manger, prepared the diapers and the straw; she prostrated and adored the Son of God; she was the first sacristan who prepared the first Tabernacle for Jesus.

Mary nourished the Infant Jesus with her milk, she clothed him, took care of him and fulfilled the duties which a mother does to her child. Jesus could have done away with those, but he wanted to be similar to us in everything.

450 Lk. 1, 38.

You can imagine Mary in the kitchen, in the little room where she used to prepare the clothes; you can imagine her as she taught Jesus, as she guided him in prayer, as she played with him, as

of him at 12, 15, 20, 30 years old, when he entered the public life, when he began and completed the Passion; at the Resurrection, at the Ascension.

After obtaining Priests with your prayer and sacrifices, you will accompany them in your pious duty until death, up to the sepulcher, until their souls enter the blessed eternity. **45**
2

It is never a hired service, paid in human manner. Even if there is a mutual exchange of money, and there must be, this is needed because each one has to live from his/her own work. Many things are in terms of human nature, Providence accompanies what was willed and established. **45**
3

When Judgment Day comes, Jesus will tell you: "For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me; sick and you cured me; afflicted and you consoled me..." You will answer: "Jesus, when did I do this?" He shall tell you: "All the times you did it to the Priest, you did it to me."¹ My Mother was placed at my right, and because you imitated her and continued her duty, you will have a share of the same glory and reward. **45**
4

There is only one Priest: Jesus Christ. The others are in Him and through Him. You will have a special, ineffable and greatest reward. **45**
5

Whoever grasps the things wrongly, has unlofty thoughts, vulgar feelings and can misunderstand, despise and even defame; she/he can say how strange are these things, but who has the spirit of God does not reason out so.

454 Cf. Mt. 25, 35-40.

Do it with supernatural spirit, hence, with devotion. Who

but think if you may become many and your apostolate may be extended to the whole Church, to all the necessities! Think when you can open hospitals and shelters for the sick, elderly and poor Priests! How many of them die in misery, abandoned by all. May there be the (P) Disciple near them, like Jesus on the cross, abandoned by all, there was the first Disciple, Mary Most Holy.

45 If there must be at least 2 million Priests in the world, there
6 must be at least 6 million Sisters near them.

The boys who are going through the initial steps in the vocation, the clerics who are preparing to become Priests, the Priests who are doing their ministry, they need the Pious Disciple.

During Jesus' preaching, Mary was following him, but she was always at the background. You must also do so.

45 In order that they may correspond better to their vocation,
7 may the (P) Disciples never be capricious, chatterboxes. If you are to stay in your place properly, if you are to follow God's will correctly, you will increase immensely, but if you are to be always in need of someone to console you, to sympathize with you, to follow you with a towel to wipe your tears, you will lose the spirit after having weakened it and you will not increase in number.

45 Mary was the most tender among mothers, but she treated
8 Jesus with firmness. Finding Jesus at the temple, she almost treated him severely: "Son, why have you done this to us?"¹ "Did you not know I had to be in my Father's house?"² Everything ended so. First, he sought the Father's will, he gave proof of his vocation and mission, then returned to Nazareth and was obedient to Mary and Joseph.³

458 ¹ Lk. 2, 48.

² Lk. 2, 49

³ Cf. Lk. 2, 51.

always and wherever. This is your backbone and strength. I only open to you a bit of the horizon, but you will consider the things more profoundly during the Visit.

Mary was conceived without sin, she was Immaculate through the merits of Jesus Christ. Thus, through the Priest, you are purified from sin and sanctified in grace. **45**
9

Mary took the examples from Jesus and being with Him, she immensely grew in the divine friendship; she participated in an ineffable way in the ministry of the Word of God; she shared in the sacrifice of the cross, in a way that nobody else could have taken part like her. **46**
0

Hence, the (P)Disciple participates so closely in the sacrifice of the Mass, in the Priest's ministry and merit, which no other Sister can have.

The Priest baptizes, administers the sacraments, preaches, teaches, celebrates, writes, works, directs and governs Christ's flock, he fulfills essentially the same duties of Jesus. The (P)Disciple has a share of them, if she contributed to the formation and support of the Priest, not merely with scholarships but with prayer, humble service and hidden sacrifice. **46**
1

Mary had an ineffable part in the ministry and merit of Jesus, the (P)Disciple shall have a share in proportion to the degree of right intention, of her love and her dedication.

Unfortunately, there was a Judas among the Apostles. There is also the danger for the Priests to be unfaithful to the vocation and to their ministry, as there is, on the other hand, the same danger for the Sisters. It is necessary to be vigilant and to pray.¹ **46**
2

3 charity of the Priest whom she served and helped, and even if he might forget, God shall not forget and surely, shall think of rewarding her.

The Priests whom you assist help you in return to obtain grace and give you the means to become saints quickly. There is the exchange of great goods as between Jesus and Mary.

Mary assisted her crucified Jesus and at the same time, she received the fruits of his Most Precious Blood.

46 Walk according to the light of these principles, without
4 deviations, without deformations.

May you be happy, grateful to God and may your relations with the Priest be always in a way worthy of your very delicate and sublime mission, accomplished in the spirit of Mary Most Holy.

46 It is part of the apostolate of a Pious Disciple, *to offer*
5 *suffrages for the deceased priest*, to contribute to his entrance to Paradise.

1. Many Priests are soon or totally forgotten after death. Some persons do it for lack of reflection or lack of faith; others do forget, thinking that the Priest has no need of suffrages.

The Priest has a great sum of duties and graces. He has to account for them. All of us commit mistakes in many things. To remember the Priest who passed into eternity is gratitude. Often, it is also a duty for the spiritual goods received from him. It is a sentiment of piety towards God and towards the deceased Priest.

46 2. Mary Most Holy did not give herself up to an empty
6 sentiment of sorrow, as regards to Jesus' death on Calvary. Her sorrow was deep, operative and constant.

a) After having received Jesus' final breath on the cross, in deep mourning, prayer and hope, she accompanied her Son to the tomb. She was also present in the extreme torment: the piercing of the lance that opened Jesus' Heart. She made the first homage and the first reparation to the Heart of Jesus.

b) With great sorrow and love, she received the body that

bandages, with Joseph of Arimathea, Nicodemus, John and the Pious Women. She accompanied him to the tomb and assisted in the burial, in closing the tomb by rolling the big stone at its entrance.

c) She retired in her house in Jerusalem, praying and waiting for the resurrection with faith.

d) During the 40 days after the Resurrection, Mary was full of joy; it is supposed that she had been visited visibly by the Son. Certainly, she accompanied him to the mountain of the Ascension, she saw him rise, she heartily gave and offered him back to the Father; she contemplated him in her spirit, seated at the Father's right, in the splendor of his kingdom, as she had seen him shamefully dressed in purple rag, crowned with thorns, laughing-stock of the people.

3. The Pious Disciple, after having prayed for the Priest and helped him in sickness, offers suffrages for his soul. **46**
7

a) She participates in the Holy Mass celebrated for him, possibly receiving Communion.

b) She offers for him rosaries, little sufferings, good works.

c) She remembers and practices his teachings; imitates his examples; speaks of him with respect and love.

d) She invites others to make the same acts of charity and suffrages.

e) In certain cases, she takes care and also visits the tomb, takes care of the things he had left, the dispositions given.

These works of charity for the deceased Priests are among the most meritorious and rewarding even in the present life.

46 The Constitutions are deficient on this point, and it is
 8 necessary to introduce you in time to that which is lacking and
 needed. Whoever wanted to limit it, did not really understand the
 entire thought. As I preach to you, I am obliged to give at least some
 ideas on this your liturgical apostolate, as I did on the other
 apostolates.

First, have an idea of the Liturgy and may you not think that
 the whole thing consists of preparing some pictures or medals.

46 Liturgy is the book of the Holy Spirit, as creation is the book
 9 of the Father and the Sacred Scripture is the book of the Son.

Through the visible things, we will know God who is
 invisible.¹

47 In the Gospel, we know the word of the Son and through the
 0 Gospel, we admire the Wisdom of Him who *cum hominibus
 conversatus est*.¹ God spoke through the prophets, but in the final
 age, he has spoken through his Son.²

47 The Holy Spirit takes from the Son and communicates to
 1 us¹. For example, it takes the truth and makes the Church infallible.
 It takes the virtue and gives the grace to practice it; it takes Jesus'
 Blood and purifies us of every stain.

47 The time which preceded the coming of Jesus was the
 2 Father's era. Then, the era of the Son came which was the shortest.
 From then until the end of the world, is the era of the Holy Spirit.

47 The liturgical year is arranged in a way that it presents to us
 3 first, the prayer to the Father so that he may send his Son; then, the
 birth of the Savior, his life, passion and death and his glory; finally,
 the work of the Holy Spirit in persons and in the Church.

In the Sundays after Pentecost are directed to spread the truths which were preached, the virtues of which examples were given. The Holy Spirit communicates the fruits of redemption. It is poured out in Baptism and it gives the grace; in Confirmation and it increases the grace; it is poured out in the Eucharist and brings us life; it comes in the Sacramental Absolution and purifies; in the Priestly Ordination and elevates the soldier of Christ to be his minister; it comes in Marriage and sanctifies the union of the spouses; it comes in the Extreme Unction and prepares the souls to present itself to God's judgment and to make it worthy of the reward.

I told you these to explain a bit what the liturgy is. In it are the means with which the Holy Spirit works to spread the truths that Jesus preached, the virtues that he practiced, the graces that he won for us.

The teaching of the Liturgy is contained especially in the *Breviary, Missal, Pontifical, Ritual*. There is Jesus Master Way, Truth and Life here. For example, we have just celebrated the Feast of the *Corpus Domini* with the octave. How much did the *Breviary* and *Missal*, especially, speak to us of the eucharistic mystery!

On one hand, all the dogmatic truths about the Eucharist are included: Real Presence, Jesus Priest and Victim, the doctrine about the Holy Mass, Communion. The officiation was composed by St. Thomas Aquinas¹ in an admirable way.

The following are considered: the virtues of Jesus, trait of innocence, the state of grace needed to bring to the altar, the conditions of faith, purity, humility; how to behave in the church, how to take care of the Eucharist, of the altar, etc.

Thirdly, the graces that comes to us from the Eucharist are described. Also, the fruits of the Holy Mass, Communion and Visit. It comes to a conclusion: Paradise is the perfect union with God and the Eucharist is its preparation and pledge. Before such consid-

creations of the eucharistic mystery, there are instances wherein the soul does not know anymore if it is on earth, as the things being contemplated are so admirable.

47 The earthly Liturgy accompanies the soul up to the gates of
6 Heaven. It is left here because the most beautiful, most perfect, eternal heavenly Liturgy begins. Oh! what an intimate communion with God, what an intimacy of life with the Most Holy Trinity!

On earth there is a very beautiful Liturgy, in the dignity of the rites, in the solemnity of the songs, in the well-arranged ceremonies. One feels the beauty of God and the greatness of our religion. You may find yourselves in St. Peter's Basilica for some solemn occasions, oh!, what a vision of beauty, of grandeur! Gold, lights, prayers, songs, every kind and representation of persons, of every origin and dignity, up to the Holy Father, the sweet Christ on earth! What shall be then, in Paradise? We will see the Angels, Elders, Martyrs, Confessors, Virgins, Patriarchs, Prophets; we will see the Most Holy Virgin, we will see Christ!, resplendent in his glorious wounds, we will contemplate the Most Holy Trinity and we will hear the eternal song: *Sanctus, Sanctus, Sanctus!*¹

47 You must print and diffuse the books of the holy Liturgy.
7 Such books are properties of the Church and to print them, the ordinary approval is not enough.

Do not be confused with the apostolate of the Daughters of St. Paul and you will not deprive them of their field.

The work that you must do is immense and unique. For example, if you could succeed to illustrate every festivity, bring-ing out the related doctrine, the virtues that adorn it, the means of grace that can be found!

Artistic, liturgical work, diffusion of the Church's teachings about the sacraments, sacramentals, consecrations, blessings, etc. To have a great number of leaflets, booklets, books which spread the knowledge of the Eucharist; to interpret the Church's understanding of life and to promote it. Do not be afraid, the field is un-

mistakable. You do not deal with romances, novels and other sorts of things, yours is solely the sacred part, reserved to you. Get into it in an ineffable way to give your collaboration.

47
8

The functions in your churches must be very beautiful; the songs are to be well sung; the prayers are to be well recited. Try to get into the sense of the Breviary and recite it well; try to understand it first, in the vernacular language. Pray with the Missal; celebrate the Mass well; you must progress in the Mass which is ordinarily called liturgical. Understand the whole Ritual properly; accompany the administration of the sacraments with intelligence and piety of a (P)Disciple. Understand well and do rightly the sign of the cross, in a way that edifies; carry out well all the ceremonies that are your concern, even the smallest and less visible.

Dedicate yourselves to greater works, like the construction of churches.

47
9

See if you have substantially done your apostolate up to here. You have been very docile in God's hands and I can testify before Him that you really have been faithful to what was asked of you, even when it was most tiring and distressing. Much came from you for the construction of the churches of St. Paul and of the Divine Master. So for the construction now of the church *Regina Apostolorum*.¹

The liturgical field is yours. Dedicate yourselves to embroidery, painting, sculpture and make progress. Oh, if you could have good painters, good sculptresses; if you could have those who advance in the studies, some sister engineers, architects, who know how to design, to construct.

48
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The comment that can be made about that in the Constitutions is very extensive. You will do it with life and in practice.

48
1

Produce, go ahead, make progress. I do not tell you to make many things immediately, but proceed well with those already started. To produce and to diffuse.

An immense field, as immense as the field of vocations, of collaboration with the ministry of the Priest. Call the vocations as well, pray the lord of the harvest, because "the harvest is great but the workers are few."¹

34. LITURGICAL APOSTOLATE (II)

To ask the Lord for the grace to possess the liturgical spirit means, to ask for the grace to possess the spirit of the Church. Always use the expression: *in Christo et in Ecclesia*.¹ Christ is individually considered in his earthly life, in his eucharistic life, in his glorious life; Christ is socially considered in his Mystical Body, the Church. The Church is divided into: militant, suffering and triumphant. The militant Church prepares for the triumphant Church; the earthly liturgy is a preparation to the Heavenly Liturgy. Here is the way that you must follow. **48**

The Liturgy presents to us the three means of sanctification: sacraments, sacramentals and prayer. **2**

Sacraments. They are the most noble part. The Holy Mass is its center, as Jesus is the center of everything, and those that surround him are like his rays. **48**

The Liturgy offers us the means of sanctification with the sacraments and above all, with the sacrament that has in it not only the grace, but the author of the grace itself: Jesus Christ. **4**

Jesus Christ himself, works in the sacraments; the Priest is merely his mouth, his hand. St. Augustine¹ says: Does Peter baptize? It is Jesus. Does Judas baptize? It is still Jesus who baptizes. The sacrament has always its value because it is the action of Jesus Christ. Thus, have a great care of the sacraments. It is a good thing to celebrate the anniversaries of the Baptism, Confirmation, First Communion, etc.

Sacramentals. They are the second means of sanctification. Sacramentals are institutions of the Church and they func- **48**

tion through her. The ceremonies described in the *Rituals* are sacramentals; the functions, processions, consecrations, blessings. The bells, ships, seeds, religious habits, statues, persons, etc. are blessed.

- 48** *Prayer.* It is the third means of sanctification, offered by the
6 Liturgy. Meditation, Bible reading, rosaries and prayers in general. To bring the blessed medals, to acquire the indulgences, to kiss the Crucifix.

There is gradation in prayer and has value according to the piety of the individuals.

- 48** All these means together form the very rich treasure of the
7 Holy Spirit. Everything is included and the essential part is always the Holy Mass.

- 48** Get into the dogmas, prepare yourselves for the beatific
8 vision, to the contemplation of Heaven.

There are persons who possess the gift of the intellect, by which they penetrate the truth, they feel to live in themselves the most sublime doctrines, as for example, that of the Most Holy Trinity; they often have flashes of heavenly light. The more you get into the sacred Liturgy on earth, the more you will enjoy the beatific vision in Heaven.

- 48** The Liturgy prepares us for the possession of God who is
9 Love. "Store up heavenly treasure."¹ "Set your hearts on his kingdom first, and on his righteousness."²

Oh, the immeasurable wealth! the Bridegroom who possesses the Bride, the Bride who is all of the Bridegroom. "My Beloved is mine and I am his. He pastures his flock among the lilies."³

The liturgical soul gradually detaches itself from the earth and appreciates the real goods, those spiritual. She prepares the

beautiful dwelling places for Jesus; she desires the most beautiful ornaments for Him and above all, she fulfills in her soul a great work of purification and innocence, to please the Bridegroom of singular beauty whom she chose for herself. However, it is He who conquered your heart, who before all other else, willed to possess you and impressed his seal on you.⁴ The most fitting place for the lover Virgin Bride is the Church. She finds there especially her Beloved. For Him, she looks for everything that can be most beautiful to have and to possess in her soul, as well as in the external ornaments which must decorate the dwelling place of her God. Then in Heaven, she shall see him "face to face"⁵ as "he is."⁶

The earthly Liturgy prepares for the eternal Liturgy, which is again: joy. **49**
0

The person that is detached from the earth tastes God and the things of God. "*Quam dilecta tabernacula tua, Domine virtutum, concupiscit et deficit anima mea in atria Domini.*"¹ "*Elegi abiecta esse in domo Dei mei, magis quam habitare in tabernaculis peccatorum.*"² (How my soul yearns and pines for Yahweh's courts. My heart and my flesh sing for joy to the living God. A single day in your courts is worth than a thousand elsewhere; merely to stand on the steps of God's house is better than living with the wicked). I got away from the world, from darkness, from the earthly consolations, so as to find only in Jesus all my light, my joy. "I will seek my Beloved...have you seen him whom my heart loves?"³ Gradually detaching from the earth and from the earthly things, the person savors God's sweetness and enjoys its presence.

The Liturgy creates in us the taste of the heavenly things and introduces us in the realization of the divine promise: "*intra in gaudium Domini tui.*"¹ (come and join in your master's happiness). **49**
1

4 Cf. Song 8, 6.

³ Cf. Song 3, 1-4.

491 Mt. 25, 21; 23.

However, whoever did not take advantage enough of this grace on earth, who did not follow the Liturgy well, must pass in Purgatory to purify oneself and to stir up the desire of the Heavenly Liturgy.

Do you love the Liturgy and do you love it so much to avoid Purgatory? How do you use the means? How do you deepen the truths?

49 All the ascetical and mystical doctrines, in addition to those
2 dogmatic and moral, are contained in the Liturgy.

The Liturgy is the way to possess God, the way and preparation to the eternal vision and everlasting joy.

In Heaven, there shall be beauties never imagined and never seen; sweetness never tasted; inexhaustible graces and glory.

Rise like eagles that fixed their eyes to the sun and dwell in the eternal wonders.

35. DISPOSITIONS FOR DOING THE APOSTOLATE WELL: WISDOM AND HUMILITY

The last day of the Exercises is day of gratitude. There is a great deal of grace at work in these days, there is much communication of goods given by the Lord. To the many graces correspond much gratitude. **493**

Love this God who loved you first and who thinks of you from all eternity. He made you to be born of pious families, in a Christian nation, he endowed you with many good inclinations, he gave you the grace of the vocation. Love this God who has much predilection for you. **49**
4

May your day be eucharistic. Concentrate on a single point: the Sacred Host; rest on here: the consecrations of the Mass. May everything be a preparation and thanksgiving to the consecration of the Mass and Communion. It is Jesus who calls you to such intimacy and gives you the grace. **49**
5

May all your life be a *Gloria Patri, et Filio, et Spiritui Sancto*. You will spend eternity in this: to glorify the Father through the Son, to go to the Father through the Son, in the Holy Spirit! This is the way which Mary followed, which St. Paul indicates to you, the way which you must take.

Today is a great harvest of intimate joy, of good resolutions, of petition to the Lord that he may make you persevering. **49**
6

The difficulties are not lacking, but the Bridegroom is with you. fear not!¹ The way is narrow, the path that leads to Heaven is

496 ¹ Cf. Mt. 28, 20.

² Cf. Mt. 7, 14.

where you will finally find Jesus forever in the purest joy. "I got away from the world and came in solitude." So it is every day of your life, until the eternal day which has no setting.

49 The Institutes have also their trials, like the life of every
7 individual, of every person who wants to be a saint. Do not be surprised of the difficulties, do not stop in the daily work. Go ahead! It is necessary to be very good and wise. May those who have little education, be at least, very good. The educated persons obey more easily, but instead, it is much difficult to deal with someone who is proud and in addition, ignorant. The most difficult thing is to deal with the ignorant persons who are not good. It needs discretion.

If you will meet someone who stands in your way, who speaks ill of you, do not stop, but follow grace and its invitations, do not get lost.

Whoever goes to Communion everyday, cannot but seek to become similar to Jesus. Up to where does your goodness reach? How similar are you to Jesus already?

49 Treat the persons well. In receiving a letter, in welcoming
8 someone, first, speak to Jesus: "Lord, make me understand well this person whom you sent me and to answer according to your wisdom and goodness. Grant me and her to walk through your ways without making mistakes."

49 At times, there are Superiors who understand nothing of
9 government, who treat the sisters as if they were statues of plaster. Every person has its own needs, it is necessary to know how to understand. As God did not make two leaves alike, thus, we will not find two persons perfectly similar. Each one has its own needs,

wise, enlightened, above all on three points: Eucharist, Priesthood, Liturgy.

50 All the eucharistic mystery, as presented to us by the
1 Church; as that by St. John in chapter 6; as described by St. Paul.
*Ego enim accepi a Domino, quod et tradidi vobis quoniam Dominus Iesus in qua nocte tradebatur, accepit panem et gratias agens fregit et dixit: Accipite et manducate: hoc est Corpus meum...*¹ (I received from the Lord what I handed on to you, namely, that the Lord Jesus on the night in which he was betrayed took bread, and after he had given thanks, broke it and said: This is my Body...)

Be enlightened on the Priesthood. Who is the priest, who is 50
Mary and how the mission of Mary Most Holy in relation to the 2
Priest, helps, coordinates and completes the Priestly ministry.

May you have a clear knowledge of God's will on your 50
Institute. Up to now, you are a bit lost here and there. Now, one 3
direction in simplicity. Be Pious Disciples and may you have the
freedom to walk fast under your government. You have had many
friends, but only one Father: Jesus Christ.¹ May you have few
counsellors. You will advance better, following the spirit that guides
the whole Congregation.

In 1911, I started writing a book: "The woman associated to 50
priestly zeal"¹ and I finished in 1913, to prepare for the Pious 4
Disciple light on her vocation and on the vocations.

Grow in the knowledge of the liturgical apostolate. Before 50
long, choose and prepare those whom you want to go for study. 5
Start them off with the study of Theology, with the knowledge of the
Liturgy, Sacred Scripture, morals, asceticism and mystical theology.

Make a pact with God: "Lord, give us good health and
sufficient means; Lord, sustain us in the difficulties which we will
encounter."

503 Cf. 1Cor. 4, 15.

504 J. Alberione, *Woman associated to priestly zeal*. The first edition of this book came out in Alba(Cuneo) in 1915, after a long and arduous editing, by the printing school "Piccolo Operaio." Many other editions and versions followed, however, the first edition still remains the best.

50 You must have your periodicals¹ from which your
6 apostolates may come out: Eucharist, Priesthood, Liturgy.

To arrive at this, do not take ignorant ladies and if there are, may they have the dispositions of intelligence and the capacity to learn and educate oneself. May they be upright persons, open, ready, because it is needed to give to Jesus the best flowers. Reserve for him the most intelligent persons, the most beautiful things, persons capable to run in the ways of God.

50 The Church is wise and the treasures of her wisdom were
7 poured out in the Sacred Liturgy. Welcome them and spread them a little at a time.

50 May you have patience with those who are slow, because in
8 all the religious Families, the Lord permits that there are those who only add to the number; as he allows the mistakes even in the acceptance, in the admission to the novitiate, to the Profession.

At other times, the admission is not mistaken, but the correspondence is lacking on the part of the subject.

Jesus had forgiven all, because he knew the human weakness; you are also to forgive and to help. All the more when the mistakes and failures sometimes, are not fruit of malice, but of the little preparation, of previous unpleasant experiences, of less favorable environment.

50 Therefore, yours must be a wise apostolate, an apostolate
9 accomplished with true piety, according to the spirit of the Church.

51 In addition, may the apostolate be accomplished with
0 *humility*. Do it according to your state.

506 Since 1947, the Pious Disciples of the Divine Master had already internal bulletins which changed title as years passed. They have a monthly Liturgical magazine since 1952 entitled: *La vita in Cristo e nella Chiesa*.

You are not priestesses, you are Pious Disciples and your work must be done in collaboration with and under the guidance of the Priest.

You are women and preaching is not entrusted to you, nor the direction of souls, nor the administration of the sacraments. Thus, you must accomplish your ministry in union with the Priest, depending on the Priest, following the wise rules of the Church.

With all that, you can become holier than the Priests, like Mary Most Holy who surpassed St. Peter and the other Apostles in holiness.

According to her nature, the woman is more inclined to piety, humility and union with God. This is your strength. *Pro devoto femineo sexu*.¹ **51**
1

You have the power of the heart more than the others. To the woman who is pious, humble, who loves with the Heart of Mary Most Holy, one cannot resist, she always win.

May you not have the pretence to do that which you must not do, but may you have the holy ambition to remain in humility and to make use of the strength and powers that God gave you for his glory and for the good of the Church and of persons.

This humility shall bring you great fruits and be careful of these fruits. In fact, those who are proud, those who trust in themselves are those who fall into error, who make damages, who impede the good. Humility shall make you careful, prudent, in a way to avoid intellectual and moral failures. **51**
2

Do the apostolate with *wisdom* and *humility*. **51**

the Holy Spirit, on the reflections that you will do, because God speaks directly in the silence of the soul. Be always very recollected after the preachings.

511 *Pro devoto femineo sexu: from the Little Office of the Blessed Virgin, antiphon of the Wednesday and Saturday matins.*

36. EUCHARISTIC JESUS, MODEL OF THE PIOUS DISCIPLE

51 Always remember in the intentions all those of the Heart of
4 Jesus. Ask for many and chosen vocations; ask for good mistresses for the postulants, for the novices and for the professed. Ask that Superiors may truly be Mothers and may govern with intelligence and maternal sense. Ask for many sister painters and sculptors, who would know how to worthily reproduce the divine beauty. Ask for Sisters fitted to dedicate themselves to the liturgical, priestly and eucharistic apostolate, in the sense meditated.

51 All the Sisters must contribute to obtain the graces for their
5 Superiors, because the Superiors have to give direction, have to fulfill many difficult duties; they have to render to God a more rigid account.

51 The Superiors, on the other hand, must obtain graces for
6 their daughters. They have to pray more, pray well and bring at heart all the persons entrusted to their care.

51 Nourish your daughters with divine grace.

greater responsibility of work and of things, even though at times, you are occupied with deeds that make common life less easy.

Ask for and try to have a maternal heart, not a heart made in a civil, public, military manner. The Superiors have the mission to accompany God's work in the persons. It is He who calls the daughters to make them saints; you must facilitate for them the way to holiness. It is necessary at times, to act with force but always with gentleness. Accompany God's work in the persons gently and wisely, with instructions, reminders, warnings, various helps and different forms of charity. The Superior is God's ally and she has to take care of his divine interests and to contribute to the realization of his divine will in the persons whom she takes care for Him.

Have the persons under your care reached the degree of holiness to which the Lord calls them?

Whoever has the ambition to govern is undeserving and incapable. If she should govern, it is not in God's name and she would carry a weight that satisfies her own vain desires, but is a burden for eternity. **51**
8

There can also be a Superior who does not allow herself to be sufficiently enlightened by God, who does not communicate that which she has to. For a community, it is not enough to have the pantry full, to have provisions even for winter and to have together Sisters who are neither good nor joyful. The Superior is not the treasurer, she is the Mother and should be the sanctifier. Then, the Institute shall proceed well. **51**
9

I have to tell you something which I must not omit or forget absolutely. You ought to take from the Tabernacle your virtue, your spiritual progress. You have to model your life to that of the Divine Master who lives in the Holy Tabernacle. **52**
0

The Gospel virtues continue and are repeated here: in the Eucharist.

Jesus was humble, patient, good, not only 1947 years ago, but he still continues to be so in the Tabernacle. He was not only

lessons she gets from the Tabernacle, more than from any other method or book. 1

Jesus makes *silence*, lovingly keeping silent according to his eucharistic state; he teaches and lives. It is necessary to tell the Pious Disciple: do as Jesus does, see how he behaves and do the same. You who often keep Jesus' company through the Visit, the Adoration, you should quickly learn to live like him. Jesus Host is your most attractive, most perfect model. 52
2

Blessed Eymard¹ wrote much on the virtues of Eucharistic Jesus; I cannot describe them all in one meditation.

522 Cf. note 354.

Open the divine book and consider this throughout the year: Jesus, model of holiness. One learns from those with whom she lives; the child imitates the mother and if you are the little ones of Jesus, imitate Jesus. "Unless you change and become like little children, you will not enter the kingdom of God."² Whoever does not make herself small, shall not find a place in Jesus' Heart.

52 *Humility.* Jesus practiced humility in the manger, in
3 Nazareth, in the public life. He practiced it in the passion, to the point of being like a sinner. He was so innocent, he never knew sin, he took upon himself all our sins. Jesus continues to humble him-self in the Eucharist. He is hidden here under the appearance of bread. How lovable he is in this annihilation. *In cruce latebat sola Deitas, hic latet simul et humanitas.*¹ (On the cross was hidden your divinity, hidden here before us, too, is your humanity). Is it possible to lower more oneself ? He can indeed, say: "Learn from me, for I am gentle and humble of heart."²

52 *Obedience.* Jesus obeyed Mary Most Holy and St. Joseph
4 for 30 years; he always obeyed the Father, even in the passion and in death. Jesus obeys the Priest in the Eucharist. It is the Priest who pronounces the powerful *fiat* and Jesus makes himself present in the altar, allows himself to be exposed, locked up; he goes, comes,

undeserving.

These virtues of Eucharistic Jesus are meritorious, because in the institution of the Eucharist, he had accepted all. If at night before going to rest, you put the intention that your heartbeats, the circulation of the blood and the pulse beats are to be acts of love, so it really happens, and it is meritorious for the intention you placed previously.

² Cf. Mt. 18, 3.

523 ¹ Eucharistic hymn: *Adoro te devote*, 3rd strophe. Cf. *The Prayers of the Pauline Family*, p. 300.

² Mt. 11, 29.

Purity. Jesus was so pure and he wanted and wants purity around himself: spotless linens, innocent souls around himself. How gladly Jesus goes to pure souls; how gladly he comes to dwell in virginal hearts! He has the holiest thoughts, purest affections for the persons and for his (P)Disciples who are his Brides; Jesus has the purest love. Jesus is the fragrant lily that pleases the Father. Appearing from Heaven and looking at the Tabernacle, the Heavenly Father says: "This is my beloved Son. My favor rests on him."¹ If you will imitate Jesus Host, the Father shall also tell of you: "This is my beloved daughter. My favor rests on her." It is necessary to be similar to Jesus, that the Father would find us conformed to his Son's image.

52
5

Poverty. Jesus is so poor in the Tabernacle. He clothes himself of the most common, ordinary appearance of bread and wine. You must also dress up poorly and have common religious habits. There is no elegance in Jesus, nor external beauty; he takes everything from charity, he receives everything as offering in his public ministry. We make the house for him, we pay the rent for him. He lives in houses made of stone and sometimes, in wooden

52
6

Father. Who shall have a poverty similar to that of Jesus:

Here he is, presenting himself to us as model of religious virtues, of silence, humility and thus, of all the other virtues.

Jesus is in the Tabernacle for *love*. The Eucharist is *mysterium fidei*¹, *gratiae et charitatis*. Could the charity of the Divine Master perhaps goes further? Could he do more than this? *Accipite et manducate*.² (Take this and eat it). Could he do more

52
7

525 Cf. Mt. 3, 17.

527 ¹*Missale Romanum*, "Canon Missae", Verba consecrationis super calicem.

² *Ibid.*, *Qui pridie*...cf. also Mt. 26, 26.

than to give himself as food, to let himself be eaten? When the men then heard Jesus talking of the eucharistic mystery, they were scandalized and they abandoned him, taking him as one who is mad. Read it in chapter 6 of St. John.³ What an excess of charity is that of God's Son, hidden in the humble appearance of bread!

52 Learn *charity*. Love, love, love! Be with the Sisters
8 willingly, even with those who are less sociable, even with those who displease you. It is not only to think well, but to desire what is good, to speak well and to do good when you can. Make life beautiful and joyful to those who live together with you. May religious life be truly a preparation to Paradise and a prelude of Paradise. No sadness, no sulking, no envy; walk in peace, in joy and in love.

52 While St. Paul tells us that charity¹ is the first and the most
9 important virtue, he also tells us that patience is the first condition of charity. Learn *patience* from Jesus in the Tabernacle. At times, there is chatting in the Church and Jesus keeps silent; there is lack of respect and he is not offended; one goes to communion with indifference and he does not withdraw. Hearts full of pride and imperfections go to him and all the same, he gives himself to them.

placed near the devil.

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Loving and active silence. The (P)Disciple is distinguished for this virtue, for her inclination to and practice of silence. It is not a silence of indignation, melancholy, nor fruit of natural tendency, but a silence of love.

Jesus talks with the Father but his voice is not heard; he speaks with souls, but he does not disturb; he speaks silently to every heart. Jesus interrupted his eucharistic silence in very few times. For example, he did it with St. Mary Margaret,¹ with St.

529 Cf. 1Cor. 13, 1-13.

530 ¹ St. Margaret Mary Alacoque (1647-1690).

Catherine,² with St. Thomas³ and with other Saints.

Do you have a silence which imitates that of the Divine Guest of the Tabernacle? In many abandoned churches, Jesus is left alone so many hours, night and day. He keeps silent and does not complain. *Jesus autem tacebat.*⁴ (Jesus remained silent). And he still does.

As one of the principal means of sanctification, the Pious Disciple has silence done in imitation of that of the eucharistic silence. It is not only silence in established times and places, but silence on the defects of others, silence on everything that can discourage, disturb and dishearten the persons. It is a silence that edifies. Sometimes, it is needed instead to say things, to speak, however, may it be true charity that urges us then.

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If your discourses had been such, that as you pray you feel less recollected, more disturbed and distracted, it is a sign that your conversation was unholy.

The two disciples of Emmaus were talking of holy things. The traveller with his hurried pace, caught up with them. The Divine

beautiful things, of your duties, of the good examples, talk of the religious life, of holy readings, of things that make the person joyful and serene. Talk as how Jesus and Mary were talking.

You do not need to look for many sublime books, for many models. Imitate your model, read your book: Eucharistic Jesus.

² St. Catherine of Siena (1347-1380), Doctor of the Church.

³ St. Thomas Aquinas (1225-1274), Doctor of the Church.

⁴ Mt. 26, 63.

531 Lk. 24, 17.

37. PARADISE

53 In these days, we have considered many things which are to
2 be done in the eucharistic, priestly, liturgical apostolate. I would say, your field is so broad, so immense, your initiatives are so numerous, your works are so important, that just one of your apostolates would be sufficient to exhaust the life of an entire Institute. Nevertheless, this is not enough; the other part of the contract is needed: are you preoccupied of the wage? St. Paul points out to us: "Let us not grow weary of doing good; if we do not relax our efforts, in due time we shall reap our harvest."¹

The compensation that awaits the good religious is Paradise.

53 *Paradise.* Firstly, it is the recompense of a good religious. It
3 is prepared for all, because Jesus wants that everybody may be

could rightfully have. She renounced everything so as to have the greatest reward, in view of the kingdom of Heaven. There were five wise virgins and five foolish ones.² The religious is similar to the wise virgins who always keep their lamps filled up and ready for the arrival of the bridegroom.

53 Everytime Jesus asks for a renunciation, it is to give a
4 reward: "You will have treasure in heaven."¹

When Jesus invites someone to follow him on the way of perfection, he repeats the promise: "You will receive many times as

532 Cf. Gal. 6, 9.

533 ¹ Cf. 1Tm. 2, 4.

² Cf. Mt. 25, 1-13.

534 ¹ Mt. 19, 21.

much and inherit everlasting life."² The same promise is made to you in the Profession. The merit that you will have in the world, you can have it a hundred times as much in the Congregation and above all, you will have Paradise a hundredfold.

Paradise is the reward prepared for all good people, **53**
however, it is not equal for all. It shall be proportionate to the merit **5**
of each one. Everyone is free to earn it as he/she desires. Thinking
of Paradise, one cannot say: I have less intelligence, I have poor
health, I am misunderstood, I encounter obstacles, I have temp-
tations, doubts, scruples, troubles. There are no objections. All can
earn Paradise and each one is the master who prepares for it as
he/she wants. The place and the situation where one is, does not
matter.

Paradise, the place of eternal reward is proportional to the work that is done, to the love with which it is done, to the generosity with which God is served. The merit corresponds to the personal effort. "He will repay each man¹ according to his conduct."

another in brightness.

One cannot earn merits for another person and nobody can rob us of our merits. The fruit of good works is not ceded, while the satisfactory and entreaty value can be ceded; the meritorious value, cannot be ceded although we want it. *Opera tua sumus, non te deseremus.*¹ The good works await us at Heaven's gate. "He who sows sparingly will reap sparingly, and he who sows bountifully will reap bountifully."²

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² Mt. 19, 29.

535 ¹ Mt. 16, 27.

² 1Cor. 15, 41.

536 ¹ St. Bernard of Clairvaux, *De cognitione humanae conditionis*, chap. 2, n. 5ML 184, 488.

² Cf. 2Cor. 9, 6.

53 Paradise requires efforts. *Regnum Dei vim patitur.*¹ (The
7 Kingdom of God has suffered violence). Do violence to oneself, opposing curiosities, bad tendencies, pride, sensitiveness, facility to give in to laziness; always violence! Violence in making the examination of conscience, so as to pray well.

53 The Angels are preparing for us the heavenly thrones, but
8 with the material that we give them from the earth through our conduct. In Heaven's home, there are many vessels of different values. Let us come to terms with the text. There are vessels of gold, silver, wood, clay, fragile vessels.¹

Vessels of gold: they are the fervent Sisters who seek God in everything and always. Sisters like St. Teresa,¹ St. Catherine,² who are great Sisters! Even now, they are found in convents and religious Institutes.

Vessels of silver: Sisters of common virtues, dutiful, good.

good. They are undisciplined sisters who disturb wherever they are found.

May you be golden vessels or at least, silver vessels. No one of clay. How we are here on earth, so we shall be in eternity.

53
9 The time to earn merit and the danger to lose it ceases with the last breath. Grace cannot be lost anymore, neither can merit be increased. The tree remains where it falls. What a treasure is time! the time that prepares and merits eternity.

St. Thomas¹ lived for about fifty years. A heretic had also from God fifty years of existence. Yet, how differently they used

537 Mt. 11, 12: *regnum caelorum vim patitur.*

538 ¹ Cf. 2Tm. 2, 20.

² St. Teresa of Avila (1515-1582), Doctor of the Church.

³ St. Catherine of Siena (1347-1380), Doctor of the Church.

539 St. Thomas Aquinas (1225-1274), Doctor of the Church.

the gift of life. St. Thomas became a saint, accomplished much good in the Church and merited Heaven in 50 years. The other one did much harm to people and in 50 years, became worthy of eternal damnation.

There shall only be two conditions hereafter: eternally saved or eternally damned.

St. John of the Cross,¹ when asked by the Lord on the reward he desired after much suffering, answered: *Pati et contemni pro te.* (To suffer and be despised for your love). What a heroism!, but always in view of the kingdom of Heaven.

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The Exercises are almost ending and God willing, after a year, you will gather together again. Someone may arrive holier, the other, half-hearted. How do you like to pass the year? What interior dispositions do you have? Which commitment do you want to assume? How would you like to find yourselves next year? May

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Mass, in the gifts that Jesus brings in the Communion. The Saints had great trust. Yes, our merits shall count, but in as much as Jesus adds his grace, his help. Have much faith in Jesus' passion, much faith in the Mass. If the Father gives you Jesus, shall he not give you also every good with him?¹

Trust in the Real Presence: the Tabernacle is open so as to impart graces.

Trust does not cost a lot of trouble, yet, it is that which exceptionally increases the merits.

Believe that Jesus wants to give; his desire to share his merits is much more than our desire to receive them.

Believe that Jesus is good and that he wants to make you saints.

540 St. John of the Cross (1542-1591), Doctor of the Church.

541 Cf. Rom. 8, 32.

38. VOCATIONS - NORMS FOR THE APOSTOLATE

54 Persons called to the eucharistic life are so many. It is
2 necessary to cooperate with Divine Providence to set them on their right path.

The problem of vocation is the great worry of those who understand the desires of the heart of the Divine Master and want to support them. Nevertheless, the problem of vocations and their formation is not sufficiently understood and is hindered.

54 The Divine Master preached for three years, without getting

you fishers of men.

If we would take away from the Gospel the discourses made to the Apostles and those that refer to their formation, we will remove a great part, indeed. He taught them, brought them with him and sent them to preach two by two. When they returned, he welcomed them with kindness and was interested of the fruits of their work.² He, the Master, gave us the example. He recommended to pray for vocations;³ he promised and sent them the Holy Spirit. "I call you friends, since I have made known to you all that I heard from my Father."⁴ In the priestly prayer at the eve of his death, he reserved a major part of the prayer for his Apostles. That not one of them is lost...*Pater volo ut ubi sum ego et illi sint mecum* ⁵ (Father, all those you gave me I would have in my company where I am).

543 ¹ Mk. 1, 17.

² Cf. Mk. 6, 7; 31.

³ Cf. Lk. 10, 2.

⁴ Cf. Jn. 15, 15

⁵ Jn. 17, 24.

He saved them. "If I am the one you want, let these men go."⁶

They had abandoned him, yet he did not complain. Risen from the dead, he reserved his apparitions to Peter and the Apostles; he continued to occupy himself of their formation, until the descent of the Holy Spirit that confirms and completes the work.

To conclude: care of vocations, their recruitment and formation, according to the direction of the Constitutions. **54**
4

The liturgical apostolate is at the heart of the Church. It is not a matter of an added apostolate nor of a suggested work, but it deals substantially with a commanded work that the Church is **54**
5

task.

The Church precedes you in this great apostolate. Your task is to be docile Disciples and to support the cares of this Mother, the teachings of this Teacher.

Therefore, what are you to do, you who are in the a, b, c? **54**

Concentration of the intelligence, heart, will. To serve God **6**
totally. This apostolate is carried out with the means that you know, with those that have been suggested to you. An immense and a very sublime field is extended before you.

The Benedictines take care particularly of the Liturgy. They **54**
do it in a special way and give us the example of it. **7**

Everything which is an extension of this apostolate belongs **54**
to you. Do as much as you can. **8**

Can you have centers of diffusion? Yes, in a convenient manner, in a way that one is not much exposed to the public.

Can you have cooperators in this apostolate? Certainly, and **54**
you must get to this. To have the help of: parish priests, kind **9**
believers who know, who diffuse. Therefore, take good care of the cooperators and may such care become more and more wise.

6 Jn. 18, 8.

It would be important and useful to have a little center in every parish.

Can you have it done by others? The more you will succeed to make the outsiders work, to increase the religious objects, to promote liturgical life, I am sure the more you will do well.

Oh, if we could place at the service of God many lay persons! It would be a great glory to God and a contribution for the salvation of souls. Wherever it is possible, your initials has to be there, even though the objects are made by others. Certainly, it is much better, if you can have your machineries and everything that the different works require.

even in the Churches.

Do things clearly and do them well. The more you make the thing difficult, the less popular it shall be. Symbolism is not so easy, but you must give it its part. Take care, above all, of that which is useful for the Mass. Moreover, Liturgy has already such many models, that it is good to copy before inventing, when what had been taken is good. However, as the liturgical spirit develops little by little, then, you can also precede, make beautiful works, create.

It is dangerous when invention is too daring. First, make the common things well; take care to make them better and multiply them, so that they can serve every parish, every family.

55 This kind of apostolate can also enter in the midst of pagan
1 people and under a certain aspect, it shall be much more useful and effective than other forms of apostolate. What is beautiful always pleases, always find and sing the glories of God!

55 Imitate nature, reproduce God's works.

2 If Our Lady is not well represented as much as possible, that devotion which is to arouse an image of "All Beautiful" is not kindled.

Liturgical sense and artistic taste are God's gifts. Ask for 55
them for his glory and for the good of persons. 3

Many conversions take place through the sentiment. For example, what good impressions are left in a person and how many people can get closer to God, through a well-celebrated Mass, a praise sang with devotion! Beautiful things conquer the hearts.

There are three ways to obtain conversions: enlighten the intelligence, stir the will, touch the sentiment.

God shall be with you in your apostolate, because you 55
accomplish it for his glory and you are animated by his love. 4

Through the liturgical apostolate, you reach everyone. You

Bible in cards or in pictures: How useful it is to illustrate that which is dogma, morals, worship.

Work with zeal. Up to where will you arrive? I do not know. It depends upon the number of vocations and the dedication of each one in the apostolate.

Put the mind, will and heart. Remember: "Whoever makes me known, shall have eternal life."¹

Therefore, courage and keep on.

Now, recite the *Act of contrition*. I give you the blessing with the plenary indulgence added to the course of the Exercises. **55**
5

End this Holy Retreat well. Begin an intense spiritual year.

Always fix your eyes to Paradise.

Let us strip off the pages of the life's calendar, until we will arrive at the last day, called the day of death, but which I prefer to call: *dies natalis*, the entrance day to Heaven!

554 Eccl. 24, 31.

39. BAPTISM

Retreat, Mother House, Alba, Piazza S.Paolo, June 1947*

55 The grace in the soul establishes our union with Jesus
6 Christ.

The degree of grace corresponds to the degree of holiness; the degree of grace shall correspond to the degree of glory in

that is in conformity to our merit. The one who has more grace, will possess greater glory. On the other hand, the one who at the point of death is deprived of grace, shall remain deprived of glory for eternity.

55 The means to obtain grace and to increase it are: the
7 sacraments, sacramentals and prayer. The most effective means are the sacraments, because they are instituted by Jesus Christ and are accomplished by Him.

The sacramentals on the other hand, are instituted by the Church and take effect according to the disposition of the person who receives them.

Prayer is considered as a private duty, as well as, a public obligation.

55 Baptism is first among the sacraments.

8 Let us consider it briefly, not to prepare us to receive it but to revive the grace in us.

To be baptized means to become Christians.

* It is supposed that the Retreat was held as usual on the last Saturday of the month.

In Baptism, a pact is set between Jesus Christ and the person.

What did you ask for through your Godparents when you were brought to the baptismal font? *Quid petis ab Ecclesia Dei?* (What is it you seek from God's Church?) *Fidem*, you answered. *Fides quid tibi praestat?* What does faith give you? *Vitam aeternam*. Eternal life. "If therefore, you want to enter in the eternal life, observe the commandments: love the Lord your God with all your heart, with all your soul, with all your mind and your strength; love your neighbor as yourself."¹

assistance, Paradise. The baptized commits himself to believe and to observe the commandments, to serve our Lord Jesus Christ, by avoiding sin, doing good, loving God and neighbor.

With the pouring of water the chains of sin were shattered and grace entered the soul which made us God's children. **56**
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God committed himself to give us the graces we need for the whole of our life. We are never tempted beyond our strength.¹ He never withdraws from the person unless by one's own free will, the person drives him away.

We have the graces to observe the commandments, to be faithful to our religious vows. If at times we fail to correspond, we must bow our head and say: *mea culpa*, because the grace is there.

When we feel deprived of grace and when we are in greater need of it, there is prayer at our disposal which obtains for us the grace. Anyone who wants can pray and obtain (grace). **56**
1

Then, if we are faithful to the end: Paradise!

Whoever would be unfaithful in life, still has salvation through repentance, penance and amendment as means.

558 Cf. *Rituale Romanum, Ordo Baptismi Parvulorum*.

560 Cf. 1Cor. 10, 13.

One can never be sure of eternal salvation, but we are sure of having the graces each day for the daily correspondence.

Have faith. The Lord is most faithful in his promises.

56 Baptism makes us God's children, members of Jesus Christ.
2 We are so united to this Head of ours, Christ, that his merits can be our merits.

We need to be convinced, however, that in spite of the grace of Baptism, temptations are not lacking.

Have we kept our promises to renounce satan up to now?

56 Baptism has raised us up to supernatural life. You are a

received before swine.

56 When you were baptized by the priest, he placed on you the
4 white garment and you were clothed in it. He told you: "Wear it unstained up to the everlasting life of heaven."¹ Have we kept our baptismal clothing spotless? And if unfortunately, we have soiled it, are we committed to wash it clean?

Are there persons who preserve their baptismal innocence? Yes, certainly there are, but may they be careful, because the devil is so envious and wants to sully such innocence by inducing them to sin. Be vigilant.

If ever our white garment has been soiled, then, let us wash it clean with the blood and tears of Jesus Christ and with great trust, let us make it beautiful again. Jesus came to save, to seek for sinners.²

56 The Religious are God's most intimate children; they possess
5 the invaluable dignity of being the elected children of the Church. They can contribute more than the others to the development of the Church and to the spread of the kingdom of Jesus Christ in the world.

563 ¹ Cf. Rom. 8, 17.

² Cf. Mt. 7, 6.

564 ¹ Cf. *Rituale Romanum, Ordo Baptismi Parvulorum.*

² Cf. Mk. 2, 17.

Baptism is the door of the sacraments. It is the door of the golden palace that holds every treasure of grace; it is the first gold ring of every grace that shall be linked up again with the last ring which will bring us into eternal bliss.

Let us renew our baptismal promises and vows.

56

6

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the grace of Baptism, they do not have the grace yet to avail themselves of the mercy promised by Jesus Christ.

Let us hasten the advent of the kingdom of Jesus Christ with good desires, with prayer!

**40. LORD, YOU SAID: "YOU ARE WORTH
MORE THAN THE SPARROWS..."**

56 Repeat often the invocation: "Lord, you said, you are worth
8 more than the sparrows, ' give us our nest as well.'"¹ It is not because
we desire to be better off, but because we desire to serve the Lord
properly, better, even in those outward arrangements that will
contribute to it.

56 Let us have a meditation on the house under construction, in
9 order to make us more worthy of this grace of God.

To have the house, there must be:

1. *Right intention.* Right is that intention which aims solely
at God's glory, the spiritual well-being of the persons and the
advancement of the religious life.

57 Have the desire for the house to fill it with merits, good
0 works, virtuous acts, fruitful apostolate, sacred songs.

Desire it so as to use it for a greater and better observance
of poverty and religious life.

Do not have aims which are not divine.

57 Jesus was born in the cave of Bethlehem. There was no
1 central heating system, no faucets with running water, no soft beds
to rest on, not even a little cradle for him. There was nothing of
material riches there, but there were to be found Our Lady and St.
Joseph with the incarnate Son of God. Thus, that miserable cave
became the richest shrine in the world, the temple that housed the
greatest treasures.

568 Cf. Lk. 12, 24.

Your house shall be beautiful, not in proportion to the 57
marbles or works of sculpture there, but in proportion to the holy 2
persons who will dwell therein and of the good that will be
accomplished.

Beginning from Bethlehem, the Son of God began to sing

purest intention.

The Son of God willed to take everything from human beings. In the Eucharist, he continues to receive from his creatures the bread that is transformed into his Body.

Jesus is the model of religious life; indeed, he is called the religious of the Father.

The more we seek after and find comfort, the more we place ourselves in the danger of getting away from religious life. In the circumstances which are not depending on our will, we can make use even of beautiful things, but we must use them with a real sense of detachment. **57**
4

The child Jesus had to abandon that same poor hut which had seen him come into the world. In fact, the Angel warned Joseph: "Get up, take the child and his mother and flee...Herod is searching for the child to kill him."¹ They did not go to their own country, they could not return there. Jesus was a victim of political persecution and he fled as a refugee in Egypt, a foreign land. Art and legend depict the Holy Family under a tree, or looking for alms and work. **57**
5

When the danger caused by Herod had passed, they returned to Nazareth¹ where Mary had a small house, the house of the Annunciation. Jesus spent his private life here for 30 years. It **57**
6

573 Cf. Lk. 2, 14.

575 Cf. Mt. 2, 13.

576 Cf. Mt. 2, 23.

was a poor little house, miserable and bare, but full of spiritual treasures, sacred songs, enlivened with the recitation of the psalms, prayer, virtuous acts, silence and made precious by the most pure

prayer and silence, sewing, spinning, cleaning the house, busying herself with the most common and hidden chores.

*Domus mea, domus orationis.*² House of prayer and of work.

57 Therefore, this is how you should long for your house: so as
7 to pray, to become better, to observe the religious life better and to carry out the apostolate more fittingly.

When someone has to leave it afterwards, to go to another place and to take up other task, she leaves without too much regret.

57 Jesus did it also when he began his public life. He left
8 Nazareth and went to Capernaum,¹ which can be likened to a branch house. Here and elsewhere, he gathered his Apostles and ministered to the crowds.

In his public life, Jesus was very poor. He would say: "Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head."²

57 Generally, it is necessary to leave one's own family in order
9 to fulfill the apostolate more effectively. The relatives almost always constitute an impediment, since they reason things out from another point of view and they acquire their holiness in a different way.

The religious on the other hand, does not have private interests. She seeks for and takes care of Jesus' interests; she has a sole aspiration: that of Jesus, her Bridegroom!

² Lk. 19, 46.

578 ¹ Cf. Mt. 4, 13.

² Cf. Lk. 9, 58.

with such hospitality everywhere:

He received everything as alms and he could say of every thing: 'this is not mine'. He accepted everything for his use and he showed how grateful he was. Gratitude is a great virtue, both when we express it to God and to our neighbour.

Many times at night, Jesus would go out to the mountains and spent the hours in prayer.¹ **58**
1

Always unite yourself to God. What counts most is the heart, not the house we live in, not the name, dignity, title or religious habit. What counts is carrying out God's will and being united to him.

Be watchful of the right intention, otherwise the walls will not go up!

2. *Practice poverty.* Observe poverty, so that the Lord may send the bricks, iron bars, cement, money for the payment and everything that is needed. **58**
2

It is poverty practiced individually and socially. May the community be also poor, but not miserable and disorderly and has nothing superfluous or elegant.

Put everything that you have which is beautiful at the service of Jesus. He who is the creator of everything has the right to receive all honor and glory. We, instead, merit nothing.

Try to see if you have anything contrary to the religious spirit, anything that is superfluous. Try to see if you favour mainly the natural family which you left or the religious family which accepted you. Examine yourselves if you have an excessive interest **58**
3

581 Cf. Lk. 6, 12.

for your relatives. Be interested of them, certainly, but do it in

58 If your practice poverty properly, the Lord sends his Provi-
4 dence.

If you take good care of the sick, the Lord looks after the healthy.

Remember, however, that to possess certain superfluity can send away many good means from the Institute. The more one strips herself of what is not necessary, the more the height of the walls shall increase.

58 3. Let *everybody contribute* according to each one's possi-
5 bilities. Contribute with prayer, by looking for benefactors, with the means at your disposal, with more production in the apostolate.

There are Sisters who are very capable to work and to obtain.

Such work, however, always begin from sincere humility, from the conviction of deserving nothing and is accompanied by a lot of prayer.

"Lord, you said: 'you are worth more than the sparrows'.."¹

Collaborate, cooperate with the Heavenly Father, because **58**
as Jesus wants to have persons to cooperate with him in the **6**
Redemption, so does the Heavenly Father wants to have those who
will cooperate with him, especially in two ways:

- Provision for those who govern

- Provision on the material order

The Lord is unlike men. He is patient, full of goodness, **58**
mercy and wisdom. Whoever governs represents the Heavenly **7**
Father and imitates him.

Listen to, obey the one placed in charge: in reality, you are **58**
submitting yourselves to and obeying God himself. The persons **8**
placed to govern can change, but God whom they represent never
change.

Cooperate by making provision for the construction of your **58**
house. The Father is the origin of every good. Turn to him and be **9**
thankful for every gift, even the smallest that he grants you.

In calling you to cooperate with him, the Lord gives you a
big grace, he shows you great kindness and grants you a great
merit.

If God's works are fruits of pious offerings, they become **59**
more valuable. Besides, it has always been like that. I began with **0**
zero and I carried on with zero. The Lord placed the unit before the
row of zeros.

Cooperate with the Heavenly Father not only in building the **59**
cage, but also in searching for the sparrows. When we say, "give us **1**
also our nest," we mean to ask for the cage and for the birds.

The vocations are much more numerous than those who **59**
come. Let no vocation be lost through any fault of ours. **2**

God prepared that person, with those certain dispositions for
a vocation. It is necessary that we cooperate, making the way

59 In this regard, in some persons at times, there is a real
3 laziness, human respect, indifference, lukewarmness. In reality, the person who loves the Institute gives proof of this love and seeks to cooperate effectively for its good and the first good in a family are the persons - numerous persons, good persons.

59 If you see the house being built and think of the good and
4 new vocations who shall live there and recommend them to the Lord, you make a very effective prayer. The Lord shall send you the nest in proportion to the birds. He always does useful things. If the house shall be filled, the Lord will send you the means to reconstruct it and he will build it as big as necessary to fill it with vocations. Take care to correspond.

59 *Anointing of the Sick.* It is the last sacrament that
5 completes the work of the other sacraments. Extreme Unction is the sacrament of completion.

59 The whole life of a person must be mortification and
6 penance; penance as virtue and as sacrament.

The virtue of penance is that which we must always practice. Whoever is diligent in the examination of conscience and does it well with constancy, fulfills a real penance.

The soul is God's temple and must be cleaned, purified and dusted everyday, as it is done in the churches.

Nothing that is polluted shall enter Paradise.¹ Blessed are the souls who are purified here on earth, who make their purgatory in this world!

59 Besides the virtue of penance, there is the sacrament of
7 penance which takes away the serious sins as well as the venial ones. Does it always take away all the temporal punishment also?

596 Cf. Rv. 21, 27.

Not always and here then, how Baptism is the sacrament that is

should ask for the presbyters of the church. They in turn are to pray over him, anointing him with oil in the Name of the Lord. This prayer uttered in faith will reclaim the one who is ill, and the Lord will restore him to health. If he has committed sins, forgiveness will be his.¹

These words are the promulgation of the sacrament of Anointing of the sick instituted by Jesus Christ.

The anointings are made on the senses, because the senses are the doors through which sin enters the person, thus, they must be cleansed. **59**
9

For example, have your eyes been the cause of useless and harmful glances? Cleanse them before you go to see God. *Per istam sanctam unctionem et suam piissimam misericordiam indulgeat tibi Dominus quidquid per visum...auditum...odoratum...*

*deliquisti. Amen.*¹ (Through this holy anointing and his most tender mercy may the Lord forgive you whatever you have committed through your sense of sight...hearing...smell. Amen)

The Holy Oil has to bring the whole life to perfection. It is not enough to sweep the church, but it must also be adorned, and so with the soul. Anointing of the sick gives the final touch, it completes the work of adornment and perfection. **60**
0

Get the soul ready to join the Blessed, the Angels, the Saints of Heaven, so that it will not be out of place.

The Holy oil always bring about the acceptance of death as fruit. **60**
1

It is the sacrament that completes and perfects the grace.

It is the last effort of the mercy of Jesus to save a person. It

598 Jas. 5, 14-15.

599 Cf. *Rituale Romanum, Unzione dei Malati: Unzioni sacramentali.*

and accompany us until the end, so as to make us beautiful, worthy of Him.

It is the sacrament of the living, because the person who receives it lives by the grace of God.

60 *Fruits of the Sacrament:* it cancels the punishment

2 It brings relief to the sick; relief from distress, temptations, because the last battle is the time of the greatest temptations and the devil tries to incite presumption or desperation at the last hour.

60 Anointing of the sick brings the opportune assistance at the
3 opportune moment. It allows the Holy Spirit to carry out his saving, purifying and sanctifying role.

It can also restore bodily health if it is expedient to the well-being of the soul.

The Lord has established a remedy for every illness.

60 Prayer done with faith shall save the infirmed person. There
4 is none which can equal the Holy Oil among all the medicines. This works however, not in an extraordinary way, but in an ordinary manner. For example: it shall increase the courage, will and hope to be cured. Will-power works much on healing.

60 The grace of the Anointing of the sick exerts an influence
5 on the doctors so that they may know the nature of the illness better and may give the remedies; it works on the nurses so that they may give the proper treatment.

60 It is a mistake to delay such sacrament when the serious-
6 ness of the illness is known.

Ask for the grace to receive the Anointing of the sick. It is not always granted to everyone. Ask for it in health; ask for it in sickness.

Take good care of the sick and suggest this sacrament to them. Prepare the persons to receive it.

60 Make this sacrament known, also with the carrying out of
7 your apostolate, with illustrations, pictures, diffusion of the liturgical books.

42. TO UNITE THE MERITS OF THE ACTIVE LIFE AND THE CONTEMPLATIVE LIFE

Alba, Mother House, Piazza S. Paolo, August 15, 1947

Mary is very glad when you put in order the chapel, 60
prepare beautiful vestments, change the altar linens, adorn the altar, 8
because she enjoys to see Her Jesus well dressed and what serves
Her Jesus.

She took care of everything needed by her Divine Son with
great diligence. She served him not with extravagance, but
appropriately. Jesus was neat and clean in his dress, well-cared by
his Mother with great delicateness.

Since Jesus was properly clothed by Mary, in her turn, Mary 60
Most Holy was clothed with splendour in glory, as we are to 9
consider today, the day of the celebration of the Assumption of the
Virgin Mary in heaven.

The beautiful pictures and descriptions which represent this
mystery all tell the same thing: that Jesus clothed Mary with light,
fineness, impassibility, with every gift reserved to the glorious body.

Today's Gospel recalls to us the union of the active life and 61
the contemplative life. The Church applies to Our Lady this passage 0
of the Gospel, which narrates how the Divine Master was
welcomed by the two sisters who loved each other very much,
although each one showed to be somehow attached to her own
ideas.

609 The theme of this meditation was taken by Fr. Alberione from the
formulary of the Mass on the Solemnity of the Assumption of the Blessed Virgin
Mary, August 15. It was the formulary used until the definition of the dogma of

61 The Divine Master often went to Bethany with his Apostles
1 to take meals and to rest. It was here that Jesus received many expressions of devotion, affection and where he spent the last days of his life.

61 Knowing that the Divine Master had arrived, Martha began
2 to occupy herself with the preparation of the meal.

61 Mary did the honours of the house by welcoming the
3 Master, inviting him to a secluded room to retire with him in sweet conversation. The Gospel does not say what were the topics of that conversation. However, we cannot but think how Mary cried over her sins, asked and obtained pardon, made reparation, promised to change and improve her conduct. And she was faithful!

61 There should not be many general confessions but only one
4 general conversion! Change life! It is worth more than many accusations, letters, advices and words.

Certainly, to receive grace is much, but to correspond to it is worth much more. Let grace bear fruit. At the point of death, we will not cry over the graces which were lacking, but over those to which we did not correspond.

61 While Mary was seated at the feet of Jesus, Martha was
5 busy. At a certain point, as she could not bear it anymore, with some repugnance and perhaps a bit of jealousy also...she appeared at the door of the room where the Master was staying with Mary, and "Lord, are you not concerned that my sister has left me to do the household tasks all alone?" Jesus gave an answer which does not disapprove of Martha's activity, but which at the same time, justified Mary's action: "Martha, Martha, you are anxious and upset about many things; one thing only is required. Mary has chosen the better portion and she shall not be deprived of it."

Mary had chosen the intimate life; she chose to think of her soul, to dedicate herself to that which is required.

61 The contemplative life has its benefits and so with the active

merciful of me; she knew how to unite the merits and the glory of these two kinds of life. She was the person nearest to her Son and at the same time, she was the one more than any other who worked to give him to the world. Therefore, today she is glorified above all the Virgins and all the Saints.

*Ave, gratia plena!*¹ She had the fullness of grace and she deserved well to precede us in Paradise also with the body.

She was the one who followed the Divine Master better than anyone in the practice of his teachings. Thus, today, "*Gaudeamus omnes in Domino, diem festum celebrantes sub honore beatæ Mariæ Virginis; de cuius Assumptione gaudent Angeli et collaudant Filium Deï*"² (Let us rejoice in the Lord and celebrate this feast in honor of the Virgin Mary, at whose assumption the angels rejoice, giving praise to the Son of God).

The Church takes the words from the Book of Wisdom and brings them again in the Epistle³ of today's Mass, applying them to the Blessed Virgin: *in hereditate Domini morabor...qui creavit me requievit in tabernaculo meo, et dixit mihi:...in electis meis mitte radices...Nunc, in plenitudine Sanctorum detentio mea...* (In the beloved city he has given me rest...I have taken root in a privileged people, in the Lord's property in, his inheritance...).

Today is the exaltation of the religious life, especially the religious life that unites and combines the two lives: the contemplative and the active. **61**
7

1. Thank the Lord for the vocation, not in general, but particularly for your special vocation. It is a treasure of which value we would understand only on Judgment Day. **61**
8

2. Ask during your Adoration the grace: that the attraction to and practice of perfect chastity, of holy virginity may spread in the world. May there be many souls who would diffuse the perfume of the lily as they live in this world; who would call and draw to salvation many persons who are on the way to damnation. **61**
9

62 3. Ask forgiveness if someone did not correspond at all to
0 the vocation. Cultivate a love which is united closely to the fear of
offending God and not corresponding sufficiently to his graces.

62 4. Be incline to recollection and promote it.
1 The person who by his own will often changes duty, place,
confessor, resolution, reading book, etc. is difficult to become holy.

The one who goes here and there, and yet citing good reasons, deceives herself.

Mutatio locorum multos fefellit ¹ (The illusion of changing places has deceived many). The desire to do novelties even in spiritual matters is distraction and dissipation; it is a way of doing our own will and keeping away from God's will.

The true love of God consists in the perfect fulfilment of his will, of his consent.

62 5. Ask the Most Blessed Virgin the grace to be able to
2 imitate her, to know how to imitate her, both in personal holiness and
in carrying out of the apostolate.

The Blessed Virgin was always ready with her *fiat*;¹ always docile, without exception, without seeking for changes, without desiring personal comfort, without longing for adventures. She lived in the generous and unceasing practice of a most devoted *yes* to God's will.

62 Therefore, give oneself to God and do not put in the will, in
3 the heart the impossibility of being in union with Him.

Ask Our Lady her spirit of prayer: *Domina, doce nos orare* (Lord, teach us to pray).¹

Be persons who pray, persons of perfect contemplative life, imitating Our Lady. Ask her how to carry out the apostolate: "Teach us also how to work."

621 *The Imitation of Christ*, 1, Chap. IX, 1.

622 Cf. Lk. 1, 38.

623 Cf. Lk. 11, 1: *Domine, doce nos orare.*

Be apostolic persons, following the Apostle(Our Lady).

You will receive a great reward if you will rightly give hospitality to Jesus in your heart, in your houses, in your chapels; if you will give hospitality and will serve Jesus present in his Priests well.

You will have a great reward if you will correspond to your vocation, which holds the merits and glory of both the active life and contemplative life.

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